The Comparative Differences of Unit Level Chaplains and Family Life Chaplains (FLCs) in the United States Army Reserves.

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Doctor of Ministry

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Thesis Project Approval Sheet

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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The problem presented in this project is that the senior leaders of the 108th Training Command in the Army Reserves lack an understanding of the primary differences between unit-level chaplains and the specialty of family life chaplaincy. By lacking an understanding of the differences in the roles and responsibilities of these separate entities, the FLC is often underutilized. The development of an education program was designed to provide these senior leaders with specific knowledge related to the family life chaplaincy. The 108th offered approximately 7700 potential participants, but the focus was directed at senior leaders throughout the command. Fourteen individuals qualified for participation based on responses. Given the COVID-19 restrictions and limitations, this project was conducted primarily through virtual methods. Three principal documents were created to capture the data needed for this project. There was a pre-training assessment, an interview process that clarified initial answers and captured any associated details, and a post-training assessment to be used to compare changes in responses. The results reflected a large growth in correct responses indicating an increased knowledge of understanding associated with the roles and responsibilities of FLCs. The project focus was on family life chaplaincy but allowed for further study in other areas of the chaplaincy to determine general knowledge of the many specialties within the chaplaincy.

Keywords: Chaplain, FLC, Counselor, Leader, Soldier, Roles, Pastoral
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### Abbreviations

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<th>Description</th>
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<tbody>
<tr>
<td>AGR</td>
<td>Active Guard Reserve</td>
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<tr>
<td>AR</td>
<td>Army Regulation</td>
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<td>ASAP</td>
<td>Alcohol Substance Abuse Program</td>
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<td>BH</td>
<td>Behavioral Health</td>
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<td>CC</td>
<td>Chaplain Candidate</td>
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<td>CCH</td>
<td>Chief of Chaplains</td>
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<tr>
<td>CCIR</td>
<td>Commanders Critical Incident Response</td>
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<tr>
<td>CH</td>
<td>Chaplain</td>
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<tr>
<td>CHBOLC</td>
<td>Chaplain Basic Officer Leader Course</td>
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<tr>
<td>CID</td>
<td>Criminal Investigation Division</td>
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<tr>
<td>DOD</td>
<td>Department of Defense</td>
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<tr>
<td>FLC</td>
<td>Family Life Chaplain</td>
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<td>FM</td>
<td>Field Manual</td>
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<tr>
<td>IRB</td>
<td>Institutional Review Board</td>
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<tr>
<td>LPC</td>
<td>Licensed Professional Counselor</td>
</tr>
<tr>
<td>M.Div</td>
<td>Master of Divinity</td>
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<tr>
<td>NIV</td>
<td>New International Version</td>
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<tr>
<td>RAS</td>
<td>Religious Affairs Specialist</td>
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<tr>
<td>ROTC</td>
<td>Reserve Officers’ Training Corps</td>
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<tr>
<td>RSO</td>
<td>Religious Support Office</td>
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<tr>
<td>SHARP</td>
<td>Sexual Harassment/Assault Response and Prevention</td>
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<tr>
<td>SME</td>
<td>Subject Matter Expert</td>
</tr>
<tr>
<td>Acronym</td>
<td>Full Form</td>
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<tr>
<td>SOP</td>
<td>Standard Operating Procedure</td>
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<tr>
<td>SPM</td>
<td>Suicide Prevention Manager</td>
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<tr>
<td>TC</td>
<td>Training Command</td>
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<tr>
<td>TD</td>
<td>Training Division</td>
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<tr>
<td>TPU</td>
<td>Troop Program Unit</td>
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<tr>
<td>USAR</td>
<td>United States Army Reserves</td>
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<tr>
<td>USARC</td>
<td>United States Army Reserve Command</td>
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<tr>
<td>UMT</td>
<td>Unit Ministry Team</td>
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<tr>
<td>USC</td>
<td>United State Code</td>
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<tr>
<td>USMA</td>
<td>United States Military Academy</td>
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<td>VA</td>
<td>Veterans Administration</td>
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CHAPTER 1
INTRODUCTION

The United States Army Chaplain Corp was established on 29 July 1775 by the Continental Congress as an integral part of the Army. The chaplain corps has evolved over the last two hundred years and has maintained its requirement in supporting the First Amendment of the Constitution that prohibits, enactment of any law “respecting an establishment of religion” or “prohibiting the free exercise thereof.” This authority is found in title 10 of the United States Code (USC). The appointment of chaplains was a long-standing custom that was considered a necessary requirement to complete an organization, thus imitating Congress to appoint chaplains to the United States military within the officer ranks. The importance of this custom is recognized by all, for the sick, the suffering, and dying need spiritual advisors as much as they do the hospital and doctors caring for them.

Throughout the evolution of the chaplain corps, the Army has trained chaplains in specific ministry areas, one being “Family Life Ministry.” Family Life ministry refers to a broad

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1 U.S. Department of the Army, Army Regulation 165-1 (Washington, D.C.: Headquarters, Department of the Army, 23 June 2015), 1. Chaplains today are far different than the original appointed chaplains. Chaplains of 1775 were clergy that followed along with their local militia supporting ultimately their own congregation. Today chaplains are equal participants of the officer corps in the military providing religious services but also operating as a staff officer.

2 AR 165-1, 1. Chaplains have been tested in a court of law to their legitimacy, and in all cases the court recognizes that the chaplain exists to support all religion and therefore are the person or position that helps to facilitate this free exercise.

3 Joel T. Headley, The Forgotten Heroes of Liberty, (Solid Ground Christian Books, 2005), 57. This reference is addressing a cultural idea that clergy since the beginning of America have supported the troops in the field. With this cultural expectation of having a pastor or chaplain among the soldiers, Congress approved the chaplain corps in the U.S. Army.

4 Ibid, 57.
range of activities that all chaplains conduct to help soldiers build and maintain personal spiritual-wellness and build or restore relationships. This family ministry can be presented in the form of services, counseling, presentations, leading religious studies, and a broad range of other activities that fulfill the purpose presented above.

Just like the establishment of any other specific function within a vocation, there develops a requirement for a subject matter expert (SME) to function on an advanced level from the masses of those providing family ministry. In the case of the Army and its family ministry, the family life chaplain (FLC) has emerged to represent the SME aspect of providing family life ministry. This chaplain is trained beyond the seminary or basic courses that the Army provides. AR 165-1 defines the FLC as chaplains who complete the U.S. Army FLC Training Program or an equivalent program as determined by the Chief of Chaplains (CCH). FLC qualifying training includes a masters-level degree in counseling, a practicum in counseling, theological integration, and specialized training in military applications.

The Army defines an FLC as the primary trainer of Family Life skills. FLCs will support commanders by providing additional training to chaplains in pastoral counseling and relationship education skills and programs. This form of train the trainer position can also be extended as chaplain to chaplain’s ministry. Doris Bergen presents the question, “military chaplains are in a lonely position; others bring their fears and doubts to them, but to whom can they turn?”

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5 AR 165-1, 46. Idea presented is central to this project’s approach to the difference between unit level and FLCs.
6 AR 165-1, 46. Requires are for an M.A. in professional counseling or marriage and family therapy, 300 hr of supervised counseling in a supervised program, Army specific course in family life integration.
7 AR 165-1, 46. This specialized focus on training other chaplains and providing specific education allows FLC’s to operate more as SME’s in the chaplain corps.
8 Doris L. Bergen, The Sword of the Lord: Military Chaplains from the First to the Twenty-First Century. (University of Notre Dame Press, 2004), 15. This concept is instructed at the chaplain basic course that everyone is a potential cOUSEe. Often the two positions that become friends are the chaplains and the psychologist.
question has been answered by the Army chaplain corps in the form of FLCs. In the standard operating procedure (SOP) at the Fort Stewart Religious Support Office (RSO), the number one clients listed under their normally-receives-service are chaplains and chaplain religious affairs specialists.9

The clinical aspect of the FLC (in addition to the trainer aspect) allows for the caring of providers and is extended to providing care in areas involving senior leaders, trauma cases, domestic violence, DSM-V related conditions, group-based therapy, sexual problems, counseling of children, family system problems, and cultural background issues.10 This advanced clinical counseling skill set established the FLC as a unique care provider within the military context.

This FLC is trained, educated, and experienced in helping others at an advanced level, compared to the traditional chaplains that serve in the United States Army. The problem to be presented below captures the concerns that FLCs are often mislabeled and underutilized given the advanced level of usage possible for these individuals. The simple assumption that a chaplain is a chaplain is a misunderstanding of the potential that an FLC can provide to the command in which they serve.

Changing the cultural mindset of senior leaders regarding the chaplains in their commands will extend this new pattern into other areas of the U.S. Army. Typical assignments in the Army range from 2-4 years in one command. This cycle of movement will allow for this new understanding of chaplain roles and responsibilities, as well as the specific nature that FLCs

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10 Ibid, 2.
operate. Equipping senior leaders with this knowledge and understanding will increase the level of care available, as well as the demand for more FLCs.

**Ministry Context**

The project’s concept is focused on the potential utilization of the 108th Training Command’s FLC once the senior leaders of that command recognize the significant differences within the chaplain branch that are available to support their mission and soldiers. Too often, chaplains without the required training and education are placed into an FLC position, and he or she is utilized like any other chaplain. In the cases when a qualified individual is filling an FLC position, again, he or she is utilized like any other chaplain. This typical utilization places the fully qualified chaplain in a role as an administrator, unit chaplain, or go to for certain training aspects. The FLC being trained in clinical counseling and advanced education, the FLC skill set is not being used appropriately. These major differences are often not recognized by commanders, and in some cases, by senior chaplains in the field.

This misunderstanding is a combination of senior leaders not recognizing the differences in typical unit-level chaplains and the specialty components that an FLC provides, as well as their misunderstanding of the position itself and the associated job descriptions that FLCs perform. A comparable analogy would be in the medical field. If the Army were to send a new doctor to a unit, typically, the first question from the unit would be, “what kind of doctor?” The implied thinking is that doctors have specialties. As a senior leader, they would need to understand what specialty this person brings to the unit. In the case of chaplains, this question is not asked, and any associated specialty is reduced to a simple skill that he or she holds as a chaplain. The cultural thinking is that all chaplains are the same.
Unit-level chaplains offer a spiritual form of counseling to soldiers. Much like a church pastor, these unit-level chaplains can provide a very brief and focused form of religious-based counseling. In the clinical setting, there is a need for mental health professionals to integrate clients’ spirituality and religion into their treatment plans. The FLC is in a position to provide the clinical treatment of any licensed mental health professional and the spirituality that is offered from a pastoral or chaplain perspective. This unique position that combines clinical with spiritual can extend into the soldier’s life by including his or her family, spouse, and children.

In the 108th Training Command (TC), the FLCs are considered the operations chaplain, more accurately the administrative chaplain, when the official title that the Army has identified the position is FLC. This official title includes the expectation of providing the specialty that is associated with fulfilling the position. Theoretically, the Department of the Army makes the assumption that their family life chaplain positions are filled correctly with qualified chaplains. However, the Reserve Command is staffing the positions with chaplains with or without specializations that are required for an FLC. This project's hope is to make clearer the disconnect between USARC and the senior leaders in the units regarding the FLC’s role and qualifications. This disconnect in communication has left the United States Army Reserve with unqualified or under-qualified chaplains in their family life positions.

In the 108th TC, the family life chaplain (FLC) has the potential to train over thirty chaplains in the family life skills, as well as another thirty enlisted personnel that make up the unit ministry teams (UMT). This training, being a primary requirement of FLC’s will meet or

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11 Gregory J. Cheney, “Integrating Pastoral and Clinical Identities: A Narrative Inquiry of Pastoral Counselors’” Journal of Pastoral Care and Counseling, 72.3 (2018): 172. In Cheney’s study clients stated that the blending of spirituality and religion into their counseling sessions was important to the healing process. His example references ordained pastors who obtain licensure in professional counseling, which relates to FLCs obtaining licensure in the military setting.
exceed the army’s requirement to train those chaplains in the family life skills ministry. Additionally, to fulfill the second requirement of counseling, the 108th TC has approximately 7227 soldiers with families, and varying statuses of engagement in the army, for example, full-time or part-time. This varying status places soldiers on and off orders that would qualify for the counseling support available from a family life chaplain. With these back-to-back mobilizations, FM 1-05 indicates that family life chaplains should consider offering a separate reunion training for chaplains and religious support personnel and their families.\textsuperscript{12}

In the Fort Stewart family life SOP, several typical clients are listed who can receive service from an FLC, and they include chaplains and their assistants (previously mentioned), senior leaders, trauma cases, domestic violence, DSM-V related disorders, group therapy, sexual problems, counseling of children, family systems, and cultural background issues.\textsuperscript{13} This diversity of counseling and training-related topics has far-reaching implementation throughout the 108\textsuperscript{th} TC. The TC, being a training command with three divisions, its senior leader engagement is very high in comparison to other units. Having a trained FLC available to senior leaders could be a valuable asset to the command, as the FLC is a trusted professional versus the unit level chaplain that these senior leaders manage. The potential conflict of interest that can occur between the unit chaplain and his or her commander would not be present when senior leaders confer with the FLC.

\textsuperscript{12} U.S. Department of the Army, \textit{FM 1-05 Religious Support}, Washington, D.C.: Headquarters, Department of the Army, January 2019, 2-2. During rapid and multiple deployments, the focus for religious support is on service members and their families. The FM addresses when these unit level chaplains deploy with their unit, external help is needed to provide this support. FLCs are an external element to the deployment and offer a form of counseling that is specifically needed for the increased or heightened stressful time.

