

Pluralism and Cultural Diversity: Who Do You Really Want to See?

The World is Shrinking

America has the second largest African American population next to Nigeria and the largest polish population next to Poland. New York is the second largest Puerto-Rican city. Greater Los Angeles is home to the second largest Hispanic population in the world . . . Los Angeles has 12 million Asians and 4.5 million Hispanics.

—Jeremy Appleby, *Missions Have Come Home to America*; Jim Lo, *Intentional Diversity*, 2002 p. 15

Given the rapidly evolving American culture and the fragmentation of traditional religions, this section stands alone in the study of correctional chaplaincy. Chaplains are still being trained with outdated perspectives that are no longer relevant. Contemporary chaplains must be continually challenged to intentionally evaluate their perspectives on the prison population.

Early in my ministry, I encountered the terms “pluralism” and “cultural diversity” while preparing for an overseas missionary trip to Israel. We were asked to read parts of *The Ugly American*¹ by William Lederer and Eugene Burdick. Little did I know that this title was a “Pejorative term for Americans traveling or living abroad who remain ignorant of local culture, and judge everything by American standards.”² This exercise helped each missionary evaluate their world perspective, fostering sensitivity to Israeli culture. Reflecting on that experience, I am grateful that it helped me understand a crucial characteristic required of all chaplains—cultural sensitivity.

However, after three decades in correctional chaplaincy, I regret to say that some chaplains remain indifferent to the dynamic, ever-changing prison culture. They continue to evaluate everything in the prison ministry according to their own cultural preferences and faith understandings. Training and preparation for correctional chaplaincy seem to be failing in this area, not keeping pace with the changes in America’s melting pot and its growing diversity.

Without deliberate and intentional encounters to experience the differences in prison culture, chaplains will fall woefully short of being effective ministers. Chaplains should strive to be models of pluralism and diversity, demonstrating how to stay true to their faith while respecting others.

Whether chaplains agree with this or not, they must acknowledge that as ordained clergy, they are respected community leaders. With this status, they are expected to exemplify diversity in faith. This requires long and serious self-evaluations throughout their ministry. The goal is not to compromise or find a middle ground but to recognize the cultural baggage that comes with traditional religious expectations. As community examples and inmate models, chaplains should maintain a continual desire for cultural sensitivity.

Reflections

“How as a Christian you deal with religious diversity depends on where you find yourself with respect to persons of different religions.”³ In today’s prisons, chaplains encounter unprecedented cultural, religious, and ethnic diversity. America, its prisons, and the world are rapidly evolving, and chaplains must strive to keep pace. Congregations and leaders now recognize, more than ever, how America’s longstanding multicultural reality is manifesting in new and distinctive ways.

“All told, congregations and leaders recognize now as never before how America, which has always been multicultural, is experiencing that longstanding reality in ways that have quite new and distinctive contours.”⁴

“Increased mobility, advances in technology, the growth of international business, and changing politics have resulted in the expansion of cross-cultural contact. The idea of a shrinking world is not something that should arouse fear. Instead, it should be seen as an opportunity for growth and evangelism.”⁵

Chaplains should not shy away from engaging with this often-confrontational aspect of American culture. The idea of a shrinking world should not incite fear but be seen as an opportunity for growth and evangelism.

Some chaplains may fear that a shrinking world demands cultural pluralism and acceptance of diverse faith groups as a compromise. The term “pluralism” often evokes images of a liberal acceptance of all religions as various paths to the same god, which many chaplains find unacceptable. However, pluralism simply means a society where diverse ethnic, racial, religious, or social groups maintain their cultural identities within a common civilization, and a concept, doctrine, or policy advocating this state.

Yet when defined pluralism simply means “a: a state of society in which members of diverse ethnic, racial, religious, or social groups maintain an autonomous participation in and development of their traditional culture or special interest within the confines of a common civilization; b: a concept, doctrine, or policy advocating this state.”⁶

On the surface, this definition seems harmless and truly American. However, many evangelical chaplains interpret pluralism as embracing all religions as truth. Religious liberals exacerbate this concern by minimizing differences between faith groups for the sake of interfaith dialogue and cultural harmony.

Ultimately, clergy must recognize that they cannot ignore or gloss over significant faith-based differences among the growing number of religions, sects, and cults. For Protestant Christians, Jesus Christ is the sole means of redemption. This belief places Christian chaplains in a position of perceived intolerant exclusiveness, but it does not have to be this way.

