

*An Orthodox Lutheran
Chaplaincy Field Manual*

*For Crisis Chaplaincy,
Emergency Pastoral Response, &
Spiritual Triage*

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1.0 Introduction

There are many good and salutary pastoral care resources on the market, for everything from hospital visitation to various chaplaincy environments. This particular Field Manual is intended for use by pastors and chaplains engaged in the critical care of souls, often away from the parish grounds, and perhaps away from more complete libraries of sound liturgies, litanies, rites and orders. It is a summary and compilation based upon historic rites and resources often needed when encountering the sick, suffering, oppressed, and dying. I have built this Field Manual for practical use in the everyday highways and byways of life, where people in crisis often are overcome and need pastoral support.

This Field Manual is also intentionally Lutheran, from a historic, orthodox, and confessional groundwork. It has, therefore, the orthodox Lutheran emphases of Word & Sacrament, Law & Gospel, Faith & Repentance. It is

unabashedly Trinitarian, catholic, and sacramental. While often abbreviated in form, the rites and rituals provided here are intended for emergency use, and reflect the intent of the broad swath of western catholic orthodoxy. They are not intended to replace the full complement of liturgical and lexical resources available in the parish.

Lastly, this Field Manual will be brief and succinct, so that it is easily navigable and useful in the field. Common texts will be used from those in the public domain as much as possible, to keep the costs of this Manual low. It is also assumed that the most important written resource a pastor or chaplain may have on his person at all times, is the Holy Scriptures—emblazoned on his heart and mind, and hopefully close at hand. May the Lord bless this labor, those by whom it is used, and those for whom it is applied. Amen.

2.0 Emergency / Crisis Intervention

As with any emergency or crisis, it is imperative that the responding personnel do not become victims of the same emergency or crisis that they are attempting to alleviate. When entering an emergency situation or crisis, the chaplain must assess the situation for safety and operability. It is certainly a potentiality that a chaplain may be endangered, injured, or killed in the service of his calling, but this should be mitigated by honest and deliberate analysis of the situation at hand. A chaplain should not be injured or killed, because he cavalierly failed to assess his situation, and act appropriately—which is quite a different thing from a pastor intentionally laying down his life for his people, in the image and footsteps of Christ.

While not exhaustive, any crisis or emergency response should be analyzed for various factors. These can be broken down into categories of A) prior to response, B)

upon arrival, C) throughout engagement, and D) post engagement analyses.

Prior to response. When a call arrives for assistance, some effort should be made to understand who is making the request, and the specifics of what is being requested. *Does the requester have authority to invite the chaplain to the scene? What is being requested of the chaplain, and does it match the chaplain's particular gifts and skills? Is the scene of engagement within the geographic responsibility of the chaplain, or might another organization provide more direct service? Are there any hazards the requester is aware of, that could be prepared for prior to arrival on scene? Is there an on scene commander or authority the chaplain should report to upon arrival? What should the chaplain bring with him, if he were to be there for a few hours, or a few days?* No list of questions is exhaustive, but time spent preparing for arrival can dramatically improve the service rendered on site, and preserve the chaplain

from becoming part of the emergency or crisis.

Upon arrival. If the chaplain has had the luxury of receiving a call prior to the emergency, and ascertained preliminary data regarding the event, he should immediately begin assessing the scene and validating the information he has been given. While most requesters will honestly attempt to inform the chaplain of what's happening, situations can change quickly, and adaptation is critical. If there is an on-site authority or commander, the chaplain should report in, wearing clearly identifiable clothing (clerical attire, as appropriate) and showing credentials readily. Questions that could be asked or pursued at this point, include:

What is the nature of the emergency? Are there any hazards that should be avoided?

Where are the people that can be helped?

How may the chaplain either partner with rescue teams, or work behind the scenes, to assist? In a triage situation, how might the victims be categorized so that the greatest good may be provided to the greatest

number? Are there other chaplains with whom to partner? Where are the basic resources to be found at the site (water, shelter, food, medical, etc.)? Is there a preferred place to set up a chaplaincy base camp or chapel, or should service be entirely mobile?

Throughout the engagement.

