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Moral Injury in Military Corrections

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Jeremy R. Meyers

L27777841

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Contents

Chapter 1.....	1
Introduction.....	1
1. Statement of the Problem.....	1
2. Statement of Purpose.....	2
3. Statement of Importance of the Problem.....	3
4. Statement of Position on the Problem.....	4
5. Limitations/Delimitations.....	5
Method.....	6
1. Research Methods.....	6
2. Tests or Questionnaires.....	6
3. Data Collection.....	7
4. Data Analysis.....	7
Development of Thesis	8
1. Chapter Division.....	8
2. Summary of Each Chapter.....	8
Results.....	9
Chapter 2.....	10
Corrections and Moral Injury.....	10
1. Introduction.....	10
2. Army Corrections.....	10
3. Moral Injury.....	13
4. Conclusion.....	17

Chapter 3.....	18
Loyalty and Betrayal.....	18
1. Introduction.....	18
2. The Loyalty and Betrayal of Judas.....	18
3. The Loyalty and Betrayal of Peter.....	23
4. Conclusion.....	27
Chapter 4.....	29
A Soldier’s Betrayal.....	29
1. Introduction.....	29
2. The Games that Inmates Play.....	29
3. The Loyalty and Betrayal of the Correctional Officer.....	31
4. The Judas Cycle.....	33
5. The Peter Progression.....	36
6. Conclusion.....	37
Chapter 5.....	40
Dealing with the Aftermath of Moral Injury.....	40
1. Introduction.....	40
2. The Soldier’s view of Chaplains.....	40
3. The Need for Counseling.....	42
4. Protectors.....	48
5. Conclusion.....	52
Chapter 6.....	53
Conclusion.....	53

1. More than Meets the Eye.....	53
2. Inmate Interaction.....	54
3. Helping the Soldier, the Unit, and the Army.....	56
4. The Future of Chaplains and Moral Injury.....	57
Bibliography.....	58
Appendix 1: Institutional Review Board Letter of Certification.....	61
Appendix II: Thesis Grade Sheet.....	63

Acronyms

AR Army Regulation

DUI Driving Under the Influence

INV Investigator

MCC Military Correctional Complex

MOS Military Occupational Specialty

MP Military Police

MPI Military Police Investigations

MRT Mater Resilience Trainer

SRP Soldier Readiness Processing Program

USDB United States Disciplinary Barracks

Chapter 1

Introduction

Statement of the Problem

Over the past thirty years, moral injury has been a prominent area of study in the mental health of veterans. Murray J. Davies believes this to be due to the “nature and intensity of coalition operation in Iraq and Afghanistan over a prolonged period.”¹ However the need for study gained traction through the work of Jonathan Shay in the 1990s with Vietnam veterans. According to Shay, moral injury is present through a betrayal of “what’s right” by a person in legitimate authority (his definition) or by oneself.²

Today, military chaplains have used sacred texts such as the Bible to aid in the recovery of those that suffer from moral injury and the damage that occurs because of it. The United States Army has multiple branches that are susceptible to moral injury. One such branch is the Military Police (MP) Corps. Within the MP Corps are four distinct military occupational specialties (MOS). Out of these four is an MOS called Corrections and Detention. These MPs are responsible for the custody, control, security, and welfare of inmates (corrections) and detainees (detention). The mission of corrections and detention is one that can feel unappreciated and emotionally draining. Soldiers can be as young as eighteen, fresh from basic training, and are expected to maintain custody and control of up to seventy inmates convicted of various crimes including sexual offences and murder. They work nontraditional shifts, including rotating and

¹ Murray J. Davies, “Spiritual Wounds and Injuries (Part 1): Moral Injury – A Prelude for Spiritual Care Practitioners,” *Health and Social Care Chaplaincy* (Print), Vol. 11, Iss. 1 (2023): 41.

² Jonathan Shay, "Moral Injury," *Psychoanalytic Psychology*, Vol.31(2) (2014): 182.

night shifts, with the ever-present risk, of bodily harm from a variety of sources, including death.³ This on top of the common problems new soldiers face daily is enough to see how a one could find themselves in moral crisis.

This type of environment can lead a soldier to commit acts such as the over consumption of alcohol, driving while intoxicated, and the disrespect of superiors. Such moral failures can cause isolation from leaders and fellow soldiers and can become an opportunity for an inmate to befriend that failed soldier. Out of this “friendship” the soldier can find themselves bringing in contraband crossing another moral line and becoming a “dirty cop.” Inappropriate relationships between guards and inmates are prevalent and occur daily at prison and jail institutions including military ones.⁴ This moral problem will be addressed in this paper along with how a chaplain can both help soldiers that have crossed that line and prevent others from doing the same.

Statement of Purpose

The purpose of this paper is to discuss the moral crisis brought on by inmate fraternization, responding to those in such a crisis, and preventing further crisis. Understanding why such a crisis exists and how chaplains can help could be helpful for future chaplains finding themselves in an Army corrections battalion or even within the Directorate of Pastoral Care of an Army correctional facility. This paper aims to provide information for those chaplains through discussing moral injury in the context of Army Corrections including events that can lead to

³ Logan Lavender and Natalie Todak, “Exploring Organizational Risk Factors for Health and Wellness Problems in Correctional Officers,” *Criminal Justice Studies*, Vol. 34, Iss. 4 (2021): 362.

⁴ O. Hayden Griffin III and Vanessa H. Woodward, *Routledge Handbook of Corrections in the United States*, (New York, NY: Routledge, 2018), 436.

soldiers having a moral crisis and developing moral injury. This discourse includes possible response and prevention methods through counseling and protectors taught to correctional staff.

Statement of the Importance of the Problem

Mental health scholars such as Jonathan Shay gave moral injury a place in the mental health paradigm,⁵ experts in corrections like Kelly Dial covered the job of corrections and the stress that comes with the profession,⁶ Theologians like Brad Kelle have looked at moral injury through a biblical lens that helps heal spiritual wounds.⁷ This paper is written to bring these three subjects together. It is important to understand the corrections profession can create stress and correctional which can lead to moral injury.

There are several reasons for the importance of this paper. The first is that few papers have been written about moral injury from fraternizing with offenders in a correctional setting. This paper aims at shedding light on the correctional soldier, their job, and its dangers. Second is the use of New Testament accounts that run parallel to the accounts of a soldier crossing the line. Kelle uses the Old Testament as a parallel to veterans, especially due to its contents of war a violence.⁸ This paper aims to do the same with other biblical characters. Third is the need to address the requirement to heal those that fail in their duties. Soldiers who fail can feel “abandoned” when they cross the line and could still need spiritual guidance regardless if they are getting chaptered out of the Army or not. Fourth is the need for protectors. Protectors are

⁵ Jonathan Shay, "Moral Injury." *Psychoanalytic Psychology*, Vol.31(2) (2014): 182-191.

⁶ Kelly Cheeseman Dial, *Stress and the Correctional Officer*, (El Paso, TX: LFB Scholarly Publishing LLC, 2010).

⁷ Brad E. Kelle, *The Bible and Moral Injury: Reading Scriptures Alongside War's Unseen Wounds*, (Nashville TN: Abingdon Press, 2020).

⁸ *Ibid*, 4.

preventative measures that serve to create resilience through different means so that when a moral crisis presents itself the soldier has a foundation to fall back on. It is always better for a soldier to prepare for pitfalls in life. Last is the need to encourage leaders to talk with their soldiers about spiritual fitness and resiliency.

Statement of Position on the Problem

There are two possible reasons why soldiers end up crossing the line and begin fraternizing with inmates. Just like moral injury, soldiers either fraternize with inmates through the perceived failure of others, or the failure of oneself. During the life of a soldier, they will fail. Some fail in a larger way than others. Some might be late to work while others might get a DUI. Leaving a soldier alone in a time of grief can lead to further failure and possibly a break in his moral code. The other reason is overconfidence. A soldier that believes that it could never happen to him does not place emphasis on protectors and will become complacent. Inmates can use this complacency and overconfidence against the soldier. Both failures lead to moral injury which can lead to more moral injury and so on.

The purpose of choosing this problem within the scope of military chaplaincy is due to my experience as an MP working in corrections and my educational background in biblical studies and military chaplaincy. I have been in the Army for 29 years, thirteen of which have been as a corrections and detention specialist. During those thirteen years I have worked multiple positions associated with shift work and investigations inside military prisons. I was the military police investigations (MPI) supervisor for three years at the Northwest Joint Regional Correctional Facility and am currently the MPI supervisor for United States Disciplinary Barracks (USDB), both of which are in Fort Leavenworth, Kansas. During my time as the MPI supervisor, I have investigated and supervised investigations involving the fraternization of

inmates. I have also taught training on “Games Inmates Play” for three years to familiarize soldiers and civilians on the dangers of fraternizing with inmates. I have a Bachelor of Science in Biblical and Theological Studies and have three classes left for my Master of Divinity with a focus on military chaplaincy.

Limitations/Delimitations

This paper will focus on the Army and the corrections MOS. This paper will further focus on the only level three facility in the Department of Defense, the USDB in Fort Leavenworth Kansas. Although many other moral and ethical boundaries can be crossed in corrections, this paper will focus on fraternizing with inmates. Although any chaplain could help a soldier in need, this paper will focus on the battalion chaplain since they are most likely to help a Soldier in the wake of a moral injury and its aftermath. When it comes to the spiritual care of the soldier, it is assumed that the soldier in both scenarios is Christian.

This paper assumes God as creator and the father of Jesus, who died on the cross for our sins. The Holy Spirit is the comforter, the advocate, and the counselor, sent by Jesus the only way to salvation. When scripture is used it will be from the English Standard Version. Both Judas Iscariot and Peter will be used as examples of a moral failure that leads to moral injury including its difference outcomes. Judas’ moral failure is the betrayal of Jesus to the Sanhedrin and the subsequent realization of that act leading to Jesus’ death. Peter’s moral failure will be focused on his denial of Jesus and his realization of that betrayal as the rooster crows.

Method

Research Methods

This is an informational thesis that provides the reader with knowledge on the work of a correctional soldier, the dangers they face and how these dangers can lead to moral injury. The goal is to give readers, especially future chaplains, a look into the world of corrections and the need for good holistic fitness that includes the domain of spiritual readiness.⁹ This thesis is also theological in that it uses two biblical characters and their stories as an example of people who suffer moral injury and either come to a tragic end or find help and persevere. This biblical information is then applied to the real-life scenarios of a soldier as a corrections specialist. This is done in the same style as books by Jonathan Shay and Brad Kelle. Shay's book *Achilles and Vietnam* uses Homer's *Iliad* in understanding moral injury in Vietnam veterans.¹⁰ Brad Kelle's book *The Bible and Moral Injury* uses Old Testament stories of war to do the same. The final method of this thesis is giving tools and future study options for chaplains to consider when entering a corrections environment.

Tests and Questionnaires

There will be no set tests or questionnaires for this paper. Any tests or questionnaires mentioned in this thesis will be from articles that cover case studies on moral injury in either a mental health or pastoral care setting. An example is the study done by Dr. Sue Bell and colleagues on how "exposure to traumatic events within the prison environment may reduce

⁹ United States Army, *FM 7-22 Holistic Health and Fitness*, (Headquarters, Department of the Army, 2020), 3-1.

¹⁰ Jonathan Shay, *Achilles and Vietnam: Combat Trauma and the Undoing of Character*, (New York, NY: Scribner, 2003).

professional quality of life for staff working in these conditions and burnout, compassion fatigue.”¹¹ This and others like it will be used to further the conversation of moral injury in the correctional environment.

