MULTIPLY YOUR GLOBAL MINISTRY THROUGH ONE-ON-ONE DISCIPLESHIP!

In 1977 Sergeant Paul Reinhard was a hard partying pagan who served on A-595 and A-732 in the 5th and 7th Special Forces. Today Dr. Paul Reinhard is sharing JumpStart Mentor Training with you as a Christian chaplain or pastor. Use it to train other Christian self-replicating disciple making mentors. They will then have the tools to serve their Lord wherever they go – in planes, ships, trucks, barracks, jungles, deserts, and frozen tundra. Once you begin only God knows how far it will go!

When Chaplain Stephenson shared Christ with Sgt. Reinhard on a mountaintop in El Yunque, Puerto Rico he had no idea what God had planned. Almost forty years later he says, “Any military chaplain who is discipling Christians in his or her unit will greatly benefit by using the JumpStart curriculum. Civilian pastors will benefit as well.”

Reverend Doctor Douglas R. Stephenson  
Ecclesiastical Endorsing Agent Church of God of Prophecy Director Chaplaincy Ministries

“JumpStart is a unique strategy for equipping believers through small groups. It has been tested through four generations. It multiplies mentoring among various levels of believers. It may be exactly what you have been searching for, growing baby Christians to become mature equippers.”

Dr. Ralph W. Neighbour, Jr. Pastor, Professor, and Global Cell Church Mentor

“Jesus instructs us to make disciples. The Apostle Paul encourages us to make disciples who will also become disciple makers. This is the principle of multiplication, and it works. Equipping young Christians to be disciple makers is akin to basic training as the foundation for military service. Through basic training recruits become Soldiers, Sailors, Airmen, and Marines. The recruit is equipped by seasoned NCOs and Officers so the they can achieve greater proficiency and, to borrow an old slogan, ‘Be all they can be.’ In a similar way, new Christians can be trained by proficient leaders (disciple makers) who were once new Christians themselves. JumpStart helps disciples master the basics of walking with Jesus and equips them to make disciples who will then make disciples. The principle of multiplication at its best.”

Rev. Michael J. Weiss, Sr. Sergeant Major, U.S. Army Retired Director of Missions, Discippers International

I believe all Christians have a desire to disciple others. JumpStart provides the tools to turn this desire into a reality. From young to old, new believer to mature, all who have gone through JumpStart have grown in their faith and ministry.

Chris P. Reinhard  Lead Pastor of NorthPoint Christian Fellowship  San Bernardino, CA

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Gatherings of chaplains are more than opportunities to tell “Sea Stories”. They are times we come together to share the ministry to which God has called each of us. In company with one another we are energized as we hear of the ministry to our men and women in uniform and the veterans who have served so faithfully. The value of sacred scripture is renewed in each age by the men and women who carry out the mission to touch others with God’s love. We are privileged to celebrate and enhance this ministry.

In that spirit, many of us gathered in Washington DC for the National Institute of the Military Chaplains Association in October of this year. As we gathered I noted how positive recent reports of chaplaincy have been. Chaplains are recognized for their God filled ministry. The professionalism of military chaplaincy and outreach to veterans is on the increase. For this we are thankful.

At the annual meeting, we provided an update on Professional Military Chaplaincy, one of our signature programs in which we are developing a professional credential for military chaplaincy. We have discussed our proposals with the various Chiefs of Chaplains and the Chief Chaplain of the VA. When given the opportunity to explain our plans we receive universal acceptance. The Association of Professional Chaplains has been most helpful in their support. Currently we are identifying competencies related to this military chaplain subspecialty. Early in 2017 you will receive more information on our progress.

We continue our policy advocacy for chaplaincy in the Military Coalition and offer balanced information on chaplaincy issues. Our magazine this past year has been a huge success. The thematic approach is focused on issues facing actively serving chaplain. In the upcoming weeks you will see a major change in our website. We hope it is more user-friendly and will provide you with ready resources for your ministry.

Our pilot mentoring program for Chaplain Candidate Program Officers has finished its second year. We’ve learned a lot in those two years which will shape our policy going forward to be effective mentors to the future generation of chaplains.

The following pages provide substance closely related to the professional presentations by Bob Tuttle, Jacqueline Whitt, and Jeff Matsler at the Institute. Their insights into the First Amendment, the chaplain’s role in war, and military medical ethics and religious counseling was priceless. We are thankful for their terrific contributions to our institute.

Recognizing chaplains for outstanding service is a wonderful observance at our gatherings. This year we were pleased to award the Distinguished Service Award to ten outstanding chaplains. In addition we recognized Chaplain Louis Bier for his lifetime dedication to providing volunteer service. We were also pleased to acknowledge our dependence on dedicated civilian leaders who enable military chaplaincy. Ms. Virginia Penrod has served our nation and the ministry of chaplaincy in outstanding fashion. We were honored she agreed to be our National Citizen of the year. I am humbled to be part of these recognitions and proud of the accomplishments of these great servants of our service men and women.

Much work remains. Your support by your prayers and contributions ensure the future of our organization as the Voice for Chaplaincy. Please consider a gift now as you determine your end of year donation plan. Our finances are not well and your support will be greatly appreciated.

Many thanks to everyone who made the Institute possible especially our Executive Director, Lyman Smith, LCDR Suzanne Walker, USA, Retired, and other key staff from MOAA.

God’s blessings to you all in this holiday season.
Ethical Challenges to Chaplaincy Service

During my first active duty tour I had opportunity to serve regularly on the Chaplain Appointment and Retention Eligibility (CARE) Advisory Group for the Navy. This group meets to consider applicants for the Navy chaplaincy. Another member of the Group at that point had a favorite question he would ask each potential chaplain; “Who is your favorite ethicist?”

There was no right or wrong answer to the question but we all became aware over time how seemingly unprepared most candidates were for such a question. Typically, the individual had not thought about this up to that point. It seemed if the individual was from a Christian heritage group the most common answer was Jesus as that is always the right answer. The line of questioning became even more interesting when the follow up was why is this your favorite ethicist? Often another member of the Group would mercifully initiate a rescue indicating it was time to go on. Very few cogent replies were offered.

In preparing this I looked at four random examples of MDiv curriculum from current programs preparing individuals for a specialty in military ministry. One had ethics/apologetics as an introductory course; two made no mention of an ethics curriculum requirement; and one prescribed a three-hour course in Christian Ethics which focused on what it means to live as a Christian. An ethics course which focused on a particular moral issue or philosophical or nontheological social ethic was excluded.

In reviewing the requirements of the various chaplain services in our armed forces we find ethical and moral advisement to be key competencies required of all chaplains. As examples (all emphasis added):

Air Force Policy Directive 52-1 revised in 2006 indicates as a Core Capability of the Chaplain Corps -Inform Air Force leaders on matters related to religious, spiritual, ethical, moral and morale concerns and advocate for the religious and spiritual needs of Airmen and their families.

Army Regulation 165-1, Army Chaplain Corps Activities, specifies chaplains advise the commander on the spiritual, ethical, and moral health of the command.

Secretary of the Navy Instruction 1730.7D requires the Navy Chief of Chaplains to advise the Secretary of the Navy regularly and frequently on religious, spiritual, ethical, and moral implications of all DON policies and actions. Among other responsibilities in the joint environment the chaplain is to advise the commander and other staff members on moral and ethical decision making, on morale as affected by religion, and personal issues; Joint Publication 1-05, Religious Affairs in Joint Operations.

One might sense a disconnect between the preparation of men and women for the chaplaincy and the requirements levied for their contributions. This is nothing new. Leaders or our chaplain corps have struggled with this for years. All three branches of the services make provision for funded ethics education for some key positions. And focus is placed on ethics instruction at each level of development of chaplain corps officers during their career progression.

Ethical advisement and ethical conduct within the pluralistic environment of military service is a growing concern. Our National Institute and articles in this magazine focus on three specific areas of this larger field of discussion. Much more needs to be done.

We, the MCA, are advocating the concept and implementation of Professional Military Chaplaincy from all perspectives. Ethical conduct and decision making must be part of our standard professional competencies.

Thank you for being a part of this journey, for reading these articles, and for responding with your own comments, suggestions, and participation. We rely on our membership to move forward.
Chaplain Michael L. McCoy

Almighty and Eternal God who gives us the freedoms we enjoy in this great nation, come visit us in this most sacred garden where many of our veterans have gathered and many of our nation’s heroes rest. Fill our hearts today with thankfulness for our veterans who answered the call to defend the honor and just causes of our great nation. We thank you for their patriotism, their devotion to liberty and justice, human dignity and rights, compassion and self-giving. We thank you for their diversity and their unity in mission.

Let all who would forget war reach out in compassion to those who must always remember. May the nightmares of all wars cease, so that healing can take place.

To honor our veterans, may each American find reasons to love, not hate, and strength to build than to destroy. Renew our sense of unity, hope and faith through times of testing and difficulty.

God give us a joyous spirit of celebration of our nation’s veterans and their families. Bless us now with your presence. In the Name of our God who challenges us to care. Amen.

By Ch, Capt. Harold L. Martin, Civil Air Patrol Major, U.S. Air Force (Ret.)

After attending my first MCA Annual Meeting, even before I arrived home, I determined it would be an annual event I must attend. As a new squadron chaplain for the Civil Air Patrol, I came to the meeting curious and without any preconceived expectations. The theme “The Ethical Challenges of Chaplaincy” was not only timely and helpful to me personally, but in my opinion, is where many in our nation need to focus to fully understand and help heal so many wounded veterans, families and communities. This meeting gave me a greater depth of understanding of the ministry of the chaplain.

The seminars, presented by professors, researchers, trainers and practitioners gave a clear understanding in not only defining the depth of the problems and injuries many of our active duty and returning veterans experience, but also outlined steps and pathways to healing and wholeness. After hearing so many misguided comments, diagnosis and responses to our nation’s veterans from civilian institutions, I am convinced that, in all my searching prior to becoming a chaplain, the military is the one organization that has a handle on PTSD and has gotten it right, and is paving the way for other organizations and institutions.

I particularly liked the format of the meeting which was structured to allow everyone to attend all the seminars that were offered. This enabled me to gain a deeper understanding of the issues by hearing many perspectives on the topics at hand from all branches of military service—Army, Navy, Marines, Air Force, Coast Guard, etc. It also created a richer opportunity for making contacts across a broader network which proved surprisingly beneficial. Even the Q & A conversations after each session were very helpful. Members came seeking answers for their situations and challenges. And the presenters were more than generous in seeking to give complete and thoughtful answers, and even made themselves available at breaks and throughout the meeting. I came away informed, inspired and empowered for the service I will give as a military chaplain. And, I am already anticipating having this kind of experience again next year.
National Citizenship Award

Ms. Virginia (Vee) Penrod

THE MILITARY CHAPLAINS ASSOCIATION
UNITED STATES OF AMERICA

National Citizenship Award

presented to

Ms. Virginia (Vee) Penrod
Chief of Staff
Office of the Under Secretary of Defense for Personnel and Readiness, Department of Defense

The Military Chaplains Association, chartered by the Congress of the United States, recognizes this dedicated public servant and patriotic American whose life, work, and dedication exemplifies the pinnacle of servant leadership in commitment to principled values, courage in moral conviction, and loyalty and faith in personal integrity while serving God and country.

