Is it worth[2] it? A business case for chaplaincy in universities

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Abstract
Since the introduction of the Commonwealth-funded National School Chaplaincy Program (NSCP) under the last Coalition government and its continuation under the subsequent Rudd/Gillard governments, there has been animated debate in Australia on the legality and the merits of such a scheme. Chaplains in universities preceded the NSCP by many years, yet somehow chaplaincy in universities flew 'under the radar'. With the Williams v Commonwealth of Australia High Court case, the debate received even greater coverage. This article considers the operation of chaplains in universities outside the hotly debated issue of the separation of Church and State, the place of religion in current secular, in post-modern Australian society. Instead the present article focuses on university chaplaincy from a business perspective and tries to establish whether there is a business case, and if so, how chaplaincy would operate. In addition, the article discusses the nature of the argument and provides a verdict in favour, based on strong probability grounds.

Key words
Chaplaincy in higher education; business case; worth; benefit; Australian National University

BACKGROUND
On 20 June 2012, by majority the High Court of Australia in Ronald Williams v The Commonwealth of Australia & Ors [2012] HCA 23,

> "held that a funding agreement between the Commonwealth of Australia and Scripture Union Queensland ("SUQ") for the provision of chaplaincy services at a State school in Queensland ("the Funding Agreement") is invalid. A majority of the Court also held that payments made by the Commonwealth to SUQ under the Funding Agreement were not supported by s 61 of the Constitution." (p.1)

In addition to questioning the constitutionality of the Funding Agreement under s 61, the plaintiff had also asked the High Court to rule on the validity of the Funding Agreement and whether the payments

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[1] The question of determining, attributing and justifying 'worth' is presented in the article by AUTHOR A included in this issue.

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made by the Commonwealth to SUQ were "prohibited by s 116 of the Constitution"(p.1). "Relevantly, s116 provides that 'no religious test shall be required as a qualification for any office or public trust under the Commonwealth'" (p.2).

In the event, if either the proponents or opponents of the National School Chaplaincy Program (NSCP) were expecting the High Court to rule on the legality or validity (as in value) of chaplaincy especially in public schools because of the operation of the separation between Church and State, then both parties must have felt disappointed. Perhaps the prior question (and in my view the more pre-eminent issue), which was unasked and therefore unanswered, was whether a chaplaincy program were of benefit to the students (and the school community at large). This question is best posed and answered at the "business level" (rather than moral, theological or other level).

Coincidentally, the High Court verdict had come soon after the telecasting of the series 'Hospital Chaplains' on ABC TV during April-May 2012 (Compass 2012). As David Tacey (2012) pointedly noted following the airing of the first episode, and quoting "the popular Russian American songwriter, Regina Spektor, "No one laughs at God in a hospital"! In commenting on the first episode of the TV series, Tacey presented a sharp contrast of the differences in the what and the how of the hospital chaplains in the real world with the intention (in my view) of eliciting a discussion around the 'why' and the outcome of the chaplains' work.

THE NATURE OF THE ARGUMENT ON WHICH OUR BUSINESS CASE RESTS
As the title heading this paper indicates, this paper attempts to present a business case for chaplaincy in (Australian) universities. The indefinite article 'a' acknowledges that there may be other (better or equally valid) cases that can be made. Furthermore, the current case is one presented from a business (rather than any other) perspective, using concepts and considerations that are prevalent and familiar when business ventures are analysed. Moreover, the argument that we will present is of a type that has a particular logic.

In one of his books, Stephen Toulmin (1974, pp. 94-145) reviews the pattern in which arguments take place or are posed, and how one provides data, the warrants that would be expected in support of a particular line of reasoning, and the conclusions one can arrive at. In the course of preparing and presenting one's argument, one can expect to respond to two types of questions: "What have you got to go on?" and "How do you get there?" Toulmin (p. 127) also distinguishes between substantial (universal) arguments and analytic arguments, with three sub-distinctions:
- That between formally valid arguments and those that are not formally valid;
- That between warrant-using and warrant-establishing arguments;
- That between arguments leading to necessary conclusions and those leading only to probable conclusions.