\textsuperscript{13} SOP, 2. All chaplains will face these types of conditions, the focus here is that FLCs are better equipped to assist on a reoccurring basis. Typically, unit level chaplains have a small window of time to provide care whereas the FLC is in a position to provide ongoing counseling and have the training to provide these DSM related disorders.
The United States Army has a reporting system for all critical related incidents in a given command. The Commander’s Critical Information Requirements (CCIR) provides commanders with details associated with incidents in his or her command, medical, criminal, domestic, and various other topics of concern. The 108th TC FLC is the initial receiver of CCIR’s to be distributed throughout the command to the appropriate UMT’s. Having this oversight, the FLC is in a position to provide direct counseling and care to the individuals named on the CCIR or the chaplain that is to provide religious support. Several hundred CCIR’s are received annually within the command.

The 108th TC’s primary mission is to provide drill sergeants with the essential training elements throughout the active and reserve Army. Nevertheless, any simple internet search will result in various reports of inappropriate actions by drill sergeants with their basic trainees. In the context in which the FLC has a certain domain, he or she is in a position to provide critical ministry oversight or direct services to a broad range of individuals, from the alleged perpetrators to the victims and families associated with the incidents. This is only one example of how an FLC could be effective in the Command to provide critical clinical counseling and support.

The overall ministry context for this project is far-reaching, given the various elements that represent the 108th TC. As stated, there is a positional requirement of an FLC to provide counseling services and education to the UMT’s in the command, advisement, and counseling services directly to senior leaders and the numerous potential clients listed in the family life SOP. The impact that a recognized FLC in the command could provide will not only impact the lives of the soldiers and families within the command, but it will also be extended into the lives of thousands of trainees and their network of family and community.
Problem Presented

The problem is that senior leaders in the United States Army Reserve, 108th TC, appear to lack an understanding of the roles and responsibilities of an FLC in the command compared to the typical unit-level chaplains. FLCs are underutilized, and many senior leaders lack the understanding of what they can provide as day-to-day services for the TC. Unlike the unit chaplains, FLCs hold an advanced degree, training, and state licensure in professional counseling. Senior leaders often reduce the value of the FLC to someone that provides religious services and acts as a resource they can send troubled individuals, assuming that their ability is similar to standard chaplains within the command, rather than recognizing that the FLC can be a long term support element to the soldiers and their families in the command.

Senior leaders misunderstand the counseling role that FLCs play as well as other specialties within the chaplaincy that provide an additional element in counseling, medical ministry, leadership, ethics, planning, and various other areas. These often go under-utilized along with the FLCs’ specific specialties in professional counseling. Like any profession, there are certain specialists within that field of study. One example is the medical field that provides doctors, but within that profession, there are heart surgeons, pediatrics, and dermatology, to name a few. In the case of U.S. Army chaplains, FLCs are specialized in professional counseling and related techniques, which are more advanced than that of the typical unit level chaplain, making their skill set a specialty within the chaplaincy.

Senior leaders in the Army Reserves appear to group all chaplains as equivalent in their training, ability, and their overall education, without differentiating FLCs as having additional education, training, and potential state licensure in the areas of professional counseling. The goal of this research is to show that through a developed education plan, senior leaders in the 108th
TC will better understand the roles and responsibilities of the FLC. With this new understanding, the senior leaders in the 108th TC will recognize and, in the future, properly staff and utilize FLCs in the commands that they support in the United States Army Reserves.

This problem is an Army Reserve issue and can be found at an institutional level in AR 165-1. This Army regulation specifically requires that active-duty duty-chaplains receive post-chaplain basic officer leadership course reinforcement training and participate in pastoral skills training (PST) programs focusing on family life or clinical training.\(^\text{14}\) In addition to the PST, active duty chaplains have a chaplain advanced education program that affords them the opportunity to function in the areas of CPE supervisor, Family Life Ministry, Ethics, Biomedical Ethics, World Religions, Business Administration and Comptrollership, and any potential areas that the CCH deems appropriate.\(^\text{15}\)

AR 165-1 is the governing regulation for the Army chaplaincy, and it does not specifically spell out that reserve component chaplains are required to have this post-training or advanced education opportunities, as it does for their active-duty peers. By shifting focus to the ability of FLCs in the reserve component, senior leaders are in a position that would allow for potential future training to help enhance and further the FLC’s impact on the command.

**Purpose Statement**

The purpose of this study is to create an education training program to apprise the senior leaders of the 108th Training Command on the roles and responsibilities of the FLCs in the

\(^{14}\) AR 165-1, 26. This advanced education is often focused to active-duty component. The Army reserves has the ability and sends minimal chaplains to advanced training, each year. Where the AD uses this a form of required additional training, the USAR allows for the opportunity, but often requires the individual to find this advanced training external to the military. AD sends chaplains to school, USAR requires them to find their own training (majority of cases, select few are sent by USAR to school).

\(^{15}\) Ibid, 26. These are specific specialties that chaplains can offer. The Army reserves also has these positions and titles. This project is focusing on FLCs, but the principal idea that chaplains with these specialties are misunderstood and often underutilized.
command. An intended byproduct of this education program is to equip these senior leaders for future assignments in the Army Reserves, allowing them to properly staff their assigned chaplain positions with the appropriately trained and educated chaplain. Appropriate, meaning any of the previously mentioned specialties. Often chaplains as a profession in the U.S. Army are viewed as optional resources for troubled soldiers by certain leadership levels. Soldiers themselves still recognize the chaplain as the primary frontline professional they can confide in or seek out in distress.\textsuperscript{16} Chaplains are reduced by some leaders to conducting religious services and brief solution-focused counseling. Aside from the unique skills that unit-level chaplains can provide, the FLC is specialized in counseling and related training offering a more in-depth and long-term counseling solution.

Soldiers in the United States Army often view any mental health-related services as a negative mark on their record or that their peers will view them as weak. This stigma of being labeled with mental illness prevents soldiers from talking with psychiatrists and medical personnel.\textsuperscript{17} With this stigma related to mental health, the chaplain is often sought out for counseling instead of seeing a trained mental health counselor. A sample survey of military personnel indicated that next to friends and relatives, army personnel is most likely to turn to a chaplain for advice about confidential personal or family problems.\textsuperscript{18} The FLC is a solution to overcoming the stigma associated with mental health while offering clinical mental health counseling to soldiers and their families.

\textsuperscript{16} Stephen Muse and Glen L. Bloomstrom, “Warrior, Prophet, Priest: The Strategic Value of Chaplains to the War Effort and Community. \textit{Infantry Magazine}, 95:4 (August 2006): 19. It should be noted that this article is speaking to the stigma of behavioral or mental health that soldiers often have when seeking treatment. Soldiers are more comfortable, and open to the idea of speaking with a chaplain versus as mental health professional. FLCs are unique in the sense that they are chaplains the soldier is willing to visit with, but also trained in mental health counseling.

\textsuperscript{17} Ibid, 19.

\textsuperscript{18} Ibid, 20.
As mentioned, an FLC can provide longer-term counseling approaches, education and training, and very specific forms of counseling skills or techniques that they are trained and licensed to provide. The benefit of an FLC is that their focus is not just on individual soldiers, but their family members, children, and the availability to counsel all aspects of the soldier’s life. Typical chaplains focus on soldier issues but often come short of providing extended family therapy. FLCs extend this therapy into the home to address all components of the soldier’s counseling needs.

With one of the leading causes of suicide being relationship problems, the FLC can offer a broader form of counseling to those potential soldiers to reduce future concerns and ideations. An FLC is a form of escalated counseling that extends past the ability or education of the other chaplains in the command and provides an ongoing therapy option to those in need. In addition to the therapy aspect or counseling options available, FLCs can provide specific training on relationships, finances, and other important topics that impact soldiers and families. This training is provided to unit-level chaplains and helps to extend the influence of FLCs while allowing for the soldier and their family members to get more direct help in a faster time frame than what might occur.

The proposed education program will allow the senior leaders of the 108th TC to understand the roles and responsibilities of FLCs better as it compares to the unit-level chaplains, who are most familiar with working within the command. This education will broaden the senior leader’s understanding and ultimately increase the utilization of FLCs in the 108th TC and the United States Army Reserves as a whole. The extended expectation would result in broad

increased knowledge for senior leaders throughout the Army Reserves, reduced soldier-related issues, and decreased suicidal ideations.

**Basic Assumptions**

The first assumption presented in this project is that the 108th TC senior leaders do not fully understand the differences between a unit-level chaplain and an FLC. This lack of understanding has underutilized the FLC placing them in roles that do not fully exercise their training, skills, and purpose that the army has designed. This lack of understanding has historically placed the under-qualified in family life positions and often fully qualified chaplains in unit-level positions, limiting their impact on the command. By assessing and showing this misunderstanding is present, this project can then provide an education program to the senior leadership of the 108th TC. As the senior leaders enhance their education of the FLC specialty, all current and future FLC chaplains can then be used to help meet the needs of the Army Reserves and the soldiers they serve.

The second assumption is that the UMT’s subordinates to the 108th TC are not adequately trained in the family skills that are mandated by the Army. This mandate is defined in Army Regulation, making FLCs the primary trainer of chaplains. With the underutilization of the FLC’s, the down trace UMT’s are not receiving appropriate training to help further their education on family skills, counseling, and other techniques that would allow them to better serve the soldiers and families they are assigned. Educating senior leaders in the 108th TC will

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20 AR 165-1, 46. Being the primary trainer of family systems and counseling, FLCs not only perform the direct counseling, but provide training to unit level chaplains to further this outreach of mental health counseling. With more readily available unit level chaplains versus FLCs, the idea is not to refer more than any one FLC can support, but rather equip unit level chaplains with ongoing skills to assist, and in more extreme cases refer to the FLC for direct counseling and care. Even though the specialty exists, it should be view more as a partnership rather than two separate duties or positions. Keeping the same analogy, a surgeon cannot perform his or her job without the help of a nurse or other doctors in the room.
allow for more requests and utilization of the FLC to educate and train the staff of the division and brigades UMT’s in the command.

The third assumption is that by focusing the study on senior leaders, the understanding of the FLC will be extended to those subordinates of each senior leader represent in the project. Ideally, if the top commander is educated to these differences, their subordinate commanders will be educated, providing a dominion type effect on the purpose and value that an FLC can provide to the command as a whole. This second or third order of effect is an underlying goal of the project to extend this knowledge and impact the future use of FLCs, and how they are placed into positions throughout the Army Reserves.

The fourth assumption is that the active-duty army uses their FLC’s appropriately and that the issue of not understanding the roles and responsibilities of an FLC is specifically a United States Army Reserve issue. By focusing on the reserve component, this study can train and educate those in the command, reducing the confusion and allowing for more utilization of the FLC.

**Definitions**

It is no secret that the United States Army has its own language. The military has become synonymous with its acronyms. The Army publishing directorate, the organization that stores and prints all Army manuals, has a website dedicated to acronyms searches. Additionally, the Joint Chiefs of Staff have published a 376 page “DOD Dictionary of Military and Associated Terms.” The added confusion that the Army endures is that often acronyms can have several

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meanings, and the applied context of the environment needs to be added. For example, FLC or FLC, in the DOD context, FLC is equivalent to a fleet logistics center.\textsuperscript{23} For the purpose of this project, it is essential to define the appropriate Army-related terminology within the context of the chaplaincy or unit ministry teams.

The main principle of this project is the comparison and differences associated with the Family Life Chaplain (FLC) and the unit level chaplain. Army Regulation 165-1 defines an FLC as:

FLCs are the primary trainers of Family Life skills. FLCs will support commanders by providing additional training to chaplains in pastoral counseling and relationship education skills and programs. The Sr CHs and Garrison Chaplains will ensure that all FLCs receive supervision from an approved counseling supervisor and that the primary effort of FLCs is dedicated to the Family Life ministry activities.\textsuperscript{24}

A unit-level chaplain, on the other hand, lacks the professional education associated with the FLC requirements. The Army defines four skill levels:

1. \textit{Basic pastoral counselor}. Basic competence is established by completing CHBOLC, PST–FL, and FLC Introductory Course or equivalent provided by an FLC or other professional.

2. \textit{Family Ministries Pastoral Skills Specialists}. Chaplains who complete a minimum of 24 hours in Marriage and Family Therapy or related counseling courses and the FLC Integration Course.

3. \textit{FLCs}. Chaplains who complete the U.S. Army FLC Training Program or an equivalent program as determined by the CCH. FLC qualifying training includes a masters-level degree in counseling, a practicum in counseling, theological integration, and specialized training in military applications.

4. \textit{FLC Supervisor}. FLCs who have successfully completed the Family Life Supervisor in Training Program or an equivalent program, and who meet the professional credentialing requirements for approved supervisor (as determined

\textsuperscript{23} \textit{DOD Dictionary}. Each command, and unit within the army often has conflicting acronyms. The DOD published list is an official army guide to DA level acronyms, in the operational environment each command implements their own acronyms which is consistent with the history of military language and communication.

\textsuperscript{24} AR 165-1, 46.
by the American Association for Marriage and Family Therapists) are awarded the appropriate MOS. Directors of the CCH Family Life training and resource centers will be FLC supervisors. FLC supervisors will provide clinical supervision.²⁵

Number one listed above is someone at the unit level who has pursued a more in-depth counseling role but does not meet the FLC requirements; in some cases, depending on the seminary, number two can be met when a chaplain pursues the additional course work and training. The separation occurs at levels three and four, when a specific degree, program, and training are achieved, clearly defining the differences between unit-level chaplains and FLCs.

The term unit ministry team (UMT) is defined as a minimum of one chaplain and one religious affairs specialist. A UMT can be any variation once the minimum is met, meaning in some cases that in certain commands, a UMT could be several chaplains and religious affairs specialists (RAS). In the case of this project’s represented command, the UMT consists of three chaplains (CH), two chaplain candidates (CC), and one religious affairs specialist. The UMT is part of a Religious Support Office (RSO), which is the office or directorate that provides religious support within a given command.