Ms. Penrod exemplified care and concern for the provision of religious ministry within our nation’s armed services during her tenure as Deputy Assistant Secretary of Defense for Military Personnel Policy from October 2010 to March 2014. Ms. Penrod was the responsible civilian overseeing the work of the Armed Forces Chaplains Board. In this capacity, she worked closely with the various Chiefs of Chaplains during a period of great demands on our men, women, and their families. As a retired Air Force officer, Ms. Penrod understood the need for care and compassion for all serving members and did her utmost to ensure fair and equal treatment and support of chaplaincy within the Department of Defense. She enabled effective and unwavering ministry to all levels of command enabling chaplains to minister faithfully and compassionately.

As a testimony to her vision, courage, dedication, and commitment to public service Ms. Virginia Penrod is an exemplary citizen worthy of the highest honor and respect.

Given this 25th day of October, Two Thousand Sixteen, at Arlington, Virginia

[Signatures and logos]
David E. White Leadership Award

Robert G. Certain, Chaplain (Col), USAF (Ret)
G. William Dando
Volunteer Service Award

Louis H. G. Bier, Chaplain (LtCol), CAP (Ret)

THE MILITARY CHAPLAINS ASSOCIATION
UNITED STATES OF AMERICA

G. William Dando Volunteer Service Award
presented to

Louis H. G. Bier
LtCol, Civil Air Patrol, Retired

The Military Chaplains Association, chartered by the Congress of the United States, recognizes Chaplain Louis H. G. Bier whose life, work, and service serves as a model for all to follow in fidelity to their country and their God.

Chaplain Bier began his volunteer service early as a member of the Boy Scouts of America. He earned the Eagle Scout Award and through his continued support of this iconic support organization received his 50 year pin for the Silver Eagle Award.

Chaplain Bier continued in his volunteer spirit by becoming a chaplain in the Civil Air Patrol. For over 40 years he served in the northeast region of the U.S. in many significant roles including the Wing Chaplain for Massachusetts and the Regional Chaplain. As a CAP chaplain he worked tirelessly in a volunteer capacity to support the members of his Wing as they prepared and responded when called to action and also helped with the character development initiative to ensure young men and women are well prepared to enter their adult lives.

Chaplain Bier has served as a delegate to the Massachusetts State Convention of the National Association for Retired Federal Employees and as a member and volunteer member of the Financial Committee of the Association of Professional Chaplains.

Given this 25th day of October, Two Thousand Sixteen, at Arlington, Virginia

[Signatures and Seals]

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United States Army

Captain Joshua T. Morris
358th Civil Affairs Brigade

Captain Charles E. Shields, Jr.
Chaplain Career Course Student (resident)

United States Air Force

Major Joshua Kim
459th Wing Chaplain

Captain John M. Richardson
96th Test Wing
United States Navy

LT Robert M Hess
Destroyer Squadron SIX ZERO

LCDR Frank T. Rupnik, III
OSU 1359, NOSC, Battle Creek, MI

LT Ken R. Espinosa
USCG Sector Houston-Galveston
and Corpus Christi

LCDR Paul B. Greer
2d Marine Aircraft Wing
Civil Air Patrol

Chaplain James D. Howell

Department of Veterans Affairs

Chaplain Carol E. Carr
The Military Chaplain as Bioethicist in the Medical Decision-Making Process

Major Jeff Matsler, USA
US Army Bioethicist
Walter Reed National Military Center, Bethesda, MD

In the military, the role of ethical integrity in medical research and care is entrusted to the Chaplaincy Corps. Congress, recognizing the need for the promotion of ethical standards in military health care, instructed the Chaplaincy in 1979 to establish the position of a Military Bioethicist. The US Army has, since 1990, provided for the academic training and assignment of a Bioethicist to serve as advisor, educator, and trainer of US Army Medical Command leadership on the subject of medical ethics. This Chaplain – assigned to Walter Reed National Military Medical Center - subsequently trains and advises the Department of Defense’s medical community in its entirety. The role of the bioethicist in military medicine is to assist in correct and proper decision making within the military medical community. The need to make decisions that result in best practices within this community and those it impacts, namely patients and their families must be the primary concern of those involved in this endeavor.

In medicine, as in life, nothing is static. The truism, “Everything changes and nothing stays the same,” applies nowhere more acutely than in the development and practice of medical care – except perhaps in the ethical analysis of these new practices.

There is no paradigm more perilous than one in which humanity reaps the consequences of unethical practices by the medical institution upon its recipients of care (for example: consider the NAZI experiments of Jewish prisoners or the NIH’s Syphilis research on residents in Tuskegee, Alabama). The ethical implications of technological, scientific and medical advancement constantly need revision and review. The bioethicist working within the medical community makes decisions daily which impact the lives of others. Decisions of this magnitude require a balancing of values, variables and potential effects - all while seeking to ascertain practices benefiting individuals while upholding the medical community’s ability to aid and heal in a highly volatile and shifting environment. Bioethics plays a significant role in sustaining and maintaining of communal and individual values.

The sense of chaos accompanying any critical incident has a tendency to paralyze and eliminates one’s sense of choice. This perceived loss is correspondent to subjugation and equates on the personal level with a loss of hope. When adversity strikes and all others lose hope: if medical professionals retreat into “pure” scientific methodology; if institutions regress from reliability into capitalistic corporations, perceiving patients and clinicians alike as commodities; and if patients either concede to dehumanization or react in emotional and/or religious rhetoric - it is the role of the bioethicist in each of these instances to ensure hope is not lost, or if already is – that it is restored. In simplest terms, it is the task of the bioethicist to ask:

1. What are the resultant negative effects of the current medical setting? (Harm)
2. “What does ‘right’ look like for all involved?” (Objective)
3. “How do we get there from here?” (Course of Action)

In the US, the Bioethical model of care used derives from the findings of the Belmont Commission and its subsequent report which champions four ethical pillars: benevolence; non-maleficence; autonomy of the individual; and justice. While optimal for our nation’s medical institution, this model is inoperational in the military setting - and when taught to our medical providers (and ethicists) it generates abstruseness in ethical consults and standards of care because it is incongruent with the practical application of medicine with military troops. The key issue revolves around the fact that Belmont does not reflect the social or legal construct which US military personnel exist, who in order to more effectively serve and defend the Constitution and those it represents, adopt a culture whose autonomy is seriously diminished – to the point that they do not always have final say in determining the outcome of their medical care.

Nowhere, except perhaps around the altar or in the nave, does one experience as wide an emotional range as in the emergency rooms, surgical centers and birthing facilities of the hospital. Consequently, when making medical decisions we tend to think emotionally about reasonable actions. This thinking leads one first to irrationality and ultimately to justification (“rationalizing”) of these irrational thoughts and choices.

The vehicle in which one chooses to embark on bioethical choices in the military the medical community must recognize the specific rights of the individual without negating the responsibilities of the individual towards others. Objective decision-making requires a competent process that rationally and respectfully, addresses the emotional issues in any particular medical scenario. What is required is a unified methodology for thinking ethically about medical practices. Any unified bioethical decision making process must analyze each medical consideration - not simply by seeking to placate the will of the patient, but looking carefully and honestly at the objective considerations involved in the decision making process.

In determining the best course of medical action, it is critical to understand the situation presented and the impact of the various methods. Bioethicists must utilize all the elements of operational art as we assist in determining best medical practices. In order to do this, prior to determination of an acceptable course of action, the military incorpo-
rates Design Methodology - an ongoing process of conceptualizing and identifying a situation that incorporates elements of operational art to visualize and implement a practical model in order to effectively remedy the identified problem. Utilizing this methodology enables one to inform physicians, patients and families by issuing guidance, knowledgeable dialogue and engaging in discourse that ultimately coalesces in an ethical construct for action.

Rather than create a new paradigm for decision making, the Military Bioethicist modifies in order to utilize the Joint Operations Planning process as outlined in Joint Operations Planning (JPO 5-0).6 Familiar to all in military leadership, the process is utilized by every military branch to ensure best courses of action are taken and organizational goals achieved -whether that entails building a bridge, conducting air and land operations, establishing best procedures for running a medical hospital or determining the right and proper “ethical” actions in each of these scenarios.

The medical and military institutions share a common dependence on technology and an inherent self-regulatory prohibition against exploiting this same technology to the detriment – real, potential or perceived - of those whom they engage. Both face demands requiring procedures and operational doctrine to rapidly evolve and respond as new threats arise. In either arena this adaptive change is not measured in years or months, but in moments. The bioethicist, in support of best medical practices must involve planning, preparation, execution, and assessment in the decision-making process and this highly reliable model allows one to quickly and efficiently anticipate, resist, and recover from critical incidents and changing scenarios. The necessary steps for an objective bioethical decision making model (Med DMP) are as follows:

**A Medical Ethics Model for Decision Making**

1. Situation (Moral Construct) Identified and Defined
2. Desired End State (Ethical Analysis) Identified and Defined
3. Develop Potential Courses of Action
4. Analyze Each Potential Course of Action, Including 2nd and 3rd Order Effects
5. Compare Courses of Action
6. Determine Best Course of Action to Attain Predetermined Desired End-State
7. Develop and Actualize General Plan to Attain Desired End State
8. Repeat Steps 1-7 & Refine Until Course of Action for Best Specific Ethical Outcome is Achieved

While the military medical community – trained in the art of MDMP - may have no issues utilizing these military terms in a clinical setting, there are times, when we must be able to communicate with clinicians outside the boundaries of the United States Army Medical Command (MEDCOM) and its parent organization, the Defense Health Agency (DHA). Additionally, these terms as defined by United States Army Training and Doctrine Command (TRADOC) are not always applicable in the medical setting. Therefore I recommend using the following clarified terms when assessing PMESII-PT in cases of bioethical environmental consideration:

**Variables Impacting the General Bioethical Decision Making Process**

1. **Political**: the existing organized hierarchies and power structures involved in the decision making process (institutional, family, etc.), as well as any informal or covert factors which may come into play during the process;
2. **Motivating / Competing Goals**: what are the desired and/or acceptable outcomes of all involved participants / entities and what capabilities do they have to actualize their goals;
3. **Economic**: how are resources pertaining to an ethical construct produced, distributed and utilized by those impacted;
4. **Social**: cultural, religious and ethnic factors impacting the implementation of any ethical decision made by the patient or team;
5. **Information**: what evidence of the situation is reported and by what means is its status communicated;
6. **Infrastructure**: what facilities are available (or not) and how does this impact implementation;
7. **Physical Environment**: environmental factors which may impact any given situation under consideration;
8. **Time**: the sequential, constraining and enduring aspects of activities involved with the ethical construct in question.

This method of analyzing variables is particularly effective both in area and scope of operation in medical and healthcare scenarios and is highly effective in dealing with big picture issues such as the general morality of abortion, euthanasia, or eugenics. Generalities, however, do not always translate well into specific instances of care and concern. More and specific information must be examined when considering particular instances and the unusual circumstances that may apply (for instance, one may argue generally that abortion is immoral and yet be willing to concede its legitimacy in extreme and specific instances such as rape, incest or life threatening conditions). This requires a more precise analysis of variables than this general model of ethical thinking presents. In practical applications it is conducive to apply a secondary level of variable analysis. As one prepares to think ethically and critically about a specific medical act it is beneficial to filter pertinent information into categories correlating with the operational variables in deference to the desired end state.