From the outset we would like to indicate that our argument will fall in the category of an analytic, not substantial (universal), formally valid argument, having characteristics of warrant establishing arguments, leading to probable conclusions.

In outline, our argument could be stated thus:
- Given the nature of the subject matter, viz. chaplaincy services in universities where values and value judgments play a major role,
- The nature of the data that will be submitted is rigorous data in the public domain, though not scientific, in terms of being subjected to testing under laboratory conditions.
- The 'conclusion' that we can draw will be in terms of (strong) probability that, expressed in business terminology, there is a positive 'return on investment'.

In other words, having subjected our proposition (that chaplaincy in universities is 'worth it', i.e., it is of benefit to the university community) to scrutiny, and in comparison with and by analogy to similar 'wellness' policies, practices and programs in the business world, there are sufficient grounds to concur with the conclusion.

THE WHO, WHAT, WHEN, HOW AND WHERE OF CHAPLAINCY IN UNIVERSITIES

As we examine the provision of chaplaincy services in universities, the work chaplains do and the contribution they make to the performance of universities, a preliminary word is necessary in respect of terminology. While there is a short glossary of terms at the end of this article, two words in particular merit special mention at this point. The words are 'chaplain' and 'pastoral care'. While both expressions originate in a Christian background with a rich history, in current usage both expressions have a generic meaning also. In our pursuit of clarifying meaning and achieving meaningfulness, there is an increased tendency of resorting to definitions, thus succumbing to what, in referring to the preoccupation with the theory of meaning, Gilbert Ryle has described as the "disease of 20th century Anglo-Saxon and Austrian philosophy" (1971). There is an equally prevalent nonchalant attitude, especially among the young generation, when asked to clarify a position or the meaning of a word, of resorting to the indifference of the one-word-response: 'whatever'. As a response, 'Whatever' is not good enough in our context. Robinson (1954)[4] has written a whole book on the philosophical usage of the term 'definition' and dedicated a whole chapter to discussing 'real definition', where he lists no less than 12 definitions /usages for 'real definition'. Any decent dictionary of philosophy will enumerate the various meanings and usages to which we put the term 'definition', from descriptive to nominal, contextual to ostensive, stipulatory to persuasive.

Emmett & Avakian (2007, p. 27) provide an incomplete yet working definition of the word 'chaplain':

> *A 'chaplain' is a person who stands side by side with another person who is for a short or long period of time and because of a variety of reasons – away from home or home base. In assuming such a position, a chaplain may show compassion and unconditional hospitality, offer 'prayer', practise advocacy, afford empowerment, provide selfless service and holistic pastoral care to the total person in need in circumstances as varied as those they encounter in real life.*

We should note that in such usage, the term 'chaplain' is not specific to ordained (clerics) or lay persons, from a specific religion, denomination or faith community, female or male gender, a particular type of activity (religious or sacerdotal), or a predetermined setting or environment (it could be the armed services or police, hospital or prison, an educational institution or sporting organisation).

Roy (2010) has some interesting comments explaining how institutions apply the term to persons from traditions and cultures (and therefore religions), where 'chaplain' would be considered alien terminology. He attributes such usage to globalisation, 'formatting', and homogenisation of religion (pp. 205-209).

The second term, 'pastoral care', although originating in Christian theology has an additional generic use in the sense of 'caring for people' and the term is in common usage at least in one university with which the author is very familiar. The Pastoral Care Council of the ACT (2012) on its webpage states: "A pastoral or spiritual carer offers a friendship that is intentionally seeking 'to walk with you along your path' its focus is on emotional support and spiritual care." And further citing the definition by Bruce Rumbold of the La Trobe University School of Public Health, it states:

> *"Pastoral care is a person-centred holistic approach to care that complements the care offered by other helping disciplines while paying particular attention to spiritual care. The focus of pastoral care is upon the healing, guiding, supporting, reconciling, nurturing, liberating, and empowering of people in whatever situation they find themselves* (The Pastoral Care Council of the ACT, 2012)

The environment in which universities operate and chaplains function is a familiar one, whether the geographic location is Western Europe or Australia. It has the following characteristics (Robinson 2004, p. 40):

- Increasingly professionalised, specialist and centralised student support services;

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[4] Robinson, R 1954, Definition especially in ch. 6 of the book: 'Real definition'.

