

**Black Chaplains in the United States, 1940-2021:  
The Role of Race and the Work of Chaplaincy and Spiritual Care**

*A Working Paper*

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**Executive Summary**

Black chaplains in the U.S. do significant work in a variety of settings. This paper describes the work of Black chaplains historically and in the present.<sup>2</sup> Today, chaplains primarily support the spiritual, mental, and emotional health of people in the institutions they serve. Black Americans are overrepresented in prisons and in some branches of the military; available evidence suggests that Black chaplains are and have been underrepresented in these settings. Historical newspapers and interviews with current Black chaplains show their commitment to spiritual care long has been entwined with political struggles against the racial realities of their workplaces. This was true in the nineteenth and twentieth centuries and remains true, in different ways, today. Starting at the gallows and on the fields of war, the presence, and actions of Black chaplains parallel, converge, and diverge from patterns laid out in the normalizing studies of white chaplains. We begin to document these realities in this paper and lay out a preliminary research agenda. We recommend that individuals and institutions name, address, and respond to historically grounded racial inequities in the work of Black chaplains and other chaplains of color.

**Introduction**

Late in 1863, Henry McNeal Turner organized one of the first Black regiments of the Union Army during the Civil War and became chaplain of the regiment. He was appointed chaplain of the Freedman's Bureau in Georgia after the war by President Andrew Johnson and Daniel Payne, Bishop of the African Methodist Episcopal (AME) Church. Believing that the Black church could provide important leadership for Black Americans, he devoted his time to the AME and was elected its twelfth bishop in 1880. In 1886 he was elected to the state legislature in Georgia after helping to organize the state Republican party.<sup>3</sup>

More than one hundred and fifty years later, another member of the AME – Natalie Williams – was ordained a deacon and assigned to lead two rural churches in her home state of Alabama. She met a military chaplain at a conference who told her that young men and women of color in the military needed to see more chaplains of color and encouraged her to consider it. She did, becoming ordained as an elder, working through the process of ecclesiastical endorsement, and eventually being stationed on bases in the United States and around the world. While not the first African American chaplain in the military, she is “the only female [chaplain] on the base... and we’re talking about a base that sees 20,000 patrons a day...” in her words. She is one of the few Black female chaplains in the branch of the military she serves. She has had difficulty finding mentors; “most of the chaplains are white males,” she explained. She has experienced and responded to inappropriate comments about race from her superiors in the military.<sup>4</sup>

Turner and Williams are two of hundreds of African American chaplains historically and in the present whose stories are largely unknown. Chaplaincy and spiritual care have often been understood as predominantly white, Christian fields, though people from a range of races and religious backgrounds have long done similar work inside and outside of the profession.<sup>5</sup> As American religious demographics change and chaplains work in a broader range of settings, racial and religious legacies are evident in who does this work, in what kinds of settings, with what populations, and to what ends. Black chaplains have not had the opportunity to tell their stories in their own words and have rarely received public or professional recognition. This working paper begins to do that by telling stories, historically and in the present, of Black chaplains and the factors that have shaped their work. We hope others will do the same focused on Latinx, Asian-American and other chaplains of color.

We come to these stories aware of what data exists about who chaplains and recipients of spiritual care are in healthcare, the military, higher education, corrections, and other settings. In general, such data is not standardized across sectors and is complicated by changes over time in racial categories and classification schemes. Black Americans represented 13.4% of the U.S. population in 2019<sup>6</sup> Publicly available evidence suggests the following about spiritual care providers in several types of institutions:

- **Hospitals:** 9% of all healthcare chaplains and 8.7% of board-certified chaplains identify as Black or African American.<sup>7</sup>
- **Prisons:** 38.3% of inmates and 21.4% of Bureau of Prisons staff identify as Black or African American. Human Resources at the BOP does not release information on the race or ethnicity of its chaplains. To our knowledge, there is no publicly accessible source of data on the social demographics of chaplains currently working in the prison system at the state level.<sup>8</sup>
- **Military:** The data we have suggests that we know more about the demographics of the Army's chaplain corps relative to other branches; the percentage of non-white military personnel (including chaplains) ranges between 20% and 39%, and direct observations about racial representation and chaplaincy in the military are limited to a white or non-white classification scheme.<sup>9</sup>
- **Higher Education and Community:** These fields do not have publicly available data.

In what follows, we present historical insights from over 100 newspaper articles about Black chaplains published in the past century and themes from interviews with 21 Black spiritual care providers currently working in education (including colleges, universities, and boarding

schools), the military, state and federal prisons, and the community (including an airport chaplain and chaplains serving populations including individuals with disabilities, older persons, and veterans). The demographics of those interviewed are described in table 1.<sup>10</sup>

To see chaplaincy through these interviews and the lens of African American history brings into focus the nexus of race, religion, class, gender, and politics in several of our most important public sites: the armed services, prisons, colleges, and hospitals. While this cursory survey of early reporting and writing about Black chaplains can yield at best a preliminary and incomplete historical account, grievances about persistent obstacles and the occasional milestones that have broken racial barriers are clear. Examples abound of devotion to spiritual care entwined with political struggles against the racial realities of the institutions in which Black chaplains served. That was true in the nineteenth and twentieth centuries and remains true, in different ways, today.

### **Black Chaplains Today**

Interviews provide racial insights into the motivations of chaplains not revealed in the historical record. In interviews we conducted in 2020-21, about half (N=10) of the Black chaplains sought to enter chaplaincy and identified their path through theological education. The majority (N=17) of the respondents obtained a master's degree or more and half of the sample has doctorates (N=11).<sup>11</sup> Respondents spoke about using required fieldwork or internships in theological school to explore their interests in the field and/or described professors or mentors encouraging them to consider chaplaincy as a career. A few (N=4) mentioned mentors helping them make decisions about which sector to choose. One respondent, Ruby,<sup>12</sup> did a chaplaincy internship at a public university in her last year of seminary. She first thought chaplaincy in

higher education was not a place she could serve because she did not enjoy her internship and assumed her challenges were intrinsic to being a chaplain in higher education. A mentor helped her discern that her concerns were really about working at a private instead of a public institution.<sup>13</sup> Many seeking chaplaincy as a career saw it as an alternative or complement to congregational leadership. Jackson, who is a part-time pastor, remarked, “I’ve always kept one foot in chaplaincy and the other in pastoral leadership,” a sentiment many with this view shared.<sup>14</sup>

About a third of those we interviewed (N=7) did not intend to become chaplains until later in their careers or as a second career. This group identified church ministry as their pathway to chaplaincy. In these accounts, respondents described first participating as active members of ministries at their church, working with youth, elderly or incarcerated populations, which led to their interest in spiritual care. Four out of the five of the prison chaplains we interviewed mentioned volunteering with their church in prison ministries before seeking further volunteer or employment opportunities. For example, Marissa recalls being drawn to her church prison ministry “because [it] had me looking at people that I wouldn’t normally interact with.”<sup>15</sup> Simone, a prison chaplain in an urban facility, reported the opposite. She explains, “I got involved because I saw men and women that grew up in places like me...[with] similar circumstances and...households where there was domestic violence, where there was addiction, and where there was poverty. As I kept volunteering at the jail, I became the prison ministry leader at my church... I wanted to do more than just be a prison ministry leader. I wanted to impact the lives of men and women coming out of prison.”<sup>16</sup>

The people chaplains work with and for also varies by setting. Interviewees working in prisons identified the primary recipients of spiritual care as inmates and their families; they

mentioned working with prison personnel, but less frequently than the inmate community.<sup>17</sup> Respondents in education primarily spoke about students and some mentioned family, administrators, and staff.<sup>18</sup> Healthcare chaplains reported focusing on patients, families, and staff.<sup>19</sup> Chaplains we spoke to in the military focused on their work with soldiers at equal or lesser ranks and their families, rarely mentioning superior officers.<sup>20</sup> We received the most diverse responses from chaplains that work in community settings, which ranged from airport travelers to nursing home residents and persons with disabilities. Respondents also identified an array of supervisors which, in many cases, constitute the middle or top tier of chaplaincy jobs. Titles of the individuals that chaplains report to include Director or Supervisor for Spiritual Care, Navy Chaplain Officer, Vice President of Spiritual Care or Mission at a hospital, and Vice President or Dean of Multifaith Engagement.

The chaplains we interviewed spoke about racialized experiences in their educational pathways. One third of respondents (N=7) reported experiencing racial discrimination during their education and chaplaincy training. One third of respondents (N=7) reported *not* experiencing racial discrimination. One third of respondents (N=7) did not answer the question. Respondents also spoke about racialized experiences in their day-to-day work. Two-thirds (N=13) reported experiencing racial discrimination in the workplace. Fourteen percent (N=3) did *not* experience racial discrimination. The remaining quarter (N=5) did not answer the question. For the interviewees that reported first-hand experiences with racial discrimination, they shared anecdotes about overt verbal harassment, selectively enforced rules, social exclusion, a higher likelihood of being fired or denied promotion, and differential treatment by managers. These experiences are highly likely to be rooted in structural racism and inequities endemic to African American religious leaders and people across the United States.

## **Connecting Past and Present**

Relationships between past and present experiences of Black chaplains through their interactions with the state, educational institutions, and those they serve are evident over time. To begin to understand these structural inequities, we offer historical context about Black chaplains in the settings where they have served. After each historical section, we share insights from the Black chaplains interviewed who are working in those settings now.

