The ‘90s: Professionalism Through Partnerships

The 1990s were a time of continuing turbulence in the delivery of health care and a time of significant transition for the NACC. Well into the decade, mergers, affiliations and buyouts were changing the health care landscape radically. With continued job losses and department budget cuts, or even hospital closings, chaplains needed more than ever to find ways to be included in the care and treatment of patients. Consequently, the NACC and cognate groups envisioned ways to better collaborate to speak with one voice to advocate for pastoral care.

In May 1994 these pastoral care and counseling groups came together in a gathering of more than 2,000 persons in Milwaukee at “Dialogue ’94: A Call to Partnerships.” NACC members were proud to have one of their own, Sr. Rosemary Abramovich, OP (NACC President, 1987-1989), serving as Chair of the event.

The popular NACC catchword of the entire ’90s was partnerships. The goal was to become partners not only with cognate groups but also with physicians, nurses and other health care providers. During the Clinton administration, NACC leaders hoping for major healthcare reform that would include pastoral care spent time and energy conferring with public officials and attended public forums to advocate for spiritual care in a reformed system.

Statistics and research became important for proving the worth to administrators of the value of spiritual care. Chaplains would need to be able to document their care and learn to chart and follow a model for spiritual assessment. By the end of 1990, NACC members were invited to buy a video on charting prepared by CPE Supervisor Rich Woodley. Six years later, Vision devoted an issue to pastoral research and spiritual assessment tools, concepts that were challenges not always welcomed by chaplains who had been unaccustomed to accountability for consultations with patients.

At the beginning of the decade, a new governance model for the association was also taking shape. The key to the new model by consensus was greater participation in the regions, as a National Leadership Council, composed of four elected officers plus all of the regional directors, took effect after the national convention in 1991. By the end of the decade, a different vision for governance would be debated to meet the emerging needs of the new century.
It was a blessing to have been in leadership for the NACC, because it challenged me to change and grow in my leadership style. I learned that influence was more important than having power. Most of the power struggles ended up with loss or standstill, while the experiences of influence were much more successful, gratifying and growth-filled. My experience with the NACC leadership helped me to develop new ways of leading on the local scene and gave me new tools for influencing others.

During my time in leadership, I worked with the board and regional directors to develop a new governance model, building on what Rosemary Abramovich had begun during her tenure as president of the NACC Board. When we came to the time to vote in Portland, near unanimous acceptance was given to the governance changes and the new model of governing for that time in our history — the early 1990s. Now things have changed once again. How we have grown and developed.

Getting to know so many in the NACC was a great blessing. I made friends during that time whom I still keep in contact with over the miles and experiences in ministry. These friends have been a support during trying times, and I am grateful for the love, prayers and support given.

Sister Helen Hayes was a high point in my ministerial career. Taking her advice and learning from her was truly a gift. When she would give me that “now, Patrick” look or statement, I knew I was in for another lesson. She was gentle and clear, never critical in a negative way. Yes, Helen was a high point for me during my leadership time with the NACC. We cried and laughed. We were frustrated and successful. We worried at times, yet we held on to hope. We both grew through the sharing of our lives and experiences.

Dialogue ’88 was another high point for me — the coming together of so many folks from different traditions and ways of ministry. This was a time of great growth for the national movement of pastoral care providers as we came together with a common focus for providing excellent pastoral care and taking responsibility for demanding excellence of one another. It was a blessing to get to collaborate with so many in the other cognate groups.

I learned so much through this coming together progress. That experience gave me the impetus for getting our department at St. Paul accredited by JCAPS.

Another high point for me was the opportunity in 1991 to represent the NACC in Holland at the International Congress on Pastoral Care and Counselling. Richard Augustyn and I spent time together at this session. What a powerful experience in learning. What a blessing!

There were times when I got very tired, but the opportunity to collaborate with so many wonderful colleagues energized me. The memories of these wonderful people give me joy to this day.

Rev. Forrest "Pat" Hanser, CM, is Director of Chaplain Services at University of Texas Southwestern Medical Center University Hospitals and Clinics, in Dallas, TX.

I remember the opulence of the Grand Ole Opry and attending the national convention in 1984. My mom and sister, Marcia, were in town with me. It was at the pool when Fr. Joseph Dolan said to me, “Rich, do you mind having your name put in for regional director of New York State?” I said, “Sure, why not.”