The RAS is a technical element who is also a combatant versus the chaplain status of non-combatant, where he or she provides three core capabilities, integrate religious operations, spiritual fitness, and basic human interaction tasks.²⁶ The Army recognizes that the chaplain providing direct ministry needs support to accomplish his or her mission. Also mentioned as part of the UMT, a chaplain candidate or CC is a seminary student who has been endorsed by his or

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²⁵ AR 165-1, 46.
²⁶ AR 165-1, 9. RAS’s are essential for the chaplain to operate in a combative environment. RAS’s are a form of bodyguard that protects the chaplains and allows for the chaplain to provided religious services and support without the concern for defending his or her position. Aside from the physical protection, RAS’s provide an abundant of resources in support of the unit ministry.
her denomination, and passed the standard army accessioning requirements, and selected by the board. This CC is in a learning mode and is supervised by the chaplains within their command. Their sole function is to learn and complete all the requirements that will allow them to become qualified chaplains.\textsuperscript{27} One important note is that they function within the UMT, providing certain ministries, but are not bound by the same confidentiality laws.

The 108\textsuperscript{th} Training Command (TC) is an Army Reserve Command located in Charlotte, NC, and serves as a training command providing support to the Army’s basic training mission, United States Military Academy (USMA), ROTC Cadet Command, Chaplain Center, and School, and various other professional education programs offered in the Army. The 108\textsuperscript{th} TC is structured with three divisions: the 95\textsuperscript{th} Training Division (TD), which has three Brigades, the 98\textsuperscript{th} TD, also consisting of three brigades, and the 104\textsuperscript{th} TD, which has two Brigades. The total force represented in this project is approximately 7227 personnel, with approximately sixty individuals representing UMT’s in the command. The 108\textsuperscript{th} TC is represented by a 2 Star general, and each division is commanded by a 1 Star general, with the flow of seniority being Division to command and command to United States Army Reserve Command (USARC).

The United States Army Reserve (USAR) consists of approximately 210,000 members represented by Active Guard Reserve (AGR), Troop Program Unit (TPU), and civilian representatives.\textsuperscript{28} AGR soldiers are full-time support, whereas TPU’s are traditional two days a

\textsuperscript{27} U.S. Department of the Army, \textit{US Army Reserve Chaplain Candidate Guidebook}, (Washington, D.C.: Headquarters, Department of the Army, 27 July 2013), 6. CC’s are similar to that of ROTC cadets, or west point cadets. There primary focus is obtaining the qualifications needed to successfully access into the chaplain corps. The program is designed to allow for these individuals to obtain training in the reserve component rather than just showing up without exposure to the military culture.

\textsuperscript{28} www.usar.army.mil/About-Us, accessed 23 January 2020. A point of reference is that FLCs serve at the command or higher echelons, which mean of the 210,000 soldiers, FLCs are a small percentage and would not realistically be able to counsel this number directly.
month and two weeks in the summer. The AGR program consists of nearly 53 chaplains serving in various locations throughout the United States and abroad. The 108th TC is a reserve command that consists of AGR, TPU, and civilian personnel.

A significant term in this project is the term senior leader. Anyone that reads this project can determine their own level of understanding of what a senior leader might be to them. For clarity, this project will define a senior leader as anyone that has personnel that reports to them for accountability. This approach will focus on the ranks of E-5 to O-8 or the associated positions with a focus directly on those that have individuals that would benefit from the family life counseling or services. This approach also allows for an extended network of possible participants in the study directly. FM 1-05 states that FLCs provide family counseling and pastoral care for soldiers in theater.29 This project’s theater consists of personnel in almost every state. The FLC should be a resource for all soldiers and families in their respective areas of coverage, therefore focusing on all senior leaders with reporting personnel, the extension of services is greater.

Two final points of clarification are the terms Subject Matter Expert, or SME, and Standard Operating Procedure or SOP. These terms are referenced throughout this project and often specific sources of information when defining the differences among chaplains and FLCs. For example, an SME within the chaplaincy is an FLC, and an SOP in a religious support office might include a specific section referencing the FLC; the FLC will, in turn, have their own SOP to detail their roles and functions within the command.

29 U.S. Department of the Army, FM 1-05 Religious Support, Washington, D.C.: Headquarters, Department of the Army, January 2019, 3-3. Theater can be a deployed setting or the area of operation that is controlled or managed by a respective command. In the case of the 108th TC, there is a presence in a majority of states in the United States.
Limitations

With over 7000 soldiers in the command and a large majority meeting the criteria of a senior leader, the scope of testing in this project will be limited by time and geographical limitations. Limited time is impactful as a majority of potential participants will be part-time TPU soldiers who live hundreds of miles away and hold full-time civilian jobs. With their monthly attendance at their battle assemblies, the project will be limited to using that face-to-face time to conduct the project. As mentioned before, the divisions within the command are geographically dispersed. Accessing these individuals will often be remotely and through planned visits. This reduces the direct access if something should arise through the process. Focusing on the top-down approach (access command senior leaders prior to divisions) will allow for relevant personnel to be tested and offer the ability to facilitate continued engagement as time and geographic interaction is appropriate. Command personnel are directly accessible without planning; other AGR or full-time personnel in the divisions would also be accessible daily. Consideration of wider dissemination (beyond the command and divisions) may potentially be phased in future project development.

Delimitations

Using the top-down approach, the project will focus on the 108th command level directly accessible to this study. It will also include the leadership and full-time support staff of each division due to direct and repeated interaction. Where other commands and the USAR as a whole would benefit from this study, the focus is on the 108th TC directly given the size and displacement of the entire USAR footprint and size. The project presented is also limited to the reserve component versus its sister component of the active army. The active army utilizes their FLC’s per directive and does not face the same challenges as the USAR.
Thesis Statement

FLCs provide a specialty service within the Chaplain Corps that is often underutilized, impacting mission readiness. In order to maximize the use of FLCs and meet the counseling needs of the 108th Training Command’s soldiers and families, the development of an education program that identifies the roles and responsibilities of FLCs is needed. This will enable the proper staffing of FLCs by senior leaders and allow the 108th Training Command to lead in properly staffing/utilizing the FLC in the United States Army Reserves.
CHAPTER 2
CONCEPTUAL FRAMEWORK

One major focal point in the Army chaplaincy is “serving the call.” This calling is the driving force behind why chaplains serve in this type of ministry, given that they are denominationally trained and educated in often specific functions of ministry. This could simply mean that they developed their understanding for a congregation ministry or other institutional ministry but ultimately received that calling from God to serve in the military. Once an individual receives this call to serve, he or she joins the ranks of many before them and enters into a ministry unmatched in any other setting. These ranks that they have joined can be extended back to the Old Testament and Jesus himself.

This project will derive its theoretical foundations from the theological basis that is throughout scripture to support the calling of chaplains to ministry and the uniqueness of family life chaplains with their opportunities to serve their call. While serving their call to ministry, FLC’s will also meet the needs of the soldiers, families, and civilians they minister beyond the surface level and deeper into the clinical realm of counseling and mental health treatment. To accomplish this understanding, first, there is a need to establish the roles and responsibilities of chaplains in the Army and the differences that family life chaplains offer to a command. To accomplish this understanding, there is a need to establish the roles and responsibilities of Army chaplains and the distinctions that FLCs bring to a command.

Literature Review

Chaplains have been around in some capacity for thousands of years. Chaplaincy owes its name to pre-battle liturgical practices of the eighth-century Roman armies that culminated in the
military machine that Charlemagne revived. The United States chaplain corps traces its heritage back into the Old Testament times of Hebrews, ancient Egypt, and imperial Rome. The U.S. Army chaplain corps was established before the United States was officially a country in 1776, when the Continental Congress established chaplains as an integral part of the Army of the United States on 29 July 1775, providing religious support to the armed forces. Robert Crick argues that Jesus was a chaplain when He ministered to the centurion who was in need. Like any well-established profession, the chaplaincy has witnessed numerous forms of evolution throughout its existence.

Evolution of U.S. Army Chaplaincy

Initially, the military chaplaincy was established to ensure that the free exercise of religion is supported in all aspects of the military. Tim Challans, in his article, adds that military leaders have an explicit mandate to protect and defend the Constitution, further emphasizing that chaplains exist to protect this Constitutional mandate. The current U.S. code

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30 Andrew Todd, *Military Chaplaincy in Contention: Chaplains, Churches, and the Morality of Conflict*, (Routledge, Taylor, & Francis Group, 2013), 21. This work addresses the integrity and historical reference of the chaplaincy in the Roman empire. Frankish kings took religious leaders into battle because they believed it help them to be victorious. Chaplain the title stems from the word *Cappellani*, which derived from *cappa* (cloak).


33 Robert Crick, *Outside the Gates: The need for, Theology, History, and Practice of Chaplaincy Ministries*, (Higher Life Development Services, 2011), 125. Any religious figure in history that provided counseling or any other religious support to a military soldier was ultimately a form of chaplaincy. The structured concept of chaplaincy was not recognized until much later, although the principal of providing religion to soldiers is evident in many cultures throughout history.


35 Tim Challan, “Leading our Leaders,” *Military Review*, 89.5 (2009): 122. This article is in opposition of the chaplaincy and its role in profession ethics and doctrine. Even in LTC Challan’s opposition, he is advocating for senior leaders to protect and defend the Constitution. Chaplains are specifically mandated to do just that in regards to religion and the free exercise thereof.
requires that the Navy, Army, and Air Force have chaplaincies to protect this free exercise of religion.\(^{36}\) Throughout the evolution of the Army chaplaincy, the initial purpose, free exercise of religion, has been maintained.

The United States was founded as a religious nation, which allows for the chaplain’s initial interest to be focused on religious freedom. Winnifred Sullivan adds that religious freedom, American style, constitutionally speaking, is not secular but a proudly religious country.\(^{37}\) During those beginning decades, there was a more specific Christian-based approach to ministry in the chaplaincy. Kim Hansen adds that just over a few generations ago, “religious diversity” in the military was the difference between Christian denominations and Judaism.\(^{38}\)

In the early years of the Army chaplaincy, the chaplain was an advocate for the people. They understood the true pulse of the people and could trace the steady progress of the public sentiment.\(^{39}\) Chaplains of this period could potentially be compared to lobbyists of today. Placing their finger on human rights and what the public wanted from its government, their published


\(^{37}\) Winnifred F. Sullivan, *A Ministry of Presence: Chaplaincy, Spiritual Care, and the Law*. (The University of Chicago Press, 2014), 139. This ideal of a religious culture was evident at the start of America. As the world evolves so does the chaplaincy. The primary purpose of the chaplain is not to evangelize, but to ensure that all individuals have the right and ability to exercise his or her religious views in a safe setting.

\(^{38}\) Kim P. Hansen, *Military Chaplains and Religious Diversity*. (Palgrave Macmillan, 2013), 71. Prior to about the 1960’s, there were primarily two religions in the Army and most of the secular United States in the form of Christianity (Protestant or Catholic) and Judaism. Today’s military contents with hundreds of beliefs and accepted views of religion. Even cases when a chaplain of that faith group is not present, any chaplain can ensure that the free exercise of religion is allowed. The term performs or provide is presented in this project and an essential process all chaplains adhere.

\(^{39}\) Headley, *Forgotten Heroes of Liberty*, 22. Headley is pointing out that chaplains are in the dirt, among the troops, and he or she knows how their soldiers feel, often their thoughts or policy, and doctrine. Chaplains as advisors to commanders can voice the soldier’s views, while maintaining certain political and policy value. Regardless of the nature of society, chaplains have been providing this direct service and understanding for centuries.
sermons of the day became political pamphlets. Today’s society is more the opposite, with a large divide between church and state. With chaplains being with the troops and understanding and sharing in their heartache, the chaplain is well-positioned to advise the leadership.

In the 1940s and 1950s, the U.S. Army chaplaincy focused its efforts on “Character Guidance,” a training program that focused on religion, morals, and citizenship education. The understanding to this point in history was that the military was predominately of the Christian faith. In the 1960s, Martin E. Marty, a theologian-historian, coined the phrase “Seismic shift” to define the reconfiguration of American religion. Prior to this shift, Congress and the military were ahead of their times during World War I by opening more chaplaincy resources to religious minorities, tweaking protocol to grant religion in a neutral and fair manner. This shift in religion during the 1960s, both in the secular world and military world, required the military to make changes even greater than they had been to this point in history.

It has been often said that the army is a microcosm of the greater society of the United States. This smaller-scale example of our society has allowed the chaplaincy to self-develop and grow to meet the needs of its population. The FLC position is one of those expansions from traditional army chaplaincy. When chaplains are required to have a Master of Divinity (M.Div) to enter into the military, the FLC requires this same M.Div standard, but then adds masters in professional counseling or marriage and family therapy, 600 hours of direct clinical services, and

40 Headley, Forgotten Heroes of Liberty, 23.
41 Anne C. Loveland, Change and Conflict in the U.S. Army Chaplain Corps since 1945 (The University of Tennessee Press, 2014), 3.
42 Ibid., 17. This major change in religion and the role of chaplains supports the argument of needing diversity among the chaplains corps. FLCs provide a clinical or secular service in the form of mental health counseling but maintain their religious training and denominations. This variety and ability of FLCs, help evolve the chaplaincy as society evolves ensure relevance of chaplains and their work.
undergo extensive soul-searching, supervision, and personal therapy.\textsuperscript{44} This example is evident in the army’s desire to evolve and meet the needs of its soldiers and their families.

As the chaplaincy continues to evolve as society evolves, and the U.S. Military places chaplaincies as an integral part of the overall efforts to maintain global dominance.\textsuperscript{45} In the current war on terrorism, the chaplain’s role has increased the demand for continued advisement to the commander. This focus advisement is placed on understanding the roles of religion in the area of operations.\textsuperscript{46} Advisement is not a new concept for chaplains, but given the changes in the world, and the increased conflicts, this skill has been increasingly utilized over the last decade.

