

# AMECEA

Association of Member Episcopal Conferences in Eastern Africa

## CHAPLAINCY MINISTRIES AND APOSTOLATES

*A Catholic Guide on Provision of Chaplaincy  
and Apostolate Services in the Region*



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***I am the good shepherd.  
The good shepherd lays down his life  
for the sheep (John 10:11).***

## FOREWORD

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Chaplains heed the call of God and His Holy Church to reach out to persons living and working in special circumstances and who the structures of the parish may not necessarily meet their needs. Chaplains offer spiritual and psycho social support in a world characterized by increasingly complex realities. This is from men and women serving in the military, to people in correctional facilities, and to the bedside of those experiencing life's greatest traumas.

These guidelines follow resolution 10 of the Business session of the 19<sup>th</sup> AMECEA Plenary Assembly held in Addis Ababa in the year 2018. The Bishops noted that the efforts made so far in catechesis and evangelization had not sufficiently touched the African psyche and conversion of heart and that it remained at the surface level without touching the core of the person. The guidelines also respond to the Decree of the Second Ecumenical Vatican Council (*Christus Dominus*, 1965) on the Pastoral Office of Bishops, which states: *“Special concern should be shown to those members of the faithful who on account of their way of life, are not adequately catered for by the ordinary pastoral ministry of the parochial clergy or are entirely deprived of it”*.<sup>1</sup>

Whereas the guidelines are not intended to be all-inclusive, they explore fundamental areas and critical questions in chaplaincy, ranging from key areas of health care, the prison service, education and military chaplaincy. AMECEA being a regional body presents these guidelines not as a policy document to be implemented but as a resource that is both flexible and adaptable to a wide variety of contexts.

Through these guidelines, AMECEA affirms her commitment to support the holistic growth of all the people the Lord has entrusted to her care. I urge you to utilize this resource in your work as you diligently serve the Lord through His divine call to those in very special circumstances.



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**Rt. Rev. Charles Sampa Kasonde**  
**Bishop of Solwezi, Zambia and Chairman of AMECEA**

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<sup>1</sup> *Christus Dominus*, Decree on the Pastoral Office of Bishops in the Church, Vatican Council II (28<sup>th</sup> October 1965)



## PREFACE

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Chaplaincy ministry has its origins in ancient history. As Jews settled in Canaan and throughout the period of judges, spiritual leaders provided encouragement and compassionate care to people in crisis. Traditionally, spiritual leaders just like modern day Chaplains have counseled kings, parliaments, governments, those in prison and the sick. Today, Chaplains are found in many settings – military, healthcare, law enforcement, educational institutions, businesses and industry, resorts, shelters, rescue missions, and professional sports among others. They pray and support people through human suffering, provide encouragement and officiate over ceremonial events.

In order to strengthen the provision of Chaplaincy services, there is a need to have well-structured mechanisms for coordination and adequate provision of resource materials. These guidelines are a timely resource that will help strengthen chaplaincies. They are meant to be used by Bishops and Superiors of religious congregations as they appoint Chaplains, as well as Chaplains and Lay persons appointed to assist in chaplaincy ministry. While respecting the autonomy of each Conference, these guidelines are prepared in such a way that they can be adopted or adapted by Conferences and institutions wishing to develop their own contextual guidelines or policies on Chaplaincy services.

The guidelines are presented in three broad sections (section one, two and three), each divided into chapters. Section one contains general Chaplaincy issues whereas section two contains issues that are specific to certain chaplaincies. Section three contains chapters that provide for care to specific apostolates which may not qualify to be fully fledged chaplaincies. It is my prayer that all stakeholders shall find these guidelines a useful tool in their quest to strengthen evangelization and accompaniment of the people of God in AMECEA. Be blessed as you read through and make a commitment to support chaplaincy work in the region and beyond.



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**Most Rev. Alick Banda,**  
**Archbishop of Lusaka, Zambia and Chairman of Pastoral Department-**  
**AMECEA.**

## ACKNOWLEDGMENTS


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I would like to acknowledge and give my warmest thanks to Rt. Reverend Charles Kasonde, the Bishop Chairman for AMECEA who through his guidance and support made the work on the Chaplaincy guidelines possible. Extra support came from His Grace Ignatius Chama, Archbishop of Kasama - Zambia, the then Chairman for AMECEA Pastoral department and His Grace Alick Banda, Archbishop of the Archdiocese of Lusaka- Zambia, Bishop Chairman for the AMECEA Pastoral Department whose guidance and advice supported the task of shaping the guidelines. I am further indebted to the AMECEA Executive Board for their continued guidance and support.

I would like to express my deep and sincere gratitude to the AMECEA Secretariat staff, Catholic University of Eastern Africa (CUEA) and HEKIMA University College for their technical and insightful support in writing the guidelines. I am grateful to all the national conferences and relevant chaplaincies in the AMECEA member conferences for providing invaluable support throughout the task. Their sincerity, dynamism and motivation have deeply inspired the work.

Special gratitude goes to the AMECEA Pastoral Department through the leadership of Rev. Fr. Emmanuel Chimombo who coordinated the National Pastoral Coordinators and the entire drafting team from across the AMECEA region, for making this work possible. Their dedication, cooperation, endurance and resilience to the work amidst the challenges of COVID 19 pandemic was a great privilege, honor and inspiration to the task. Special appreciation is dedicated to the numerous people and stakeholders, whose names I cannot list, for their valuable contribution.

Finally, I am grateful to the United States Conference of Catholic Bishops (USCCB) for the financial support towards the development of the guidelines.



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**Very Rev. Fr. Anthony Makunde**  
**Secretary General- AMECEA.**

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## ABBREVIATIONS

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<b>AOS:</b>	Apostolate of the Sea
<b>AMECEA:</b>	Association of Member Episcopal Conferences in Eastern Africa
<b>CST :</b>	Catholic Social Teaching
<b>ICT:</b>	Information Communication Technology
<b>SECAM:</b>	Symposium of Episcopal Conferences of Africa and Madagascar
<b>CPE:</b>	Clinical Pastoral Education
<b>Cf :</b>	Confer
<b>Can:</b>	The Code of Canon Law
<b>CoP:</b>	Community of Practice



## DEFINITION OF TERMS

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TERM	DEFINITION
Accompaniment	Act of being present to someone, forming a relationship in order to walk with them towards an understanding of Christ's will.
Apostolate	Each and every activity in the church which is directed towards carrying out her mission. <sup>2</sup>
Chaplain Assistants	Ordained individuals designated to assist the chaplain.
Chaplaincy	It is an ecclesiastical office established in a stable manner by the competent authority of the Church to further a spiritual purpose at least in part of some community or a particular group of the Christian faithful. (Can. 145 & 1 & Can. 564).
Chaplain	A priest to whom is entrusted in a stable manner the pastoral care, at least in part of some community or a particular group of the Christian faithful which is to be exercised to the norm of universal and particular law (Can.564).
Chaplaincy Collaborators	These are other pastoral agents (deacons, religious men and women or lay faithful e.g. catechists) appointed or engaged for full time or part time to work along with and under the direction of the chaplain in a stable manner.
Spiritual Care	Pastoral activity directed towards the salvation of souls; this means respecting, caring, loving, being fully present and supporting the search for meaning in life.

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<sup>2</sup> Pope Paul VI, *Apostolicam Actuositatem*: Decree on the Apostolate of the Laity, (18 November, 1965), n.2.



Ministry	Authorized service of God in the service of others, according to specified norms revealed by Christ and determined by the Church.
Pastoral care	Activities carried out in the name of the Church for evangelization and service of human beings provided by Chaplains, Chaplain Assistants and Chaplaincy Collaborators to members of their church or congregation, or to anyone within institutional settings.
Catholic Social Teaching	Catholic doctrine on matters of human dignity and the common good in the society.
Virtual Ministry	Conducting or participating in liturgical celebrations and offering pastoral guidance through ICT enabled platforms using radio and television and online based platforms such as YouTube, Facebook, Twitter, Internet, WhatsApp, Microsoft Teams, Zoom or Google meet.
Church Doctrine	A belief or set of beliefs held and taught by a Church.
Chaplaincy Council	It is an advisory structure created by these guidelines to give advice on matters of chaplaincies.
Norm	It is an authoritative standard or a principle of right action binding the members of a group and serving to guide, control, or regulate proper and acceptable behavior.
Viaticum	Eucharist administered when one is in danger of death.





# SECTION 1: GENERAL PROVISIONS ON CHAPLAINCIES

## CHAPTER 1

## INTRODUCTION



Behold, how good and pleasant it is when brothers dwell in unity  
(Psalms 133:1)

### 1.1 AMECEA

The Association of Member Episcopal Conferences in Eastern Africa (AMECEA) is a Catholic service organization for the National Conferences of Catholic Bishops from nine countries across Eastern Africa, including Eritrea, Ethiopia, Kenya, Malawi, South Sudan, Sudan, Tanzania, Uganda and Zambia. Djibouti and Somalia are Affiliate Members. AMECEA is part of the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM).

