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THE CHAPLAINCY OF THE  
ALABAMA ARMY NATIONAL GUARD

A Thesis Project Submitted to  
Liberty Baptist Theological Seminary  
in partial fulfillment of the requirements  
for the degree

DOCTOR OF MINISTRY

By

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Lynchburg, Virginia

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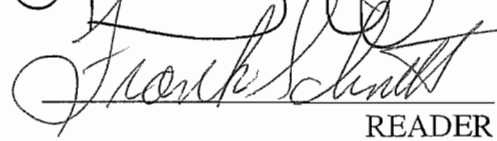
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## ABSTRACT

### THE CHAPLAINCY OF THE ALABAMA ARMY NATIONAL GUARD

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Liberty Baptist Theological Seminary, 2003

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A review of current literature demonstrates that very little information is known of the Alabama Army National Guard Chaplain Program. Sources provide the historical background of U.S. military chaplains. A survey of current chaplains in Alabama provides this project with statistical information illuminating the current status, and the project then reviews the job of chaplain in the Alabama Army National Guard. Recommendations address the treatment of chaplains, recruitment of new chaplains, and the education of chaplains.

Abstract length: 77 words

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# **CHAPTER 1**

## **INTRODUCTION**

The purpose of this research project is to provide an overview of the chaplain program of the Alabama Army National Guard by chronicling the history of chaplains, surveying current chaplains, and reviewing current recruiting techniques. Currently the Guard is made up of chaplains with many different backgrounds, denominations, and full-time vocations. Some of the members were enlisted for a number of years before becoming a chaplain. Others enter the chaplain candidate program while still in school and progress to becoming a chaplain. An evaluation of this program will be useful and informative to those who recruit as well as those serving in the chaplain capacity.

Some chaplains come off active duty for various reasons and join the chaplain program of the Alabama Army National Guard. These chaplains are experienced in military life and are an asset to their organization. The last area that will be analyzed is denomination and vocation. Baptists are believed to have the most chaplains in the National Guard. This project will be able to determine how many chaplains are in each denomination and religious organization. The survey will also show who chaplains are, why they become chaplains, and what they do as chaplains.

### Statement of the Problem

The Alabama National Guard has not established the long range goals of its chaplain program. The absence of long-range goals presents a problem in the recruitment of new chaplains. Research shows a majority of chaplains will reach retirement age within the next decade. This indicates a need for chaplains in the future.

Simply put, too few people know about the program. Alabama has the largest chaplain program of any state in the United States. This project will evaluate the Alabama Army National Guard chaplain program by analyzing denomination, age, vocation, and worship services. The duties each chaplain performs and the differences among chaplains will also be examined and evaluated.

### Statement of Method

A survey was developed by the author and was given to each of the chaplains in the Alabama National Guard on September 27, 2000, at Fort McClellan. The chaplains were instructed on the importance of the survey and were given 30 minutes to complete it. After the survey was given, the surveys were collected, and the research began. Being present at the meeting eliminated surveys not being returned and provided more data with which to work.

The historical record of the duty of chaplains is chronicled in Chapter 2. Using printed resources, the author will show the development of the chaplaincy program throughout history. Chapter 2 will show the different types of chaplains that have emerged over time and their specialized areas.



The results of the questionnaire that was distributed to the Alabama National Guard chaplains will be used to document facts in Chapters 3 and 4. The questionnaire asked questions from age and education to denomination and vocation. Chapter 3 concentrates on the types of people who are attracted to the chaplaincy. Chapter 4 focuses on why these men have chosen this as part of their military career. Using the survey results, journal articles, and military pamphlets, the author will analyze the scope of the chaplain's actual job in the military environment and offer suggestions for the recruitment of new members to this program.

### Survey Questions

The following questions were developed and designed with the express purpose of obtaining information about the current chaplains' experience in the National Guard, education, age, and responsibilities. The questions are as follows:

How long have you been a chaplain in the Alabama National Guard?

How old are you now?

What is your other vocation?

What is your denomination affiliation?

Were you on active duty as a chaplain before joining the Guard? Yes or No

If yes, in which branch did you serve, and how many years did you serve?

Were you an enlisted person before becoming a chaplain? Yes or No

What theological training have you completed?

How would you describe your preaching style?

Do you offer communion in the worship services?

Do you have musical accompaniment in your worship services?

Are you willing to hold services other than on drill days?

Do you counsel with Guard members?

Do you counsel with Guard members' families?

Do you visit in the homes of Guard members?

Do you visit Guard members when in the hospital?

Do you perform marriages for Guard members?

Do you take part in Family Day?

Do you pray with the company officers?

In your opinion, what is the most important function you perform as a Guard chaplain?

#### Statement of Limitations

A limitation is that this project will only deal with the Alabama National Guard chaplains and not those of other organizations. Another limitation is that only current chaplains were consulted. Neither retired personnel nor those interested in the chaplain program were included in the survey.

#### Review of Literature

A review of literature can be divided into four sections. These are military pamphlets, journal articles, Internet sources, and published dissertations.

A great source on chaplain training is the Army Regulation pamphlet "Chaplain Training Strategy."<sup>1</sup> This pamphlet provides a training and education strategy for

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<sup>1</sup> *Chaplain Training Strategy*, September 1, 1998, Pamphlet 165-17, United States Army.

chaplains. It identifies the Chief of Chaplains' vision and training philosophy. It outlines the functions of different components and organizations in ensuring the training is provided.

The Army Regulation Pamphlet "Chaplain Activities in the United States Army"<sup>2</sup> details the policies on religious activities in the Army. The Chaplain Candidate Program is explained fully, and the training, moral leadership, and management of information are addressed.

A chaplain must be an inspiring leader; otherwise, he has no purpose in the military. Chaplain Robert G. Leroe in the *Military Chaplains' Review* sheds light on leadership in his journal article "Preaching and Worship." Leroe stresses the importance of preaching good sermons and being a mentor to soldiers. Other qualities that are important, according to Leroe, are good listening skills and trustworthiness. Without these qualities soldiers cannot rely on their chaplain.<sup>3</sup>

An important part of the chaplain's job is counseling soldiers during times of war. Chaplain Granville Tyson explains the stress of war on men and women in his journal article "Medical Ethics" in the *Military Chaplains' Review*. Tyson explains the difference and significance of physical and emotional scars from war. Tyson also expounds upon the chaplain's role of dealing with soldiers who are dealing with these pressures.<sup>4</sup>

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<sup>2</sup> *Chaplain Activities in the United States Army*, March 27, 1998, Army Regulation 165-1, United States Army.

<sup>3</sup> Robert Leroe, "Preaching and Worship," *Military Chaplains Review* Winter 1992.

<sup>4</sup> Granville Tyson, "Medical Ethics" *Military Chaplains Review* Spring 1991.

A website that was most useful in this research is [www.professionalchaplains.org](http://www.professionalchaplains.org). This source explains the history of the word “chaplain.” It also sheds light on the training standards for chaplains and gives some of the functions as chaplains, such as being a spiritual caregiver.<sup>5</sup>

Another website that was significant in research is <http://160.150.55.11/korea/battleforkorea.htm> which is the home website for the United States Army Chaplain Center and School. This source explains some of the situations that chaplains experienced during the Korean War. Some of these chaplains died in that foreign land while defending our country and preaching God’s Word. Also discussed are the different denominations of chaplains who were involved in the Korean War.<sup>6</sup>

Robert Clayton Vickers’s dissertation “The Military Chaplaincy: A Study in Role Conflict” was particularly helpful in this research project. This dissertation points out that the chaplain is totally responsible to both the commanding officer and to God. This is a conflicting position for a mere man. The structure of the military is such that members are to be in subjection to their commanding officers. However, as a spiritual leader, chaplains’ and preachers’ loyalty is to God and not man. This conflict presents special problems for chaplains as they balance this relationship between God and man.<sup>7</sup>

Addressing leadership, John Daurenheim wrote “Developing Role Models for Ministry in an Army Reserve Unit”. On the premise that chaplains function as role

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<sup>5</sup> “Current Research,” Association of Professional Chaplains, [www.professionalchaplains.org](http://www.professionalchaplains.org); Internet; accessed November 16, 2000.

<sup>6</sup> “The United States Army Chaplaincy, 1950-1953,” US Army Chaplain Center and School; available from <http://160.150.55.11/korea/battleforkorea.htm>; Internet; accessed September 30, 2000.

<sup>7</sup> Robert Clayton Vickers, “The Military Chaplaincy: A Study in Role Conflict” (Ed. D. diss., Vanderbilt University, 1980), pg. 7.

models for ministry, Daurenheim states that by paying attention, a chaplain can learn how the organization is impacting individuals, what outside sources influence the organization, and how individuals influence the organization. Once these observations are made, the chaplain can address the areas of need. This leadership required of chaplains is essential to the military ministry.<sup>8</sup>

#### Military Abbreviations

1. APFT—Army Physical Fitness Test
2. AR—army regulation
3. ARNG—Army National Guard
4. BDE—brigade
5. BN—battalion
6. CDR—commander
7. CH—chaplains
8. DA PAM—Department of the Army pamphlet
9. DOD—Department of Defense
10. FM—field manual
11. MRE—meals ready to eat
12. NCO—noncommissioned officer
13. OAC—officers advanced course
14. OBC—officers basic course
15. OCS—officer candidate school

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<sup>8</sup> John Devernheim, "Developing Role Models for Ministry in an Army Reserve Unit" (D. Min. diss., Drew University, 1986), pg. 15.

16. OER—officer evaluation report
17. OIC—officer in charge
18. RA—Regular Army
19. RC—Reserve Component
20. ROTC—Reserve Officer Training Corp
21. SGT—sergeant
22. TM—technical manual
23. UCMJ—Uniform Code of Military Justice
24. UMT—Unit ministry team
25. USA—United States Army
26. USAF—United States Air Force
27. USAR—United States Army Reserve
28. USMA—United States Military Academy
29. USMC—United States Marine Corp
30. USN—United States Navy

#### Definition of Terms

1. AC—Active Component Coordinating Authority—A commander or individual assigned responsibility for coordinating specific functions or activities involving forces of two or more military departments or two or more forces of the same service. The commander or individual has the authority to require consultation between the agencies involved, but does not have the authority to compel agreement. In the event that essential agreement cannot be obtained, the matter shall be referred to the appointing authority.

Coordinating authority is a consultation relationship, not an authority through which command may be exercised. Coordinating authority is more applicable to planning and similar activities than to operations.

2. After Action Review—A professional discussion which focuses on the training objective of ongoing or completed training. It is a review of a training activity that allows soldiers to discover for themselves what happened and why.

3. Annual Training—The minimal period of annual active duty for training or annual field training a member performs each year to satisfy the annual training requirement associated with a Reserve component assignment. It may be performed during one consecutive period or in increments of one or more days depending upon mission requirements.

4. Army National Guard—The Army portion of the organized militia of the several States, Commonwealth of Puerto Rico and District of Columbia whose units and members are federally organized.

5. Briefing—A verbal military communication method used to provide or exchange information, to obtain a decision, or to review important missions details. It should include an introduction, body, conclusions, and an audience question-and-answer period. There are four types of briefing formats: information, decision, staff, and mission. Also, the act of giving in advance specific instructions or information.

6. Chain of command—The succession of commanding officers from a superior to a subordinate through which command is exercised. Also called command channel.

7. Commander—One who is in command because of rank, position, or other circumstances.

8. Deployment—the relocation of forces to desired areas of operations; the movement of forces within areas of operations

9. Doctrine—fundamental principles by which military forces guide their actions in support of national objectives. Doctrine is authoritative but requires judgment in application.

10. Formation—An ordered arrangement of troops and/or vehicles for a specific purpose

11. Military Occupational Specialty (MOS) code—A fixed number that indicates a given military occupational specialty. Also known as military occupational number and specification serial number.

12. Mobilization—the process by which the Armed Forces or a portion thereof is brought to a state of readiness for war or other national emergency; includes activating all or part of the RC, as well as assembling and organizing personnel, supplies, and material

13. Organization—any military unit or larger command comprised of two or more smaller units. In this meaning, a military element of a command is an organization in relation to its components and a unit in relation to higher commands.

14. Peace enforcement—military intervention to forcefully restore peace between belligerents who may be engaged in combat

15. Peacekeeping—the diplomatic process or military actions to gain an end to disputes

16. Peacetime—the period when the United States influences world events through actions that routinely occur between nations



17. Reserve--1) Portion of a body of troops which is kept to the rear, or withheld from action at the beginning of an engagement, available for a decisive movement. 2) Members of the Military Services who are not in active service but who are subject to call to active duty. 3) Portion of an appropriation or contract authorization held or set aside

18. War—a state of open and declared armed hostile conflict between political united such as states or nations; may be limited or general in nature

### Conclusion

The information found in this study may be used to help the State Chaplain determine recruitment and ideas for attracting preachers to the Alabama Army National Guard program.

For the purposes of this dissertation project, other areas will be analyzed for the make up of the Chaplain program. The survey questions and information will be used in the writing of the project. All facts will be beneficial in determining what kind of chaplain is in the program. With the military always changing, new ideas and ways must be used to attract people. With a booming economy and plentiful jobs, many people are not interested in the military.

The idea of a preacher being needed in the chaplain program and that this is a way of serving the country may help to attract more people to the military. Being a preacher and helping a soldier with his or her spiritual and personal needs are very important in the scope of military service. The military needs soldiers who are at peace within their own lives to successfully carry out their military missions. The role of chaplain to keep this balance must be supported and respected.

## CHAPTER 2

### HISTORY OF CHAPLAINS

Before 1880

#### Biblical background

The heritage of the United States Army Chaplaincy reaches far back into the dim recesses of history. In times of despair, people naturally turn to religion and need to believe in something larger than they are. War is no exception. Both ancient and modern societies have turned to religion in periods of conflict. Societies have virtually always offered religion to those serving in the heart of battle. From what we know of societies prior to written history, it is likely that priests and other religious figures worshipped gods and spirits and asked for victory in war.<sup>1</sup>

The Bible talks about priests accompanying soldiers into battle as Deuteronomy 20:2-4 (King James Version) indicates,

And it shall be when ye are come nigh unto battle that the priest shall approach and speak unto the people and shall say unto them Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them. For the Lord, your God is He that goeth with you to fight for you against your enemies, to save you. In the Old Testament, it was important for the priest to be with the soldiers during battle. It is important today for the chaplains to be in the military and join the troops in battle. Joshua 6 relates the story of the fall of the walls of Jericho. The Lord gave the

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<sup>1</sup>William, J. Hourihan, *Army Chaplain Corps: A Brief History*[book on-line] (accessed on 4 September 2000); available from [www.usachcs.army.mil/](http://www.usachcs.army.mil/). Internet .

specific demands of compassing the city once a day for six days, and on the seventh day, the Israelites were to circle seven times, and the priests were instructed to blow trumpets. When the Israelites followed these directions perfectly, the walls fell down flat.<sup>2</sup>

### Earliest Knowledge

One of the earliest battles of which there is knowledge is Megiddo in 1479 B. C. Pharaoh Thutmose III of the Egyptian army defeated the Syrian force. The modern chaplaincy's roots are essentially medieval Catholic in origin. The Council of Ratisbon (742 AD) first instituted the use of chaplains for armies, but prohibited the servants of God from using weapons or participating in fighting. The word chaplain itself also dates from this period. A fourth century legend held that a pagan Roman soldier called Martin of Tours came upon a beggar shivering from the cold and gave him part of his military cloak. That night he had a vision of Christ dressed in the cloak. As a result, Martin was converted to Christianity. He devoted his life to the church, and after his death, he was canonized. Martin of Tours later became the patron saint of France, and his cloak, now a holy relic, was carried into battle by the Frankish kings. This cloak was called in Latin the "cappa." Its portable shrine was called the "cappella" and its caretaker priest "capellanus." Eventually, all clergy affiliated with military were called "capellani" or in the French "chapelains," hence chaplains.<sup>3</sup>

### European History

Throughout the years, the role of chaplain has changed. Unlike earlier religious figures who often fought in battles, the post-1400 chaplains were urged to make caring for

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<sup>2</sup> "History (accessed 20 August 2002); available from [www.cogchaplains.com/history.htm](http://www.cogchaplains.com/history.htm). Internet.

<sup>3</sup> Ibid.

others their main goal. However, this change did not come easily. Numerous conflicts have arisen as the religious functions and military obligations tried to merge. Nowhere is this clash more apparent than in the life of John Capistrano. A Franciscan saint designated by Pope John Paul II, John “led part of the Christian army at the battle of Belgrade in 1456.”<sup>4</sup> Capistrano is also noted as the “patron saint of military chaplains.”<sup>5</sup> His career exemplified what many other chaplains had to face as the European tradition of actively fighting beside, as well as ministering to “neighbors in the militia” gradually changed.<sup>6</sup>

#### United States Colonial Times

From 1607 to 1775 waves of European immigrants came to North America. This wave of new people brought about new ideas and ways of fighting. The Europeans always had trouble with the Native American tribes. When the European forces went into battle, they took with them one of their local ministers. During this time religion was much more important in the life of the colonist. The minister was a powerful symbol of authority. Not even a minor military action was planned or carried out without the careful supervision of the local minister. An example of this powerful local minister/chaplain is Samuel Stone of the Church of Christ in Hartford, Connecticut. “Stone was the first military chaplain to begin his active field service in English America.”<sup>7</sup> Stone also fought in the first large-scale conflict with Native Americans in the Pequot War of 1637.

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<sup>4</sup> *Saints O’ the day: Saint John of Captistrano* (accessed 14 August 2002); available from users.erols.com. Internet.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> *Discover Hertford: Samuel Stone* (accessed 14 August 2002); available from [www.hertford.net](http://www.hertford.net). Internet.

## Revolutionary War

As time progressed, war changed. The economic and geographical conditions changed. The colonists started working on speed and the element of surprise in their war efforts. From 1689 to 1763 the colonists took part in many wars with the French: King William's War (1689-1697), Queen Anne's War (1702-1713), King George's War (1744-1748), and the French and Indian War (1754-1763). In each of these conflicts, chaplains accompanied the soldiers in battle. In an unsuccessful attempt on Quebec, five chaplains accompanied 2,500 soldiers in a campaign against the French. Nine chaplains went with the forces to Louisiana; furthermore, 31 chaplains served during the French and Indian War. Nearly half of them were from Massachusetts, and a quarter were from Pennsylvania. The most popular religious affiliation was Congregationalism with a large number of Presbyterians and Episcopalians. During this time George Washington saw the necessity of having a religious leader with each military unit. For two years he campaigned the governor of Virginia to authorize a chaplain for his command but to no avail.<sup>8</sup>

The duties of the colonial chaplain varied. They would preach on Sunday and pray daily. They would visit the sick and the wounded. At this time there was not a chaplain organization, but the chaplains would meet representing different denominations to discuss what was going on in their ministry. This helped the chaplains by having someone to talk to about their particular problems.

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<sup>8</sup> *George Washington* (accessed 17 August 2002); available from [www.christianlaw.org](http://www.christianlaw.org). Internet.

William Emerson was the first Revolutionary War chaplain. The duty and role of the chaplain was a sacrifice and a service. They knew about death, sickness, loneliness, hunger, and “ultimate victory.”<sup>9</sup>

When George Washington assumed command of the Continental Army at Cambridge, Massachusetts, chaplains were already present for duty. Washington counted fifteen chaplains serving with the 23 regiments gathered around Boston. The Continental Congress gave the chaplains official recognition on July 29, 1775, when it voted pay for various officers and enlisted personnel in the Continental Army not previously covered in its resolution of July 16. The reference is to dollars per month. This was the same sum paid captains and Judge Advocates, and it was the first official recognition of chaplains by the American government. As such, it is considered the birth date of the chaplaincy. Nearly a year later General George Washington issued the following General Order:

The Honorable Continental Congress having been pleased to allow a chaplain to each regiment, with the pay of 33 and 1/3 dollars a month. The Colonels or commanding officer of each regiment are directed to procure chaplains accordingly; persons of good characters and exemplary lives to see that all inferior officers and soldiers pay them a suitable respect and attend carefully upon religious exercises. The blessing and protection of Heaven are at all times necessary but especially so in times of public distress and danger. The General hopes and trusts that every officer and man will endeavor so to live and act as becomes a Christian Soldier defending the dearest rights and liberties of his country.<sup>10</sup>

### Chaplains in the Revolutionary War

From 1775 to 1783 the history of chaplains is congruent to that of the Revolutionary Army. Between 222 and 238 chaplains fought for the American cause. Chaplains were to be

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<sup>9</sup> *George Washington and Religion*. (accessed on 22 August 2002); available from [www.virginiaplaces.org](http://www.virginiaplaces.org). Internet.