Pluralism

Today there are over 3,000 active-duty chaplains, 2,000 reserve chaplains, and right around one million total service members from numerous faiths, cultural, and diverse backgrounds.\textsuperscript{47} With this evolution or “seismic shift,” the pluralistic environment of the U.S. Army chaplaincy is even greater than any time in the corps’ history. According to Army Regulation, AR 165-1,

\begin{quote}
In the pluralistic religious setting of the military, the Chaplain Corps performs or provides religious support for all Soldiers, Family members, and authorized Department of Defense (DOD) Civilians from all religious traditions. Chaplains cooperate with each other, without compromising their religious tradition or
\end{quote}


\textsuperscript{45} Waggoner, “Taking Religion Seriously,” 1. Global dominance is not a war mongering attempt to rule the world. Given our global support of operations around the world in numerous countries, and our ability to intercede in these actions, the military has an important mission to help balance the scales, and the chaplain is deeply connected to this mission.

\textsuperscript{46} John Brinsfield, \textit{The U.S. Military Chaplaincy, Then and Now}. (The Review of Faith and International Affairs, 2009), 24. The importance of chaplains and their understanding of religion is essential in the global war on terrorism, and the variety of faith groups and cultures that are represent in these areas of operations. The specialty of world religions is more important in this setting, but it points out that chaplains provide specialty services which is central this this project.

\textsuperscript{47} Hansen, \textit{Chaplains and Religious Diversity}, 16.
ecclesiastical endorsement requirements, to ensure the most comprehensive religious support opportunities possible within the unique military environment. Given the inclusive nature of the military, the emphasis is on the words “all.” From the soldiers that signed on the dotted line to their family in tow and even extended to the civilians that support the Army directly, the free exercise of religion is provided to “all.”

If these individuals agreed to serve their country but hold certain religious views, the government is expected to honor those views and provide resources to protect them. Imagine having to attend a ceremony, and the prayer is to a different God than a person believes. This approach sends a message that those with different views do not belong to the group, even if they are serving in uniform. The potential for abuse is very real, but military chaplains are highly aware of this, and both the corps as a whole and the individual chaplain try to ward this off. The Department of Defense or DOD further requires that chaplains and their endorsing bodies affirm that the ministry of chaplains occurs in a context of religious pluralism.

Army regulation further adds that chaplains are required to provide, and this is understood as either to perform through personal delivery or to provide the coordination of required support from other sources to accommodate the individuals or group. The goal is to allow all available resources to be utilized to ensure that all soldiers are included in religious

48 AR 165-1, 1.

49 Hansen, *Chaplains and Religious Diversity*, 3. The idea of a higher sense of the potential threats, chaplains are more of advocate for the free exercise then most Americans. The profession of a chaplain as an advocate for others is not limited to his or her own beliefs. Chaplain’s advocacy for all soldiers and ensure that if there is a Constitutional protect afforded to them, chaplains will ensure they receive this right and protection.

50 Ira C. Lupu and Robert W. Tuttle, “Instruments of Accommodation: The Military Chaplaincy and the Constitution,” *West Virginia Law Review*, 110.4. (2007): 133. Chaplain endorsers are not only required but provide the ability to perform as a chaplain in the military. The concept of an endorser is that this organization loans the chaplain the military. The endorser is the denomination and principal authority of the chaplain’s ordination and religious support. The Army is the employer of this chaplain. A simple analogy would be that chaplains are contractors.

51 FM 1-05, 1-1.
activities.\textsuperscript{52} As it pertains to the word religious, the army chaplaincy defines this term in much broader ways, indicating that it is not limited solely to strict matters of religion as it might be commonly defined.\textsuperscript{53} When in keeping with certain moral and ethical standards, a chaplain can help to provide what he or she might not commonly recognize as religious in nature but meets the requirements of that faith group.

The Army has advocated for increased numbers of diverse chaplains from low-density faith groups. Often the issue or concerns associated with the minority faith groups is how the military is adhering to the standards referenced above. There are three potential motivations to increase diversity of the chaplaincy. First, it would add certain credibility that religious diversity is an asset. Second, Free Exercise, being a legal mandate, would be better reflected if the chaplains themselves were more diverse. Third, chaplains from more diverse traditions would render the term “religion” more internally consistent.\textsuperscript{54} The assessment is that chaplains should be directly engaged in specific denominations or faith groups to fulfill the legal requirements and support the military’s claims of diversity.

To further facilitate the free exercise of religion and create a pluralistic environment, a chaplain needs to have the skills to adapt contemporary programs (secular or otherwise) that will

\textsuperscript{52} FM 1-05, 4-9.

\textsuperscript{53} U.S. Department of the Army, Religious Support and Internal Advisement, ATP 1.05.04 (Washington, DC: Headquarters, Department of the Army, March 2017), 1-2. The broad term religion refers to religious, non-religious personnel, and institutional values and ethics. Other personal matters, and morale make up this view on religious matters.

\textsuperscript{54} Waggoner, “Taking Religion Seriously,” 708-709. The argument being presented is for more diversity among chaplains to meet the needs of a more diversely population military. The Army has taken major steps to ensure increased numbers of diverse chaplains, the one counter argument to this idea is that a majority of the army’s population is still protestant base in their faith traditions. In the case of this researcher’s command, less then 1% fall into a category that is not Christian in nature.
be useful as a form of therapy. Contemporary programs can be seen in the roles of FLCs, clinical pastoral ministry positions, and a variety of other programs that chaplains implement to continue to support the diversity of the military. Chaplains are instructed to be force multipliers by promoting a mission-friendly spirituality, moral values, and esprit de corps.

Chaplains being called to this ministry understand the diversity and need to support a pluralistic environment. In a recent study regarding suicide in soldiers and veterans, the project asked clergy if they would be willing to counsel people who are not members of their church. The response shows the overwhelming support to meet the needs of people rather than only understand specific religious needs. Chaplains recognize that there is a shared emotional response among soldiers, regardless of their faith, and it is the duty of the chaplain to ensure that this emotion is feed.

Dual Roles of Serving as a Chaplain

With an emphasis to increase diversity coverage, there can be concerns for the chaplain themselves on the dual role reality of adhering to his or her denominational standards and performing or providing religious free exercise. Within this conflict, chaplains must be prophetic in the tenets of their churches, but that denominational ministry must give way to the unit


57 Tatsushi Hirono, “Preventing Soldiers’ and Veterans’ Suicide by Pastoral Counseling and Mental Health Treatment” *Journal of Pastoral Care and Counseling*, 73.3 (2019): 180. The willingness to counsel other members that were not from their church was an assessment question in this study. The correlation show above is that chaplains work with numerous members of different beliefs, cultures, background, orientations, and numerous other factors that make them unique in their ministry.
ministry in the military.\textsuperscript{58} Some denominations are strict in their stance on topics like homosexuality.\textsuperscript{59} The potential imbalance of serving in the denomination and operating in a diverse environment can lead to potential conflicts. There are three dilemmas for chaplains, the dilemma of diversity, divided loyalties, and legitimacy.\textsuperscript{60} The statement “cooperation without compromise” is a solution to the tension between churches and chaplains.\textsuperscript{61}

One added aspect of dual roles for chaplains is that they are a leader not only in their field of chaplaincy but within the command structure and being a military officer. Title 10 of the US code gives chaplains the authority of religious support to soldiers and civilians, and army regulation gives them the authority of leadership.\textsuperscript{62} Collectively chaplains have a direct responsibility in serving as a religious leader, military leader, advisor, spiritual leader, counselor, and numerous other roles that continue to overlap with a chaplain’s personal views, faith, and denominational requirements, all while maintaining the standards or military regulation and law. Being a military leader and holding the associated rank creates an imbalance between potential

\textsuperscript{58} Loveland, \textit{Change and Conflict}, 118-126. This dual role and balancing that chaplains perform is often difficult to maintain. A chaplain is endorsed by his or her faith group or denomination. The army also has its own requirements for chaplains, and in a diverse setting a normal practice by a chaplain could be offensive in nature. A perfect example is praying in Jesus name. In a church service ending a prayer in the name of Jesus is expected. Ending in this form during a mandatory command function is not expected. Understanding one’s own audience and timing is essential to this balance and dual roles.

\textsuperscript{59} Roberts and Kovacich, “Male Chaplains and Female Soldiers,” 139.

\textsuperscript{60} Hansen, \textit{Chaplains and Religious Diversity}, 1-2. These dilemmas are faced daily by chaplains. Diversity is the pluralistic environment that chaplains perform or provide. Loyalties are conflicts between being in the army and serving for a commander while being part of a denomination and having rules outside of the military structure. This conflict is evident in the strong bonds program when same sex couples are in attendance. Chaplains are either restricted (not able to teach) or unrestricted (denomination allows them to teach). In this scenario commanders often do not understand why. Legitimacy has been tested over the years with secular views questioning why there are chaplains at all.

\textsuperscript{61} Hansen, \textit{Chaplains and Religious Diversity}, 121. This statement and the perform or provide statement both allow chaplains to provide support to all faiths either in the form of direct services or plan and obtaining resources to support.

\textsuperscript{62} FM 1-05, 1-6.
counselee and counselor. A chaplain will need to do extensive soul searching and work on himself or herself to balance these various dimensions.

This multi-hatted role or confusion for chaplains is often less obvious in the role of FLCs. Chaplains as a whole are bound by mandates and legal requirements such as not disclosing confidential communication without informed consent. The variances are more in the routine or daily approach to ministry. Unit-level chaplains are providing direct ministry to a diverse population navigating the course of differences. FLCs are providing direct counseling, utilizing a more secular approach to therapy. Thus, this universal approach avoids the pluralistic pitfalls that a unit chaplain might face in his or her delivery of ministry.

A few major differences between unit-level chaplains and FLCs would be that unit-level chaplains provide worship, participate in politics, socialization, quick counseling, improving morale, and advising commanders on religious matters. FLCs are focused on counseling but in the sense of long-term or dynamic approaches to therapy. Unit-level chaplains provide various training to their units, but the FLC can provide specific training backed by education, licenses, and other standards.

This education and training are also shown in the train the trainer aspect, with FLCs being the primary trainer of Family Life Skills, training other chaplains on pastoral counseling.

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63 Daniel L. Roberts and Joann Kovacich, “Male Chaplains and Female Soldiers: Are There Gender and Denominational Differences in the Military Pastoral Care,” *Journal of Pastoral Care and Counseling*, 74:2, (2020): 134. The authors are presenting the idea that unit level chaplains are commissioned officers and how a specific rank. Rank can be an influencer in opening up during a session. FLC’s are typically in civilian clothes in an Active-Duty setting. In the Reserve setting the FLC is in uniform, but given the potential for ongoing counseling, there is the development of trust as the session proceed.

64 Muse, “Chaplain, Soldier, Counselor, Pilgrim,” 22. This dual hat and roles requires a chaplain to truly be called to serve in this type of ministry. Not ever pastor is built to conform to this standard. It is easily spotted when a person not called to this ministry tries to change it or make it something different. He or she often fails and is forced out of the military.

65 AR 165-1, 45.

techniques, relationship education, and programs. Both types of chaplains provide a ministry of presence which is vital to the chaplaincy. Robert Crick mentions this as he reflected on Jesus himself suffered with the people in their time of need, and that chaplains must not forget that ministry of presence is one of the greatest tools and its value in a crisis is immeasurable.

Ethical Standards and Professionalism

The real separation between unit-level chaplains and FLCs is education, professional knowledge, and ethical standards. To become a unit-level chaplain, he or she must obtain a Master of Divinity no less than 72 semester hours. An FLC is required to have a master’s in professional counseling or marriage and family therapy in addition to the M.Div requirement to become a chaplain. With the additional master’s degree, FLCs are required to become certified in the Army either through a combined introduction and integration program or attend the 15-month family life course that produces a master’s degree while serving in a family life center obtain licensure hours for state licensing. The intro/integration course option requires chaplains to obtain state licensure independently; this is typically the path of reserve chaplains.

Increased professional knowledge is an area that is obtained through the education and experience mentioned above. Unit-level chaplains attend seminary as their primary means of counseling techniques and clinical training, versus that of FLCs that attend rigorous education and training in addition to seminary. Murray Earl mentioned in his article that ministry involves four elements that work together to be an effective and engaging chaplain, truth, personality, relationship, and time. An FLC has more opportunity in their mission of counseling to develop

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67 AR 165-1, 46.
69 AR 165-1, 17.
these four areas, compared to a unit chaplain that might see a person one time in the course of their ministry.

The professional growth of an FLC is a four-step process as defined by Gregory Cheney in his integration of pastoral and clinical identities study that finds four specific areas of growth, the journey, God’s call, self/identity, and the role that mentors play. An FLC is not in army standards an entry-level position; most FLCs were all unit-level chaplains even if they held the credentialing prior to commissioning. FLCs have walked through the journey that Cheney mentions. As echoed through this project, God’s call is imperative to be a chaplain, and hearing God’s call to take it a step further is important to knowing self and the counseling identity that is required to be an FLC. In this study, God’s call emerged from the data as the motivation and energy for the journey.

Regardless of whether one holds the view that leaders are born or leaders are made, no one can be a true leader without guidance. The role of a mentor is part of the FLC experience in the form of supervisors. In any clinical setting, military or civilian, a counsel is required to have a supervisor throughout the process. This mentor or supervisor is the guiding force behind the growth, development, and journey that each FLC experiences.

The comparison of unit-level chaplains and FLCs is not to diminish the high ethical standards that unit-level chaplains uphold but instead point out the added legal and ethical protection that an FLC offers. Therapeutic counseling standards add that at the most basic level,

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71 Cheney, “Integrating Pastoral and Clinical Identities,” 175-176. Typical process for all chaplains in the military. He or she goes through a journey or discovery and discernment, receives God’s call to this type of ministry, learn who he or she is in this ministry in the form of specialties (family life, CPE, etc), then through the process of mentorship/supervision, her or she furthers their call in the chaplain ministry.