In response to criticism, chaplains should communicate clear and sincere respect for other faith groups, fostering a dialogue of respect. This can be achieved through a genuine desire to understand the perspectives of other faiths. Accepting religious diversity in prison is not a compromise but an essential aspect of effective ministry. Accepting religious diversity in prison is not a negotiation to find a middle road where faiths meet. It is an agreement that the faith of others is just as important and as valuable as what you see in your own faith.

“Understanding one’s own biblical core values is essential when trying to determine how to interact with others. Appreciating cultural diversity does not mean surrendering one’s core values . . . Cultural diversity is not accepting all theologies, blind acceptance, surrendering core values, or an either/or proposition.”⁷ Practicing cultural diversity is an attempt to understand all religions in a pluralistic environment while maintaining one’s own identity and faith tradition. How is this accomplished?

First, peace is to be valued above conflict, violence, and warfare. All religion should ‘seek peace and pursue it.’ Thus, I evaluate theological approaches to religious diversity in terms of whether and how they contribute to peace. Second, Christians should respect and attempt to understand the religions of others on their own terms, as a matter of Christian hospitality or welcoming a stranger. I believe that this great Christian virtue should shape not only our behavior, but also our thinking about religious diversity. Their religious and philosophical differences do make a difference; beliefs matter. Any discussion of religious diversity must deal with questions

of truth. The notion that ‘it doesn’t matter what you believe as long as you are sincere’ makes a mockery of *all* religious traditions, including Christian.⁸

The current pluralistic environment compels correctional chaplains to engage in deep self-reflection. Chaplains must clearly understand their own beliefs and how they treat those with differing views. They must be challenged to develop a respect for other religions through study, interaction, and cultural insights, aiming to build bridges rather than barriers to the Gospel.

A significant barrier arises when we view the world through an egocentric lens, which often defines and hinders our ministry from the inmate population. Chaplains should perceive the world through God’s lens, not their own. Stereotyping and classifying the population based on personal religious tenets is not reflective of how God sees His creation.

“It is a mistake to believe that everything about a single culture is right or wrong. To reach others with the love of Christ, we must appreciate their diversity and cultural distinctiveness. We must see them as their Creator sees them—through a lens of love.”⁹ This divine lens is unforgiving of intolerance. Chaplains must be willing to make personal changes for the love of Christ, who wishes that no one should perish.

Makeovers

In the plethora of reality television shows, one that caught our family’s attention was *Extreme Makeover*.¹⁰ Each week, we were amazed at the transformations of the individuals featured on the show. From physical to social changes, the transformations were so profound that even their families were awed by their new personas.

Similarly, chaplains need to continually undergo an inspiring makeover of their views and acceptance of other faiths. Looking through the eyes of God with the heart of God should lead to no less. However, some chaplains may still fall short in this endeavor. Some chaplains will fail to appreciate the diversity of the prison culture. Their narrow views will deter them from grasping the depth and the magnificence of God’s creatures as **He** views and loves them.

It is mostly from the fear of being theologically wrong that blinds conservative chaplains and skews their sense of what creation has to offer. God created all beings, and all are capable of salvation. “. . . I discovered something the Bible has said all along—God made all people and loves them equally, different though they may be. Cultural and racial diversity are not to be feared; they are good things.”¹¹

Chaplains must learn how to ask a diverse set of questions than most Pastors when making choices for their flock, the inmate population. And they must seek to distinguish theologically what is non-negotiable for their faith and separate it from what is traditionally accepted cultural practice. Music would be a good example where the chaplain will see just what is important and what really matters when reaching the lost behind bars. Those who enter chaplaincy with an unwillingness to look in the mirror to see their own cultural prejudices and bias will ultimately pull the plug on some worship music. At the same time, they will encourage the use of their own style of worship as the only true worship style.

Music is just one issue where chaplains will continually find their lives being made over and their understanding of their faith sharpened. Ultimately Jesus Christ should be the prism used to align their hearts and adjust their love for others. “At the heart of the matter is what we believe about the person and work of Jesus Christ and how we believe God is revealed through his life, death and resurrection.”¹² Many entering the mission field of corrections will learn that their understanding of this wondrous theological fact will become the foundation for their own cultural growth. And in the darkness of concentrated sin found in prisons an anchoring of the soul will be vital.