### *Military*

The earliest newspaper reports about Black chaplains make clear the distinguishing role that military service played in the early history of Black chaplains, a pattern that continued well into the twentieth century. When President Lincoln commissioned 14 Black men as Army chaplains to Black troops during the Civil War, he broke ranks with racist policies which had reserved that title and role for white men. Faced with a growing but essential volunteer corps of Black men, fighting for the right to fight for their race's freedom, Lincoln's decision was both pragmatic and necessary. All-Black regiments were commanded by white officers at a time when Black men were not considered worthy or capable of being good soldiers and certainly not officers. Yet chaplains were commissioned as officers, including those who were Black – a move by Lincoln that was met with public derision, and not just among southern whites. But for the men who served, becoming a chaplain to Black soldiers required an education and conferred officer status, breaking a racial barrier that politically engaged Black people were eager to see fall.

Henry McNeal Turner, ordained in 1858 by the African Methodist Episcopal (AME) Church, was among those in that first group of Black Army chaplains, giving up a prestigious

pastorate of the most politically engaged and the largest Black church in Washington, D. C. He had already established a reputation as a “race leader” before his appointment. Born free in South Carolina in 1833, Turner was a well-educated minister at a time when most Blacks were denied access to basic literacy. He served alongside the Black troops in his regiment in thirteen battles and, after the war, led the Freedman’s Bureau in Georgia, where he later served in the state legislature and as a Bishop in the AME Church from 1888 until his death in 1915.<sup>21</sup>

For Turner, and other Black men who served as chaplains, that work was but one chapter of careers which melded religion and politics, spiritual care, and activism as avenues for racial progress. That was the case for Hiram Rhodes Revels, whose service as a Civil War chaplain came after he worked to raise Black regiments in Maryland and Missouri. After the war, he, like Turner, worked for the Freedman’s Bureau, helping to establish schools in Mississippi. But Revels would become best known as the first Black man elected to the United States Senate, representing the state of Mississippi. He later returned to his roots in education, becoming president of Alcorn State.<sup>22</sup>

Despite these achievements during and after the Civil War, painful reminders of the limitations and demands placed on Black military chaplains by the institution they served remained common. On the morning of September 4, 1863, near Fort Quimby in Kentucky, three Black soldiers convicted of murder by military authorities arrived in a wagon, tied and “seated on coffins.” A hanging scaffold stood ready to do the executioner’s work as a crowd of two thousand waited. An unnamed man referred to as a “negro Chaplain” ascended the steps of the gallows with the men; then “Hymns were sung, prayers were offered, ropes adjusted, Marshalls descended, touched the trap, and three men were swinging in the air.”<sup>23</sup>



By the time of the Spanish American war, and well after the 1877 federal abdication after Reconstruction, perennial issues about how Black men would serve in the military had not abated. When 4,000 Black troops were concentrated around Tampa in 1898 as part of the invasion army headed for Cuba, white citizens immediately began to complain, as did the local white press. The chaplain assigned to the men wrote letters to editors of several newspapers, complaining of the civilian mistreatment of the Black troops, which he attributed to: “narrow-minded cads and short-sighted shopkeepers” who “insisted upon making a difference in the treatment of U.S. soldiers,” with disorder only coming when “the Black boys stood upon their rights....” As for the soldiers, they also resented the presence of northern evangelists, including Dwight Moody, rejecting what they called “his color prejudiced religion.”<sup>24</sup>

A record of bravery by Black soldiers and chaplains in Cuba, the Philippines, and elsewhere after the war did not earn them reprieve from the racism of white men who had also served. At a large gathering in Washington of Spanish-American War veterans in 1907, Black troops “clad in new uniforms of blue and gray” marched proudly into the hall only to be seated separately from their white comrades, a racial division that mirrored continued segregation in battle and in peace. They were accompanied by Chaplain W. H. Costen, who had served alongside them. When a white woman journalist spoke and argued that there should be no color line among the veterans, “there were hisses on the white side of the hall and several white members walked out.” Chaplain Coston was commanded by the head of the veterans’ group to offer the closing prayer. When he rose to speak, wearing the “the full uniform of an army chaplain,” even more of the white veterans stood up and left the hall in protest, refusing to hear him pray.<sup>25</sup>

With the end of that war, a return to a regular standing army left four Black units, each with a chaplain. Theophilus Gould Steward, chaplain to the 25<sup>th</sup> Infantry, accompanied the unit to Fort Missoula, Montana, where he set up regular chapel services and worked to interest the men in attending. Outside of war zones, the work of spiritual care more closely resembled a traditional small congregation, including the constant challenge of fluctuating voluntary attendance under competition from other, more compelling leisure activities. When the unit later transferred to Brownsville, Texas, Steward was among those who defended the men against unsubstantiated legal charges in a widely publicized case that outraged Black communities and resulted in mass dishonorable discharges, not corrected until the 1970s.<sup>26</sup>

The two World Wars that shaped the first half of the twentieth century brought with them the peculiar spectacle of a democratic nation fighting for the freedoms of others while legally and routinely denying basic rights to Black citizens, including the men and women who served and fought. Yet many Black people continued to hope that examples of heroic service would convince a white populace that the Black sacrifice of life and limb called for an end to legalized segregation and discrimination. Virulent domestic racial violence directed against Black soldiers, including many in uniform, was compounded by unfair and racist treatment from white commanding officers and by military policy restrictions on how and where Black soldiers could serve, relegating them largely to labor battalions.

The enormous scale of both wars required large numbers of Black men to serve: 380,000 in World War I and over a million in World War II, in addition to Black women in the Women's Army Corps. There had been 2300 chaplains in World War I, of whom 57 were Black. But during the interwar period, the number of Black chaplains had declined to the point where there were only 3 in the Army. After the United States' entry into World War II, part of the personnel

build-up included chaplains. Numbers vary by source and date, but by 1942, there were 144 Black chaplains out of 3000 overall in the Army. During World War II, the need for Black chaplains grew exponentially alongside the numbers of Black troops.<sup>27</sup>

Even though they were restricted to meeting the needs of segregated units, the number of chaplains remained smaller than the need. The requirements for a four-year degree and three years of seminary were educational barriers that blocked many who may otherwise have served, along with age restrictions. A Black naval chaplain in the Pacific was expected to serve over 1000 men at a naval supply depot.<sup>28</sup> In time, a Black chaplain was also commissioned to serve as what one newspaper called “spiritual advisor for the Negro WAACs.”<sup>29</sup>

Organized campaigns by the NAACP and the Black press during the war, combined with a threatened mass march in Washington, were part of a broader attack against racist policies within the military, the federal government, and among federally-funded defense projects. Black chaplains once again found that their spiritual care duties also included advocacy against racial discrimination within the services. Even a small sampling of public accounts makes this plain. Black soldiers were reluctant to share “delicate personnel concerns” with most white chaplains. Black chaplains were looked to for spiritual guidance as well as protectors and as a much-needed “channel through which they may present charges of discrimination, abuse or neglect involving superior officers.” Based on their experience, Black servicemen “cannot be made to believe that a white chaplain...will handle his problem with full sympathy.”<sup>30</sup> One Black military chaplain publicly cautioned others to avoid mixing political complaint with ministerial care, writing that “the Negro chaplain has other more important and pressing responsibilities than trying to solve the race problem, in time of war.” A Black newspaper delivered a quick retort: “Well, we are in

war because of racial problems, and as long as Negroes are in the Army they will feel the effects of American racism, regardless of what this chaplain may advise.”<sup>31</sup>

Many Black chaplains provided varieties of spiritual care that exceeded any narrow conception of duty. They demanded and oversaw the construction of base chapels for Black soldiers.<sup>32</sup> A Black chaplain at an Army embarkation camp possessed an “advanced conception of the work of a minister” which included offering classes in mathematics, literature, and writing. As part of a history lesson, he showcased a performance of professional dancers depicting “scenes of African folk lore.” As quoted in the account, the unnamed chaplain explained that “everything that I have attempted to do here has proved to me the aliveness and inquisitiveness of the Negro mind. The desire for knowledge is real and these men, even though they are doing a hard physical job, are never too tired to learn something which they feel will lead to a better future and a better world.”<sup>33</sup> Another chaplain wrote to his wife and reported that he was “teaching some of the boys a little English and spelling each Monday.”<sup>34</sup> Black chaplains were cast heroically in Black newspapers for these and other reasons, including when they lost their lives. The first Black officer to die in the Pacific was a chaplain for an anti-aircraft gun unit in New Guinea.<sup>35</sup>

Only after the end of World War II was a presidential executive order issued to desegregate the military, an integration process that would be tested on bases here and around the world in peacetime, and during the American occupation of Japan and at war in Korea and Vietnam.<sup>36</sup> Some Black chaplains would be credited with helping to ease the process of integration, including Elmer Gibson who, having served with Black units in Alaska during World War II, went on to become the first Black chaplain of a base in 1951, placing white chaplains and soldiers under his command.<sup>37</sup>

The political usefulness of the Black military chaplain persisted into the era of desegregation. In Japan in 1954, Black Navy Chaplain Thomas Parham was credited with turning around the life of a young white sailor who “was resentful with all his dislike against Negroes coming out.” But the chaplain “was more concerned for his welfare spiritually than his prejudices” and “made such a powerful appeal to the young man that he was persuaded to become converted.” When he returned home, he convinced his mother and his father to become Christians. After using this example to argue that “all of the racial barriers were thus broken down,” the Black newspaper also reported pointedly that “Chaplain Parham is the only active-duty Negro chaplain now serving in the Navy.”

The most dominant historical image of a Black chaplain was of a Black man in a uniform, clothed in the symbols of his religion, his duty, his respectability, his claim for citizenship, and his work toward racial equality. Some former Black military chaplains have been able to move into other positions as a direct result of their service. These examples include Rear Admiral Barry C. Black, the Navy’s former chief of chaplains, who became the first Black chaplain of the U. S. Senate and the first military chaplain in that position.<sup>38</sup>

Even with the limited methodology of a narrow newspaper survey and implicit source bias, one can glimpse the enormous political weight attached to the image of the Black military chaplain: an educated man with clerical training elevated to officer status was an ideal symbol of Black respectability well-suited to campaigns for equal claims to the full benefits of citizenship. And the work of these men – historically, Black chaplaincy has been predominantly male – reinforced the duality of their mission, which was to serve the nation by serving other Black members of the armed services. Over time the image would expand to include Black women and a broader religious diversity, but it also then required Black chaplains to navigate the challenge

of ministering to the full range of service members, including white soldiers who would respond in ways unique to the military, but certainly without immunity to the continued presence of racist attitudes that were both personal and institutional.