72 Ibid, 175.
both ethical and legal standards are protective mechanisms.\textsuperscript{73} This increased or added protection is what allows soldiers and their families to obtain confidential counseling that extends beyond the unit, allowing for more anonymous and long-term counseling.

Collectively chaplains maintain a high ethical standard. Crick states that being called by God to this ministry setting, chaplains are a constant reminder of the moral consciousness that is necessary even in times of war.\textsuperscript{74} This expected higher standard is even more evident in the FLC role with his or her level of education, knowledge, and standards, as reflected in state licensure, clinical training, and vast experience. To deal with greater influence the effects of military service, deployments, terrors of war, and everyday life issues, FLCs provide an opportunity to address these areas in a manner that is not fitting of typical unit level chaplains.

Clinical

The primary difference between unit-level chaplains and FLCs is the clinical aspect of the family life training and positions. The literature supports the clinical thinking of pastoral counselors and the blending of spirituality and religion into treatment plans.\textsuperscript{75} Ordained pastors who obtain this level of clinical mental health licensure and training are well suited to provide this blended treatment.\textsuperscript{76} The key term chaplain is missing from Cheney’s work as it is focused on the civilian pastoral counselor and clinical counseling. So it is not surprising that it fails to

\textsuperscript{73} John C. Thomas and Lisa Sosin, 	extit{Therapeutic Expedition: Equipping the Christian Counselor for the Journey}. (B&H Publishing Group, 2011), 459. Thomas and Sosin address the ethical and legal standards of professional counseling. The increased standards show that FLCs hold this same degree of qualification. Expectations of meeting with a unit chaplain are total and complete confidentiality, but given the nature of their environment, often individuals witness the meeting, potentially overhear, or even make assumptions. Visiting a FLC outside of this environment, and in a professional counseling setting provide an increased level of protection.

\textsuperscript{74} Crick, 	extit{Outside the Gates}, 136. This ministry or presence is often nonverbal and just simply knowing that chaplains are around. This provides certain comfort, but also makes soldiers second guess moral or ethical decisions.

\textsuperscript{75} Cheney, “Integrating Pastoral and Clinical Identities,” 172. As cited in this article and through this project with other references, the blending of spirituality and religion into any form of mental health counseling is not only desired by the majority of those survived, it has been shown effective in treatment overall.

\textsuperscript{76} Ibid, 172.
mention the chaplaincy or, specifically, FLCs, even though there are strong parallels between the two.

The military has to deal with increased levels of disaster, trauma, and family separation. These life-altering events that differ from the usual disrupt individuals and exceed normal stress tolerance. In 2014 the DOD reported that 55% of its service members were married, over 2.2 million service members have deployed since 2011, as of 2017, 6,893 military deaths and 52,515 wounded personnel are connected to the war on terror. Military members often enlist out of high school at a young age and marry earlier than their peers. The under 20-year-old civilian population is typically 1% married compared to the military, where over 14% under the age of 20 are married. With the added elements of combat, separation, and youthful inexperience, infidelity, the need for mental health support is a significant factor for the military.

FLCs counseling military couples see about 50-60% of them regarding infidelity as compared to the civilian population of 15% who seek treatment for infidelity. The military population as a whole is impacted at much higher rates compared to the civilian population, requiring increased mental health counseling and options. Clients find more depth and nourishment from a balanced spiritual and clinical treatment plan versus short-term solution-

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78 Cheney, “Integrating Pastoral and Clinical Identities,” 176.

79 Douglas K. Snyder, Molly F. Gasbarrini, Brian D. Doss, and David M. Scheider, “Intervening with Military Couples Struggling with Issues of Sexual Infidelity” *Journal of Contemporary Psychotherapy*, 41 (2011): 201. Statistical information used to show higher rates in the military warranting increased counseling needs and impacts on families. These statistics shows not only the impact individually, but to the Army as a profession.

80 Ibid, 201.
focused counseling that a unit-level chaplain provides. The need for FLCs is not being met in the Army, as the rate for a blended clinical and spiritual treatment professional is often greater than five times the need in the civilian market.

**Routine Ministries**

One assumption of this project is the senior leaders in the military view all chaplains as one and the same, with no separation of specialties or skill sets. With this assumption, there is also a truth that all chaplains should be able to perform at the unit level. However, the specialties areas are reserved for those with specific training, education, and experiences. Regardless of the individual is a unit-level chaplain or an FLC, he or she is authorized to conduct religious services, rites, sacraments, ordinances, and other religious ministries as it conforms to their denominational traditions. Both roles are required to maintain this standard of performance.

Routinely counseling issues associated with typical couple issues are presented to unit-level chaplains for counseling, and those mentioned throughout this project as more in-depth forms of counseling and clinical treatment requirements are reserved for FLCs. One factor that separates these two is the unit chaplains have a direct mission of being present within the ranks and mission of their troops, and FLCs have more structured appointment-based and planned sessions. The American Association of Pastoral Counselors (AAPC) has long emphasized how

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81 Muse, “Chaplain, Soldier, Counselor, Pilgrim,” 11. Muse points out that short term counseling fails to encounter the depth of brokenness and sin that invades life from behind the scenes and it fails to encourage the fullness of potential spiritual growth. The importance of clinical mental health counseling combined with spirituality is center to this article and points out the primary differences in what unit level chaplains and FLCs provide in terms of approach.

82 AR 165-1, 9.

83 SOP, 1-2. As noted previously the size of the military in comparison to the available number of FLCs leaves it impossible for everyone to receive this direct care from a FLC. Training of unit level chaplains is important in this aspect as well as more in depth needs being referred. The continued analogy in this project shows that any doctor could take a person’s blood, but a nurse of technician in better suited. Unit level chaplains who are trained by FLCs can do this initial counseling and support, but in cases of extreme FLCs are available for care.
humanly available counselors are at any given moment and consistently over time effective in psychotherapy.\textsuperscript{84} Unit chaplains are responsible for potentially hundreds of individuals limiting their available time to provide counseling, whereas the FLCs have scheduled times for continued availability. Any counselor needs to be able to move back and forth between present clinical moments and the complex and flexible theory of human motivation, thus making the FLC the ideal position to do so.\textsuperscript{85}

A note of reference is that all Military chaplains with the exception of National Guard chaplains, do not fall under state laws governing any reporting requirements such as suicidal ideations, homicidal ideations, and abuse.\textsuperscript{86} However, FLCs often hold state licensure from their respective states and therefore have a requirement to report in certain contexts of execution. This confusing detail is a factor that needs to be presented in a consent form and disclosures to potential counselees.

All Army chaplains’ functions by the same laws and regulations; the separation comes in the execution of how they provide religious support and services. Figure 1 below shows the law and policy that governs army chaplains, the execution, and desired end states. The chart represents that the Army is committed to all soldiers their right to religion.\textsuperscript{87}

\textsuperscript{84} Muse, “Chaplain, Soldier, Counselor, Pilgrim,” 10. This availability is a groundedness in denomination and self-aware. Like any clinical counselor, he or she needs to be ware of transference and counter transference and the impacts or dynamics of self in the counseling room.

\textsuperscript{85} Benner, 29.

\textsuperscript{86} Roberts and Kovacich, “Male Chaplains and Female Soldiers,” 133. Army chaplains have a 100% confidentiality when working with soldiers. The dual role conflict occurs from FLCs. If approached as chaplain, there is an expectation of confidentiality. If attending a session under the pretense of the family life function, who is a state license counselor, there is a requirement for reporting of the standard harm and criminal activities. Should be added the FLC’s are experiences and equipped with handling these rare tense topics and would work to find a positive solution.

\textsuperscript{87} ATP 1-05.04, 11.
Figure 1. Fundamentals of Religious Support

Chaplains also are heavily relied upon to conduct suicide prevention strategies in the Army, being titled as the “primary gatekeepers” to those more susceptible to suicide ideations.\textsuperscript{88} This routine function of being the suicide prevention leader does not extend into other areas such as domestic violence, personality or mood disorders, and homicidal ideations.\textsuperscript{89} When chaplains are presented with these situations, the best course of action is to contact their FLC in the chain


\textsuperscript{89} Roberts and Kovacich, “Male Chaplains and Female Soldiers,” 137. Chaplains are SME’s in suicide prevention and care, but their skill set does not mean it extends into the root issues or causes associated with ideations.
of command. The FLC is equipped with the education, experience, and training in these areas and much more.

Morale and Presence

As noted in the previous figure, the Army’s end state is to produce resilient, ethical soldiers. Chaplains have always worked and lived directly in the middle of the units and soldiers they support.90 Chaplains provide a ministry of presence, including the hardships similar to those they serve, including training in harsh conditions, deployments to combat zones, and general everyday work environments.91 Living and working in this direct environment, chaplains are most capable of being direct with commanders on the morale of their troops.92 In the process of observing, and reporting the chaplain is positioned to promote morale with integrity and is not guilty of warmongering or stifling moral reflection.93 The chaplain is increasing morale because he or she is called to be with the troops, and this simple idea of being present cannot be matched.

As all chaplains are promoters of morale, FLCs extend this service by helping to seek out and fix the issues that plague individuals and couples. The unit chaplain’s presence can help to produce ethical decision-making, and the FLCs’ efforts can produce resilient soldiers by giving them the proper tools to deal with the stressors of being a soldier. Unit chaplains and FLCs do not work against either other, but rather one provides the basis that the other can use to grow individuals and couples to be ethical and resilient.

90 Eric Wester, “Army Chaplains Leading from the Middle” Military Review (December 2009): 112. Counter argument to the necessity of chaplains, and how they have served providing direct care and support among all aspects of faith and belief in the Army. Other articles support the want and need for chaplains during difficult times and echoes the ministry of presence addressed in this project.
91 Cheney, “Integrating Pastoral and Clinical Identities,” 177.
93 Todd, Military Chaplaincy in Contention, 28.
The term counselor is used very broadly in the literature, as it can be a secular-based counselor, clinical medical professional like a psychologist or psychiatrist, and it can be a pastor or chaplain performing certain spiritual counseling. The idea of a chaplain performing this function is limited in the literature, but the parallel of a pastor is rather detailed in multiple complex environments. Those with a spiritual background often seek out clergy to conduct counseling due to their familiar relationship. As they seek out a familiar face, they want more substance in the process rather than supportive rhetoric, and they want the individual to join them in interpreting the story they tell. The concern for chaplains is the dual nature of being a spiritual advisor and a counselor. Often this struggle has clergy questioning if they will provide this counseling or not. In the Army setting, this dual relationship is avoided by the dynamic of the FLC.

The principal idea of using spiritual-based individuals in clinical settings is a growing form of thinking. Mental health professionals have pushed the idea that a client’s spiritual and religious concerns should be intertwined in the therapeutic relationship to meet their needs.

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94 Stephen Beaumont, “Pastoral Counseling Anyone?: Those Troublesome Dual Relationships in Pastoral Counselling,” *St. Marks Review*, 208:2, (2009): 48. This statement supports the concept of spiritual integration into an individual’s overall care and treatment. People have different reasons for the types of care they seek, having a clinically trained chaplain can add to the supportive needs on a mental health and spiritual front.

95 Ryan LaMothe, “Giving Counsel: Donald Capps’ Contributions to Pastoral Counseling,” *Journal of Religion and Health*, 57 (2018): 513. This statement reflects a counselee’s desire to have trusted on going communication to develop the journey and story for that individual. Often unit level chaplains are focused on immediate, one session type of counseling.

96 Beaumont, “Pastoral Counseling Anyone?” 53. Example of clergy versus counselors. The author is pointing out that in some settings the clergy do not wish to conduct counseling. The military is no different with chaplains being clergy from their denomination, there is likely doubt in ability and desire to conduct counseling which opens the door for FLCs.

Furthermore, the Diagnostic and Statistical Manual of Mental Health Disorders (DSM-V) articulates the importance of the “psycho-social-spiritual” model. This model is central to the FLC’s training and experiences in the counseling profession.

Institutional Setting

The term institutional chaplain or institutional ministry is not often unfamiliar as we see major corporations utilizing the services of chaplains and governments deploying pastoral support and counseling during times of disaster. Given the institutional setting or familiarities, service members often prefer chaplains as they provide a natural setting for counseling and behavioral health screening. A typical unit chaplain is expected to refer those service members whose concerns go beyond spiritual and support to mental health caregivers for professional-level care. The literature does not specifically point out the FLC services by leaving the generic sense of care.

In the course of providing effective pastoral care with military personnel and their families, there is a required understanding and attentiveness to the total institution of the military. The larger complex system of the military and the daily ritual and practices of being in a unit requires the counselor to have a working knowledge of how to provide effective support.

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100 Ibid, 1028. Referral can be any number of resources spelled out in this project.

101 Zachary Moon, “Pastoral Care and Counseling with Military Families,” *Journal of Pastoral Care and Counseling*, 70:2, (2016): 130. The author is speaking to the dynamics of them military and their potential negative impacts, as referenced regarding chaplains having rank. Working with military families requires someone familiar with the military and these factors can be removed or reduced.
outside the counseling office. Unlike most civilian counselees, the military counselee will have to perform some action with restraints and limitations. These restraints and limitations also add a certain concern for command knowledge of their mental health. Unit chaplains indirectly may disclose they are working with a service member (command sees SM coming and going), civilian counselors will have medical billing associated with the services, and many service members are on limited incoming not allowing for out-of-pocket services.

FLCs are institutionally trained and have the knowledge needed, but as spiritual health professionals, they stand outside systems and institutions to provide unrestricted and unrestrained counseling to service members and their families. FLCs operate outside of the command influence, and their services are often located in external locations to the service member. In the active-duty environment, there are installation level facilities that are counseling centers, and in the reserve setting, the FLC is located at the command level, often in another state.