As the chaplain encounters the lives of darkened, sinful, incarcerated souls he or she must be careful to view them through the eyes of God. It is only God's abundant matchless grace that will open the eyes and the hearts of chaplains. They must absolutely believe that all men can be redeemed, no matter where they are found. "Only in the context of God's universal love for all can the message of salvation of Christ be rightly understood; and it is precisely God's work in Christ that makes God's universal love visible and known. For Christians, these ideas belong together; this can never be either/or – it must always be both/and."¹³

I can remember being asked to see a young man who had molested some local children we knew. At first, I was angry and wanted to do physical harm. And most Officers were willing to let me. It was one of the greatest obstacles I needed to confront to fully surrender and fully serve God. If I was going to minister in prison and I honestly believed the depth and reach of the love of God, it had to be dealt with. The results of this encounter were God melting my heart to lead this 'monster' to Christ. I remember being conflicted about these results. Yet, it was a very short time after that God opened my eyes and heart to the fact that everyone, no matter their culture or sins, can be redeemed.

Chaplains will continually confront many of their own cultural and religious barriers in similar unplanned unexpected circumstances. The three most significant hurdles they will learn to overcome are ethnocentrism, stereotyping, and prejudice.¹⁴ Many ministers cringe at hearing these terms. With full confidence they deny that they are guilty of any of these characteristics. But if there is any place where they will be quickly discovered, it is in prison. They erupt in places, events, and times least expected and will need to be addressed or the chaplain's ministry will suffer.

Recognizing barriers is the first step in eliminating them. The barriers of ethnocentrism, stereotyping, and prejudice are learned behaviors. We are not born with these tendencies. They 'rub off' on us through contact with our family, friends, and mass media.

Ethnocentrism interferes in cross-cultural relationships by ranking people according to their worth. Stereotyping interferes by misleading people into thinking that all people in a certain group are the same. Prejudice, whether overt or covert, undermines cross-cultural relationships by making negative generalizations that are not based in fact. Because barriers are learned, they can be unlearned, leading to positive interactions with all of God's people.¹⁵

We may disagree as to how and why these characteristics develop or even if we have them. But these attitudes, if willingly recognized, can be unlearned. It will take the indwelling presence of the Holy Spirit along with study of scriptures to "unlearn" sinful habits and to see what God sees. Daily "intentional" activity to unveil our shortcomings can also aid in replacing them with God's desired perspectives. But it will take hard soul-searching effort.

Spiritual/cultural competency integrates elements of self-awareness, understanding and interactive skills that acknowledge caring and commitment to relationships in which learning leads the way. In outlining spiritual/cultural competency, five steps or dimensions have been explored. I need first to grasp my own spiritual/cultural set, the web of meaning that shapes my reality. What characterizes my view of myself in the world, my beliefs, and devotions? Am I, secondly, able and committed to exploring realities outside my own, to acknowledge the countless diversities of "otherness" or do I primarily seek reinforcement of what I know? Thirdly, am I capable of attitudes and approaches that foster interaction and relationships with others so that their distinctiveness as a carrier of meaning is evident? Fourthly, in such an interaction, am I able to identify the limits and barriers that emerge in my spiritual care giving? Do I see discomfort zones and have ways to

facilitate transitions to communication? And, lastly, do I have settings and methods for ongoing learning, to find consultation and expertise to continuously deepen my capacity in search of spiritual/cultural competence? I have more to plumb from my personal narrative and the rich field of intersection with this I serve. My search as a spiritual care provider for spiritual/cultural competency is one the open ended, shaped, and revised by the person to person encounter with the stranger and the web of meaning the stranger has woven. The depth I find and the mystery I sense reminds me that this endeavor is inherently sacred.¹⁶

Chaplains have the responsibility and opportunity to engage in meaningful spiritual dialogue with individuals of diverse religious backgrounds and values. This process does not necessitate compromising one's own faith. Instead, open, and sincere dialogue can enhance chaplains' approaches to ministry amidst growing faith and cultural diversity.

Christian chaplains must work to dispel the perception of being intolerant or overly pious. They should demonstrate genuine respect for the rights and beliefs of others. This practice of acceptance and tolerance is neither new nor controversial. Historically, effective missionaries have upheld these expectations while serving Christ in various cultural contexts.

The challenge arises with prison chaplains and volunteers who hold narrow views that exclude opposing perspectives. It is essential for chaplains to have an open heart for all individuals whom God is calling to Christ. Those who expect inmates to become more Christ-like must also be willing to scrutinize their own lives for evidence of the Holy Spirit's transformation.