Military commanders use mission variables to refine their understanding of the situation and to visualize, describe, and direct movement. The specific variables military commanders on the ground evaluate are: mission; enemy; terrain and weather; troops and support available; time available; and civil considerations. The military community refers to these concepts collectively as “METT-TC.” In bioethical scenarios mission specific variables can be construed as follows:

**Variables Impacting Specific Cases of Bioethical Consideration**

1. **Mission**: desired outcome and quality of care;
2. **Existing Adverse Condition**: including factors such as strength, location, stamina, endurance, extenuating circumstances, perpetuity, lethality, symptoms, specific vulnerabilities and anticipated courses of action);
3. **Technical Landscape:** features and elements of a physical facility, or in some instances, the larger community, which assist and/or detract from the viability of particular courses of action.

4. **Treatment and Support:** includes all assistance available including treatments, medications, procedures, supplies and services utilized against the condition in question.

5. **Time Available:** time required by the various options of care as well as limitations on time imposed by the medical condition in question.

6. **Clinical Considerations:** to include areas, structures, capabilities, organizations, people and events (ASCOPE), which factor into the decision making process.

In dealings with medical staffs, patients and families the bioethicist must apply critical and creative thinking to promote rational, hopeful decision-making in critical situations. Collaboration and dialogue must take place if the medical community is truly to ascertain the best course of action in each ethical scenario. Candid and frank scrutiny of opposing perspectives within the construct of a unified framework will eliminate all but the most just and most rational courses of action. Disagreement must be welcomed and even encouraged among staffs as moral concepts and potential procedures are refined. Until a conclusive solution is reached, individuals must be willing to consider widely differing options in search of that which best meets the given mission’s objectives and parameters. Bioethicists must have the courage to recommend - and physicians to accept the burden of risk involved in - a true Med DMP. In an objective process, a person or committee must not only be able to compare and contrast alternatives, citing the strengths and weaknesses of each while providing the determining factors involved in choosing the favored option and be brave enough to enact the plan once a course of action is determined.

As Chaplains and ethicists we can use the operations process to drive the conceptual and detailed planning necessary to understand, visualize, and describe moral aspects of the medical environment; make and articulate decisions; and direct physicians and patients in these matters while continuing to assess ongoing and proposed medical practices for moral efficacy. More than simply derive an analogy that evokes emotional response or repulsion for the proposed method we must continue to assess ongoing and proposed medical practices as parts in a greater whole allows analysis of variables that consistently impact decision making in general and specific instances which might otherwise go unnoticed.

As the military’s subject matter expert on medical ethics, the Bioethicist identifies existing / potential harms in medical scenarios, conducts general and specific data analysis, develops potential courses of action and compares their ability to meet the specified end state. Once the best course is determined a plan is developed. This model of viewing specific medical practices as parts in a greater whole allows analysis of variables that consistently impact decision making in general and specific instances which might otherwise go unnoticed.

A unified bioethical decision making process (Med DMP) establishes a common vantage point and frame of reference for those in dialogue and an effective mechanism for identifying, assessing, and solving ethical dilemmas impacting the medical community and its patients. This methodology should be understood as an interpretable guide, not a rigid set of required practices or rules. Not an inflexible construct, the process must constantly be reevaluating itself and adjusting in effort to meet the goal of providing ethical care to those whose health is entrusted to medical community. The goal of the Med DMP is to establish a non-biased template for making decisions by examining moral consideration as a part of the planning process.

Like those responsible for developing the military commander’s plan of attack, we in bioethics ultimately face the epic challenge of victory by means of creatively overcoming adversity. As healers seeking peace and wholeness for those we assist, this can only be accomplished by recognizing issues of biomedical significance as what they are: human situations in need of resolution. We alone among clinicians are predicated with and ability to demythologize and depoliticize medical situations – avoiding agenda based decision making for that which truly benefits, honors and bring hope to all involved. Bioethics in this vein encourages teams and colleagues to dialogue on points of adversity, seek out creative solutions and knowingly maximize best practices from an objective ethical perspective. Finally, we must ensure bioethics remains an endeavor perceiving and upholding best practices for those in the medical community as they assist those in need.

### Conclusion

As the military’s subject matter expert on medical ethics, the Bioethicist identifies existing / potential harms in medical scenarios, conducts general and specific data analysis, develops potential courses of action and compares their ability to meet the specified end state. Once the best course is determined a plan is developed. This model of viewing specific medical practices as parts in a greater whole allows analysis of variables that consistently impact decision making in general and specific instances which might otherwise go unnoticed.

A unified bioethical decision making process (Med DMP) establishes a common vantage point and frame of reference for those in dialogue and an effective mechanism for identifying, assessing, and solving ethical dilemmas impacting the medical community and its patients. This methodology should be understood as an interpretable guide, not a rigid set of required practices or rules. Not an inflexible construct, the process must constantly be reevaluating itself and adjusting in effort to meet the goal of providing ethical care to those whose health is entrusted to medical community. The goal of the Med DMP is to establish a non-biased template for making decisions by examining moral consideration as a part of the planning process.

Like those responsible for developing the military commander’s plan of attack, we in bioethics ultimately face the epic challenge of victory by means of creatively overcoming adversity. As healers seeking peace and wholeness for those we assist, this can only be accomplished by recognizing issues of biomedical significance as what they are: human situations in need of resolution. We alone among clinicians are predicated with and ability to demythologize and depoliticize medical situations – avoiding agenda based decision making for that which truly benefits, honors and bring hope to all involved. Bioethics in this vein encourages teams and colleagues to dialogue on points of adversity, seek out creative solutions and knowingly maximize best practices from an objective ethical perspective. Finally, we must ensure bioethics remains an endeavor perceiving and upholding best practices for those in the medical community as they assist those in need.

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7. Ibid.
Ethics and Religious Counseling
in a Pluralistic Environment

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Few issues facing military chaplaincy today are more pressing or challenging than the relationship between the chaplain’s religious identity and the duty to offer care to all in a pluralistic environment. That relationship can become most strained in the context of counseling. Within the environment of the chaplain’s own faith group, the content of counseling may appropriately reflect the religious commitments of the chaplain’s endorsing body, as that community has formed the chaplain’s religious conscience. But chaplains must also—and perhaps even more often—offer care, including counseling, within the pluralistic setting of a military unit. In that setting, the chaplain’s endorsing body does not determine the content of counseling. Instead, the content is determined by the commitments and needs of the one who comes to the chaplain. This distinction between counseling inside and outside the chaplain’s faith group is central to the idea of Professional Military Chaplaincy, and strongly supported by the legal norms that provide structure to the chaplaincy.

Let me start by clarifying some terms. First, “Pluralistic environment.” For chaplains, the phrase is both descriptive and normative. The services are pluralistic environments in a wide variety of ways, but certainly in their religious dimension. The religious demography of the nation has changed significantly in my lifetime, and some of the most dramatic shifts have occurred over the last two decades. That is reflected in the composition of the military, and chaplains need to understand that diversity.

Let’s look at this from a different perspective: what if “religious” describes the person who performs the counseling, but not necessarily the content of the counseling? That move takes us out from the realm of a chaplain providing ministry to co-religionists, and into a realm in which the chaplain brings his or her whole identity into the pluralistic environment, and then makes care available to all in the relevant community, be it an airbase, ship, or forward deployment point where special forces come in to refit and prepare for the next mission.

I suspect at this point few would find anything to disagree with—and perhaps anything interesting—so I’ll try to change both. The key to legal and ethical counseling in pluralistic community is the chaplain’s willingness to subordinate the content of the chaplain’s faith, and open him or herself to the needs of the other. This ministry in the pluralistic context is most certainly not, as I have heard some chaplains describe it, “being among my congregation.” While I think I understand what they’re trying to say, it’s at best mistaken, and at worst a symbol of one of the most destructive challenges to professional military chaplaincy.

First, even the work of providing faith-distinctive religious services is
a command religious program, not something owned by the chaplain. That sounds like a mere point of technicality, but it cuts right to the heart of our main issue. The chaplain is only present because Congress, DoD, and that particular service decided that the best way to accommodate the religious needs of service members is to use chaplains. As Chip Lupu and I put it in a law review article, Chaplains are “instruments of accommodation.” They are means to achieving a set of governmental objectives, not the beneficiaries or purpose of chaplaincy.

So what does all this have to do with religious counseling? Again, outside the context of faith-specific ministry, if we use “religious” to modify the counselor and not necessarily the content of counseling, we can return the proper focus of counseling to the person in need. That is my main, and perhaps only, point. The Professional Military Chaplain meets the other in need with care, concern, and respect for the dignity of the other. That includes respect for whatever religious views the other might hold, or the lack thereof. Any chaplain who presumes that the other has come to hear how the chaplain’s religious tradition views the concerns motivating the visit has betrayed the core of chaplaincy. I’ll speak later about the NDAA and its apparent protections for chaplains, but those are simply irrelevant to the exchange I just described.

Instead, the chaplain’s task here is to listen – actively, of course, because it will often take time and trust-building to elicit the reason for the visit – but the entire focus is on the other, and the needs and emotions that the other expresses. The chaplain’s training and continuing professional education must attend seriously to this mode of counseling, otherwise the leadership among service chaplains have failed in their most basic responsibility. Acute concerns may surface in the conversation, such as the experience of sexual assault or suicidal thoughts. Although some contexts will offer professionals who can give more expert help in such situations, the chaplain is often the first confidential counselor available to the service member and must be prepared to act appropriately. The chaplain is also the only counselor with whom the member has complete confidentiality, thus often making the chaplain the preferred confidante through whom additional referral can occur.

Referrals to professionals who have more specialized training is optimal practice. But chaplains need to internalize the idea that any referral is a continuing act of the chaplain’s care, and the service member who has come for assistance deserves the chaplain’s support if there is an interim period before the other professional can act – not unusual in deployments – and continuing expressions of concern even after the referral. In other words, referral should never be seen, no matter how tempting, as an opportunity to clear one item off the “To Do” list.

This is just one instance of a much broader point – the chaplain must see and treat the other who comes for assistance as a person, not as a problem that needs to be solved. Chaplains are not the only professionals who need to be reminded of this; lawyers and doctors face the same temptation, and in many instances that exclusive focus on problem solving, rather than the broader person, can be self-defeating. Those who are entrusted with care of a person’s deepest emotions, fears, or secrets, need to attend to the whole person and the context in which he or she lives. Only then is it possible to work with the person to address their needs.

Back to referrals in counseling because they have come up in other contexts, where emotions among chaplains, their endorsing bodies, and even Congress, have been strongly expressed. I’ve talked already about chaplains who believe that there is only one form of religious counseling, and that form requires the chaplain to share his or her faith perspective with the other – even when the other has not asked for that, and even when the chaplain’s sharing amounts to proselytizing or denigration of the service member’s belief (or non-belief). Such conduct must be disavowed by the services, and disavowed in language that leaves no room for ambiguity. There is, and must be, a line between provision of faith-specific services (based on an expression...
of voluntary choice by the service member), and care delivered in the pluralistic environment of a military unit.