Data Collection

There were three different ways of gathering the research for this thesis. The first was utilizing the Jerry Falwell online library. This source was used to obtain journal articles and books downloaded onto a computer. These articles provided authors for future study to include new books and articles about moral injury, correctional facilities, and the biblical accounts of Judas Iscariot and the denials of Peter. The second source was my personal library. This included books like the ones by Kelle and Shay, Christian counseling and crisis counseling books, and biblical commentaries of gospel accounts like Mark and John. The third source are my personal and professional experiences as a soldier working in corrections.

Data Analysis

Analyzing the data collected was a three-step process. The first step was getting the information. This was done by reading books, articles, and commentaries. As reading commences, common themes in each text were highlighted for future study. The next step was to take all the themes and determine if they fit the thesis this paper is attempting to prove. This was done by moving the highlighted text to a word document and then supporting the themes that add to the thesis and those that do not. The final step was annotating all themes associated with the

¹¹ Bell, Sue; Gareth Hopkin, and Andrew Forrester, “Exposure to Traumatic Events and the Experience of Burnout, Compassion Fatigue and Compassion Satisfaction among Prison Mental Health Staff: An Exploratory Survey,” *Issues in Mental Health Nursing*, Vol. 40, Iss. 4 (2019): 304.

thesis on a literature matrix. This matrix helped in finding books and articles with similar themes easier.

Development of Thesis

Chapter Division

The thesis consists of six chapters with each chapter having two or three subsections. The chapters are Introduction, Corrections and Moral Injury, Loyalty and Betrayal, A Soldier's Betrayal, Dealing with the Aftermath of Moral Injury, and the Conclusion. The reason behind these chapters helps the flow of thought. The introduction sets the reader up for the chapters ahead and both chapter one gives the reader an overview of what moral injury and Army corrections are and how they correlate with each other. Chapters two and three show how fraternization with inmates can develop in two scenarios and parallel these scenarios with the biblical accounts of Judas and Peter. Chapter four focuses on the role of chaplain in both response to moral injury its prevention. Then the paper will close with the conclusion.

Summary of Each Chapter

Chapter one will introduce the reader to the thesis of the paper, its purpose, direction, and motivation behind it, and how Judas and Peter play the role and an example of moral injury. Chapter two gives an overview of moral injury, corrections, how moral injury fits within this paradigm, and introduces the reader to the fraternization of inmates by correctional staff. Chapter three covers the Betrayal stories of both Judas and Peter. Chapter four is where the game comes to a head with a moral choice to fraternize, the giving of contraband or sex, and the aftermath of those choices. These choices will be parallel with the betrayal stories of Judas and Peter. Chapter five focuses on the response of a chaplain in the wake of a soldier bringing contraband into a

facility or having sex with an inmate. The paper is then concluded in chapter six where the thesis is summarized, and final thoughts are presented.

Results

The purpose of this thesis is to give a new perspective on moral injury through the lens of Army corrections and its connections to the betrayals of Judas and Peter in the gospels. It is also the claim of this thesis that the Army should have a responsibility to help in response to a soldier that has crossed a moral line and facing separation from the Army. Even in lieu of being separated from the Army, the soldier's unit should be obligated to help the soldier prepare for transition from military to civilian life. This includes providing help to recover from possible moral injury due to the actions of the soldier in question and to help prevent others from doing the same. This is where the chaplain can aid commands by providing the soldier with counsel if needed to the soldier facing separation and advice to those that are entering into the correctional environment. The result of this thesis is to provide purpose, direction, and motivation to do these duties to morally injured so no more harm can befall the soldier or any person in his life.

Chapter 2

Corrections and Moral Injury

Introduction

The ability to be injured by morally questionable actions exists in all areas of life. This includes institutions with a moral and ethical foundation such the U.S. Army. The typical soldier in corrections is held to an even higher standard because he or she is an MP. These soldiers uphold the law and standards of discipline for the entire Army. Yet morally questionable actions still exist even in this environment. This chapter will cover what Moral injury and Army Corrections are and how they interact with one another.

Army Corrections

Established in 1874 in response to the mistreatment of military prisoners in facilities across the country, the military prison system never sleeps.¹² Military corrections is a twenty-four-hour, seven day a week mission. Soldiers of the MP Corps who serve as correctional specialists are charged with maintaining custody, control, security, and welfare of the inmates confined within the walls of prisons like the United States Disciplinary Barracks also known as the USDB. “The USDB is the only maximum-security correctional facility in the Department of Defense and the oldest penal institution in the federal system.”¹³ Able to hold up to 515 inmates, the USDB houses those convicted of offenses such as murder, war crimes, sexual assault, and

¹² Peter J. Grande, *Images of America: United States Disciplinary Barracks*, (Charleston, SC: Arcadia Publishing, 2009), 7.

¹³ *Ibid*, 8.

other offenses. The custody levels within the USDB include maximum, medium, minimum, and trustee level inmates.

Among the positions held within the USDB one of the hardest and most tiring is working shift as a corrections specialist. The correctional specialist, more so than any other soldier or civilian working in the USDB, is in constant contact with offenders.¹⁴ In the USDB there is one soldier per housing unit and that soldier is responsible for up to an average of sixty to seventy inmates. These responsibilities include knowing inmate locations, in and out of the housing unit, patrolling the housing unit, conducting scheduled counts, facilitating moves for work, meals, recreation, and other scheduled calls throughout the day. These soldiers work eight-to-twelve-hour shifts, day and night, weekdays and weekends, including holidays. Shifts rotate every three months which can alter a soldier's sleep schedule. Lack of sleep can contribute to burnout and correctional fatigue.¹⁵ These soldiers also have organizational leadership that oversees daily operations of the prison and the cadre. These factors can also influence a soldier's ability to properly perform their duties. Examples include manning shortages, and lack of proper equipment. Even though these issues are not a direct fault of the leadership, some soldiers may hold such leadership responsible seeing them as the reason for these issues. These perceived failures can be institutional and administrative, a result of limited resources.¹⁶ These resources are almost always related to staffing which can be affected by a multitude of ways outside the control of the organization. Examples include illness or the disciplinary action of a soldier.

¹⁴ Kelly Cheeseman Dial, *Stress and the Correctional Officer*, (El Paso, TX: LFB Scholarly Publishing LLC, 2010), 21.

¹⁵ Logan Lavender and Natalie Todak, "Exploring Organizational Risk Factors for Health and Wellness Problems in Correctional Officers," *Criminal Justice Studies*, Vol. 34, Iss. 4 (2021): 368.

¹⁶ *Ibid*: 363.

At any time during their shift correctional specialists can face multiple traumatic events, such as risks to safety and other provoking experiences. These risks and experiences include assaults, communicated threats, self-harm, and suicide attempts.¹⁷ Correctional specialists may be exposed to nudity including sexual activity between inmates that are both consensual and nonconsensual. Some offenders suffer from some form of substance dependency, have mental illnesses and other issues.¹⁸ Inmates can also have communicable diseases like AIDS, hepatitis, and others making injuries involving blood dangerous. All inmates are being held against their will. For this reason, inmates actively attempt to manipulate staff on a regular basis. This manipulation is a method of making their confinement easier to endure through rules violations such as the introduction of contraband and sexual favors. This creates yet another risk that correctional specialists need to deal with.

In summary, corrections and its soldiers are part of a military institution that has a rich history and like other missions within the Army, include many risks that are a part of that mission. These risks include such threats as illnesses, manipulation, bodily harm, and even death. Outside the prison, soldiers may have to deal with other Army obligations such as physical fitness, required online training, and other various duties which adds to the eight hours spent in the correctional environment. The above-mentioned duties can become repetitive. This can give soldiers a feeling of boredom leading to complacency. Soldiers can suffer from ailments associated with working shifts such as lack of sleep and less time with family and loved ones. These factors are stressors that can create conflict with a soldier's moral code. This can alter a

¹⁷ Jared M. Ellison and Lisa A. Jaegers, "Suffering in Silence: Violence Exposure and Post-Traumatic Stress Disorder Among Jail Correctional Officers," *Journal of Occupational and Environmental Medicine*, Vol. 64, Iss. 1 (2022): 28.

¹⁸ O. Hayden Griffin III and Vanessa H. Woodward. *Routledge Handbook of Corrections in the United States*, (New York, NY: Routledge, 2018), 43.

soldier's dedication to duty causing complacency. Being complacent in a correctional environment can turn into a traumatic event which can lead to moral injury.

Moral Injury

There have been many studies to find a definition for moral injury. Several definitions of this psychological condition have been proposed but none have yet been accepted. Dr. Murray J. Davies, provides clarity to this issue stating that “there has yet to be an international standard definition of what constitutes moral injury.”¹⁹ This has led to debates on what is and is not moral injury. Dr. Seumas Miller, argues that moral injury involves either the traumatized person's own wrongdoing, their complicity in wrongdoing or a wrong done to the traumatized person whether real or imagined.²⁰ The word wrongdoing appears too vague to describe the cause of moral injury. People do wrong every day, and those common wrongs do not result in such an injury. Jeremy D. Jinkerson sees moral injury as a syndrome “characterized by intense guilt, shame, and spiritual crisis, which can develop when one violates his or her moral beliefs, is betrayed, or witnesses trusted individuals committing atrocities.”²¹ Here, Jinkerson uses the stronger word betrayal pointing to the betrayal of the traumatized person's moral beliefs. Dr. Kent D. Drescher and colleagues formed a working group with health professionals and religious leaders to form a working definition of moral injury: The resulting in the definition “Disruption in an individual's confidence and expectations about one's own or others' motivation or capacity to behave in a

¹⁹ Murray J Davies, “Spiritual Wounds and Injuries (Part 1): Moral Injury – A Prelude for Spiritual Care Practitioners,” *Health and Social Care Chaplaincy* (Print), Vol. 11, Iss. 1 (2023): 48.

²⁰ Seumas Miller, "Moral Injury, Moral Identity, and “Dirty Hands” in War Fighting and Police Work," *The Journal of Medicine and Philosophy*. Vol.47(6) (2022): 228.

²¹ Jeremy D. Jinkerson, “Defining and Assessing Moral Injury: A Syndrome Perspective,” *Traumatology*, Vol.22(2) (2016): 122.

just and ethical manner.”²² In this definition the effects of moral injury disrupts an individual’s morals.

Looking at each of these definitions a common theme emerges. Moral injury involves one of two agents, the traumatized individual, or a trusted person of the traumatized individual. This agent commits a perceived act of betrayal that puts deeply held beliefs into question. This then leads to a disruption of an individual’s moral code. Simply put, moral injury is a betrayal of what is right. Actions such as failing to prevent, bearing witness to, or learning about acts of betrayal can cause an inner conflict with deeply held moral beliefs leading to moral injury.²³

A betrayal comes from a place of trust. In the Army the role of a leader is a position of trust. Army regulation states that an effective leader is “a person of integrity who builds trust and applies sound judgment to influence others.”²⁴ Soldiers trust their leaders and are told that all orders given are lawful. Therefore, a Soldier can assume any order given is not unlawful and is in fact moral. Self-trust comes from deeply held beliefs. These beliefs can be grounded in religion, culture, upbringing, and institutions like the Army. Most beliefs held by the common soldier are grounded in an amalgam of these different origins. A Christian that is Hispanic and joined the Army could get his deeply held beliefs from religion, culture, and the institution he is a part of.

²² Kent D. Drescher, David W. Foy, Caroline Kelly, Anna Leshner, Kerrie Schutz, and Brett Litz, “An Exploration of the Viability and Usefulness of the Construct of Moral Injury in War Veterans,” *Traumatology*, Vol.17(1) (2011): 9.