That “yes” began a NACC roller coaster ride that lasted for a good ten years. After serving on the Leadership Council and then the Board of Directors, I found myself running for President of the National Association and winning. Sr. Helen Hayes, OSF, was the Executive Director, a good religious, whose heart and soul exuded NACC.

When I was installed as President In 1991, Helen couldn’t make that convention. She was ill, and in January the following year she was diagnosed with terminal cancer. The next few months were very difficult for her as well as for the Leadership Council. Helen was that pastoral life-
line for us that was quickly fading away. As Helen grew weaker, my responsibilities escalated. I became interim Executive Director/President. The staff at our National Office rallied and made Sr. Helen very proud and my life somewhat easier. Kathy Eldridge, Becky Evans and Robert Kopchinski will always have a prayer from my lips in appreciation for their friendship and dedication to the National Association of Catholic Chaplains and myself during this most difficult time.

My last visit with Sr. Helen was in Rochester, MN, where she was being cared for at her motherhouse. Sr. Helen was dying, but even in that process she remained focused on the NACC. She was confident that the Leadership Council would be fine. I anointed her, and with a heavy heart left only to return a week later for her funeral. As I left after anointing her, I was walking down a long monastic-like corridor crying, not only for myself, but also for the association and our loss. At that time I had a curly Afro hairstyle. A senior sister dressed in Old World formal habit approached me from behind, tapping me on the shoulder. Somewhat startled, I turned and she said, “Hello, Mr. Ronald McDonald, but you must be lost. Your restaurant is down the street!”

These were the days of the Leadership Council and Board of Directors. We were using the consensus model of governance. Our first formal task was to select and hire a new Executive Director. Daudlin and Daudlin Inc. was the agency hired to help us through this process. The applications came in and were reviewed. It would be at our next convention in Pittsburgh that the selection would take place. The Leadership Council met for days. In the consensus process of governance there was no room for division. It came down to two candidates; neither had a 100 percent consensus. We went around and around while our facilitator assured us the PROCESS was alive and well. A lot of arguing, a lot of prayer and a lot of invoking Sr. Helen Hayes went on before the solution was made. The decision was made to offer a contract to Fr. Joseph Driscoll, and history for the NACC was created in the consensus model of governance.

Rev. Richard Augustyn is Director of Pastoral Care and Volunteer Services at Buffalo General Hospital, Kaleida Health System; Director of St. Jude Center; and Pastor, Immaculate Heart of Mary Church, Buffalo, NY.

### Transition in Leadership

When Rev. Joseph J. Driscoll became Executive Director at the end of 1992 after he finished supervising a unit of CPE in Pennsylvania, he found he had big shoes to fill. Although the staff was still grieving the death of Sr. Helen Hayes, OSF, he was warmly welcomed into the workings of the national office.

It was a time of significant transition, and a time of continuing turbulence in the delivery of health care. After settling in and learning the work in the office, Father Driscoll soon revealed his talents as an excellent writer, a compelling speaker, and a great storyteller. He was sought after all across the country to discuss the challenges in health care and the role chaplaincy should play.

His annual reports are full of long lists of presentations he made, bishops he visited to talk about mutual concerns, meetings he attended.
as a participant or facilitator. He constantly spoke of the need for chaplains to advocate for chaplaincy with healthcare administrators, doctors and nurses, and other healthcare professionals, and he modeled and worked to spread the word that board-certified chaplains are as professional as any other medical specialist.

He became known as a visionary, dynamic and charismatic leader who worked tirelessly for professional chaplaincy, especially to promote a unified voice for the profession in collaboration with other pastoral care and counseling groups. As the executive leader, he connected well with the NACC membership and formed lasting friendships. Readers of Vision appreciated and looked forward to his regular column of inspiring reflections and stories.

Father Driscoll played a key role in most of the issues and organizational notes at the end of this chapter and far into the chapter of the new century, accomplishments too numerous to describe here as an introduction to his reflection.