<sup>10</sup>Hourihan, *Army Chaplain Corps*.

found in every campaign and on every battlefield in the long conflict: Bunker Hill, Quebec, White Plains, Trenton, Princeton, Brandywine, Saratoga, Monmouth, King's Mountain, Camden, and Yorktown. Besides accompanying the soldiers into battle and on the march, chaplains preached in camp, visited and cared for the sick and wounded, and ministered to the dying. On January 2, 1777, John Kosbrugh was killed in the second battle of Trenton, the first America chaplain killed during the Revolution.<sup>11</sup>

In times of war, people are going to get killed. No matter how well a person does his job, incidents that result in death are going to happen. Wars have been going on since the beginning of time, and there will be wars until the Lord comes back. The Canadian priest Reverend Louis Eustace Lotbiniere was the first Roman Catholic chaplain. He was over sixty years old and a priest of the Diocese of Quebec when the Generals Benedict Arnold and Richard Montgomery invaded Canada. He espoused the American cause at great financial loss. Although he and the members of his regiment were gathered to fight the colonials, they chose excommunication from the Catholic Church instead of turning against what they believed. After the war he lived in Philadelphia in poverty. He died in 1786 at the age of seventy-one.<sup>12</sup>

### Chaplains as Founders

The chaplains of the Revolution who had served in the crisis of war also helped in the development of the new country. Former chaplain Abraham Baldwin represented Georgia in 1787 at the Constitutional Convention in Philadelphia. He was one of the 39 signers of the Constitution. He later became a senator and a founder of the University of Georgia. His

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<sup>11</sup>Ibid.

<sup>12</sup> Ibid.

brother-in-law Joel Barlow Tate, chaplain of the 4<sup>th</sup> Massachusetts Brigade, became a poet and hymn writer. He also represented the United States in diplomatic missions to France and England. Nathan Strong became an important figure in his church and editor of the *Connecticut Evangelical Magazine*. Timothy Dwight, a famous hymn writer, became a president of Yale and was instrumental in the religious revival that later swept campus and all of New England. Israel Evans became chaplain of the New Hampshire General Court.<sup>13</sup>

### Roles in History

Chaplains have had some very important roles in history. They continue to make a difference in history and soldiers' lives today. With the military forever changing, chaplains have to continually adapt to new styles and changes in the military. Although no chaplain is found on the rolls of the newly founded United States Army until 1791, General Washington recommended the establishment of an Army numbering four regiments totaling 2,631 officers and men, including a chaplain for each regiment. General Rufus Putnam made a similar recommendation to include chaplains in the military structure at state level. When the Constitution went into effect in 1789, the strength of the Army was one regiment of 595 men. Even this number did not cause Congress to feel the need of having an Army Chaplain. During the Revolution, Congress had consistently felt that a regiment was too small a unit for a chaplain; the brigade, equal in size to a modern regiment, became the unit to which a chaplain was attached. On March 3, 1791, Congress authorized a second regiment. It provided that in case the President of the United

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<sup>13</sup> *Abraham Baldwin* (accessed on 15 August 2002); available from [Intranet.Rutgers.edu/~clemens/Baldwin.html](http://Intranet.Rutgers.edu/~clemens/Baldwin.html). Internet.



States should deem the employment of a chaplain essential to the public interest, that he should be and from that point on, allowed to do so. With the advice and consent of the Senate, the president could appoint chaplains. The chaplain was paid fifty dollars a month.<sup>14</sup>

John Hurt of Virginia, who was an Episcopalian, was appointed chaplain of the Army's only brigade. Hurt served in the Revolution as a chaplain of the 6<sup>th</sup> Virginia Regiment for more than seven years. He also served with the 4<sup>th</sup>, 5<sup>th</sup>, and 6<sup>th</sup> Virginia Regiments in the New Jersey campaign of 1777. On August 18, 1778, Hurt was appointed brigade chaplain, and he held this position until the end of the war. Chaplain Hurt resigned on April 30, 1794, and was succeeded by David Jones of Pennsylvania, a Baptist who served for seven years during the Revolution.<sup>15</sup>

General George Washington always supported the cause of chaplains. In one letter he wrote that it was dishonorable for a regiment to want and need a chaplain but not be able to have one. Washington's four ideas about the functions of chaplains were to pray daily for the soldiers, speak against vices that weaken the military unit, improve the morale of the troops, and to teach the ideas of the Bible.<sup>16</sup>

The history of the position of chaplain from this time until 1856 is uncertain. Chaplains were omitted from the Act to Ascertain and Fix the Military Establishment of the United States, approved May 30, 1796. However, two years later provisions were made for four chaplains. Each was to receive the pay and

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<sup>14</sup>Hourihan, *The Army Chaplain Corp.*

<sup>15</sup>*George Washington* from [www.christianlaw.org](http://www.christianlaw.org)

<sup>16</sup>*Ibid.*

privileges of a major. Despite this, when detailed rosters were drawn up by former Lieutenant General and current President George Washington and Inspector Alexander Hamilton for a Provisional Army for a possible war with France, no chaplains were included. Washington may have assumed that each brigadier general would nominate the chaplain authorized by Congress. The story from 1799 to the War of 1812 is almost devoid of chaplain records except for an act of April 12, 1808, authorizing brigade chaplains. The War Department records were destroyed in 1814 when the British burned Washington, D. C. <sup>17</sup>

### The First Chaplains

On April 14, 1818, the Act for Regulating the Staff of the Army approved one chaplain to be stationed at the Military Academy at West Point. He was to be a professor of geography, history, and ethics. His pay was to be equal to the professor of mathematics' pay. For the next twenty years, this was the only regular Army Chaplain. <sup>18</sup>

After these wars, the American Revolution and the War of 1812, the army reorganized and retained four chaplains. In 1816 brigade chaplains were authorized; however, this was repealed two years later. The four active chaplains were honorably discharged. Between 1818 and 1838 there seems to have been no

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<sup>17</sup>Hourihan, *The Army Chaplain Corp.*

<sup>18</sup>Ibid.

provision for brigade or regimental chaplains. Chaplains continued to serve the military, but primarily with state militias.<sup>19</sup>

### The American Civil War

President Lincoln appointed the first Jewish chaplain, Rabbi Jacob Frankel. He was a well-allowances of a captain of cavalry which was then the stipend.<sup>20</sup> known cantor of the Congregation Shalom of Philadelphia and was commissioned on September 18, 1862, during the midst of the American Civil War. He visited the military hospitals in the Philadelphia area as his main duty.<sup>21</sup> Chaplain John C. Axton, Jr. who was the son of the first Chief of Chaplains, wrote the following:

There was a period from 1838 to 1861 when very many men, not clergymen, recommended by the post Council of Administration were appointed by the Secretary of War as chaplains, one of their chief qualifications being the ability to draw pay and allowances of a captain of calvary which was then the stipend.<sup>22</sup>

The American Civil War saw the Army Chaplaincy develop from its infancy. Many procedures that were instituted then are still in place today. While in earlier periods the military clergy were preachers, pastors, and combatants, the 1861 to 1865 time period saw less emphasis on the “fighting parson” and more on a spiritual ministry.<sup>23</sup> Also, the Civil War era entered into service many Roman Catholic, black, and Indian chaplains.<sup>24</sup> By the end

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<sup>19</sup>Ibid.

<sup>20</sup> Hourihan, *The Army Chaplain Corps*.

<sup>21</sup> Seymour Brody, *The First Jewish Chaplains* (accessed 17 September 2001); available from [www.fav.edu/lihbrarybrody28.htm](http://www.fav.edu/lihbrarybrody28.htm). Internet

<sup>22</sup> Hourihan, *The Army Chaplain Corps*.

<sup>23</sup> *Army Chaplains* (accessed 9 September 2002); available from [www.nps.gov](http://www.nps.gov). Internet.

<sup>24</sup> Hourihan, *The Army Chaplain Corp*.

of the war there were 158 black regiments in the Union Army. Even though the majority of the officers and chaplains were white, twelve of the regiments had black chaplains. The first black chaplain is considered to be Reverend Henry McNeal Turner from Baltimore, Maryland, although he was never commissioned as a chaplain nor received benefits of a chaplain. In 1863 Turner became chaplain of the 1<sup>st</sup> Regiment, U. S. Colored Troops. He served until 1865 and later became a member of the Georgia state legislature and a bishop in the African Methodist Episcopal Church. His other accomplishments were his founding of several religious journals and becoming a college president.<sup>25</sup>

The use of Native Americans and women was another milestone from the Civil War.

One source denotes:

Another milestone in this was the service of Unaguskie, the son of a Cherokee chief and a Christian, who was chaplain of the Cherokee Battalion raised in North Carolina by the Confederate Army. A second was the election of Mrs. Ella E. Gibson Hobart, a member of the Regio-Philosophical Society of Saint Charles, Illinois, as the chaplain of the 1<sup>st</sup> Wisconsin Regiment of Heavy Artillery. Chaplain Hobart, whose husband was also a chaplain, served in this position for a number of months in 1864, until Secretary of War Stanton refused to recognize her status because of her sex and the war Department's desire not to establish a precedent. President Lincoln wrote that he had "no objection to her appointment," but felt that the final decision was up to Secretary Stanton.<sup>26</sup>

During the Civil War, chaplains had many responsibilities. They had to preach, but not only that, they were responsible for the morale of the troops. At this period in time, they had no one to help them. Today, most chaplains have a chaplain's assistant. With strength decreasing in the military, the chaplain is still responsible for all of the duties of his or her position.

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<sup>25</sup>Ibid.

<sup>26</sup>Ibid.

The Civil War is called the first modern war. This war had a magnitude of great size with destruction so great. The war was fought from 1861 to 1865. For almost four years, huge volunteer armies and citizen-soldiers struggled in a series of campaigns and battles over a huge area of land. Governors, regimental or past officers, and the Federal authorities appointed an estimated 3,000 chaplains to the Union forces. The names of slightly over 2,300 of these chaplains were recorded in history. The largest number of chaplains serving at any one time in the listed was 1079 on active duty. There were 930 regimental chaplains, 117 hospital chaplains, and 32 post chaplains. Sixty-six chaplains died in the service of their country during this conflict, including Chaplain V. P. Gardner of the 13<sup>th</sup> Kansas Infantry, who after identifying himself as a chaplain, was shot down by a member of Quantrell's guerrilla raiders on November 22, 1864, in the Cherokee country. The raider was a 17-year-old named Jesse James. On the Confederate side existing army records are also incomplete in the number of chaplains. However, between 600 and 1,000 men served in that capacity. Also, the names of the 25 Confederate chaplains who died in the war are known.

Three chaplains won the nation's highest award in the Civil War—the Congressional Medal of Honor. Chaplain John M. Whitehead, 15<sup>th</sup> Indiana Infantry, won it for carrying the wounded to the rear of the action while under heavy fire at Stone River, Tennessee. Chaplain Francis O. Hall, 16<sup>th</sup> New York Infantry, gained his award at Salem Heights, Virginia. Finally, Chaplain Milton Haney, 55<sup>th</sup> Illinois Infantry, won the Congressional Medal of Honor during his performance during fighting near Atlanta. Haney, unlike the other two mentioned, carried a weapon and fought along with his men.<sup>27</sup>

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<sup>27</sup>Ibid.

Being a chaplain during the Civil War was an enormous job. They had to perform functions of counseling, providing guidance, and comforting the sick and wounded. They also had the job of writing letters for the sick and to those families whose loved ones had died. They were also responsible for teaching reading and writing. They preached on such things as swearing, gambling, and drunkenness. They also conducted weddings, baptisms, funerals, burials, and prayer meetings.

#### Addition to Duties

Civil War chaplains fell into three categories: regimental, post, and hospital. The 30 post chaplain positions still existed, although with added war duties. “The greatest influx of chaplains came with the calling up of troops from the states. According to the old militia laws, each regiment was to have a chaplain. On July 22, 1861, 500,000 volunteers enlisted in the military. There was a clear need for more chaplains. These chaplains had to be ordained ministers of a Christian denomination and received the pay and allowances of a cavalry captain.”<sup>28</sup>

After this was done, candidates had many more qualifications to accomplish before becoming a chaplain. They had to go before an authorizing agency that checked out all of their credentials. If these qualifications were met, they sent a letter of endorsement.

Religion played a major role in the American Revolution by offering a moral sanction for opposition to the British—an assurance to the average American that revolution was justified in the sight of God.<sup>29</sup>

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<sup>28</sup>Ibid.

<sup>29</sup> Carl Ballenas, *Richmond Hill History* (accessed on 10 September 2000); available from [www.richmondhillhistory.org/clergy](http://www.richmondhillhistory.org/clergy). Internet.

The regular Army Chaplains were commissioned in accordance with the provisions of the Articles of War. Hospital chaplains received a commission signed by the President of the United States and the Secretary of War. No specific provision was made in relation to the commissioning of post chaplains except that the appointment was to be made by the Council of Administration of the post and that the appointment proceedings were to be forwarded immediately to the Adjutant General's office. Since there was a great diversity and few boundaries for chaplains, many unofficial chaplains sprang up. There were clergymen and lay evangelists who simply held services in the camps or even became followers of the Army.<sup>30</sup> An example of this unofficial chaplain is Michael Allen. He volunteered for service in the Civil War, becoming a captain in the 5<sup>th</sup> Pennsylvania Cavalry. This regiment contained many Jewish members, and Allen was later elected as regimental chaplain.<sup>31</sup>

The controversy over having a Jewish chaplain was laid to rest with Allen's appointment. Congress was prodded and persuaded to change the law. This action was brought to light when Congressman Clement Vallandigham's bill to allow ordained rabbis to be commissioned as chaplains was defeated in July of 1861. While this bill was being debated, the 5<sup>th</sup> Pennsylvania Cavalry, either in defiance or ignorance, elected Allen as their regimental chaplain.<sup>32</sup>

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<sup>30</sup> Hourihan, *Army Chaplain Corps*.

<sup>31</sup> L. M. Berkowitz, *Jewish History: Rabbi on the Potomac* (accessed on 9 October 2001); available from [www.jewish-history.com](http://www.jewish-history.com). Internet

<sup>32</sup> Brody, *The First Jewish Chaplains*.

## Chaplain Instructors

The role of chaplains has changed and more duties have been added. One of these is the role of the chaplain as an instructor, an intellectual guide as well as spiritual guide. “The Developing Chaplaincy” reads:

Chaplains not only made significant pastoral contributions during this period, but they also made important intellectual contributions as well. The chaplains who served at the United States Military Academy at West Point, for example, were appointed as preachers, pastors, and professors of History, Geography, and Ethics. From 1813 to 1896 they taught American and European history, geography, international law, and English grammar to each graduation class in the Corps of Cadets. Robert E. Lee, Thomas J. “Stonewall” Jackson, and William T. Sherman were among the cadets who wrote later that the chaplain’s course introduced them to important intellectual concepts. In fact, the textbooks the chaplains used discussed most of the ethical issues of the Civil War; total war, unconditional surrender, retaliation, and pillage twenty years before the first gun was fired at Fort Sumter. Walter L. Fleming, Professor of History at Louisiana State University at the turn of the century and an expert on early education at West Point, went so far to state that in the light of the subsequent history of the Civil War, the Chaplain’s Course was one of the most important at the academy.<sup>33</sup>

Military leaders of the Civil War had definite opinions on chaplains. Two military geniuses who were instrumental during this time were Thomas “Stonewall” Jackson and Robert E. Lee. Jackson, though staunchly religious, fought most of his battles on Sunday. He was highly disciplined, but would refuse an order if he wanted and could get away with it.<sup>34</sup> Lee freed his own slaves before the war began and opposed the succession of the South. However, he was more devoted to Virginia than he was to the United States. These feelings of devotion and justice show Lee as a moral leader.<sup>35</sup> One General with less regard for the morale and spiritual lives of his soldiers was General Sherman. He is quoted as saying, “We

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<sup>33</sup>Hourihan, *Army Chaplain Corps*.

<sup>34</sup> *Stonewall Jackson Biography* (accessed 16 September 2000); available from [www.nene.essortment.com/stonewalljackson](http://www.nene.essortment.com/stonewalljackson). Internet.

<sup>35</sup> *Confederate Leaders* (accessed 16 September 2000); available from [www.members.tripod.com](http://www.members.tripod.com).



killed Bishop Polk yesterday and today the fighting goes well.”<sup>36</sup> There will always be people who like chaplains and those who do not. This is a free country, and citizens have the freedom to listen to a chaplain or preacher or not to listen. When it is time for the chaplain to preach, the soldiers who do not want to listen do not have to attend service.

## Mexican War

In the war with Mexico in 1846, there were 13 chaplains. At the end of the war, the chaplaincy was strictly Protestant. The absence of Roman Catholic chaplains was a noted problem. To counter this, President Polk invited Bishops Hughes of New York, Kendrick of St. Louis, and Portier of Mobile to the White House to discuss the problem on May 20, 1846. The Bishops agreed to an immediate remedy and contacted the Reverend Verhaegen, visitor of the Society of Jesus for Assistance. Within six weeks, two Jesuits joined General Zachary Taylor’s army on the Rio Grande. They were John McElroy, pastor of Holy Trinity Church, Washington, D. C.; and Anthony Rey, a professor of philosophy at Georgetown College. McElroy served throughout the war. Rey served with distinction at the Battle of Monterey, but in January 1847 while alone in an unsecured area, he was killed by Mexican guerrillas. He was the first Roman Catholic chaplain serving with the U. S. Army to die in combat. He was also the only Army chaplain to be killed during the war.<sup>37</sup>

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<sup>36</sup> Ibid.

<sup>37</sup> Hourihan, *Army Chaplain Corps*.

## Chaplain Opposition

The history of the chaplaincy has shown periodic uncertainty for those in this service. Chaplains were omitted from the Act to Ascertain and Fix the Military Establishment of the United States, which was approved May 30, 1796. However, two years later provisions were made for four chaplains. Each man was to receive the pay and privileges of a major. In spite of this, when detailed rosters were drawn up by Lt. General Washington and Inspector General Alexander Hamilton, no chaplains were included. Washington may have assumed each brigadier general would nominate the chaplain that was authorized by Congress. Almost no activity occurred either in favor or against chaplains from 1799 until the War of 1812 with the exception of an act on April 2, 1808 that authorized brigade chaplains. The British burned the War Department records in 1814, so no list prior to April 2, 1813 is available.<sup>38</sup>

On March 26, 1856, Adjutant General Samuel Cooper compiled a list of chaplains. This list is by denomination: 43 Episcopalian, 11 Presbyterian, 5 Baptist, 3 Methodist, 3 Roman Catholic, 1 Universalist, 1 Dutch Reformed, 1 Lutheran, and 23 of unknown affiliation.<sup>39</sup>

## Chaplain Standards

On July 22, 1861, chaplain standards were set. A chaplain had to be ordained and from a Christian denomination. He would then receive pay and allowances of a captain of cavalry. On August 3, 1861, regimental chaplains were provided for the Regular Army.

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<sup>38</sup> Ibid.

<sup>39</sup> Ibid.

They were to be ordained ministers of some Christian denomination and were to be selected and appointed as the president directed. The qualification section was changed on July 17, 1862, to read as follows:

That no persons shall be appointed a chaplain in the United States Army who is not a regularly ordained minister of some religious denomination, and who does not present testimonials of his good standing as such minister, with a recommendation of his appointment as an Army chaplain from some authorized ecclesiastical body, or not less than five accredited ministers belonging to said religious denomination.<sup>40</sup>

### Spiritual Heroes from the Civil War

During the Civil War, the treatment of Native Americans was an issue for some chaplains. Many chaplains were directly attacked by Native Americans, and others buried many bodies who fell victim to Native American acts of violence, which led to their considering the Native Americans to be savages. However, others ministered to the Native Americans, baptized them, and “even lobbied in Washington for them.”<sup>41</sup> This ministry often began with the scouts, soldiers, or prisoners who were on or near posts. Chaplain Edward J. Vattman, a Catholic priest, ministered to the Indians both in religious and secular matters. He conducted special church and song services, taught catechism classes, and baptized those who requested it. He also participated in marriage and funeral ceremonies. He compiled a Sioux Soldier’s Vocabulary, translated a geography and United States history into Sioux language, and started a school for wives of enlisted Native Americans.<sup>42</sup>

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<sup>40</sup>Ibid.