AMECEA's vision is 'A Holy Spirit filled family of God, committed to Holistic Evangelization and Integral Development' and her mission is 'To inspire and empower God's family in AMECEA to a credible and prophetic witness to Christ, by promoting unity, justice, peace, and solidarity

AMECEA is guided by the following core values:

1. Dignity of life and human person from conception to natural death.
2. Common Good.
3. Solidarity.
4. Preferential option for the poor.
5. Moral Integrity.
6. Integrity of Family.
7. Integrity of creation.
8. Prophetic Witness.
9. Consciousness of sin

### 1.2 Background

These guidelines are practical suggestions that offer guidance to the appointing authority, chaplains and Pastoral Collaborators in various apostolates. Guided by the AMECEA Executive Board of Bishops, the document has been produced in consultation with chaplains, the pastoral and liturgical experts and lay professionals within the AMECEA.

The guidelines are a response to the Decree of the Second Ecumenical Vatican



Council (*Christus Dominus*, 1965) on the Pastoral Office of Bishops, which states: “Special concern should be shown for those members of the faithful who, on account of their way of life, are not adequately catered for by the ordinary pastoral ministry of the parochial clergy or are entirely deprived of it. These include the many migrants, exiles and refugees, seafarers and airmen, nomads and others of this kind.”<sup>3</sup> The Decree further directs Conferences of bishops and especially national Conferences, to carefully determine and provide, by common agreement and united effort, suitable means and directives to cater for the spiritual needs of different groups. These guidelines give due consideration to the norms determined, or to be determined, by the Holy Spirit, adapting them to times, places and people.

These guidelines also consider other magisterial documents namely; The Pontifical Council for the Pastoral Care of the Migrants and Itinerant People (*People On the Move*, No. 106, April 2008); Pope John Paul II Apostolic Letter *Motu Proprio Stella Maris* (Star of the Sea) on the Maritime Apostolate (January 31, 1997), Canons 564 -572 of the 1983 Code of Canon Law, Pope Francis’ Message for the First World Day for Grandparents and the Elderly, (May 31, 2021), *Apostolic Constitution of John Paul II, Spirituali Militum Curae*, among others.

The AMECEA Pastoral Department offers these guidelines to respective National Catholic Bishops’ Conferences and Institutions to be adopted or adapted for use in their pastoral ministry. The guidelines will thus enable the entire People of God to walk forward together, listening to the Holy Spirit and the Word of God as advocated by Pope Francis in the Synod on Synodality. Ultimately, this path of walking together is the most effective way of manifesting and putting into practice the nature of the Church as the pilgrim and missionary People of God.

### 1.3 The Rationale of the Guidelines

While Chaplaincy services are available in most AMECEA member conferences they are not adequately administered. The 19th AMECEA Plenary Assembly of Bishops (2018), noted that the efforts made in catechesis and evangelization had not sufficiently touched the African psyche and conversion of heart. As such, many Catholic faithful were not well founded and deeply rooted in their faith and their understanding of church doctrine.

The AMECEA region lacks structured and standardized organization of Chaplaincy. The procedures and standards guiding operations of Chaplaincy differ from conference to conference, from diocese to diocese and within

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<sup>3</sup>Paul VI, *Christus Dominus*, Decree on the Pastoral Office of Bishops (15<sup>th</sup> October 1965), n.18.



different institutions. Despite these variations, there has not been sufficient attempt to standardize the practices.

Furthermore, the challenges have aggravated because of increased interconnectivity. While digital communication and social media are important tools of evangelization and dialogue with others, Pope Francis warns that it can lead to a lonely environment. Without proper accompaniment, discernment and conscience formation, people may be exposed to humanity's worst vices such as secularism, radicalization and cyber bullying among others. As a result, it dilutes traditions, customs and morals leaving people disoriented socially, spiritually and psychologically. This necessitates a rapid effort to address the situation.

### 1.4 The objectives

- 1.To establish standardized structures and norms guiding the operation of chaplaincies in the AMECEA region.
- 2.To provide for catechesis and evangelization for on-going accompaniment of the faithful.
- 3.To enhance the technical capacity of Chaplains and Chaplaincy collaborators to collaboratively deliver adequate services.

### 1.5 Significance of the Guidelines

The crisis of our time compels chaplaincies to have clearly spelt out guidelines that respond promptly and adequately to the challenges facing the faithful today. These guidelines offer chaplains and chaplaincy collaborators direction towards accomplishment of their ministry. The guidelines leave room for the respective conferences and institutions to adapt, and domesticate for specific chaplaincy ministries. These guidelines offer direction to the Bishops, clergy, consecrated men and women, the lay faithful and people of good will in AMECEA.

While it is suitable to cover each chaplaincy ministry comprehensively, these guidelines only address general principles.

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<sup>4</sup>Pope Francis, *Christus Vivit*, Post Synodal Apostolic Exhortation to young people and the entire people of God (25<sup>th</sup> March 2019), n.88.



## CHAPTER 2 > CHAPLAINCY



Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. (2Tim. 4:2).

### 2.1 Introduction

The Catholic Church recognizes the need to offer pastoral and spiritual care to her members as commissioned by our Lord Jesus Christ for the salvation of the people. This unit explores the concepts of chaplain, introduces the concept of chaplain collaborators, offering an operational definition, attributes, roles and responsibilities as well as qualifications for appointment as a chaplain collaborator.

### 2.2 Chaplains

Chaplains assist people to *change* what can be changed and to cope positively with that which cannot. In a more specialized way, the Church provides that care in established institutions such as Schools, Hospitals, Universities, Prisons, Military, Police and Refugee Centers among others. It is therefore important to have all chaplains trained on chaplaincy. Special pastoral care is also prescribed for movements and apostolates. All chaplaincy services are to be executed to promote justice and common good.<sup>5</sup>

#### 2.2.1 Attributes of a Chaplain

The following are some qualities that a chaplain should possess:

1. Be passionate, a person of integrity, a good steward and be one who offers unconditional love.
2. Be competent, confident and professional.
3. Have leadership skills.
4. Have deep spirituality.
5. Be innovative, practical, flexible, available, dynamic and able to work without supervision.
6. Ability to relate with diverse groups including people with special needs.
7. Be patient and a good listener.
8. Be prayerful, hardworking and readily available.
9. Be an ecumenical player and able to work collaboratively with others.

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<sup>5</sup>Canons 564 - 572 provide for the establishment and management of chaplaincies.



### 2.2.2 Roles and responsibilities

A Chaplain shall provide and facilitate a compassionate response to holistic needs of both individual and group he is serving therefore he plays the following roles:

1. Providing psycho-social and spiritual support.
2. Communal and personal accompaniment.
3. Providing guidance on and performing liturgical rites.
4. Promoting and nurturing Catholic culture in institutions.
5. Promoting works of charity, service and mercy.
6. Undertaking administrative functions relating to the chaplaincy.
7. Initiating and promoting ongoing formation for chaplaincy collaborators.
8. Adhering to different policies that guide practice in institutions.
9. Maintaining a cordial relationship with the parish priest (can.571)
10. Creating a conducive environment.
11. Preparing those in active service for retirement.

### 2.2.3 Qualifications of a chaplain

1. An ordained Catholic Priest appointed or confirmed by the local ordinary (Can.565).
2. The bestowal of all the faculties necessary for full pastoral care (hearing confessions, preaching, administering *viaticum* and anointing of the sick and conferring confirmation if there is danger of death) (Can.566).
3. Trained in Pastoral counseling.

### 2.3 Chaplaincy Collaborators

For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith (Rom. 12: 4-8).

AMECEA acknowledges that often, the workload of a Chaplain may be too much and the area of service too wide. On the other hand, all Christ's faithful have the right to promote and support apostolic action, by their own initiative, undertaken according to their state and condition (Can. 208 and 216). In the light of the above, AMECEA proposes the introduction of the position of Chaplaincy Collaborators to complement and work in collaboration with the Chaplains.





### 2.3.1 Attributes of a Chaplaincy Collaborator

Chaplaincy Collaborators refer to individuals recruited and trained to assist a Chaplain and who may not be recognized as Chaplains owing to the fact of not being ordained or recognized as such by a competent ecclesial authority. These shall be recruited from among Catholic Lay faithful provided they possess some of the qualities described below:

1. Should be a practicing and devoted Catholic.
2. Spiritually mature.
3. Conversant with the Catholic Doctrine.
4. A person of high integrity.
5. Has good decision making skills.
6. Has respect for self and others.
7. Accommodative of divergent opinions.
8. Has high emotional intelligence.
9. Has good communication skills.
10. Has good interpersonal skills and is approachable.

### 2.3.2 Roles and Responsibilities

The chaplain collaborators collaborate with the Chaplain and since they work under the direction and supervision of the Chaplain their specific roles are given by the Chaplain.

### 2.3.3 Considerations for Appointment as a Chaplaincy Collaborator

1. A committed person and willing to give service as a chaplaincy collaborator.
2. Someone living a consistent sacramental life.
3. Minimum competence and qualifications for the relevant chaplaincy.
4. Conversant with Catholic doctrine.
5. Should possess basic counseling skills.
6. Trained in chaplaincy ministry.
7. Morally upright.

### 2.3.4 Training and Formation of Chaplaincy Collaborators

Upon recruitment, a Chaplaincy Collaborator shall:

1. Undergo an approved training on chaplaincy ministry.
2. Commit to pursue ongoing formation in line with provisions of the



particular chaplaincy ministry.