**REFLECTION**

*By Rev. Joseph J. Driscoll
Executive Director, 1992-2001
President and CEO, 2001-2003*

Standing by the glass picture window of the Stone House on an early February morning, my eyes lazily survey the white, fog-laden landscape rolling back in the hills below this property in rural Maryland. Dead center is a gorgeous, stout, wide and bare-armed, centuries-old fruit tree that I immediately notice looks exactly like the healing tree in the Vision. What an irony as I begin this morning’s task, I think to myself turning back from the window.

For as soon as the water for my tea is boiling, I will pour my cup and take it upstairs to my desk and from the window of my memory, I will begin writing what my eyes glimpse in the landscape of 11 years in my tenure of this 40-year history of the NACC.

That’s a humbling thought: my leadership was more than a quarter of the organization’s history.

History — even a 40-year history — is a compilation of stories. In fact, my lure into a latent love of history came from a seminary professor, Frank Murphy, who began each class in European history with a story. He was excited, elegant, and enticing with the concrete detail and color of the story that drew us into another time and space, and back out through analysis and appreciation to our own time and space.

Stories are as old as the oral tradition that bound them. NACC sits around the fire of a primordial story of a man named Jesus, the Son of God and the Son of Mary, the ultimate healing power of God in salvation history. Salvation comes from the Latin word “salvus,” meaning health. Hence, the story of Jesus is a story of God’s healing history.

So 1965 — 40 years ago — is a late rendition of a long story. The characters are still the same: this man Jesus, this community called the church keeping the story alive, and the new narration in each of us who walk where he walked, and talk what his community talks.

That’s the context of my reflections as I share three stories from my 11-year tenure as your executive leader.

**1995 — St. Louis**

An older man with a full head of shocking white hair is sitting on the high backed chair fumbling with the lavaliere microphone while his cane leans on the front of his chair. For Dick Tessmer is getting ready to chair the program entitled “Grandparents Telling the Story” at the 30th anniversary celebration.

Hal Murray, an early representative from the bishops to the nascent NACC, smiles wide as he confidently strides up the stage steps, while Julie Houser marches across from the other side with the same vigor she marched red-dressed into the first meeting after women were admitted to NACC in 1973.

Rose Carmel McKenna is already sitting in place, head held high, and it is clear no one is going to take this weather-worn Kansan from her rightful seat — neither then nor now. [No one is even going to share this paragraph with her!]

The “grandparents” are now on stage to share the story. Dick brings the assembly to order, or at least one of many tries, not only that afternoon but more than likely any of the hundreds of meetings over the years. He welcomes everyone and describes the chapters of the “story” that he and others have devised for this live oral history.

Hal, with a charm seemingly both of nature and nurture, interrupts (the first of so many times) to, well, tell a story. Dick, with a courtesy
both genuine and professional, invites Hal to continue (the first of so many times) and the stories take on the feel of adolescents around the campfire. Dates are debated, details recalled, plots and sub-plots retold.

Order is never restored (no matter how hard Dick tries) but laughter holds the afternoon together (along with Dick’s own good spirit).

Frank Garvey, long ago acquiescing to the extroverts, joins the narration, usually when invited, and always with gentleness, insight and a humor so dry that all except him are now serious.

Cyrilla Zarek almost falls over in laughter as she is coaxed to tell the story of the time in Milwaukee where she did in fact fall into a 12-foot storm drain outside an old seminary window on a wintry Sunday evening following an NACC planning meeting. Her mimed cries for help are drowned out by the real time cries of laughter.

Rose Carmel, at the time nearing eighty, barely allows the laughter to subside as she charges ahead citing the need to continue demanding justice for women in ministry and excellence in clinical education. Her tenacity is unmatched.

Looking out the window at this re-enactment of our earliest beginnings, I see these wisdom figures reminding us that the way to the future is with the human tug of passion and ideas — and the humor looking back to where in spite of all grace did abound.

But in the end the characters are still the same: this man Jesus, this community called the church keeping the story alive, and the new narration in each of us who walk where he walks and talk what he talks.

NACC in St. Louis was history living and breathing. We are the pages following that story.

Baltimore – 2001

Standing in the glow of candlelight inside the oldest basilica of the Catholic Church in the United States, women and men chaplains, mostly lay and religious, are singing with their hearts and dancing with their eyes.