**Caring for the Caregiver**

Another primary function of the FLC is to provide counseling for their peers in the unit chaplain role. The simple question presented throughout the literature is, who cares for the caregiver? Chaplains continue to deploy at high rates and interact with soldiers on a continued basis offering religious services, counseling, and numerous other requirements over tasking their abilities. This long-term effort from the chaplains can lead to feelings of anger, stress, and burnout that will lead to an increased need for self-care and professional help. Providing this

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102 Lasair, “What’s the Point of Clinical Pastoral Education,” 26. The idea being presented is that spiritual health professional can be above any institution or system they might work for directly. The concern of many is that the chaplain with tell some breaking confidence. Senior leaders (general officers) might not want to share with their subordinate chaplain. The FLC creates an opening that above the system of influence and offers a safe space for general officers, and other senior leaders and chaplains to get the treatments needed.

care for chaplains and other mental health workers ensures their well-being and their continued service and ability to provide support to those they provide care for.\textsuperscript{104}

Often in deployed settings, this potential for burnout is increased. Chaplains can feel a sense of abandonment by their God and church, leading to this burnout and impact on providing care, as well as experiencing a loss of purpose, self-satisfaction and efficiency, anger towards God, question religious beliefs, skepticism, and a loss of faith.\textsuperscript{105} As a professional caregiver, the chaplain could recognize these factors and seek help, but they often go untreated. The stigma of mental health treatment in the military is highly negative, and the idea of the chaplain needing help is even more taboo. Mental health treatment in the military is so negative that it remains one of the biggest problems facing the Department of Defense and the Veterans Affairs when dealing with preventing suicide and other negative events.\textsuperscript{106} This stigma or lack of seeking help can impact other areas of the chaplain’s life to include their family.

The FLC can provide this necessary care to the chaplain and their family without the stigma associated with the overall DOD concerns. One reason for wanting to see the chaplain is that there is a potential that the chaplain will provide direct support to the counselee’s family and

\textsuperscript{104} Lindsay Leonard-McKim and Sondra Smith-Adcock, “Trauma Counsellors’ Quality of Life,” International Journal for the Advancement of Counseling, 36, (2014): 58. FLC’s provide counseling services to Unit chaplains which reduces their potential for burnout and fatigue, and ultimately allows them to continue their own efforts to supporting soldiers and families.

\textsuperscript{105} Karen Besterman-Dahan, Scott Barnett, Edward Hickling, Christine Elnitsky, Jason Lind, John Skvoretz, and Nicole Antinori, “Bearing the Burden: Deployment Stress Among Army National Guard Chaplains,” Journal of Health Care Chaplaincy, 18:3, (2012): 160-163. Study addresses the burnout and impact to chaplains after long periods of exposure to treating others. The need for increased FLC utilization is essential in the treatment of other chaplains to ensure they are capable of performing. This article focuses on a deployed setting, but the same is true in various military environments.

\textsuperscript{106} Karen Besterman-Dahan, Jason D. Lind, and Theresa Crocker, “You Never Heard Jesus Say to Make Sure You Take Time Out for Yourself: Military Chaplains and the Stigma of Mental Health Illness”, Annals of Anthropological Practice, 37:2 (2014), 113. The Army culture has historically frowned upon behavioral health treatment. This negative response was historical seen in security clearance violations, and other negative promotion related responses. In recent years the culture has shifted to remove certain restriction when seeking help and the culture of new recruits is shifting. There is still a generation of soldiers that regard mental health treatment as a form of career suicide.
The FLC is equipped with the means to support not only the chaplain himself or herself but also the spouses and children of the chaplain in question. The FLC is ultimately the primary caregiver for the caregiver.

Discovery

The material reviewed in this section shows that all of the authors agree to the roles and responsibilities of chaplains, including dissenting views of chaplains in the military. The issue presented is a gap in the differences between unit level or everyday chaplains and that of FLCs. The literature does not support the differences and the uniqueness of FLCs in the US Army. The military itself has limited information and resources on the differences between these two roles except for regulatory guidance. Clinical sources address pastoral counseling and the blending of spiritual and clinical treatment in a civilian environment but fail to produce results reflecting FLCs in the military.

The predominant themes in the literature are focused on the history of the chaplaincy, or the evolution of the chaplaincy as its ups and downs throughout the history of the military. Additionally, the focus is on the military's vast pluralistic setting, the conflicting and often dual roles military chaplains face, and the ethical standard that chaplains adhere. The disconnect in the literature is the lack of credentialed standards that separate unit-level chaplains and FLCs. Literature supports the notion that all chaplains are the same.

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It is a necessity for chaplains to have the skills to adapt contemporary programs (secular or otherwise) that might be useful as a form of therapy for clients.\textsuperscript{108} The majority of the literature presented does not disagree with this idea but provides no additional input to the understanding or training that is needed. The Army Chaplain regulation, AR 165-1, the primary source of all guidance for army chaplains, only gives minor references to FLCs and typically lists it as an advanced training or education option.\textsuperscript{109}

Assisting clients in drawing nourishment and new meaning from deep religious faith and life is clinically necessary to find solutions to the presenting problems that are beyond the depth of “solution-focused” approaches.\textsuperscript{110} This is calling for a more in-depth approach to pastoral counseling, which is what the Army’s FLC provides. The focus on this difference is not presented in the literature and reveals a gap that needs to be addressed.

The FLC is in a position that can strengthen marriages, strengthen families, and ultimately strengthen religious beliefs and practices in the process. The literature does not differentiate between chaplains providing spiritual counseling and the FLCs providing more in-depth spiritual or clinical counseling. The argument presented here is to define the differences between these positions and provide education to understand better how to utilize FLCs in the command. There is ample material that supports the caring for caregiver approach, but it does not often spell out specifically who is providing that care.

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\textsuperscript{108} Bruce Rumbold and Lindsay B Carey, “Good Practice Chaplaincy: An Exploratory Study Identifying the Appropriate Skills, Attitudes and Practices for the Selection, Training and Utilization of Chaplains,” \textit{Journal of Religion and Health}. 54.4, (2015): 1417-1418. Chaplains are religious or seminary trained, often with the focus on pastoral ministry aspects of the education. FLC obtain clinical degrees often based on secular education focuses. This difference is that given the evolved environments of the military and to need for resources outside of the pastoral focus, FLC’s are equipped with both pastoral and secular education.
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\textsuperscript{109} AR 165-1, 46.
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\textsuperscript{110} Stephen Muse, “Chaplain, Soldier, Counselor, Pilgrim,” 11.
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In the dissenting views regarding the utilization of chaplains and their abilities, much of the research shows a misunderstanding or lack of understanding in regard to the FLCs. One view was that all chaplains in the Navy should be replaced with Licensed Professional Counselors (LPC’s), and that having better trained behavioral health practitioners is important to the health and welfare of the forces. The missed opportunity is that FLCs not only provide the void but also provide the continued spiritual support sought by many in the military. Increasing the training for more FLC’s and increase the training they provide to unit chaplains counters the argument for increase behavioral health treatment options.

Overall, the literature supports the chaplaincy, mental health professionals, and other behavioral health caregivers and their impact on the treatment of individuals, families, and in some cases, the caregivers themselves. The issue for this project is that there is very limited or a lack of direct reference to FLCs and the role their play in the military setting. Some literature provides a reference to the FLC as a referral option but often fails to present the capabilities of the FLC.

**Theological Foundations**

The profession of military chaplaincy can be theologically presented in five specific areas: historical precedent, calling, uniqueness, love, and commissioning. These five areas are supported with scripture, historical references throughout the Bible, and emulated by Jesus Himself. With this biblical evidence of chaplains and service to military members and armies, the question becomes is it theologically founded for Christian chaplains to service and support military members and military actions? Should a Christian fight or support war? Should

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111 Timothy Riemann, “Replace the Clergy: Why the Department of the Navy Needs Counselors,” *Marine Corps Gazette*, 97:10, (2013): 89-90. This dissenting view of chaplain is addressed in various parts of this project utilizing FLCs. The concept of using LPC’s to replace chaplains is easily countered with using FLC’s which provides both chaplains and licensed professional counselors.
chaplains provide spiritual and emotional care to those fighting? These areas of contention can be found in the scripture and our historical context. Just as some questioned this coexisting conflict, others provided support in favor of its defense.

If chaplains are called by God to serve in the military, and the FLCs calling becomes more refined, there is a need to further understand why God is calling these individuals to provide a pastoral presence while serving in a clinical or often secular field of counseling. Proverbs 11:14 says, for lack of guidance, a nation falls, but victory is won through many advisors. In this verse, God’s word is referring to the guidance of a nation, not an individual, and having many advisors is aligned with the military structure of chaplains supporting commanders, being his or her advisor in religious matters. Both nation and advisor will be addressed below.

**Historical Precedence**

Military chaplains have been represented throughout history and are evident in the Old and New Testaments. Deuteronomy 20:2 shows the reader that when the armies are going into battle, the priest will come forward and address them. Acts 10:44 shows a Roman military officer, Cornelius, having the Holy Spirit come upon him as Peter was speaking. In Matthew 8, the story of the centurion that Jesus Himself ministered is an example of a military chaplain in action serving the soldiers in their time of need. Other arguments are made that the Levite Eli sons, Hophni, and Phineas were called to carry the ark of the covenant in support of the Israeli

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112 NIV, Proverbs 11:14. The term many advisors address the military structure, but also internal to the chaplaincy and the added levels of specialty. Having layers of support and differing levels of skills, and abilities is a valuable asset to any organization, and increases the level of care to be provided.

113 NIV, Deuteronomy 20:2. Further example of chaplaincy type ministry being performed throughout the Bible, and in historical reference.

114 NIV, Acts 10:44. Continued example of chaplaincy.
troops in the battle against the Philistines. All four of these examples show that chaplains in one form or another have been participating in the care of soldiers throughout the Old and New Testaments.

The chaplains of these early armies were much different from modern-day chaplains. In most cases throughout the Roman armies, chaplains were more group-oriented, given they addressed large armies and were not there for direct care. Individual pastoral care for soldiers was not generally an element of army religion in either the late Roman Empire or its early successor states. Much like the modern army chaplaincy evolution, chaplains from these biblical times were developing their approach to serving and supporting the militaries of their time. This evolution occurred when pastoral care for individual fighting men within the broader religious rites of the army and kingdom flourished throughout the eighth and ninth centuries. This direct care is an extension of FLCs today.

During both world wars, the chaplain’s role was clearly defined as ministers of the Christian religion and directed by their ‘sending church’ or to advance the faith, giving pastoral and moral guidance while being embedded in the military environment. This ministry of presence was important to the health and welfare of the individuals and the group as a whole.


116 David Bachrach, “Military Chaplains and the Religion of War in Ottonian Germany, 919-1024,” Religion, State, and Society, 39:1 (2011), 13. Bachrach is speaking of the traditional single confession of most individuals at that time in history. Often those on their death bed confessed their sins for atonement, and the afterlife. It was not common practice for pastors to hear daily confessions, counseling, and other typical actions of today’s pastors and chaplains. The presence of chaplains during this period further provides the example of evolution of chaplaincy for the last few hundred years, and supports a main argument in this project of how modern Army chaplains have evolved further into specialty fields like FLC.

117 Bachrach, “Religion of War in Ottonian Germany,” 15. Time stamp of transition towards modern day chaplaincy.

118 Neil E. Allison, “A free church perspective on military chaplains’ role in its historical context,” In die Skriftlig/In Luce Verbi, 50:1, (2016): 2. The term embedded is essential to the existence of the chaplaincy. Regardless of position, unit of family life, chaplains are integrated into the military context and have direct influence and access to all aspect of the military.
Throughout history, the military chaplain’s role is to maintain the morale of Soldiers by providing pastoral care to individuals and organizing the army to participate in military rites and ceremonies.\footnote{Bachrach, “Religion of War in Ottonian Germany,” 24.} During the darkest times, chaplains can offer an outlet of normalcy to help maintain the morale of the organization.

In the third century, the priest who participated in the religious life of the unit began to emerge.\footnote{Bergen, \textit{The Sword of the Lord}, 31. Continued example of transition.} Today’s chaplaincy is rooted in medieval Catholic origin when the Council of Ratisbon (742 AD) initially authorized chaplains for armies and ultimately prohibiting them from carrying weapons.\footnote{Crick, \textit{Outside the Gates}, 125. Not specifically addressed in this project, but it is important to point out that chaplains throughout history did not carry weapons into battle. Modern day Army chaplains follow this tradition, and furthermore carry the title of non-combatant. This uniqueness of chaplains is the only profession in the Army that is unarmed. All other positions or jobs carry a weapon. Chaplains walk beside soldiers in some of the harshest conditions with no direct personal protection. Chaplains are provided with an assistant who is also their protection detail.} This tradition of chaplains not bearing arms is continued today in all branches of the military. Chaplains do not directly obtain the title of “pacifist,” but by serving under the law as a non-combatant, he or she is serving as someone that supports those who fight, rather than taking up arms themselves.\footnote{Bruce Morgan, “Christian Vocation and Military Service,” \textit{Theology Today}, 14:4, (1958): 524. The argument could be made that chaplains are pacifist by default. As non-combatant as described under the Geneva Convention and the associated laws, the chaplain does not carry a weapon and therefore does not take kill during the course of their execution of services. The long-standing debate in the military is would a chaplain kill to save him or herself when faced with dire situations? The context of this article is supporting the role of individuals serving in the military in a non-combative or pacifist role.}

\section*{Calling}

One of the most important factors for anyone that serves in ministry is to receive a call from God to serve in that ministry. Chaplains are no different in their call to ministry, other than the specific nature of being called to serve in the military, specifically, the chaplaincy. Being called to serve as a military chaplain is also receiving a call to serve in the military. Military
chaplains are not directly analogous to their civilian clergy peers.\textsuperscript{123} This calling has a certain uniqueness due to the institutional and historical context that military chaplains perform, and that militaries go to war, and often death and destruction occur.