### 2.3.5 Care for the Chaplain and Chaplaincy Collaborators

The lambs will provide you with clothing, and the goats, the price of a field, and there will be ample goat's milk for your food, for your house, sustenance for your maidens (Proverbs 27: 26-27) .

To ensure the wellbeing and efficient delivery of chaplaincy services, the following responsibilities are envisioned in supporting and offering care to the Chaplain and Chaplaincy Collaborators:

#### 2.3.5.1 Self- care

Chaplains and chaplaincy Collaborators are encouraged to take care of their well-being by:

1. Having regular recollections and retreats.
2. Taking holidays/ vacations.
3. Creating time for recreational activities.
4. Undertaking Spiritual directions.
5. Joining peer support groups.
6. Undertaking personal development initiatives and networking.
7. Being devoted to prayer and work.

#### 2.3.5.2 Care by the Appointing Authority

The appointing authority has a responsibility to take care of the chaplains and Chaplaincy collaborators wellbeing through:

1. On-going formation such as exchange and renewal programmes.
2. Taking care of financial wellbeing.
3. Ensuring a clear job description.
4. Establishing motivational programmes and incentives.
5. Providing essential tools of work.
6. Creating a conducive environment for work.
7. Promoting welfare, support groups and peer counseling.
8. Planning for holidays, vacations, retreats and recollections.
9. Conducting periodic pastoral visits.



### 2.3.5.3 Care by the Faithful/ Community

Beneficiaries of chaplaincy services have a duty of:

1. Upholding a positive image of the chaplaincy.
2. Ensuring that the Chaplaincy is well run by creating an enabling environment.
3. Where possible providing moral, spiritual and material support.



## CHAPTER 3

## APPROACHES TO CHAPLAINCY SERVICES



While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him (Luke. 24: 15 - 16).

### 3.1 Introduction

This chapter explores some of the different approaches to the provision of chaplaincy services. It discusses biblical models to chaplaincy work and explores human dimensions in relation to chaplaincy needs.

### 3.2 Scriptural Models for Encounter, Accompaniment and Witness

“Ignorance of the Scripture is ignorance of Christ” St. Jerome.

#### 3.2.1 The Call of Samuel: 1 Sam 3:1-18:

Samuel seeks assistance from Eli to discern God’s call and respond to it. Though Samuel hears God calling him thrice, he does not understand who is calling him, nor does he know how to respond to the calling. Eli, who is more experienced in age and service, helps Samuel discern the voice of God calling him. From this encounter we can draw important lessons on chaplain’s role in discernment and accompaniment

A Chaplain should be able to:

1. Listen keenly, discern and offer appropriate guidance.
2. Exercise patience and affirmation.
3. Make a follow up on chaplaincy service recipients.
4. Exercise devotion to God.
5. Be well conversant with the Scriptures like Eli.

#### 3.2.2 Jesus restores the dignity of a Woman (John 8: 1-11)

The woman accused of adultery is brought before Jesus Christ who challenges and makes the Scribes and Pharisees understand their own sinful situation and leaves the woman with Jesus Christ. Jesus journeys with the woman and urges her to go and not to sin again. The woman is relieved and goes home happily. From this encounter we can draw important lessons on the chaplain’s role in discernment and accompaniment.



A Chaplain should be able to:

1. Understand and deal with complex realities including abuses.
2. Give enlightenment to all people who come with complex issues to him.
3. Be non-judgmental.
4. Be merciful.
5. Be patient and exercise caution.
6. Read the signs of the times and contextually interpret all issues.
7. Challenge the faithful to be transformed.
8. Identify and care for those publicly shamed and humiliated.

### 3.2.3 The Samaritan Woman (John 4: 1- 42)

A Samaritan woman encounters Jesus who asks for water to drink. The woman retorts that the Jews and Samaritans do not interact. In the process Jesus reflects to her, her life and it dawns on her who Jesus is. Following the encounter, the woman is transformed and she goes to the town testifying about Jesus Christ. The Samaritan woman reveals the truth about us: that we may be blind to our own needs until someone opens our eyes. The encounter of Jesus with the Samaritan woman leads to self-discovery, self-disclosure and eventually transformation into a missionary.

In a similar manner, a Chaplain should:

1. Give priority to people and be available to them.
2. Use a common point of interest or contact.
3. Not discriminate because of race, gender, religion or social class.
4. Help the faithful to discover their needs and satisfy their indwelling's spiritual thirst.
5. Accept people for who they are. Do not judge by externals
6. Not compromise the truth to win favor.
7. Always nurture the spiritual life.
8. Be willing to risk rejection.
9. Lead the faithful to witness.
10. Cultivate the relationship by increasing self-revelation.
11. Value all people equally.
12. Journey with the chaplaincy community through self-discovery and personal development.

### 3.2.4 The Emmaus Model (Lk 24:13-35)

Jesus encounters the disciples, journeys with them and listens to them patiently. With affection and authority, He teaches then leads them to interpret the events they have experienced in the light of the Scriptures. As they listen to Him speak,



their hearts burn within them and their minds open; they then recognize Him in the breaking of the bread. At the end of the encounter they become His witnesses.

In the same way a Chaplain must:

1. Value journeying, listening and seeing the faithful with empathy.
2. Appreciate the cultures and contemporary environment of the people he serves.
3. Understand and adapt to challenging moments that his faithful are passing through.
4. Teach and lead the faithful to a spiritual encounter with Christ and witness.
5. Guide the faithful to a journey of self-discovery capable of responsible freedom of faith, sacramental life and search for vocations.

In conclusion, a chaplain utilizes pastoral approach that leads to walking together, discernment and missionary communion.

### 3.3 Holistic approach to Chaplaincy

A human being has five interconnected dimensions namely physical, social, emotional, spiritual and intellectual. In essence a person cannot develop one and neglect the other. A Chaplain, therefore, though highly concerned with spiritual care and formation, needs to consider a holistic approach for effective accompaniment. This implies the need to cater for the five dimensions of a human being. In agreement with Switzer (1989). This section expounds the dimensions of a human being as follows:

#### 3.3.1. Spiritual

Spirituality is the lens through which people interpret their universe. It is the basis for how they understand themselves and their multidimensional needs. In assisting people to meet these needs the chaplain's role is to seek and understand how an individual relates with the creator, help deepen that relationship and find meaning in life. A Chaplain also helps the person appreciate the natural world around them and fill them with wellness and hope. Spiritual care is a listening experience, actively paying attention to the emotional pain and struggles in a person's story.





### 3.3.2 Emotional

Emotional health is an important part of overall well-being. People who are emotionally healthy control their thoughts, feelings, and behaviors with a lot of ease. They are able to cope up with life's challenges. Emotional wellbeing increases an individual's resilience which in turn helps boost immunity. It is a key ingredient in nurturing relationships, and a prerequisite for a healthier esteem. Chaplains need to be well versed with skills to help the faithful assess their emotional well-being, develop individual self-care plans and schedule emotional care activities. This in the long term improves the general well-being of the person and performance.

### 3.3.3. Physical

Physical health represents one dimension of total well-being. It refers to the state of one's tangible body and how well it is operating. The human person stands in relation to everything. Chaplaincy provides the much needed connection to realizing total "personhood" by taking care of the needs of the faithful. Support and accompaniment for physical wellness to achieve total personhood is therefore encouraged. This strengthens oneself to carry out other duties of their vocations.

### 3.3.4 Intellectual and mental

The intellectual dimension recognizes one's creative, innovative and stimulating mental activities. In pursuit of making life responsible choices, an individual chooses an appropriate course of action based on available information. It is the role of a Chaplain to help nurture creativity, innovativeness and intellectual growth for the beneficiaries of chaplaincy services.

### 3.3.5 Social

Human social dimension is multifaceted. It takes into account the different values, norms, rules, and roles. One of the greatest sources of influence on human behavior emanates from the socio-cultural dimension. For effective accompaniment that leads to total wellbeing, a Chaplain should seek to understand, support and accompany the people within the context of their social and cultural values. However, this has to be in the context of solid biblical principles, natural and existing laws and ethical considerations.