²³ Zachary D Erickson, Nagy A. Youssef, Ellen J. Teng, Donna Ames, Harold G. Koenig, John P. Oliver, Michelle Pearce, Kerry Haynes, Keisha O'Garro, Fred Volk, and Irina Arnold, "Screening for Moral Injury: The Moral Injury Symptom Scale – Military Version Short Form," *Military Medicine*, Vol. 183(11-12) (2018): 658.

²⁴ United States Army, *ADP 6-22 Army Leadership and the Army Profession*. (Headquarters, Department of the Army, 2019), V.

Unlike betrayal, “what’s right” is harder to define. According to Dr. Jonathan Shay, clinical psychologist, and pioneer of moral injury, “no single English word takes in the whole sweep of a culture’s definition of right and wrong.”²⁵ Some see right as a moral code to live by. Some embrace a religious text like a Christian does the Bible. Another person might use human reason to determine what right is. Others like the military use values to determine what is right. Dr. Shay found a word encompassing all these meanings within Homer’s Iliad, *thémis*²⁶ The word would have been known well in Greek culture for *thémis* was also the name of a titan in Greek mythology. Themis, was a Greek goddess and the personification of justice, goddess of wisdom and good counsel.²⁷

In his book *Achilles and Vietnam*, Dr. Shay uses Homer’s Iliad and *thémis* to address moral injury during the Vietnam war. The book takes one of the main characters, Achilles, and walks the reader through his journey from being a respected soldier to a man of rage and hatred. This change was brought about by multiple actions that put his *thémis* into question, including the betrayal by Agamémnon, his commander, and the loss of Pátroklos, his adopted brother.²⁸ Dr. Shay uses the betrayals of Achilles and compare them with soldiers during the Vietnam war. Examples of such betrayals in the Vietnam War include leaders caring more for glory than human life and the loss of brothers in arms. In answering his own question about what happens to soldiers broken in combat, Dr. Shay points to diagnoses like PTSD and other comorbidities

²⁵ Shay, Jonathan, *Achilles and Vietnam: Combat Trauma and the Undoing of Character*, (New York, NY: Scribner, 2003), 5.

²⁶ Ibid, 5.

²⁷ Britannica, T. Editors of Encyclopedia, "Themis," *Encyclopedia Britannica*, December 3, 2023. <https://www.britannica.com/topic/Themis-Greek-goddess>.

²⁸ Jonathan Shay, *Achilles and Vietnam: Combat Trauma and the Undoing of Character*, (New York, NY: Scribner, 2003), 27.

such as depression and anxiety. A betrayal of what is right, can call into question all the other ideals that soldier hold dear.²⁹ This existence of such betrayal can make it hard to see any future to their moral code. This can lead to more destructive effects that include being more careless with their lives, loss of employment, family, and even their life.

Dr. Brad Kelle, professor of Old Testament and Hebrew, uses biblical characters to show the devastation of moral injury in his book *The Bible and Moral Injury*. Dr. Kelle's goal was to take the theme Dr. Shay established with comparing moral injury in Greek literature by using literature from the Old Testament. Dr. Kelle's purpose for this book was to inform Christian ministers and counselors of how the Bible can contribute to the recovery from moral injury and how moral injury can contribute to the interpretation of biblical texts.³⁰ Dr. Kelle summarizes the research of moral injury as a nonphysical wound that results from the violation of a person's core moral beliefs (by oneself or others).³¹ Using King Saul as an example of moral injury, Dr. Kelle presents the biblical text as a case file. Taking the perspective that Saul suffered from moral injury instead of just being a madman changes how 1 Samuel 9-31 can be read. Dr. Kelle claims that this perspective might provide an example of a morally injured warrior.³² Dr. Kelle goes through the highs and lows of Saul's life from the anointing as King by Samuel, to his death by suicide on the battlefield. Keeping moral injury in mind, Dr. Kelle paints a picture of a man who learned that by being king he has unwittingly violated his moral character and identity as part of

²⁹ Jonathan Shay, *Achilles and Vietnam: Combat Trauma and the Undoing of Character*, (New York, NY: Scribner, 2003), 178.

³⁰ Brad E. Kelle, *The Bible and Moral Injury: Reading Scriptures Alongside War's Unseen Wounds*, (Nashville TN: Abingdon Press, 2020), 8.

³¹ *Ibid*, 2.

³² *Ibid*, 44.

Yhwh's covenant people (1 Samuel 12).³³ Even so, Saul tries to be true to his God and his priest. This starts a series of betrayals where time and time again Saul is shown as unworthy. This failure led to madness, causing him to be murderous to David and his own son Jonathan. In the end he loses his kingdom, his family, and his life.

Both Dr. Shay and Dr. Kelle have shown through the tragedies of Achilles and Saul that moral injury has been around for some time. Since there has been a moral identity and the ability to betray it, there has been moral injury. For those that are Christian, the Bible has many examples of moral injury through biblical characters. Some of these injuries were disastrous and others triumphant. Examples include Adam and Eve, Jacob, Joseph, Samson, David, Judas, Peter, and even Jesus.

Conclusion

From its inception, military corrections is a profession whose sole responsibility is the custody, control, security, and welfare of the worst side of humanity. Daily, soldiers at the USDB and other facilities face challenges to their moral code. These challenges include several types of physical and mental harm. They also can face leadership decisions and facility rules that appear to oppose their moral code. Whether a soldier's moral dilemmas are factual or not, their moral code can be affected. If a soldier strongly feels that they have been morally betrayed by another military member or their own hand, it can cause them to lose focus. This loss may cause them to continue down that road of betrayal leading to future moral injury to self or others. Even though behavioral health experts cannot find a common definition for moral injury they all concur that it is a real issue for those that suffer from it and soldiers and correctional officers are no different.

³³ Brad E. Kelle, *The Bible and Moral Injury: Reading Scriptures Alongside War's Unseen Wounds*, (Nashville TN: Abingdon Press, 2020), 50.

Chapter 3

Loyalty and Betrayal

Introduction

When describing what an average person would or would not do, military investigators use the word “reasonable.” A reasonable person would not commit a violent crime. A reasonable person would believe that this victim was defenseless against his attacker. During the pre-service course for new arrivals to the Military Correctional Complex (MCC) is a class called “Games Inmates Play.” The class is typically taught by investigators who work within the correctional facilities within the MCC. One instructor, INV Meyers, begins his class with a simple statement, “A reasonable person does not join the Army or work in corrections so they can fraternize with inmates. However, others sitting in these very seats you now sit did just that.” This chapter will discuss Judas and Peter from a reasonable person’s perspective on how moral injury can lead to betrayal.

The Loyalty and Betrayal of Judas

A sensible standard for evaluating behavior is to consider what a typical person would do in similar circumstances. This is known as the reasonably prudent person standard in American law.³⁴ The reasonable person thinks of the stereotypical betrayer upon hearing the name Judas Iscariot. Maurice Ryan gives clarity by stating, “those with only a vague knowledge of Christianity know Judas Iscariot—or think they do.”³⁵ Mark Worthing calls Judas “one of the

³⁴ Mark D. Alicke and Stephanie H. Weigel, “The Reasonable Person Standard: Psychological and Legal Perspectives,” *Annual review of law and social science*, Volume 17, Issue 1 (2021): 124.

³⁵ Ryan Maurice, “Creating Judas Iscariot: Critical Questions for Presenting the Betrayer of Jesus,” *Journal of Religious Education*, Vol. 67, Iss. 3 (2019): 152.

most ambiguous and perplexing figures in the Bible.”³⁶ The typical summary of Judas is as the betrayer of Jesus for thirty pieces of silver and his suicide a short time later out of guilt.

However, by applying the “reasonable” person’s perspective there can be more to the story.

The first thing the gospels testify about Judas is that he was a disciple of Jesus Christ. The gospels provide an account of Jesus calling seven of the twelve apostles. These apostles are Peter, Andrew, John, and James (Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11), Levi, also known as Matthew, (Mark 2:13-17; Luke 5:27-32), Philip, and Nathanael (John 1:43-51). The reasonable person can then assume that just like these disciples Judas was chosen by Jesus. A reasonable person can also assume that Jesus placed His trust in His disciples including Judas. Matthew 10:1 says, “And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction.” Jesus placed His trust in these twelve men, which included Judas, to perform miracles.

Even though Jesus placed trust in Judas, he was still known for his selfish behavior. In John 12:1-10 Jesus is anointed with oil by Martha’s sister Mary. The oil was very expensive, three hundred denarii, with one denarius being a day’s wages³⁷ this would make the price equal to almost a year’s salary. According to Matthew, Mark, and Luke the disciples were frustrated about the waste of such an expensive perfume, but it is Judas who speaks up. “Why was this ointment not sold for three hundred denarii and given to the poor?” (John 12:5) John points out that Judas is not speaking from caring for the poor but for his own selfish end since “he was a thief, and having charge of the moneybag he used to help himself to what was put into it.” (John

³⁶ Mark. Worthing, “Judas Iscariot: A Biblical and Theological reappraisal of the Forgotten Apostle,” *Lutheran Theological Journal*, Vol. 52, Iss. 3 (2018): 152.

³⁷ Andreas J. Köstenberger, *Encountering John: The Gospel in Historical, Literary, and Theological Perspective*, (Grand Rapids, MI: Baker Academic, 2013), 118.

12:6) John implies that if the oil was sold for three hundred denarii, Judas would have taken his share. In response Jesus points out that what Mary did was good, and that Judas and the others are admonished for their indignation.

Again, we see that Jesus not only placed His trust in Judas, but he loved him as well. This can be seen in the act of foot washing following the anointing of Jesus. Here Jesus displays the perfect example of how to love everyone even those who will betray you. It is common for slaves to wash the feet of those who enter a home. “In the dry climate of Palestine, where most travel was by foot, usually in sandals, this was essential to hygiene, especially since people did not sit on separate chairs at a table but reclined side by side by leaning back close to one another.”³⁸ Imagine the disciples, especially Judas, and their reactions to such an act. “For here Jesus stoops to a task considered too menial even for his disciples—and he was their Lord.”³⁹

With a reasonable person’s understanding of Judas as a trusted, loved, and chosen disciple of Jesus, why would Judas betray Him. What traumatic event led him to such an end? Mark Worthing claimed that this change has to do with a sequence of events that culminates during the anointing of Jesus with the expensive oil. Worthing begins his deduction with Judas’ father Simon Iscariot. Worthing claims the fact that his father is named, including his surname Iscariot, suggests that he is a well-known member of the early Christian church.⁴⁰ This could mean that Simon would be mentioned somewhere else in the gospels. Worthing claims this could be Simon the Pharisee and leper of Bethony. Since Simon the Pharisee is a close relative of

³⁸ Andreas J. Köstenberger, *Encountering John: The Gospel in Historical, Literary, and Theological Perspective*, (Grand Rapids, MI: Baker Academic, 2013), 132.

³⁹ *Ibid*, 132.

⁴⁰ Mark. Worthing, “Judas Iscariot: A Biblical and Theological reappraisal of the Forgotten Apostle,” *Lutheran Theological Journal*, Vol. 52, Iss. 3 (2018): 153.

Martha, Mary and Lazarus, this would make Judas, their cousin. This gives possible context to why Judas was the one to speak out about the pouring of the oil. Worthing claims that “the impact of being strongly rebuked in his own home, before his own father, just a day before his famous betrayal, would have been profound.”⁴¹ If this claim was substantiated, the combination of possible frustration caused by Jesus waiting to help Lazarus, making Lazarus a target after raising him from the dead, and the final rebuke would have had a significant impact on the mental and emotional state of Judas.⁴²

Another deduction by Worthing is that Judas may have been a Zealot. The Zealots were a political group who wanted to see the Romans overthrown and Jewish independence restored.⁴³ If Judas was indeed sympathetic to the Zealots, He would have wanted Jesus to just get on with claiming His rightful place as King and bring glory back to Israel. Worthing uses this assumption as the best explanation of why Judas betrayed Jesus and that he did it for only the thirty pieces of silver. Being the treasurer of Jesus’ ministry would have given him a steady flow of money since according to John Judas took from the moneybag. It would also explain why Judas took such a small sum for handing over Jesus.