Isaiah 6:8 shows the voice of the Lord, “then I heard the voice of the Lord saying, Whom shall I send? And who will go for us? And I said, Here am I. Send me!”\textsuperscript{124} Knowingly placing oneself in direct conflict and danger is a noble calling that is often unmatched in the civilian ministry. Additionally, serving this call is doing so in an environment of diversity, and pluralistic ideals, compared to their denominationally entrenched civilian peers.

Serving a call to the ministry, as seen in 2 Timothy 4:1-22, where chaplains or pastors are charged in the presence of God and Jesus to serve in a specific ministry:

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching but having itching ears, they will accumulate for themselves teachers to suit their own passions and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.\textsuperscript{125}

Chaplains, as preachers and teachers, need to be prepared to serve in good and bad times, teaching the truth and staying focused on their ministry of chaplaincy.

To further this calling, FLCs take on an additional call to operate as counselors and trainers to deliver focused and specific techniques to better the soldiers and families of the


\textsuperscript{124} NIV, Isa 6:8. This verse is often important in the lives of chaplains as it is a direct call to service. Knowingly going into battle unarmed with weapons, a chaplain serves knowing that God has called him or her to battle with the full protection and armor of God.

\textsuperscript{125} NIV, 2 Tim 4:1-22. Chaplains are in most cases ordained pastors called to serve in the chaplaincy. The same Biblical requirements to serve as a pastor in a congregation are required to serve as a chaplain in the Army. The term pastor or chaplain are interchangeable in the sense of God’s calling but vary in the context in which they serve their call.
United States Army. Not all chaplains are called to serve in this environment that is clinical in
nature and often secular in certain approaches. Unit level chaplains are called to serve in the
military ministry of caring for soldiers and their families, much like a pastor serving a
congregation, whereas FLCs are called to serve soldiers and their families at all levels but are
focused on a clinical counseling setting to offer greater impact to their spirituality, emotion and
mental health, and relationships overall.

Many would challenge that God would call a pastor to serve in a combat environment
such as the military. As presented in the historical context, God has called numerous people
throughout the Bible to serve in military environments. Jesus Himself served those that most
people of the time would turn from and run. This project will ultimately show that more research
is needed to address the calling that God places on chaplains, and how Biblically speaking, this
call can be traced back to Jesus Himself.

Secular Calling

An important aspect of this overall project is based on the clinical or secular environment
of clinical counseling. Being called to ministry is evident throughout the bible, and references in
1 Timothy could even be viewed as guidelines for pastoral service. The harder argument is being
called to a secular field of study. More research is needed to define being called into a secular
field, but one argument is that all culture is under God and that He equips each person with a
calling, and serving in this secular environment is fulfilling God’s call to be his stewards in
developing culture. Chaplains, more specifically FLCs, are called to an environment that is often secular in its study but extend a culture of healing and service that is witnessed in their blending of spirituality and clinical counseling methods.

Commission

Aside from being called to ministry, chaplains like all Christians are to fulfill a commission from Christ as witnessed in Acts 1:8, where Christ explains His messages of care and salvation were to be taken to the ends of the earth. Christ disciples took this model of ministry (example of chaplaincy) literally and applied it in all areas of the world. Chaplains, in turn, model the disciples by operating in areas that traditionally are void of ministry, and in these settings, the chaplains provide spiritual care and comfort. Much like Christ, chaplains are with those in the worst of times and circumstances.

In the koinonia fellowship, the church must see that no isolated, atomized, lonely decisions of an individual should be made, that we are called as a body to bear one another’s burdens, which also includes the decision to serve in the military or to serve as a chaplain in support of the military. This fellowship does alienate those that are called into service but

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126 Paul Sohn, Pursuing Your God-Given Purpose in Your Twenties, (FaithWords, 2017), 148. This forward thinking bends the traditional views on being called to serve in the “church” and addresses the thinking that no matter what the environment is, it is part of God’s domain and ministry and service is needed. As noted, further research is needed to better define the limits of God’s domain, and how being called is truly being called. Being called to service in an extension of the church is the limit for some, whereas others support corporate or secular environments as a larger extension of ministry. What happens when someone say I want to start a church in a bar or other areas that support certain sinful lifestyles.

127 Crick, Outside the Gates, 7. This commission from Christ is fulfilled in the Army chaplaincy. The military chaplaincy is comparable to a mission field and offers abundant opportunity to fulfill this command.

128 Ibid. This solitude, and austere environments is what allows chaplains to connect in ways that are not available in congregational settings. Being where the people are, rather than having them come to you is an important aspect of not only military chaplaincy, but most chaplain positions in any field.

rather demands that we as Christians support those that were called to serve as both fighting men and women and non-combatant chaplains.

Matthew 28:18-20 is a charge given by Jesus to his disciples in order that they may continually reproduce themselves for as long as Christ desires, and this passage is an adequate model for a church missions program in setting a vision, establishing purpose, and making decisions.\textsuperscript{130} The chaplaincy is an extended mission field that cares for the spiritual needs of all soldiers and their families. This is not to say that chaplains are focused on evangelism, but rather the spiritual, emotional, and often physical care of these service members and their families. Much like the motto of the ministry of presence, chaplains serve in a capacity to help others, and if opportunity allows for it, share his or her own personal salvation and beliefs.

This perspective does not define the type of environment that Christians are to fulfill this commission but rather leaves it up to the call he or she receives. With this calling to fulfill the great commission, further research is needed to help focus on how chaplains specifically fulfill this command from Christ. This project aims to show that FLCs fulfill this commission and calling by offering services that extend past simple ministry and find a fulfilling purpose in the lives of those they counsel.

\textbf{Love}

A singular point in all of what Christ explained was love, 1 Corinthians 13:13 declares that faith, hope, and love remain, but the greatest of these is love.\textsuperscript{131} Chaplains typically love the

\textsuperscript{130} Mookgo S. Kgatle, “Globalisation of missions: An exegesis on the Great Commission (Mt 28:18–20),” \textit{In Die Skriflig} 52:1 (11 July 2018), 1. Many denominations view the chaplaincy as a mission field or a specific type of mission ministry. Unlike a traditional mission of evangelizing, the Army has certain protections against this type of ministry. As noted elsewhere, chaplains can pray, teach and preach in their own traditions when it comes to their services. When in a command-based event, the focus is not on self-beliefs, but rather group dynamics requiring a broader approach to ministry.

\textsuperscript{131} NIV, 1 Cor 13:13. Love is central to Jesus’ ministry and without this singular concept nothing else matters. Chaplains serve out of love for country, soldiers, and family.
context in which they serve by loving the soldiers and families they minister and love the structural aspects of institutional ministry. Unit-level chaplains show this love in the forms of preaching, counseling, and ministering to individuals on a less in-depth level and more short-term focused. FLCs show this love in the darkest of times, focused on a long-term commitment to helping in areas that involve trauma, violence, sexual disorders, and numerous other diagnosable issues.132

Scripture shows that without love, nothing is right. 1 Corinthians 13 defines a person as nothing without love, and with all that an individual can say or do, he or she is nothing more than a noisy gong or a clanging cymbal.133 Living the call and doing so in love makes chaplains instrumental to the spiritual welfare and mental health of those they serve. Chaplains are the belt as described in Col 3:14, as they bring all things together.134

In the clinical and counseling therapies, FLCs are called to demonstrate a Christlike love to the counselees and accepting people for who they are, but not their choices or actions.135 Being called to serve in the military is not about the conflict and military actions but rather to love those who are there for these purposes. As a Christian, counselor, and helper, it is not about

132 SOP, 2. FLCs are with individuals in a time that can be extremely emotional and impacting in their lives. Unit chaplains can deal with so called normal counseling needs from relationship issues, to everyday career concerns to name a few. FLCs on the other hand are dealing with darker and deeper issues that involve more in-depth areas of care. Their love for helping others and caring for their needs is an important factor in becoming a FLC.

133 NIV, 1 Cor 13:1.

134 NIV, Col 3:14.

135 Thomas and Sosin, Therapeutic Expedition, 100-101. Reiteration of the fact FLCs are dealing with extreme cases of counseling. Counseling with a soldier that I accused of sexual abuse or other deviant actions does not mean that the FLC is condoning or supporting the soldier’s actions, but instead is caring for his or her soul by loving them over their actions.
loving war, but rather loving soldiers and their families and helping them overcome the
destruction they witness and experience.

Uniqueness

As briefly mentioned throughout this project, one major difference of chaplains is the
uniqueness in which he or she operates. The pluralistic and diversity of members of the military
are all protected by the constitution, and the chaplain is in place to guarantee this free right to
exercise his or her religious views. Unlike a chaplain’s civilian peer who operates within a
denomination, the chaplain can find themselves providing for the free exercise of religion to over
221 recognized religions.136

This uniqueness is not so unique when looking at the ministry of Jesus. Mark 5 shows
Jesus restoring a demon-possessed man, Matthew 8 Jesus is curing infectious disease, and
numerous dealings with prostitutes, and outright defends an adulterous woman in John 8.137 In
the eyes of the world, all of these interactions were different or unique to the normal ministry of
the day. Chaplains face these same concerns when dealing with life and death, killing, and
various concerns that typical people never experience in a lifetime. These units and FLCs extend
this unique ministry of Jesus into their own ministry and service.

With unit and FLCs being a critical component to behavioral health support in combat
operations, coordinating with leadership on suicide prevention, and combat and operational
stress control, these three areas alone are different from their chaplain peers serving in hospitals,

136 Kimberly Winston, “Defense Department Expands its List of Recognized Religions,” April 21, 2017,
February 2020. Comparison of pastors in a denominational church setting to Army chaplains providing religious
support to over a potential 221 represent faith groups.

137 NIV, 2011. Examples of dark moments Jesus cared for others that goes against traditional ministry of
the times.
workplaces, and other institutional ministry settings. More research is needed to help define why these similar callings to serve as chaplains result in such polar opposites of environment and purpose.

Serving Others

As represented in calling, love, and the commission, the idea of serving others is evident throughout scripture. Mark 10:45 shows how Jesus Himself was sent not to be served but rather to serve those around Him. In 1 Peter, each person should use whatever gifts that they have received to serve others. This gift of counseling, and listening to other’s problems, and helping them walk through a journey of recovery and healing is a direct reflection of what we are called to do, just as Jesus would do.

The literature is broad in the idea of service; it does not get into the specifics of serving in the military or in combat roles by providing counseling and care of those affected. In a comparative article about nurses (typically secular in nature) fulfilling a role on a mission (referred to chaplaincy as a mission in several areas above), the article states that missions are faith-based, and one has to receive a call and pray about a confirmation to serve.

The evidence shows that biblically speaking, Christians are called to serve and that missions are often ways an individual’s call to serve. The chaplaincy and, more specifically, the

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138 Besterman-Dahan, Lind, and Crocker, “You Never Heard Jesus,” 109. Military chaplains are typically the first line of defense when combating mental health in the military. Often soldiers are referred to chaplains to talk to someone. Other behavioral health providers are often secondary as the associated stigma mentioned before is present. Additionally, in a military setting chaplain are more available than mental health providers unlike a hospital setting which might be the opposite.

139 NIV, Mark 10:45.

140 NIV, 1 Peter 4:10. The concept of gifts is important in this project as developing and enhancing the gift of counseling is dominate in the role of FLC.

141 Deborah A. Hassler, “Serving Others Through Mission Trips”, The Journal of Trauma Nursing, 24:1, (2017), 57. Argument in support of chaplaincy being a mission field, and those that serve in this mission are called by God to do so.
Family life chaplaincy is a mission and calling to serve in an environment that serves others. The others referenced are not always like the chaplain doing the counseling, but that even like Jesus, these chaplains enter into a world where healing and comfort are needed. More research is needed to focus on how FLCs emulate Jesus in their process of healing others.

Some additional thoughts regarding the question of whether a Christian should serve in the military? There are three intermixed areas to mention in support of the argument to serve. Those areas are the greater good, social balance, and good versus evil. One view is that no war is righteous or just; some wars are necessary to prevent the greater evils that exist.\(^{142}\) War itself might not be the desired outcome, but from a US Military’s perspective, the ends justify the means to remove the global threats that exist and act to destroy human nature. In the social balance argument, Luther and Augustine agreed to a fundamental decision that one has to balance biblicist pacifism with political realism.\(^{143}\) They added that a Christian soldier could justify their service as performing an essential service for the good of the society and for the common good.\(^{144}\) The holistic view and balance of social and political realities were forefronts in Luther’s and Augustine’s arguments. The last point of good vs. evil is evident in the previous two arguments, but with the greater good ultimately being defined as a life without arms.\(^{145}\)

\(^{142}\) Morgan, “Christian Vocation,” 521. The topic of just war theory is an ongoing debate. Biblical reference and other supportive articles address the context of the greater good, and the impacts of not fighting to preserve humanity.


\(^{144}\) Ibid, 436. Arguments being presented reflect the greater good mentality, and without those who serve to protect, humanity would fail, and evil would rule. There is a perfect world thinking and the reality of evil.

\(^{145}\) Dan Cantey, “Can the Christian Serve in the Military? A Veteran Reflects on the Commensurability of the Christian Life and the Military Ethic,” *Journal of the Society of Christian Ethics*, 32:2, (2012): 50. The Utopian concept of worldwide peace is the ultimate greater good. A world without hate or conflict, everyone holds the highest ethical standards, and we function in harmony are the end goals of greater good thinking. Reality is in the interim, there is evil and wars that need to be fought to work towards the greater good. We cannot achieve the Utopian standard without working to achieve that standard.
order to achieve this level of goodness, one can affirm that it is the protection of the lesser good (military service) that is needed to achieve the greater good.\textsuperscript{146}

**Theoretical Foundations**

Biblically speaking, chaplains are well developed historically throughout the scriptures and have received a call from God to serve the military's men and women. Chaplains follow a commission that all Christians believe, and they do so out of love for their brother and sisters in uniform. In this service, the chaplain faces a unique dynamic that is rarely matched outside of the military. FLCs extend this call to serve and balance between their denomination standards, pastoral ministry, clinical counseling, and service in the military.