Apparently so moved by the sight himself, William Cardinal Keeler, the Archbishop of Baltimore, during his homily a few minutes later will go off his script and paraphrase the scripture from evening prayer as his eyes meet those of the assembled and he says, “You are the face of Christ to those who are sick and suffering.” From the sanctuary I notice in the gold light of hundreds upon hundreds of candles eyes shining brighter, smiles spreading wider, and heads nodding quicker.

The next morning two women (and not with shocking white hair nor red dresses), one religious and one lay, stand at the podium in the Omni Hotel co-leading the first-ever international symposium on the Sacrament of the Anointing of the Sick. Mary Skopal, SSJ, and Nancy Conner convene the “Baltimore symposium” as it will soon be known, with over 700 participants, six theologians, and nine bishops in conversation. (The following year 27 bishops will come to the follow-up symposia).

A 30-something lay chaplain from Virginia, D.W. Donovan, is at the microphone reading from notes, asking questions, sharing his passion for the ministry.

An Irish theologian, Michael Drumm, contextualizes “anointing” in baptism, and through story, analysis and ponderous questioning rouses a standing ovation at the 10 o’ clock evening hour after a grueling 14-hour day of study.

And we are praying. Our singer/songwriter, Peter Rubalcava, has written a powerful song just for this gathering. “O Jesus, Healer of wounded souls, come heal us, touch us and make us whole, heal our world, raise your people to life.” The words and music of this song surround our every gathering.

A canon lawyer breaks the liberal/conservative sound barrier near the end of the conference: Don’t ask yourselves what can’t I do (in this case, anoint the sick), ask yourselves what can I do (like administer the “last rites,” i.e. Viaticum).

Another lay chaplain in her 30’s from Michigan, Bridget Deegan-Krause, is at the microphone stirring imagination and generating ideas with an enthusiasm and love that is inflamed by an ardent faith.

And our prayer continues. For the first time at a national conference we anointed “our own,” those chaplains who are seriously ill, a practice we would integrate into future meetings.

Praying, listening, discussing, questioning, praying again, listening again, discerning. The ballroom is filled with the Spirit like the upper room with disciples before us. What are we going to do, O Church?

Looking out the window at this new configuration of Church leadership, I see new models of Church with bishops, theologians, and — first career, lay professional chaplains — in the Church together full of vitality and hope.

In the end the characters are still the same: this man Jesus, this community called the church keeping the story alive, and the new narration in each of us who walk where he walks and talk what he talks.

NACC in Baltimore was theology living and breathing. We are the pages following that story.
Toronto – 2003

Getting out of the Catholic neighborhood is crossing the border into another country, taking turns wearing headphones for simultaneous translation at a bilingual conference, and sitting down to table for a kosher meal at the closing banquet. This was not our usual annual meeting.

Rising moving out of the Catholic neighborhood is willing to work toward a common set of shared professional standards, and maybe — some of us dreamed — even one day purchasing common real estate for one office for one organization.

NACC negotiated with APC, NAJC and CAPPE in the first step of the move out of the neighborhood (ACPE and AACP would shortly join us). When the announcement was made at the closing banquet by the four presidents, the rumble and roar of the crowd could match any sports event at a stadium. The presidents stood dumbfounded (and some teary-eyed) at the intensity of emotion surrounding this ratification from the grassroots.

On the last morning a Health Minister in the Provincial Government of Quebec waved our “white paper” on professional chaplaincy and challenged us to get this out to industry and government officials. He did not know chaplaincy until he read the paper, and he clearly saw “value-added,” as the industry would say.

Looking out the window at this immensely diverse world of ethnicity, language, and religion already living in one global neighborhood, I see a bold Spirit renewing the face of the earth.

In the end the characters are still the same for us: this man Jesus, this community called the church keeping the story alive, and the new narration in each of us who walk where he walks and talk what he talks.

And his walk and his talk will always go out of the neighborhood, crossing the borders into countries — even organizations like ours — unto the ends of the earth. His walk and his talk will always be toward the foreigner, the outcast, the least sister or brother. No one excluded.

NACC in Toronto was history and theology meeting at a crossroad. For his story or her story we call history: NACC, APC, CAPPE, NAJC. And God’s story we call theology: all creation. And when history, the particular, and theology, the universal, are crossed then it really becomes our story. All of us.