Indeed, that transition from a segregated military to a desegregated one, and one that in time welcomed and deployed more women and a greater diversity of members, is worthy of historical study well beyond the preliminary nature of this working paper. But even the brief survey here reviews a history of devotion to service under demanding political circumstances. That, too, deserves greater appreciation which would come only from fuller documentation across time, geography, and the individual services. It also would be equally important to pay attention to shifts in the “demand” side of military chaplaincy over time: how does the role of the Black chaplain shift in the swirl of the politics of the 1960s and 1970s and later, the eras of wars in Vietnam, the Persian Gulf, Afghanistan, and Iraq? How does harsh critique of the US military’s exponential growth in presence around the world even in peacetime affect Black military chaplains and the men and women they feel called to serve? We hope to see more work and greater attention to these important questions.

We reflected on this history as we learned from interviews with five Black military chaplains in the Army (2), Navy (2), and Air Force (1). Four respondents were based in Southern states, and one in the West. These military chaplain respondents spoke at length about advising military leaders and had a range of impressions about the spiritual needs of the soldiers and families they serve. Respondents spoke about providing spiritual care to soldiers and families on bases in the U.S. and abroad. They spoke about being assigned to units providing spiritual care from 200 to 1800 individuals as well as in deployed environments where they serve a single unit in an embedded, communal capacity. Their workload in this context was discussed in terms of

religious, spiritual, and emotional support, mainly through one-to-one counseling and mentorship alongside administrative or logistical duties assisting with base operations. Two chaplains – Max and Natalie – had the experience of being deployed with a unit and talked about serving on an “interdisciplinary team” alongside social workers, psychologists, doctors, and athletic trainers to create a “holistic continuum of care” for soldiers. Our other two interviewees, Sandra and Ben, spoke about their experiences as chaplains providing spiritual care to individuals who, in addition to military service, were also in school or were working professionals who come to the base for one week a month as reservists and then go home to their civilian lives.

Those we interviewed said soldiers are not likely to come to chaplains. Gabriel, an Army chaplain, explained, “In military chaplaincy, it is well known that soldiers are not going to come to you, so you go to them.” Chaplains interact with soldiers and families on bases; in their words, “on the airfield, in the motor pool, at the gym, in the cafeteria.” The thread running through these interactions, Gabriel describes, “is a lot of spot counseling. In a deployed environment, there really isn't a lot of room for in-depth therapeutic or intensive counseling, so it looks like those small conversations throughout the day. Sometimes it looks like showing up for soldiers who don't know that they need you and practicing what we call the ministry of presence. That's in a deployed environment. On a weekend it looks like showing up, going to meetings. It looks like leaders bringing soldiers to you simply saying, ‘Hey, sir. He got a DUI last week,’ or ‘Hey, he got domestic charges last week.’ ‘Hey, this guy is just ... something's not right with him, can you talk to him and see how he's doing?’ or ‘Hey, can you do this religious service for my soldiers at 9:00 this morning?’”

Interviewees spoke frequently about being one of the first people of color in their position and frequently one of the only Black individuals in their workspaces. Ben, who is a chaplain in

the Air National Guard, spoke about being hypervigilant about his conduct around his colleagues and feeling like there is, “no room for error.” They also spoke about the need to work harder than their white colleagues. Ben spoke about feeling like he was “under a microscope.” Gabriel talked about being pulled aside during a meeting when he first joined the National Guard by a senior Black chaplain and being told, “to be there on time, watch the way you speak, know your stuff,” because he was only one of two Black officers on their team. When Sandra joined the Navy as a chaplain, she had a similar experience. She recalled being pulled aside by her supervisor and being told, “When they see one of us, they are going to see all of us.”<sup>39</sup> When Max was deployed overseas, he reached out to another Black officer who happened to have the same name and offered the same guidance, because “we’re one of only one or two or three Black faces. We have to know our stuff. We have to be mindful of the way we’re talking, because people are going to say things.”<sup>40</sup>

The burden of racial representation was a consistent theme in our interviews with military chaplains. None of the military chaplains we interviewed were aware of initiatives to recruit, promote or retain people of color in the military. They described efforts to diversify the religious affiliations of chaplains, but not the racial composition. A few respondents spoke about informal mentoring groups for Black officers, but these unofficial programs no longer exist.<sup>41</sup>

The military chaplains we interviewed reported few overt experiences with racial discrimination. They described a more implicit thought process around whether to speak up against racism in the news (e.g., news related to Black Lives Matter) and their fears of being “labeled a problem” or “blackballed” or “put on a list of complainers,” “denied opportunities because of submitting grievances.” These dilemmas were related – they told us – to responding as a chaplain with rank and insignia and not as Natalie puts it, “from skin color.”<sup>42</sup> Interviewees



were hesitant to talk about racially charged topics in workplace settings with fear of being “reprimanded immediately.” They tried to “tread lightly” so as to not come off “disrespectful or make other people uncomfortable.”

### *In Colleges and Universities*

The other institutional sectors where Black chaplains serve rarely receive the kind of public attention as in the military. We suspect this is partially because of the decentralized and essentially localized nature of those sites, whether college or universities or large public systems, such as prisons or hospitals. These settings demand their own attention, and the histories of each also bear the particularities of each sector and its shifts during the same racial eras and racist demands that faced Black military chaplains. The historical milieu is shared, but the expression differs in its reflection of specific racial and gender politics.

College chaplaincy evolved somewhat differently for historically Black colleges and universities (“HBCUs”) because most of them were established by religious denominations that imbued the campuses with a much less secular cast from the start. Even without or before the formal position of “chaplain” or “Dean of the Chapel,” most of those institutions had dedicated chapels that served both the campus and the community. Early on, some had mandatory chapel services, but many also used some of their worship spaces for broader public, political, and cultural programming on contemporary racial issues.

Spelman’s Sisters Chapel, established in 1927, is just one example, a place and a space that offers “a historic and contemporary spirituality of resistance and resilience that encourages women across the world to stand in solidarity with each other on behalf of equality and justice.” It is now led by a Black woman whose research is on homiletics as a tool for “subverting rape

culture.”<sup>43</sup> Since 1896, Rankin Chapel at Howard has served the spiritual needs of its students, led by towering ministerial figures who have also sponsored sermons and talks by Black political figures from Frederick Douglass to Mary McLeod Bethune to W. E. B. Du Bois to Martin Luther King to Desmond Tutu. It sees its mission as the “preparation of a new generation of leaders, feeding their spiritual needs for the sake of themselves and humanity at large.”<sup>44</sup>

Within just these two examples, one sees the contours of a history weighted by racial and religious politics. Research with attention to specificity within institutions would yield a much more complicated history of the evolution of chaplaincy services and controversies on Black campuses, places where students have charted their own political rebellions. As with the military examples, public attention has been drawn to the breaking of racial barriers when Black chaplains have been appointed at predominately white institutions: for example, Howard Thurman’s appointment in 1953 at Boston University, or Joseph R. Washington at Dickinson College in 1963.<sup>45</sup> But the sustained work of Black chaplains on Black campuses and as Deans of Chapel there has rarely attracted similar attention. Intensive work on historical sources would likely yield fascinating accounts attentive as well to institutions where religious conservatism yielded a more politically conservative vision of mission.

We interviewed five chaplains who currently work in educational settings. Four work in colleges and universities and one works at a private, military-style high school. Respondents had a range of impressions about the spiritual needs of the students, staff, and communities they serve. Interviewees talked about supporting students through crises related to death of loved ones and friends, which primarily follows the contours of grief therapy. They also mentioned supporting students who are homesick, have social anxiety, academic challenges or issues socializing with faculty or peers. Respondents mentioned caring for staff by organizing events

with students for birthdays or hosting gatherings to show campus appreciation for administrators. In a few cases, the chaplains are also involved with ombudspersons on campus, helping administrators resolve conflicts by serving as mediators between conflicting individuals or groups.

Respondents in educational settings perceived their value to their institutions as both spiritual care providers and employees of color. University chaplains talked about spiritual care being pushed or pulled into ongoing campus diversity, inclusion, equity and belonging efforts.

As Vincent, a male chaplain at a small college in the Northeast, noted,

What's happening within chaplaincy within higher education is that a lot of chaplaincy programs are migrating under the DEI offices across the nation and several schools, and in those situations, there's a greater opportunity for promotion. There's great opportunity for inclusion and equity within the elevation within the institution. But there's a new trend that is encouraging when chaplaincy or spiritual care is folded into the DEI.

Monica, a chaplain in a college in the South, felt similarly and discussed her migration into DEI work in relationship to her institution's religious origins:

There's no real way to advance as a Muslim chaplain or a Black Muslim chaplain into a position as a head chaplain, because the chaplaincies are attached to the college's origins, and a lot of the colleges' origins were as Christian formative schools. They've migrated from that original mission, but they've kept that structure. And that structure to me as a Black Muslim chaplain has been oppressive. *It is why I moved out of it into Diversity, Equity, and Inclusion work because I was able to advance and now, I'm assistant vice president. But I had to get into Diversity, Equity, and Inclusion. I had to jump or else I would not be able to... The ceiling was blocked for me.* I served as the Muslim chaplain. I served the Black Student Union, the Black students, the Black student was like, 'Man, we need a chaplain. It's good that the Muslim students have a chaplain.' So, I became the de facto Black Student Union chaplain, but I am still the advisor to the Black Student Union, even though I am higher up in administration. [emphasis added]

Black chaplains in higher education today are centrally involved in efforts to diversify their campuses, becoming in some cases *de facto* diversity, equity and inclusion officers in ways that

sometimes support their salaries yet make them more responsible for DEI issues than their white colleagues in chaplaincy and spiritual care.