Remember that emergency and crisis environments change quickly. Be prepared to adapt any plans or processes to emerging requirements. Watch for changes in rescue or management personnel, as well as changes in the people who have become embroiled in the crisis. Guard against becoming a casualty, since service cannot be rendered by a chaplain who has succumbed to the crisis. Partner quickly and humbly with all other responders, and do not presume upon skills outside the chaplain's expertise (i.e., leverage the skills of those who are present with their particular specialties.) Be an advocate and care giver to any and all who are brought across the chaplain's path—and remember that other

responders may need support, to ensure they are not overwhelmed by the crisis, either.

Post engagement analysis. When the crisis is over, or the chaplain has been extracted from the scene, it is time to analyze how the operation was conducted. *What could have been done better? What worked well? What were the strengths and weaknesses of the various agencies with whom the chaplain was partnered? What was revealed about the particular strengths and weaknesses of the chaplain? Are there any long-term contacts established with agencies or individuals that must be followed up, either among the responders or the victims of the emergency?*

By keeping a record of these engagements, the chaplain can improve his service to those in need, by learning from both successes and failures. It is recommended that the chaplain retain a file, with appropriate security and confidentiality, for each engagement, so that lessons learned over time can be brought

forward to new arenas of service. Also, discussing these engagements with appropriate ecclesiastical supervision, will help maintain objectivity and positive growth of the chaplain.

2.1 General Principles for Individuals

Individual crises or emergencies come in nearly innumerable varieties, as unique as the individuals themselves. If the trauma is emotional, physical, or spiritual, the gifts of the chaplain must be adapted to serve the person in need. While the chaplain will sometimes be called to visit with a person in crisis at a time and place born of necessity (hospital, side of the road, etc.,) it is recommended that when possible, the meeting occur in a professional environment. If the person can meet the chaplain at his office, or in the parish, the setting can help maintain a professional engagement between them. Great care must be taken, if the chaplain is called to the home of a suffering person, as risks can be difficult to assess in such an environment.

Particular concerns that must be addressed and analyzed include: *Is the person in a dangerous state of mind? Are they likely to injure themselves, or the chaplain? Are they armed? Is there a way*

for the chaplain to escape, if the situation becomes dangerous? Have partners been alerted to the chaplain's location, so that help may be summoned if necessary? Does the person require help the chaplain cannot or is not qualified to provide? Could a private visit in a home, create an appearance or risk of inappropriate conduct or relations? How can professional, clerical boundaries be established and maintained in the environment?

2.2 General Principles for Groups

Responding to a group of people in crisis can easily exceed the limits of what the chaplain can provide. A basic attempt at triage should be employed, to assess who is in greatest need that may be helped the most. Such people can be quickly categorized in terms of physical situation (dead, dying, seriously injured, lightly injured, not injured, etc.,) but spiritual triage can take significantly more time and engagement to assess. Be particularly aware of children, as they can be easily overwhelmed and lost sight of in an emergency. If possible, secure the physical safety of the people involved, prior to performing spiritual or emotional triage, being aware that what's obvious at first glance may camouflage different and more severe underlying threats.

3.0 Care for the Sick or Injured

For those who are sick or injured, the physical trauma may be accompanied with any number of spiritual or emotional crises. If the person has not been made as safe as possible (i.e., hospitalized or treated for illness or injury,) securing the physical safety of the person in crises should be a priority. If securing the individual cannot be done, as may be the case when treating the casualties of an accident where one or more people is actively dying, spiritual care must be applied as best can be accommodated.

Be prepared to listen carefully, and apply the gifts of Christ as are appropriate. Whether applying Law for addressing sin or a hardened heart, or the Gospel for salving the broken and contrite heart, keep in mind that the spiritual health of the individual is the primary focus of the chaplain. While he may be an advocate for any issue the patient may require, his gifts and calling are to address the soul with the Word of Christ.

4.0 Care for the Emotionally Distressed

For those whose injuries or illness are emotional, great care must be taken to identify what may have a spiritual cause, and what may have a biological or chemical cause. Unless the chaplain is also a trained medical psychologist, psychiatrist, or counselor, no attempt should be made to function in these fields. The chaplain has, through his pastoral office, the gifts of Christ's Law and Gospel administered through the Office of the Keys. The chaplain should not attempt to diagnose or treat what may be psychological disorders—he should remain within his Office and gifts.

When the chaplain ascertains issues outside his expertise, he should be quick to make referrals to competent individuals. Keep in mind that psychiatric care comes in many types and kinds, and a Christian counselor may be very hard to find. Ensure that those you serve receive the care they require, from those best suited to provide it.