Time perhaps to turn the page, or with a bold spirit even close the book after 40 years, sip a hot cup of tea, share a few stories and laugh, and pray in eager anticipation, childlike, for a story never before told.

Because that story is living and breathing at this very moment.

Rev. Joseph Driscoll is Director of Mission Services at Bon Secours Health System in Marriottsville, MD.

Thank you very much for the opportunity to offer reflections on my leadership tenure with NACC. The request occasioned some deep and extensive reflection. I took the opportunity to read through my files of those times, which brought back many memories not only of my tenure as NACC president but of my 32 years as a member of the organization.

Over the years, NACC has been my professional home and family. I have met many wonderful people, some of whom have become close friends. Meetings, conferences and other gatherings have provided opportunities for personal and professional learning and support. As I think back, I also remember anniversary celebrations fondly — the 10th, 25th, and 30th, which occurred at the end of my term as president.

Over the years NACC has faced many challenges and created many challenges. We have faced challenges presented by lack of understanding about professionalism and chaplaincy, changes in the healthcare system, etc. We have presented many challenges to one another as we developed standards for certification and became more competent. We have also presented many challenges to healthcare organizations and the Church as we advocated for recognition as professionals.

I would name three important things that happened during my tenure:

• An increase in visibility of chaplains through the presence of the association both in the healthcare world and in the Church.
• An increase in credibility through the strengthening of standards for certification and improved relationships with the bishops — by utilizing the Episcopal Advisors nationally and regionally and by the Executive Director’s many visits to bishops individually.
• An increase in collaboration with other professional pastoral care, counseling and education organizations. COMISS is the best example of this; Dialogue ’94, with its over 2,000 participants, was another.
Also during my time in office, we took three major initiatives to the whole Church:

• Studying the appropriate minister of the Sacrament of the Anointing of the Sick in an effort to make the sacrament more available to eligible recipients. In order to accomplish this task, the National Leadership Council commissioned a white paper envisioned to be the medium for further conversation with church leadership.

• During my tenure, the Clinton administration was trying to persuade the Congress to enact healthcare legislation which would provide coverage for all Americans. NACC leadership worked hard to advocate for the inclusion of spiritual care as a component of coverage. We joined Network, a national Catholic social justice lobby, met with members of Congress in their Washington offices, and urged all NACC members to advocate with their local members of Congress.

• With a vision to the future of chaplaincy, we initiated a study of competencies needed for effective ministry as chaplains.

Within the first few weeks of my presidency, my hospital position was eliminated and I was laid off. That was a life-altering and devastating experience. But it became a moment of grace as I explored the spirituality of the experience. I kept asking myself, “What is the spirituality of this event in my life?” As I stayed and prayed with the question, I came to realize that what was initially a very negative experience was in the end a blessing. Even today, as I think back on the event and the months that followed, I realize that I experienced a new spiritual vigor as a result.

The most important person I worked with at NACC was Joe Driscoll, who was then our Executive Director. Joe and I worked very closely and hard together. I believe he expanded the horizons of NACC immeasurably, especially through his vision and outreach to individual bishops and other professional organizations. I also have fond memories of Msgr. Harrold Murray, especially in his role as Chair of the USCC Board of Examiners. He chaired the Board when I appeared for certification as supervisor. He asked piercing but excellent questions! There are many others but two come to mind especially — Dick Tessmer and John Ranallo, both of whom have gone to their eternal rewards recently and quickly.

Rev. Kevin F. Tripp serves as Chaplain at Sutter VNA and Hospice, Santa Rosa, CA, and is a spiritual director in private practice.

As I reflect upon my many years in chaplaincy and later years as a member of NACC, I find that the most rewarding were my years as Regional Director of Region VIII. The lakes and prairie region of NACC was the most dedicated and involved group of people I had the privilege of knowing. Most of us were not able to attend national conventions and so became a cohesive group of members who enjoyed each other’s company, were eager to learn and dedicated to our ministry. The collective wisdom of the group produced many of the most informative meetings I attended. Those of us in the hinterland would make every effort to attend these meetings, and so the energy was dynamic.

From this close-knit group I went to the national office as President-elect and then President of NACC (1995-1997). My fondest memories of these years are the opportunities to meet the people who make up NACC. Going to the many and varied regional conferences was a wonderful gift. Participating in what was going on at the ground level was exciting, exhilarating and energizing.