<sup>41</sup>Ibid.

<sup>42</sup>Ibid.

## Minority Chaplains

Until 1884, chaplains were Christian and Caucasian. The actual first African American chaplain is considered to be Reverend Henry McNeal Turner, a pastor from Baltimore, Maryland. In 1863 Turner became a chaplain of the 1<sup>st</sup> Regiment, U.S. Colored Troops. He was in the army until 1865. The appointment of Henry V. Plummer, the chaplain of the 9<sup>th</sup> Calvary Regiment, began a change that would result in all of the black regiments having black chaplains. Following his appointment came Allen Allensworth, Theophilus Steward, and George Prioleau. Of the eight black men commissioned by the Regular U. S. Army between the Civil War and the Spanish-American war, five were chaplains.<sup>43</sup> The first Native American chaplain was Unaguskie. He was the son of a Cherokee chief and a Christian.<sup>44</sup>

Michael Mitchell Allen, elected to the post by the officers of the 65<sup>th</sup> regiment, 5<sup>th</sup> Pennsylvania Calvary, would have had the honor of being the first Jewish chaplain; however, he was later disqualified because he was not a Christian nor was he ordained. This resulted in the law being changed on July 17, 1862. The first authorized Jewish chaplain in the U. S. Army was Rabbi Jacob Frankel of Philadelphia's Roden Shalom Congregation. Frankel was commissioned by President Lincoln on September 18, 1862. He served until July of 1865. The first rabbi to serve as a regimental chaplain and to see combat as an American Army chaplain was Ferdinand Leopold Sarner. A native of Germany, he was elected chaplain by

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<sup>43</sup> *Army Chaplains* (accessed 9 September 2002); available from [www.nps.gov](http://www.nps.gov). Internet.

<sup>44</sup> Ibid.

the officers of a predominately German regiment, the 54<sup>th</sup> New York Volunteer Regiment, the “Swarze Jaeger,” serving between April 10, 1863, and October 3, 1864.<sup>45</sup>

## Education

The time the chaplain spent on education required most of his time. Although he had soldiers to assist him the task was still great. He had inadequate books, supplies, resources, and space. In addition to these inadequacies, the students were often uninterested in what he was trying to do. In 1878 the War Department published an order outlining the obligations of those persons responsible for operating post schools. Colonel Alexander McCook was the first inspector, and his assistant was Chaplain George G. Mullins. They had the task of trying to get all schools to have adequate libraries and reading rooms.<sup>46</sup>

## Relations with Native Americans

The example of Chaplain Edward J. Vattman was earlier cited. This chaplain made great strides in race relations between the colonists and the Native Americans. He conducted secular and spiritual education and guidance, and he produced many reference works for the Sioux.<sup>47</sup>

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<sup>45</sup>Hourihan, *Army Chaplain Corp.*

<sup>46</sup>Ibid.

<sup>47</sup>Ibid.

### Later Chaplain Opposition

As time passed, tensions between officers and chaplains grew. They did not think it was right for them to have a commission. To address criticism directed at the chaplaincy, Chaplain Orville J. Nave organized the United Christian Commission, a group of church representatives. This commission was charged with the responsibility to look at each applicant and their qualifications for becoming a chaplain.<sup>48</sup>

Another reason for complaints against chaplains was the inequity of denomination representation. One chaplain noted, “We had one Catholic chaplain who had to be everywhere. Consequently, we got used to having Protestants at Catholic services and Catholics at Protestant services.”<sup>49</sup>

Chaplains were preachers who had many duties. Some commanders called upon them to be librarians, gardeners, commissary managers, or bakery managers. The job of chaplain became a “catch-all” job. Whatever needed to be done, the chaplain was assigned to it, in addition to preaching, teaching, mentoring, and listening. Tending to the grieving is another area chaplains must face. The very nature of war produces death and destruction. Chaplains had to address this and be prepared for the consequences. One author states,

Military chaplains face a unique ministerial challenge, and are often a forgotten part of the ministry. They stand as true Christian soldiers, serving God and country during times of war and peace, meeting the spiritual needs of those in the armed services. Just like their civilian counterparts, they fill the vital roles of preacher, teacher, and counselor.<sup>50</sup>

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<sup>48</sup>Ibid.

<sup>49</sup> *Vietnam Chaplain Central Highlands Diary*, (accessed on 15 September 2000); available from [www.geocities.com/pentagon/barracks](http://www.geocities.com/pentagon/barracks). Internet.

<sup>50</sup> *Religion News*, (accessed 26 July 2001); available from [www.crosswalk.com](http://www.crosswalk.com); Internet.

## Spanish-American War

The Spanish-American war brought new light to the office and job of chaplains. For example:

As in the Revolution, the Mexican War, and the Civil War, the Spanish-American War of 1889 saw a large number of clergymen rally to the colors in order to serve with the newly raised volunteer regiments. This war was the first in which chaplains accompanied American troops overseas. It was also the first war in which chaplains went into the conflict as officially designated noncombatants, since the United States signed the Geneva Conventions in 1882. In this brief war, less than four months long, only a limited number of chaplains saw combat. Those who did were mainly Regular Army. Chaplain Leslie R. Grover of the 8<sup>th</sup> Infantry Regiment, the father of Lt. General Leslie R. Grover, Jr., the builder of the Pentagon and director of the Manhattan Atom Bomb Project in World War II, saw action with his unit in Cuba at the battle of El Caney. Chaplain Henry Swift of the 13<sup>th</sup> Infantry Regiment was recommended for the Medal of Honor during the Puerto Rico campaign. Henry Brown, the chaplain with the most famous volunteer unit in this war, the 1<sup>st</sup> United States Volunteer Cavalry (the “Rough Riders”) was publicly commended twice by his colonel, Theodore Roosevelt. The future president later endorsed his application for a Regular Army commission, saying that he showed great courage and humanity in succoring his wounded men under heavy fire.<sup>51</sup>

## Chaplains in the Early 1990s

### Effect of Theodore Roosevelt

President Theodore Roosevelt gave the Army reorganization power. He was a former Rough Rider and held a high standard for chaplains. On June 10, 1902, Roosevelt gave his benchmarks on what it took to make a good chaplain. Roosevelt said,

I want to see that hereafter no chaplain is appointed in the Army (and Navy) who is not a first class man—a man who by education and training officers, and yet had in him the zeal and the practical sense which will enable him to do genuine work for the enlisted men. Above all, I want chaplains who will go into this work just as the best officers of the line or staff or medical profession go into their work. I want to see that if possible we never appoint a man who desires the position as a soft job.<sup>52</sup>

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<sup>51</sup>Hourihan, *Army Chaplain Corps*.

<sup>52</sup>*Ibid.*

In 1904 Congress allowed chaplains to hold the rank of major. This later increased in 1905 to the rank of lieutenant colonel. The final two elements of the professionalization—the establishment of a school to train chaplains and the creation of the office of a chief of chaplains—would not take place until World War I and its aftermath; however, the process by which the position of chaplain would evolve into an “effective, professional branch of the Army” had begun. An important development in the program as a professional branch occurred when the Army officially recognized the position of the chaplain assistant in 1909. General Order, Number 253, issued by the War Department on December 28, 1909, stated: “One enlisted man will be detailed on special duty, by the commanding officer of any organization to which a chaplain is assigned for duty, for the purpose of assisting the chaplain in the performance of his official duties.”<sup>53</sup>

### The Chaplaincy Grows

The first relationship that involved a chaplain and a chaplain assistant was Chaplain Leslie R. Groves and an Army musician, Corporal Calvin P. Titus. The chaplain assistant would help set up for the services and play the violin for worship service. In 1901 the number of chaplains increased from 34 to 57 and by 1916 the number stood at 74. This increase was caused by the Army’s new occupation and garrison duties in the Caribbean Sea and the Philippines.

The Boxer Rebellion in 1900 was a peasant uprising aimed at driving all foreigners from China. An international relief force was dispatched to help suppress the rebellion. The American units sent from the Philippines were the 9<sup>th</sup> and 14<sup>th</sup> Infantry Regiments, Troop M

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<sup>53</sup>Ibid.



of the 6<sup>th</sup> Cavalry, Regiment Light Batter F of the 5<sup>th</sup> Artillery and some Marines. Accompanying the troops were Chaplain Walter Marvine of the 9<sup>th</sup> and Chaplain Leslie R. Groves of the 14<sup>th</sup>. A civilian Catholic priest, Joseph M. Gleason, who spoke several languages, conducted services for the international forces as well as the Americans. He visited the sick and wounded and conducted burial services. Marvine stayed in Tientsin (the port in China where the expeditionary force had landed) after its fall on July 13-14, 1900. He attended the sick, wounded, dying, and dead. He remained in Tientsin working in the hospital and held three services on Sunday.<sup>54</sup>

#### Examples of Chaplain Work

Along the border of Mexico at Fort Bliss, Texas two unusual examples of National Guard chaplains ministry were performed. Chaplain James Naismith of the 1<sup>st</sup> Kansas Infantry Regiment supplemented sex education activities by organizing athletic competitions for soldiers to work off excess energy. Since prostitution in Mexico was such a problem, something had to be done to distract the troops from immoral sexual activity. The athletic competitions were successful.

The United States established a refugee camp for those fleeing from Mexico at Fort Bliss. Though food, shelter, and medical care were provided, Chaplain John T. Axton, who later became the first Chief of Chaplains, published appeals for clothing and received support from throughout the United States. To promote personal cleanliness and sanitation, he distributed the clothing only to those refugees who were clean. At the camp, Axton established a shop where the refugees could purchase inexpensive necessities, the profits of

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<sup>54</sup> Ibid.

which he used to purchase milk for the children, buy school supplies, install electricity and wooden floors into homes, and secure tools for workers at an industrial plant he had established.<sup>55</sup>

### Chaplains in World War I

World War I brought about new problems for the Army and for chaplains. The United States was not ready to fight a large-scale war. The strength of the Army had fallen down to 213, 557 soldiers. This figure was counting all of the Regular Army, the National Guard, and the Philippine Scouts. By the time of the Armistice on November 11, 1918, the Army had grown to 3, 685, 458 officers and enlisted soldiers. The president of the United States was Woodrow Wilson, who was the son of a chaplain in the Confederate Army.<sup>56</sup>

Houriha states:

The United States chaplaincy was to be an integral part of this great mobilization. By the end of the war, the original 74 Regular Army chaplains, and 72 National Guard chaplains, had been joined by 2, 217 more chaplains. Twenty-three of these chaplains died in the service for their country during this conflict. Eleven of them were battle deaths. Twenty-seven chaplains earned the Purple Heart, four with Oak Leaf Cluster. Twenty-seven chaplains earned the Distinguished Service Cross and eighteen the Silver Star. France, Great Britain, and Belgium also decorated American chaplains.”<sup>57</sup> Being a chaplain was hard work and a great responsibility. They led worship in all kinds of places like trenches, mess halls, village churches, and forests. These were sermons that the soldiers could relate to and understand. Other distracting factors were the weather and the conditions in which they lived and preached.<sup>58</sup>

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<sup>55</sup> John Thomas Axton (accessed 14 August 2002); available from [www.arlingtoncemetery.com](http://www.arlingtoncemetery.com). Internet.

<sup>56</sup> Hourihan, *The Army Chaplain Corps*.

<sup>57</sup> Ibid.

<sup>58</sup> Ibid.

In the aftermath of battle, chaplains were required to collect the dead and give them decent burials. After that was accomplished, the chaplain's duty was to perform grave registration duties. Chaplains ensured that each grave was marked with the deceased's full name, unit, and date of death, so that the information corresponded with unit records and that the grave location was reported with the map coordinates, name, and scale. When this was done, chaplains returned to the hospitals to visit the wounded, and they wrote sympathy letters to the next of kin—all in addition to their regular duties of counseling, holding religious services, writing other kinds of letters, and making weekly reports.<sup>59</sup>

#### Chaplains during Peacetime

In peacetime and in war, chaplains have a large responsibility. They are in charge of the unit post office, responsible for reading letters and deleting sensitive parts. In addition to these duties, chaplains were often unit historians, librarians, post exchange officers, mess officers, morale officers, venereal disease control officers, education officers, couriers, scorers of rifle range, and citizenship training officers for foreign troops who were seeking naturalization.<sup>60</sup>

#### Minority Chaplains Become More Predominant

As in the Civil War, a large number of African American troops served in the American Army. One hundred and eight black chaplains ministered to these still segregated Americans during the nineteen-month course of the war, and 57 served overseas with the

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<sup>59</sup> *Casualties of WWI* (accessed 10 September 2002); available from [www.emory.edu](http://www.emory.edu). Internet.

<sup>60</sup> Hourihan, *The Army Chaplain Corp.*

American Expeditionary Force(AEF). No Jewish chaplains had served in the Army since the Civil War; however, with an estimated 50,000 Jewish troops in AEF, the need for Jewish chaplains was urgent. The Chaplains' Committee of the Jewish Welfare Board received the applications of 149 rabbis and recommended 35 to the War Department; twenty-five of these were commissioned before the Armistice. At first, Jewish chaplains wore the letters J. W. B. (Jewish Welfare Board) on their collars. They were authorized on October 15,1918, to wear a distinctive insignia representing the "Tables of the Law surmounted by the Star of David."<sup>61</sup>

### Organization

The First World War was the conflict that gave organization to the chaplaincy. Since 1899, the chaplaincy had been moving slowly in this direction; however, a chaplain branch headed by a Chief of Chaplains was controversial and deferred before the war. Deploying an Army of over two million men to France, however, created organizational difficulties for individual chaplains working with only minimal support. This problem became obvious when the General Headquarters of the AE F discovered that it did not know how many chaplains were in France, what denominations they represented, or where they were assigned.<sup>62</sup>

To help the mission of the chaplaincy, the Army established a school to help train the chaplains. On February 9, 1918, a school for chaplains and chaplain candidates was established at Fort Monroe, Virginia. After a month in Virginia, the school was moved to

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<sup>61</sup> Ibid.

<sup>62</sup> Ibid.

Camp Zachary Taylor, Kentucky, until the end of the war. Chaplain Aldred A. Pruden was the first commandant of the school. The school was five weeks long and taught such things as international and military law, first aid, drill and ceremony, and rules of land warfare. The National Defense Act of 1920 reorganized the Army and essentially served as the basis of Army organization until World War II. For chaplains the National Defense Act was important because, for the first time in its 145-year history, the chaplaincy emerged as an organized branch of the Army. A key provision in the act provided that one chaplain of rank not below "that of major may be appointed by the President by and with the advise consent of the Senate to be chief of chaplains. He shall serve as such for four years, and shall have rank, pay, and allowance of the colonel while so serving." <sup>63</sup>

### Chaplain School

John Thomas Axton was the chaplain chosen to be the first Chief of Chaplains. He had been a chaplain since 1902 and had good administrative ability and an excellent reputation. He began his duty on June 15, 1920, with an office, three chaplains, three field clerks, and several civilian employees.

On May 15 1920, the Chaplain School opened at Camp Grant, Illinois, with a staff of 15 and a student body of 15. The 21-subject curriculum included physical training and map reading. In 1921, it moved to Camp Knox, Kentucky, to Fort Wayne, Michigan, in 1922 and then to Fort Leavenworth, Kansas. Staff and faculty wrote and distributed correspondence courses to train Reserve chaplains. Eventually, due to the low number of Regular Army chaplains to take the course, and lack of support from other commanders, the school was deactivated in 1928. For the next 18 years, 85% of the clergy who enrolled in the on-going correspondence course were commissioned in the Reserves, 14% in the National Guard and 4% in the Regular Army. <sup>64</sup>

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<sup>63</sup> Ibid

<sup>64</sup> Ibid

The National Defense Act of 1920 brought about an effective reserve program. The Act gave authorization to the components of the Army: the professional Regular Army, the civilian National Guard, and the civilian Organized Reserves. Chaplains often preached on such subjects as geography and history. They used different teaching aides to get their points across. The first record of motion pictures was by a chaplain in the Army. They devoted much of their time to teaching soldiers to read and write.<sup>65</sup>

### Grade and Rank

In 1926 the branch won a major victory to improve the status of chaplains as officers. Chaplains were addressed as “chaplain” rather than by rank, emphasizing the role of chaplain as a clergyman in uniform. In 1918, at Pershing’s direction, special regulations mandated removing the insignia of grade from chaplains’ uniforms (a right which chaplains had won in 1914). The cross was to be worn on the shoulder loops. The controversy increased when members of the chaplain school, including the commandant, were removed because they opposed the policy. As Chief of Chaplains, Axton supported the reinstatement of insignia of grade.”<sup>66</sup> In 1926 a Congressional Act provided chaplains with status in the service. It guaranteed chaplains the rank, pay, and allowances of grades, up to and including colonel. They could either wear Latin crosses or tablets with the Star of David on their lapels.<sup>67</sup>

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<sup>65</sup>Ibid.

<sup>66</sup>Ibid.

<sup>67</sup>Ibid.

## World War II

For Europeans the invasion of Poland by Germany on September 1, 1939, began World War II. Although neutral until the attack on Pearl Harbor in December 1941, the war in Europe showed the need for expanding the American military. President Franklin D. Roosevelt quickly declared a limited national emergency and authorized increases in the Regular Army, the National Guard, and the Reserves. In 1940 the first peacetime draft of civilians began, and by the end of that year the Army had doubled its size. In 1941 Congress budgeted eight billion dollars for the Army, an amount more than the combined total of the preceding 20 years.<sup>68</sup>

In World War II, there were 8,896 chaplains in the U. S. Army. When Japan surrendered in 1945, there were 8,191 chaplains on active duty. Of these 2,278 were Catholic, 243 were Jewish, and 5,620 were Protestant. During this time, new standards were set for chaplains. They had to be between the ages of 23 and 34; regularly ordained and accredited by and in good standing with some religious denomination or organization; graduated from a 4-year college and a 3-year seminary and actively engaged in the ministry as his principal occupation. He also had to be a good moral person with a good reputation.<sup>69</sup>

Chaplain William R. Arnold was the Chief of Chaplains in World War II. He saw the chaplain branch grow from a few hundred to over 8,000 by the end of the war. These chaplains lived and worked with the troops. Chaplains earned 2,453 decorations during the war with 77 being killed in World War II.<sup>70</sup>

## Reactivation of Chaplain School

“Two days after Pearl Harbor, the re-activation of the Chaplain School was set in motion. On February 2, 1942, seventy-five chaplains attended the first class at Fort

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<sup>68</sup> Ibid.

<sup>69</sup> Ibid.

<sup>70</sup> Ibid.

Benjamin Harrison, Indiana. The 28-day session included 200 hours of instruction in military organization, customs and courtesies, military law, graves registration, first aid, military administration and chaplain activities. Gas mask drills, calisthenics and outdoor map orientation were also part of the curriculum.”<sup>71</sup> The school moved to Harvard University, Cambridge, Massachusetts, after four sessions at Fort Benjamin Harrison. The faculty grew at this time because the number of students grew from 75 to 450. The sessions at this time were moved from five weeks to six weeks. President Roosevelt signed Congressional Bill HR-3617 in 1941 authorizing construction of 604 chapels within six months. Before this time, only 17 posts had chapels, and services were held wherever there was space. By building these chapels, soldiers would have private facilities to acquire counseling and have private devotions.

## Casualties of World War II

The chaplaincy suffered 478 casualties during World War II. During the war, the chaplains worked in hospitals, embarkation ports, stockades, and on troop ships. On February 3, 1943, 678 men were killed when a torpedo from the German submarine U456 hit the *Dorchester* when it was crossing the North Atlantic to England. A total of 904 men were aboard that ship. Of the 678 men that died, 4 of them were chaplains—two Protestants, one Catholic, and one Jewish. They died because they gave their life jackets to other soldiers.<sup>72</sup>

In July 1942, the Army authorized the appointment of 790 African American chaplains. In World War I, there were a total of 57 African American chaplains. Among the

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<sup>71</sup> Ibid.