- The post-modern and liberal culture of the student world;
- An institution increasingly driven by a customer focus;
- Increasing attempts to achieve more (outcomes) with less (resources).

Robinson S (2004, pp. 41-44) discusses 5 models of chaplaincy in the Higher Education sector in the United Kingdom especially and Western Europe generally: (because of the much more recent history of higher education in Australia and the more secular nature of Australian society, some of Robinson's models will be of relatively lesser relevance or application).

The Collegiate model – was and still, to some extent, is prevalent in universities and colleges with religious origins. A chaplain or 'dean' would be attached to the institution, and minister to a flock that generally shared basic belief systems and values (characteristic of a faith or denominational tradition).

The Church model – this model focuses on the gathered congregation. The Chaplain is seen as an extension of the Church, a local ministry agent, whose task is to minister to the church community on campus and then reach out.

The Liberationist model – this model was especially popular in the 1960s in Western Europe, where the chaplaincy was part of the spearhead of protest against oppression, social injustice, war, and thereby the chaplain would identify with the protest movement in a "prophetic" and liberationist mode, speaking out against oppressive power structures in the university and beyond (the wider community or society).

The Central Train Station model – (Transposed from Robinson's 'Waterloo Station' model to, say, Sydney's Central Station model) the new universities resemble the central train station, with no real sense of community, where the university community is continually on the move, with no time to engage, even if there were a place to invite the members of that community to. (Famously, the slogan "loitering with intent" was applied to the modus operandi of the chaplain.)

The Student Services model – (especially acquiring prominence in the pre-Howard era of Compulsory Student Unionism, to the era of Voluntary Student Unionism (VSU) during the Howard years, now reverting to an adapted Compulsory Student Unionism) where chaplaincy is one of several 'student services', in fierce competition for scarce funding resources. The chaplain would therefore be accountable to the university, even if she/he is partially funded by the faith community, and would be seen as primarily offering 'pastoral care' (but then the term being used is in a generic rather than a technical theological sense).

Emmett and Avakian (2007, pp. 30-35) have transposed the models to the Australian scenario, and having adapted them and produced a matrix that distils the relevant information under some useful headings. The abridged matrix is included as Appendix A.

OBSERVATIONS FROM A BUSINESS PERSPECTIVE[5]

Most of the observations in this section have their origin in the seminal work of Wayne F Cascio (1991). "Contrary to common belief, all [italics in the cited work] aspects of human resource management (including morale) can be measured and quantified in the same manner as any operational function" (Cascio 1991, p. 8). Such a principle should not be considered as a burden, but rather as a challenge and a welcome opportunity. In saying this, we should emphasise that there are no short cuts, and the necessity of having 'business' structures and standards of practice (see further below) is paramount. Cascio (1991, p. 103) cites the Wall Street Journal (January 9, 1990, p. B1): "The corporate culture has historically told employees to leave their personal problems at home. But

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[5] For an explanation of most of the business terms used here, see the *Glossary of Terms* at the end of the article (Appendix B).

for most employees, that's no longer possible, because nobody is at home to solve those problems." Indeed, in my view, the situation is more acute for boarding students at university (especially if they are overseas students): the university IS home for the period of their enrolment. University is home: it is where they live, work/study, have relationships, enjoy leisure times, and where they experience the ups and downs of life that at times may be traumatic!

If the good news was that all aspects of human resource management are measurable and quantifiable, the bad news is that it is easier to calculate inputs (costs), than determine the outputs (benefits), assess performance (achieve outcomes), and determine in the balance sheet whether there is value-for-money, irrespective of whether one uses Cost-effectiveness (C/E) analysis, Cost-benefit (C/B) analysis, to ascertain the Return on Investment (RoI), or Utility analysis to ascertain institutional outcomes to be expected from various courses of action. While these considerations may be important for the organisation or enterprise (i.e. the university), the faith communities and other bodies that nominate and endorse chaplains to serve at universities, certainly the individual chaplaincy agents have an additional, and in their view more fundamental, concern, namely the Return on Engagement (RoE).