In more recent years, of course, the primary conversation has shifted due to the repeal of DADT and the Supreme Court’s subsequent decision in Obergefell holding that the Constitution requires states and the federal government to recognize same-sex marriage. Many chaplains have been suddenly faced, perhaps for the first time, with a situation in which the official position conflicts with beliefs that they and their endorsing bodies hold about human sexuality and the institution of marriage. Let me do a bit of quick ground-clearing before returning to the issue of counseling:

Chaplains have no duty to marry same-sex couples, or any couples for that matter. Religious marriage is an act performed squarely within the zone of faith-specific worship, with content – including determinations of who is eligible – dependent on decisions by the chaplain and the endorsing body. In this respect, marriage is like baptism or confirmation in the Christian tradition – the government may not instruct a chaplain to perform a baptism or confirmation. The same applies to pre-marital or any other explicitly religious counseling of a couple.

But what about the service member, in a remote deployment, who comes to the chaplain deeply troubled by developments in a same-sex relationship with someone stateside. Assume that the chaplain’s faith tradition regards same-sex relationships as inherently sinful. Consider the chaplain’s initial response, at least on determining that the service member does not seek faith-specific counseling. This other deserves exactly the same care, concern, and respect that the chaplain would give to any other service member. Think about how the chaplain would deal with an unmarried service member who says she is pregnant, or a service member who says he has been unfaithful to his spouse. I can’t recall talking with a chaplain who said that he or she would turn such a person away, or pronounce judgment from within the theology of the chaplain’s faith tradition. In each instance, those chaplains have said they have listened with care and concern, and sought to help the service member reflect on that crisis by reference to his or her own set of values, whether religious or not.

We should expect no less from a chaplain who encounters a service member in a troubled same-sex relationship, or one wrestling with his or her sexuality. Even where it is possible to refer the service member to a chaplain from a faith tradition that recognizes same-sex marriage, the referring chaplain retains a duty of care for the service member – ensuring that he or she has been able to make contact with the other chaplain, and following up to see how the service member is doing. Why all that? To reinforce – for both the service member and the chaplain – that the referral was not a means of dispensing with a problem, but rather an attempt to offer the other with the best available care.

Now to the chaplain in a deployment faced with this same situation, yet no realistic chance of referral. Put yourself in the place of the one who seeks out the chaplain for counseling. Why would he or she do that rather than simply confide in a friend? If the chaplain has been doing a good job, the chaplain will have developed a relationship with many in the unit – walking around and talking, and where permitted, sharing their risks by being present in training and on deployment – all of which ultimately build trust. Moreover, the chaplain may be the sole person in that place with whom the service member can have a confidential conversation. So based on the trust engendered by the chaplain, as well as the legal protection of confidentiality, the other willingly makes him- or herself vulnerable to the chaplain by divulging feelings, secrets, experiences, that the service member may not ever have put into words. The chaplain has induced that self-exposure, and must respond with respect and compassion. To do otherwise would represent a betrayal.

I will leave to others more experienced in the methods of counseling the various techniques one can use as a Professional Military Chaplain. My only point here is that a chaplain may not refuse to offer respectful, caring counsel to any eligible person, whether or not the chaplain’s own faith tradition finds the relationship or conduct inherently sinful.

Now to the strictly legal side. Those who disagree with the perspective I’ve offered here will cite two sources in objection. I believe that neither provides a valid excuse for departing from this perspective on counseling as a Professional Military Chaplain.

First, the 2014 NDAA provides that “Unless it could have an adverse impact on military readiness, unit cohesion, and good order and discipline, the Armed Forces shall accommodate … the sincerely held beliefs of a member of the armed forces reflecting the conscience, moral principles, or religious beliefs of the member and, in so far as practicable, may not use such expression of beliefs as the basis of any adverse personnel action, discrimination, or denial of promotion, schooling, training, or assignment…”

Using that standard, how should we regard a chaplain’s refusal to offer appropriate care because of a service member’s sexual orientation? If I were representing the military – and I do not – I would think it fairly easy to show how the refusal could negatively impact unit cohesion, and by extension, military readiness. Once word gets around that the chaplain cannot be trusted, the chaplain’s usefulness to the unit is destroyed. In addition, a chaplain who announces that his or her endorsing body forbids any counseling of those whose conduct is incompatible with the body’s fundamental beliefs must dramatically limit the chaplain’s availability for assignment – especially those that involve the highest level of personal risk to the chaplain. That limitation certainly has an adverse impact on military readiness.
Second, I’ve seen a fair number of arguments based on the Religious Freedom Restoration Act, which requires the government to accommodate sincere religious objections that substantially burden the believer, unless the government has a compelling interest that can be achieved by no less restrictive means. Again, were I to represent the government, I would start with the promise made at the time of accession – that the chaplain understands what it means to function in a pluralistic environment. If chaplain candidates fail to understand that promise, it means their basic formation for Professional Military Chaplaincy is seriously deficient.

Next, I would look to the NDAA as an expression of the government’s compelling interests - military readiness, unit cohesion, and good order and discipline – and invoke the same arguments made earlier. Finally, and most importantly, I would point to the potential for serious harm to the intended beneficiaries of the chaplain’s services if chaplains are permitted to decide who deserves their care. One collateral feature of the law of religious accommodation is attention to possible injury to the rights of third parties if the requested exemption is granted. In this situation, that injury is almost inevitable.

Before concluding, I want to try and offer a response to a pointed question asked by several MCA members in the audience following this talk. The question took a variety of forms, but made the same basic point: if all chaplains are required to conform to this model of chaplaincy, the requirement will directly conflict with some endorsing bodies’ express limits on their chaplains’ conduct. Such a conflict, if not accommodated, would require chaplains of those faith groups to resign. And if those chaplains resign, service members of those faith groups would be deprived of access to religious services the chaplains would have provided. The argument is a strong one and appeals especially to the ideas of religious diversity and pluralism. To be more specific, why should those who have deep religious commitments to traditional notions of human sexuality not have chaplains who share those same religious commitments?

Like the question, my response is multi-layered. One, the military has not imposed limits on the religious preaching or teaching of the chaplains; instead, the endorsing body has imposed limits on the conduct of chaplains outside the context of faith group practice. In that respect, the endorsing body – not the military – is solely responsible for the withdrawal of its chaplains. Faith groups are certainly free to decide that service as a military chaplain is inconsistent with the doctrines or practices of the religious body. But that decision could not be the basis for a claim by service members that the military has failed to adequately accommodate their beliefs. And, indeed, it is highly unlikely that all chaplains who share that faith commitment would leave the services.

Two, I believe that faith groups’ threat to withdraw chaplains rests on a fundamental mistake about counseling in the pluralistic environment. Such counseling does not require a chaplain to endorse a service member’s sexual orientation or same-sex relationship, or even imply that a chaplain who counseled a service member about those matters has done so. This distinction should only fail to satisfy a faith group that requires its clergy to declare judgment on the sins of all with whom they come into professional contact. Perhaps some faith groups do demand that standard of all clergy, but such a requirement seems patently inconsistent with the chaplain’s duty to care for all in a pluralistic environment.

I’ll conclude by reiterating a point made earlier. Once chaplains start demanding religious accommodations, the concept of Professional Military Chaplaincy is in deep trouble. Such accommodations reflect a fundamental contradiction: the chaplaincy exists solely as an instrument to accommodate the needs of service members. When the accommodators seek their own accommodations, the entire institution needs to be re-examined. And in a time of severe budgetary constraints, I don’t think a fundamental re-examination would serve the interests of chaplains or the beneficiaries of their care and concern.
Renew and Commit

The renewal period for annual membership in the Military Chaplains Association for 2017 is now open. Use the enclosed envelope or go online to www.mca-usa.com to renew and commit today. Annual and Life Members may use this same envelope to make charitable gifts to the work of our association.

While the work we do benefits thousands of military members, veterans, and their families, the association we have with each other benefits us and makes us stronger. Because we are MILITARY, our focus is on the Armed Forces of the United States, veterans, and their families. Because we are CHAPLAINS, our focus is on those whose unique position is to bring God to service members, and service members to God. As an ASSOCIATION, our focus is to be a professional organization that addresses and represents the needs of military, Veterans Affairs, and Civil Air Patrol chaplains – active, retired, and former.

The MCA makes a difference in these ways

1. Provides a way for military, VA, and CAP chaplains of all faiths to work together
2. Publishes articles of concern to chaplains in The Military Chaplain magazine
3. Invites other chaplains and supporters to join us
4. Strengthens our voice and our ability to represent the chaplaincy
5. Shapes MCA’s policies and positions
6. Maintains current information on the chaplaincy and the issues affecting it
7. Participates in professional growth
8. Assists and supports the programs and work of the association.
9. Prays for the ministry of all chaplains and the people they serve

Through annual conferences, print and electronic media, and local chapters we educate, train, and mentor

- Chaplains at all stages of development
- Chaplain candidates during theological training
- Deployed and returning chaplains
- Congregations served by National Guard and Reserve chaplains
- Civilian congregations seeking to welcome military members, veterans, and their families
- American faith communities to recognize each other as facets of the same jewel - the family of God on earth
- Lay people - military members, veterans, and their families - wherever we find them
- Military members where uniformed chaplaincy resources are not available.

The MCA connects chaplains, military members, veterans, their families, and faith communities to each other

- Through conferences, print and electronic media and local chapters
- Citizens inquiring about religious expression in the Armed Services and Department of Veterans Affairs
- Military families seeking appropriate access for information and issue resolution
- Old friends looking for chaplains who have touched their lives
- Chaplains to each other to promote ministry to military families
- Agencies and organizations sharing concern for armed forces
Chaplain
Robert Preston Taylor

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Chaplains wear many hats within the US military—and a different set of hats in their religious communities. They live and work in liminal spaces as they cross divides between sacred and secular, military and civilian, officer and enlisted, US and foreign national, and faith groups frequently, if not always easily. While some have suggested this boundary-crossing causes extreme role conflict for chaplains, others have suggested that such conflict was less intense and derived less from incompatible roles than it did from competing expectations within a certain role.

Here, I examine chaplains’ roles along two axes: religious function (priest or prophet) and target audience (internal v. external to the US military). This technique identifies four unique roles that chaplains may take on in a time of war, each presenting potential costs and benefits to the chaplain, the US military, American service members, foreign communities, and the US military mission.

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<tr>
<th>Religious Function</th>
<th>Internal Audience</th>
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These two axes are not the only ones which should be examined—there are far more than four possible roles and identities for chaplains to assume, and there may be further important distinctions even within these categories. For example, there may be important differences in the “minister” role if the chaplain is speaking with someone of his or her own faith group or someone outside of it.

This article uses brief examples from the twentieth and twenty-first century American chaplaincy to explain how chaplains’ missions have changed over time and to elucidate some of the future costs and benefits to using chaplains in these ways.