<sup>72</sup> Ibid.



chaplains were 422 rabbis who received endorsements and one Buddhist chaplain who was approved but never accessioned into the 442<sup>nd</sup> Infantry.<sup>73</sup>

### Women Chaplains

When the Women's Army Auxiliary Corp (WAACS) was established, women ministers challenged the all-male limitations and urged that female chaplains be assigned to large contingents of women. A survey indicated that few WAACs desired female chaplains so the matter was dropped. Many female ministers became chaplain assistants and directors of religious education.<sup>74</sup>

### Chaplain Assistants

Army Regulation 60-5 after World War II provided for chaplain assistants. They were classified as clerk-typists, but their jobs included much more. Chaplain assistants drove and maintained Jeeps and trailers, typed, played the organ, led choirs, carried weapons to protect themselves and the chaplains, set up altars for all three religious groups, maintained records and prepared reports. Assistants were usually versatile individuals who, very often, served as intermediaries between chaplains and troops. Their enlisted status enabled them to inform chaplains on unit morals and opinions.<sup>75</sup>

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<sup>73</sup> Ibid.

<sup>74</sup> *Women's Auxiliary Army Corp* (accessed 10 September 2002); available from [www.sparkacus.schoolnet.co.uk](http://www.sparkacus.schoolnet.co.uk). Internet.

<sup>75</sup> Hourihan, *The Army Chaplain Corps*.

## Post-World War II

At the end of the war, the Army Air Corps separated from the ground forces. When this happened, a separate chaplaincy emerged. An Air Chaplain was named to head the Air Forces staff chaplains, and an Air Force liaison officer was established in the Office of the Chief of Chaplains.

Following World War II was a time known as the Cold War. During this time, alliances were created to form a protective shield against Soviet and Chinese communist expansion in Europe and Asia. There were organizations like North Atlantic Treaty Organization (NATO), Southeast Asia Treaty Organization (SEATO), Central Treaty Organization (CTO), and the Rio Pacts to help keep the peace effort. The chaplaincy played an important role during these years of the Cold War with moral training and education.

The National Defense Act of 1947 established the Defense Department composed of the Army, Navy, and Air Force. On May 10, 1949, Transfer Order Number 35 allowed Army chaplains to enter the new Air Force chaplaincy. By July 26, 458 active duty and 573 Reserve chaplains had made the change. Chaplain Charles I. Carpenter became the first Chief of Air Force chaplains. During this period, the Chaplaincy Service of the Veterans Administration (VA) was established. By 1947 there were 226 full-time VA chaplains, assisted by 115 part-time chaplains. Although not officially affiliated with the Armed Forces, their ministries are similar.<sup>76</sup>

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<sup>76</sup> *History of the VA Chaplaincy* (accessed 10 September 2002); available from [www.chaplain.med.va.gov](http://www.chaplain.med.va.gov). Internet.

## United States Army Chaplain Board

The United States Army Chaplain board was created in 1945. This board tested new supplies and provided liaison with other branches. During this time, the Chaplain School was moved from Fort Oglethorpe, Georgia, to Carlisle Barracks, Pennsylvania, in 1946. National Guard and Reserve chaplains could now attend resident courses and receive non-resident training through extension courses. The Air Force and Navy soon developed their own schools.

## Korean War

When North Korean forces invaded South Korea on June 25, 1950, the United States was once again in a full-scale war. “Chaplain Carl. K. Hudson, who was assigned to the 1<sup>st</sup> Battalion of the 221<sup>st</sup> Infantry Regiment, became the first combat chaplain of the war when his unit engaged against the North Korean forces on July 5, 1950. Hudson assisted and prayed with the wounded, consoled the dying, and with the doctor tried to instill courage and hope. On July 16, Chaplain Herman G., Felhoelter and 100 other men attempted, while carrying nearly 30 wounded soldiers, to escape from advancing North Korean troops after a battle near Taejon. Escape under these conditions appeared impossible and the wounded were left behind. After convincing a medical officer to leave with the others, Felholter remained behind with the wounded. From a distance, a sergeant saw the enemy troops overcome and murder both the wounded and Felhoelter who was praying over them. The day before his 37<sup>th</sup> birthday, Felhoelter became the first Army chaplain casualty of the Korean conflict.” <sup>77</sup>

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<sup>77</sup>Houriham, *The Army Chaplain Corps*.

## Post-Korean War

When the armistice was signed on July 27, 1953, thirteen chaplains had been killed. In 1953, at the end of winter, chaplains were heavily decorated with awards. Of 175 Army chaplains, they received 218 decorations including 22 Silver Stars. A time of calm and peace for the rest of the decade came soon after. Chaplains during this time established Sunday schools. At first, there was no unified curriculum. A plan was made to provide a continuing program of religious instruction to be used throughout the Armed Forces. The "Unified Protestant Sunday School Curriculum for Armed Forces" became available in 1953-1954; the "Catholic Family Program of Religious Instruction" in 1954; and to serve all Jewish personnel, the "Religious School Curriculum for Jews in the Armed Forces" was established.<sup>78</sup> To keep pace with a changing world, more ministry skills were needed. Clinical Pastoral Education (CPE) was established for chaplains. This included training in emotional distress, marriage, and family problems, human relations and drug and alcohol abuse.

## The Vietnam Conflict

The United States' involvement in Vietnam began in the mid-1950s, but it was not until December 1961 that the first U. S. combat-support troops were sent to that country. By February 1962, the U. S. established Military Assistance Command, Vietnam (MACV) and more than 3000 personnel were stationed throughout the Republic of Vietnam (RVN). It was at this point that chaplains joined them. On February 26, 1962, John A. Lindvall became the

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<sup>78</sup>*Ministry and Pastoral Care* (accessed on 10 September 2002); available from [www.wamc.amedd.army.mil](http://www.wamc.amedd.army.mil). Internet.

first Army chaplain to arrive in Vietnam. He was assigned to MACV Headquarters in Saigon. Two days later, two other chaplains arrived. Equipment was nonexistent, and Lindvall had to request such basic necessities as hymnals, and chaplain field kits on an emergency basis.<sup>79</sup>

With the war growing and more troops coming into Vietnam, the chaplains were unable to get around to all the troops. With a policy change, they ministered to all of the troops in a given area. They often used helicopters to travel from place to place. By the end of 1963, there were 16,500 troops in Vietnam. With war come casualties. The first Army chaplain to die was Rabbi Meir Engel who died of a heart attack. In 1966 the first combat death of an Army chaplain in Vietnam was William J. Barragy. The first chaplain assistant to die was SP4 Raymond L. Bowen, Jr.

Another responsibility added to the chaplains' list of duties was counseling drug abusers. With the widespread availability and use of narcotics in the Orient, chaplains held workshops on "Ministering to the Drug User." Chaplains also established anti-drug education programs in their units and worked in drug treatment centers. The Army also emphasized improving race relations among American soldiers and assigned Chaplain Benjamin E. Smith to develop a Human Relations Program for use throughout Vietnam. The program educated soldiers in recognizing and changing discriminatory practices.<sup>80</sup>

One of the changes the Army made was the establishment of a military occupational specialty (71M) specifically granted to chaplain assistants. This brought about new equipment for the chaplain program. Cassette tape recorders replaced pump organs and lighter cases replaced the cumbersome metal cases that equipment was carried in. The Army chaplains served 11 years in Vietnam and during that time, 13 were killed. The chaplains were awarded a total of two Medals of Honor, 719 Bronze Stars, 586 Army Commendation

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<sup>79</sup>Hourihan, *The Army Chaplain Corps*.

<sup>80</sup>Ibid.

Medals, 318 Air Medals, 82 Purple Hearts, 66 Legions of Merit, 26 Silver Stars, and many others. Chaplains became more and more involved in issues not directly related to combat.

During the Vietnam conflict, the chaplaincy came under heavy fire from the denominational world. Many felt that having chaplains in Vietnam condoned killing just by being part of the military establishment. However, this did not prohibit American faith groups from supplying ministers in the military.<sup>81</sup>

### Special Situations of Chaplains

Since Vietnam, doctrine has changed the chaplaincy.

In 1974, more than 100 years after Edwin M. Stanton rejected the commissioning of Mrs. Ella Hobart as a chaplain during the Civil War, the Reverend Alice M. Henderson accepted her commission and became the first woman to officially serve with the Chaplain Corps. With women now a growing element in the chaplaincy, it was inevitable that there would be two spouses serving as military ministers. On 14 January 1979, Georgette Beltran was commissioned and joined her husband Francisco as the first married active duty chaplain couple.<sup>82</sup>

In 1979 the military recognized the Eastern Orthodox Church as a distinctive faith group. Up until this time, these chaplains were classified as Protestants. The Chaplain School's name was changed in the 1970s to the United States Army Chaplain Center and School (USACHCS). In September of 1974, it moved to Fort Wadsworth on Staten Island and then in 1979 to Fort Monmouth, New Jersey. The Unit Ministry Team (UMT) was brought about at this time, which involved both the chaplain and the chaplain assistant. "In 1983 the concept of the UMT received its first test in an actual deployment situation,

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<sup>81</sup>United States Marine Corps. *Chaplain's Page*. (accessed on 5 October 2000); available from [www.quantico.usmc.mil/msg/chap.htm](http://www.quantico.usmc.mil/msg/chap.htm). Internet.

<sup>82</sup>Hourihan, *Army Chaplain Corps*.

Grenada.”<sup>83</sup> The operation Urgent Fury was used to evacuate U. S. nationals from the island of Grenada, and was later used to neutralize Grenadian forces, stabilize the internal situation, and maintain peace. Members of the 82<sup>nd</sup> Airborne Division, Fort Bragg, North Carolina, went on alert, landed in Grenada, rescued U. S. medical students and captured warehouses of weapons, ammunition and equipment belonging to Cuban soldiers advising the People’s Revolutionary Army of Grenada. Seventeen chaplains and 16 chaplain assistants participated in the deployment. During the five days of mostly small skirmishes, the UMTs went from unit to unit or company to company, sometimes staying for a few hours or for a day, offering comfort. Because of the constant movement of the units within Grenada, soldiers lived under stress.”<sup>84</sup>

### New Challenges

The Army is forever changing, and the chaplaincy continues to expand and grow. The Department of Defense in 1987 registered the Buddhist Churches of America as an ecclesiastical endorsing agency, opening the door for Buddhist chaplains. With new issues constantly arising, unit ministry teams were trained to minister to Acquired Immune Deficiency Syndrome (AIDS) patients and help set up support networks for them and their family and friends. Family Life Centers were established and used by Army families.

Colonel Quay C. Snyder said that he felt the most important qualification a chaplain could have is a genuine concern for people. The families that chaplains deal with, while familiar with military life, are not enlisted in the Armed Forces. The chaplain must

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<sup>83</sup>Ibid.

<sup>84</sup> *The Unit Ministry’s Team Role in Combat Stress Control* (accessed 10 September 2002); available from [www.vnh.org/FM22-51/appendD.html](http://www.vnh.org/FM22-51/appendD.html). Internet.

continually sharpen his skills to deal with these people and be warm and inviting to those who need him.<sup>85</sup>

### The 1980s to Now

The decade of the 1980s ended with the chaplaincy facing its greatest challenges since the Vietnam War. On one hand, there was a large-scale deployment of U. S. military forces to Southwest Asia during Operation Desert Shield/Desert Storm between August 1990 and March 1991. On the other hand, the proposed reduction and change of force structure existed in the Army due to the lessening of tensions in the Cold War. The first challenge was met successfully. At the height of Desert Storm, over 560 Army chaplains served with American forces in Southwest Asia. This figure was larger than the amount of chaplains serving in Vietnam at the height of that conflict. An additional challenge that the Army and the chaplain corps faced in the wake of Desert Shield/Desert Storm was the end of the Cold War. For almost 45 years, the hostility between the Communist world and the free world had formed the threat under which the American military operated.<sup>86</sup>

### Lessons from Desert Storm

An unprecedented number of women were mobilized to support Operations Desert Shield and Desert Storm. This mobilization captured the attention of the media as mothers in uniform exchanged farewells with young children and infants. For the first time in our nation's history, large number of mothers with dependent children joined the ranks of soldiers, sailors, and airmen to serve their country in time of war. Throughout the media concerns were raised about the effects that such a separation might have on the service members' combat readiness and the physical and

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<sup>85</sup> Granville Tyson, "Ethics and Moral Leadership," *Military Chaplain's Review*, (Spring 1990): 94.

<sup>86</sup> Hourihan, *Army Chaplain Corps*.



emotional welfare of the children left behind. At the time there was little information about maternal wartime separation and children's well-being.<sup>87</sup>

A study was conducted to describe the impact of a mother's military deployment on her children by providing a variety of information about the experience. Data were collected from the mothers (71% enlisted and 29% officers) who ranged from ages 19 to 51 with an average of two children with a mean age of 7.<sup>88</sup>

The study also found that unlike previous wars when fathers left the family, many children of the Desert Shield and Desert Storm mothers experienced exceptional disruptions in their lives and daily routines. Children of enlisted women exhibited more changes than those children of officers. The more changes the children experienced, the more behavioral symptoms of stress they exhibited. The disruptions in children's lives and routines were also stressful to the mothers who were leaving. These mothers had to often make hasty arrangements for the care of their children. "Providing adequate care and supervision often meant placing the child with the mother's ex-husband, parent, or adult sibling in another geographic area."<sup>89</sup> Sixty-seven percent of the children cared for by the extended family in the absence of their mothers had to change residence. These children changed schools or daycares, were separated from pets, and were separated from one or more siblings. Of children of married mothers, 77% stayed with fathers or stepfathers, 22% stayed with mother's parents or siblings, and 2% stayed with paternal grandparents. Children of unmarried mothers stayed with either the mother's partner (60%) or with the mother's

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<sup>87</sup> Penny Pierce and Catherine Buck, "Wartime Separation of Mothers and Children: Lessons from Operations Desert Shield and Desert Storm." *Military Family Issues: The Research Digest*. (January 1998): 157-165.

<sup>88</sup> Ibid.

<sup>89</sup> Ibid.

parents or siblings (40%). Other circumstances related to the children's symptoms of stress are as follows: older children exhibited more symptoms of stress than younger children, the stress exhibited by the children was greater the longer the mother was away, the children of Reserve and Guard members demonstrated greater stress, and children demonstrated more stress when their mothers were deployed to combat theaters.<sup>90</sup>

Mothers were asked how difficult it had been to arrange comprehensive care for their children during their absence. "Comprehensive care was assessed across several domains: financial, physical, emotional, social, and educational. The study also explored the conflict mothers experienced between providing adequate care and fulfilling military responsibilities."<sup>91</sup> The women who reported the greatest difficulty were members of the Reserve or Guard forces and officers. The women who had experienced more difficulty reported more symptoms of depression and anxiety two years after returning home.

The study adds to the general understanding of how military families can best be supported to remain intact and psychologically healthy. "The results of this study indicate that maintaining a stable environment is a key determinant of children's adjustment during wartime maternal separation. This study suggests five ways to work toward this objective."<sup>92</sup> First of all, support services traditionally provided for spouses could be made available to extended family members. This would allow service members to perform their duties with less anxiety about the children they left behind. Next, non-military family members may need specialized support to be able to fully use existing resources. This is particularly

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<sup>90</sup> Pierce and Buck, "Wartime Separation of Mothers and Children."

<sup>91</sup> Ibid.

<sup>92</sup> Ibid.

important for Reserve and Guard family members who may not live near a military base where resources are readily available. Furthermore, outreach programs would be useful to non-military family members who find themselves in the position of having to negotiate the personal affairs of the deployed mother. Pre-deployment briefings to designated family members regarding the psychological care of the child would be invaluable. Assisting caregivers in providing age-dependent information concerning mother's location, job, and safety would relieve some of the stress for children. Providing assistance in the transition period between permanent home and temporary situation would be helpful to those temporary caregivers. Finally, demographic and deployment related factors may be needed to identify families who need special intervention. These factors may be "children whose mother were deployed to the combat theater, families with more than one child, extended length of deployment to the combat theater, multiple disruptions to the children's lives, children of Reserve or Guard mothers, and children over the age of 8."<sup>93</sup>

### The "New" Front Lines

Military chaplains, no matter their nationality, are some of the unsung heroes of today's armed forces. While they may not fight on the front lines of war, they are "pasturing under more complicated, demanding, and dangerous circumstances as the role of the military has changed and their nations participate in a host of peacekeeping and humanitarian missions, often in the wake of conflicts."<sup>94</sup> For example, forty countries have supplied troops in Bosnia to restore stability and help refugees return home. "From Dutch soldiers

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<sup>93</sup> Pierce and Buck, "Wartime Separation of Mothers and Children."

<sup>94</sup> Lampman, Jane. "Taking faith to the new front lines." *Christian Science Monitor* 4 March 1999, 15.

devastated by their inability to protect the people of Srebrenica to troops confused by the intense nationalist/sectarian difference, they turn to chaplains for solace and guidance.”<sup>95</sup> These soldiers, religious or not, rely on chaplains to get them through the confusing aspects of war. Captain Arnold Resnicoff, Command Chaplain of the United States European Command, says that in the worst of times everyone discovers a prayer within themselves. The job of the chaplain, in Resnicoff’s opinion, is to touch those prayers.<sup>96</sup> Working in multinational, multilingual, and multireligious environments, chaplains are called on to practice new level of cooperation and serve as models of religious tolerance. Chaplains are challenged to show that religion can be a force for peace as well as a factor in war. In March 1999 chaplains from 33 countries gathered in Vienna to consider the challenges faced by the modern military and the potential for greater cooperation. The discussion ranged from how to prepare lay people to help in pastoral care to teaching ethics across faiths and to those with no faith, to the creation of a NATO Chaplains Council.<sup>97</sup>

This conference was beneficial to those who attended. “ ‘It’s helped us understand one another’s faiths and cultural standpoints,’ which has helped in peacekeeping operations, says the Reverend Claus Harms, chief chaplain of the Royal Danish Navy.”<sup>98</sup> It gives support to those seeking to develop new chaplaincies. The Chaplain Corps of the Czech Republic is perhaps the world’s newest, and Chief of Chaplains Tomas Holub got his start with a tour in Bosnia. He found it “ ‘ very important to be able to share and pray with other

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<sup>95</sup> Ibid.

<sup>96</sup> Ibid.

<sup>97</sup> Ibid.

<sup>98</sup> Ibid.

chaplains.”<sup>99</sup> He was received not as a communist political officer who sought to preach and force change, but a friend who could help them.

Teaching ethics and values across faiths and to those with no faith is a major concern for chaplains. The chaplain must help the soldiers find answers within their own tradition—answers to the questions like “How can I carry a gun? How much bad can I do in the name of good?”<sup>100</sup> Many chaplains who attended this convention were concerned about the rise of political movements in Europe. These movements range from rising political parties to supporting forms of intolerance and taking advantage of economic slumps. The chaplains discussed how to combat these feelings and how to teach soldiers to love rather than hate when they are faced with injustice. Robert Seiple, the U. S. State Department’s special representative to international religious freedom, spoke at the conference and said that “under difficult circumstances there is a tendency to scapegoat.”<sup>101</sup> He said that it was important for the chaplains to never assume that tolerance has been learned. Two things promote religious tolerance—“people need to know their own faith at its core, and they should know enough about their neighbors’ faiths to respect them.”<sup>102</sup>

### Chaplains for NATO

In the past chaplains have had no role in NATO deliberations, but simply served with their nation’s troops during exercises. The first NATO chaplain post was created for the SFOR (stabilization force) staff in Bosnia. Chaplain Colonel Richard Johnson of the U. S.

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<sup>99</sup>Ibid.

<sup>100</sup>Ibid.

<sup>101</sup>Ibid.

<sup>102</sup>Ibid

Air Force filled this position and advised the commander and staff and interfaced with local religious communities and chaplains of the various national forces.<sup>103</sup>

The prospect of this council in 1999 agreed that a committee would develop a proposed charter for consideration by all NATO countries. The possibility of this body had important implications for the current chaplains. The council could advise commanders on religious sensitive issues, work with the Partnership for Peace nations (of the former Eastern bloc) struggling with the idea of democracy and human rights, and help each other understand how to work together in the multinational operations. The idea for the council is not only from the Bosnia conflict, but also from Command Chaplain Resnicoff's visit to a multinational chaplains group in Africa, which is tied to the 14-nation Southern African Development Community.<sup>104</sup>

### Opportunities for Training

Chaplain Advanced Education School Selection Board meets annually to consider chaplains for Advanced Civilian School. Twelve are selected to attend a Master of Science degree program at either Columbus State University with counseling practicum at Ft. Benning, or at the University of Central Texas, with counseling practicum at Ft. Hood. When the chaplains complete the program, they are assigned to installations around the world to assist unit chaplains with their pastoral counseling and family ministry programs. They also provide advanced pastoral counseling and are a major resource for family wellness programs.<sup>105</sup>

This opportunity for chaplains to receive additional training in counseling helps the military. Often soldiers need counseling during battle, while over-seas, or just during annual

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<sup>103</sup> Ibid.