5.0 Care for the Demonically Oppressed

This is a distinct category of care that is objectively different from physical illness or injury, or emotional distress, though demonic influence may manifest these symptoms. Great care must be made not to rush into a demonic diagnosis of a person, until other underlying issues can be ruled out.

If demonic harassment, infestation, oppression, or possession is identified, great care must be taken before proceeding—the life and soul of both the chaplain and the one being served are at stake. As always, the gifts of Christ are sufficient for the task of dealing with any evil spirit, and begin with returning the person to the font of grace: Word and Sacrament. Dealing with sin through faith and repentance, and a return to regular Sacramental grace is often sufficient to put any harassing demon to flight. For more rooted demonic activity, an exorcism may be required.

The chaplain should not attempt spiritual combat with demons, without thorough preparation, and coordination with their ecclesiastical supervisor. The chaplain himself must be in a state of grace, fully availed of the Sacraments (especially Eucharist and Absolution,) and in a firm personal faith and repentance. No battle with demons is easy, and the long term consequences can be severe. If there is any doubt in the chaplain about his readiness or preparation to conduct such ministry, he should immediately call for support, or refer the person to those more suited to care for them.

6.0 Appendices

The following appendices are offered for the use of the chaplain while in the field. More rigorous or expansive resources may be easily at hand in the parish, but in the field, these are sometimes hard to lug around. The following short forms of service and guidelines preserve the essential nature of the rites, while helping the chaplain administer Word and Sacrament to people in a well ordered and dignified manner. As always, adaptation may be required, given particular circumstances in the field.

6.1 Brief Order for Holy Baptism

If there is an emergency, the shortest possible form can be simply water thrice applied to the individual, while the chaplain says, “I baptize you in the Name of the Father, and the Son, and the Holy Spirit.”

If even a small amount of time can be made, it is appropriate (particularly for older youth or adults) to ask the key questions from the Creed prior to baptizing them:

Q—Do you believe in God the Father Almighty, Creator of heaven and earth?

A—Yes, I believe.

Q—Do you believe in Jesus Christ, His only Son, our Lord? Who was conceived by the power of the Holy Spirit, and born of the Virgin Mary; suffered under Pontius Pilot, was crucified, died, and was buried; who descended into hell, and the third day rose again from the dead, ascended into heaven, and is seated at the right hand of God the

Father Almighty; from whence He shall come again to judge the living and the dead?

A—Yes, I believe.

Q—Do you believe in the Holy Spirit; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the resurrection of the body, and the life everlasting?

A—Yes, I believe.

Chaplain: Upon this, your confession of the Christian faith, I baptize you in the Name of the Father, and the Son, and the Holy Spirit. Amen.

If possible, the newly baptized should be registered with a local congregation, and pastoral support provided for future growth in the faith. If death seems near, assure the newly baptized of the promise of salvation in Christ, and that provision for a Christian burial or funeral will be made (through his own congregation, if appropriate.)

6.2 Brief Order for Holy Absolution

It must be remembered, and perhaps reminded to the penitent in crisis, that absolute privacy is afforded to anything confessed in this rite. The chaplain is bound to let his ears be a tomb, from which nothing shall ever emerge, regardless of the implications to the confessor. The Seal of the Confessional is absolute, and bound to a pastor or chaplain's ordination vows before God and the Church.

Confessor—I am Chaplain _____. I am ready to hear your confession.

Penitent—I confess that I am a sinner, deserving death and hell. Especially on my conscience, is/are:_____.

Confessor—Do you repent of these evils, and intend to amend your life?

Penitent—I do, with the help of God.

Confessor—Do you believe that the Absolution I offer you, through the Office of

the Keys given by Christ to His Holy Church, and administered by His servants in His Holy Office, is the very forgiveness of Christ Himself?

Penitent—Yes, I believe.

Confessor—Upon this your confession, I, by virtue of my Office as a called and ordained Servant of the Word, announce the grace of God unto you. In the stead, and by the command of my Lord Jesus Christ, I forgive you all your sins, in the Name of the Father, and the Son, and the Holy Spirit. Amen.

Penitent—Amen.