During the end of my term as President, the Presidents of the cognate groups began gathering to discuss a way in which we could all cooperate, thus bringing a richer and more stable unity of ministry to all our organizations. This was a very exciting time for me, while at the same time a very uncertain time for some of our membership. I understand that this endeavor has progressed. It brings me great pleasure to hear this. I was convinced then and am still convinced that all the groups working together will benefit all.

Congratulations, NACC, on 40 years!

Rev. Eugene McGlothlin, OSB, is retired and serves as Pastor of St. John the Baptist Church on the campus of St. John’s University, Collegeville, MN.
Would we accept the invitation of other cognate groups to co-sponsor annual conferences, and would there be more dialogue experiences?

Seeds were scattered by previous sowers, previous leadership councils. Some needed more water, some needed to be replanted, some were planted too early, and some fell by the wayside.

New sowers were introduced, new seeds needed planting: We began! A facilitator was hired to guide us through new processes, new ideas, a renewal of what NACC was, and how could we be better as an association.

A new voting process was initiated to help the board stay focused and eliminate micro-managing. Liaisons from the Council were chosen to improve communications of the committees' work to the board, and an executive committee of the Council was formed to act between regular Council meetings.

NACC continued collaboration whenever we could with other associations. Members engaged in a Red Cross disaster training program, and in ongoing dialogue with JCAPS/JCAHO to have three members serve on the first Task Force on Collaboration and report back to a joint meeting of all cognate boards. Work was tedious, and frustrating at times, but the group was excited about their work.

The National Interfaith Coalition of Spiritual Care and Counseling was blessed and supported financially for a time. It continues, however, to promote education and seminars on the importance of chaplaincy and spiritual care. COMISS continued accreditation through JCAPS to departments of pastoral care. They worked with the religious endorsers regarding issues of certification of chaplains, standards and codes of ethics for those seeking membership in COMISS. The prospect for further Dialogue conferences was considered but was put on hold as most cognate groups had secured places, cities, etc., three years in advance. It will be revisited on a biannual basis.

The next sowers will continue their own planting of new seeds, hopes, and ideas, caring for those not fully grown into maturity, risking to uproot seeds of no consequence, and rethinking seeds perhaps planted too early. For as Ecclesiastes reminds us:

- There is a time to be born, and a time to die;
- A time to plant, and a time to uproot the plant;
- A time to seek, and a time to lose;
- A time to keep, and a time to cast away.

May we continue to be sowers, seekers, and seeds.

Sr. Monica Ann Lucas, SC, serves on the COMISS Executive Board, APC Ethics and Certification Commissions, and teaches part time at Mount St. Joseph College in Cincinnati, OH.
1990s Issues and Organizational Notes

1990
Issues: “Partnership in Pastoral Care” set as three-year convention theme — focus is strengthening relationships in ministry between men and women, across ethnic and racial lines, and between ordained and non-ordained; need to develop education programs.

Organizational Notes: National Assembly votes in four units of CPE for certification as Chaplain; current statement of ecclesial endorsement required for chaplain recertification; Education Task Force formed, holds first meeting; Grievance Standard adopted; standards for certification appeals process revised; Health Care Ministry: A Handbook for Chaplains, published by Paulist Press, is edited by Sr. Helen Hayes, OSF, and Cornelius J. van der Poel, CSSp; COMISS agrees to form task force to study common code of ethics.

1992
Issues: Dialogue on Anointing and priest shortage.

Organizational Notes: Executive Director, Inc., hired as convention planner for the 1992 annual meeting; NLC adopts plan for white paper on the minister of the sacrament of the Sick; death of Sr. Helen Hayes, OSF, May 20; draft of Strategic Plan presented at National Forum; Rev. Joseph J. Driscoll named NACC Executive Director.

1993
Issues: Diversity and inclusivity in gender, race, ethnicity; multicultural values; expanding racial, ethnic diversity in NACC membership

Organizational Notes: NACC Vision statement adopted; mission and values statements adopted earlier; annual observance begins of World Day of the Sick on Feb. 11, as established by Pope John Paul II.