### *In Corrections*

To think more deeply about the evolution of spiritual care within prisons and jails is to enter a realm devoid of the degrees of racial pride attached to Black military and campus chaplains. There is an origination history here marked by pleas for entry based on the specialized needs of Black prisoners, just as had been the case with the military. Here, the focus is on local, state, and some federal institutions whose histories are just as mired in exclusionary and discriminatory racial policies, and in most cases, even more virulently so as prisons assumed a racial policing function in the aftermath of slavery and Reconstruction. The sense of duty to serve Black people within the criminal justice system sometimes has meant ministering to them on death row, as when three Black ministers, including one attached part-time to the prison, listened to a “profession” of religion and then baptized and administered holy communion to one who was doomed to a private execution which the chaplain was also there to witness. Even in death, race mattered. “Some of the white prisoners have asked permission to witness the hanging, but their request has, of course, been denied,” a newspaper reported, adding, “No negro prisoner has made such a request.”<sup>46</sup>

In 1906, Rev. H. R. Pettiford, the head of a Black-owned bank, appeared before the Alabama Board of Convict Inspector, to request “that a negro preacher be appointed as one of the assistant chaplains, the contention being that the negro prisoners would be so much better satisfied to have one of their own to look after them.” He made a similar plea for a reformatory or industrial school for Black boys, like one recently established for white boys: “We do not see

why the state should not do something to help us make the negro boy better, especially as more than 80 per cent of the returns from the state convicts [the source of funding] are made by negro prisoners.”<sup>47</sup>

The racial separation between Black and white continued in full force even on death row, as illustrated in a harrowing report of the death by electrocution of two inmates in the Kilby prison in Alabama in 1928. One of the men was white, attended in his final hours by the state’s white chaplain; the other, who was Black, was attended by the “Negro chaplain.” Accompanying the inmate was Horace Mann Bond, an historian who would later serve as president of Lincoln University; his son, Julian, would become a well-known SNCC leader. Bond’s account would not be published until 1940, but even now, the power of his writing preserves the difficulty of providing spiritual care in that most extreme of circumstances. The white prisoner was executed first, which spared him a preview of the sounds and stench that accompanied such a death. In the hours before the Black prisoner went to his death, the Black chaplain and Bond sang hymns and prayed with the man; at his death, they saw and smelled its gruesomeness, while witnessing what Bond called a “quick-moving nightmare” that included a room of “jostling” white men who “swore and smoked and laughed” as the Black man was strapped in the chair.<sup>48</sup>

Kilby prison would come to greater public attention in the late 1930s when it served as the site for holding eight of the nine so-called Scottsboro Boys after their death sentences for a false conviction of raping a white woman. Among those pleading for leniency for the men was a Black prison chaplain in Missouri who wrote the Governor of Alabama, thanking him first for protecting them from being lynched, but then saying that the young men looked “very green” to him and were innocent, based on his work in prisons for 34 years. In any case, why should nine be killed for what only one might have done? Finally, he pled for mercy for all of the men,

arguing more bluntly, “Your honor, God does not love ugly.” He signed his letter: “State Slum Worker and County Jail Chaplain.”<sup>49</sup>

The idea that Black chaplains served a special role for prisoners of their race persisted, a reflection of the political realities of caretakers and those in care. In 1954, a group of seven Black Baptist ministers met with the governor of Tennessee to request that Black citizens be appointed to some of the jobs that their state taxes supported. Among those positions, it was reported, was a specific “prayer” for a “Negro chaplain” to serve alongside the white chaplain then employed by the state penitentiary.<sup>50</sup>

Although these examples come from the South, no region was exempt from the racial injustices inherent in the criminal justice system or from the need for spiritual care for prisoners. Twenty-one inmates at Graterford prison outside Philadelphia were baptized in 1962, by which time they were served by a Black chaplain. But a newspaper report also noted that “All but four of the 21 were Negroes, serving either life terms or terms of one to 20 years.”<sup>51</sup>

That mid-century account is a reminder that the twentieth and twenty-first century are marked by an exponential increase in the numbers and proportion of Black men and women jailed and imprisoned. The racial iniquities inherent in the criminal justice system have drawn widespread attention and calls for reform, but the reality remains that a disproportionate share of those who sleep in jails and prisons are Black. The work of prison chaplaincy may not generate the prestige and images of heroism attached to military chaplaincy, but it is a field that is ripe for study by those interested in race, religion, and politically repressive systems. How has prison “ministry” evolved over the last century and how has it responded to the needs of a diversifying population that also includes large numbers of women? What role, if any, can state-employed

chaplains play in calls for reform of policing and prisons? And how is religious diversity among the prison population itself reflected or addressed in the chaplaincy that serves it?

We spoke to five African Americans currently working as full-time prison chaplains. Four are employed in state facilities, and one for a federal agency. They all talked about safety and insecurity as a part of their daily experience. “The big difference between providing spiritual care inside and outside of prison,” as Donna, chaplain at federal prison notes, “is that inmates are likely to play games and try to comprise you. Whereas in the community, there’s a level of expectation and trust that people aren’t going to set you up.”<sup>52</sup> Respondents also noted witnessing a lot of open racism at work in the form of anti-Black jokes among staff, negative language, and profanity from inmates to staff, and sometimes from staff to inmates. Talking about safety and instances of open racism were common across responses and distinct to the prison context.

Interviewees talked about the individual religious needs of the inmates, including prayer, pastoral and religious counseling, and providing religious property to inmates (Bibles, Korans, necklaces, kufis, religious artifacts). Respondents reported that inmates see religious programming more broadly than religious or spiritual support. Similar to other interviewees, Simone, chaplain at a state prison in the Midwest, reported that inmates “frequently request life skills classes for parenting, managing relationships, issues of addiction, domestic violence from religious services and very rarely ask for bible study or things like that.”<sup>53</sup>

Respondents in state prisons did not report any initiatives at their worksites that specifically recruit, support, or retain employees of color. Any enrichment around racial diversity discussed was self-directed. Two respondents shared the impression that some supervisors are more supportive than others. As Marissa, a chaplain at a state prison in the South, notes, “There

are facilities that don't get the same support. It's coming from the white supervisor who always takes advantage of training but won't let his or her subordinates who are of color - always declining their request to try to get some continuing education outside of what is mandatory. We're held back covertly."<sup>54</sup> Outside of professional development opportunities, a few mentioned initiatives that promote diversity generally in the community: for example, a program called Black Affairs. Donna described the programmatic support for this initiative focused on Black History Month. She explained, "There is a program manager that volun-tell[s] a department head that they are going to be the project lead and during the month of February you are expected to do little activities. You many do a lunch and learn, send out little questions, like, 'Did you know who this person was and what they did?' This is the only program that promotes diversity."<sup>55</sup> On the benefit of such programming, Donna explained that Black Affairs is "more work... so that [the prison] can indicate on paper that we've done something."<sup>56</sup>

Prison chaplains identified several ways they felt limited in their work as chaplains. Most notably, they felt limited by the perception of spiritual care by staff. A common view across interviews is that staff either do not know enough about what chaplains do or do not value the work of spiritual care. Interviewees reported instances where their colleagues perceived chaplains in prison as being there to "proselytize and convert inmates" or "bless everyone." The perception among administrators and officers, as Donna notes, is that chaplains are 'hug a thugs' there to "love on inmates" and "get things for them." Donna explained why the 'hug a thug' perception is challenging: "it places the chaplain in opposition to the other staff sometimes which is not safe."<sup>57</sup> The term 'hug a thug' came up in two out of the four interviews. A recent interview-based study with prison chaplains employed by a Midwestern state department of corrections found that chaplains perceived custodial staff to view them as "hug a thug," casting



them as pro-offender and anti-custody while chaplains largely believed custodial staff do not respect an inmate's religious rights.<sup>58</sup> For a Black female chaplain, as Donna explains, the term is troubling because chaplains are in a care role, and in a prison in which the majority of inmates are people of color. This kind of phrase stigmatizes the role of both the chaplains and nonwhite employees.

Prison chaplains spoke further about discrimination in the workplace. Two themes emerged. The first is about differential treatment from administrators. Most stories were about interactions between administrators and staff at department meetings. Perceptions of differential treatment from interviews included the following comments: "What I say isn't heard as loudly as my white counterparts who work as hard as me; my white counterparts can show up in a room, make a statement, and they are seen as an authority." This was echoed by other interviewees, who said "[people of color on staff] have to ask for the invitation, whereas [white colleagues] are already invited to the table and their ideas are solicited; older white males in chaplaincy are particularly embraced and they can just show up and make statements." Donna offered a specific example: "I know that whenever I would share something [in a meeting], which I pride myself on knowing policy, so that wasn't the problem for me, but I noticed that whenever we were in department head meetings or when I was speaking with other staff it was almost like 'Well prove it, where does policy say that?' Opposed to if one of my coworkers who was in another department had that was not African American, I was the only one for a long time, they could just make a comment and I would say, 'that's not policy,' or 'you can't do that.' But no one else would challenge."<sup>59</sup>

The second theme is perceptions of the prison system. Most interviewees argued that the prison system is inherently racist, while others considered it racist and sexist. In relation to their

work, interviewees spoke about how these dynamics play out in their work with inmates, families, and staff. We heard several stories that followed a similar outline: a white male or female inmate says they have a negative interaction with the Black chaplain, who is accused of being “too aggressive.” The inmate goes to a supervisor who, in turn, assumes the chaplain was being “aggressive” and “intimidating” the inmate. Carrie, a chaplain at a state prison in the Northeast, summarized how other respondents felt about this interaction: “Often, it’s a misinterpretation of being assertive and not aggressive.”<sup>60</sup> Only two respondents commented directly about perceptions of racism with supervisors who are Black. Simone felt strongly that supervisors, regardless of race, “become very much a part of the prison system itself and really try hard not to be Black. Some administrators say, ‘Well a Black person can’t be racist. But if you support a system that is racist, then that makes you racist.’”<sup>61</sup> While a minority of respondents held this view about their managers, all referenced instances where racial bias played a role in daily interactions.