<sup>104</sup> Hourihan, *Army Chaplain Corps*.

<sup>105</sup> *Family News and Views* (accessed 20 November 2000); available from [www-benning.army.mil/family](http://www-benning.army.mil/family). Internet.

training duty in the summer. Counseling the troops is a vital aspect of the chaplains job, and any and all additional training is beneficial.

## **CHAPTER 3**

### **TYPES OF CHAPLAINS**

They are many different types of chaplains. There are military, police, fire, prison, institutional, and hospital chaplains, to name a few. Most chaplains have a lot of similar tasks that they perform. Chaplains are ministers, but serve more as shepherds than as bishops, from the New Testament sense. They all care for people and counsel them about their concerns. A chaplain is someone you can talk to in a time of need. He or she is someone you can trust and count on in your life. A chaplain never knows what the next situation he or she will be called on to help with.

Chaplains, in most cases, have the opportunity to lead worship services and teach and preach. Sometimes the emphasis is primarily on evangelism, and sometimes more on discipleship. Some chaplains have the opportunity to develop Bible study groups for the people they are ministering to, and this involves selecting curriculum and enlisting and training teachers.

#### **Military Chaplains**

Military chaplains are different in several ways. They are a part of the military, and have to be in physical shape, as other military officers. Each year, they are required to pass a physical fitness test. The test has 3 events. A chaplain has to do push-ups, sit-ups, and a two mile run in a required time limit. The time limit is based on the age of the



chaplain. A chaplain is also required to weigh in twice a year, and maintain their weight below a certain level.

Military chaplains have to go to the field and spend time with soldiers. They have to spend the night in the fields with the soldiers. In war time, the chaplains are at the battle front, but also ministering behind the lines. They spend much time away from family and church to minister to the soldiers.

Chaplains serve God and country in a diverse ministry. Military chaplains face a unique ministerial challenge, and are often a forgotten part of the ministry. They stand as true Christian soldiers, serving God and country during times of war and peace, meeting the spiritual needs of those in the armed services. Just like their civilian counterparts, they fill the vital roles of preacher, teacher, and counselor.<sup>1</sup>

Chaplain (Maj.) Mike Charles said, “We help people mature.” The soldiers that chaplains serve are generally between the ages of 17 and 50, and most of them are closer to 17 than 50. Ministering to young people can pose many challenges. In addition to preaching in vastly different settings, including knee-deep mud, chaplains have the jobs of “life consideration” counselor, marriage counselor, and family counselor.

### Air Force Chaplains

The recruiting literature for the Air Force calls chaplains many things. They are people ministering to the needs of faith communities, and they are a team that supports one another while working in their own strength areas. The range of ministries includes the following: worship, hospitals, parishes, education, social actions, confinement, home visitations, sacraments, crises intervention, administration, counseling, deployment, and mobilization. These chaplains go where ever in the world they are needed. “Air Force

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<sup>1</sup> *News and Views*. (accessed November 10, 2000); available from [www.crosswalk.com](http://www.crosswalk.com). Internet.

people and their families are well traveled, educated, informed, and responsive to opportunities for religious growth.”<sup>2</sup> These families need ministers, priests, and rabbis from their home country to minister to them. Work areas go beyond the walls of chapel. Air Force chaplains are trained to respond to a variety of situations including emergency minister, mass casualty ministry and national readiness mobilizations or deployments.

The benefits of being an Air Force chaplain are as follows: 30 days paid vacation a year, complete medical and dental care, low-cost life insurance, pay and allowances, retirement plan, shopping at reduced prices, on-base recreational facilities, worldwide travel opportunities, uniform allowance, promotion opportunities and support by chapel management personnel.

The requirements for being an Air Force chaplain are similar to those of other military chaplains. The applicant must be a United States citizen and be less than 42 years of age. The applicant must have a bachelor’s degree from an approved college or university and completed three years of graduate professional educational work at a graduate school that is either accredited by the Association of Theological Schools or accredited by a regional accrediting agency or completed work at a non-listed graduate theological school if all other educational requirements are met. The Air Force provides many opportunities for professional growth. Maxwell Air Force Base, Alabama, offers chaplain courses at the Air Force Chaplain’s School. Continuing pastoral education courses and programs directed by civilian resource leaders are available. Taking postgraduate study opportunities in civilian schools is another way for a chaplain to

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<sup>2</sup> Washington, D. C.: U. S. Government Printing Office *The United States Air Force Chaplain Service*, GSO 89-008

enhance his skills. Also available are a variety of professional publications and materials to keep the chaplain current in the faith world.<sup>3</sup>

The Air Forces' first female Church of God minister was trained at Holloman Air Force Base, New Mexico. The chaplain candidate's name is 2<sup>nd</sup> Lt. Gloria Tyner who joined Holloman for a 30-day chaplain candidate program. "It's both humbling and makes me very proud to be the first female to represent my denomination," said Tyner.<sup>4</sup>

Chaplains from the base welcomed Tyner to the chaplain team. Chaplain (Capt.) Effson Bryant, a Protestant chaplain at the base chapel, said, "I think we are seeing more women coming into the chaplaincy now."<sup>5</sup> The chaplain candidate program is a two-year candidate program that lets candidates see what the active duty Air Force is like while still remaining in the Air Force Reserve. This is a place where the candidates can see if they can live and work in this type of environment. One author states, "Not every minister can work in a pluralistic environment."<sup>6</sup>

"Holloman has given me a very good introduction to the chaplaincy," she said. "I've gotten a lot of exposure to the Air Force and have a better understanding of how it works."<sup>7</sup> The lieutenant has been in the Air Force since 1993, and the environment has seemed to agree with her.

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<sup>3</sup> Ibid.

<sup>4</sup> *Hollman Training Air Force's First Female Church of God Minister*, (accessed October 5, 2000); available from [www.acc.af.mil/news/](http://www.acc.af.mil/news/). Internet.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

## Marine Chaplains

The Marine Security Guard Battalion Chaplain has different missions: to promote the spiritual, religious, moral, corporate and personal well-being of military personnel, their family members, and other authorized personnel; to provide religious services and religious education programs; to develop and present course material in the Marine Security Guard (MSG) school; to serve as liaison with community, social, welfare, and religious organizations; to visit the sick and confined and the workspaces; and to offer guidance and counseling.”<sup>8</sup> The Marine chaplain must teach at informal discussions, classroom discussions, and instructional programs. Their job is to offer advice, encouragement, and, if need be, contact other sources of help.<sup>9</sup>

## Army Reserve Chaplains

Approximately 53% of the United States Army is composed of the Reserve Component: the Army Reserve and the Army National Guard. All indicators show that the Reserve Component will continue to grow. This allows for a large number of chaplains in the Reserves. Many opportunities for ministers who work full-time jobs are available in these programs. Chaplains are not responsible for recruiting new chaplains to the program. However, retention is a problem. Unfortunately, this is often the result of civilian employment conflicts.<sup>10</sup>

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<sup>8</sup> *What is MCA?* (accessed September 29, 2000); available from [www.worldnet.net/~mca/purpose.htm](http://www.worldnet.net/~mca/purpose.htm). Internet.

<sup>9</sup>Ibid.

<sup>10</sup> United States Army. *Army Reserve Chaplain*. (accessed on September 30, 2000); available from [www.goarmy.com/job/chap.chapmain.htm](http://www.goarmy.com/job/chap.chapmain.htm). Internet

## Other Types of Chaplains

### Hospital Chaplains

“Boone Hospital Center provides pastoral care and counseling for the religious, spiritual, and emotional needs of patients and their families in the face of a new diagnosis, dealing with the unknown and anticipation of death, grief, and loss. At times, the chaplains serve as facilitators of communication among patient, family, Boone Hospital staff and physicians. Chaplains are available to explore bioethical issues and provide sacraments, prayer and scripture.”<sup>11</sup>

“Boone Hospital Center chaplains provide spiritual care, counseling, and support for patients and families. They serve as resources in the crisis of hospitalization by helping families and patients find the strength to deal with natural fears, worries, doubts, and questions, which may arise in the face of illness. Boone Hospital Center chaplains have at least one year of Clinical Pastoral experience and a minimum of five years of hospital chaplaincy experience.”<sup>12</sup>

These chaplains are available for a number of things like listening, assisting in tough decision-making, grief facilitation, prayer, sacraments, devotional materials, ethical consultations, completing advance directives (living wills), and intervene on the patient's behalf. “Boone Hospital Center chaplains are available to hospital employees for

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<sup>11</sup> *Boone Hospital: Chaplain's Corner* (accessed October 5, 2000), available from [www.boone.org/chaplain.html](http://www.boone.org/chaplain.html). Internet.

<sup>12</sup> Ibid.

emotional support, crisis intervention, and spiritual and religious counseling on a confidential basis.”<sup>13</sup>

HCMA is the Hospital Chaplains’ Ministry of America. Founded in 1939, the HCMA is a nonsectarian, non-profit faith mission organization that recruits, trains, certifies, places, and oversees chaplains in hospitals and other healthcare facilities nationwide. HCMA is a growing agency sought out by both independent facilities and hospital chains. HCMA chaplains serve throughout the United States.<sup>14</sup>

A hospital chaplain must be available 24-hours a day to patients and staff. Since the hospital environment is stressful and demanding, the chaplain is an understanding friend and confidante. Staff members who have no minister often seek the chaplain’s counsel, especially during times of personal family need. The hospital chaplain offers several services to the patient. The chaplain often sees the patient before his or her minister is aware of the hospitalization. So they can offer to call the family pastor, priest, rabbi, or other religious leader. The chaplain can help the family in a situation of a critically ill or dying patient.<sup>15</sup>

“People are affected in many ways when they are ill. One of those ways can be spiritually. Feelings of helplessness, loss of control, loss of connection to yourself and others are some of the ways we are affected when we are ill. Also, our loved ones often have similar feelings when illness strikes.”<sup>16</sup> The hospital chaplain can help the patient find what is lost. He can also help the patient find strength, either from God or other

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<sup>13</sup> *Hospital Chaplain’s Work* (accessed October 5, 2000), available from [www.uhmc.com/chwork.htm](http://www.uhmc.com/chwork.htm). Internet.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> *When to Call for the Hospital Chaplain* (accessed October 5, 2000); available from [www.meb.org.servhos3.htm](http://www.meb.org.servhos3.htm). Internet.

sources. The chaplain is simply a positive resource for the patient and the patient's family.<sup>17</sup>

Patients may not be aware of when to call for the hospital chaplain. Some ideas of when it is not only appropriate but also a good idea of when to call one are when the patient is anxious or fearful of procedures, when a patient needs comfort, when the patient does not respond to medical treatment, when the patient or family has an important decision to make, when a patient's life must change after an illness, when a patient has a long-term or terminal illness, and when a patient is dying. Other reasons to call for the hospital chaplain may include when a patient has been admitted in an emergency or during contemplation of an organ donation. Chaplains can offer comfort and wisdom during these sensitive, emotional times.<sup>18</sup>

Anyone who is a seminary student, pastor, commissioned or ordained minister, or missionary could be part of the hospital chaplain team. Applicants must be able to raise their own financial support. HCMA will then provide one year of in-depth training and mentoring that prepares chaplains to minister in hospitals and other healthcare facilities and programs.<sup>19</sup>

### Fire Department Chaplains

What is a fire department chaplain? A chaplain provides a spiritual presence linking both the department and public together in the common goal of seeking to protect life, property, health, and wellbeing. A chaplain's role is not to

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<sup>17</sup> *Hospital Chaplain's Work* (accessed October 5, 2000), available from [www.uhmc.com/chwork.htm](http://www.uhmc.com/chwork.htm). Internet.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

evangelize, proselytize, or moralize, but rather to represent God in a way that is inclusive, respectful and sensitive to all faith traditions, regardless of church religion or philosophy. He or she operates on the belief that all people are spiritual beings (while everyone may not be connected to an organized religion). He or she is present to respond to the different emotional or spiritual needs that arise. The chaplain is a person in the department with whom conversations can be held in complete confidentiality.<sup>20</sup>

The responsibilities of fire chaplains are as follows: provide for the spiritual needs of fire personnel and their families, crisis situations involving fire personnel, crisis situations involving families of fire personnel, visiting fire personnel that are sick or injured, crisis intervention involving victims of emergencies that require fire response, assist with stress management, and crisis intervention to those fire personnel who seek family guidance. Other responsibilities include serving as a liaison with local clergy, performing wedding ceremonies and other official services, and providing a listening ear to the fire personnel.<sup>21</sup>

An interview with Eddie Howell of Decatur City Fire Department of Decatur, Alabama, provided some more information about fire chaplains. Howell expressed that the chaplain positions at the fire department are volunteer only. He emphasized that there were no paid positions. The duties of the fire chaplains are to assist families who have been victims of fire, and counseling with fire fighters and their families in the case of their injury or death. The city of Decatur has only three fire department chaplains, and they rotate their schedules to be on-call.<sup>22</sup>

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<sup>20</sup> *Fire Chaplains* (accessed October 5, 2000); available from [www.cityofsacramento.org/fire/firechaplain](http://www.cityofsacramento.org/fire/firechaplain). Internet.

<sup>21</sup> Ibid.

<sup>22</sup> Eddie Howell, interview by author, October 18, 2000, Decatur, AL, written notes, Decatur Fire Department, Decatur.



## Law Enforcement Chaplains

Law enforcement chaplains serve many personal and spiritual needs of individuals where they are, when they need the support of another person who comes to them until the crisis moment is over. Chaplains respect the people they serve, even though there may be profound differences in race, gender, economic status, religious experience, and other factors. Chaplains also understand the difficulties of public bureaucracies, assisting with the “red tape” moments of life for officers and the public alike. They spend many hours riding as active passengers with officers on patrol duty. They also participate in a wide variety of training programs with their officer partners. Often chaplains are asked to teach classes on dealing with stress, family life, relationships, ethics, and other issues.<sup>23</sup>

An interview with Decatur Police Chaplain Keith Jett revealed more information about law enforcement chaplains. Jett related to the author that in Decatur, Alabama, chaplains are not employed by the city. Instead they are strictly volunteers. Jett said that the chaplains wear bullet-proof vests and carry badges like the officers. However, their role is different. These chaplains counsel family members of those who have been killed or in accidents. These chaplains are also needed in suicide attempts. In Decatur there is always a chaplain on duty, and there are about ten chaplains in all. The requirements for this volunteer position include having a degree in biblical studies or counseling. Jett himself has a Masters Degree in Marriage and Family Therapy from Southern Christian

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<sup>23</sup>Ibid.

University in Montgomery, Alabama, and has volunteered with Decatur City Police Department for four years.<sup>24</sup>

### Associations of Chaplains

#### Military Chaplain's Association

“The Military Chaplain's Association is the professional organization for chaplains of the Army, Navy, Air Force, Department of Veterans Affairs, and the Civil Air Patrol. Membership is made up of all faith groups and those who are in the active service, reserve, guard, retired, or former chaplains.”<sup>25</sup> MCA is a non-profit 501c-3 agency chartered by the United States Congress in support of the military and veterans chaplaincy. MCA is an educational organization providing training opportunities for chaplains and a magazine for chaplains. MCA is an advocacy group that is the “voice” of the chaplaincy in Washington, D. C., and nationally. MCA is the only national organization to strengthen the bonds of friendship and cooperation between chaplains that covers all services and faith groups.<sup>26</sup>

#### National Association of Catholic Chaplains

“The National Association of Catholic Chaplains (NACC) is an association of pastoral ministers who participate in the church's mission of healing. Our mission is to promote professional development and support services for our members. We respond to

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<sup>24</sup> Keith Jett, interview by author, October 5, 2000, Decatur, written notes, Decatur Police Department, Decatur, AL.

<sup>25</sup> *What is MCA?* (accessed September 29, 2000).

<sup>26</sup> Ibid.

the signs of the times prophetically and collaborate with others who share our mission.”<sup>27</sup>

The NACC value the following: the dignity of the individual, dialogue, collegiality, consensus, quality, justice, advocacy, creativity, and sacraments. The association, above all, values one another and each person’s unique contribution to the healing mission of the Church. “We, the members of the NACC, grounded in our Catholic spirituality are reflecting the compassionate presence of God, are committed to prophetic leadership in our lives and ministries.”<sup>28</sup>

The same source continues, “We envision moving toward inclusive and cultural diversity in our membership, developing new skills for chaplains, creating new settings for pastoral care and counseling within the community, promoting a Christian perspective in ethics and collaborating with others in the mission of healing.”<sup>29</sup>

#### International Conference of Police Chaplains

“In 1973, in Albuquerque, New Mexico, a group of Law Enforcement chaplains met together to discuss the formation of an organization for mutual support, encouragement, and training. In October of that year, nine chaplains met in Washington, D. C. to form the organization known as International Conference of Police Chaplains. The organization’s first Annual Training Seminar was held in Chicago in July 1974. One of the official members was a Canadian, Charlie Massey. By 1981, he was elected president, the first non-United States chaplain to hold that office. In 1982 the Annual

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<sup>27</sup> *National Association of Catholic Chaplains Homepage*, (accessed September 29, 2000); available from [www.nacc.org](http://www.nacc.org). Internet.

<sup>28</sup> Ibid.

<sup>29</sup> Ibid.

Training Seminar was held in Toronto and was such a success financially that the organization voted to set aside \$3000 to establish a separate but affiliated Ontario Police Chaplain Association.”<sup>30</sup> Chaplains represent a wide variety of religious traditions and levels of professional preparation and endorsement. But when the chaplain is working in the police world, each is “chaplain” for everyone, not the religious leader of a particular congregation or service agency.<sup>31</sup>

### Rural Chaplains’ Association

Another association is the Rural Chaplains’ Association. This group claims it is an ecumenical ministry for lay and clergy, whether men and women who sense a call to minister in villages, small towns, and outlying areas. The group wants to provide support and fellowship with other people who are committed to helping rural areas. In general it is a network that gathers annually for support and to share information, insights, and inspirations. Endorsed by the General Board of Global Missions and the United Methodist Church, they encourage participation by all rural ministers of all denominations.<sup>32</sup> A rural chaplain is a lay or clergy person called by God whose gifts and graces are uniquely suited for ministry with town and rural communities and churches. These ministers interpret rural needs and call on the larger society to relate

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<sup>30</sup> International Conference of Police Chaplains. (accessed September 29, 2000); available from [www.icpc4cops.org](http://www.icpc4cops.org). Internet.

<sup>31</sup> Ibid.

<sup>32</sup> *Church and Social Science Information Exchange Host Site and Links for Rural Ministry* (accessed September 29, 2000); available from [www.seorf.ohiou.edu/~xx042/hide/rchap.htm](http://www.seorf.ohiou.edu/~xx042/hide/rchap.htm). Internet.

equitably and justly to rural issues and communities. To become a certified Rural Chaplain, applicants must complete a certification process.<sup>33</sup>

Rural chaplains are chaplains who are involved in their own communities and relate to the Rural Chaplains' Association for purposes of support on key rural issues. They use their skills of caring, negotiating, and communicating as they respond to the needs of people and families. They are concerned with the Biblical and theological aspects of food production and the multi-national economics as they impact farmers and rural businesses and their communities. They want to know about public and private policy makers and corporate leaders as they relate to land use. Above all they want to strengthen the spiritual life of rural families, businesses, communities, and experience the effects of social, technological, and economic change.<sup>34</sup>

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<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

## **CHAPTER 4**

### **TODAYS CHAPLAINS IN THE ALABAMA ARMY NATIONAL GUARD**

The Alabama Army National Guard maintains 141 armories in the state and is present in 129 communities. Alabama has 67 counties, and every county has at least one armory. The Guard presently has about 13,000 men and women serving in this reserve capacity. The ratio of officers to enlisted men is about one officer for every twelve enlisted personnel.

The Alabama Army National Guard is 30% smaller than in 1991 when the state committed 5,200 soldiers to the Persian Gulf War. However, the Alabama Military Department stated on October 28, 2002, that it would activate the same size force today as 11 years ago for deployment into the same theater of conflict.<sup>1</sup> Chaplains will accompany these troops.