As well thought out as these claims are, they are still assumptions. The only testimonial evidence available about Judas is that he was the son of Simon Iscariot, who was chosen by Jesus, trusted with His ministry, and at some point became a traitor. (Luke 6:16) In verse 16, Luke uses the Greek verb *γίνομαι* when revealing that Judas would be a traitor. The word *γίνομαι*

⁴¹ Mark. Worthing, “Judas Iscariot: A Biblical and Theological reappraisal of the Forgotten Apostle,” *Lutheran Theological Journal*, Vol. 52, Iss. 3 (2018): 154.

⁴² *Ibid*: 154.

⁴³ *Ibid*: 155.

is translated as to become, i. e. to come into existence, begin to be, receive being.⁴⁴ The word implies that Judas was once loyal to Jesus, to the ministry, to his fellow apostles and that some event turned him into a betrayer.

The reasonable person would believe that Judas had no intention for Jesus to be executed based on the context of the gospel of Matthew. Matthew's gospel is the only account that testifies about the response Judas has after Jesus is brought to Pontius Pilate to be put to death. "Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned by betraying innocent blood." (Matthew 27:3-4) This repentance comes in the wake of Jesus standing before Caiaphas and the council where they determine that Jesus should die. Not one gospel makes any indication that Judas knew of the plot to kill Jesus. It is upon this discovery that Judas now confronts the chief priests and want no part in the death of Jesus.

The only response Judas receives is the apathetic, "What is that to us? See to it yourself" (Matthew 27:4) from the chief priests. The lack of denial in their response provides proof to Judas that he did betray his Lord, his Rabbi, his friend. The priests are telling Judas that his guilt is his problem not theirs. For whatever reason, instead of going to his friends to seek forgiveness after seeing the priests, Judas decides to end his suffering by his own hand, hanging himself from a tree. The reasonable person can only speculate that Judas was too ashamed to face the other apostles, however it will never be known whether they would have forgiven him or not.

Taking the summary of Judas' part in the ministry of the early church and as one of Jesus' apostles and feeding it through the lens of moral injury a new perspective emerges. Like

⁴⁴ Joseph Henry Thayer, *In A Greek-English Lexicon of the New Testament: Being Grimm's Wilke's Clavis Novi Testamenti*, (New York: Harper & Brothers, 1889), 115.

the other apostles, Judas was chosen by Jesus to serve Him and even been trusted with an active part in His ministry. Judas fulfilled that role and even learned from Jesus. From the time that Peter confessed that Jesus is the Christ (Matthew 16:16) Judas believed and was loyal to the cause though his loyalty was skewed by his selfish nature (John 12:6). At some point, possibly the rebuke of Judas by Jesus after Mary anointed him with oil, Judas had built resentment and formed a moral injury at the perceived slight caused by the Jesus' hand. This led Judas to go to the chief priests shortly after to hand over Jesus to them. Once Judas realized that this rash action was led to the future execution of Jesus, Judas went to the chief priests, presumably to talk them out of it. When dismissed by the priests, Judas was overcome with grief. Being alone and ashamed by what he had done, Judas took his own life. With moral injury in mind, Judas is an example of how a person suffering from moral injury who is without support can end up in tragedy.

The Loyalty and Betrayal of Peter

The reasonable person sees Peter as a man who believes himself to be the leader of the disciples. He wants to believe he is Jesus' number one student and is humbled when denying Jesus three times. Unlike Judas where the reasonable person only sees the betrayer, people see Peter as the disciple with the greatest character arc in the gospel narrative. Peter goes from a prideful man that cowardly denies his Lord to the keeper of the keys for the gates of heaven.

Peter's story begins with his brother Andrew. John 1:40 testifies that Andrew was one of the two disciples of John the Baptist in verse 35 and one of the same two that followed Jesus in verse 37. Peter may have been a disciple like his brother, and it is possible that the seashore call

of Jesus (Mark 1:6) was evidently not the first meeting (John 1:41-42).⁴⁵ What is clear is that Andrew tells his brother Simon (Peter) about Jesus being near the lake. Luke 5:1-11 records the testimony of what Peter witnessed after following Andrew to meet Jesus. Here Jesus preaches from Peter's boat and He tells Peter to cast out his net. Peter does so even after telling Jesus that they "toiled all night and took nothing" (Luke 5:5). To Peter's surprise the nets were so full it was making the boats sink. Peter then states, "Depart from me, for I am a sinful man, O Lord." (Luke 5:8) In the end Jesus reassures Peter and tells him from now on you will be catching men." (Luke 5:10). A reasonable person can assume that this point in Peter's life is when he may have decided to zealously dedicate himself to becoming like Jesus.

Just like Judas, Peter was one of the twelve that stayed after the hard teaching of Jesus. "Simon Peter, the spokesman of the disciples as in the Synoptic Gospels, responds to Jesus's challenge with a strong affirmation: "Lord, to whom shall we go? You have the words of eternal life."⁴⁶ There will be several times during Jesus' ministry where Peter speaks for the twelve. When Jesus asks his disciples who they think he is while in Caesarea Philippi it is Peter that replies, "You are the Christ, the Son of the living God." (Matthew 16:16) It is in this same conversation that Peter oversteps his place. After the confession in Caesarea Philippi Jesus reveals his eventual death Peter pulled Jesus away from the others and talked to him in private.⁴⁷

⁴⁵ A. F. Walls, "Peter the Apostle," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker Book House, 2017), 913.

⁴⁶ Andreas J. Köstenberger, *Encountering John: The Gospel in Historical, Literary, and Theological Perspective*, (Grand Rapids, MI: Baker Academic, 2013), 87.

⁴⁷ Max Anders and Stuart K. Weber. *HNTC Vol. 01: Matthew*, (Nashville, TN: B&H Publishing Group, 2012).

Matthew 16 states the reason was to rebuke Jesus. “His first exclamation was Never, Lord! (literally, "Merciful to you!).⁴⁸ In response Jesus rebukes Peter back.

Peter is also trusted with ministerial duties. But Jesus added an additional duty after his confession of Jesus as the Christ. Prior to rebuking Jesus in Matthew 16:22, Peter is praised. Jesus states, “I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” (Matthew 16:19). This statement combined with his role a spokesman may have been what caused him to be overzealous. The reasonable person would assume that Peter felt pride that Jesus Christ entrusted him with the keys to heaven. That pride is his biggest flaw.

Another example of Peter’s overconfidence is during the foot washing in John 13. It has already been stated that foot washing was not the responsibility of a Rabbi or his disciples, yet Jesus took this as an opportunity to teach humility and love. “Doubtless all of the disciples were extremely embarrassed by these proceedings. For most of them, their embarrassment bred beleaguered silence; for Peter, it meant he had to object.”⁴⁹ Peter responds, “You shall never wash my feet.” (John 13:8) Jesus responds saying that Peter must allow him to wash his feet, or he cannot be part of who Jesus is and Peter changes his mind. His overzealous nature moves from one extreme to the other. “Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” (John 13:9)

The final moment of pride for Peter is his infamous rejection of Jesus’ denial prediction. All four gospels have a record of the ‘prediction’ by Jesus of the denial. This includes Peter’s

⁴⁸ Max Anders and Stuart K. Weber. *HNTC Vol. 01: Matthew*, (Nashville, TN: B&H Publishing Group, 2012).

⁴⁹ D. A. Carson. *The Gospel according to John. The Pillar New Testament Commentary*, (Leicester, England; Grand Rapids, MI: Inter-Varsity Press, 1991), 463.

protestation of loyalty and his willingness to suffer death, and the denial itself, in which Jesus' prediction is carried out in detail.⁵⁰ Any differences in the gospels are reasonably assumed to be a version of the same event as told by the eyewitnesses who were there. Jesus speaks to all his disciples telling them that when he is arrested they will scatter like sheep but reassures them they will meet again. Upon hearing this Peter adamantly states, "Lord, I am ready to go with you both to prison and to death." (Luke 22:33) Even after Jesus predicts his three denials Peter zealously claims, "Even if I must die with you, I will not deny you!" (Matthew 26:35) Peter's pride will not allow him to see that running away as Jesus is arrested is a real possibility.

Later Jesus is arrested and again Peter is overzealous, drawing a weapon and cutting the ear of a servant. (John 18:10) Jesus rebukes Peter and leaves with the arresting party while His disciples scatter. However, Peter and another disciple follow the party all the way to the courtyard of the high priest, and this is where Peter breaks his own moral code. The first denial is to a servant girl who recognized him. "While warming himself by a fire in that cold night, Peter denies three times that he is one of Jesus's disciples: to a slave girl at the door (18:16–18), to a group standing with him at the fire (18:25), and to one of the high priest's servants, a relative of the man (Malchus) whose ear Peter had cut off (18:26–27)."⁵¹ Only when the rooster crows does Peter realize he has betrayed Jesus and his own moral code. Mark captures Peter's emotional state, "And Peter remembered how Jesus had said to him, "Before the rooster crows twice, you will deny me three times." And he broke down and wept. (Mark 14:72)

⁵⁰ Max Wilcox, "The Denial-Sequence in Mark xiv. 26–31, 66–72," *New Testament Studies*, Vol.17(4) (2017): 426.

⁵¹ Andreas J. Köstenberger, *Encountering John: The Gospel in Historical, Literary, and Theological Perspective*, (Grand Rapids, MI: Baker Academic, 2013), 167.

Both Judas and Peter betrayed Jesus but unlike Judas who was alone to deal with his grief at the realization of his betrayal, Peter had friends. His immediate friend was the disciple that was with him during the denials. “The “other disciple” who secures Peter access to the courtyard of the high priest is probably the apostle John (who also is the writer of this gospel).”⁵² Peter finds his way back to the rest of the apostles and together they mourn the loss of their Lord. Here Peter is able, presumably, to confess his pain and his moral wrongdoing and has friends to help him through it. Ultimately Jesus appears three days later and forgives Peter. He even entrusts Peter with the church. Paralleling the three denials of Peter, Jesus asks Peter three times if he loves Him. Peter responds, “You know I love you.” And Jesus charges Peter to feed and tend to His sheep. (John 20:15-19) In the end Peter becomes the leader of the church. “He is the first apostle to witness the resurrection (1 Cor. 15:5; cf. Mark 16:7). He leads in the gathered community before Pentecost (Acts 1:15), and is the first preacher thereafter (Acts 2:14-41) and the representative preacher of the early chapters of Acts (3:11-26; 4:8-12). He presides in judgment (Acts 5:1-11; 8:20-24). Paul regards him as a "pillar" of the early church (Gal. 2:9).”⁵³

Conclusion

In conclusion while both Judas and Peter were loyal disciples who end up betraying Jesus, their stories end differently. Neither one joined Jesus’ ministry with the mindset that they would betray their master. Judas could never have thought he would hand over Jesus to the people that would condemn Him to death. When the reality of that aftermath settled Judas had already alienated himself. Judas did the only thing he felt he could do, plead his case to the

⁵² Andreas J. Köstenberger, *Encountering John: The Gospel in Historical, Literary, and Theological Perspective*, (Grand Rapids, MI: Baker Academic, 2013), 167.