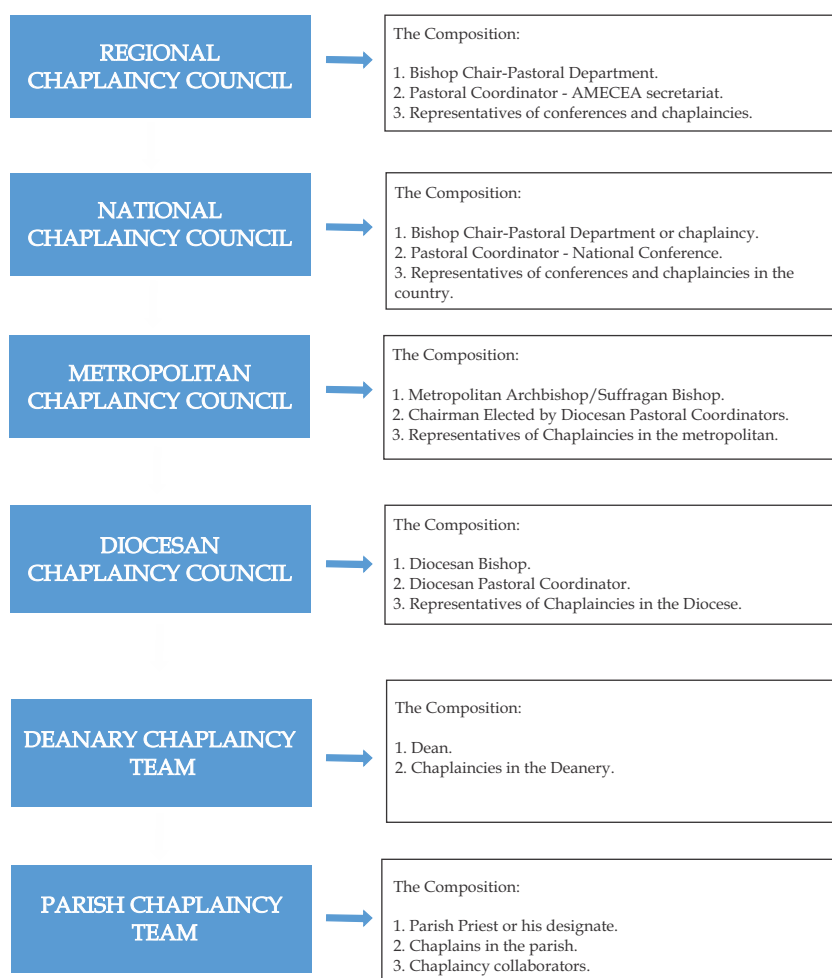
## CHAPTER 4 IMPLEMENTATION STRUCTURE



Where there is no guidance, a people falls; but in an abundance of counselors there is safety (Proverbs 11:14).

### 4.0 Introduction

In the spirit of Synodality, Chaplaincy has to be set up under a well-coordinated structure that provides support, care and monitoring to deliver the required services. Coordination of the Chaplaincy should be done at regional, conference, diocese, deanery, parish and institutional level with set systems and structures: AMECEA appreciates the diversity of contexts within the region. The structure below is suggested to strengthen the provision of chaplaincy services across different levels.



**4.1 The structure shall undertake the following roles and responsibilities as applicable at different levels:**

**4.1.1 Coordination and Integration**

1. Safeguarding the catholic identity in all institutions.
2. Bringing each level together to form a whole.
3. Ensuring there is commitment and efficiency on each division and individuals towards the same goals.
4. Channeling skills and efforts to group works along each level.
5. Creating operational offices.

**4.1.2. Collaborating and networking for better service delivery.**

1. Capacity strengthening for chaplains and Chaplaincy Collaborators.
2. Accompaniment and mentorship for chaplains and Chaplaincy Collaborators.
3. Chaplaincy information sharing platforms including social media platforms, community of practice (CoP) forums among others.
4. Regular meetings to share experiences.
5. Organizing solidarity and exchange learning visits.

**4.1.3. Accreditation of Chaplains and Chaplaincy collaborators**

1. Implements and monitors the process of certification of chaplains and chaplaincy collaborators.
2. Reviews issues and decisions on all applications for recruitment and renewal of certification.
3. Reviews recommendations of interview teams and approves or overturns recommendations.
4. Gives reports to the appointing authority.

**4.1.4. Sustainability of the Chaplaincy**

In order to meet the present and future needs of the Chaplaincy:

1. The Chaplain and Chaplaincy Collaborators have the responsibility of sustaining the available resources as well as coming up with resource mobilization strategies.
2. The appointing authority (Bishop or Superior) and the Institution receiving the services should draw a Memorandum of Understanding (MOU) and Service Level Agreement on key financial principles for sustaining the Chaplaincy.



#### 4.1.5. Governance and Accountability

1. Institutional strengthening for chaplaincies
2. Periodic review meetings with chaplains, Chaplaincy collaborators and the beneficiaries of the chaplaincy services.
3. Monitoring and evaluation of chaplaincy service delivery.
4. Manage transitional procedures such as installation and induction for new members as well as handing over upon exit of a member.

#### 4.1.6. Managing Transition in the Office of the Catholic Chaplaincy:

A Chaplain should recognize and be in control of what is happening to him because every transition involves change. Rather than letting events dictate, he must take positive steps to move through the stages of change. In any transition, the appointing authority and the Chaplain should carefully manage the change.

Transition could be managed in three stages:

1. Ending which is a time for letting go and creating space for what is coming.
2. Neutral Zone which is a middle ground or waiting time usually used for exploration, innovation, discovery, and learning.
3. New beginning which is a time of recognizing and accepting new persons, roles and new practices.

##### 4.1.6.1 Important considerations in managing Transition:

1. Provide frequent communication using simple, straight forward messages.
2. Use all available modes of communication to keep the community updated about the transition.
3. Find ways to honor the past and be clear about what will continue.

##### 4.1.6.2 What the outgoing Chaplain can do before, during and after handover

1. Accept the change and support the faith community as a whole.
2. Allow the process to move at its own pace till smooth handovers are done.



3. Prepare a formal report and handover all ongoing projects to allow continuity.
4. Schedule an exit meeting with the appointing authority.
5. Orient thoroughly the in-coming Chaplain.
6. Handover all the resources to the in-coming Chaplain even symbolically before the appointing authorities.
7. Be ready to provide technical advice at any time of need.

## 4.2 Appointment into the Council at the various levels

The following qualities are necessary for one to be appointed as a member of the Chaplaincy Council.

One should:

1. Be focused on the mission of the Chaplaincy and of the Church.
2. Have the heart of inclusiveness.
3. Be a person of integrity.
4. Be pastoral oriented.
5. Have high moral standards.
6. Be a committed Christian.
7. Be conversant with the Social Teachings of the Church.

### 4.2.1 Terms of Office

The Chaplaincy Council shall serve for a period as specified by the regional, national and diocesan pastoral guidelines.





## SECTION 2: CHAPLAINCY MINISTRIES



## CHAPTER 1

## MILITARY ORDINARIATES



Though a host encamp against me, my heart shall not fear though war arise against me, yet I will be confident. (Psalms 27:3).

### 1.1 Introduction

As advocated for by Apostolic Constitution of John Paul II, *Spirituali Militum Curae*, soldiers and civilians living and working in military camps should be holistically cared for. A Chaplain offers Pastoral Services to the military personnel, their families and civilians working and living in the camp. Among others, the Chaplain should find appropriate ways to treat the spiritual wounds of soldiers who, during their experiences of war, have witnessed atrocious crimes.

### 1.2 Roles and Responsibilities

The role of a military Chaplain is:

1. Advise on chaplaincy policy development to the senior command.
2. Provide pastoral care to people working in the military and their families.
3. Leads and participates in rites, sacraments, ceremonies and ordinances.
4. Offer guidance and support on matters related to religion, ethics, morale and morals of military service.
5. Explain the role of religion in military service and conflict management.
6. Help military personnel and their families overcome psychological trauma through counseling and religious support.
7. Offers spiritual services during combat to people of all faith affiliations.
8. Accompany military personnel in dealing with stress, depression, sickness, incapacitation, loss of life for one's beloved or children, death of an / officer, accident or any kind of tragedy, suicide attempts, divorced or separated cases, mental unsoundness, imprisonment, interdiction, reprimand, reduction in rank, suspension and dismissal.
9. Participate in ceremonies to honor the fallen soldiers.
10. Promote Catholic Social Teachings in the military service.



### 1.3 Qualifications and training

For appointment as a Military Chaplain, a person shall:

1. Have attained minimum requirements for recruitment into the military.
2. Have ecclesiastical Approval or Endorsement
3. Undergo military training as per the requirements set by the different countries
4. Undergo training on military chaplaincy
5. Training on counseling psychology.

### 1.4. Attributes

To serve as a Military Chaplain, one is required to:

1. Adapt to both friendly and hostile (operational) environments
2. Be available in order to offer accompaniment and relate with personnel of all ranks
3. Have the ability to make critical assessments of any operational situation.
4. Be able to deliver religious support during combat while coping with the physical, moral, and psychological demands.<sup>6</sup>

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<sup>6</sup>Adapted from Address Of His Holiness Pope Francis In The Fourth Course For The Formation Of Military Chaplains On International Humanitarian Law Promoted By The Pontifical Council For Justice And Peace, available at [https://www.vatican.va/content/francesco/en/speeches/2015/october/documents/papa\\_francesco\\_20151026\\_cappellani-militari.html](https://www.vatican.va/content/francesco/en/speeches/2015/october/documents/papa_francesco_20151026_cappellani-militari.html)



## CHAPTER 2

## CHAPLAINCY TO THE POLICE



Remind them to be submissive to rulers and authorities, to be obedient, to be ready for any honest work, to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all men (Titus 3:1-2).

### 2.1 Introduction

Police officers work in very stressful environments. An assurance of support gives them meaning and purpose in life.