1994
Issues: Healthcare reform; opposition to efforts in several states to legalize physician-assisted suicide; focus on the spiritual dimension of wellness; chaplain’s role in ethical decision-making; ethics and improved care for dying persons.

Organizational Notes: NLC decides to discontinue membership/ownership in The Journal of Pastoral Care Publications, Inc.; survey to NACC and College of Chaplains members on the sacrament of the Anointing of the Sick.

1995
Issues: White Paper on Sacrament of the Sick; continued opposition to legalizing physician-assisted suicide; concern for “overcoming racism and embracing diversity.”

Organizational Notes: NACC starts fundraising drive: 3 to 30 Name Drive, to outside friends and partners in health care; attendance of NACC leaders at 5th International Congress on Pastoral Care and Counselling in Toronto, Canada; NACC representative and Chair of PCNSR, Kay Kosinski, attends International meeting of PCNSR, in Toronto, Canada; IPCNSR issues “Statement on Pastoral Concern in a Nuclear Age.”

1996
Issues: Improving care near the end of life; defining “spirituality”; communicating and networking with other health care professionals to actively advocate spiritual care of patients; improving tools for spiritual assessment, charting.

Organizational Notes: ACPE grants “mutual recognition” to NACC; ACPE recognizes NACC CPE training units for ACPE candidates for Supervisor; in dually accredited programs, NACC Supervisors may supervise ACPE students; Most Rev. Thomas C. Kelly, OP, DD, Archbishop of Louisville, KY, named National Episcopal Advisor; Sr. Suzanne Donovan, SC, becomes NLC consultant and facilitator; NACC constitution and bylaws updated; NACC Development Fund created; five presidents of pastoral care/counseling/education cognate groups meet to discuss common concerns and visions; federal Health Insurance Portability and Accountability Act (HIPAA) is passed.

1997
Issues: Concern about racism in society and health care; defining who chaplains are as persons and what their role is; confidentiality in relationships and charting; the chaplain as ethical consultant; Catholic identity in Catholic institutions; improving communication between chaplains and administrators; proposed training by Red Cross to develop a plan for spiritual care for aviation disasters.

Organizational Notes: NACC Constitution updated; Task Force on Parish Pastoral Care meets, surveys membership on question of NACC’s expanding mission to include parish-based pastoral care; NACC develops its own Web site,
1999

Issues: Being professional in every setting; dialogue with JCPS and JCAHO; advice on preparing for a JCAHO survey; community-based spiritual care; ministry to the mentally ill; involvement in, and inclusion of spiritual dimension in NCHPEG.

Organizational Notes: Red Cross Air Disaster Training begins; project to develop benchmark [best practice] standards for chaplaincy begins after successful fund drive; ICPCC international meeting held in Ghana, Africa; Preparation for Jubilee Year 2000; NACC joins NCHPEG.

New Millenium Challenges

The early years of the new millenium brought new challenges for chaplaincy and the association. In 2000 the NACC debated and adopted a new form of centralized governance, consisting of a board of directors of elected officers and external members with special expertise. New statements of mission, vision and values were adopted. Positions for specialists in education and professional practice were created for leadership in the national office.

Under the new governance, the regions were disbanded. The NACC needed to find new ways for chaplains to come together in their area; a Strategic Plan was adopted to guide the association in the new structure and involve the membership.

In a post 9-11 world, the role of the chaplain and the settings for ministry are continuing to change, dramatically in some instances. Red Cross-trained chaplains are ready to respond to disasters caused by weather, terrorism, or plane or train crashes.

The need continues for networking and collaboration with other cognate associations in order to speak with a unified voice in changing times and new settings. An initial exploration of ways to collaborate by the Council on Collaboration resulted in four common documents that were affirmed by the cognate groups in 2004: Standards for Professional Chaplaincy; Standards for Pastoral Education/Supervisors; Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students; and Principles for Processing Ethical Complaints.

The Catholic chaplain today embodies both a profession recognized in the healthcare world and a ministry empowered in the healing Church. Clinically trained and certified lay, religious, and ordained ministers in the Church are the fruit of the vision of a group of priests in specialized work 40 years ago. This is the rich legacy of the National Association of Catholic Chaplains. This is a ministry coming of age, poised to meet the challenges the new millennium will bring.