The Guard presently has 22 chaplains and on an average, they are responsible for about 600 soldiers, in seven different armories. These chaplains are much like the old time circuit riding preachers. Reserve chaplains have to meet the same requirements for chaplains as other military installations. In fact, chaplains for all United States military

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<sup>1</sup> [www.decaturdaily.com/deacturdaily/news](http://www.decaturdaily.com/deacturdaily/news)

service, must adhere to the same qualifications. First and foremost, the applicant must be a United States Citizen. Educationally, applicants in all forces must have a Bachelor's degree of 120 semester hours and a Master of Divinity degree or equivalent graduate program of 90 semester hours. Both of these degrees must be earned from accredited universities. Chaplains in all areas must be commissioned prior to 40 years of age or before the age of 42 if the applicant has sufficient prior military service. Military physicals and background checks are mandatory as well.<sup>2</sup>

The mission of the Alabama Army National Guard is to maintain properly trained and equipped units that are available for prompt mobilization for war, emergency, or as otherwise needed. The state mission is to provide trained and disciplined forces for domestic emergencies that are otherwise required by state law. The presence of these forces in local communities provides citizens peace of mind during tornadoes, floods, and other occurrences that require help beyond their means.<sup>3</sup>

The Army National Guard dates back to colonial times in America when colonies provided for militias—part-time forces who would be ready in case of emergency. The impact of these part-time military men was made evident by their role in the American Revolutionary War as they fired the famous shot heard around the world at Lexington and Concord. After winning independence from Great Britain, the American government continued this tradition by passing the 1792 Militia Act, which made every white man

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<sup>2</sup> Ibid.

<sup>3</sup> [www.globalsecurity.org/military/agency/army/arng-al.htm](http://www.globalsecurity.org/military/agency/army/arng-al.htm).

between the ages of 18 and 45 a member of the militia. The law specified that these men would be organized and trained by the individual states.<sup>4</sup>

These state militias have served the nation in national conflicts of consequence: War of 1812, the Civil War, and various Native American conflicts. A few years after Theodore Roosevelt charged up San Juan Hill in the Spanish War, Roosevelt, as president, repealed the Militia Act saying it was “obsolete and worthless.”<sup>5</sup> In 1903 under the urging of Congressman Charles Dick of Ohio, Congress passed a new law establishing an organized militia consisting of the National Guard, formerly known as the volunteer militia, in the states. Organization, pay, and training were spelled out in this Dick Act.<sup>6</sup>

September 1940 saw the mobilization of the National Guard units into active duty. With World War II inevitable, these troops provided the United States with a wealth of military power. These troops eventually saw fighting in the Philippines, Australia, and Europe. When Iraq invaded Kuwait in August 1990, the largest mobilization of Guard troops since World War II occurred. National Guard units from all over the United States took part in this war. This successful effort made it clear that the United States military planners were relying heavily on the National Guard for training manpower for times of crisis.<sup>7</sup>

The Alabama Army National Guard represents one of these forces. It presently has 22 chaplains serving the religious needs of the men and women that comprise this

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<sup>4</sup> [www.badger.state.wi.us/agencies/dma/recruiting/history.htm](http://www.badger.state.wi.us/agencies/dma/recruiting/history.htm)

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.



branch of the reserves. The Guard has need for at least six additional chaplains at this time. The 22 chaplains on duty now are responsible for an average of almost seven units or armories.

These chaplains met together for an annual session in September 2000. An information gathering survey was distributed and collected by this author during this meeting. The findings of this survey were used to gather information on the personal backgrounds of the chaplains, and how they view their duties.

### Personal Information on Chaplains

#### Job Description

In the military there are chaplains and chaplain assistants. A chaplain holds the rank of officer while the chaplain assistant is an enlisted man. Chaplains act as staff officers for all matters in which religion impacts on the command programs, personnel, policies and procedures. The chaplain coordinates and directs a complete program of religious ministries, which may include workshops, counseling, and religious education. The chaplain serves active and retired military personnel and their families. Above all else, the chaplain provides leadership for moral, ethical, and self-development programs. Other duties may include supervising other chaplains and staff while providing a wide range of religious programs to meet the needs of the military community.<sup>8</sup>

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<sup>8</sup> <http://usmilitary.about.com/library/milinfo/aroffjobs/blchaplain.htm>

### Age of Chaplains

The survey showed that almost half of these chaplains, ten exactly, were between the ages of 40 and 49. Seven of the chaplains were over the age of 50. Only five of the chaplains were under the age of forty. It was found that nine had more than 15 years in the National Guard. Many active duty chaplains are under forty years of age, but in the Alabama Army National Guard, over 75% of the chaplains are over 40 years of age.

### Civilian Jobs

The National Guard is a reserve unit. The men have other occupations. This is true for officers, enlisted men, and chaplains. Besides being a chaplain in the Guard, these men did many other things. The only one who was a chaplain in his civilian job was a prison chaplain. Of the group, 14 were full-time pastors or priests, which was more than 60%. The other vocational areas were as follows: three were Directors of Missions (although not pastors, definitely ministerial), one worked for the Social Security Administration, one worked in healthcare, one was a stock-broker, and one was an attorney.

### Denominations Represented

The chaplains represented seven different denominations. It was thought that Baptist had the largest number of chaplains, and according to the survey, this was true. The Baptist denomination had eight chaplains in the Alabama Army National Guard. The United Methodist had six chaplains to represent them while the Presbyterians had four chaplains. There was one of each of the following religious groups: Church of

Christ, Nazarene, Episcopalian, and Church of God. Although in active duty military there are Muslim, Catholic and Jewish chaplains, the Alabama Army National Guard is presently served only by protestant chaplains. It is not known by this writer the religious orientation of the men and women in the Guard, but if there are Jews and Catholics as members of the Guard, these protestant chaplains have a responsibility to minister to them.

These chaplains represent a very diverse array of beliefs. This is a true reflection of the military—diverse beliefs. The chaplains must attempt to minister to and meet the spiritual needs of members of the Guard that hold to different denominational beliefs than their chaplain. A Baptist Guardsman might be in a unit with a Methodist chaplain, and that chaplain would be responsible to minister across the denominational lines.

#### Previous Service as a Chaplain

According to the survey, only one of the Guard chaplains had not been on active duty as a chaplain. One of the Guard chaplains had more than ten years of experience as an active duty chaplain. The training received for active duty chaplains and the experienced gained as active duty chaplains are beneficial to all of those around them.

#### Previous Service as a Soldier

There is a major difference in being a military officer and being an enlisted man. Some officers do not seem to know the needs and wants of the enlisted men. Since chaplains are officers, it follows that some chaplains do not understand what it is like to be an enlisted man. The survey revealed that only eight of the Guard chaplains had been

enlisted men before becoming a chaplain and fourteen had never served as an enlisted man. Those eight can probably minister more effectively to the enlisted men.

### Educational Background

The next survey question deals with the amount of theological training the chaplains have. All of the chaplains meet the minimum educational requirement of a Master of Divinity degree. Both active duty and reserve military have long held to the Master of Divinity degree as being the standard minimum educational requirement. In addition to the Master of Divinity degree, one chaplain has a Masters of Religious Education degree, one a Doctor of Theology degree, and three have Doctor of Ministry degrees.

### Preaching Styles

The next section of the survey deals with worship services. Sixteen of the chaplains claim to primarily use expository preaching while six do mostly topical preaching. Eighteen of the chaplains offer communion at services, while four do not.

## Basic Duties

### Conducting Worship Services

Conducting worship services is one of the most important duties of Guard chaplains. With each chaplain being responsible for an average of seven armories, and these separated by many miles, it is impossible for the chaplain to conduct worship

services at all the armories each drill weekend. Chaplains will generally conduct worship services at two or three armories each drill weekend, and then the next drill weekend go to other armories for worship services. The armories on one weekend may be separated by up to sixty miles.

The chaplain's survey asked a question about music in the worship service, eight of the chaplains have no music, and two have "a cappella" singing only. Of the other twelve, three have piano music, five have guitar, and three have taped music. One has drums during the service, along with other instruments.

The last question on the chaplain's survey was, "Are you willing to hold services on other than drill days?" All 22 said yes. This is very important because the chaplains could go to the unit and preach to soldiers and their families if they wanted to start an outreach program.

In services the chaplains cannot show any preference toward any denomination. They must preach in a broad-based manner. They cannot interpret scripture unless asked. Most sermon topics are prayer, faith, and solving problems. The chaplains all said that singing and music was often left out. Some try to sing, but they feel they are rushed within their 30-minute time allotment. On the subject of salvation, chaplains can advise servicemen of the way of salvation, but they cannot say it is the only way.

An example of the conflict between what chaplains wish to preach upon but cannot is the situation from 1996 about chaplains preaching about partial birth abortions. The Pentagon issued new orders to its chaplains that "the pulpit is not the place for politicking [*sic*]." <sup>9</sup> The gag order forbade the discussion of legislation during sermons or

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<sup>9</sup> Binyamin L. Jolkovsky, "Military Bans Pulpit Politicking." *Christian Science Monitor* 88, no. 225 (October 16, 1996): 3.

counseling. However, this was challenged in a lawsuit filed by a coalition of Catholic, Jewish, and Muslim chaplains and military personnel. This case pitted the rights of free speech and religious liberty against federal law that forbids lobbying by government employees. This was the first time that military chaplains have been told under threat of prosecution what they can and cannot preach.<sup>10</sup>

The Roman Catholic Church's "Project Life Postcard Campaign" initially prompted the gag order. During June 29-30, 1996, priests nationwide begged parishioners to petition Congress to override President Clinton's veto of the now defeated partial birth abortion ban. To keep this campaign from spreading to the military, each armed services branch issued statements setting limitations for appropriate speech and political activities for employees. The memo specifically cited anti-abortion effort as an example of forbidden activity. Certain military leaders supported this effort at censorship. Lt. Col. Deborah Bosick stated that the employees are not being denied freedom of speech and religious expression as long as the topic was discussed as a moral issue and not a political one. A Navy spokesperson said that as long as they were out of uniform, soldiers and chaplains could participate in any political issues. However, Kevin Hasson, general counsel of the Washington-based Becket Fund who represented the plaintiffs, stated, "In ruling that service members are entitled to have chaplains, the court was saying that they were entitled to real chaplains, not tamed, muzzled ones—real homilies, not censored ones."<sup>11</sup>

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<sup>10</sup> Ibid.

<sup>11</sup> Binyamin L. Jolkovsky, "Military Bans Pulpit Politicking." *Christian Science Monitor* 88, no.225 (October 16, 1996): 3.

Military officials denied that this was an attempt to censor chaplains. A memo released by the U. S. Navy emphasized the prohibition against participation in the postcard campaign did not restrict the ability of chaplains to discuss the morality of current issues in their sermons or religious teachings nor did it restrict the right of naval personnel in their personal or private capacities to communicate with members of Congress. However, Hasson says it is sometimes impossible to distinguish between preaching on moral issues and taking political positions. "In the American tradition, there is no barrier between morality and legislation, and there has never been. All of the great public issues have been debated by people of faith as well as people of no faith."<sup>12</sup> Although the case was prompted by the Catholic campaign, Jim Edgren, executive director of the Commission on Chaplains of the National Association of Evangelicals, agrees that it has serious implications for all chaplains. Edgren states, "Since politics is in the eye of the beholder, if an administration chooses to describe a moral issue as a political issue, this denies a chaplain the opportunity to address the moral, spiritual issue with his or her people. In my view that's a very powerful weapon to suppress dissent."<sup>13</sup>

Some church/state separationists have argued that the case highlights the problems that arise when government funds religious programs such as the chaplaincy. In 1985 the Second Court of Appeals in New York ruled that it was constitutional for the government to provide the military with chaplains since armed forces were deployed to areas without churches or minister. According to this ruling, Hasson said that the

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<sup>12</sup> Kim A. Lawton, "Military Chaplains Sue over 'Project Life' Ban." *Christianity Today* 40 no. 14 (December 1996): 74.

<sup>13</sup> Ibid.

government “cannot regulate what chaplains say.”<sup>14</sup> He also says, “Once you have the right to have a chaplain, you have the right to a real chaplain, not to a tame one, and the right to hear real sermons, not censored ones.”<sup>15</sup>

Prayer is also an issue, both in and out of worship services. The chaplains do not push the servicemen to pray. They will all pray for soldiers when asked to do so. One powerful view in support of prayer comes from legendary General George S. Patton, who stated:

Chaplain, I am a strong believer in prayer. There are three ways that men get what they want; by planning, by working, and by praying. And any great military operation takes careful planning, or thinking. Then you must have well-trained troops to carry it out: that’s working, but between the plan and the operation there is always an unknown. That unknown spells defeat or victory, success or failure. It is the reaction of the actors to the ordeal when it actually comes. Some people call that getting the breaks; I call it God. God has His part, or margin, in everything. That’s where prayer comes in. Up to now, in the Third Army, God has been very good to us. We have never retreated; we have suffered no defeats, no famine, no epidemics. This is because a lot of people back home are praying for us. We were lucky in Africa, in Sicily, and in Italy, simply because people prayed. But we have to pray for ourselves, too. There is something in every soldier that goes deeper than thinking or working—it’s his ‘guts.’ It is something that he has built in there; it is a world of truth and power that is higher than him. Great living is not all output of thought and work. A man has to have intake as well. I don’t know what you call it, but I call it religion, prayer, or God.<sup>16</sup>

To have a historical figure as predominate as General Patton speak so powerfully on prayer helps to further chaplains and servicemen to seek guidance from God in their military careers. While chaplains do not push their soldiers to pray, they do encourage

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<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Master Sgt. James H. O’Neill., *True Story of Patton* [book on-line] (accessed December 23, 2001); available from [www.apostolic.edu/patton/text.htm](http://www.apostolic.edu/patton/text.htm); Internet.



prayer among the groups and pray for them when asked, and sometimes without being asked.

### Pastoral Counseling

Of the 22 chaplains in the Alabama National Guard, all 22 counsel with National Guard members. This shows a concern for the troops and how seriously chaplains take their job and their calling. Of the 22 chaplains, 19 counsel with National Guard family members, if the family members are having trouble in their family or one of the members is having a problem. Counseling the members of the National Guard unit is a very important activity in three areas—family counseling, premarital counseling and suicide prevention.

Family Counseling. The family is the building block of society. Simply stated, this should be the guiding principal as people go through their lives with the precious few years they have their children under their roofs. This assertion should divert attention from whatever else is going on and sharpen the focus on building and cultivating families. God said it, and people need to claim it and proclaim it.

A family is not an end in itself. A family is a laboratory for producing future citizens for the Kingdom of God and our nation. Families nurtured on a faith in God are members of a school where they acknowledge the sovereign government of God in their lives and learn how to apply eternal truths to every dimension of life. A family of faith is on a missionary enterprise offering a witness to neighbors, schoolmates, and fellow workers through its life of faith. A family of faith does not have to be a helpless by-

stander observing social change, but has within it the potential for moving a community toward more compassion, more justice, and greater health. The goal of family life based on faith is not solely to create a family which functions in a healthy manner but also to help the world become a more fit place for the Spirit of God to dwell. The family is still responsible for tilling and keeping the garden of God.<sup>17</sup>

Sin has made this difficult work! Families experience success and failure. They need support and encouragement, inspiration and instruction, and the assurance of God's grace and forgiveness. Worshiping congregations are designed to be sanctuaries in which family members come to renew their strength and commitment in order to pursue their God-given responsibility to keep God's work alive in this less than perfect world. Ministry designed for family has an enormous potential for improving the quality of life in individual families, for enriching the life of the congregation, and for transfusing eternal values into the life patterns of others in the community.<sup>18</sup>

The chaplain must keep all of this in focus himself to properly minister to his soldiers in the field. A man is not an isolated being. He has people depending upon him and waiting for him. The chaplain must address all of this as he instructs him on his righteous path.

Finally a vibrant family ministry has the potential to mobilize a congregation to be an advocate for family life in the wider community. Congregations with family consciousness are prophetic voices for social changes beneficial to families throughout the community. No other institution so completely encompasses families, and no other

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<sup>17</sup> John J. Kaising, "Ministry in the Midst of Need," *The Army Chaplaincy* (Spring 1993): 65.

<sup>18</sup> Ibid.

institution is moved by a richer or more powerful vision of the human community. When a congregation takes family life seriously, it will inevitably find itself concerned with the quality of life in the entire community. The strategic role of the chaplain is to help local congregations build bridges with schools, with the command, with mental health agencies, and with community volunteer groups to give voice to the concerns and needs of families. As chaplains, our family life ministry is to be the leaven that raises the consciousness of the whole community relative to the values and possibilities of family life.<sup>19</sup>

Chaplain Major Scott Kaminsky stated, “If there was no chain of command in the military, there would be chaos, and nothing would ever get accomplished. How could our Army fight and win our nation’s war if there wasn’t someone in charge, and soldiers willing to follow orders from those in charge? It is the same way with the human family!!”<sup>20</sup> According to God’s word, there is a clear ‘chain of command’ for the human family. At the head of the family is the husband who is the natural leader. He is expected to love his wife the same way Christ loved the church (The church is all those men, women and children who have acknowledged Jesus as their Lord and Savior) and gave His life for her. Furthermore, the wife is to submit to her husband who bears the responsibility of the leadership role as the church submits to Christ. Also, children are to obey and honor their parents because it is the right thing to do, and God says that the reward will be a longer life on this earth. Finally, fathers and mothers are “instructed to

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<sup>19</sup> Ibid.

<sup>20</sup> Maj. Scott Kaminsky, “God’s Chain of Command for the Family,” [website] (accessed July 3, 2001); available from [www.benning.army/family](http://www.benning.army/family); Internet

encourage, love, and train their children in the way of the Lord.”<sup>21</sup> The human family should have every husband, wife, and child submitting to each other in unconditional love, as they surrender their lives to the Lord Jesus Christ. The chaplain must keep the family in mind at all times when counseling and ministering to his soldiers as the family is often the subject.<sup>22</sup>

Premarital Counseling. David Olson, a University of Minnesota family psychologist, devised a 125-question premarital questionnaire, which he calls PREPARE. “It poses questions on topics including communication, conflict resolution, personality, finances, religion, parenting, family and needs, sex, and egalitarian roles.”<sup>23</sup> The analysis of the questionnaire relies not on how the couples answer each question, but on how many items they disagree. “More than 20,000 counselors and members of the clergy—including U. S. military chaplains—now encourage or require couples to take the test before they will marry them,” Olson says.<sup>24</sup> Another study largely confirms the PREPARE thesis that it is possible to predict divorce, according to researcher Kim Buehlman. “ ‘We found that the single most important prediction of divorce was the husband’s being withdrawn and disappointed,’ she says.”<sup>25</sup> Other key indicators of marital health which she cited were the following: “whether the couple glorified its

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<sup>21</sup> Ibid.

<sup>22</sup> Maj. Scott Kaminsky, “God’s Chain of Command for the Family,” [website] (accessed July 3, 2001); available from [www.benning.army/family](http://www.benning.army/family); Internet

<sup>23</sup> Ben Barber. “True or False—Till Death do us part.” *Omni* 16, no. 3 (December 1993): 38.

<sup>24</sup> Ibid.

<sup>25</sup> Ibid.

struggles against hardship together or saw them as chaotic and hopeless and whether couples recounted things together and considered each other to be best friends. If a couple can give great detail about how they met and their first date, Buehlman says, they probably won't divorce."<sup>26</sup>

PREPARE is a premarital counseling program with six specific goals. With each of these goals, the couples are assigned specific exercises that are designed to help the couple. The goals are to explore their relationship strengths and growth areas, strengthen their communication skills, resolve their conflicts using the Ten Steps procedure, explore their relationship and families-of-origin issues, develop a workable budget and financial plan, and develop their personal, family and couple goals.<sup>27</sup> The chaplains who do premarital counseling take this opportunity to prevent the devastating cancer of divorce in society. Through this counseling, chaplains can encourage the right marital choices, crisis management with spouses, and financial responsibility. Just these few areas of help can prevent some of the marital mistakes caused by passion and immaturity.<sup>28</sup>

**Suicide Prevention.** Chaplains play an important role in suicide prevention. Chaplain Lt. Col. Bill Bischoff has faced as many as twenty-four attempted suicides in his career. More than just service men, the attempted suicidal people whom he has counseled have been officers and civilians. Bischoff says that the suicide response is a learned one. They think about suicide because they know of someone who has

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<sup>26</sup>Ibid.