In discussing the various aspects of the financial impact of behaviour in organisations when they offer and financially support Wellness Programs, balance sheet considerations are not the sole motive of the corporate world for adopting wellness programs. Companies and organisations do so (Cascio 1991, p. 114)

- Because their employees want such programs;
- Because such programs are worthwhile benefits to offer their employees; and
- Because companies think that such programs will reduce health care costs, improve morale and increase productivity.

If, as Cascio (1991) quotes (p. 115) JS Howard that "in a free economy, the bottom line is the great persuader", the Triple Bottom Line (of good corporate citizenship) is the greater and overarching cause.

While one should not simply rely on a particular set of figures, or a single study, in Chapter 5 (pp. 103-129) Cascio (1991) discusses *Costing the Effects of Employee Assistance and Wellness Programs*. More than 40 sources and references are considered. He cites (p. 106) one source with the conclusion: "Returns on investment in Employee Assistance Programs (EAPs) have fluctuated wildly from \$2 to \$20 returned for every \$1 invested."

Not only has much water needed to flow under the bridge before one could consider such a view as cast in concrete, there are two cautionary reminders that must remain foremost in our mind: this is a range and the fluctuation is indeed great.

An organisation, such as a university, will have a range of programs, for example in the case of the Australian National University (ANU) these have been and still are: the Counselling Centre, Welfare Officer, the Health and Fitness Centre, the Medical Centre, the Legal Officer, programs supervised by the Dean of all students, and the Pro Vice-Chancellor. Even if we cover chaplaincy under such a big umbrella, the slice of cake may indeed be small or minute. But then, we should not lose sight of the perspective.

ESTABLISHING WORTH

In establishing the worth that a 'service' such as chaplaincy makes to the university 'enterprise' and the 'university community', we should remind ourselves that we are arguing from analogy, the analogous relationship of the chaplaincy service with 'wellness programs' and EAPs. In order to apply business norms in assessing the worth of that contribution, it is crucial for the chaplaincy service to have in place a number of structures and standards of practice that are commonplace in good business:

- An appropriate policy within the organisation in respect of the intended service (e.g. the ANU chaplaincy policy, see Reference list);
- A business plan of the intended services that is formulated in alignment with, and is dovetailed to, the core business of the institution or organisation, its mission and vision. The business plan would have activities and services whose performance and outcomes are measurable and assessible;
- A code of practice by the chaplaincy agents as they go about delivering the service in line with their business plan;
- A procedure for periodic reporting, assessment and review;
- Modes of operation that are transparent, accountable and open to scrutiny, such as for the chaplaincy agency or body to be incorporated.

This line of business behaviour in no way calls into question the integrity, dedication and commitment of the chaplaincy agents. It promotes a change of mindset from simply presence to evidence-based service delivery. Roberts et al. (2012)[6] and Robinson (2004)[7] have very timely and apposite practical advice in respect of hospital and university chaplaincies, respectively.

One should not be deterred by the fact that chaplaincy is now delivering (inter alia) pastoral care in a secular and especially post-modern (some would say) post-Christian era.[8] Cases in point (from the experiences of chaplains at ANU, Canberra, during the past decade are described, below. Each heading is from a list of roles that chaplains fulfil, as alluded to in the definition of 'chaplain', given earlier in this paper.

Building and sustaining community – while not rejoicing nor deploring the fact that the University has become an enterprise with all the trademarks of a 365-days-a-year business, it is equally valid to accept the fact that the university is a community. Wilson (1982) analyses the concurrency of the moral community and the rational society: "The human will to sustain communal relationships and personal connections defies the bureaucratic structure of the state, the unions, and big business [one may add 'the University' to the list!]" (p. 163).