A NEW COAT OF PAINT ON THE BARN

I recall a message by Dr. James Vernon McGee regarding the modesty of women and the use of makeup. He remarked, "Sometimes it doesn't hurt to put a fresh coat of paint on the barn." Often, when traditional expectations clash with contemporary cultural transformations, traditional faith practices prevail. Reverting to familiar methods of communicating faith is often driven by personal comfort. However, within the prison culture, the phrase "We have always done it that way" takes on a different meaning. Safety, logistics, and historical understandings of certain religious practices are challenging to change in such a controlled environment. Ultimately, it is the chaplain who holds the critical influence to shift the perspectives of both custody staff and inmates regarding other faith views.

Many texts on cultural diversity offer excellent guidance to chaplains who need to confront the shifting landscape of faith dialogue. The following three lists of suggested characteristics for the effective chaplain will help to traverse many sensitive cultural landslides. The first from Nieman and Rogers who suggest doing the following to maintain diversity:

1. Know Yourself.
2. Accept differences.
3. Face your discomforts.
4. Seek outside support.
5. Be flexible.¹⁷

On the one hand, we need to be honest about ourselves, accepting the inevitable influence of our own cultural universe. On the other hand, we need to step out of our comfortable cultures to engage the diversity of our listeners. This paradoxical flexibility, by knowing ourselves while adapting to others, is ultimately a matter of trust. The effective cross-cultural preachers we met had learned to trust God to transform their gifts and efforts. The encouragement of the apostle Paul is particularly apt: "Do not be conformed to this world but be ye

transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.” (Romans 12:2). Such transformation does not mean simplistic conformity to a role or setting but produces instead an inversion of our values and our whole selves. It does not reduce the challenge or effort facing cross-cultural preachers but creates instead the space in which to be truly flexible, open even to discerning God’s will for our preaching.¹⁸

Most significant is for the correctional chaplain is flexibility. Flexibility is one of the cornerstones put into practice daily by chaplains in corrections. Daily engagement with diverse cultural settings permits God the Holy Spirit to lead and guide the chaplain in their learning moments. It may take years to break through personal prejudices, stereotypes, and biases to be truly flexible. But giving up in this struggle is not an option.

The next list comes from Cynthia Campbell and adds a flavor of Christlikeness that can assist correctional chaplains in their journey of cultural transformation.

1. Humility is essential to understanding religious truth.
2. Treating others with respect is not simply tolerance.
3. Christians should define their faith by their “practice” of their lives to develop a “shape” for the world to see, not simply hear.
4. We must reevaluate what “bearing witness” means in our new multi faith culture.
5. Key terms for working together are, “justice, freedom and peace.”
6. Engaging others in dialogue is not just for us. It should include the goal of learning and being open to the transformation process by what we observe, hear and value.¹⁹

If chaplains spent more time visibly living their faith, they could spend less time trying to defend it verbally. “When faith traditions are considered from the vantage point of practices, rather than competing theological ideas, some intriguing similarities emerge . . . a renewed understanding of religion as a set of practices and a renewed appreciation for Christian practices by Christians can become a bridge to deeper appreciation of and respect for others.” By simply living a Christian life chaplains will reach far more people from other cultures than soap box proclamations of theology and redemption.

Finally, Jim Lo provides the most extensive list and adds a few more of the basic human elements of life in his suggestions to embrace religious diversity.

1. Know yourself.
2. Empathize with others first, self, second.
3. Loosen up.
4. Keep your sense of humor.
5. Don’t be afraid to make “cultural” mistakes.
6. Don’t be quick to judge, think first.
7. Be tolerant of ambiguity – many young people are.
8. Develop intercultural traits.
 - a. Curiosity
 - b. Courage

- c. Friendliness
 - d. Flexibility
 - e. Communication
9. Take a stand, do not tolerate ethnic jokes, etc.
10. We are not colorless or cultureless people²⁰

In culturally awkward moments, being able to laugh at yourself can help to show a deep appreciation for the culture of other people. Being willing to say, “I am sorry” along with a willingness to joke about personal cultural blunders can help draw chaplains closer to the people they serve and open doors of understanding.