⁵³ A. F. Walls, “Peter the Apostle,” in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker Book House, 2017), 913.

priests he made the deal with. Unfortunately, they were not sympathetic to his plight. With the belief he had nowhere left to turn and having a guilt that was too much to bear, Judas took his own life.

Peter also never thought that he would deny his Lord even when his denial was foretold by Jesus himself. His pride blinded him to the possibility of this betrayal to the point that it took the rooster crowing to bring him back to reality. Luckily friends were not far away and that is where Peter went for counsel. Certainly, in pain due to moral injury at his own hands, Peter's emotional state was tended to and even has a chance to make things right with Jesus. The outcome is that Peter was humbled and becomes a prominent member and defender of the church.

Chapter 4

A Soldier's Betrayal

Introduction

People join the Army for a multitude of reasons. Some want to go to college, others to serve their country, while others just want to leave home. No reasonable person would join the Army for the purpose of betrayal. Taking this a step further, no person decides to work in an Army correctional facility with the purpose of fraternizing with inmates. Yet soldiers end up doing just that. Out of this betrayal soldiers may bring in contraband like drugs and cell phones or form sexual relationships and even get married. This chapter will discuss the games that inmates play to trick soldiers into betrayal and follow a fictional soldier named PV2 Snuffy through two different scenarios that will parallel Judas and Peter,

The Games that Inmates Play

Being told when to eat, when to sleep, and when to work is hard to accept even as a child. Eventually the child, typically a teenager rebels against their parents because they want to make their own choices. To have freedom from the rules of their parents. Now imagine if this same scenario involved adults and the ones enforcing rules were younger than you, sometimes even younger than your own children. That is the life of an inmate in the USDB. "Prisons are totalitarian communities; they are places where people are held against their will and forced to live with their controllers."⁵⁴ Eventually inmates learn how to control those that control them.

⁵⁴ Bud Allen and Diana Bosta, *Games Criminals Play: How You Can Profit by Knowing Them*, (Susanville, CA: Rae John Publishers, 1981), 9.

Inmates have nothing but time to watch and learn from the habits of the correctional staff. Every soldier, civilian, and volunteer within the USDB is examined for weaknesses to be exploited. These observations include body language, eavesdropping on soldiers, listening to rumors, or violating a minor rule to see if the cadre will ignore such a violation. Through these observations a victim is picked. This selection can be both intentional and accidental.⁵⁵ Regardless, of how the inmate picks a soldier for a game the process takes time. As time goes on inmates test the limits they can push. “Tests proceed at a quarter-step pace so as not to alert the victim.”⁵⁶

Once a soldier is picked the set up begins. Inmates will establish bonds with cadre over time. This bond can arrive from similarities in background, like growing up in the same town, having the same taste in music, or both the inmate and the soldier seeing combat. They can also separate the soldier from the rest of his command structure especially if the soldier feels like an outsider. This is known as the we/they syndrome. The inmate wants the soldier to think that “I’m OK, you’re OK, they’re not OK.”⁵⁷ The inmate sympathizes with the ousted soldier saying that he too was treated unfairly by military leaders and that is why he is incarcerated.

It is with this at some point the lever is sprung. This is where a battle of wills can commence. Sometimes that battle is over quickly and sometimes it takes force. The lever could be a rule the soldier let slide or a letter to give to the inmate’s spouse. Something that simple can give the inmate the upper hand and the soldier is left with a choice, “Do I tell on myself or do

⁵⁵ Bud Allen and Diana Bosta, *Games Criminals Play: How You Can Profit by Knowing Them*, (Susanville, CA: Rae John Publishers, 1981), 47.

⁵⁶ *Ibid*, 50.

⁵⁷ *Ibid*, 59.

what the inmate asks?” If the soldier says no and confesses it is over but give the inmate what he wants, and that inmate now has power over that soldier.

The Loyalty and Betrayal of the Correctional Soldier

The stories told here about soldiers in corrections are based on events that happen within their daily duties. These events can range from the mundane to a full-blown riot. Unfortunately, some become compromised in their duties brought on by fatigue or burnout, which can contribute to the development of moral injury. Fatigue refers to the loss of sleep due to rotating shifts and long work hours. Sleep loss related fatigue can affect a soldier’s cognition, alertness, quality of decision making, and mood.⁵⁸ All of these are tools needed working in corrections. Burnout is defined as “exhaustion and becoming worn out due to an overload of demands often related to the job.”⁵⁹ Think of a candle that is never extinguished and continues to burn. Eventually it will lose its ability to remain lit failing to do the job it was intended to. The same can be said for soldiers working in corrections. The more they work the changing demands of corrections without a break, the more it will wear on them until their ability to stay alert is extinguished.

A connection has been made between soldier fatigue and burnout within corrections and impaired performance—inability to monitor inmates and remain attentive on the job.⁶⁰ These

⁵⁸ Logan Lavender and Natalie Todak, “Exploring Organizational Risk Factors for Health and Wellness Problems in Correctional Officers,” *Criminal Justice Studies*, Vol. 34, Iss. 4 (2021): 363.

⁵⁹ Kelly Cheeseman Dial, *Stress and the Correctional Officer*, (El Paso, TX: LFB Scholarly Publishing LLC, 2010), 89.

⁶⁰ Penelope Allison, Hope M. Tiesman, Imelda S. Wong, David Bernzweig, Lois James, Stephen M. James, Kathleen M. Navarro, and P. Daniel Patterson, “Working Hours, Sleep, and Fatigue in the Public Safety Sector: A Scoping Review of the Research,” *American Journal of Industrial Medicine* Vol. 65, Iss. 11 (2022): 890.

issues lead some soldiers to make poor decisions that inmates can use to manipulate. Common manipulation tactics inmates use as leverage is friendship or blackmail. Regardless of what the inmate uses, once the lever is pulled and the soldier accepts the offer, they have betrayed their oath. These betrayers weaken the safety and security of the facility as well as the organization. It is imperative that these events be taken seriously for the sake of the soldier (suspect) and the intuition (victim).

When a soldier betrays what is right the result of that betrayal can lead to different options. One example is a repeating cycle of betrayal that leads to moral injury which then leads to another betrayal and more moral injury. This cycle of repeated moral injury can lead to severe consequences that can include suicide. Because of the similarities to Judas' moral injury this event will be called the "Judas Cycle." The other example is where betrayal leads to moral injury and the injured person receives help, either on their own or through intervention. This person has a much higher chance of recovery and a chance to lead a fulfilling life. This option, having similarities to Peter, will be called the "Peter Progression"

Judas and Peter did not become disciples just to betray Jesus and soldiers did not join the Military Police Corps just to turn around and betray it. Judas and Peter followed Jesus to learn more about serving God and to spread that servitude. Soldiers join for college, job experience, or following in their parents' footsteps. Similar to Peter, soldiers can be presumptuous (Matt. 16:22; John 13:8; 18:10), timid (Matt. 14:30; 26:69-72), self-seeking (Matt. 19:27), while at other times they can be self-sacrificing (Mark 1:18), and perceptive (Matt. 16:16; John 6:68).⁶¹ Some

⁶¹ Holman Reference Editorial Staff, *Holman Illustrated Bible Dictionary*, (Nashville, TN: B&H Publishing Group, 2012).

soldiers have loyalty that comes with selfish intention like Judas who was treasurer presumably to keep money for himself. Other soldiers intend to serve the oath to take when enlisting:

I, _____, do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I will obey the orders of the President of the United States and the orders of the officers appointed over me, according to regulations and the Uniform Code of Military Justice. So help me God.⁶²

Regardless of the reason, soldiers in corrections can find their way into trouble. In the book, *Games Criminals Play* there is a story of a corrections officer who innocently helps an inmate contact his wife on the outside only to be blackmailed by the inmate to bring in contraband.⁶³ Soldiers can find themselves in similar situations because it can happen to anyone.

The Judas Cycle

Some soldiers like PV2 Snuffy, when being manipulated by an inmate, will follow the Judas Cycle. PV2 Snuffy was living at home and going to school. One day an Army recruiter showed up and gave a speech on what the Army could do for those who enlist. The Army seemed better than his current situation and PV2 Snuffy decided to join. As basic training began PV2 Snuffy earned the trust of those around him and eventually was trained to serve as a correctional specialist at the USDB. Once he arrived at his duty station PV2 Snuffy began on the job training (OJT). Once his OJT was complete PV2 Snuffy was trusted with the custody, control, security, and welfare of sixty inmates. PV2 Snuffy felt important, and life felt meaningful.

⁶² “10 USC 502: Enlistment oath: who may administer,” house.gov, last modified February 28, 2024, <https://uscode.house.gov/view.xhtml?req=granuleid:USC-prelim-title10-section502-1&num=0&edition=prelim>

⁶³ Bud Allen and Diana Bosta, *Games Criminals Play: How You Can Profit by Knowing Them*, (Susanville, CA: Rae John Publishers, 1981), 4.

Just like PV2 Snuffy, Judas was sought out. So right away both Judas and PV2 Snuffy have common origins being sought out for a higher purpose. Both were called to serve, one with Jesus the other with the Army. As training began for both Judas and PV2 Snuffy, trust was placed upon them to learn and serve with dignity and respect. They also were both trusted with an important task. PV2 Snuffy was now in charge of sixty inmates and Judas was given the ability to heal the sick and wounded and to do so in the name of God.

As time goes on for PV2 Snuffy feels that his leadership is not what he first envisioned. To PV2 Snuffy it appeared that his leaders were unconcerned with the hours spent in the prison and would place him in the same housing unit every shift. To make matters worse he felt disconnected from his fellow soldiers and saw them as part of the problem. Eventually the perceived betrayal of his leadership led PV2 Snuffy to argue with his team leader and he was counseled for his attitude. This separation from community and a feeling of lackluster leadership was visible to the inmate population. It was this weakness that prompted an inmate to build a friendship with PV2 Snuffy and over time get him to bring in contraband.

The Bible never shows Judas grow in frustration with how Jesus conducted his ministry. However, one can deduce that over time Judas did lose trust, patience or both for his Rabbi. One of the first pieces of evidence that Judas may have felt concerned about Jesus is the cultural expectations of the messiah. Most Jews expected that the messiah would come back and conquer the Romans and bring back the kingdom of Israel and Jesus did none of those things. Jesus even went so far as to say, "Render to Caesar the things that are Caesar's, and to God the things that are God's." (Mark 12:17) There is also good reason to assume that all the disciples were confused and possibly frustrated that Jesus appeared to let Lazarus die and then bring him back to life which brought scrutiny down upon them from the Pharisees in John 11. Not long after

Jesus is anointed by Mary where Judas is the only disciple that speaks up and he is rebuked for his actions. Shortly after this event is where Judas betrays Jesus to the chief priests and scribes. No where in the Bible does it say why Judas went from a loving and trusted believer in Jesus to a betrayer. It is possible that what was left unsaid is that Judas must have felt betrayed by Jesus' reaction in Mary's home. It was one of the last acts recorded before Judas left to betray Jesus however, this is speculation.

Regardless of the reason Judas' view of Jesus had changed and the Judas cycle began. Judas felt that Jesus, a trusted leader and friend betrayed him. The same can be said about PV2 Snuffy. His Judas Cycle started when a trusted leader betrayed him with counseling. Both Judas and PV2 Snuffy must have felt that all they believed to be true was a lie. Judas wondering why Jesus would be angry about wasting precious perfume and PV2 Snuffy wondering why the one NCO he counted on could counsel him when so many other soldiers were worse.