PRIEST V. PROPHET
An old distinction from Max Weber’s sociology of religion frames the binary about the religious function of military chaplains. In “The Sociology of Religion,” part of the broader work *Economy and Society*, Weber identified three ideal types of religious authority: the priest, the prophet, and the magician. In discussions about the chaplaincy, only the first two were ever considered with any seriousness. Each holds a particular place within a given society, and each fulfills a specific role and religious need. The priest is essentially a functionary of a “regularly organized and permanent enterprise concerned with influencing the gods.” The priest receives his authority by virtue of tradition, ritual, and law; and he is bound by the same. His most important relationships on earth are social, and he is attached to a social organization. A priest draws on systems of religious concepts, and he is usually educated within the confines of a particular religious system.

A prophet, on the other hand, is a process agent. He appears when a community is threatened, revealing divine truth, and intercedes on behalf of the community. Weber identifies two main kinds of prophetic witness: ethical, through proclamation, and exemplary, through modeling. Whereas a priest operates within formal structures and traditions, a prophet usually emerges from the outside or on the margins of formal religious authority. A prophet, by virtue of divine calling and personal charisma, is to speak truth to power and to attract followers. For a host of reasons, chaplains themselves have almost always emphasized their priestly role.

INTERNAL V. EXTERNAL
Chaplains’ primary function, globally and historically, has been to serve the armed forces of a particular society—usually in an official capacity that tied them both to the state and to a religious institution.

In the United States, ministers serving with troops have been part of every major conflict since the Pequot War in the 1630s, and in the twenty-first century, chaplains have served alongside American servicemen and women in Iraq and Afghanistan since 2001. Consistently targets of scrutiny chaplains have frequently searched for a mission that made them indispensable and culturally relevant to the military. As a result, chaplains have taken on many secular roles within the military.

In the early 20th century, chaplains were literate and educated, and thus often served as teachers, postmasters, censors, and even fron-
fighter surgeons in the burgeoning professional officer corps. Though
these roles eventually dropped out of the chaplain’s portfolio, any
time the chaplain corps has been threatened by changing social
norms or religious demographics, chaplains have been searching
for a mission to cement their place in the military. This pattern
has been particularly evident in the last fifteen years, as changing
demographics within the enlisted core of the military has become
dramatically less institutionally religious.

Thus, chaplains have asserted that they may be useful in ways
other than simply ministering to American service members. In the
20th century, we see increasing evidence of chaplains’ interactions
with communities external to the US military, and the operations
since 2001 have amplified that desire. As chaplains gained access
to the front lines, they also gained access to foreign nationals—ci-
vilians, soldiers, refugees, and prisoners of war. Always, though,
such efforts were viewed as supplemental to the chaplain’s primary
mission.

MINISTER-MOUTHPiece-MEDIATOR-MISSIONARY

When considered together, the two variables result in four varia-
tions to describe the chaplain’s work: minister, mouthpiece, medi-
ator, and missionary. It is important to note here that these catego-
ries are not exclusive. Chaplains can and do fulfill more than one
function. Instead, it is a question of emphasis. What should be the
chaplain’s primary role or focus? What challenges and opportu-
nities does each role present? How might the military or religious
organizations use this typology to assist in chaplain training to
shape the chaplain corps appropriately?

Minister

The “Minister” role is the easiest to identify for chaplains, and is
also the most prevalent role that military chaplains play in support
of their dual-professional identities. Its significance is evident in
Chaplain Corps mottos, such as “To bring god to men and men to
god” and or “a visible reminder of the holy.” Chaplains are to be
present with troops and to provide for their spiritual and religious
needs.

Chaplains have maintained that their primary (earthly) allegiance
was to service members, not to a religious institution or the nation.

In one postwar survey of Vietnam-era chaplains, most said that
their most important role was to be present—simply being near
and with soldiers in the war zone. Here the priestly imperative is
obvious: chaplains derived their authority from their position and
served to facilitate ritual and personal religious practice among
troops.

A Unitarian Universalist chaplain sums it up this way: “My
primary duty as a military chaplain is to insure [sic] that all of the
soldiers under my care are given the necessary time, space, mate-
rials, and freedom to practice their religion…It is to insure that I
help soldiers to explore and connect deeper with the religious faith
they are called to, be it Christianity, Buddhism, Judaism, Islam,
Atheism, Humanism, Paganism, Wicca, Hinduism, or anything
else.”

The benefits of chaplains acting in this way are numerous: they
ensure the free-exercise rights of military personnel, they provide
confidential counseling to troops in need, they facilitate spiritual
and religious growth, and they are available whenever and where-
ever soldiers, sailors, airmen, and marines actually are.

The potential costs or drawbacks are less obvious, but nevertheless
important: chaplains who act primarily as ministers may find it dif-
ficult to speak or preach about matters of morality; they are bound
by confidentiality, which could harm the military mission (even
if it is of great benefit to an individual); and they may fall disturb-
ingly silent in the face of war crimes or atrocities—not wanting to
destroy a pastoral relationship by intervening or risk shunning if
they lose credibility within the group.

Mouthpiece

If the prophetic tradition is to be understood in a military context,
there are two variants, both of which insinuate the chaplain to a
“higher power” that exists outside of his or her role as a minister.

On one hand, liberal Christians have advocated for a chaplain’s
prophetic voice which speaks “truth to power”—in other words,
which declares religious truths (usually of an anti-war nature)
to military leadership. During the Vietnam War, as mainline and
liberal religious communities coalesced against the war, critics of
the war frequently called for military chaplains to serve a prophetic
function to point out the folly and destructive nature of US engage-
ment in Vietnam and highlighted the chaplains’ responsibility to advise commanders on matters concerning religion, morality, and ethics.

The emblematic chaplain would be Angelo J. Liteky, a Catholic chaplain who served in Vietnam in 1967. Liteky was awarded the Medal of Honor for his bravery and actions in a firefight. Liteky’s story is complicated, however. He left the chaplaincy in 1971, and eventually the priesthood. In subsequent years, Liteky took up the cause of human rights abuses in Central America, vociferously protesting American foreign policy there. In July 1986, Liteky renounced his Medal of Honor and its attendant benefits; he placed the medal, along with a letter to Ronald Reagan, in a paper bag and left it at the Vietnam veterans’ memorial wall in Washington, D.C. Then, in 2003, in an open letter to American forces in Iraq—in a military engagement that he vocally opposed—he wrote, “In depth study of the Vietnam War revealed political and military liars insensitive to the value of human life, inclusive of their own countrymen.” Liberal and mainline commenters on Vietnam were discouraged by how few chaplains took on a prophetic role of speaking out against the war from within the military.

At the other end of the spectrum, we might consider a more militant version of the chaplain—proclaiming the gospel of the United States in order to shore up its fighting men and women: exceptional, democratic, righteous, and unmovable. He or she is a prophet of civil religion as much as any traditional religion, but the pattern holds.

We could imagine the Navy chaplain at Pearl Harbor, who, according to legend, took control of a machine gun, shot an enemy airplane, and shouted, “Praise the Lord, and Pass the Ammunition.” Just as easily in this vein is this (in)famous prayer, written by the chaplain with General George Patton’s Third Army at Bastogne in 1944: “Almighty and most merciful Father, we humbly beseech Thee, of Thy great goodness, to restrain these immoderate rains with which we have had to contend. Grant us fair weather for Battle. Graciously hearken to us as soldiers who call upon Thee that, armed with Thy power, we may advance from victory to victory, and crush the oppression and wickedness of our enemies and establish Thy justice among men and nations.”

Depending on your perspective, the chaplain-prophet may be a great help or a great detriment, but both suggest that the chaplain in this role is likely under the strain of severe role conflict, which could threaten his or her effectiveness. To be prophetic in the first sense may require a chaplain to compartmentalize or forsake his or her military values and training, while to be prophetic in the second sense may require military chaplains to minimize or forsake his or her religious values and training. The role of the prophet is as an outsider—at odds with prevailing institutional norms.

**Mediator**

Throughout the twentieth century, chaplains worked with local religious leaders during overseas military operations. In World War II, for example, American military chaplains frequently worked with refugee populations throughout Europe, most of them Jewish. Chaplain David Max Eichhorn recalled doing extensive work in this area with resources from both civil-society, the military, and service members. He reflected, “There is no other Army like it in the whole world. I had to plead with these men not to give me as much as they wanted to give. Many of them wanted to empty their pockets and give me all they had.”

In the post-war world, chaplains assumed a more formal function in their interactions with foreign nationals, but still, their interactions were primarily pastoral—they did not generally serve an operational or strategic end. Two examples are illustrative: At the Nuremberg trials, the Army assigned a Lutheran Chaplain, Henry Gerecke, and a Roman Catholic Chaplain, Sixtus O’Connor, to minister to Nazi war criminals. The chaplains, along with the Army psychologist there, were the only prison officials who spoke German. Chaplains’ cultural attributes, linguistic knowledge, and their credibility as religious figures enabled them to interact with prisoners on a personal and pastoral level rather than simply as military personnel.

In Vietnam, the line between official civic action, religious organization, and the military mission became somewhat blurred, and chaplains frequently reported that their interactions with local Vietnamese civilians were among the most significant of their tours. These efforts also increased goodwill in the United States among religious congregations and organizations. Chaplains also accompanied doctors, nurses, and medics on Medical Civil Action Programs, where they distributed treats to children and made contacts with local leaders. Chaplain Donald Rich, assigned to a MAG Team, reported that he had considerable and sustained contacts with American missionaries and Vietnamese churches. Because he was a Protestant chaplain assigned to a remote area, he often relied on Vietnamese Catholic priests, many of whom spoke English, to provide coverage for his Catholic unit members.

These interactions were generally ad hoc and informal and not institutionalized, to include the donation of surplus chapel funds...
The context is still disputed—Chaplain Hensley and Public Affairs
them into the kingdom. That’s what we do, that’s our business.”
Gary Hensley says. “Get the hound of heaven after them, so we get
we hunt people for Jesus. We do, we hunt them down,” Lt. Col.
— they hunt men basically. We do the same things as Christians,
evangelize the local population. He said, “The special forces guys
aging his congregation (American military service members) to
provide significant opportunities to evangelize. He wrote in his
journal, “I never dreamed of being a Missionary, yet here I am in
a Mission land, a Pagan land . . . and the way it looks, many of the
Japanese are going to receive the true faith.”

Missionary

As with the prophetic vision with an internal audience, the pro-
phetic nature of a chaplain’s work with a foreign/external audience
can likewise be split in two—with the chaplain appearing either as
a prophet for his or her religion or as a prophet for the US military
mission.

Chaplains acting as religious prophets—seeking to gain followers
and converts in foreign lands—are relatively rare, but unsurpris-
ingly have occurred when Christian chaplains have come into
contact with non-Christian populations. In the wake of World War
II and with the US occupation of Japan, we have several examples
of a religious missionary mindset among chaplains. For example,
Emil Kapaun, a Catholic chaplain, learned Japanese to facilitate
his local work in Japan and clearly understood that his role would
provide significant opportunities to evangelize. He wrote in his
journal, “I never dreamed of being a Missionary, yet here I am in
a Mission land, a Pagan land . . . and the way it looks, many of the
Japanese are going to receive the true faith.”