### 2.2 Roles and Responsibilities

The roles and responsibilities of a Chaplain to the Police include the following:

1. Offer guidance to the senior command on Chaplaincy policy development and any other policy that may affect the life of officers.
2. Offer psycho- spiritual/ social accompaniment to the high command, police officers, and civilians working and living in police camps as per the programme, need or request.
3. Administer sacraments and Coordinate spiritual exercises to police personnel, their families and civilians working for the police service.
4. Promote the respect for the dignity of human life as well as promotion of the Catholic Doctrines among the police officers. Promote professionalism in police service.
5. Accompany police officers and personnel in dealing with stress, depression, sickness, incapacitation, bereavement, tragedies, suicidal tendencies, marital challenges, mental unsoundness, imprisonment, interdiction, reprimand, reduction in rank, suspension, dismissal among others.

### 2.3 Qualifications

In order to be appointed Chaplain to the police, an individual has to:

1. Have attained minimum requirements for recruitment into the Police service
2. Have ecclesiastical approval or endorsement.
3. Undergo police training as per requirements.



## 2.4. Attributes

A chaplain to the police should have the following attributes among others:

1. Being available to offer accompaniment and relate with personnel of all ranks.
2. Have the ability to adapt to both friendly and hostile (operational) environments.
3. Have the ability to make critical assessments of any operational situation.
4. Be able to offer religious support during combat while coping with the physical, moral, and psychological demands.
5. Be authentic, real or genuine in every action.
6. Be morally sound and have a sense of confidentiality.



## CHAPTER 3

## CHAPLAINCY TO CORRECTIONAL FACILITIES



Remember those who are in prison, as though in prison with them; and those who are ill-treated, since you also are in the body (*Hebrews 13:3*).

### 3.1. Introduction

Chaplains to correctional facilities demonstrate God's mercy, grace and love in ministering to people of different faiths and cultures in very restrictive settings. In addition to serving adults and vulnerable persons in correctional facilities, this ministry should give a special emphasis to children in correctional facilities as provided for by laws governing children in contact and in conflict with the law.

### 3.2. Roles and responsibilities

The prison chaplaincy is valued and cherished as a safe space within the prison that provides a crucial support mechanism for the vulnerable, those struggling to manage the demands of incarceration and the prison staff. Therefore, the prison Chaplain should:

1. Offer policy and strategic advice to prison management at all levels on matters relating to spiritual and human formation.
2. Advocate for a conducive environment that promotes human dignity and enhances effective rehabilitation to prisoners.
3. Provide pastoral care by administering sacraments, offering catechetical instructions, accompanying the prisoners, staff and families and encouraging prisoners to practice their faith.
4. Promote Chaplaincy services among children in contact and conflict with the law
5. Support correctional services to prisoners through individual, group and peer therapy.
6. Avail resource materials for use in liturgy and spiritual nourishment.
7. Promote and coordinate charity visits by other Christians.
8. Make pastoral visit to prisoners in administrative segregation units, security housing units and hospital on regular basis.



### 3.3 Qualifications

In order to be appointed Chaplain to the correctional facilities, an individual has to:

1. Have attained minimum requirements for recruitment into the Prison service.
2. Have ecclesiastical Approval or Endorsement.
3. Undergo Prisons training as per requirements set by the different countries.

### 3.4 Attributes

For a prison Chaplain to be effective in this apostolate, the following attributes are important:

1. Good interpersonal skills.
2. Be of high moral standards.
3. Be compassionate.
4. Be non- judgmental.
5. Have strong leadership and collaborative skills.
6. Be ecumenical.
7. Be a team builder, devoted and committed to the work at hand.
8. Have high level of emotional intelligence.



## CHAPTER 4

## CHAPLAINCY TO HEALTH INSTITUTIONS



Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord (James 5:14-15).

### 4.1 Introduction

A hospital Chaplain participates in the healing ministry of Jesus Christ. He emulates the example of Saints like St. Camillus who devoted his time in caring for the sick and accompanied patients, families and hospital staff as they faced hopes, fears and anxieties. Today, a hospital Chaplain accompanies people who are vulnerable, helpless, and uncertain.

### 4.2 Roles and responsibilities

A hospital Chaplain plays a critical role in the delivery of Psycho-spiritual services to patients, hospital staff and their families. Some of the key roles include:

1. Collaborate with other chaplains to influence National policy discussions on health matters.
2. Advise the management of health institutions on policy and ethical matters.
3. Offering spiritual counseling to patients of different faiths and their families during illnesses or life changing adverse events (grief and bereavement counseling, family support counseling, staff counseling and pre or post-surgical counseling).
4. Offer pastoral care to hospital staff.
5. Providing moral guidance for hospital communities (patients, family members and hospital staff) when ethical dilemmas related to illnesses and treatment options arise.
6. Preparing and administering sacraments for those undergoing life-threatening conditions and lead religious rites whenever applicable.
7. Offering support in situations requiring palliative care, giving hope to those suffering from terminal illnesses and dispelling their fear and anxiety.

### 4.3 Qualifications

The qualifications required for one to be appointed as a hospital Chaplain include:

1. Competence in Clinical and/or Psychological Counseling.
2. Trained in Clinical Pastoral Education (CPE) in a hospital that exposes the



- aspirant to clinical experiences.
- 3. Well-grounded in Bio-ethics.
- 4. Trained in pastoral approaches to palliative care.
- 5. Knowledge of interreligious approaches to hospital ministry.

#### 4.4. Attributes

In order to effectively serve as a hospital chaplain, an individual need to have characteristics that distinguish them as inspirational caregivers. Such attributes may include:

- 1. Being compassionate towards those struggling with illnesses.
- 2. Compassion for the sick and the suffering.
- 3. Appealing to the conscience of the sick and passionate in proclaiming Jesus clearly, contextually and lovingly.
- 4. Having patience and advanced listening skills to support the sick and suffering psychologically and spiritually.
- 5. Ability to form and sustain confidential relationships and social networks with the sick and their families.
- 6. Being empathetic with people in pain.
- 7. Ability to skillfully and caringly manage any disclosure of diagnosis and/or counsel the relatives to come to terms with the bereavement.





## CHAPTER 5

## CHAPLAINCY TO YOUTH AND CHILDREN



Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity (1 Tim 4:12).

### 5.1 UNIVERSITIES AND COLLEGES

I am the way, and the truth, and the life; no one comes to the Father, but by me (John 14:6).

#### 5.1.1 Introductions

Institutions of Higher Learning should provide an enabling environment in which learners can experience holistic growth. AMECEA Bishops recognize the need for chaplaincy services that complement the services offered by educationists. The chaplaincy should aim at preparing the learners to responsibly assume family life, active citizenship in civil society and the church community.

#### 5.1.2. Roles and responsibilities

Chaplains in learning institutions are mandated with the role of spiritual wellness for staff and students. The roles include:

1. To accompany the students in their academic and spiritual journeys including administering sacraments and liturgical celebrations and rites.
2. To offer initial and ongoing catechesis to the learners towards a solid faith and doctrine.
3. Actively participate in creating a safe environment that prevents, detects and responds to all forms of abuse.
4. Protect learners from undue influence by vetting all materials and programmes offered to learners by external sources.
5. Create a friendly atmosphere that will aid students adapt to new environment without losing values.
6. Offering ongoing formation to the Catholic staff in the institution so that they can influence policies and decisions appropriately.
7. Guide the students into forming groups and movements as per their interests and inspirations for example, Choir, Legion of Mary and liturgy groups among others.
8. Organize youth friendly pastoral activities such as exchange programs, picnics, works of mercy and charity.



9. To form the learners' ethical conscience and openness to responsibility.
10. Promote dialogue between faith, culture and science to foster commitment to the pursuit of truth.

#### 5.1.3. Qualifications

1. Appropriate academic qualifications.
2. Skills in spiritual direction, guidance and counseling.
3. Training in youth ministry.

#### 5.1.4. Attributes

University/ College chaplain should possess the following attributes:

1. Ability to serve within an environment governed by strict codes of behavior and standards.
2. Good interpersonal skills including being friendly and welcoming.
3. Effective and empathetic listener.
4. Have high level of social and emotional intelligence.
8. Ability to actively reach out to the students.
9. Open mindedness and sensitive to the needs of the youth.
10. Ability to understand multiple faith belief systems.
11. Analytical and innovative thinking.
12. Ability to discern issues and involve relevant stakeholders such as parents/guardians, in addressing them.

### 5.2 Schools

Train up a child in the way he should go, and when he is old he will not depart from it. (Proverb 22:6)

#### 5.2.1 Introduction

Schools host Children and Youth who are going through a formative stage and navigating important developmental milestones in their lives. It is at this stage that their future is shaped. To meet their psycho-social and spiritual needs, they need care, guidance and ongoing formation. A Chaplain plays a very critical role in accompanying students as they make important decisions and life choices.



### 5.2.2 Roles and responsibilities

The chaplain shall engage in the following;

1. Initiate and support catechesis and organize youth-friendly animation programs among students.
2. Plan and lead in religious ceremonies and administer sacraments.
3. Accompany students towards a balanced life (intellectually, physically, spiritually, socially and emotionally).
4. Coordinating schools' response to National and International religious actions and celebrations.
5. Provide a link between students and child safeguarding actors in order to prevent, detect and respond to abuse in the institution.
6. Promote parental involvement in the ongoing formation of the students within the school environment.
7. Act as a mediator and support reconciliation among students in a spirit of dialogue.
8. Creating the context within which the young person can become aware of God's voice setting them apart for a life task or mission.
9. Prepare students for the challenges they will face outside school life.
10. Promote formation of groups and movements within the students' body for example bible study, choir, liturgy groups etc.