Much more research is needed about how Black prison chaplains sustain and support themselves and one another and what the history of the work of Black chaplains reveals about the shifting religious and spiritual needs of the incarcerated populations being served.

### *In Healthcare*

Hospitals healthcare settings are probably the most common institutional site of interaction with a chaplain. In a national survey conducted in 2019, about 20% of respondents reported having contact with a chaplain in the last two years, more than half of which took place in healthcare organizations.<sup>62</sup> As with some of the other institutions mentioned, advocacy was required to open the way for Black chaplains to serve in healthcare. In 1935, when the Rev. A. C.

Garner was appointed the first Black chaplain at Harlem Hospital, the Black newspaper *New York Amsterdam News* marked his appointment as coming “exactly four months to the day after the Harlem riots” and after a community campaign to place a Black chaplain in the hospital. Garner had previously served as a military chaplain with the renowned all-Black 369<sup>th</sup> Infantry Regiment, the so-called Harlem Hellfighters.<sup>63</sup>

As with the military, each hire of a Black chaplain in a hospital or medical setting in the late 1940s was seen as something noteworthy, at least to Black people. Each appointment was portrayed as evidence of individual and collective racial progress, and sometimes as an interracial advance.<sup>64</sup> Considering how common interactions with chaplains are in healthcare facilities, there is a special need for historical documentation of the growth in the number of Black chaplains in those settings. The largest number of professional chaplains are probably employed in healthcare organizations. Nine percent of all healthcare chaplains and 8.7% of board-certified chaplains identify as Black or African American according to a recent review article. Roughly 12% of healthcare users identify as Black or African American. In 2016, 22.5% (N=281) of CPE students, 26.7% (N=27) of those training to be CPE educators, and 9% (N=64) of CPE educators identified as Black or African American. Relative to other racial minorities, there were more African Americans as CPE students, training to be educators or as educators.<sup>65</sup>

Because of the great number of healthcare institutions in the country, each with its own local and institutional culture, the history of Black healthcare chaplains is both challenging to fully grasp and rich in potential. But even a set of city-specific historical studies, which paid attention to regional representations, would be a good way to start.

The professional associations that have formed to represent those who work in healthcare chaplaincy offer an entry-point into the worlds of Black chaplains, but those groups themselves

have their own histories of racial discrimination and continuing challenges with inequity. For example, the National Association of Black Chaplains (NABC) is an organization specifically geared toward the upward mobility of Black chaplains in Veterans Affairs. They publish a quarterly newsletter, *The Capsule*. Its content includes how to navigate diversity in different religious spaces. NABC also hosts conferences.<sup>66</sup> In addition, ACPE (formerly Association for Clinical Pastoral Education) has a community of practice – REM, or “Racial, Ethnic, Multicultural Network.” Founded in 1981, REM was formed to provide leadership in recruiting CPE students and supervisors of color into professional chaplaincy. Today, REM is one of the most active and vital networks in ACPE.

Black chaplains who work within large healthcare settings and systems encounter racism and sexism in ways that are similar to other Black employees in similar settings. It is thus important to ask why and how the specific histories of Black chaplains in healthcare differ from those of other Black employees, and not just white chaplains. This includes the question of how Black chaplains interact with and support the work of other Black medical staff. Equally important is how those who seek and receive chaplains react to and interact with Black chaplains.

We did not interview Black healthcare chaplains in our project because colleagues were in the midst of conducting those interviews for a closely related project.<sup>67</sup> Seeking to answer the question, “is there systemic racism in healthcare chaplaincy today?”, a group comprised of African and African American healthcare chaplains began research to find opportunities to change the anticipated research outcome narrative. Through an interview-led questionnaire, chaplains who identified as African American were asked about areas of their work experience, the clinical pastoral education process, and the professional certification process. Initial insights

reveal experiences with exclusion, differential standards of educational performance, the absence of people of color in leadership roles, limited or denied opportunities for growth in the healthcare chaplaincy profession, and microaggressions, such as being labeled an “angry Black woman” or a “threatening Black man.” Additional findings will be shared when this research is complete.

## **Looking Forward**

Chaplains play a range of roles depending on the settings in which they work. Cadge argues that the two things all chaplains do is engage with people around big-picture existential questions of meaning and work around death.<sup>68</sup> Historically and in the present, the Black chaplains we learned about used tropes of presence – common across settings – to describe their work. In interviews, they spoke of being visible and present as the core of the work. Respondents defined their role as “somebody to listen, journey with, accompany, a shoulder to cry on, a friendly face.” A number talked about the bulk of their work being visitation rounds and on-the-spot counseling. Dr. K, a community chaplain in a large airport, spoke about rounding in the airport and talking to travelers and employees throughout his shift. Max, a military chaplain in the Air Force, spoke about what he calls walkabouts. “Sometimes,” Max noted, “I’ll just stop in into a room and guys are joking and jiving or whatever and just go in and be part of the conversation, whether it’s about football or hunting or any myriad of things that could possibly be. Just be a normal dude.”<sup>69</sup> The majority of chaplains we interviewed noted the importance of walkabouts and being both visible and accessible as an important facet of their role within the institutions they serve.

Another key theme – historically and in the present – was the way respondents described their work around death and dying. Interviewees spoke at length about handling their

institution's life or death notifications, often in concert with social services. Jackson described his work with inmates and families as "talking to a person who just lost a loved one, and trying to help them work through their emotions, and being a person to listen, and being a support person there."<sup>70</sup> Chaplains spoke about everything from vetting death notice information, informing staff and relatives, coordinating in person and virtual viewings, organizing memorials, leading funeral services, and vigils. A few chaplains mentioned organizing ongoing grief counseling, support, or resiliency groups outside of workspaces or otherwise augmenting organizational initiatives meant to address the emotional or spiritual needs of community members.

An issue which remains challenging is unaddressed here, the perennial question of when and where Black women enter a profession that was gendered "white and male" for most of the twentieth century. That bias is re-presented in the popular sources on which this working paper rests, including Black newspapers and journals, and that is a loss to both scholars and practitioners. The invisibility of Black women in chaplaincy mirrors that in other positions first associated with men, including other forms of religious service and leadership. A more refined research method (beyond media coverage and focused on local, association, denomination, and institutional records) likely would reveal patterns of entry by women chaplains into sectors. Once that reclamation work has been done, the field can construct a history that also attends to the specific backgrounds, motivations, and experiences of Black women chaplains.

## **Conclusion**

To understand the history and work of Black chaplains is to see again the political struggles and racial realities that have plagued the United States since its inception. We see in the

military, higher education, prisons, and other settings how America's racial history shapes who chaplains are, who they serve, and where structured racial inequities originated. Black chaplains continue to be received in different ways by colleagues in care professions (healthcare) compared to non-care professions (military and corrections). Most of the work being done to facilitate or promote chaplains of color and their practice is independent, not organized or tied to the aims of professional chaplaincy organizations or the institutions chaplains serve. Black chaplains are doing too much of this work themselves through self-directed professional development.

Moving forward, we need further research and specific actions to right the wrongs that research will reveal. The history and current work of Black chaplains requires more focused research in the sectors where they most often serve. Special research attention needs to be paid to the particular professional paths taken by Black women. Historical and contemporary narratives about the obstacles Black chaplains have faced, as well as those about personal and professional fulfillment, can be used in the training of all chaplains, especially those in positions of authority and supervision. Broader questions useful to our overall understanding of chaplaincy could also be addressed: How has the practice of chaplaincy shifted to reflect the presence of Black women? How have Black women changed and accommodated the institutions who pay them? The same could be asked more generally of Black chaplains. How has the increasing presence of Black chaplains in all of these settings raised new questions, offered new opportunities, and presented new challenges to what we imagine when we hear the word "chaplain"? Social scientists also need to further document how Black chaplains are received by those with whom they work as colleagues and as chaplains and how Black chaplains sustain themselves in the work.

We believe awareness and nurturing cross-sector professional networks will address some of the structural barriers that Black chaplains face. Practically, we suggest the following next steps:

- **Professional Networking:** Black chaplains would benefit from out-of-workplace spaces to socialize with other chaplains of color. These spaces can help chaplains that feel isolated at work to build professional communities of support within spiritual care. We started to offer such spaces as Conversation Circles through the Chaplaincy Innovation Lab and will continue to do so.
- **Mentorship:** Some chaplains of color have a difficult time navigating workplaces and work environments because there are so few mentors or supervisors of color. Early career mentoring programs that connect chaplains of color regardless of setting with other chaplains would help.
- **Recruiting and Pipeline Issues:** More focused recruitment of chaplains of color is also needed to continue and expand the number of Black people entering the field. The professional associations do little for recruitment and need to collaborate with historically Black colleges and Black religious groups to build the bridges needed for robust pipelines. This includes finding ways for Black chaplains without the requisite education to enter the field, particularly when they have worked in adjacent fields and come with rich life experiences. The Chaplaincy Lab prioritizes recruitment and pipeline issues in its current strategic plan and aims to partner with others to make progress on these issues in the next three years.