In one high-profile incident from the war in Afghanistan, a Chris-
tian chaplain was recorded during a worship service as encour-
aging his congregation (American military service members) to
evangelize the local population. He said, “The special forces guys
— they hunt men basically. We do the same things as Christians,
we hunt people for Jesus. We do, we hunt them down,” Lt. Col.
Gary Hensley says. “Get the hound of heaven after them, so we get
them into the kingdom. That’s what we do, that’s our business.”
The context is still disputed—Chaplain Hensley and Public Affairs
state officially that he was talking about evangelism in general, not
evangelism in Afghanistan in particular; critics have, obviously,
taken the opposite position. Later in the war, a story emerged about
how a Christian organization in the US had printed bibles in Dari
and Pashto and shipped them to Afghanistan, ostensibly with the
intent that chaplains and soldiers might distribute them as gifts
and evangelical tools. The bibles were eventually confiscated and
burned by US military to comply with General Order 1, which
prohibits proselytizing.

At the other end of the spectrum is a series of actions that might
be interpreted as prophetic on behalf of the United States and its
war effort, evident in the increasingly close ties between official
religious engagement and the strategic objectives of irregular wars.
In many ways, the war in Vietnam signaled a subtle move toward
more official chaplain activity in service of a military objective.
There, chaplains’ official and non-religious duties overlapped with
unofficial and religious ones in Civic Action Programs (CAP)
that constituted a major part of the American effort in Vietnam.
According to the Chaplains’ Vietnam Orientation guide, CAP
activities were designed “to use military resources for the benefit
of civilian communities, such as assisting in health, welfare, and
public works project, improving living conditions, alleviating
suffering, and improving the economic base of the country.” These
were campaigns focused on winning the “hearts and minds” of
the Vietnamese people, the programs sought “to gain the support,
loyalty, and respect of the people for the Armed Forces and to em-
phasize the concept of freedom and worth of the individual. Yet the
Army Chief of Chaplains was quick to point out that Civic Action
Programs were not within the realm of chaplains’ official duties
and suggested that chaplains should not become too entangled in
them.

The relationship between chaplains and irregular war evolved in
the twenty-first century, as military chaplains (primarily Chris-
tians) began to work in earnest with Islamic religious leaders in
Iraq and Afghanistan. In both wars commanders, politicians, and
pundits have deemed positive intercultural interactions critical to
the American military mission, thinking about chaplains as inter-
mediaries or “religious liaisons” in a counterinsurgency environ-
ment has become commonplace. Recent studies from institutions
outside the military and first-hand reports from some within have
suggested that chaplains may be uniquely situated to mediate
Cultural and religious conflicts and are therefore critical to military
operational effectiveness and perhaps even strategic success.

The blurring of lines between religious cooperation, the mili-
Ethics of Dual-Role Identities

Chaplain-missionary roles in the military mission, and the role of the chaplain-missionary has several important implications. Chaplains taking on a missionary role—in service of either their own religious tradition or in service of the higher ideals of the US—could have a decided effect on military operations and political success.

Explicitly religious efforts could very well undermine military and political effectiveness, while overtly tying the chaplain’s work to the official military mission could undermine his or her credibility as a clergy person and could, in some extreme instances, even endanger the chaplain’s status as a noncombatant. Both of these are serious risks and warrant extreme caution by chaplains and commanders if they are considering using the chaplain in an official capacity, or if a chaplain appears to have proselytizing a foreign population as a goal.

CONCLUSION

Chaplains’ roles and identities are extraordinarily complicated, and scholars must look beyond simple binary descriptions in order to understand the chaplain’s work as well as the costs and benefits associated with various roles and identities.

Ultimately, because these categories are not exclusive, but do certainly affect one another, chaplains and commanders must be acutely aware of how the chaplain functions within a military organization. The benefits of chaplains acting in a priestly or pastoral capacity are clear, substantial, and do not carry significant risks, whereas prophetic roles, directed internally or externally, and with either a military or religious bent, carry some benefits but an extraordinary amount of risk. Military and religious leaders should work together to better define the military chaplain’s roles in war and to mitigate against some of the temptations to have chaplains act in ways that undermine their primary role as minister to American troops in a time of war.

Dr. Jacqueline E. Whitt is Associate Professor of Strategy at the US Army War College. The views here are her own and do not reflect the official position of the USAWC, the US Army, the Department of Defense, or the Military Chaplains Association.

A longer version of this article, including citations for quotations and documents, is available online at https://1drv.ms/b/s!AidYCBWWfJ6N9uPSJSg

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(703) 533-5890
Please address inquiries or requests to Editor at chaplains@mca-usa.org
Women’s Scholarship Fund

For over twenty-five years the Air Force women chaplain’s non-profit organization, Women United in Ministry (WUIM), provided assistance to women in military ministry to attend training in support of their professional development. This year WUIM voted to dissolve and to provide its remaining assets to the MCA. Their only request: that these monies be placed in a designated fund to provide assistance in accord with the original intent for which they were given.

The National Executive Committee received this gift with gratitude and established a special fund in August of this year. The purpose of the fund is to enable women chaplain candidates, military chaplains, and Veterans Affairs chaplains to receive needed scholarship assistance to attend training to include future MCA conferences.

This fund is now open for further contributions and can be used to assist women involved in military ministry as they seek professional development in support of their ongoing service. Our hope is the initial generous gift will multiply many times over and help advance ministry to all who serve our great nation. Thank you members of WUIM for your vision, spirit of generosity, and service.
Shepherds in the Shadows: Providing Religious Support and Advisement within the Intelligence and Cyber Domains of Warfare

CH (COL) Matt Woodbery, INSCOM Command Chaplain
CH (COL) Michael Charles, ARCYBER and 2nd Army Command Chaplain
CH (CPT) Bryan Hedrick, 310th MI Battalion Chaplain, 902nd MI Group, INSCOM

The views presented in this article are those of the authors and do not necessarily reflect Department of Defense positions or the views of the US Army Chaplain Corps.

“In the work of intelligence, heroes are undecorated and unsung, often even among their own fraternity. Their inspiration is rooted in patriotism — their reward can be little except the conviction they are performing a unique and indispensable service for their country, and the knowledge that America needs and appreciates their efforts.”


“The domain that you protect, cyberspace, is presenting us with some of the most profound challenges, both from a security perspective and from an economic perspective. Whether you’re civilians, military, contractor…we regard you as on the frontlines…the front line of today’s effort to protect our country. And while you may not be at risk in the way that the forces are…in Afghanistan, we are requiring from you a comparable level of professionalism, excellence, dedication. And I know you show all that, but we count on it, because you really are on the frontlines.”

Remarks by Secretary Carter to U.S. Cyber Command Workforce at Fort Meade, Maryland, March 2015

“Global security can be formed or threatened by heads of state whose wisdom, folly and obsessions shape global events. But often it is the security practitioners, those rarely in the headlines but whose craft and energy quietly break new ground, who keep us safe or put us in peril.”

General (Ret.) Michael Hayden, former Director of the National Security Agency and Director, Central Intelligence Agency as quoted in the book, Advanced Criminal Investigations and Intelligence Operations: Tradecraft Methods, Practices, Tactics and Techniques, written by Robert Girod.

In the preceding quote, General (Ret) Michael Hayden, former Director of the National Security Agency (NSA) and the Central Intelligence Agency (CIA), aptly describes the mission of the quiet yet indispensable “security practitioners” of the intelligence and cyber (INTEL/CYBER) communities. These men and women are truly integral to the future of combat operations and on the frontlines of the fight to protect our national security. While intelligence professionals have been practicing their craft since there have been armies, the 21st century adds the cyber domain as a battlespace. On this new virtual “terrain” that combines both the power of information and technology, America’s men and women face the potential risk of being wounded psychologically, emotionally, and spiritually by combat in the “shadows.”

While people may perceive INTEL/CYBER operators as “behind the lines” of kinetic combat (using a 19th century description of the posture of forces on a battlefield), in actuality these men and women are fully integrated into our nation’s defense structure and often directly engaged in supporting the kinetic fight, resulting in similar mental/emotional/spiritual casualties associated with their conventional comrades in arms. Continuing the tradition of “bringing Soldiers to God and God to Soldiers,” the Chaplains Corps must remain present and relevant on this emergent battlefield; to be shepherds in the shadows.

THE CONTEXT

The complexity of these warfighting functions and organizations cannot be overstated. First, the INTEL/CYBER communities are executing missions ranging from the tactical to strategic level every single day. These INTEL/CYBER professionals’ missions do not stop. There is no allotted recovery period in the traditional ARFORGEN (Army Force Generation) model, i.e., train, deploy, re-deploy, reconstitute, train, etc. Failure to operate at this level of readiness and tempo has the potential to dramatically affect the mission at all echelons, from the tactical formation on the ground to national strategic security. The notorious cases of Edward Snowden and PFC Chelsea Manning are two examples of individual “practitioners” that irrevocably changed the political and strategic course of the United States with dire consequences to intelligence professionals in the field.

Secondly, the Intelligence Community (IC), to which the individual services contribute forces through commands like U.S. Army Cyber Command (ARCYBER) and U.S. Army Intelligence and Security Command (INSCOM), is a Joint warfighting enterprise. The products provided by these Army communities are making a strategic impact, being used in the President’s Daily Brief and the Joint Chiefs of Staff and Combatant Commander’s intelligence briefings. In defense combat support agencies like the National Security Agency (NSA) or National Geospatial Agency (NGA), it is commonplace to have all services represented in a single section sharing workspace and missions. Further complicating matters, the ratio of civilians (whether Department of Defense Civilian or contractor) is greater than that of uniformed service members in many of the INTEL/CYBER communities.

In the INTEL/CYBER context 24/7 operations is the norm. These organizations require shift work, ensuring these warriors maintain
vigilant watch and constant pressure on our adversaries. This constant state of exposure to, or support of, combat have significant impacts on individual readiness. This schedule poses several critical challenges to leaders. First, INTEL/CYBER professionals, though often deployed globally to geographical combat zones, are daily on the front lines from their work sections anywhere on the planet (most often in the continental United States). For example, with reconnaissance, surveillance, and target acquisition (RSTA) and intelligence, surveillance, reconnaissance (ISR) missions being executed from remote platforms and sensors and occurring in real-time with live full motion video, intelligence operators are watching combat live for long periods of time for days at a time. There is a very low threshold for error as operations are often executed in real-time, often supporting troops in contact with the enemy as the intelligence is being received, analyzed, and exploited as it happens.

In another example, intelligence professionals working in the open source intelligence (OSINT) discipline may be required to analyze extremely graphic and dehumanizing videos and pictures posted by radical terrorists online to derive and analyze information gained from those images and videos, leaving lasting psychological and spiritual wounds. As mentioned above, the level of operational urgency is extremely high, placing incredible demands on these professionals, many of whom are younger and lower enlisted with only a few short years of military experience.

Unlike conventional forces who deploy and conduct operations in time/space overseas, INTEL/CYBER operations are often occurring from a base in the continental U.S. (CONUS) where there is no buffer between the harsh realities of combat and the normal challenges and pleasantries of life at home. For instance, these professionals end their shifts and return to being parents and spouses, literally taking kids to soccer practice twenty minutes after being an integral part of killing a known terrorist, or watching an innocent person beheaded. Under the bond of extreme secrecy of in which all of these operations necessarily are conducted, these INTEL/CYBER warriors cannot discuss this tension with those family members and must compartmentalize such horrors without the buffer of the time and distance historically extended to warriors on remote deployments.