6.3 Brief Order of the Holy Mass

The standard form of the western Mass is retained, though shortened for use in a field environment, where the participants may not have any resources to read or respond with. Responses are intentionally kept brief and intuitive. Hymns may be added as appropriate, though consideration should be made for the potential lack of instrumentation or hymnals in the field. If added, hymns at the opening, before the homily, or before the benediction, would be well placed. If an assistant is needed, identify them before the Mass is begun.

Chaplain: In the Name of the Father, and the Son, and the Holy Spirit.

All: Amen.

Chaplain: Let us silently confess our sins unto Almighty God, that we may humbly beg His mercy, grace, and forgiveness. (*silence.*) Lord, have mercy on your people. Forgive us our sins for Jesus sake.

All: Amen.

Chaplain: Glory be to thee, O Lord:
Father, Son, and Holy Spirit.

All: Amen!

Chaplain: Let us pray. As we gather in your Name, O Lord, hear the prayers of your faithful and repentant people, as we offer up to you our sorrows, our cares, our joys, and our thanksgiving. (*silence, as any may offer either silent or vocal prayers.*) Into your hands, O Lord, we commend ourselves, and all for whom we pray, trusting in your grace and mercy through Jesus Christ Your Son.

All: Amen.

Chaplain: A reading from Holy Scripture (*OT, Psalm, Epistle, and/or Gospel*) This is the Word of the Lord.

All: Thanks be to God.

Chaplain: Grace, peace, and mercy be unto you, from God our Father, and our Lord and Savior Jesus Christ. Today's homily is

based on our text from _____. (*homily, at the end of which*) May the peace of God which passes all understanding, keep your hearts and minds in Christ Jesus, now and forever.

All: Amen.

Chaplain: Together we confess the ancient and apostolic faith, in the words of the Nicene Creed.

All: I believe in One God, the Father, the Almighty, Creator of heaven and earth; maker of all that is, seen and unseen.

I believe in one Lord Jesus Christ, the only Son of God, begotten of the Father before all worlds: God of God, Light of Light, True God of True God; begotten, not made, of one being with the Father; through Him all things were made. For us and for our salvation, He came down from heaven, and by the power of the Holy Spirit He was incarnate of the Virgin Mary, and was made man; for our sakes, He was crucified under

Pontius Pilot; He suffered death and was buried; the third day He rose again in accordance with the Scriptures, and ascended into heaven, and sits at the right hand of the Father, from whence He will come again to judge the living and the dead, and His Kingdom will have no end.

I believe in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father and the Son; together with the Father and the Son, He is worshipped and glorified; He has spoken through the Prophets; I believe in One, Holy, Catholic, and Apostolic Church; I confess one Baptism for the forgiveness of sins; I look for the resurrection of the dead, and the life of the world to come. Amen.

Chaplain: Let us pray as our Lord Jesus Christ has taught us:

All: Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come, and Thy will be done, on earth as it is in heaven. Give to us this day our daily

bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Chaplain: *(with the bread and the wine at the altar)* Our Lord Jesus Christ, in the very night He was betrayed, took bread. When He had given thanks, He broke it, and gave it to His disciples saying, “Take and eat. This is my Body which is broken for you. Do this in remembrance of Me.”

Likewise after the Supper He took the Cup. When He had given thanks, He blessed it, and gave it to them saying, “This is the Cup of the New Covenant in my Blood, which is shed for you for the forgiveness of sins. Do this, as often as you drink it, in remembrance of Me.” *(using a method of distribution most helpful to those gathered—such as intinction—invite the faithful to the altar, where they may receive the Body and*

Blood from the hands of the Chaplain, with the words: The Body and Blood of Christ, given for you. After all have communed, offer a blessing, such as...)

Chaplain: The Body and Blood of our Lord Jesus Christ, which you have now received, keep you unto life everlasting, in the Name of the Father, and the Son, and the Holy Spirit.

All: Amen.

Chaplain: Let us pray. We give you thanks, Almighty God, that you have refreshed us through this salutary gift. And we pray that You would strengthen us through the same, in fervent love for You and one another, in the Name of the Father, and the Son, and the Holy Spirit.

All: Amen.

Chaplain: Receive the Benediction. The Lord bless you and keep you; the Lord make His face to shine upon you, and be gracious

unto you; the Lord lift His countenance upon you, and give you His peace.

All: Amen.

Chaplain: The Mass is ended. Depart in peace to serve the Lord.

All: Thanks be to God!