> "[I]n some respects, the community may appear to be more alive than is actually the case, and this is so because of the persistence of what might be called the rhetoric of community. No association in the modern world is too impersonal, too desiccated, too devoid of all human feeling for someone – usually someone who is responsible for it – to find occasion to describe it as a 'community'. Headmasters and Vice-Chancellors so describe to conferences of freshmen the arid concrete structures which they inhabit; politicians seek to evoke emotional warmth by the use of the term for their faceless bureaucracies; unions, with that mixture of nostalgia for the common struggle of the past and the cynicism with which they face the future, identify themselves as brotherhoods, and their local organs as 'chapels'; and our new super-bureaucrats in the Common Market call that agglomerate mass a 'family' of peoples, a European 'community'. Such reversion to the language of community in the interest of impersonal, rational structures of society is dictated only because there appears to be no other language in which to summon loyalties and goodwill, on which residually (and herein lies a point of substance) even rational systems must depend." (Wilson 1982, p. 163)

The Boxing Day tsunami of 2004 impacted heavily on the overseas student cohort of the student body at the ANU. The author was involved in the discussions on a comprehensive set of measures in the response of the University leadership to the disaster. With the endorsement of the Vice Chancellor,

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[6] Roberts, SB 2012, Professional spiritual & pastoral care, pp. 57-58 and pp. 367-368 as well as the whole of Part IV in the book, in respect of hospital chaplaincy, but with some cross-references to other types of chaplaincy.

[7] Robinson, S 2004, Ministry among students, pp. 19-39, has a whole chapter dedicated to such measures.

[8] Gellner, E 1992, Postmodernism, reason and religion, pp. 22-29, has addressed the challenge of post-modernism thoroughly in my view.

and the participation of all echelons of the university, a Memorial Gathering (not Memorial Service) was organised and led by the chaplaincy team of the university during which the largest lecture hall was filled to capacity. By their very presence, in word, symbol and ritual the university community marked the occasion. Subsequently an array of measures: special monetary and other assistance, extension of time for delivery of assignments and completion of degrees, additional scholarships for students from the affected areas overseas, pastoral care and counselling were announced. It may be difficult to attribute a dollar value to the contribution of the chaplaincy team to maintaining the good name of the university, but then what is the price for the commercially current and established 'assets' of goodwill and brand?

Pastoral care in response to traumatic personal circumstances - the female student 'F' died following diagnosis of an aggressive type of cancer with the only uncertain course of treatment requiring a transplant. F was an overseas student, whose partner 'M' was an Australian citizen. Both were graduate students at the university. Her partner, student colleagues and academic staff were all devastated. M was now faced with huge financial costs: for assisting F's parents to attend her cremation and to take her ashes back to her country of birth; for the expenses associated with the cremation and any memorial service/celebration of life. Under the provisions/assistance available through the 'system' a pauper's burial was the only option. The chaplaincy was the focal point in coordinating efforts: in trying (unsuccessfully) to find a matching donor, providing pastoral care and support to the couple during the last stages of the illness, undertaking the collection of financial contributions from academic staff, friends from within the university community, a local church, and a significant contribution from the chaplaincy emergency funds. Arrangements were put in place to continue providing pastoral care to the parties for about 12 months. One is not questioning whether other support structures and services such as the Counselling Centre would have been able to help. Under the circumstances the university's chaplaincy team was better suited to provide that level of intensive and ongoing pastoral care or support.

Offering hospitality – for a period of 3 years the university chaplaincy centre offered hospitality to the Indonesian delegation of upcoming young (national) leaders who were sponsored by the Department of Foreign Affairs and Trade in a bilateral exchange program of visits by Australian and Indonesian future leaders to each other's country. On the Canberra leg of the itinerary, the ANU was on the program of the visiting Indonesian delegation, and a time of 2-3 hours was set aside for morning or afternoon tea, during which the visitors met with a cross-section of the university community, the work and program of the chaplaincy service was introduced and opportunities and challenges were discussed. For a period of 3 years an iftar meal on one evening during Ramadan was organised by the chaplains, with any donations by the hosts and guests made available in support of a relief or aid project for example to victims of floods in Pakistan or Bangladesh.

The above examples may be called 'anecdotal' by some. They are, however, 'warrant-establishing' indices in support of a business case for chaplaincy in universities.

APPENDIX A

A matrix discussing in tabular form a wide range of considerations in respect of ministry models identified by Simon Robinson (2004).