<sup>27</sup> [www.lifeinnovations.com/overview/faq.html](http://www.lifeinnovations.com/overview/faq.html). November 11, 2002

<sup>28</sup>Ben Barber. "True or False—Till Death do us part." *Omni* 16, no. 3 (December 1993): 38.

committed suicide, whether it is a celebrity or a family member. This gives them the permission of thinking the unthinkable. Then a series of failures happens, and they feel trapped. They come to see a chaplain because they want to get out of the suicidal mindset.<sup>29</sup>

One of the many roles chaplains have as facilitator and counselor is to help individuals out of what they believe it means to be a human and why it is important to consciously acknowledge their beliefs. Bischoff, who is the senior wing chaplain at Kelly Air Force Base, believes “the root cause of suicide in the Air Force can be traced to the ‘enormous stress that our people experience’ and sees chaplains as one of the many helping agencies available to helping people attempt to deal with those stresses.”<sup>30</sup> Bischoff also believes that people will not seek help because they think it will hurt their career; however, this attitude changes if they know what they tell the chaplain is confidential. Nothing shared with the chaplain, within certain limitations, can be told to a commander, supervisor, family member, or even the police. He says,

Before that person talks, I let that person know that whatever he says to me will not and cannot be revealed, regardless of whether it is about committing a crime or violating of the Uniform Code of Military Justice or any other action he may be considering. . . . I make a judgment call about how much stress that person is under [...] how serious he is. I then tell the individual that he can call me any time. If he is able to make that agreement with me—to call before he tries to hurt himself—then I feel comfortable. My job is to listen to him and to recognize that he is thinking suicidal and he needs to look at how he is thinking.<sup>31</sup>

Bischoff tries to help the person realize that by committing suicide they are not solving the issue, but instead, they are leaving behind questions and feelings of betrayal

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<sup>29</sup> Master Sgt. Dave Masko, “Chaplains have a key role in preventing suicides” *Air Force News*. May 6, 1997.

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

for their friends and family. “While there are no easy answers to this complex problem, chaplains are trained in methods to prevent acts of suicide. ‘If he has someone to talk to, then perhaps he will be able to sort his situation out, see some hope and make the choice to not commit suicide,’ Bischoff said.”<sup>32</sup> The religious issues of suicide aside, suicide counseling poses an important task for chaplains. This area strays into mental health care, of which there is very little provision in the military. The chaplain must assume the primary front-line care for this situation.

### Special programs

Two examples of special programs are Family Day and Christmas. Family day is held at the National Guard unit. All families are invited. There are activities for children including opportunities to have first hand experience with the equipment and special competitions for civilians. One particular exhibition allows civilians to use air rifles at moving video targets to simulate combat. The participant must distinguish between enemies and other civilians. This is a light-hearted look at war that many family members enjoy. Rope-climbing contests are sometimes held to show the level of physical ability needed to excel as a soldier. Recruiters are on hand to answer any questions from prospective soldiers.

A party for families is held at Christmas. This is also held at the National Guard unit. Someone who is dressed as Santa Claus is there to pass out treats for children. This again allows for socializing among family members and for families to become

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<sup>32</sup> Ibid.

accustomed to the military unit. The friendships that are formed in activities like this help the family members who are left behind when the unit must leave for war.

The role of chaplains during these special events is not seen as active. The majority of the chaplains do not plan the activities or days. Contrary to their full-time preacher counterparts, the National Guard chaplains do not see this as their mission field. Instead, they view this time to meet the families of their soldiers and observe some of the situations that perhaps they have counseled about.

#### Visits by the chaplain

When asked about visits, the chaplains responded favorably. All of them visit sick and ailing soldiers in the hospital. However, the chaplains agreed that only soldiers are visited. Family members of servicemen are not included. Other times in which visits might be appropriate are deaths of immediate family members and personal catastrophes. If the chaplains are specifically asked, they will visit in the home. However, most chaplains do not visit in the home.

#### Community Assistance

Community assistance is a command activity that seeks to improve the lives of American citizens and foster the values and purposes of democracy. By serving the local community, the Army develops public support for itself and an appreciation for its contribution to the nation. Community assistance increases mutual support and trust between the military and civilian communities. In community assistance chaplains give invocations and benedictions at public events, speak at prayer breakfasts and other public



gatherings, and participate in local groups of religious leaders. The religious support considerations are coordinated with public affairs officers and protocol and local culture.<sup>33</sup>

### Special Causes for Guard Units

The Guard is called out and placed on active duty for special emergency situations. These emergencies include disasters, terrorism and disturbances, and to assist in peace time following a war type experience. The duties of the chaplains change significantly in these emergencies.

The Army National Guard provides many services during emergencies. These are called Domestic Support Operations (DSO). There are four DSO categories: disaster assistance, environmental assistance, support to law enforcement agencies, and community assistance. The Secretary of the Army is the Department of Defense executive agent.<sup>34</sup>

### Disaster Assistance

Federal agencies respond to natural or manmade disasters that overwhelm the capabilities of local or state authorities. Hurricanes, floods, earthquakes, fires, and bombings are examples of disasters that require assistance from the Army National Guard. Each state has its own disaster plan, and the Army National Guard has primary responsibility for military assistance. The four religious support planning considerations

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<sup>33</sup>Ibid.

<sup>34</sup>Ibid.

are 1) priority of religious support to soldiers, 2) coordination with the CONUSA chaplain, 3) early deployment of UMTs, and 4) emotional impact of the disaster.<sup>35</sup>

The Army's environmental assistance missions respond to disasters such as hazardous chemical spills, radiological accidents, forest fires, and massive electrical power disruptions. The four religious support considerations for this situation are priority of religious support to soldiers, contamination issues, long-term effects on participants, and unit or area support.<sup>36</sup>

### Support to Diplomacy

Military support to diplomacy furthers the United States' interest abroad and includes peacekeeping, preventative diplomacy, and peace building. Peacemaking including diplomacy, mediation, and negotiation to resolve issues and disputes. Military operations include military-to-military relations, security assistance operations, and shows of force. Preventive diplomacy is a diplomatic action taken to prevent or limit an anticipated crisis. Military involvement may take the form of a show of force. Peace building consists of post-conflict actions that restore order, and strengthen or rebuild civil infrastructure and institutions. Peace building may include restoring civil authority, rebuilding physical infrastructures, reestablishing commerce, health care, and education. The Army may control prisoners, handle refugees, mark mine fields and destroy unexploded ordnance. In addition, it may provide emergency health service support, restore public utilities, and provide humanitarian assistance. The post-conflict or peace

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<sup>35</sup> U. S. Army. *Operational Terms and Graphics*. (October 21, 1985), Field Manual 101-5-1.

<sup>36</sup> Ibid.

building stage may be interrupted by the resumption of hostilities. In this case, most units will return to their primary war-fighting mission. Religious support considerations for these peace-time activities are soldiers' anxiety about returning home, morale assessment, boredom, and attitudes.<sup>37</sup>

Neutral military or paramilitary forces deployed with the consent of all major belligerents conduct peacekeeping operations. These forces monitor and facilitate implementation of existing truce agreements and support diplomatic efforts to reach lasting political settlements. The political objective of the primary military consideration is peacekeeping operations. United States personnel may function as impartial observers, as part of an international peacekeeping force, or in supervisory and assistance roles. Peacekeeping forces are structured, trained, and equipped with the assumption that the use of force will not be required except for self-defense. Lightly armed and operating under strict orders, they represent the international community that is their primary source of power. The religious support considerations are sudden changes in mission, impact of security conditions on travel, rules of engagement, lines of authority, and liaison with civilian religious community. Other concerns are the local culture, maintaining impartiality, and the release of information to the news media.<sup>38</sup>

In peacekeeping operations, force may be used in self-defense only. In peace enforcement operations, force may be used to compel or coerce belligerents to comply with accepted international resolutions or sanctions. Peace enforcement is the application of military force or threat of its use, normally pursuant to international authorization. It

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<sup>37</sup> U. S. Army. *Staff Organization and Operations*. (May 25, 1984), Field Manual 101-5.

<sup>38</sup>*Ibid.*

maintains or restores peace, supporting diplomatic efforts to reach long-term political settlements. The chaplain must minister to his or her troops during these times away from home.<sup>39</sup>

Humanitarian assistance (HA) operations are conducted to relieve or reduce human suffering that results from natural or man-made disasters. These disasters involve conditions such as disease, hunger, or deprivation, which present a serious threat to life or property. U. S. forces supplement the efforts of the host nation, civil authorities, or agencies that have primary responsibility for providing assistance. While this is not technically a part of peace operations, these programs are likely to be conducted with every peace operation. These projects will impact peace operations as an influencing factor or as a tool available to achieve a political objective. Normally, U. S. military forces are employed in a security role only.

The UMT will focus attention on the care of the soldiers of the unit. Other agencies and organizations, such as the Red Cross and other non-government organizations, are charged with the responsibility to care for the civilian population.<sup>40</sup>

### Religious Support in War Efforts

Chaplains are part of the Unit Ministry Team (UMT), and all teams will spend some part of their battlefield ministry time with casualties. The team will thus interact

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<sup>39</sup> U. S. Army. *Staff Organization and Operations*. (May 25, 1984), Field Manual 101-5

<sup>40</sup> Ibid.

with members of Army medical units. The UMT can improve its delivery of religious support with an understanding of Health Service Support.<sup>41</sup>

There are eight types of religious support: Ministry of Presence, Ministry to the Dying, Ministry of Sustaining, Crisis and Stress Ministry, Sacramental Ministry, Ministry of Guiding, Ministry of the Worship, and Ministry of Celebration. The following are definitions of what each ministry is about. Ministry of presence is being actively present and available to casualties. Ministry to the dying is providing specialized ministry to those whose death is imminent or likely. Ministry of sustaining is helping the seriously wounded or ill whose conditions will not change in the near future to move beyond present circumstances toward hope. Crisis and stress ministry is helping those in crisis to cope. Sacramental ministry provides specific religious ministration common among religious groups. Ministry of guiding assists soldiers to make responsible decisions. Ministry of worship leads soldiers in prayer, praise, thanksgiving, meditation on sacred writings, and in recommitting themselves to religious life. Ministry of celebration provides opportunities for soldiers to express their thanksgiving and praise to God and others for protecting them on the battlefield and for contributing to their well-being.<sup>42</sup>

A chaplain being a part of the UMT provides these types of religious support. Sometimes, one or more will receive emphasis at the same time. All of these ministries are very important for the overall religious support mission.

Crisis and stress caused by the critical condition of most patients will influence all that the UMT does in its religious support mission. Stress is caused not only with the

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<sup>41</sup> Kenneth M. Rupp and Catherine A. Call, "Health Service Support—Futures and the Unit Ministry Team: A Look at Hospitals." *Military Chaplains Review* (Spring 1991).

<sup>42</sup> Ibid.

patient but also with the staff at the hospital. When patients and staff have to move from place to place not only on the battlefield but also at field hospitals, stressful conditions can be caused. Sacramental ministry and ministry of presence will be important supporting ministries in this stressful environment.

Crisis and stress ministry gives the UMT a change to help soldiers cope with the crisis in which they find themselves. One important part of this ministry is giving staff members a chance to debrief their work. Research with rescue workers and others who experience high stress work shows that a debriefing is important for emotional health. The experienced UMT has skills for conducting effective debriefings. Essentially, this involves facilitating discussions about the work and feelings generated by such work. This can be done individually or in a group setting. It is crucial that discussion take place. Debriefing sessions will enable the staff to work together in greater harmony. It will also reduce the incidence and severity of future Post-Traumatic Stress Disorder (PTSD) among staff members. The short-term benefit might be a prevention of debilitation combat fatigue in the staff. The skilled UMT can help those in need use the resources of their faith in coping.<sup>43</sup>

While the UMT is helping others with their lives, they also need to be aware that they are not immune to the stress and trauma of life. Sometimes, the UMT struggles with themselves as they try to prop up others. With the mission of the UMT, religious support and stress intervention will be important for the team. The UMT has to be prepared for

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<sup>43</sup> Kenneth M. Ruppert and Catherine A. Call, "Health Service Support—Futures and the Unit Ministry Team: A Look at Hospitals." *Military Chaplains Review* (Spring 1991).

conditions in which they will function and practice religious support skills in current traumatic situations.<sup>44</sup>

### Support to Law Enforcement Agencies

The National Guard may support local, state, or federal law enforcement agencies in mission that include counter-drug, civil disturbance, and counter-terrorism activities. UMTs may conduct training for members of these organizations on moral leadership, stress management, and suicide prevention.

Counter-drug operations support the efforts of federal and state law enforcement agencies. The US Forces Command Joint Task Force-6 (JTF) in El Paso, Texas, plans and coordinates domestic counter-drug activities. This task force has tactical command of the units supporting these agencies. This JTF conducts more than 250 missions a year ranging in size from a detachment of a few individuals to a brigade-sized task force. The religious support considerations for the counter-drug operations are the size of the operation, the isolation of the soldiers, and the degree of threat imposed.<sup>45</sup>

The Army has historically dealt with civil disturbances in the context of mass acts of civil disobedience, mob violence, and riots. In the past, Army doctrine has emphasized the use of crowd-control techniques. More recently, Army doctrine has shifted to point, area, and VIP security missions. Soldiers on these missions are at risk when individual civilians or groups try to settle scores or protect their own interests. The religious support considerations for civil disturbances are religious support to soldiers,

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<sup>44</sup>Ibid.

<sup>45</sup> U. S. Army. *Staff Organization and Operations*. (May 25, 1984), Field Manual 101-5

attitude of the civilian population, degree of imposed threat, security during the movement, commercial or military assets (vehicles, phones, maps, guides, etc.), and stress reactions of soldiers.<sup>46</sup>

Combating terrorism has two major components: anti-terrorism and counter-terrorism. During peacetime, the Army combats terrorism primarily through anti-terrorism, the passive defensive measures taken to minimize vulnerability. Counter-terrorism complements anti-terrorism with a full range of offensive measures taken to prevent, deter, and respond to terrorism. Counter-terrorism occurs in conflict and war; anti-terrorism occurs across the range of military operations. Army elements, such as Special Operations Forces, assist in the interagency effort by applying specialized capabilities to preclude, preempt, and resolve terrorist incidence at home and abroad. The FBI is the lead agency for combating domestic terrorism, and the Department of State leads the combat of terrorism abroad. The religious support planning considerations are security and vulnerability of soldiers, lines of authority, and legal limitations.<sup>47</sup>

The U. S. Army conducts Peace Operations (PO) outside the United States and its territories. These operations occur throughout all phases of military operations and are meant to prevent the deterioration of relations that could lead to war. Peace operations include support to diplomacy, peacekeeping, and peace enforcement. The Army may conduct these operations alone; or jointly with other U. S. services and agencies; or in United Nations or other multinational coalitions. An additional mission for the Army is

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<sup>46</sup> Ibid.

<sup>47</sup> Ibid.



the protection of humanitarian assistance operations. The Army National Guard is one of the agencies that participate in these activities.<sup>48</sup>

### Conclusion

Alabama Army National Guard chaplains have a lot of responsibilities. They have basic ongoing duties such as conducting worship services, counseling, visiting members of the units when sick, assisting with special family type programs, and representing the military in religious experiences in the civilian community. When a Guard unit is called to active duty, either home or abroad, the chaplain accompanies the unit, and there the responsibilities change significantly. The duties of the reserve chaplains then are much like the active duty chaplains.

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<sup>48</sup> U. S. Army. *Staff Organization and Operations*. (May 25, 1984), Field Manual 101-5

## CHAPTER 5

### EVALUATION

#### Military Recognition

Chaplains need to have more recognition, awards, and pay since their jobs are of the most precarious of the military. Not only do chaplains fight along side the men and women they minister unto, but also they are their spiritual leaders. The article “Chaplains in Times of Crisis” highlights this critical issue:

No time tests the fiber of a chaplain more than times of national emergency. Because chaplains are literally on the front lines, they are expected to perform in situations often too overwhelming to imagine. Fire, police, and military chaplains are exposed to physical dangers as they bring comfort and consolation to dying people. Army chaplains, for instance, have the second highest death rate of any Army branch of service. Only the Infantry Branch has a higher death rate.<sup>1</sup>

With this in mind, chaplains should have more respect than presently given. As stated in the research project, odd jobs and unwanted duties are frequently laid upon chaplains simply because jobs appear easy or superiors do not recognize their worth. However, since the death rate is the second highest, chaplains should be revered and rewarded for this dangerous task they undertake.

Specifically, chaplains should have special awards. The most common military awards are the Medal of Honor, Distinguished Service Cross, Defense Service Medal,

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<sup>1</sup>*Christians in Times of Crisis* [website article] (accessed 16 January 2002); available from [www.nazarenchaplain.org](http://www.nazarenchaplain.org); Internet.

Good Conduct Medal, and the Purple Heart.<sup>2</sup> These awards are worn on the class A uniform and are for all Army personnel. Chaplains should have special awards given on the basis of the number of soldiers to whom they minister, religious duties in combat times, and others. All people need recognition, and a special division of awards just for chaplains could encourage morale among those who are in this field. Also, awards can motivate others to investigate into becoming chaplains.

A chaplain's pay scale is based upon rank and the years of service the chaplain has in the military. In education, those who take on extra duties for coaching or administration are paid a supplement. The position of chaplain should include a similar allowance. Since chaplains have additional duties and are often at higher risk, they should be compensated for their loyalty to their profession and calling.

### Education

A strong need for more chaplains exists among our military groups today. "Confronted by an increasing variety of religious beliefs among military numbers, the Pentagon is updating guidelines to deal with diversity, even if it confronts the challenges caused by a rise in those listing no religious preference and a drop in the number of chaplains."<sup>3</sup> This means that even though more people are enlisting who are not religiously affiliated, the Pentagon sees the need for more chaplains. Also, these chaplains must be equipped to deal with the diversity of the military, which is a clear reflection of American culture. In the South or the Bible Belt, it is the perception that

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<sup>2</sup> *Army Ribbons: Order of Precedence* [website] (accessed 2 May 2002); available from [www.dtic.mil](http://www.dtic.mil); Internet.

<sup>3</sup> Elsasser, Glen, *Military Takes Note of Religious Practices* [website] (accessed 2 August 2001); available from [www.freep.com](http://www.freep.com); Internet.

everyone is religious. However, this is not a hard and fast rule. All people cannot be grouped together or stereotyped, and the military recognizes this and refuses to do this with religion. Chaplains are needed who can associate and communicate with people of all faiths. This can be done by a more wide spread chaplain education program.

Two different types of people go into the position of chaplain—ministers and soldiers. Those who are ministers decide to join the military to further their service to God, among other reasons. Those who are soldiers often decide to enter the chaplain program for career and spiritual reasons. “Chaplains are expected to accommodate the religious exercise of everyone in the military regardless of whether they agree with the theology of that particular group,” wrote Capt. Russell Gunter, a Navy chaplain.<sup>4</sup> With better training at the military chaplain training centers, this problem could be alleviated. Those soldiers wanting to become chaplains would learn to handle the differences between religions and not say or do anything offensive. Many ministers do not need this training, but it would be beneficial to all entering the position of chaplain to be religiously tolerant of other beliefs. Many full-time ministers spend much time trying to convert people of other beliefs, but as a chaplain, they cannot do that. However, that is the perception of many outside people—that a chaplain only ministers to those who agree with his beliefs or tries to convince others to his beliefs. A proper education program would help this.

Specific classes on world religions would be beneficial to chaplains who have limited knowledge on these areas. Some ministers who become chaplains have not traveled to other countries and may not know anything other what they have read in

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<sup>4</sup> Elsasser, Glen, *Military Takes Note of Religious Practices* [website] (accessed 2 August 2001); available from [www.freep.com](http://www.freep.com); Internet.

books and magazines. Specific classes would acclimate these ministers better to what they will encounter as they serve troops around the world. Also, classes on specific counseling techniques would better equip chaplains for their counseling duties. Often chaplains are the only counselors or therapists that soldiers will see. Chaplains need to have the tools to help them counsel in an educated way.

### Recruitment

A current recruiting strategy by the United States government is to directly recruit ministers. One recruitment letter says, "We know you are constantly searching for new ways to please the Lord, so we just wanted to remind you of a path you might not have considered."<sup>5</sup> This angle of advertising eliminates the need for more investigation on behalf of the minister. Since the minister is being recruited directly, he probably already meets the qualifications. However, often the soldiers who are already in the military have to search to find the qualifications and the means to reach them. If the qualifications for the education and experience of chaplain candidates were unchanging, possibly more soldiers would go into chaplain training. Staff Sergeant John Asselin from the Air Force stated that his office has definitely seen increased interest in the chaplain program, but not from qualified applicants.<sup>6</sup> Currently, chaplains must be ordained ministers with an advanced degree in theology from an accredited university to qualify. However, this rule

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<sup>5</sup> MacDonald, Jeffrey, *Religious News Service Baptist Standard* [website] (accessed from [www.baptiststandard.com](http://www.baptiststandard.com)); Internet.