6.4 Brief Order for Anointing of the Sick

The material elements involved in this rite, are blessed oil or holy Myron. If these are not available, hands may be laid on the sick person, and the sign of the cross made upon them, without the oil. It would be normative for this rite to be administered after individual Confession and Absolution, if the person is conscious and able to communicate.

The simplest form would be to pray for the intentions of the sick, asking God to forgive them, have mercy on them, and heal them in body and spirit according to His will. Then, with the oil, the sign of the cross may be made upon the forehead, in the Name of the Father, and the Son, and the Holy Spirit.

6.5 Brief Order of Holy Matrimony

It should be only in the rarest of circumstances that an emergency wedding may be requested. If a legitimate need should arise, all documentation must be promptly submitted, according state and ecclesiastical regulations.

Chaplain: Marriage is a holy estate, established by God at Creation, and signifying the holy covenant between Christ and the Church. Established by God, it is intended to be entered into freely and reverently, by one man and one woman, to be united together for life. Is it your intention to enter into this life-long sacramental covenant?

Couple: Yes, with the help of God.

Chaplain: (*to the groom*) Do you promise, before God and these witnesses, to love and cherish your wife; to keep and hold her to the exclusion of all others; to sacrifice yourself for her welfare as Christ sacrificed

Himself for His Bride, the Church; to live together humbly and respectfully in the love and grace of God, receiving together His Word and Sacraments, until death do you part?

Groom: I do.

Chaplain: (*to the bride*) Do you promise, before God and these witnesses, to love and cherish your husband; to keep and hold him to the exclusion of all others; to submit yourself to him for his welfare, as the Church surrenders Herself to Christ her Groom; to live together humbly and respectfully in the love and grace of God, receiving together His Word and Sacraments, until death do you part?

Bride: I do.

Chaplain: Upon these your promises and covenants made before God and these witnesses, I pronounce you Man and Wife. What God has joined together, let not man put asunder. Amen.

6.6 Brief Order for Holy Confirmation

While the potential to administer Confirmation in an emergency setting seems remote, the rite can be accomplished with simplicity. However, every attempt should be made to guide the newly confirmed into a long term relationship with a local parish, and they should understand that this rite may require additional validation with that parish.

Chaplain: Do you understand and accept the Holy Law of God, as summarized in the Ten Commandments, and in Jesus' summary of love for God and neighbor?

Confirmand: I do, by the grace of God.

Chaplain: Do you confess, and make your own, the faith of the One, Holy, Catholic, and Apostolic Church, as confessed in the Apostles, Nicene, and Athanasian Creeds?

Confirmand: I do, by the grace of God.

Chaplain: Have you been taught to pray, according to the pattern that our Lord Jesus Christ has taught us in His Holy Gospel?

Confirmand: I have, by the grace of God.

Chaplain: Have you been instructed in the purpose, and proper use, of the Holy Sacraments, as Means of Grace?

Confirmand: I have, by the grace of God.

Chaplain: Is it your intent to remain in this ancient and Apostolic faith, submitting yourself to all that Holy Scripture teaches, walking in peace and harmony with your fellow Christians, suffering even death rather than despise or reject it?

Confirmand: It is, by the grace of God.

Chaplain: Upon your confession, with the laying on of my hands, I confirm you in the Catholic and Apostolic faith, in the Name of the Father, and the Son, and the Holy Spirit. Receive the gift of the Holy Spirit. Amen.

6.7 Brief Order of Ordination

If it is necessary for an emergency ordination, all sensitivity must be made to respect the ecclesiastical requirements of the church within which the chaplain serves. The chaplain carries only the ecclesiastical authority he has been given in his ordination by his church or fellowship, and is responsible to his ecclesiastical supervisors for what he does. All appropriate documentation should be regularized as soon as possible.

After appropriate examination, the chaplain may ordain a baptized, absolved, and confirmed Christian to the Office of Deacon, by the laying on of hands and saying, "I ordain you a Deacon, for the service of Christ and His Church, in the Name of the Father, and the Son, and the Holy Spirit. Amen."

If the ordination is to the Presbytery, it should be conducted during the celebration of the Mass, prior to the consecration and distribution of the

Eucharist. This should include ordination vows to Christ, His Holy Word, and the care of His people.