The next day PV2 Snuffy goes to work, and an inmate notices his change in demeanor. Over time there is a friendship created and feeling disconnected from the rest of his unit, PV2 Snuffy begins to rely on the inmate more than his fellow soldiers. Over time the inmate asks PV2 Snuffy for a favor. Wanting to be a good friend PV2 Snuffy brings in contraband and now he has committed a betrayal. Eventually, PV2 Snuffy is caught and the friend he thought he had in the inmate leaves him to fend for himself. Now PV2 Snuffy is faced with the reality that he is the cause of this moral injury. He knows that he has burned bridges with everyone in the unit and feels asking for help is pointless. Eventually all this pain is too much to bear, and he takes his own life.

Judas faced similar entrapments and hardships. Seeing that Jesus was not what he expected Judas went to the chief priests. The Bible never explains the motive that drove Judas to

such a betrayal other than the Devil entering into him. Judas going to the opposition of his Rabbi has its similarities in PV2 Snuffy confiding in the inmate he is supposed to be in charge of. Both Judas and PV2 Snuffy were not thinking of betraying their moral code at the time, but eventually all becomes clear. PV2 Snuffy was caught breaking the law and Judas learns that the chief priests are plotting to kill Jesus. Both looked to their new friends for help only to realize they were a means to an end. Both Judas and PV2 Snuffy have damaged their relationships with those they hold dear. To them there is no hope of repairing them. Now alone and devastated at their actions they both end their moral suffering with their own hand.

The Peter Progression

Other soldiers may follow the Peter Progression. These soldiers are inconsistent with rules. Enforcing rules for some inmates and relaxing them for others is not just a form of inconstancy but also a form of over-familiarity.⁶⁴ Peter was also inconsistent when it came to his faith. “The greatest example of Peter’s inconsistency was his confession, “You are the Messiah” (Matt. 16:16 HCSB), opposed to his denial, “I don’t know this man” (Mark 14:71).”⁶⁵ In this scenario, PV2 Snuffy also answers a call to join the Army just as Peter answers his. Both are called to serve by the Army or Jesus, conduct training, and begin to serve in their respective areas. PV2 Snuffy is trusted with sixty inmates and Peter is trusted with healing and honoring God. PV2 Snuffy also has some reservations about leadership and the hours he and his fellow soldiers are working.

⁶⁴ Bud Allen and Diana Bosta, *Games Criminals Play: How You Can Profit by Knowing Them*, (Susanville, CA: Rae John Publishers, 1981), 20.

⁶⁵ Holman Reference Editorial Staff, *Holman Illustrated Bible Dictionary*, (Nashville, TN: B&H Publishing Group, 2012).

During a shift the PV2 Snuffy's leader warns him about complacency. He tells PV2 Snuffy that any soldier can fall into the trap of complacency and to be vigilant. With all confidence he tells his leader that there is no way any inmate gets away with anything while he is on shift. This parallels when Jesus tells Peter he will deny Jesus three times. Peter adamantly disagrees with Jesus and even claims he would die before such a thing happens. (Matthew 26:35) PV2 Snuffy is working in a housing unit and an inmate tells him that another inmate's package got delivered to his cell by mistake. PV2 Snuffy takes that package and hands it to the inmate it belongs to. Unbeknownst to him an investigation reveals that PV2 Snuffy unknowingly trafficked an item between inmates when the package that was passed. Only when PV2 Snuffy was caught that he remembered what his leader told him about complacency. Similarly, Peter also finds himself in a position where he denies Jesus three times and when he hears the rooster, he realizes what he has done and cries. (Matthew 26:75) Both Peter and PV2 Snuffy look to the support of their friends and leadership in this time of failure. Whatever potential for future service Peter had therefore depended not only on forgiveness from Jesus, but also on reinstatement amongst the disciples.⁶⁶ The soldier also must find forgiveness from his leaders and peers. Both PV2 Snuffy and Peter were ashamed but admit their mistakes, receive help, and move on to future success.

Conclusion

In conclusion loyal soldiers can find themselves in a traumatic situation that ends in moral injury. Some of the soldiers parallel the story of Judas, a man loyal to serving Jesus yet finds himself at odds with Lord's commands. This disagreement of mission accomplishment led

⁶⁶ D. A. Carson, *The Gospel according to John. The Pillar New Testament Commentary*, (Leicester, England; Grand Rapids, MI: Inter-Varsity Press, 1991), 676.

to a bitter heart within Judas that grows over time and the final disagreement leads Judas to separate himself from his friends and Jesus only to be tempted into betrayal. This perceived betrayal begins the cycle that leads Judas to betray Jesus and condemn Him to death. The part Judas plays in the condemnation of Jesus places more wounds on his moral code sending Judas further in despair. With no disciples to turn to and being abandoned by those he once helped, Judas had lost hope. With guilt and loneliness that was overwhelming he took his life.

It is common to find a soldier that disagrees with the leadership style of their superiors. Some soldiers will act out to a point that punishment is necessary. If the soldier feels they have been unfairly treated this could lead to moral injury like Judas. Then the cycle begins for the soldier. They continue to act out or even separate themselves from the unit and inmates use this opportunity to get what they want like the priests and scribes did with Judas. When soldiers are caught aiding inmates the betrayal the soldier has committed is fully realized and hope for a better tomorrow is in danger. If the soldier feels that the inmate is a friend they will go to him for help however most inmates are interested in self-preservation and will abandon the soldier because he is now compromised. Now alone, just as Judas was the moral injury is so debilitating that suicide could seem like a viable solution.

The overconfident and inconsistent nature of Peter led him to believe that nothing could stop him from following Jesus, not even Jesus himself. Peter openly dismissed Jesus' prophecy of his betrayal to his detriment. Once He realized that even he was susceptible to such failure all he could do was cry and run to his friends. In his depression Jesus came back and encouraged him to stand up and move forward and progress from his failure.

Soldiers can be just as overconfident and inconsistent. They will be so sure they know things that not even well-trained Sergeants can sway their opinion. Overconfidence and

inconsistent behavior lead to complacency. In a prison environment complacency can lead to an action that compromises safety and security. Soldiers who realize as Peter did that all people, no matter the training, can make mistakes and ask for help, they will progress in life as Peter did and be successful.

Chapter 5

Dealing with the Aftermath of Moral Injury

Introduction

When a soldier gets into trouble and is facing possible adverse action, their investigation, mental state, and possible retaliatory actions are briefed to commanders. Within these briefings are commanders, staff officers, the investigating officer or investigator, and the unit chaplain. Similar meetings happen when the alleged allegation is inside the USDB or any other military correctional facility. This chapter will discuss the role of the chaplain in these meetings and the possibility of further action that may add to the needs of a soldier suffering from moral injury because of their betrayal.

The Soldier's view of Chaplains

During the briefing each member takes turns providing updates on the investigation and the wellbeing of both the subject and victims of the offense. Existing issues are then presented in this forum and possible courses of action. Normally, the company leadership, who has the most interaction with the soldier will speak on their behalf. If the soldier sees the chaplain he or she will add their input. However past experiences have shown that soldiers will not always go to a chaplain even when it may benefit them.

Layson et al. review literature that covers the questioning of chaplains in the military. Although primarily focused of the Australian military, the arguments for and against chaplaincy also fit into the United States. The common soldier's perception of chaplains has been influenced

by the declining religiosity in Western countries like the United States.⁶⁷ Soldiers may avoid speaking to chaplains because they assume that doing so opens the door for religious conversation. There is also the increase in secularization, and some believe that this change presents a barrier for military members to utilize chaplaincy services.⁶⁸ There are several research papers that Layson et al. have used to support these claims. Some papers cover barriers about seeking help with chaplains. One soldier stated, “So I try to avoid chaplains. Nothing... I don’t have anything against them. I just don’t have to listen to the preaching at all.”⁶⁹ Other papers cover a difference in demographics. One finding discovered that “non-whites” are more likely to utilize chaplains for assistance than “whites.”⁷⁰ Another example are barriers due to chaplain experience and behavior. These barriers arise when there has been a previous bad experience, including chaplains providing cliched responses, showing disinterest, proselytizing or even telling dirty jokes and offering alcohol.⁷¹ One of the final barriers mentioned in this review covers a lack of awareness of what chaplains provide. This also includes poor previous experiences, and lack of chaplain availability.⁷²

Another issue a soldier might have is their current frame of mind. A soldier that may be facing adverse action like an article 15, a nonjudicial punishment issued by commanders as a

⁶⁷ Mark D Layson, Katie Trunks Leach, Lindsay B. Carey, and Megan C. Best, “Factors Influencing Military Personnel Utilizing Chaplains: A Literature Scoping Review,” *Journal of religion and health*, Volume 61, Issue 2 (2022): 1156.

⁶⁸ Ibid: 1156.

⁶⁹ Ibid: 1167.

⁷⁰ Ibid: 1169.

⁷¹ Ibid: 1170.

⁷² Ibid: 1173.

disciplinary action,⁷³ may not be thinking of talking with a chaplain or possibly anyone. Their minds are occupied with the possible or inevitable punishment they will receive that includes loss of pay, rank and even discharge from the Army. Other added concerns that may be on the soldier's mind may include their spouse, children or family that is proud of their child's service. The idea of telling these loved ones what they have done, and the punishment of their actions is all a soldier will think about. There is no mental or spiritual health concern in their list of needs.

The Need for Counseling

Due to the inability of soldiers to place their wellbeing as a priority, one course of action for commanders is to add visits with behavioral health and a chaplain to the written counseling of the offending soldier. Three reasons why chaplains should be added to the course of action is their immediate availability, finding hope outside the Army, and it supports Holistic Health and Fitness. The first reason for chaplain visits is the infrequency of scheduled visits with behavioral health. Some military insulations may have limited counselors, resources, or have a heavy case load that leads to a soldier having an initial appointment a month or more out. These soldiers could be in the middle of a crisis where waiting that long could be detrimental. When it comes to crisis intervention, implementation needs to be immediate. Crises are seen as dangers causing soldiers to be vulnerable to many traumas including moral injury.⁷⁴

It is imperative that the morally injured soldier be seen as close to the catalyst of their trauma as soon as possible. If one thinks of a moral injury like a physical wound there is a list of

⁷³ Joint Service Committee on Military Justice, *The Manual for Courts-Martial United States*, (Department of Defense, 2024), V-1.

⁷⁴ H. Norman Wright, *The Complete Guide to Crisis and Trauma Counseling*, (Minneapolis, MN: Bethany House, 2011), 160.

steps that are taken to prevent further injury and infection. The first step is to remove the victim from the source of injury. For the physical it would be putting out a fire or turning off an electrical current. For moral trauma this can be removing them from the workplace such as the USDB or moving units for a fresh start. Next is to clean the wound. In a physical injury, foreign particles such as dirt and debris can cause future infection. For the moral injury, the dirt that is cleaned from the wound is done by being honest with the emotions one is feeling as part of the betrayal. By giving candid expression of the things they have done, witnessed, or that which has afflicted them morally, the injured soldier is flushing out the emotional dirt that, if left untreated, will fester into further moral injury.⁷⁵ The next step is bandaging the wound to prevent further infection. For moral injury, coping mechanisms, both clinical and theological are the moral bandages that provide a defense for further moral injury. The final step is to seek medical aid. In combat, an injured soldier will be cared for by field medics and combat lifesavers, soldiers with initial medical training, but they are still evacuated to a medical facility. Chaplains could have that ability to fill the role of a combat lifesavers for moral injury and assess if further medical care is needed with behavioral health.

Army Regulation 165-1 Army Chaplain Corps Activities chapter 16 covers the Chaplain's role in pastoral care stating, "Pastoral care and counseling describes a broad range of activities involved in caring for and strengthening Army personnel to survive and grow through the multitude of experiences that are part of military life."⁷⁶ This chapter covers family life counseling, deployment cycle training and resiliency in relationships. Some Chaplains even have

⁷⁵ Brad E. Kelle, *The Bible and Moral Injury: Reading Scriptures Alongside War's Unseen Wounds*, (Nashville TN: Abingdon Press, 2020), 130.