Models for ministry	The embedded entity: **The University College**	**Uni Church on campus**: The Church / denominationally focused Church group on campus	**A Liberationist movement** (e.g., SCM, St Vincent de Paul Society)	**Central Station**: Church presence as a stall holder in the Market Place	**The Chaplaincy Team**: Ministry & mission within the context of Student Services
An introduction to the model	Church establishes a residential College in a formal association with the University, but subject to the University's charter.	Church establishes a congregation within the University campus. The congregation is composed of the diversity of people who associate with the University campus – academic staff, admin. and services staff, students, etc.	Churches encourage young people / students to join an established voluntary group(s) that focuses on Christian practices associated with social responsibility and social justice	Universities (institutions) permit a range of different religious groups – including Christian groups and other ideological or interest groups – to meet on campus. These groups provide a marketplace approach to the beliefs and practices of religion. Students choose from those in the 'market place'	The University has a policy of making available to students a range of services – such as health, sport, counselling and welfare. Chaplaincy is in that mix. The University has limited finances and contracts services from the wider community on behalf of the students, staff and other people associated with the University
Its philosophy and approach	A permanent Christian presence addressing both students' needs and opportunities to interact with the University	The 'light on the hill' approach to being 'salt and light' through a gathered, university-linked Christian community.	In a time of exploring and establishing values for living, students remain anchored to their Christian churches / congregation, but are freed to explore the practices of social responsibility and justice arising from their education in the energy, enthusiasm of youth. This is one way that the values and practices of radical discipleship are embedded in an individual.	The University as a marketplace of ideas and practices. Will the medium become the message?	Economic rationalism rules the day! Will the service pay its way and be at least budget neutral?
Contextual particularity	A residential college, located on or close to the University Campus	A defined gathering place for a diverse Christian community related to the campus and institution. In what sense will this presence	Education and peer associations provide an intense setting for raising, exploring and responding to social and justice issues.	Competition for attention – a market place of spirituality and religions, and of nuances within each category; a "central station"	The Institution identifies a need, but has limited funds and human resources to address that need, or sees that need as peripheral to its

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		communicate with relevance to make the gospel 'come alive'? Are these members 'grafted elements' or are they inherent?	Are there continuity and a seamless transition from one intake of students to the next?	intersection of ideas, practices and influences	core business. Therefore the institution seeks wider community participation in addressing the need identified.
Delivery agents	The Christian denomination, staff. A ministry agent (usually an Ordained Chaplain) brings the church to the University via the College	Members of the congregation, cadres, plus staff placed / appointed / funded by the denomination.	Students – as a group Limited regional staff, students as cadres.	Christian organisations and agencies – aligned with denominations or associations / organisations; staff and volunteers.	Successful tenderer – volunteers oversighted by limited staffing
Operational activities	A denomination acts to provide residential accommodation, administration and oversight through affiliation with the University. Also provides tutorial assistance, social, sporting and club programs, forms links with neighbouring congregations. Note: this approach requires substantial financial investment and a sustained group of volunteers for the initial set up of a college.	Form small groups for catechetical purposes, linked to a worshipping congregation; set up neighbourhood residential houses for students, engage key thinkers and other groups in robust and passionate debates; forge strong links with similarly minded neighbouring congregations	A movement forms small groups on campus, providing connection with the organisation through itinerant staff. The organisation seeks churches' support. Small groups act as 'chapters' united by a common charter or understanding given by the organisation, but are given some autonomy. Small groups identify projects and pursue these through various activist programs.	Multiple groups, active on a campus, advertise their group and activity, seeking to attract new members. Groups work through cadres who 'spread the word', and induct - and instruct in pre-programmed fashion - recruits, through events on campus, developing micro communities. Groups debate, promote causes or ideologies. Some might be aligned with communities or organisations beyond the campus	The Institution publishes specifications for a service to be developed and delivered and calls for tenders or invites particular organisations, groups or known service providers to submit their project plan and costs. The Institution appoints the successful tenderer, negotiating policies, protocols to enable the service required to be delivered.
Clients	Students in need of residential facilities	Entire University community – academic and research staff, students, admin and services staff	Students and groups or people they take on as a cause	Anyone / students – who elect to identify with, join or seek the services of a particular group	Entire University community – any who might elect to seek the services of the appointed provider
Resources required	Property, Admin and support staff, College Staff, accommodation, tutorial, counselling services	Advertising space and channels on campus. A network of neighbourhood residential facilities. A gathering location very close to or on campus	Advertising space on campus; a location close to or on campus	Advertising space on campus; a location close to or on campus	A specific location on or close to campus
Protocols to guide relationships	University Charter, The College's Incorporation or Association status, protocols to guide the relationship between the denomination and College, and documentation.	Agreement on the use of space / location, and conditions of meeting on campus, and of affiliation with the institution under the terms of the University's Charter.	Agreement on the use of space / venue if meetings are held on campus.	Agreement on the use advertising and use of space / location if located on campus	Agreement on the use of space / location if located on campus. A "Master / slave" agreement. Out-source provider. Accountability & transparency