Another stressor for INTEL/CYBER professionals is the necessity of balancing the sensitivity of these operations with legal authorities for executing such missions. These legal ramifications frequently change. New technologies are developed and questions of how to preserve adherence to the law of war and protection of civil liberties emerge. Ensuring all actions are consistent with legal frameworks while facing a determined enemy cause certain stress among leaders and operators at all echelons.

According to the Operational Medical Concept of Operations, a study on the physical and mental wellness of INTEL/CYBER professionals by the Air Force Air Combat Command Chief Surgeon, “the ISR/CYBER mission sets encompass a new front line in modern warfare within an environment characterized by significant operational, occupational, and combat stressors…the combined effects of these stressors resulted in detriments to physical and mental wellness among operators.”

THE DEMOGRAPHIC

As mentioned above, the individual Soldier executing these missions is also unique. First, the INTEL/CYBER warrior typically has higher General Technical (GT) scores (used to assess vocational potential among accessioning recruits), is intelligent, and often more highly educated. The majority of the force is limited in its “behavioral IQ” due to introverted characteristics, limited life experience, and relative immaturity. From an educational perspective, many of the warriors within INTEL/CYBER hold professional degrees beyond the bachelor’s level or are in pursuit of advanced degrees. However, the evidence of this complex demographic in the INTEL/CYBER community is seen in a comparison between two sub-communities: those in the signals intelligence (SIGINT; also known as the cryptologic discipline of intelligence) and human intelligence/counter-intelligence (HUMINT/CI). The INTEL/CYBER Soldier in a SIGINT MOS is trained in information technology specialties and tends to be more introverted and socially muted. HUMINT/CI Soldiers trend towards being extroverts due to the human interaction required by that intelligence discipline. In the SIGINT and cyber specialties, the predominance of the force is first term, younger, lower enlisted with limited life experience and coping mechanisms. While the incidents of misbehavior are comparable to other operational units, the consequences of these incidents are more consequential due to potential damage to national security as well as punishment under the Uniformed Code of Military Justice (UCMJ) and other criminal codes. Additionally, these Soldiers using the power of their intellect, can get into much more complex life challenges as they try to out-think “the system.” Adding to that is the immediate consequence that any failure in behavior will usually result in losing their top secret/secret compartmentalized information (TS/SCI) credentials and access. Such loss removes them from performing the duties to which they were trained and assigned. Leaders find these highly intelligent Soldiers a challenge to keep motivated and intellectually stimulated. Finally, these Soldiers are naturally skeptical of traditional institutions that may afford emotional and spiritual support and counsel, to include the chaplaincy. This increases the potential for moral injury and isolation.
PROVIDING/PERFORMING RELIGIOUS SUPPORT AND ADVISEMENT

There are considerable religious support and advisement challenges for these domains of warfare. The evils and horrors of warfare are not absent from the deceptively safe and comfortable air-conditioned computer filled rooms of the INTEL/CYBER warrior’s work spaces. These men and women suffer similar traumas to their souls and psyches as the warriors they are supporting thousands of miles away. Very real moral and spiritual injury occurs where guilt, shame, feelings of isolation, estrangement from society, etc. are felt and endured. As traditionally respected and relied upon proponents for ethical, moral, and spiritual well-being in the military, chaplains and chaplain assistants are essential as agents of care for the command. Such chaplains and chaplain assistants must be assigned, trained, and equipped accordingly. This was recently validated by the RAND study “Spiritual Fitness and Resilience” which concludes, “personal religious and spiritual practices are linked to improved health and functioning (e.g., protective against substance use).” Furthermore, the Army links spirituality with an individual’s purpose and meaning, forming their worldview, and interpreting traumatic images and events.

Thus, the principle of “ministry of presence” as a traditionally accepted and proven method of providing religious support practiced by all military chaplaincies, remains relevant for the INTEL/CYBER context. This is practiced by chaplains and chaplain assistants sharing the adversity and dangers of the Soldiers for whom they are charged with caring. It is essential for these chaplains and chaplain assistants to be eligible to obtain and maintain appropriate security clearances and access credentials, most often TS/SCI. Obtaining a TS/SCI clearance can require up to a year to be adjudicated, leaving that chaplain or chaplain assistant unable to enter work spaces until the clearance is granted. That translates into the inability of this personal/special staff from attending command and staff coordination meetings, engaging in operationally relevant advisement to leaders, and most importantly, denying warriors and civilians the benefit of having chaplains and chaplain assistants present at the INTEL/CYBER professional’s moment of need. This potentially precludes the chaplain from developing credibility with the warrior’s teammates and leaders. Given the introverted and insular nature of the INTEL/CYBER community, chaplain-warrior and chaplain-leader relationships are slowly and deliberately developed. Without credentials (i.e. clearances, “read-ons”, access badging, etc.), those relationships are limited and the full benefit and effect of having a chaplain and chaplain assistant in the organization does not develop.

Compartmentalization is a discipline that INTEL/CYBER professionals cultivate and for which they are rewarded. Unfortunately, this practice often extends beyond the mission; it permeates their professional and private relationships, negatively compounding relationship challenges and issues, especially spousal and parental. Chaplains must be proven, trusted agents with both TS/SCI clearances and earned trust coming from presence and shared experiences in order to extend the invaluable gift of confidentiality in timely and authentic ways.

As the nature of INTEL/CYBER operations are 24/7/365 in nature, the mission of these organizations occur primarily in Secret Compartmentalized Information Facilities (SCIFs), secured and specially designed buildings and rooms where the most sensitive secrets and operations are performed. To be physically present to provide religious support/advisement to these shift workers is immensely challenging. Securing appropriate office space for chaplains to provide confidential communications to these warriors is a critical challenge. This may severely limit the chaplains ability to execute a ministry of presence and provide confidential communications or counseling. This limitation increases the challenge of building and maintaining trust and credibility with INTEL/CYBER professionals and leaders.

ANALYSIS and RECOMMENDATIONS

In light of this unique mission and religious support context, the question becomes, how do we provide appropriate religious support and advisement to these mission essential organizations? As these unique commands, demands, and requirements are newly emerging the authors have reflected together on this question and humbly suggest several actions be taken to address this unique milieu of ministry. All the following suggestions are made in accordance with the Chief of Staff of the Army’s priorities: Readiness, Future Army, and Take Care of the Troops, and the Chief of Chaplain’s Strategic Plan spanning all lines of effort.

First, the closest extant organizational model to compare INTEL/CYBER to is the Special Operations Forces (SOF). The uniqueness of mission, demographic, challenges in recruiting and retention, and the all-important need for secrecy, security, and credentials are shared in both communities. Furthermore, it is a hallmark of both communities that a premium is placed on the interpersonal credibility and bond of comradeship between the members. Therefore, like SOF, in terms of personnel and organization, a recommended solution is to establish INTEL/CYBER talent management grouping criteria as a distinct representative assignment group. This will require a deliberate management of TS/SCI and NSA polygraph (as applicable) credentials throughout the Army Chaplaincy to identify eligible candidates, and to manage those who obtain such credentials, for INSCOM/AR-CYBER billets.

Second, due to the complexity of the mission, we also recommend limiting assignments to INTEL/CYBER organizations to second term
Shepherds in the Shadows

chaplains at a minimum. Third, it will also be beneficial between assignments to military intelligence and cyber units (which include INSCOM and ARCYBER) to maintain currency of TS/SCI credentials.

Fourth, the feasibility of developing a skill identifier, similar to U.S. Army Special Operation Command’s (USASOC) K9 identifier, for chaplains and chaplain assistants who have served two years in INSCOM and/or ARCYBER should be explored. This will permit development of a pool of prospective brigade/senior level chaplains with experience in this field.

Fifth, in terms of training and leadership development, it is recommended to develop a “pipeline” for selecting, credentialing, and assimilating future chaplains and chaplain assistants into INTEL/CYBER formations. This would include Command Chaplain vetting, security protocols for verifying or pursuing TS/SCI clearances prior to arrival, introductory training to assimilate religious support personnel into this diverse and complex mission, and developing deliberate and realistic follow-on training to preserve and codify skillsets. The various services might establish a “just-in-time” introductory course for chaplains entering INTEL/CYBER formations focusing on the distinctives of religious support and advisement in these communities while ensuring training tasks and topics align with service Chiefs of Chaplains training initiatives. All training initiatives need to derive from validated lessons learned and incorporate into future doctrine. This content would be further integrated with both line officer and non-commissioned officer courses of instruction for INTEL/CYBER professional military education.

Sixth and finally, in terms of materiel, facilities, and policies, it is recommended that the service Chiefs of Chaplains, decisively engage appropriate service staffs and agencies to develop future military construction (MILCON) plans for religious support and advisement within INTEL/CYBER facilities, to include office space for conducting confidential counseling, appropriate work stations with required network and IT access, and required mission funding.

CONCLUSION

The INTEL/CYBER warfighter is an intelligent, versatile, and uniquely equipped warrior who continuously battles our enemy from darkened rooms behind locked doors. The potential for moral injury, post-traumatic stress, and spiritual woundedness is real and often realized. This effect of warfare is also extended to the family unit immediately without the perceived benefit of time and distance from battle. Equally important is the need for INTEL/CYBER leaders to have the benefit of caring agents readily available for personal and special advisement as well as extensions of care for the men and women under their authority. The mission’s operational stress, its value to national security, and its daily impact upon our safety and security cannot be overstated. These emerging and evolving domains truly represent the future of warfare. Chaplains and chaplain assistants must be trained, equipped, and organized to meet this real and present challenge.

1 Office of the Command Surgeon, Air Combatant Command, Operational Medical Element Concept of Operations, 2016.
The remains of Aloysius H. Schmitt, the 1st American Chaplain Killed in WWII, have been identified and will be returned to Dubuque, Iowa where he will be interred at Loras College, his alma mater. Chaplain Schmitt served in the USS Oklahoma (BB-37) assigned to the Pacific Fleet on December 7, 1941. A Roman Catholic Priest, Schmitt had just finished celebrating Mass when four torpedoes slammed into the hull of the ship instantly turning the peace of the service into a chaotic turmoil. The chapel being deep inside the hull, the decks began to fill with water and the sailors sought a means of escape. Records indicate that Chaplain Schmitt was among a group of men who found a small porthole leading out of the water filled depths. Schmitt had opportunity to ascend but refused, choosing instead to hoist other sailors through the opening and out of the sinking ship. Within minutes, the ship capsized trapping Schmitt and his shipmates who are now counted among the first casualties of the war.

Chaplain Schmitt was posthumously awarded the Purple Heart and the Navy and U.S. Navy and Marine Corps Medal for bravery in recognition of his selfless acts that day. In 1943 the Navy’s newest destroyer escort was christened the USS Schmitt (DE-676) and remained in active service until 1967. In 1980 the Dubuque City Council renamed City Island in memory of Chaplain Schmitt. Schmitt Island continues to play an important role in the life of the city today.

The youngest of 10 siblings, Chaplain Schmitt’s name and story were not forgotten and he remained an example of selfless service within his family and the larger community. And yet, he never came home.