More broadly, we call on all institutions where chaplains work to commit institutional resources to root out institutionalized racism. Particularly in prisons, where the chaplains interviewed reported many examples of explicit racism, this work is urgent and important for the



chaplains and the disproportionate number of Black people who are incarcerated. Implicit racism was evident in all of the settings we explored, and pipeline and recruitment efforts will do little if the workplaces in which chaplains work remain racially fractious. The historical materials shared in this working paper do much to explain why things are as they are. We hope this paper is a beginning, a small preliminary step that sparks a larger conversation about how race informs the work of spiritual care. The Chaplaincy Innovation Lab will continue to support and facilitate that conversation until people of all racial and ethnic backgrounds have clear paths into the profession as well as receiving the spiritual care they need.

**Table 1. Demographics of Chaplains (N = 21)**

	N (percent/average)
Gender	
Female	14 (66.7)
Male	7 (33.3)
Ethnic Identification	
African American	7 (33.3)
Black	4 (19)
Black American	1 (4.8)
Black or African American	3 (14.3)
Black, African Descent	1 (4.8)
Negro	1 (4.8)
Nigerian American	1 (4.8)
No Answer	3 (14.3)
Age	21 (50.9 years)
Geographic Location	
Midwest	2 (9.5)
Northeast	8 (38.1)
South	10 (47.6)
West	1 (4.8)
Religious Background	
Christian	20 (95.2)
Muslim	1 (4.8)
Sector	
Community	6 (28.6)
Education	5 (23.8)
Military	5 (23.8)
Prison	5 (23.8)-
Full Time	15 (71.4)
Part Time	6 (28.6)
Paid for their Work	
Yes	19 (90.5)
No	2 (9.5)
Years of Work Experience	21 (10.3 years)
Highest Degree Earned	
Masters	11(52.4)
Doctorate	6 (28.6)
Unknown	4 (19)

**Table 2a. Healthcare Chaplains\***

	<b>Total**</b>	<b>Board Certified***</b>
Gender		
Female	2931 (49.5)	1973 (49.9)
Male	2851 (48.2)	1939 (49.0)
Missing	135 (2.3)	44 (1.1)
Race/Ethnicity		
Asian/Southeast Asian/Pacific Islander	204 (3.5)	148 (3.7)
Black/African American	533 (9.0)	344 (8.7)
Caucasian/White	3775 (63.8)	2477 (62.6)
Hispanic/Latinx	127 (2.2)	79 (2.0)
Multiracial	6 (0.1)	4 (0.1)
Other Race	215 (3.6)	144 (3.6)
Missing	1057 (17.9)	760 (19.2)
N =	5917	3956

*Source:* Kelsey B. White, Marilyn Barnes, Wendy Cadge & George Fitchett (2020): Mapping the healthcare chaplaincy workforce: a baseline description, *Journal of Healthcare Chaplaincy*.

\*The sample of active members includes members of APC, NACC and NAJC.

\*\* Information in this column presents the characteristics of all-active members of professional chaplains' organizations in 2018 is from Table 1.

\*\*\*Information in this column presents the characteristics of board-certified chaplains in 2018 is from Table 2.

**Table 2b. Chaplain characteristics 2018 and All users of healthcare 2016\***

	<b>Total**</b>	<b>Users of healthcare***</b>
Gender		
Female	2931 (49.5)	110,105 (55.0)
Male	2851 (48.2)	90,061 (45.0)
Missing	135 (2.3)	-
Race/Ethnicity		
Asian/Southeast Asian/Pacific Islander	204 (3.5)	11,837 (6.0)
Black/African American	533 (9.0)	24,090 (12.0)
Caucasian/White	3775 (63.8)	158,572 (79.2)
Hispanic/Latinx	127 (2.2)	_****
Multiracial	6 (0.1)	3578 (1.8)
Other Race	215 (3.6)	1864 (1.0)
Missing	1057 (17.9)	-
N =	5917	200,165,000

Source: Kelsey B. White, Marilyn Barnes, Wendy Cadge & George Fitchett (2020): Mapping the healthcare chaplaincy workforce: a baseline description, *Journal of Healthcare Chaplaincy*

\*The sample of active members includes members of APC, NACC and NAJC.

\*\* Information for this table presents only office visits and other out-patient visits from Table 6.

\*\*\*Frequency distribution (in thousands) of those with at least one office visit to doctors or other healthcare professionals in the past 12 months among adults ages 18 and over, by selected characteristics, Table A17b, U.S. Department of Health and Human Services, Centers for Disease Control and Prevention, National Center for Health Statistics.

\*\*\*\*Hispanic//Latino is not provided as a race in the CDC data, rather as an ethnicity which includes the races provided.

**Table 2c. CPE Students, Supervisors and Certified Educators**

	<b>Students*</b>	<b>Certified Educators**</b>	<b>Supervisors**</b>
Gender			
Female	582 (46.4)	320 (45.4)	52 (52.0)
Male	635 (50.8)	384 (54.5)	48(48.0)
Other	8 (0.7)	1 (0.1)	-
Missing	24 (1.9)	-	-
Race/Ethnicity			
Asian/Southeast Asian/Pacific Islander	76 (6.1)	18 (2.6)	2 (2.0)
Black/African American	281 (22.5)	64 (9.0)	27 (26.7)
Caucasian/White	756 (60.5)	222 (31.3)	54 (53.5)
Hispanic/Latinx	37 (3.0)	12 (1.7)	6 (5.9)
Multiracial	39 (3.1)	17 (2.4)	3 (3.0)
Other	16 (1.3)	8 (1.1)	1 (1.0)
Missing	44 (3.5)	368 (51.9)	8 (7.9)
N =	1249	709	101

Source: ACPE. Kelsey B. White, Marilyn Barnes, Wendy Cadge & George Fitchett (2020): Mapping the healthcare chaplaincy workforce: a baseline description, *Journal of Healthcare Chaplaincy*

\* Information in this column presents the characteristics of CPE students training for professional chaplain in 2016 is from Table 3. CPE students completing a unit of Level II CPE May and August of 2016 was used as proxy.

\*\* Information in this column presents the characteristics of certified educator candidates and educators in 2018 is from Table 4.

**Table 3a. Percentage Non-White Military Chaplains**

	<b>Air Force**</b>	<b>Army*</b>	<b>Army Reserve*</b>	<b>National Guard*</b>	<b>Navy**</b>
Total number of chaplains	527	1510	758	640	875
% of non-white chaplains	UK	28%	39%	20%	UK

*Source:* Personal correspondence with César Santiago, United States Department of Defense Spokesperson. The category ‘non-white’ includes American Indian/Alaska Native, Asian, Black, or African American, Native Hawaiian or Pacific Islander, and Multiracial.

\*Data from January 2021.

\*\*Data from December 2020.

**Table 3b. Percentage Non-White Active-Duty Military Personnel**

	<b>Air Force</b>	<b>Army</b>	<b>Army Reserve</b>	<b>National Guard</b>	<b>Navy</b>
Total number of active duty	330,248	477,896	UK	UK	342,064
% of non-white active duty	26%	28%	UK	UK	33%

*Source:* Personal correspondence with César Santiago, United States Department of Defense Spokesperson. The category ‘non-white’ includes American Indian/Alaska Native, Asian, Black, or African American, Native Hawaiian or Pacific Islander, and Multiracial.

**Table 4a. Inmate and Staff Race and Gender**

	<b>Inmate*</b>	<b>Staff**</b>
Gender		
Male	143,437 (93.1)	26,987 (71.3)
Female	10,568 (6.9)	11,088 (28.7)
Race/Ethnicity		
Asian	2,331 (1.5)	896 (2.4)
Black/African American	58,925 (38.3)	8,131 (21.4)
Native American	3,712 (2.4)	474 (1.2)
White	89,046 (57.8)	23,575 (61.9) ***
Total	308,019	71,151

Source: BOP Inmate Race Stats: [https://www.bop.gov/about/statistics/statistics\\_inmate\\_race.jsp](https://www.bop.gov/about/statistics/statistics_inmate_race.jsp)  
 BOP Inmate Ethnicity Stats: [https://www.bop.gov/about/statistics/statistics\\_inmate\\_ethnicity.jsp](https://www.bop.gov/about/statistics/statistics_inmate_ethnicity.jsp)  
 BOP Staff Race Stats: [https://www.bop.gov/about/statistics/statistics\\_staff\\_ethnicity\\_race.jsp](https://www.bop.gov/about/statistics/statistics_staff_ethnicity_race.jsp)  
 BOP Inmate Gender Stats: [https://www.bop.gov/about/statistics/statistics\\_inmate\\_gender.jsp](https://www.bop.gov/about/statistics/statistics_inmate_gender.jsp)  
 BOP Staff Gender Stats: [https://www.bop.gov/about/statistics/statistics\\_staff\\_gender.jsp](https://www.bop.gov/about/statistics/statistics_staff_gender.jsp)  
 All websites were accessed on Friday, July 16, 2021, and last updated July 10, 2021.

\*Hispanic is in separately for the inmate population: 30.3% (n = 46,726) identifies as Hispanic and 69.7% (n = 107,279) non-Hispanic.

\*\*The percentages in this column do not add up to 100% because it is missing the values for Hispanic (n = 4,999, 13.1%). For staff, racial identification as white means non-Hispanic white.

## Appendix

### The Experiences of Black Chaplains: A Pilot Interview Study Interview Guide

#### *Review of Study Information sheet and informed consent obtained at the start of audiotape.*

- Participation is voluntary and confidential; interviews will last between 30 and 45 minutes; assigned a pseudonym while interviewed; interview and informed consent audiotaped with participant permission; demographics collected previously via Google form; demographics and interview linked by pseudonym only; can withdraw at any time and data will be destroyed.