⁷⁶ United States Army, *AR 165-1 Army Chaplain Corps Activities* (Headquarters, Department of the Army, 2015).

degrees in counseling and licensed. It would not be out of character for a chaplain to be one of the first on the scene when dealing with suicide, or other tragedies where soldiers may need counsel. For this reason, behavioral first aid in the case of moral injury could also fall under the broad range of activities mentioned in AR 165-1 chapter 16.

This leads to the second reason why commanders may have their soldiers see chaplains, to prepare them for life outside the Army. When a soldier finds themselves on the receiving end of an adverse action the chances of reenlistment are slim. Most soldiers are barred from reenlistment, and some may not even be able to finish their current contract. This abrupt life altering event can cause some soldiers to enter a state of crisis. Dr. H. Norman Wright calls a crisis a disruption of the balance of his or her life.⁷⁷ Having your career and source of income come to an unexpected halt would certainly disrupt most people. So, while dealing with a betrayal at their own hands, the injured soldier is now faced with a possible crisis due to a loss of employment. This can leave the soldier in a vulnerable state, even if they may not show it. In this emotionally heightened state even the smallest of events can be the last straw where tears and anger can result in response to the serious loss.⁷⁸ Soldiers that are in a state of crisis may feel as if all is lost. This is especially true if there are multiple losses due to the poor choices of the affected soldier. Imagine a soldier is found guilty of bringing contraband into a prison, loses his honor, his trust, his rank, his pay, his spouse, and his job all in a couple of days. That would be enough to send any person into a crisis.

⁷⁷ H. Norman Wright, *The Complete Guide to Crisis and Trauma Counseling*, (Minneapolis, MN: Bethany House, 2011), 128.

⁷⁸ *Ibid*, 130.

It is important to help these soldiers find hope and find it quickly. The results of a hopeless, bitter, and depressed soldier can lead to pain beyond imagination where any number of bad decisions could be made including taking their own life. First, the soldier must grieve that which he has lost. It is clear that a soldier, like PV2 Sunffy, who has suffered loss at their own hands will grieve. A chaplain can help a soldier through this grieving process. Soldiers can feel free to talk about all the feelings that come with grief. “There are a multitude of emotions involved in the grieving process and some can even appear to conflict with each other.”⁷⁹ It is important for the soldier to work through the emotions and understand why they are there. This is a process and helps the soldier understand the full impact of what has been lost and an important step in letting go that which is gone and moving forward.⁸⁰

When walking alongside the soldier in this process asking “what” questions can clarify what is lost. The idea of asking “What” questions comes from the Master Resilience Training (MRT) Manual. When addressing emotions that are hard to understand, MRT teaches that having a person ask you “What” questions will lead you to discover that core value or belief that drives the emotion.⁸¹ If the person were to ask “Why” questions it would be accusatory, and the soldier already knows that the problem is their fault. Now is the time to face the loss that a soldier has created and come to terms with the emotions of that loss. Some examples of question could include:

Question: “What is the hardest part of that loss?”

⁷⁹ H. Norman Wright, *The Complete Guide to Crisis and Trauma Counseling*, (Minneapolis, MN: Bethany House, 2011), 81.

⁸⁰ *Ibid*, 78.

⁸¹ Karen Reivich, *Master Resilience Trainer Manual Version 3.1, rev, 1*, (Directorate of Prevention Resilience and Readiness, 2014), 90.

Answer: Not being in the Army anymore?”

Question: What does not being in the Army make you feel?”

Answer: “Like I failed.”

Question: “Assuming that is true, what is the worst part of that failure?”

Even with this example it is important to understand there is no cookie cutter solution to the grief process.⁸² Each person will grieve in a different way and have different emotions.

Once the loss is confronted the soldier needs to come to terms with their loss and accept the change from that loss. Wright calls this a change in relationship.⁸³ An example would be accepting that after their reduction in rank the soldier is now a private. They must learn to exist as this new rank and leave the past in the past. Here the chaplain can instill hope that all is not lost and to prepare for a future outside the Army. Hope is essentially optimism that even in the midst of suffering, good is just on the other side. The chaplain can guide the soldier through the negativity that surrounds the loss, leaving a realistic future of hope. The chaplain does this not by dismissing the negative effects of the loss but giving them context while still focusing on what is on the horizon. “Yes, it is true that you may not be able to reenlist, but now you can go to that college you have been talking about full time and get that degree.” “Yes you are no longer a Sergeant, but you can still finish your service and be discharged honorably.” It is easy for anyone suffering loss to focus on only the negative in their life making it difficult to see a positive future. It is good to have a person like a chaplain to help remind the soldier that all is not lost.

⁸² H. Norman Wright, *The Complete Guide to Crisis and Trauma Counseling*, (Minneapolis, MN: Bethany House, 2011), 82.

⁸³ *Ibid*, 87.

The third reason for using chaplains for counseling injured soldiers is their need for spiritual fitness. Knowing that the injured soldier has betrayed what is right, their core spiritual beliefs have been damaged as well. The ethically questionable actions of these morally injured soldiers may make them conclude that the adopted moral orientation they have lived does not stand up to the moral scrutiny of the “real world”.⁸⁴ When it comes to those soldiers reestablishing a faith in their Creator can give them a foundation for change. This foundation can involve their faith practices and beliefs. For Christianity it’s about establishing the hope that was lost. In Christian theology the hope that is lost is redemption and the hope that appears to be impossible to attain to is Jesus (1 Tim. 1:1).⁸⁵ The way forward starts with forgiveness. The first thing is for the soldier to forgive themselves for the sin of their betrayal. Throughout the Bible there is evidence that God completely forgives sin. Examples include, "I will heal their waywardness and love them freely" (Hosea. 14:4); "God for Christ's sake hath forgiven you [*echarisato*, graciously forgiven]" (Ephesians. 4:32 KJV); "Their sins and lawless acts I will remember no more" (Hebrews. 10:17).⁸⁶ Self-forgiveness starts with telling someone, a chaplain for example, of the betrayal and the guilt and shame that comes along with it just like the step of cleaning out the dirt from the trauma. Next is finding what is needed to turn this betrayal around with repentance. For the soldier to receive forgiveness, repentance is necessary (Luke 17:3-4).⁸⁷ The Hebrew word *šûb*, is used in the New Testament for the act of repentance. It is essentially the act

⁸⁴ Brad E. Kelle, *The Bible and Moral Injury: Reading Scriptures Alongside War's Unseen Wounds*, (Nashville TN: Abingdon Press, 2020), 33.

⁸⁵ D. H. Tongue, "Hope," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Book House, 2017), 577.

⁸⁶ J. K. Grider, "Forgiveness," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Book House, 2017), 460.

⁸⁷ *Ibid*, 460.

of turning back, away from, or toward.⁸⁸ For the Christian soldier repentance is turning away from their sin and towards God. It's about leaving the darkness of their betrayal for the light of hope that is Jesus Christ. Once the soldier forgives themselves they can now forgive others that may have wronged them as well.

Protectors

Another goal for the chaplain is to help the soldier prevent another moral injury. Had the soldier utilized proper protectors in the workplace to begin with they may not have found themselves committing acts of betrayal. Protectors not only help keep the soldier's morals intact but help with the rehabilitation of the inmates under their watch.⁸⁹ These protectors are part of the prevention model developed in the book *Games Criminals Play* however they will be given a theological perspective to give chaplains a way to incorporate them using biblical references.

The first protector is to understand the definition of a Christian and strive to act like one. To be a Christian is to be Christlike using Jesus as the model of how to act. In *Games Criminals Play* there is a list of virtues and attitudes of a professional such as being loyal, helpful, supportive, self-confident, and adaptable to name a few.⁹⁰ Jesus also had a list of attitudes called Beatitudes. The first Beatitude is poor in spirit (Matthew 5:3). "To be "poor in spirit" is to recognize your spiritual poverty before God."⁹¹ When one understands their standing with God in regard to sin and the inability to self-redeem the Christian realizes their need of God's grace.

⁸⁸ C. G. Kromminga, "Repentance," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Book House, 2017), 1012.

⁸⁹ Bud Allen and Diana Bosta, *Games Criminals Play: How You Can Profit by Knowing Them*, (Susanville, CA: Rae John Publishers, 1981), 96.

⁹⁰ *Ibid*, 142.

⁹¹ John G. Butler, *Analytical Bible Expositor: Matthew*, (Clinton, IA: LBC Publications, 2008), 68.

The second Beatitude is being mournful (Matthew 5:4). This is not a sadness attributed with the loss of a loved one but mourning because of the believer's acknowledgement of sin and grieving over it.⁹² These two Beatitudes are the equivalent of acknowledging that anyone can be set up for a game to be played on them and even be trapped by an inmate because of a lever place on them.

The third Beatitude is to display meekness (Matthew 5:5). Meekness consists of a pliant heart to do God's will; however, it is not weakness, an easy-going disposition or even timidity.⁹³ Translated to the Army it is to be calm in stressful situations rather than to be overcome by emotions. The next Beatitude is to thirst for righteousness (Matthew 5:6). This is the desire to do what is right. By always striving to do the right thing, the believing soldier finds it easier to do what is right instead of betraying that moral code. The fifth Beatitude is to be merciful (Matthew 5:7). It's easy to be a hard minded soldier in corrections. The rules are all written in black and white and easily available. However, there is a difference between the spirit of the law and the letter of the law. If the desired outcome of an order is accomplished the soldier does not always need to push for further punishment. Mercy can go a long way and leads to the reciprocation of that mercy.⁹⁴

The sixth Beatitude is having a pure heart (Matthew 5:8). This purity is referring to the need of a clean, pure, clear, unsoiled, spiritual heart.⁹⁵ It is about seeing the good that is all around the soldier in and out of the prison. The seventh Beatitude is to be a peacemaker (Matthew 5:9). This is the mission of a correctional specialist in one word. For the believing

⁹² John G. Butler, *Analytical Bible Expositor: Matthew*, (Clinton, IA: LBC Publications, 2008), 69.

⁹³ *Ibid*, 70.

⁹⁴ John G. Butler, *Analytical Bible Expositor: Matthew*, (Clinton, IA: LBC Publications, 2008), 72.

⁹⁵ *Ibid*, 72.

soldier this work of peacemaking applies to both social and soul peace.⁹⁶ The final Beatitude is an attitude for the persecuted (Matthew 5:10). Christians are persecuted for the sake of Jesus. It is part of the life a believer leads. Similarly, soldiers in corrections are persecuted for upholding the standards of the USDB. This persecution is not only from inmates but from staff as well. Persecution will always be part of doing what is right. Following the Beatitudes gives a foundation soldiers need to keep on the straight and narrow.

Another protector is the ability to have command over your area and to stand up for what is right. When Jesus cleansed the temple of the tax collectors and merchants he was doing both. Knowing that these men were turning the temple meant for worshiping his Father into a conniving scheming monetary business Jesus could not just stand by. He flipped tables and chased them out of the temple square. These merchants would sell animals for sacrifice, and it was lucrative since most of the travelers coming from far distances and according to history, the priests were a part of that business.⁹⁷ There will be times that the soldier may have to stand up and say something about issues that is morally or ethically wrong. All soldiers have the responsibility to stop inmate issues before they start and stop the wrongdoing between staff. By doing so this eliminates footholds inmates can use for a game causing further moral injury.