In 2015 the caskets containing the remains of the crew members recovered from the Oklahoma after it was raised were exhumed and prepared for identification. Among them, Chaplain Schmitt. The Defense Department anticipates more than 300 families will be able to welcome home their loved ones even as Schmitt is welcomed in Iowa.

Lee Stammeyer, 95 years of age and a resident of St. Lucas, Iowa remembers Chaplain Schmitt from visits he made during his college studies. His comment, “His character was just good, you just believed in him.”

We give thanks for the service of Chaplain Schmitt and all those who, like him, have given themselves that others might live.

**Book Review**

**Summon only the Brave**  
(Commanders, Soldiers, and Chaplains at Gettysburg)  
John W. Brinsfield, Jr.

Dr. Brinsfield states in the Preface, “...many of their chaplains at Gettysburg, who left letters, memoirs, and diaries behind, were not just heroes on the battlefield, but also heroes of the faith. This study is about them and the valiant commanders and soldiers who were their companions over the roads and fields of history.” The author certainly fulfills this intent with a very readable and captivating work, but I would contend that the work goes even further in providing a succinct, but informative narrative of the whole Gettysburg experience. Providing the complete picture aids the reader in understanding the complex challenges faced by chaplains serving in both armies as they met, fought and recovered from this monumental combat engagement. The author’s vast experience with Gettysburg is evident in his careful selection of particular excerpts from the diaries and records of chaplains, soldiers, commanders and other contemporary writers to provide the reader a clear insight into the conditions experienced by the combatants and an understanding of the varied individuals that were actually there (i.e. women who accompanied their husbands in the campaign). These insights help the reader get beyond the limitations, and sometimes distortions, found in school histories and “Hollywood” portrayals of the battle.

I found the book to be well balanced in its portrayal of the two sides of the conflict. Dr. Brinsfield provides documented insights into the minds and attitudes of both combatants and commanders before, during and after the combat engagement. He balances the euphoric statements from Union commanders as they realized the extent of their victory with the continued defiance such as Confederate General Lewis Armistead’s comment to the Union doctors treating his wounds, “Men who can subsist on raw corn can never be whipped” (page 151).

This work is certainly recommended to anyone with interest in the human side of the Gettysburg battle and the roles chaplains played. It is also recommended to anyone looking to understand this critical battle from our Civil War in light of the scholarly expertise of the author and the quality narrative he has produced.

Bryan Crittendon, DMin  
CDR  CHC  USN
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**Life Giving Societies**
The National Executive Committee has adopted these Life Giving Societies for all contributions to the MCA over time. Each level will be acknowledged and awarded at the National Institute Awards Banquet. Our individual giving records begin in 2010, so life giving levels start with that year.

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2. Each additional $1,000 – Oak Leaf Cluster to be worn on ribbon
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Jan.mccormack@denverseminary.edu
ELECTRONIC COMMUNICATIONS

The MCA sends a weekly email “Newsgram” to members and subscribers. If you are not receiving it, you can sign up for it on our web page (www.mca-usa.org) or send us a note with your current or best address to chaplains@mca-usa.org so we can update our database.

Please keep all your information up to date by using the Members tab on the MCA webpage.

Publish Your Articles

If you are a young chaplain, publishing your articles can be an excellent way to enhance your resume for the future. If you are a senior chaplain, your articles will share your experience, strength, and wisdom with others. If you are retired, your experience of transition and civilian life can give hope beyond the uniform.

The MCA provides two opportunities for members to publish their articles and books, and we seriously desire your writing! Submit your articles for publication on issues and concerns facing chaplains in and out of federal service: Voices of Chaplaincy or The Military Chaplain magazine. Submit your articles to the National Office by mail or e-mail.

Staying Connected

The Military Chaplain is one of four tools we use to keep up with you and to keep you informed about the work of the MCA, about deaths of our friends, and about events of interest to our members.

A second tool is our weekly e-mail NEWSGRAM. If you do not currently receive it, you can go on online to www.mca-usa.org and click on Sign up for our Email Newsletter and complete the form. We send the NEWSGRAM on Wednesday morning. If you decide at some point you no longer want it, you can “unsubscribe” and we'll never be able to add you back (only you can do that).

The third tool is the good old United States Post Office. In addition to the magazine, we send out annual renewal notices, registration forms for our Annual Meeting & National Institute, and other very occasional mail that can’t wait for a magazine.

Our fourth tool is our website (www.mca-usa.org). On the website you can update your contact information, join or renew your membership, donate to the work of the MCA, register for the National Institute, and read back issues of The Military Chaplain.

Remember, the only way we can keep up with you is if you keep up with us.
### JANUARY 2017

1. New Year’s Day  
   Mary, Mother of God - Catholic Christian  
   Feast Day of St Basil - Orthodox Christian  
   Gantan-sai (New Years) - Shinto  
   Holy Name of Jesus - Orthodox Christian  

2. Twelfth Night - Christian  
3. Epiphany - Christian  
4. Feast of the Epiphany (Theophany) - Orthodox Christian  
5. Dia de los Reyes (Three Kings Day) - Christian  
6. Nativity of Christ - Armenian Orthodox Christian  
7. Feast of the Nativity ** - Orthodox Christian  
8. Baptism of the Lord Jesus - Christian  
9. Mahayana New Year ** - Buddhist  
10. Maghi - Sikh  
11. World Religion Day - Baha’i  
12. Martin Luther King, Jr. Day  
13. Inauguration Day  
15. Signing of Vietnam Peace Accords (1973)  

### FEBRUARY 2017

1. Vasant Panchami ** - Hindu  
2. Groundhog Day  
4. Setsebun sai (beginning of spring) - Shinto  
5. Orthodox Sunday - Orthodox Christian  
6. GSA Founded (1912)  
7. Presidents’ Day  
8.Triodion - Orthodox Christian  
9. Transfiguration Sunday - Christian  
10. First Day of Spring  

### MARCH 2017

1. Asiatic Fleet Memorial Day  
   St. David of Wales – Christian  
   Ash Wednesday - Christian  

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**Note:**  
1. * Holy days usually begin at sundown the day before this date.  
2. ** Local or regional customs may use a variation of this date.

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**Thank You**

Ch. Lorraine Potter and Ch. Rocky Saunders for the Women United in Ministry Scholarship Fund  
Paypal Giving Fund  
United Way of California Capital Region  
VL & JR Robinson Charitable Foundation  
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Mr. Tommy C. Jones  
Ch. Lowell S. Kronick  
Ch. Janet R. McCormack  
Ch. Leslie A. Peine  
Ch. Kenneth L. Sampson  
The Rev. Ronald D. Skaggs  
Ch. Lyman M. Smith  
Ch. Robert A. Sugg
Welcome

Since the Fall 2016 issue of The Military Chaplain, we have heard about some of our chaplains who have gone to their greater reward.

Chaplain Eugene (Pete) S. Peterson
COL, USA, Retired
The Evangelical Lutheran Church
MCA Life Member
Deceased October 17, 2015
Jackson, MN

Chaplain Harold S. Johnson
Lt Col, CAP
Seventh-day Adventist
Joined MCA 1990
Life Member 1990
Emerson Foundation (69) 2001
Deceased August 15, 2016
Avon Park, FL

Chaplain Charles E. McMillan
LTC, USA, Retired
Presbyterian Church (USA)
former Endorsing Agent
Joined MCA 1984
Life Member 1987
Deceased August 24, 2016
Jenkintown, PA

Chaplain Carl E. Bergstrom
Department of Veterans Affairs
Retired Chief of Chaplains
Services, Jamaica Plains, NY
The Episcopal Church
National Chaplain, Disabled American Veterans (1975-1987)
MCA Life Member
Deceased Jun 2, 2106
Edmonton, Alberta

Chaplain Travis L. Blaisdell
Lt Col, USAF, Retired
Southern Baptist Convention
Joined MCA 1991
Life Member 1993
Deceased June 2, 2016
Hopewell, VA

Chaplain Henry (Hank) L. Spencer
Col, CAP
Retired as Command Chaplain
Disciples of Christ
Deceased October 9, 2016
Prattville, AL

Chaplain Kenneth Hellmer
Department of Veterans Affairs
The General Council of the Assemblies of God
China Village, ME

Chaplain Jerry O. Henderson
LTC, USA, Retired
International Pentecostal Holiness Church
West Columbia, SC

Chaplain Raecita G High
Maj, USAF
Redeemed Christian Church of God
Horsham, PA

Chaplain Orea Jones-Wells
CPT (P), USA
Department of Veterans Affairs
African Methodist Episcopal Church
Hampstead, NC

Chaplain Darren Maracin
CPT, USA
Chaplaincy of Full Gospel Churches
Concord, NY

Chaplain Edward Paul
Major, USA
Coalition of Spirit Filled Churches/Vanguard Ministries International
Virginia Beach, VA

Chaplain Charles E. Shields, Jr.
CPT, USA
Southern Baptist
MCA Distinguished Service Award 2016
Blythewood, SC

Chaplain Charles Thompson
CAPT, CHC, USA, Retired
United Methodist
Rutherford, NC

Chaplain Thomas Walcott
CAPT, CHC, USA
Christian Reformed Church
Norfolk, VA

WELCOME BACK
Chaplain Patricia A. Roberts
Department of Veterans Affairs
Christian Church, Disciples of Christ
Salem, VA
“Voices of Chaplaincy” Book Series – Your Stories Needed

The Military Chaplains Association is seeking short, personal stories of chaplain ministry from MCA members in the core ministry functions of nurturing the living, caring for the wounded, and honoring the fallen. Help the MCA share and preserve the inspirational stories of chaplains who served or currently serve in the U.S. Armed Forces, Civil Air Patrol and VA Chaplain Service.

Stories will be compiled, edited and published by MCA in paperback and e-book format and made available for worldwide distribution. All proceeds from book sales will benefit the MCA Chaplain Candidate Scholarship Fund. This new book series will expand the ability of the MCA to mentor and connect chaplains as we tell our story as personal advocates and voices of chaplaincy.

Stories should be limited to 500-1000 words (2-3 double-spaced pages) and specifically focus on one of the three core ministry functions. You may submit more than one story. All submissions are subject to approval by the editorial board. See below for more information and helpful guidelines for writing your story. If you have further questions, please send an email to: chaplains@mca-usa.org

Helpful Guidelines for Writing Your Story

1. Keep your story clear and concise. State the facts but avoid revealing any personal or confidential details (names of certain individuals, security sensitive info, etc.) that would detract from your story.

2. Limit your story to 500-1000 words or less (about 2-3 double-spaced pages if using 12 point New Times Roman font).

3. Select a title for your story based on a particular theme or topic (nurturing, caring, honoring) you are presenting.


5. Ask someone to proofread your story for clarity, spelling, and grammar. Make corrections as needed and put it aside for a few days. Pull it out again for a final proof and make corrections before submitting.

6. Email your story to chaplains@mca-usa.org If accepted we will email you a biographical background form and release form that entitles MCA to publish your story.

7. Stories will be accepted until this project is complete. Please submit your story as early as possible for consideration in this project.
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FORMER U.S. AIR FORCE CHIEF OF CHAPLAINS
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For program details contact Dr. Ken Botton, Coordinator of Chaplaincy Studies at kbotton@giu.edu or visit teds.edu/chaplain