#### *Purpose of Study*

- To explore the norms and practices of chaplains of color, who they serve and how, and the impacts that structural racism has on their ability to practice.

#### *Questions:*

#### *Background*

1. Can you start by telling me a little bit about how you came to your work as a chaplain?
2. How did you come to work in the sector and setting where you work now?
  - a. Probe for role models / mentors
  - b. Any sense of the perspective of their local religious communities....

#### *Work*

1. At your work site, what is the environment like for people of color?
  - a. What is it like for you as a chaplain?
2. Can you tell me about who you serve?
  - a. Probe for types of people served
  - b. Probe for demographics
3. Can you describe what your workload is like?
  - a. Walk me through a typical day or week
4. At your work site, what, if any, program facilitates the ability to recruit, retain, or promote people of color including chaplains into leadership roles?
  - a. Probe for examples of recruitment, retention, and promotion separately
5. At your work site, what, if anything, limits the ability to recruit, retain, or promote chaplains of color?
  - a. Probe for examples of recruitment, retention, and promotion separately
6. As a chaplain, what experiences of discrimination, if any, have you had at your work site, related to your race/ethnicity?
  - a. Probe for examples
7. What, if any, incidents of discrimination have you observed at your work site related to your colleagues of color and how have they impacted you?



### ***Education***

8. Thinking about your journey in chaplaincy to this point, would you say you encountered discrimination in the education process?
  - a. Probe for examples
9. In your chaplaincy education process, what ways, if any, have you experienced discrimination as a result of your race/ethnicity?
10. How do you think your training experiences compared to those of colleagues from other racial and ethnic backgrounds?

### ***Professional Development***

11. What are your perceptions of racial equity in chaplaincy opportunities, compensation, opportunity for advancement and promotion, retention?
  - a. Probe for examples of opportunities, compensation, advancement, promotion and retention separately
12. When you think about your experiences in chaplaincy from the time you first started and your experiences now, how have your experiences with racism in chaplaincy changed?
13. Brainstorming – what are the most important things leaders in chaplaincy can do now to address racism in the field?
14. How would, or do, you advise people of color considering entering spiritual care or chaplaincy?

### ***Conclusion***

We are so grateful for your time and your willingness to talk about your experiences.

15. Is there anything else you would like to share about your experiences in the field of chaplaincy in relation to your race/ethnicity?
  - a. How do you identify in terms of ethnicity? For example, African American, Jamaican, Haitian, Nigerian, etc.

### Active-Duty Military by Race

Race/Ethnicity	Army	Navy	Marine Corps	Air Force	DoD	Coast Guard	Total
American Indian/Alaskan Native	3,493 (0.7)	6,459 (1.9)	1,896 (1)	2,421 (0.7)	14,269 (1.1)	732 (1.8)	15,001 (1.1)
Asian	24,152 (5.1)	20,021 (5.9)	5,799 (3.2)	14,180 (4.3)	64,152 (4.8)	726 (1.8)	64,878 (4.7)
Black or African American	101,691 (21.3)	60,073 (17.6)	18,607 (10.3)	49,201 (14.9)	229,572 (17.2)	2,260 (5.6)	231,832 (16.9)
Native Hawaiian or Pacific Islander	5,565 (1.2)	4,019 (1.2)	1,930 (1.1)	3,981 (1.2)	15,495 (1.2)	449 (1.1)	15,944 (1.2)
White	324,347 (67.9)	213,697 (62.5)	144,696 (79.9)	233,969 (70.8)	916,709 (68.9)	29,750 (73.7)	946,459 (69)
Multiracial	0 (0)	22,281 (6.5)	2,382 (1.3)	15,027 (4.6)	39,690 (3)	1,677 (4.2)	41,367 (3)
Unknown	18,648 (3.9)	15,514 (4.5)	5,721 (3.2)	11,469 (3.5)	51,352 (3.9)	4,794 (11.9)	56,146 (4.1)

*Source:* Personal correspondence with César Santiago, United States Department of Defense Spokesperson. December 2019.

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<sup>2</sup> In this paper, people of African descent are referred to as Black. Black is an umbrella term that captures individuals through the African diaspora. Many of the data sources from the 20th century also use the term “Negro” to describe people of African descent, but we do not utilize this term outside of quoted source material.

<sup>3</sup> J. Minton Batten, “Henry M. Turner, Negro Bishop Extraordinary,” *Church History* 7, no. 3 (1938): 231–46, <https://doi.org/10.2307/3160564>.

<sup>4</sup> Interview 17, Natalie

<sup>5</sup> Ronit Stahl, *Enlisting Faith: How the Military Chaplaincy Shaped Religion and State in Modern America* (Cambridge: Harvard University Press, 2017); Winnifred Fallers Sullivan, *A Ministry of Presence: Chaplaincy, Spiritual Care and the Law* (Chicago: University of Chicago Press, 2014); Wendy Cadge, *Paging God: Religion in the Halls of Medicine* (Chicago: University of Chicago Press, 2012); Kim Philip Hansen, *Military Chaplains & Religious Diversity* (New York: Palgrave Macmillan, 2012).

<sup>6</sup> United States Census Bureau, QuickFacts, Population estimates, July 1, 2019, <https://www.census.gov/quickfacts/fact/table/US/PST045219>

<sup>7</sup> The largest number of professional chaplains are probably employed in healthcare organizations (N= 5,719 in 2018). As described in table 2a, 9% of all chaplains and 8.7% of board-certified chaplains identify as Black or African American. As described in table 2b, roughly 12% of healthcare users and 9% of chaplains (both total and board-certified) identify as Black or African American (White et al. 2020). We also have racial demographics of the educational pipeline for chaplains including students in clinical pastoral education programs, certified educators, and supervisors. As described in table 2c, 22.5% (N=281) of students, 9% (N=64) of certified educators, and 26.7% (N=27) CPE supervisors identifies as Black or African American. Relative to other racial minorities there are many Black chaplains that are CPE students or supervisors but perhaps much fewer training to become educators.

<sup>8</sup> Relative to the healthcare and military chaplaincy workforce, considerably less is known about the history and demographics of the nation’s professional prison chaplains. The State correctional system is over 80% larger than the Federal system (cites). The most recent national data we were able to find on chaplains working in State facilities is a 50-state survey by the Pew Research Center’s Forum on Religion & Public Life released in 2012. The report indicates the attempt to reach a total of 1,474 paid prison chaplains or religious services coordinators (titles were used interchangeably) working in all prisons systems in the U.S. The report does not include information on the demographics of the target population of this study. In July 2021, the Federal Bureau of Prisons (BOP) released an audit of its Chaplaincy Services Program. According to the report, as of March 2020, there were 263 chaplains and 64 assistants dispersed among the BOP’s 122 institutions (BOP, page 1). They report that over 90% of the chaplains identify as male. The BOP regularly releases racial statistics publicly on their website for inmates and staff. According to their website July 2021, 38.3% of inmates and 21.4% of staff identify as Black or African American. Human Resources at the BOP does not release information on the race or ethnicity of its chaplains.

<sup>9</sup> As of January 2021, there were approximately 4,310 military chaplains working in the U.S. military. Most military chaplains work in the Army (N=1,510) or Navy (N=875). The Department of Defense (DoD) releases data in terms of white and non-white where ‘non-white’ includes American Indian/Alaska Native, Asian, Black, or African American, Native Hawaiian or Pacific Islander, and Multiracial. Twenty-eight percent of the active-duty Army chaplains and personnel identify as non-white. We only have matching data for percentage of non-white military chaplains and active-duty personnel working in the Army. Table 3a shows the percentage of non-white military chaplains. Based on this data, 39% of the Army Reserve and 20% of the National Guard (both Army and Air Force) identify as non-white. DoD did not give us data on chaplains specifically in the Air Force and Navy. Table 3b describes the percentage of non-white active-duty military personnel. Based on this data, 26% of the Airforce and 33% of the Navy personnel identify as non-white. We were able to obtain disaggregated racial data for active-duty military from the DoD in December 2020 (table in the appendix) which shows the highest number of military personnel who identify as Black or African American are in the Army (21.3%), followed by the Navy (17.6%), Department of Defense (17.2%), Air Force (14.9%), Marine Corps (10.3%) and Coast Guard (5.6%). The data we have suggests the following: 1) generally, we know more about the demographics of the Army’s chaplain corps, relative to other branches 2) the percentage of non-white military personnel (including chaplains) might range between 20% and 39% and 3) direct observations about racial representation and chaplaincy in the military are limited by white or non-white classification scheme.

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<sup>10</sup> The research for this project was conducted from February to April 2021 with support from the Fetzer Institute. We began with a search of chaplains in African American newspaper databases during the twentieth and twenty-first centuries which returned over 100 articles about Black chaplains in the military, education, government, healthcare, and corrections. We started with newspapers to get a sense of public presence within the Black communities they served exclusively initially until after mid-century when moves toward to desegregation commenced. The newspapers include the *Baltimore African American*, *Chicago Defender*, *New York Amsterdam News*, *Pittsburg Courier*, *New Journal and Guide*, *Ebony Magazine* and *Jet Magazine*. Alongside the archival research, our team conducted interviews with 21 African American chaplains working in the military, higher education, corrections, and community settings. Interviews lasted between 30 and 60 minutes and were recorded on Zoom and then transcribed. Questions posed to respondents focused on perceptions of racism and discrimination at work, throughout their educational journey and within professional development spaces. Our data was combined with interviews with African American chaplains working in healthcare.

<sup>11</sup> Fifty-two percent of respondents have master's as highest degree and 28.6% have a doctorate degree.

<sup>12</sup> All of the interview respondents' names are presented here as pseudonyms.