If the ordination is to the Episcopate, this is most grave and solemn, and should only be attempted under exceptional persecution or necessity. The form is the same as the Presbyter, with additional vows keep and guard the catholic faith, unity in faith, hope, and love with all faithful bishops, together with all the faithful under their care.

In any and all of these ordinations, it should be expected that other Christian church bodies will suspect the veracity of the rite performed, until it is regularized in their fellowships. However, if the need is presented, and the chaplain must seek to ordain qualified individuals for emergency care and support, assuming the chaplain's qualifications are appropriate, they should be considered legitimate and efficacious, by virtue of the Word of God pronounced upon the ordinand by the ordaining chaplain.

6.8 Brief Order for Exorcism

Before attempting any exorcism, either to rid a place of demonic infestation, or rid a person of demonic oppression or possession, the chaplain must prepare for spiritual battle. He should have recently availed himself of sacramental Absolution and the Eucharist, and if possible, sought the approval and spiritual supervision of his ecclesiastical supervisor. He must also use great discernment to ensure he is dealing with demons, rather than health or psychiatric issues, and he must have the voluntary consent of the person requesting the exorcism. While many well developed rites may be appropriate given time, an unexpected and emergency encounter with the evil one in a crisis may demand a shorter and more direct form.

All that is required cast out the evil one, is the power of the Holy Spirit, working through the command of the faithful baptized Christian, according to Christ's Word and promise. However, the demon

will attempt to find weakness of faith in the chaplain, or in the one oppressed or possessed. If the demon can find a weakness, it will exploit it. Again, the chaplain must be strong in his faith, in a state of grace, and prepared to do battle with an ancient and powerful foe. It must always be remembered that it is God, by His power, who casts out the evil one—the chaplain has no power of his own, except what Christ has granted him. If the chaplain attempts to cast out the demon on his own power or authority, his own life, and that of the possessed, can be in grave jeopardy.

To exorcise a place from infestation, all that is necessary is the command and faith. However, it may also be helpful to bless the place with holy things, such as oil, with prayers, or to celebrate the Holy Mass in that place. As the demons may return after having first been put to flight, it may be necessary to repeat these rites from time to time, and eradicate any signs of evil.

To exorcise an individual, the most basic exorcism in Christendom is Holy

Baptism. If the person has not been previously baptized, that must become the priority. If they have been previously baptized, then they should be Absolved and offered Holy Communion, prior to the start of the exorcism.

Once begun, an exorcism of an individual should not cease, until liberation is achieved. Direct commands to the evil spirit to leave, in the Name and power of Jesus Christ, should continue until it flees. Be mindful of the health of the possessed, as demons can do terrific damage to both body and soul. Also be aware of supernatural attacks throughout the exorcism, both physical and spiritual.

If at all possible, seek out the help of other faithful Christians, themselves baptized, absolved, and communed, for prayer during the exorcism. Do not engage in dialogue with the demon—focus only on casting it out, and demanding it leave immediately.

6.9 Brief Order for Blessing

To bless anyone or anything, the chaplain only need say, “I bless you, in the Name of the Father, and the Son, and the Holy Spirit.” More elaborate prayers can be offered, but this is the simplest form. Blessed oil may be added, and the sign of the cross made upon the object or the person. If blessing a house, it may be appropriate to walk throughout the house, blessing each room, as well as doors and windows.

6.10 List of Recommended References

Below is a list of tools and references, which may be of use between emergency visits. While lugging them all about is impractical, having them at home in the office library is helpful. Consider keeping the following recourses close at hand:

- A pastoral care companion, or guide to visitation (cf. those published by www.cph.org)
- A desk reference for Christian Counseling, including those specializing in pastoral, marriage, family, and crisis counseling
- Study bibles in various sound translations, with copies of the Greek and Hebrew texts to compare
- Confessional resources, such as the Book of Concord
- Liturgical resources, such as litanies, lectionaries, and agendas
- Contact information for trusted pastors, congregations, counselors,

health providers, clinics, and food pantries.

- A travel kit, with elements for anointing, and Holy Communion.
- Copies of useful tracts that can be handed out, like pamphlet versions of Luther's Small Catechism, or the Gospel of John
- Small journal for notes, names, references, and actions to follow up on
- Emergency supplies, such as food, first aid, and bottled water, which can be transported to or from a crisis
- A grab-and-go kind of bag, with emergency response essentials previously assembled, and ready to deploy on short notice