### 5.2.3. Qualifications

1. Training in Youth Ministry.
2. Appropriate age and disposition for the target group.
3. Be skilled to prevent, detect and respond to any form of abuse.
4. Be conversant and willing to abide with child and vulnerable adult's protection policies as set out by various authorities in a Country.
5. Must present a certificate of Good Conduct to the appointing authority where applicable.

### 5.2.4 Attributes

1. Be spiritually and emotionally balanced.
2. Be creative and innovative.
3. Be good in inter -personal relations.
4. Be friendly, approachable and cheerful.
5. Be a good communicator.
6. Have a heart of a Father, a teacher and shepherd.



7. Reaching out lovingly.
8. Responsible and respectful of other people's space.
9. Have a collaborative Spirit - with the Parish and Diocesan Education Office and ecumenical groups.



## CHAPTER 6

## CHAPLAINCY TO THE JUDICIARY



You shall appoint judges and officers in all your towns which the LORD your God gives you, according to your tribes; and they shall judge the people with righteous judgment. You shall not pervert justice; you shall not show partiality; and you shall not take a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous (Deuteronomy 16:18-20).

### 6.1 Introduction

Judiciary is the arm of government mandated to exercise judicial authority given to it by the country's constitution and the judicial authority should be at the service of the Common Good. Chaplaincy to the judiciary aims at nurturing and forming the conscience of the entire judiciary through promoting Christian ethical practices based on gospel values in the administration of justice.

### 6.2 Roles and responsibilities

The following are some of the roles and responsibilities of the chaplains:

1. Offer spiritual and emotional accompaniment to the Judiciary.
2. Celebrate masses and organize other ongoing spiritual programs like recollections and retreats.
3. On-going formation and formation of conscience for the judiciary on the Catholic Social teachings through organized regular programs.
4. To organize forums for sharing for the purpose peer support.
5. Work towards a catholic judicial spiritual support initiative.

### 6.3 Qualifications

1. Relevant Academic qualification and considerable training in law.
2. Conversant with Catholic social teachings of the Church.
3. Have good knowledge of the protocols and workings of the judicial system and structures.

### 6.4. Attributes

1. Conversant with current legal and political issues.
2. Ability to think critically.



## CHAPTER 7

## CHAPLAINCY TO LEGISLATURE



First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way (1Tim 2:1-2).

### 7.1 Introduction

Legislative arms of governments (international, regional, national and sub-national) are presumably the most prestigious public service engagements. In order to assist legislatures in their spirituality and their roles of oversight, legislation and representation, they need to be familiar with the Catholic social teachings and application of the same. Therefore, there is a need to establish chaplaincy that accompanies them to this end.

### 7.2 Roles and responsibilities

The chaplain performs the following roles:

1. Spiritual accompaniment to the legislators, staff and their families.
2. Form the conscience of legislators to align their legislative work to the teachings of the church.
3. To offer counseling services to legislators, staff and their families.
4. To develop interfaith and inter-religious dialogue.
5. To promote harmony in the interface between religion and politics.
6. Offer ongoing faith formation and Catechesis.
7. Update legislators on current church documents as they are released from time to time.
8. Promote ecumenical approaches to the duties of the legislators.

### 7.3 Qualifications

1. Appropriate academic qualification.
2. Conversant with Catholic social teachings of the Church.
3. Have good knowledge of the protocols and workings of the legislative systems and structures.

### 7.4 Attributes

1. Non-partisan.
2. Humility.



3. Patience.
4. Non-judgmental.
5. Strong Character.
6. Accommodative of diverge opinions.
7. Available.
8. Approachable.
9. Well networked.
10. Ability to think critically.



## CHAPTER 8

## CHAPLAINCY TO THE PRESIDENCY



Moreover, choose able men from all the people, such as those who fear God, men who are trustworthy and who hate a bribe; and place such men over the people as rulers of thousands, of hundreds, of fifties, and of tens (Exodus 18:21).

Defend the weak and the fatherless; uphold the cause of the poor and the oppressed. Rescue the weak and the needy; deliver them from the hand of the wicked (Psalm 82:3-4).

### 8.1 Introduction

The presidency refers to the head of state or/and leader of government where applicable and their members of staff at all levels. Because of the national jurisdiction of the presidency the chaplaincy would be better off provided by the bishops at the Conferences level.

### 8.2 Roles and responsibilities

1. Offering spiritual care for the presidency and their families.
2. Offering pastoral care and guidance.
3. Establishing a link between the presidency and the church hierarchy for dialogue.
4. Organizing spiritual support programs for the presidency.
5. Participation in the coordination of national religious activities.

### 8.3 Qualifications

1. An ordained Catholic priest/bishop.
2. Appropriate academic qualification and knowledge of diplomacy.
3. Well versed with the legislature.
4. Non- Partisan.
5. High moral standing.

### 8.4 Attributes

1. Humility.
2. Patience.
3. Sound judgment.
4. Strong Character.
5. Accommodative of diverge opinions.





## CHAPTER 9

## CHAPLAINCY TO RELIGIOUS AND LAY MISSIONARIES



You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you (John 15:16).

### 9.1 Introduction

According to the canon law number 317 paragraphs 1, 2 & 3, a Chaplain or an ecclesiastical assistant is appointed by the ecclesial authority. He is not a full member of the community or the congregation, therefore in the process of his (Chaplain) appointment, the opinion of the congregation or the community should be taken into account. In this regard, the chaplaincy in religious communities shall be in accordance with their needs.

### 9.2 Roles and responsibilities

The following are the roles of a chaplain:

1. To administer the sacraments and offer spiritual accompaniment to members of a community or congregation.
2. To pay special attention to the elderly among the congregations.
3. To familiarize with the spiritualities and charisma of the assigned religious institutes.
4. To continually advance his awareness of the laws and statutes of the people to be accompanied.
5. To encourage members of congregations towards fidelity to their mission, calling and the spirit of their founders and foundresses.
6. To activate the religious and lay missionaries to wake up the world by living their prophetic role.
7. Identify areas of need and offer support.
8. To encourage the religious to embrace the future with hope even in the face of challenges.
9. Offer on-going formation and renewal programmes.
10. To promote among the laity, the vocation to lay missionaries, secular orders etc.



### 9.3 Qualifications

1. Well trained in spirituality and spiritual direction.
2. Counseling skills.
3. Well versed with tenets of *Vita Consecrate* and the Apostolate Letter to “All Consecrated People” on the occasion of the Year of Consecrated Life (21<sup>st</sup> November, 2014).

### 9.4 Attributes

1. Have passion for members of the congregation.
2. Should have good listening skills.
3. Strict confidentiality.
4. Be knowledgeable of religious ways.
5. Ability to give spiritual guidance to groups with diverse needs.



## CHAPTER 10 ➤ CHAPLAINCY TO MIGRANTS AND REFUGEES



Love the sojourner therefore; for you were sojourners in the land of Egypt.  
(Deuteronomy 10:19)

### 10.1 Introduction

Roman Catholic chaplaincy to migrants and refugees is inspired by the Gospel mandate to “welcome the stranger” (Mt. 25:31-46), especially those most vulnerable in our midst. Chaplains are called to live the Beatitudes of Jesus, drawing from Pope Francis’ words, “those in exile into the ‘we’ of community and of the Church” Pastoral care to migrants and refugees is thus a ministry of reconciliation and of compassion – of recognizing Christ in the stranger.

### 10.2 Roles and responsibilities

In general, chaplains assume the roles of *accompanying* refugees in their displacement as “ministers of reconciliation” (2 Cor. 5:18); serving refugees in meeting their spiritual, psychological, and material needs; and of *advocating* for justice on their behalf. Some practical roles and responsibilities for the pastoral care for the refugees and migrants are as follows:

1. Offering the Eucharist on a regular basis and other Sacraments when appropriate.
2. Offering psychosocial support to refugees, migrants and asylum seekers.
3. Training of catechists who serve the migrant communities.
4. In collaboration with lay leaders, chaplains would ensure that appropriate catechesis and faith formation is offered, especially to youth.
5. Harmonizing work with the local community and the refugees.
6. Making constant effort in fundraising to sustain the refugee activities.
7. Laying strategies for peace and conflict resolution efforts.
8. Making available liturgical texts in many languages.
9. Improvising structures for prayer and worship.
10. Meeting many challenges related to youth, behavior, emergency issues.
11. The Chaplain would likewise contribute to the animation of small Christian communities and the on-going formation of lay ministers and

Prayer of Pope Francis for the 107<sup>th</sup> World Day of Migrants and Refugees, 2021



leaders.

12. Where appropriate, the Chaplain would represent the Catholic Church in ecumenical and interfaith ministry to migrants and refugees, serving as a “minister of reconciliation.”

### 10.3 Qualifications

1. Training in Justice, Peace, Reconciliation and conflict resolution.
2. Training relevant languages and culture.
3. Conversant with pastoral issues for migrants and refugees.
4. Well versed in Catholic Social Teaching on migrants and refugees.
5. Trained in counseling psychology.
6. Trained in social ministry and community development.
7. Trained in international refugee law and national legislation on asylum.