The third protector is understanding the standards the soldier is called to uphold. When asked what standards God has for believers the first thing that may come to mind are the Ten Commandments. This concise list gives the reader a clear indication of what not to do. Jesus had a list as well with the rule of treating others as you would treat yourself (Luke 6:31) paramount to all others. Similarly, soldiers need to understand the rules and regulations that govern the

⁹⁶ John G. Butler, *Analytical Bible Expositor: Matthew*, (Clinton, IA: LBC Publications, 2008), 73.

⁹⁷ *Ibid*, 343.

correctional facility in which they work. Knowing what you will and will not do according to the standards will help protect one from further harm and accidentally finding oneself being groomed by an inmate.

The last protector is to be truthful about mistakes that are made. Romans 3:23 is a statement of human fallibility, “for all have sinned and fall short of the glory of God.” All humans fail and make mistakes. Telling the truth about one’s failures helps face and overcome the moral and ethical problems that result from those mistakes. For this protector to work hiding mistakes is not an option. Better to shine a light on the issue than to cover it up. It will get out eventually and in worse condition. Whatever the mistake soldiers are obligated to tell the truth and so are believers. Integrity is the opposite of betrayal and can prevent them for others as well.

To conclude, the use of a behavioral health professional and a chaplain as help for a soldier during and after the investigation can aid in their recovery. This recovery is needed whether the soldier is continuing their service, barred from reenlisting, or being separated from the military. It should be the responsibility of all military leaders to do what they can to aid in the betterment of the soldier all the way up to their separation no matter the reason. Establishing a behavioral health protocol for those facing adverse actions is one way to accomplish this task. Getting chaplains involved in this process can only benefit the soldier by giving them almost immediate care for the crises and trauma that behavioral health may not have the resources to provide at the time. Chaplains are well versed in working alongside behavioral health professionals and together increase the odds of the soldier recovering. For the soldier that also needs spiritual help, the chaplain is uniquely qualified to help in this regard and most religious

people want their faith to be integrated into the therapeutic process.⁹⁸ It behooves commanders to use the chaplains in this capacity and is sorely needed at the unit level.

Conclusion

Morally injured soldiers need help quickly. When a soldier is going through a crisis it is crucial for intervention to happen immediately not days, weeks, or months later. Commanders have a tool readily available for such incidents, the chaplain. They are on call, they can get to the scene quickly, they already understand their role and the commander's purpose of the role. Most importantly the chaplain is a familiar face that has a calming demeanor. He is not in a soldier's chain of command, just a caring counselor looking out for the safety of the soldier. The intervention of a chaplain can be a lifeline and the difference between a controlled tragedy and catastrophic one.

⁹⁸ Ron Hawkins and Tim Clinton, *The New Christian Counselor: A Fresh Biblical and Transformational Approach*, (Eugene, OR: Harvest House Publishers, 2015).

Chapter 6

Conclusion

Trauma-related stimuli can be heavily disguised.⁹⁹ Moral injury is a form of trauma that finds its way into a soldier's life without them even knowing that it is happening. Similarly, inmates of military correctional facilities find their way into the professional lives of correctional soldiers without the soldier realizing. This thesis has explored the corrections profession, the games inmates play on correctional staff, and the possible outcome of those games in the form of a soldier betraying what is right and causing moral injury. This moral injury, if left unaddressed, can affect the soldier even when separated from military service. For the betterment of these soldiers, it is important to recognize the real possibility of moral injury after the betrayal, the need for immediate intervention by both chaplains and behavioral health, and maintaining the responsibility of caring of all soldiers regardless of culpability.

More than Meets the Eye

The profession of corrections is more than meets the eye. On the surface the profession may seem like just another guard, cop, or jailor standing watch over the wrongdoers of society. A deeper look reveals a professional of the law enforcement community that is responsible for the custody, control, security, and welfare of every inmate in their respected facility. Both custody and control are more than just dealing with the confines of a prison. It is also the duty of the correctional specialist to protect the public by keeping offenders secure and controlled from the outside world.¹⁰⁰ These soldiers ensure the inmates follow the schedule of calls, and ensure

⁹⁹ Matthew J. Friedman, *Posttraumatic and Acute Stress Disorders*, Sixth Ed., (Switzerland: Springer International Publishing, 2015), 36.

¹⁰⁰ Kelly Cheeseman Dial, *Stress and the Correctional Officer*, (El Paso, TX: LFB Scholarly Publishing LLC, 2010), 21.

inmates are in the right place at the right time. They also supervise inmate groups like work calls, religious services, meals, and recreation. The security and welfare part of the job involves intervention of inmate on staff and inmate on inmate confrontations. Intervention techniques are used in the de-escalation of these alterations to avoid physical intervention.¹⁰¹ Out of all the names mentioned above, peacemaker is the one that fits best.

Inmate Interaction

The job of custody, control, security, and welfare infers that there is close interaction between the keeper and the kept. The correctional officer will get to know the inmates they watch over and vice versa. The inmates will use the information gained through the daily interaction of staff to play games for the purpose of making time served easier at the expense of the soldier. Similarly, the priests used the opportunity given to them by Judas to put Jesus on trial and ramp up the charges to warrant death. When the soldier serves their purpose the inmates leave the him or her to fend for themselves just as the priests did with Judas. Some staff might believe, as Peter did, that the wrongdoing they were warned about would never happen to them. In the end pride may blind them from the reality that any person can be found in a compromising position like Peter did when he denied Jesus three times. By the time the soldier realizes what has happened all they can do is weep at their moral failure.

These betrayals can lead to differing results. Some can end in tragedy like Judas. He left the positive support of his Lord and fellow disciples and became the spy of the priests. When Judas realized his betrayal the only ones he had to rely on no longer needed him casting him aside like a tool. So overcome with grief, Judas ended his life. Soldiers who betray their correctional code of conduct have been through similar times of turmoil. All are barred from

¹⁰¹ Kelly Cheeseman Dial, *Stress and the Correctional Officer*, (El Paso, TX: LFB Scholarly Publishing LLC, 2010), 35.

prison; some are punished within their respective company with correction action while others may lose rank and income. Some can no longer reenlist or are immediately separated. Others are even incarcerated due to the nature of the inmate involvement.

However, soldiers can overcome this trauma like Peter did. It takes accepting their failure and using it to grow and be better. No matter the circumstance, if the soldier has a support group like Peter had, lives can be saved, honor can be salvaged, and hope can be renewed. It just takes forgiveness, love, a caring heart, and enduring spirit. As good as the possibility of getting better and finding their way again is, this goal is still far from the mind of the morally injured soldier. They are concerned about what is right in front of them, solving problems that are more tangible.

It is for this reason that chaplains should encourage commanders to consider a command referred counseling session with both behavioral health and the battalion chaplain. In *AR 600-85 The Army Substance Abuse Program* commanders have the authority to command refer a soldier to substance abuse counseling.¹⁰² AR 600-20 gives commander authority over medical readiness that include commanding a soldier go to a hospital for injuries.¹⁰³ These examples of command authority covers the broader state of readiness. With the state or readiness in mind AR 600-20 also gives command authority over risk management.¹⁰⁴ There is also a section for behavioral health requirements as well on page 55.

The trauma sustained from a moral injury is just as detrimental to unit readiness as alcohol misuse, injuries, and overworked staff. This detriment to readiness can be mitigated by giving the soldier the opportunity to talk to professionals about their moral failures or the failures

¹⁰² United States Army, *AR 600-85 The Substance Abuse Program* (Headquarters, Department of the Army, 2020)

¹⁰³ United States Army, *AR 600-20 Army Command Policy* (Headquarters, Department of the Army, 2020), 55.

¹⁰⁴ *Ibid*: 54.

done to them by other military members. For the correctional soldier this can also include a moral betrayal at the hands of inmates. Even if it is determined that the soldier does not need behavioral health care, it can still be good practice to have this action in place for all alleged offenders so any soldier that needs the help can get it.

During these sessions protectors can be encouraged so whether returning to the unit or getting separated from the Army, the soldier can move on with life. For the Christian be just that, Christlike. Follow the Beatitudes listed in the Gospels. Other soldiers should be professional in all they do. By following the Army values, they can protect their moral code. The soldier needs to take control of the situation. For the Christian that includes the sin he/she has committed. Confessing and repentance is a good start to taking control. For the other soldiers it is about owning up to your betrayal and finding ways to stop it from happening again. The soldier needs to know the regulations and rules they have been called to uphold. This protector is not religiously specific. They swore an oath to the Army and that should be upheld. The soldier also needs to be truthful about what they did. It is the only way to grow and to realize that the potential of this betrayal may present itself again. Knowing that any soldier could fall into these inmate games keeps the soldier alert and ready.

Helping the Soldier, the Unit, and the Army

In any life altering event there is potential for crisis, trauma, and moral injury. Being under investigation for inmate fraternization falls under that category. As explained in this thesis these soldiers need help for their spiritual readiness and the potential damage caused. That means that the soldier may be a detriment to the unit and its mission while still part of the unit. The soldier needs to deal with the moral injury they sustained, helping the soldier recover and even face the consequences with dignity. For the unit this means that the soldier who has faced their

betrayal and moral injury is less likely to spread negative behavior throughout the ranks. A morally injured soldier left to their own devices can turn others against each other causing more harm. Helping the soldier is also helping the unit. Helping the unit also helps the Army. If the soldier who is still suffering from a moral injury were to change duty stations, all that negative behavior follows. Now the new unit has the soldier to deal with. When the unit ensures the recovery of the soldier they ensure the future of that soldier. All chaplains should encourage their command to follow this protocol and implement it into the battle rhythm of any adverse action of soldiers in their ranks for the betterment of the soldier, the unit, and the Army.

The Future of Chaplains and Moral Injury

The future of chaplains and moral injury is already underway. In the monthly pre-service classes held by the Army Corrections Brigade, chaplains are training soldiers and civilians who will work in military correctional facilities about moral injury and its effects. The goal is to have staff more aware of when moral injury can occur and who to call if needed. However, there is still a need for the command directed approach to moral injury. Although this thesis is centered around moral injury in the corrections profession and their recovery, this injury can happen with any adverse action a soldier may face. The soldier does not need to be in combat or even in a field environment to feel an act of betrayal. The premise of “what is right” is with the soldier wherever they go for it is part of his core values.

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Appendix 1:
Institutional Review Board Letter of Certification



May 1, 2024

Jeremy Meyers
Harold Bryant

Re: IRB Exemption - IRB-FY23-24-1372 Army Corrections and Moral Injury

Dear Jeremy Meyers, Harold Bryant,

The Liberty University Institutional Review Board (IRB) has reviewed your application per the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data-safeguarding methods described in your IRB application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:104(d):

"Category 4(ii). Secondary research for which consent is not required: Secondary research uses of identifiable private information or identifiable biospecimens, if at least one of the following criteria is met: (ii) Information, which may include information about biospecimens, is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained directly or through identifiers linked to the subjects, the investigator does not contact the subjects, and the investigator will no re-identify subjects."

For a PDF of your exemption letter, click on your study number in the My Studies card on your Cayuse dashboard. Next, click the Submissions bar beside the Study Details bar on the Study Details page. Finally, click Initial under Submission Type and choose the Letters tab toward the bottom of the Submission Details page. Your information sheet and final versions of your study documents, **which you must use**

to conduct your study, can also be found on the same page under the Attachments tab.

This exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, PhD, CIP

Administrative Chair

Research Ethics Office

Appendix II

LIBERTY UNIVERSITY RAWLINGS SCHOOL OF DIVINITY

THESIS APPROVAL SHEET

GRADE

THESIS MENTOR

Dr. Harold D. Bryant

READER

Dr. Peter R. Sniffin