<sup>13</sup> Interview 5, Ruby

<sup>14</sup> Interview 3, Jackson

<sup>15</sup> Interview 1, Marissa

<sup>16</sup> Interview 2, Simone

<sup>17</sup> See also Joshua Dubler, *Down in the Chapel: Religious Life in an American Prison* (New York, NY: Farrar, Straus and Giroux, 2013); Allison Hicks, "Role Fusion: The Occupational Socialization of Prison Chaplains," *Symbolic Interaction* 31, no. 4 (2008): 400–421; Allison M. Hicks, "Learning to Watch Out: Prison Chaplains as Risk Managers," *Journal of Contemporary Ethnography*.

<sup>18</sup> John Schmalzbauer and John S. Mahoney, *The Resilience of Religion in Higher Education* (Waco: Baylor University Press, 2018).

<sup>19</sup> Cadge, *Paging God: Religion in the Halls of Medicine*.

<sup>20</sup> Stahl, *Enlisting Faith: How the Military Chaplaincy Shaped Religion and State in Modern America*.

<sup>21</sup> J. Minton Batten, "Henry M. Turner, Negro Bishop Extraordinary," *Church History* 7, no. 3 (1938): 231–46, <https://doi.org/10.2307/3160564>.

<sup>22</sup> Julius E. Thompson, "Hiram Rhodes Revels, 1827-1901: A Reappraisal," *The Journal of Negro History* 79, no. 3 (July 1994): 297–303, <https://doi.org/10.2307/2717508>.

<sup>23</sup> *Daily Missouri Republican*, September 7, 1863; *Pittsburgh Daily Commercial*, September 8, 1863; *Owensboro Monitor*, September 16, 1863.

<sup>24</sup> Willard B Gatewood, "Negro Troops in Florida, 1898" 49, no. 1 (1970): 16.

<sup>25</sup> "Color Line Wiped Out" – Speaker Hissed by Veterans of Spanish War – Negroes Brought to Front – White Members Walk Out of Washington Hall When Boston Commander-in Chief Honors Negro," *Baltimore Sun*, October 30, 1907.

<sup>26</sup> William Seraile, "Saving Souls on the Frontier: A Chaplain's Labor," *Montana the Magazine of Western History* 42, no. 1 (Winter 1992): 28–41.

<sup>27</sup> "Army Chaplain's School at Harvard," March 3, 1943; "Negro Chaplain Corps Builds Morale of Men," *Chicago Defender*, December 19, 1942; "Army Seeks 235 Race Chaplains," *Chicago Defender*, March 27, 1943.

<sup>28</sup> "First Negro Navy Chaplain Serves 1,000 Men on Guam," September 9, 1945.

<sup>29</sup> "WAACs Get First Chaplain," *Chicago Defender*, May 22, 1943.

<sup>30</sup> "Negro GI Joe's Religious Needs Go Unanswered in Pacific Because of Acute Chaplain Shortage," *Cleveland Call and Post*, August 25, 1945.

<sup>31</sup> "Chaplains and Race Question Mark of Duty," *New Journal and Guide*, January 22, 1944; "Chaplain Commended for Soft-Pedaling Race Problem," *Pittsburgh Courier*, November 4, 1944.

<sup>32</sup> "Chapel Opened to Colored Soldiers," *Atlanta Daily World*, December 27, 1941.

<sup>33</sup> "Chaplain Teaches Soldiers of Past, Present and Future," *New Journal and Guide*, September 18, 1943.

<sup>34</sup> George White, "I Am Teaching Some of The Boys: Chaplain Robert Boston Dokes and Army Testing of Black Soldiers in World War II," *The Journal of Negro Education* 81, no. 3 (2012): 200, <https://doi.org/10.7709/jnegroeducation.81.3.0200>.

<sup>35</sup> "S.C. Chaplain First Negro Officer to Die in Pacific," *Chicago Defender*, January 8, 1944.

<sup>36</sup> "Negro Chaplain in Japan Decorated," *Chicago Defender*, August 17, 1946; "Five Negro Chaplains in Japan Now," *Cleveland Call and Post*, March 1, 1947; "Negro Chaplains Are Sought for Army Chaplains Corps," *New York Amsterdam News*, June 30, 1951; "Top Negro Chaplain Back From Korea," *Philadelphia Tribune*, September 11, 1951.

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- <sup>37</sup> “Negro Chaplain Commended for Korean Duties,” April 28, 1951; “Highest Negro Army Chaplain Gets Promotion,” *New Journal and Guide*, June 13, 1953.
- <sup>38</sup> “Chaplain Assumes Senate Duties,” *Crisis*, September 1, 2001.
- <sup>39</sup> Interview 15, Sandra
- <sup>40</sup> Interview 7, Max
- <sup>41</sup> Interview 10, Benjamin
- <sup>42</sup> Interview 17, Natalie
- <sup>43</sup> “Sisters Chapel,” 2017, <https://www.spelman.edu/student-life/religious-life/sisters-chapel>.
- <sup>44</sup> “History and Legacy,” 2021, <https://chapel.howard.edu/about/history-and-legacy>; Frederick T. Faison, “The Role and Relevancy of the Historically Black College and University Chaplain” (Dissertation, Cincinnati, Ohio, Union Institute and University, 2017).
- <sup>45</sup> *Philadelphia Inquirer*, July 15, 1963.
- <sup>46</sup> “Walker Ready to Meet Death,” *Atlanta Constitution*, December 8, 1905.
- <sup>47</sup> “Wanted Board to Name Negro – Assistant Chaplain Sought by Negro Minister,” *Atlanta Constitution*, September 20, 1906.
- <sup>48</sup> Horace Mann Bond, “Faith in the Death-Chamber,” *Phylon (1940-1956)* 1, no. 2 (1940): 112–24, <https://doi.org/10.2307/272515>.
- <sup>49</sup> G. Thomas, “Letter from G. Thomas to Honorable Governor in Scottsboro Boys Trials,” *24 September 1937*, n.d., <http://scottsboroboysletters.as.ua.edu/files/original/8095c388324747c7b4abc755d6b5db9d.jpg>.
- <sup>50</sup> “Tenn. Governor Asked for Jobs by Church Unit,” *Pittsburgh Courier*, October 16, 1954.
- <sup>51</sup> “21 Baptized at Graterford Jail,” *Philadelphia Tribune*, December 15, 1962.
- <sup>52</sup> Interview 21, Donna
- <sup>53</sup> Interview 2, Simone
- <sup>54</sup> Interview 1, Marissa
- <sup>55</sup> Interview 21, Donna
- <sup>56</sup> Interview 21, Donna
- <sup>57</sup> Interview 21, Donna
- <sup>58</sup> Denny (2017) p. 189
- <sup>59</sup> Interview 21, Donna
- <sup>60</sup> Interview 4, Carrie
- <sup>61</sup> Interview 2, Simone
- <sup>62</sup> Cadge, Wendy, Taylor Paige Winfield, and Michael Skaggs. n.d. “The Social Significance of Chaplains: Evidence from a National Survey.” *Journal of Health Care Chaplaincy* ahead-of-print(ahead-of-print):1–10.
- <sup>63</sup> “Rev. Garner Is Made Chaplain: Will Assume Duties at Harlem Hospital,” *New York Amsterdam News*, July 27, 1935.
- <sup>64</sup> “Install 1st Negro Chaplain to Serve County Hospital,” *Chicago Daily Tribune*, March 15, 1947; “Chaplain Ministers Interracial Wards,” *Atlanta Daily World*, December 6, 1947; “Negro Pastor Is a Chaplain at Hospital,” *Chicago Daily Tribune*, August 6, 1960.
- <sup>65</sup> White, Kelsey B., Marilyn J. D. Barnes, Wendy Cadge, and George Fitchett. 2020. “Mapping the Healthcare Chaplaincy Workforce: A Baseline Description.” *Journal of Health Care Chaplaincy* 1–21.
- <sup>66</sup> In Fall 2020, researchers from the Lab surveyed professional chaplaincy organizations to see what resources — groups, programs, efforts, initiatives — about racial and ethnic diversity, inclusion, multiculturalism, or racial justice currently exist specifically for chaplains of color and recipients of spiritual care in communities of color. We first looked at the websites of 41 professional chaplain associations (full list [here](#)) and then followed up via email with all organizations. We found four organizations had resources for chaplains of color: ACPE (formerly Association for Clinical Pastoral Education), National Association of Black Chaplains, North American Hindu Chaplains Association and Unitarian Universalist Association. Some organizations, such as the [Spiritual Care Association](#), are currently developing resources. The North American Hindu Chaplains official website should be ready by February 2021. It will have resources for Hindu spiritual caregivers and those seeking to offer spiritual care to Hindus. One group of organizations, including the [National Association of Muslim Chaplains](#), that are majority people of color, craft their resources and programming with communities of color in mind. At the time of the survey, the remaining 37 organizations either did not have resources on their website (25), responded that they do not have POC resources via email (6) or did not respond (6). For the organizations that responded via email that they do not have resources, many expressed interests in using resources (compiled by the Lab or found elsewhere) to better support chaplains of color.

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<sup>67</sup> The *Systematic Racism in Chaplaincy: Opportunities to Change the Narrative* Research Study is a project that seeks to gain an understanding of African American healthcare chaplain experiences with chaplaincy education, professional chaplaincy, chaplaincy practice, and the chaplaincy certification process. Through interviews with African American healthcare chaplains throughout the U.S., the initiative gathers stories and experiences to inform professional chaplaincy organizations, chaplaincy departments, and healthcare organizations as they develop strategies to address systemic racism within their existing policies and practices. For more information contact: bebat8@gmail.com.

<sup>68</sup> Wendy Cadge, *In Between Places: The Everyday Work of Chaplaincy and Spiritual Care* (Oxford University Press, Forthcoming).

<sup>69</sup> Interview 7, Max

<sup>70</sup> Interview 3, Jackson