### 10.4. Attributes

1. Have passion and interest to work with refugees and migrants
2. Have deep faith, informed by knowledge of Scripture and Catholic social teaching on migrants.
3. Ability to express a true hope that can inspire one’s accompaniment of refugees in their trauma and suffering.
4. One with strong spiritual and psychological fitness for ministry, for instance, a person’s emotional strength, resilience, maturity, etc.
5. Compassionate and empathetic
6. Flexibility in adapting to the demands of pastoral care among the displaced.
7. A strategic planner, even in the midst of uncertainty.
8. The ability to collaborate and network effectively with government entities, Church leaders, other pastoral collaborators, staff of NGOs and refugee leaders.



# SECTION 3: APOSTOLATES

## CHAPTER 1

## APOSTOLATE TO THE ELDERLY AND HOSPICES



Do not cast me off in the time of old age; forsake me not when my strength is spent (Psalms 71:9).

### 1.1 Introduction

The scripture above reflects the plea of the elderly, who fear being forgotten and rejected. Just as God asks us to be his means of hearing the cry of the poor, so too he wants us to listen to the cry of the elderly. Therefore, Chaplains should promote a culture of love, care and support for the elderly that makes them feel like a living part of the community<sup>7</sup> The Lord's closeness will grant to all, even the frailest among us, the strength needed to embark on a new journey along the path of dreams, memory and prayer.

### 1.2 Roles and responsibilities

In view of the great diversity in the situations and conditions of the life of the elderly, the role of the Chaplain should involve the following:

1. Raise awareness on the needs of the elderly, those under hospice care and those living with dementia; advocating on their behalf to their families, in the local church and wider civil community.
2. Create awareness and coordinate celebration of the Catholic Day for the Elderly celebrated every 4th Sunday of July and World Older Persons Day celebrated on 1st October.
3. Advocate for families caring for the elderly and those in hospice care in the local church and wider civil community.
4. Encourage families and communities to engage the elderly with meaningful, simple daily work and appropriate therapies to make them feel useful like exchange visits and recreation.
5. Accompany the elderly and those in hospice care in their sacramental life and spiritual exercises and therapies.
6. Extend pastoral care and spiritual welfare to the elderly of other faiths,

<sup>7</sup>Message of His Holiness Pope Francis for the First World Day for Grandparents and the Elderly (25 July, 2021).



even non-believers in a spirit of charity, dialogue, fraternity and solidarity, particularly those facing challenges living independently.

7. Offer spiritual and pastoral support to the elderly who are living in care homes, their relatives, and staff who look after them.
8. Promote integration between the elderly, the families and the Christian community.
9. Advocate to the diocese, congregations and Parish communities to participate in the care for the elderly priests and the religious.
10. To animate care for families or individuals taking care of the elderly.<sup>8</sup>

### 1.3 Qualifications

According to the Common Standards of Professional Chaplaincy, the Chaplain to the Elderly should have the following minimum qualifications:

1. Competence in clinical and/or Psychological counseling
2. Trained in Clinical Pastoral Education (CPE) in a hospital that exposes the aspirant to clinical experiences.
3. Trained in Bioethics and psychology of the elderly.
4. Trained in pastoral approaches to palliative care

### 1.4 Attributes

The Chaplain to the Elderly must be one who is able to fill in the gaps that are missing in the elderly, aged and those in hospice care. The key attributes should include among others:

1. Having a compassionate heart for the elderly and those under palliative care.
2. Ability to affirm and practice pastoral care according to the set ethical considerations in Chaplaincy.
3. Ability to maintain confidentiality
4. Appealing to the conscience of the elderly by looking for opportunities to proclaim Jesus clearly, contextually and lovingly.
5. Patience and good listening skills to support the elderly psychologically and spiritually
6. Willingness to learn from and alongside elderly.
7. Ability to create meaningful one on one relationships with the elderly.
8. Ability to feel intimately with people's pain.
9. Capacity to tell the elderly about diagnosis, helping them understand the radical changes in their life and skillfully counsel them to come to terms with it.

<sup>8</sup>Pope Francis, Post Synodal Apostolic Exhortation, *Amoris Laetitia* (The Joy of Love), (19 March 2016), nos 191-193



## CHAPTER 2

## APOSTOLATE TO PERSONS WITH DISABILITIES AND SPECIAL NEEDS



You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the LORD. (Leviticus 19:14)

### 2.1 Introduction

Provision of services to people with special needs is not only the Chaplain's effort, it is everyone's task and responsibility. Some of the disabilities include physical, hearing, visual, mental health, intellectual and learning disabilities. A Chaplain's encouragement can redefine their (people with special needs) sense of belonging and God's plan for their life.

### 2.2 Roles and responsibilities

The chaplain shall:

1. Ensure that church structures, programmes, materials and activities meet the needs of those living with disabilities e.g. translating liturgical celebrations into sign language, using audio and braille among others.
2. Work with all stakeholders to advocate for policies that will give attention to the needs of those living with disabilities.
3. Promote learning, advocacy and ministry for people with physical, mental and developmental disorders.
4. Reach out to existing ministries and initiatives for persons with disabilities and special needs.
5. Initiate programmes to build skills for community members on how to care for and interact with people with special needs and disabilities.
6. Establish platforms and opportunities for people to interact in a more organic way including those living with disabilities. Such activities may range from walks, visitations, birthday celebrations to sports.
7. Promote integration between people with special needs, the families and the Small Christian communities without any form of discrimination.
8. Extend pastoral care and spiritual welfare to people with special needs of other faiths even non-believers especially those facing challenges living independently.
9. Celebrate special days for persons living with disability and special needs.
10. Encourage all persons living with disabilities and special needs who often question their usefulness.





### 2. 3. Qualifications

1. Well trained in pastoral counseling and competent in areas of pastoral care for the special needs.
2. Have Competencies in programming for social and development works.

### 2. 4. Attributes

1. One who understands the needs of people with special needs.
2. Must be innovative, organized and good at planning, timely execution and record keeping.
3. One with special compassion and concern for people with disabilities.
4. One who is ready to invest time and energy to build trust.
5. Be good in team building and networking for Support.
6. Be ready to take up advanced training in the areas of service.
7. One who works collaboratively with professionals and with people affected by disabilities.



## CHAPTER 3

## APOSTOLATE TO PUBLIC TRANSPORT DRIVERS, MOTORCYCLE RIDERS AND TOUTS



It is the LORD who goes before you; he will be with you; he will not fail you or forsake you; do not fear or be dismayed (Deuteronomy 31:8).

### 3.1 Public transport

#### 3.1.1 Introduction

Public transport providers include: motorbikes, public transport (also known as Bode Boda riders in Kenya, Uganda and Tanzania), minibuses and bus transport (also known as matatu, dala, coasters in some parts of the region). This is a vast growing industry that has been marred by crime, indiscipline and accidents. The boda boda operators and touters have been sidelined and left to the mercy of ill-intentioned influencers who use them to disrupt peace while the society condemns and associates them with evils. The industry has emerged as a new area of apostolate that the Church needs to consider reaching out and offer meaningful accompaniment.

#### 3.1.2 Roles and responsibilities

The public transport providers and touters need spiritual direction which makes them understand that they are in no way vulnerable or marginalized and that their service is key in society. In order for the Chaplain to achieve this, he should play the following roles:

1. Work with parishes to minister to the public transport providers and touters by establishing Small Christian Communities, Bible study/prayer groups among the public transport providers and touters.
2. Offer psycho-social support to riders, drivers and touters.
3. Organize and design effective programmes including social media initiatives.
4. Offer spiritual care by visiting them in their workplaces, conducting one on one accompaniment.
5. Promote a culture of saving, cooperatives and financial management.
6. Promote advocacy initiatives for the public transport providers and touters.
7. Collaborate with local authorities and regulatory agencies of the transport sector in their area of jurisdiction.



2. Work with parishes towards establishing Small Christian Communities, Bible study/ prayer groups along the stop over points for the long distance transport operators.
3. Offer Spiritual care by visiting them at the stop over points for one on one accompaniment.
4. Promote a culture of saving, cooperatives and financial management.
5. Promote advocacy initiatives for the long distance transport operators.
6. Collaborate with local authorities and regulatory agencies of the transport sector in their area of jurisdiction.
7. Organize and design effective programmes including virtual spaces.

### 3.2.3 Qualifications

1. One should be acquainted with transport policy, traffic laws and regulations in the country.
2. Trained in counseling skills.
3. Well versed with ecumenism and interreligious approaches to ministry.

### 3.2.4. Attributes

1. Having a missionary heart.
2. Patient.
3. Understanding.
4. Hard working.
5. Availability to offer service in informal setup (Road Chaplaincy).
6. Good in networking.
7. Approachable.



### 3.1.3 Qualifications

1. Knowledge of transport policy, traffic laws and regulations in the country.
2. Trained in counseling skills
3. Well versed in ecumenism and interreligious approaches to ministry.

### 3.1.4 Attributes

The following characteristics are important for a Chaplain to the public transport providers;

1. Be a good team leader, patient and compassionate.
2. Ability to offer counseling services with the spirit of ecumenism and committed to serve and give prophetic witness.
3. Should be creative and innovative in order to design programmes that are attractive to this group.
4. Should be very strong both spiritually and in character to avoid being influenced by the group.
5. A good mentor and role model in order to offer meaningful accompaniment.
6. A shepherd who smells the sheep.