Professional chaplains, like all health care personnel, work within ever-changing environments. They must not limit themselves to historical Christian viewpoints as their sole authority for understanding. Their viewpoints differ from some of the people they serve not only in ethnic and cultural backgrounds, but also in traditions, languages, and spiritual practices. Significant energy is needed to learn how to function with these differences.²¹

Church and chaplaincy organizations should spend more time on this current cultural challenge. The information of cultural dialogue and faith understanding should be presented without the traditional condescending pious attitude. Often titles such as, “How to witness to a [fill in the blank]” seem presumptuous and ethnocentric. How does a Christian feel when they see a course offered at a local campus entitled, “How to witness to a Christian?” or “How to lead a pastor to Allah?”

A significant aspect of becoming culturally sensitive is an *intentional willingness to learn*. Without continually striving to become sensitive to cultural transformation chaplains will regress to following simplistic ministry formulas for reaching the dissimilar population. They will continue practicing and preaching with whatever makes them comfortable when they minister in the prison.

“The challenge, then, is to be intentional about gaining self-awareness, knowledge, and skills to increase culturally and spiritually effective practice. This work involves diligent and often painful self-reflection, active engagement with disparate worldviews, willingness to suspend one’s need to be right or to function as an expert, consultation and supervision with skilled trainers and mentors, and most of all, a commitment to change.”²²

DIVERSITY & PLURALISM – NOT A COMPROMISE

Ironically, pluralism religious rights for all chaplains religions and their rights helps and cultural practices. With an of religions for the sake of protect the religious rights of that faith is not our own or the liberal exists.

Acceptance of Cultural Diversity will mean attempting to understand all religions in a pluralistic environment while maintaining your own identity and faith tradition

is the very thing that insures in corrections. Protection of all to protect the chaplain’s own faith attempt at global homogenization world peace there is a need to all Americans. Especially when danger of being mislabeled as a

One lesson learned is that by living out our faith without compromise will establish credibility. Inmates are very perceptive. When they see their chaplain speak in favor of different views concerning faith and religion, to curry favor with everyone, then that chaplain will lose credibility. Why? Because not all faiths agree. They are not all the same. Any

attempt to force all religions into a single mold makes the chaplain dishonest to his or her own faith. Such chaplains become false representatives of their own religious faith tradition. By trying to be all inclusive a chaplain will appear to be a fraud.

At first it may seem to be easier to gain favor from the inmates by ignoring the differences of each faith tradition. But this disingenuous attempt at being more accepted and more accepted will ultimately boomerang. The Chaplain will be seen as a hireling saying whatever it takes to keep the peace and appease the administration.

Another lesson that illustrates religious acceptance and diversity is when death occurs. One basic requirement for Chaplaincy is a broad understanding of all faith groups to “fill in” when the need arises. Death may happen at any time, and you may be needed to assist the family of another faith. While it is tremendously important to avoid upsetting the grieving family, it is far more valuable to be able to share their grief by understanding their faith and its needs.

A third lesson is the blessing that comes from having an informed and intelligent conversation with people of other faiths. Inmates can see respect for their faith because the time was taken to learn about their religion. This permits a non-condescending approach and attitude toward the inmates. Healthy respect ensues by recognizing where they are in their own life and path of faith.

One unexpected outcome of studying and understanding other religions is fewer attempts to con the chaplain. When talking to inmates of various faiths they realize they cannot con you by using your ignorance of their faith as a tool for manipulation. On the other hand, a willingness to help inmates fulfill their genuine religious needs with a sympathetic ear establishes a bridge of dialogue and often helps to avoid many frivolous lawsuits.

In conclusion, it was the study of Paul’s Epistle to the Corinthians that ultimately altered my perception of other religions and cultures. As Paul states, 1 Corinthians 9:19-23, “Even though I am free of the demands and expectations of everyone, I have voluntarily become a servant to any and all in order to reach a wide range of people: religious, nonreligious, meticulous moralists, loose-living immoralists, the defeated, the demoralized—whoever. I didn't take on their way of life. I kept my bearings in Christ—but I entered their world and tried to experience things from their point of view. I've become just about every sort of servant there is in my attempts to lead those I meet into a God-saved life. I did all this because of the Message. I didn't just want to talk about it; I wanted to be in on it!” (The Message)