<sup>6</sup> Smith, Melanie, *Wanted: Chaplains Religious Groups get Chaplaincy Inquiries* [online article] (2 February 2002); available from [www.decatordaily.com](http://www.decatordaily.com); Internet.

can change from time to time, and some people start on a program only to find out later that the program they are in does not meet the requirements.

Also, current advertising lists the benefits of being a chaplain up front. Instant leadership, paid vacations, medical and dental benefits, salary, and housing are often quoted at the beginning of any recruitment literature. Literature also stresses how reservists can still pastor a church full-time and serve in the military.<sup>7</sup> While this is a good tactic, those who are interested in the chaplain program need to be aware that this is the military, and the role of chaplain is necessary in times of crisis and, specifically, war. Recruiting literature should not present the role of chaplain as a meek and gentle position. Instead it should be presented as a hard-working soldier who ministers to those who need it.

### Requirements

Currently, the requirements for chaplains are that the applicant must be commissioned prior to the 40<sup>th</sup> birthday and be an ordained priest, minister, Imam, rabbi, or pastor. A chaplain candidate must have a baccalaureate degree with not less than 120 hours from a college or university listed in the Directory of Postsecondary Institutions. Also a chaplain must have successfully completed three years of resident study in theology or related subjects. An applicant must be a United States citizen or possess an Alien Registration Card. Finally, a chaplain must meet the Army height and weight standards and pass the Army Medical Exam.<sup>8</sup>

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<sup>7</sup> Ibid.

<sup>8</sup> United States Government, *Army Reserve Chaplain Qualifications* [website] (accessed 30 September 2000); available from [www.goarmy.com](http://www.goarmy.com); Internet.

The educational standards for chaplains are very high. These men and women must be highly educated to be considered for these positions. This is one aspect in which the United States government is behind the times—the requirement for a graduate residency. More and more graduate schools are offering on-line courses, video conferences, and other technologically advanced classes, thus eliminating many schools' residency requirements. Since schools are offering these types of distance learning courses, more people than ever are exposed to graduate degrees than before. No longer are students hindered by their geographical location to obtain a graduate degree. Furthermore, these schools are accredited institutions that require high-level work from their students. However, graduates from these schools are often not considered for the chaplain program because they did not complete a residency.

### Conclusion

More people would pursue the position of chaplain if they knew how to obtain it. To keep existing chaplains happy, awards and pay need to be adjusted. Everyone likes to be recognized once in a while. Too often the ones who are forgotten are the patient, quiet, meek ministers who work behind the scenes to make sure everyone and everything is running smoothly. These chaplains need more than a hearty thank you at the yearly Christmas party—they need respect from those they serve and from those that serve them.

Clearly, advertising needs to be geared toward both the minister who wants to become a soldier and to the soldier who wants to become a minister. A shortage of chaplains exists. The recruitment of new chaplains is crucial, and these two groups need

to be addressed in distinctly different ways. Existing chaplains need to have workshops or classes to keep them updated to new situations on the horizon. This would help the military keep existing chaplains abreast of new conflicts, sensitivities, and counseling techniques that otherwise might only serve to dishearten the chaplain and make him quit. Another beneficial addition to the program would be specific help for chaplains on keeping their home churches happy while they are away.

Furthermore, the education requirements should reflect the changing trend of higher education by reducing or eliminating the residency requirement from the graduate component. Those full-time ministers and current soldiers will benefit from taking classes from the comfort of their home or workplace without having to make life-altering decisions to move closer to a university. With these changes, the recruitment of new chaplains to the field will increase and benefit all areas of the military.



## APPENDIX A

### SURVEY FORM FOR CHAPLAINS

## CHAPLAIN QUESTIONNAIRE

My name is Jimmy Black. I have been in the Alabama National Guard for almost sixteen years. I have been called to the ministry, and desire to become a chaplain in the Alabama National Guard. I am working toward a Doctor of Ministry degree at Liberty Baptist Theological Seminary. My thesis will be on the Alabama Army National Guard Chaplain Program. This questionnaire will assist me in gathering information on the chaplains and what they do. Please assist me by filling it out. Check the correct response or fill in the blank to the following questions. Thank you for your assistance.

### PERSONAL INFORMATION

1. How long have you been a chaplain in the Guard?  
Less than 5 years  
5-9 years  
10-14 years  
15 or more years
2. How old are you now?  
Less than 30 years old  
30-39 years old  
40-49 years old  
50 years old or more
3. What is your other vocation? \_\_\_\_\_
4. What is your denomination affiliation? \_\_\_\_\_
5. Were you on active duty as a chaplain before joining the Guard?  
Yes  
No
6. If yes to number 5, which branch did you serve in? \_\_\_\_\_
7. If yes to number 5, how many years did you serve on active duty?  
Less than 10 years  
10-19 years  
20 or more years
8. Were you an enlisted person before becoming a chaplain?  
Yes  
No
9. What theological training have you completed? (check all that apply)  
M. A. in religion  
M.R.E.  
M. Div.  
D. Min.  
Th. D. or Ph. D.

### WORSHIP SERVICES

1. How would you identify your preaching style?  
Expository  
Topical  
Other \_\_\_\_\_
2. Do you offer communion in the worship services?  
Yes

No

3. Do you have musical accompaniment in your worship services?

Piano

Guitar

Tapes

Other \_\_\_\_\_

4. Are you willing to hold services on other than drill days?

#### OTHER RESPONSIBILITIES

1. Do you counsel with Guard members?

Yes

No

2. Do you counsel with Guard member families?

Yes

No

3. Do you visit in the homes of Guard members?

Yes

No

4. Do you visit Guard members when in the hospital?

Yes

No

5. Do you perform marriages for Guard members?

Yes

No

6. Do you take part in Family Day?

Yes

No

7. Do you pray with the company officers?

Yes

No

8. In your opinion, what is the most important function you perform as a Guard Chaplain?

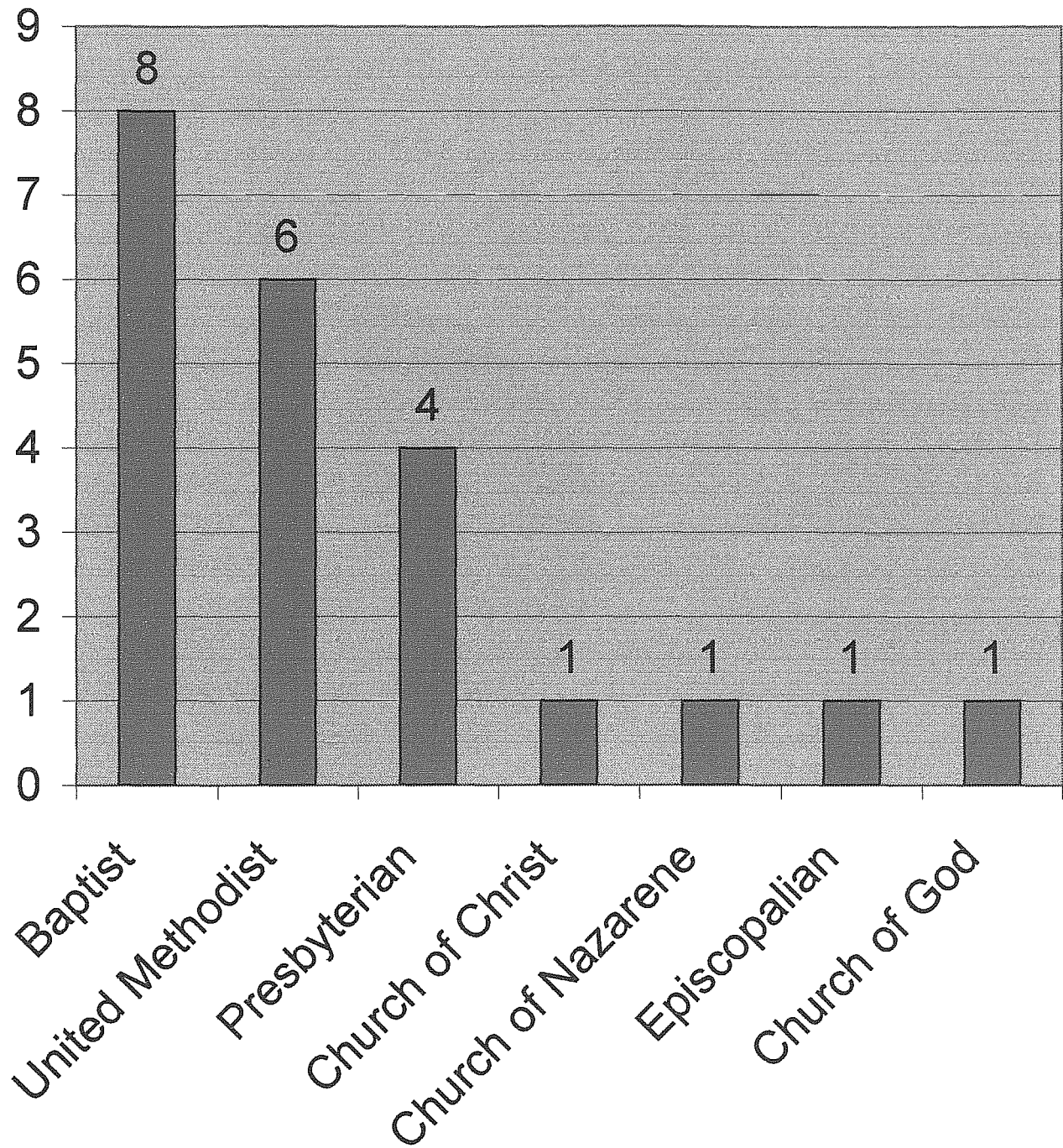
\_\_\_\_\_

## APPENDIX B

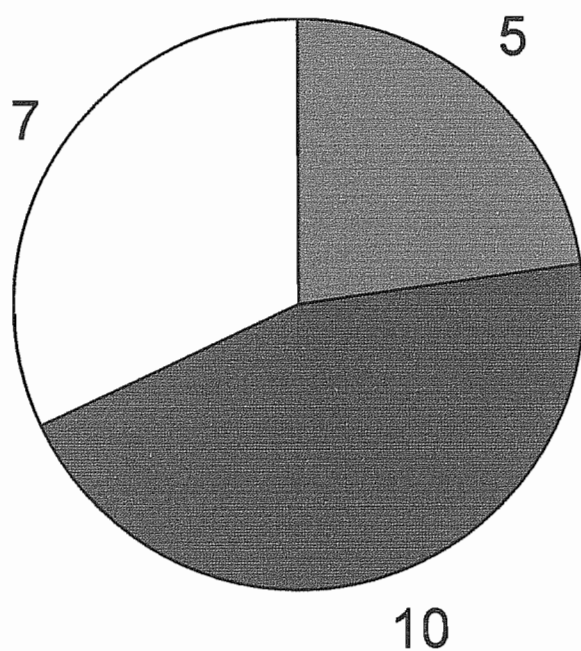
### Charts Showing Results of Survey

- Chart 1 Religious Affiliations
- Chart 2 Chaplains' Ages
- Chart 3 Educational Background
- Chart 4 Music
- Chart 5 Civilian Occupations
- Chart 6 Previous Military Service

## Religious Affiliations of Alabama Army National Guard Chaplains

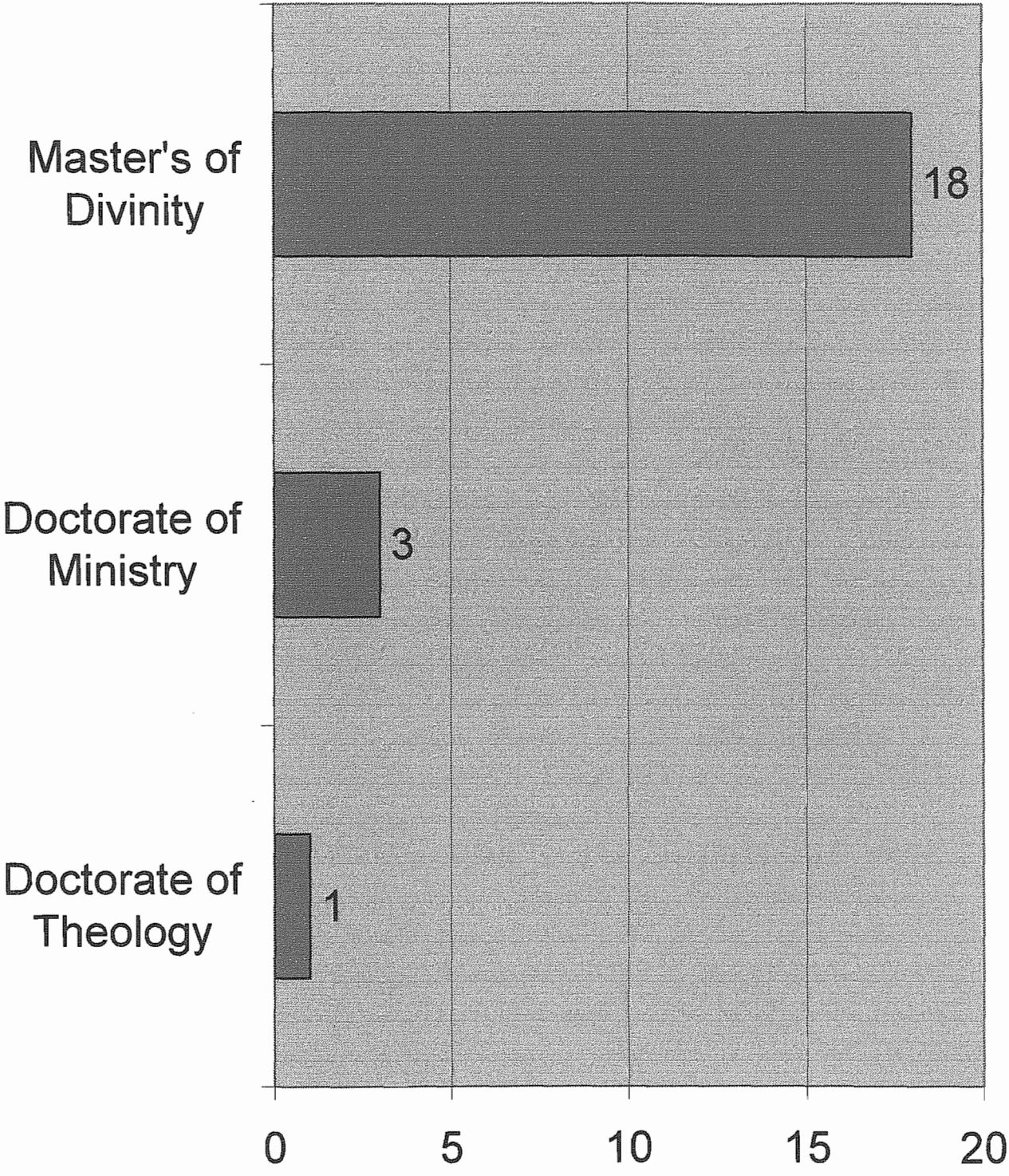


## Age of Chaplains

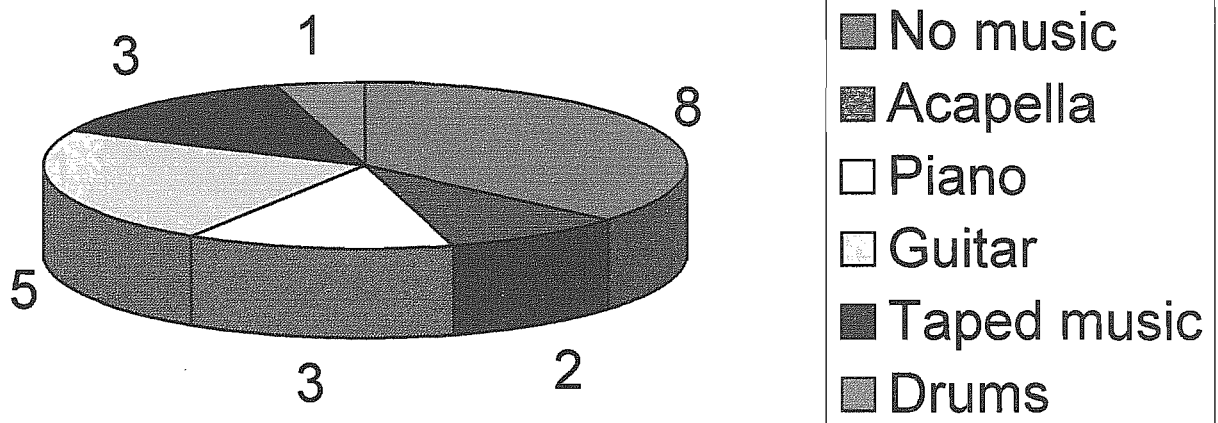


- Less than 39 years old
- 40-49 years old
- 50+ years old

# Educational Background

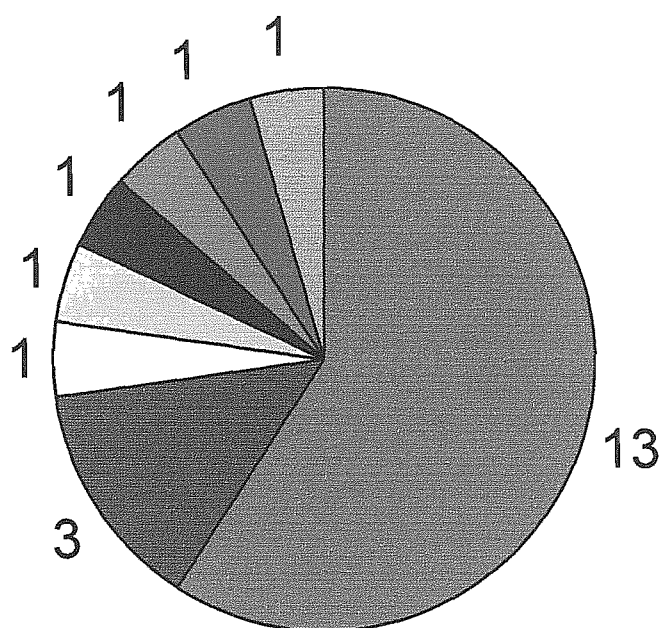


## Music in Chaplains' Services



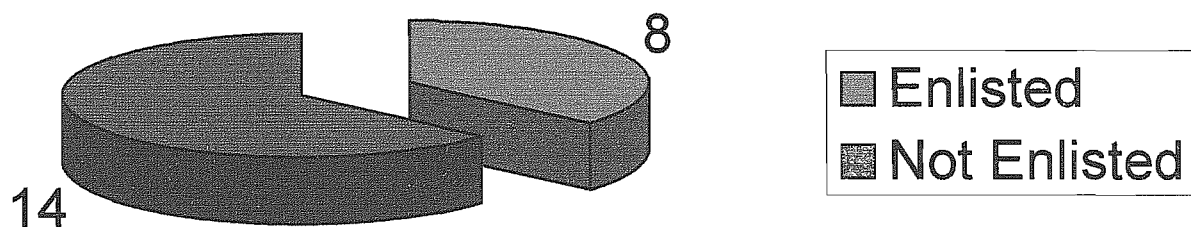


## Occupations of Army National Guard Chaplains



- Full-time pastor
- Director of missions
- Full-time priest
- Social Security Administration
- Healthcare worker
- Stockbroker
- Prison chaplain
- Attorney

## Previous Service of Alabama Army National Guard Chaplains



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## VITA

Jimmy Black

### PERSONAL

Born: April 24, 1966

Married: Sandra Dawson, November 18, 1989

Children: Christopher Black, born November 18, 1991

Katelyn Black, born April 29, 1996

### EDUCATIONAL

B. S., Auburn University, 1989

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A. A., Alabama A and M University, 1992

Masters of Administration, University of North Alabama, 1999

### MINISTERIAL

License: April 28, 1995 Bethel Baptist Church, Addison, Alabama

Ordained: January 18, 1996 Maranatha Baptist Church, Decatur, Alabama

### PROFESSIONAL

Alabama Army National Guard, 1985-present

Vocational Teacher, Lawrence County, AL, 1989-present

Associate Pastor, Bethel Baptist Church, 1995-1996

Pulpit Supply, 1996-present

### PROFESSIONAL SOCIETIES

Member, Alabama Education Association, 1989-present

Member, Alabama Vocational Association, 1989-present