## 3.2 Long distance (truck drivers) operators

For he will deliver you from the snare of the fowler and from the deadly pestilence; he will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler. You will not fear the terror of the night, nor the arrow that flies by day - Psalms 91: 4-5.

### 3.2.1. Introduction

Loneliness and depression caused by long distances from home, disrupted marriage life are some of the challenges that characterize truck and long distance vehicle operators. Offering pastoral care to this group is not easy as they don't have a permanent place where they can be found. The Chaplains in this field serve people who are constantly in a hurry, and on a tight schedule. Pastoral care to long distance transporters is thus expedient.

### 3.2.2 Roles and responsibilities

1. Work with parishes to minister to the long distance transport operators.



## CHAPTER 4

## APOSTOLATE OF THE SEA AND WATER BODIES



Jesus was sleeping at the back of the boat with his head on a cushion. They woke him up saying “Teacher, do you not care that we are perishing?” He woke up, rebuked the wind, and said to the sea, “Quiet! Be still!” The wind ceased and there was great calm. Then he asked them, “Why are you terrified? Do you yet have faith?” (Mark 4: 38-40).

### 4.1 Introduction

On different occasions, Jesus Christ used the boat to cross over. He accompanied the Apostles in the boat preaching to them, and even calmed the storm (Luke 8:22-25). It is in the sea where He called Peter to walk on the water. Similarly, the Chaplains to the Seafarers are called to journey with the sea workers and the passengers and manifest Jesus’ love to them.<sup>9</sup>

### 4.2 Roles and responsibilities

The ministry of the Maritime apostolate is very unique and difficult. The mandate from the Apostleship of the Sea (AOS) manual requires chaplains to put in their time, energy, talents, resources and their experience to care for the Seafarers, thereby, participating in the mission of Jesus Christ himself in the maritime world. In AMECEA we also have lakeshore livelihoods, fisher folk and related persons who may not always fit within the regular pastoral rhythm. Therefore, the AOS chaplains must be distinguished by their integrity of life, their zeal, their prudence and their knowledge of the maritime world. The roles would therefore include:

1. Building good and trusting relationships with vessel operators, seafarers, and lakeshore livelihoods.
2. Establish Small Christian Communities among seafarers and fisher folk.
3. Offer pastoral care to seafarers, fisher folk and their families.
4. Supporting training and the ongoing formation through catechism, recollections and devotions.
5. Promoting the membership and active participation of maritime lay people in the service of the Apostleship of the Sea and to the fisher folk.
6. Creating a wide network so that he is able to Link the Seafarers with the necessary support wherever they are.

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<sup>9</sup>*Apostolatus Maris*, Manual for Chaplains and Pastoral Agents of the Apostleship of The Sea (Vatican City, 2007).



### 4.3 Qualifications

1. Be an ordained catholic priest.
2. Have training in counseling psychology.
3. Training in social ministry and community development.

### 4.4. Attributes

1. Good in networking.
2. Have a missionary heart.
3. Patient.
4. Understanding.
5. Hard working.
6. Availability.
7. Approachable.



## CHAPTER 5

## APOSTOLATE TO VIRTUAL CONGREGATIONS AND MEDIA HOUSES



All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness (2 Timothy 3:16).

### 5.1 Introduction

Technology affects how humans interact. It has many positive effect, as well as negative effects such as increased feeling of isolation and reduced social interaction. As more and more people get more visible and present online, questions emerge as to whether it would be appropriate to reach them right there with pastoral and spiritual care. AMECEA through this chapter takes a bold step to encourage all Bishops to have chaplains whose mandate is to provide guidance in reaching out to the physically isolated faithful in virtual spaces.

### 5.2. Roles and responsibilities

A virtual Chaplain offers services in tandem with all other chaplains, only without a physical presence in the life of the faithful. He also facilitates collaboration among other online chaplaincies. These can be seen in the light of:

#### 5.2.1 Spiritual Accompaniment

1. Virtually celebrate liturgical activities for online congregations.
2. Offer virtual spiritual counseling and direction to individuals and online congregations.
3. Offer spiritual retreats and reflections on topical issues to the online congregations.

#### 5.2.2 Pastoral Care to virtual congregants

1. Be interested in the general well-being of the online congregations.
2. Build online congregations into viable faith communities.
3. Promote the participation of virtual congregations in physical liturgies of their proximate parishes and Small Christian Communities.
4. Offer counselling or refer congregants to specialized service providers.
5. Encourage online congregations to join spiritual movements and lay societies.
6. Encourage Psycho-social support among virtual congregations.



### 5.2.3 Offer leadership to Online congregations-

1. Collaborate with other online chaplaincies in establishing online congregations.
2. Providing faith formation resources to the online congregations.
3. Organize online chaplaincies to desist from abuse and commercialization of the ministry.
4. Initiate, direct and lead activities and discussions in the online congregation.
5. Offer guidance on responsible use of social media in what people post, share and discuss in the online chaplaincy platforms.
6. Preventing and responding to online bullying and abuse within the platforms.
7. Encourage innovation in the area of online community building beyond the parochial establishments for instance a group of online groups.

### 5.2.4 Offer Pastoral Care to personnel of Media Houses

1. Promote a practice of journalism in line with the Decree on the Means of Social Communication (*Inter Mirifica*) and the regular guidance from the pontifical council for social communication.
2. Prepare media practitioners into disseminators of the social teachings of the church.
3. Challenge media owners and practitioners to be prophetic in their reporting and news analysis.
4. Form media practitioners in the core dispositions for protection of life, family and religious liberty.
5. Foster the formation of associations of Catholics in media houses.
6. Ability to balance between online presence and community life.
7. Innovative and good content creation skills.<sup>10</sup>

<sup>10</sup> Pope Paul VI, Vatican II, (*Inter Mirifica*) Decree on the Media of Social Communications(4 December, 1963).





## CHAPTER 6

## APOSTOLATE TO FAMILIES AND CHILDREN WORKING ON THE STREETS



Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world. (James 1:27).

### 6.1 Introduction

Commitment to serve families living and working on the streets is not easy and be frustrating. Such service encounters dysfunctional families faced by abuse, rebellion and broken relations which make such families to live miserable, lonely and hopeless lives. The chaplaincy to such families and children will serve to offer comfort and hope towards rehabilitation and reintegration.

### 6.2 Roles and responsibilities

1. Organize and coordinate Chaplaincy collaborators to reach out to street families.
2. Collaborate with government authorities and child safeguarding offices to create pastoral opportunities.
3. Be a collaborator of reconciliation, rehabilitation and reintegration into families and communities.
4. Organize street liturgy and celebrations for street families as often as possible.
5. Organize recreational activities and sports as part of pastoral care.
6. Build capacity for social and development workers.
7. Support initiatives that satisfy the primary needs of street families.
8. Form communities or groups in which young people have the opportunity to know and live the Gospel radically, having a first-hand experience of its healing power.
9. Create teams for evangelization to give enthusiastic witness to the wonderful news that Christ came to bring us.
10. Establish centers of formation for evangelization in the streets; the establishment of alternative meeting points for young people that would offer initiatives rich in values and meaning.
11. Commit to use the mass media as precious instruments for proclaiming the Gospel.
12. Form small Christian communities and groups within the locality to welcome and accompany street families.



### 6.3 Qualifications

1. Be trained in youth and family ministry.
2. Be trained in counseling psychology.
3. Be trained in Social work and/or community development.

### 6.4 Attributes

1. Compassion, generous and caring for the poor and lonely.
2. Ability to plan for and include the street families.
3. Team worker and open to collaborative ministry.
4. Able to stimulate the sense of responsibility.
5. Warmth, spontaneity and friendly closeness.




The work of developing a Catholic Guide on Provision of Chaplaincy and Apostolate Services in the AMECEA Region was conceived during the 19<sup>th</sup> AMECEA Plenary Assembly held in Addis Ababa, Ethiopia in 2018. The Bishops having noted that efforts made in catechesis and evangelization had not sufficiently touched the psyche and ultimately did not transform lives of the faithful, resolved that a special guide be developed.

The initial development work started in February 2021 with consultative meetings of various stakeholders from member conferences and institutions. This led to a writing workshop convened by AMECEA Pastoral Department in May 2021. The meeting brought together representatives of Pastoral Coordinators, Chaplains, Youth, Lay representatives and Scripture Scholars from institutions of AMECEA member conferences.

In March 2022, AMECEA staff were taken through the draft document. At their May 2022 meeting, the AMECEA Executive Board approved the Chaplaincy document for use in the region. In July 2022, the AMECEA Plenary Assembly held in Dares Salaam, Tanzania officially launched the document for use within the AMECEA region.

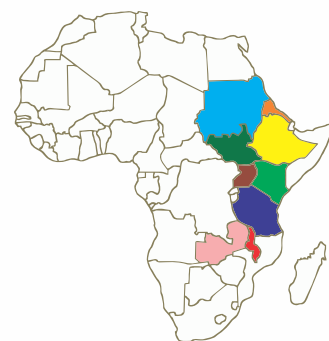
May you find this resource an important tool in your ministry!

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