6	<p>Reading Assignment: <i>Pluralism and Cultural Diversity</i> Who do you see in the mirror?</p> <p>Research Research web sites that describe the ability to be foundational in your faith while being able to demonstrate compassion and love to those of other cultural faiths.</p> <p>Discussion Question: Define Pluralism. Is it possible to be Christian and Pluralistic?</p>	<p>Brief essay of assigned reading Write a brief reaction paper of 250 words or less containing what you consider to be important in Cultural Diversity – Who do you see in the mirror?</p> <p>Internet resources Provide at least five website resources that fully explain diversity, pluralism and a Chaplain’s responses.</p> <p>Discussion Question Respond to the discussion question with 250 words or less.</p>
---	--	---

¹ http://en.wikipedia.org/wiki/The_Ugly_American - The Ugly American is the title of a 1958 political novel by [Eugene Burdick](#) and [William Lederer](#). It became a [bestseller](#), was influential at the time, and is still in print. The book is a quasi-roman à clef; that is, it presents, in a fictionalized guise, the experience of Americans in Asia (that is, Vietnam) and allegedly portrays several real people, most of whose names have been changed.

In the novel, a [Burmese](#) journalist says "For some reason, the [American] people I meet in my country are not the same as the ones I knew in the United States. A mysterious change seems to come over Americans when they go to a foreign land. They isolate themselves socially. They live pretentiously. They're loud and ostentatious." Ultimately, the phrase "ugly Americans" came to be applied to Americans behaving in this manner, while the positive contributions of the Homer Atkins character were forgotten.

According to an article published in Newsweek in May 1959, the "real" Ugly American was identified as an ICA technician named Otto Hunerwadel, who served in Burma from 1949 until his death in 1952.

² http://en.wikipedia.org/wiki/Ugly_American

³ Cynthia M. Campbell, [A Multitude of Blessings, A Christian Approach to Religious Diversity](#), Louisville, KY: Westminster John Knox Press, 2007), p. 8.

⁴ James R. Nieman and Thomas G. Rogers, [Preaching to Every Pew. Cross Cultural Strategies](#), (Minneapolis, MN: Fortress Press, 2001), p. 10-11.

⁵ Jim Lo, [Intentional Diversity, Creating Cross-Cultural Ministry Relationships in Your Church](#), (Indianapolis, IN: Wesleyan Publishing House, 2002), p. 21

⁶ <http://cougar.eb.com/dictionary/pluralism>

⁷ Jim Lo, [Intentional Diversity](#), p. 53-59

⁸ Campbell, [Multitude](#), p. 19

⁹ Ibid, p. 40

¹⁰ <http://www.tv.com/shows/extreme-makeover/>

Extreme Makeover follows the stories of the lucky individuals who are chosen for a once-in-a-lifetime chance to be given a truly "Cinderella-like" experience: a real-life fairy tale in which their wishes come true, not just by changing their looks, but their lives and destinies. This magic is conjured through the skills of an "Extreme Team," including the nation's top plastic surgeons, eye surgeons and cosmetic dentists, along with a talented team of hair and makeup artists, stylists, and personal trainers, led by an on-camera Extreme Makeover expert. . . . Each self-contained episode features two people, seen first in their "before" phase, then as they undergo their various procedures, and finally, in a climactic unveiling - the "after" -when the candidates reveal their new selves to their families and friends.

¹¹ Jim Lo, [Intentional](#), p. 33

¹² Ibid, p. 33

¹³ James R. Nieman and Thomas G. Rogers, [Preaching to Every Pew, Cross-Cultural Strategies](#), (Minneapolis, MN: Fortress Press, 2001), p. 14

¹⁴ Jim Lo, [Intentional](#), p. 43-51

Ethnocentrism-The belief that one's own culture is superior to all others and is the standard by which all other cultures should be measured.

¹⁵ Ibid, p. 50

¹⁶ Anderson, Robert G., and Fukuyama, Mary A. [Ministry in the Spiritual and Cultural Diversity of Health Care: Increasing the Competency of chaplains](#), (Binghamton, NY: Haworth Pastoral Press, 2004), p. 22. For a list of standardized health care givers spiritual competencies for chaplaincy log on to: http://counseling.org/aservic/Spiritual_Compentencies.html

¹⁷ Nieman and Rogers, [Every Pew](#), p. 139-147

¹⁸ Ibid, p. 146-147

¹⁹ Cynthia Campbell, Blessings, p. 84-100

²⁰ Jim Lo, Intentional, p. 61-73

²¹ Anderson and Fukuyama, Spiritual and Cultural Diversity, p. 71-72

²² Ibid, p. 57