	Lease arrangements. Tax deductibility arrangements.	There is a close liaison and cooperation with the Accommodation and Students Services unit of the University.			

APPENDIX B

GLOSSARY OF TERMS
Entries are grouped where they are related, e.g. Bottom line/triple bottom line.

Analysis: the various ways of identifying the outcomes/results of business operations, production etc.

Cost/Benefit (C/B): analysis identifies benefits of business operations in monetary value.

Cost/Effectiveness (C/E): analysis compares the effectiveness of various interventions or measures without determining whether an intervention should have been introduced in the first place.

Return on Investment (RoI): although traditionally used in analysing the performance of investments in assets (e.g., shares), such analysis can also be used in assessing the performance of Wellness programs by relating the program benefits with the outlays in introducing or offering the program.

Benefit(s) (as the term applies to business): a profit or surplus, but also programs and rewards (cf. 'fringe benefits').

Costs: an umbrella term indicating a wide range of outlays and expenditure (direct and indirect, fixed and variable, in connection with staff: recruitment/acquisition, development, separation, time costs. A separate mention could be made of **Opportunity costs** that reflect what the organisation may have earned if it had invested or spent the outlays to alternative use.

Bottom Line: the result of the business operation or activity in the final analysis (usually indicating a profit or loss).

Triple Bottom Line: has a wider horizon (i.e. beyond the strict confines of the business) to include profits, people and the planet. The concepts of sustainability and good corporate citizenship are very much part of the mix.

Employee Assistance Programs (EAP): a system or program usually implemented by specially qualified persons who provide confidential, professional care to staff where there is some evidence of performance that is below expectations or is average for a variety of reasons. If, for example, a consultancy firm is contracted to provide professional assistance, then the consultancy fees would be a major component of the cost of the program.

Wellness programs: a series or combination of programs and interventions that are offered to staff to promote health (physical and mental) and wellbeing. Such interventions may vary from promoting healthy blood pressure to massage (the latter usually gets bad press in the mass media who question the efficacy of such a program). In the article, we have assumed or inferred an analogous relationship between wellness programs and chaplaincy service.

Performance: the results of conducting business; usually analysed in terms of inputs, outputs and outcomes, as well as efficiency, efficacy, effectiveness and value for money.

Inputs/Outputs: although traditionally used in electronics and computing there is well-attested usage in business. **Inputs:** the outlay and expenditure of resources and time, the exertion of effort in pursuits of business goals and objectives. **Outputs:** the production, yield or result of the business operation.

Outcomes: the results of conducting business. They can be positive or negative (profit or loss), and they are measured by using quantitative (measuring tangible, concrete aspects) as well as qualitative (intangible aspects such as morale, satisfaction, wellbeing) measures, which though more difficult than quantitative measures, are nevertheless measurable.

Value/Value for money: worth (either inherent or acquired), especially as a result of conducting the business. Value for money does not necessarily indicate some activity being cheaper, but accounts for the level of inputs, ensuring efficiency, effectiveness and efficacy.

Value-focused thinking: (the title of Keeney's (1992) book, cf. the Reference list, below) is structuring thinking and making decisions in creative and value-pervaded ways.

Return on Engagement (RoE): an analysis of business and behaviour where profit or money is not the sole motivation or yardstick. This notion is especially increasingly being considered in interpersonal relationships

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