After establishing this theological foundation, the theoretical or practical means also needs be defined. The historical context of the Bible shows that chaplains throughout history have been serving armies of the world by fulfilling their call to serve and their commission from Christ to love and serve others. The calling for FLCs is more of a secular calling to serve others in a clinical field and diverse environments. This project will focus on six different areas to establish this theoretical foundation, and they can be found in pastoral care, ministry of presence, diversity, advocates, professional formation, and context of pastoral care. These practices or theories are common thoughts within the army chaplaincy and vary based on performing at a unit level or family life level.

**Pastoral Care**

In the military, pastoral care is initially a social or relational concern, not religious in nature. Chaplains are often considered the first line of defense when the soldier or family has issues; in many cases, these individuals that sought care or were directed care, having no prior

\textsuperscript{146} Cantey, “Can the Christian Serve in the Military?” 50.
Senior leaders often view the chaplain's role as one that provides an initial level of counseling to address the matters at hand. This initial form of pastoral care is more of an evaluation of the individual or circumstance rather than a therapeutic endeavor. Military chaplains are successful at delivering pastoral care due to the development of personal relationships and the engagement of chaplains at the individual level.

All chaplains are trained in addressing the initial aspects of pastoral care. This innate desire to fulfill his or her call allows them to listen and provide spiritual guidance during difficult times. The variance between unit chaplains and FLCs occurs when that initial counseling exceeds the chaplain’s skills or knowledge to help, or more complex issues are present. With unit chaplains having basic counseling skills, he or she is equipped to deal with routine pastoral care needs while performing the biblical foundations laid out in the previous section.

If a person were suffering from a common cold, typically, that person would not visit a specialty doctor to seek treatment. With unit chaplains having basic skills, FLC’s are tasked with more in-depth specific counseling needs for individuals, couples, and families’ psychopathology, healing past trauma, and similar issues. This increased level of providing pastoral care supports the theological foundations as well, by not allowing those affected to be uncared for in their time of need, providing a more in-depth, unique approach to serving those in need.

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147 Crick, *Outside the Gates*, 131. The chaplain corps is like a gym membership, 1 million soldiers are members of the chaplaincy (have access), but only a small percentage utilize this service regularly. Crick points out that often soldiers are directed to see the chaplain and the openness to communicate is limited. FLC’s operating in a family life center are established counseling services and provide a different aspect to seeking care rather then being directed.

148 Earl, “Christian Military Chaplaincy,” 62. Example of ministry of presence and how chaplains develop a bond do to proximity that is not met in secular settings. The term “chewing the same dirt” is something that chaplains experience with soldiers. Other chaplaincies are limited to visits in their settings, not experiencing the same traumas, emotions, and physical experiences as military chaplains.

149 SOP, 2.
Unit level chaplains being the first line of defense in the combat of mental health, the question was raised who cares for their mental health? FLCs are equipped and designed to provide this pastoral care to the pastors (chaplains). A 2005 survey reported that chaplains experienced 33 percent higher burnout, 27 percent lower motivation, 22 percent low morale, and 15 percent combat stress that impaired their ability to do their jobs.\textsuperscript{150} It should be noted that this study was conducted early in the wars on terror, and additional research should be directed given the ongoing efforts and rapid deployments chaplains experience. FLCs are in this unique position to care for the care providers.

In this same study, military service members, at a rate of 87 percent, have not sought out mental health treatment after returning home.\textsuperscript{151} In a separate study in several hospitals, over 70 percent of those surveyed wanted to see a chaplain, with over 81 percent indicating that the visit was important.\textsuperscript{152} Unit and FLCs provide a mental health outlet that avoids the stigma of seeing a mental health provider and allows the service member to obtain the treatment that he or she needs.

**Context of Pastoral Care**

The traditional pastoral care paradigm has become much more focused on the multi-disciplinary approach that is typically seen in chaplain ministries.\textsuperscript{153} The army chaplaincy

\textsuperscript{150} Besterman-Dahan, Lind, and Crocker, “You Never Heard Jesus.” 115. These statistics support the idea of caring for the care providers. With unit chaplains on the frontlines and living the same life of their soldiers, chaplains are subject to burnout and their own emotional events. FLCs are designed with this in mind, and offer the refuge that chaplains need and the continued care that will allow for unit chaplains to be resilient when they care for their soldiers. FLCs are two main concepts: care for the care provider, and train the trainer.

\textsuperscript{151} Ibid, 113. This high rate of potential mental health concerns allows the FLC to be an opportunity to provide behavioral health treatment, while avoiding the traditional behavioral health route.

\textsuperscript{152} Piederman, et al, 1004. Combining the previous citation with the high numbers of those who did not seek treatment with the high numbers in this article showing that individuals wanted to speak with a chaplain, these studies further the need and the potential impact of FLCs can have on any command that utilizes these services.

\textsuperscript{153} Crick, Outside the Gates, 108. Other studies presented in this project showed that having a blended religious and spirality involved in the therapeutic process was important to individual mental health.
recognizes the changes in these approaches and ultimately implemented the family life program to provide that dimension of care to the members of the military. People are moving away from the institutional church setting, rejecting Christianized methods, and embracing a more postmodern culture.154 The army chaplaincy has removed the barriers and put unit chaplains on the front lines in the dirt, next to those they serve. Once that battlefield triage occurs, FLC’s are available to provide an in-depth counseling program to heal the individual long term as well as provide for mental health treatment to the unit chaplains.

Professional Formation

Army chaplains are typically educated at or above standards compared to their civilian ministry peers. The requirements are that the individual hold a master level education (typically a Master of Divinity), have denominational endorsement and ordination, as well as full-time experience in ministry to serve full-time in the military.155 Typical mainline denominations have similar requirements for their pastors, with a majority of non-denominational churches not having these requirements. Often a bachelor’s degree from a biblical university is sufficient. Unit level chaplains receive the standard counseling education in an M.Div., as well as any other elective courses associated with their degree, meaning they can focus on counseling or some other discipline to fulfill their electives.

FLCs are required to obtain an additional master's in counseling, 60 credit hours, a minimum of 300 hours of supervised counseling, and the Army family life integration

154 Crick, Outside the Gates, 112. This statement has never been truer than during the 2020 COVID-19 pandemic. Prior to this pandemic, many larger churches and even small local congregations have begun developing online or broadcasted services. This increased means of virtual ministry shows that traditional attendance in church building is moving towards a fully virtual means.

155 “Become an Army Chaplain,” Army Chaplain Corps, accessed 31 January 2020, goarmy.com/chaplain/become-an-army-chaplain/requirements.html. Army’s current requirements for active duty chaplains is a minimum of 2 years in a full-time ministry position post graduate work. The reserves requires 6 months post graduate experience.
program. These individuals often qualify for state licensure as a professional counselor or marriage and family therapist, with many in this field obtaining the licensing credentials. One important element of being an FLC is that the army requires that the individual applying for the program has served in the army for a period of time before eligible. Those filling FLC positions have experienced the unit level ministry for many years and now provide advanced military chaplain skills.

Chaplains with such diverse backgrounds and high levels of education and training can become SME’s in almost any setting by providing an extensive range from advisement in spiritual care to psychological care. FLCs are SMEs in the context of providing pastoral counseling at the clinical level of their peer LPCs in the community. A widely recognized website and mental health resource in the military community is the website militaryonesource.com. In the website’s advertisement regarding choosing a counselor, they list seven variations of counselors, social workers, marriage and family therapists, mental health counselors, psychologists, psychiatrists, certified pastoral counselors, and licensed professional counselors. Chaplains in the military have the potential to hold any of the above-referenced titles within the context of their pastoral care and counseling.

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157 Dave Fair, “Chaplains as Subject Matter Experts: A Valuable Untapped Resource,” Annals of American Psychotherapy, (2010): 67. The SME concept is central to this project. Being a SME in counseling, FLCs are performing at a higher standard of knowledge when it comes to a specific function or purpose.

158 “How to Choose a Counselor or Therapist,” Militaryonesource, December 12, 2019, https://www.militaryonesource.mil/confidential-help/non-medical-counseling/military-onesource/how-to-choose-a-counselor-or-therapist/. Guidance from the Militaryonesource website that is highly recognized in the military community as a go to resource for help. Their guide on how to choose a counselor or therapist speaks to the references made in this project.
The U.S. Army Chaplain Corps is a profession of religious and spiritual Soldiers and leaders who build the spiritual and moral resiliency of the Army family now and for the future. Unit chaplains care for the spiritual and religious needs of soldiers and their families, and FLCs focus on the spiritual and moral resiliency of not only caring for the immediate needs of soldiers and their families but the impact on the future generations and the army profession as a whole.

Advocates

Christ loved unconditionally through His life and ministry; He was an advocate for the weak, sick, and those cast aside. Isaiah 1:17 says, “learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow.” Chaplains are advocates of care when injustices are present. The Army chaplaincy continues to perform or provide in the delivery of religious support, allowing for each individual to receive the services needed to meet religious needs. FLCs continue to meet the mental health needs of soldiers and families.

A common misconception of the military is the hard-charging nature of pushing through pain and avoiding care. Where this avoidance might occur when addressing mental health from a medical provider perspective, chaplains, as noted, are more sought out for this type of care. Chaplains are in a position that allows them to truly evaluate the emotional and spiritual care of those they serve. Being an advocate for those in need is an essential factor in the safety of the mission, as well as the individual.

159 “Overview of Army Chaplain,” USAREC, accessed 29 April 2020, https://recruiting.army.mil/MRB_ReligiousServices/. Listed a professional career, versus jobs in the military chaplains, Lawyers, and Doctors are the only professions listed separately from everything else available. This is primarily due to their increased education and other requirements.
160 NIV, Isa 1:17.
161 Crick, Outside the Gates, 25.
162 Loveland, Change and Conflict, 221.
Ministry of Presence

One of the most important aspects of military chaplaincy is the concept of the Ministry of Presence. This intentional act of being fully attentive to the recipient of care in thought, emotion, body, and spirit; removes the focus from speaking and doing.\textsuperscript{163} Psalms 46:1, God is our refuge and strength, an ever-present help in trouble.\textsuperscript{164} The chaplain is present in trouble and experiences the same fears, emotions, and physical impacts that each soldier faces. Chaplains throughout history have worked in the middle of units where they live and serve among the soldiers and families they serve.\textsuperscript{165}

This side-by-side experience is underlying in the chaplaincy theology of meeting them where they are, rather than expecting them to seek out the care needed.\textsuperscript{166} In the moments of raw and real fear, chaplains can be a major impact on the recovery of those individuals. FLC’s further this care by treating psychopathology. This presence in a time of crisis is invaluable and immeasurable to those in the military.\textsuperscript{167} This uniqueness of serving next to those a chaplain cares for is unmatched in most ministries.

Ministry of presence at the unit level involved chaplains being directly connected to those they serve. For an FLC, the ministry of presence is more about listening and being in a position to service the needs of soldiers and families. FLCs are present in an ongoing dilemma or crisis that some individuals and families face. The simple idea of knowing that someone is available

\textsuperscript{163} Crick, Outside the Gates, 27.
\textsuperscript{164} NIV, Psalms 46:1.
\textsuperscript{165} Eric Wester, Army Chaplains: Leading from the Middle, Military Review, 2009. 112.
\textsuperscript{166} Crick, Outside the Gates, 35. Ministry of presence is a one of the most important aspects of Army chaplaincy. This is unique more so to the Army as compared to its sister services. Being in the foxholes when the bullets are flying is a major theme in the Army chaplaincy meeting those in need during their time of need rather than post event.
\textsuperscript{167} Ibid., 133.
and will listen can be highly effective in the treatment and recovery for some individuals seeking help.

Diversity

Another uniqueness and often questioned reality is that of military chaplaincy in the secular or pluralistic environment they operate. Regardless of other’s views and beliefs, the heart of the chaplain must be for all people, even their enemies.168 This inclusiveness of caring for all is an important factor to being a chaplain in the military setting. Long before military policies dictated cultural or social issues, chaplains were counseling and providing pastoral care to everyone regardless of their orientations, views, or beliefs. This unique approach extends from the call to serve, the love that Christ displayed, and the chaplain's commission to serve the world.

A primary function of the chaplaincy is to engage in activities designed to meet the religious needs of a growing pluralistic military community.169 With this increased diversity, the need for pluralism within the chaplaincy exists. Commissioning chaplains from more diverse denominations and backgrounds would render the military’s term religion more internally consistent.170 As of 2017, the DOD recognized 221 different religious affiliations to include no religion.171 Prior to the 1960s, the majority of religious affiliation was centered around

168 Crick, Outside the Gates, 20. Chaplains are non-combatants, and the focus is on providing religious or spiritual care, that could include foreign nationals and prisoners of war.

169 Loveland, Change and Conflict, 169. As mentioned previously there are approximately 221 recognized faith groups in the military. Chaplains have to be creative and find new means of reaching all 221 when maintain an open and space environment for all to their free exercise of religion. Developing programs to support all rather than only those that belief as you. Due to their clinical nature, FLCs can counsel with all 221 views without reservations.

170 Waggoner, “Taking Religion Seriously,” 709. Chaplain recruiting has focused on different aspects over the years and listed priority recruiting focuses for low density faiths. The effort is to find specific faith group chaplains and diversities that fulfill the goal of providing a diverse chaplain to a diverse group.

171 Winston, “Defense Department Expands.” Numbers show the high level of diversity and the difficult role of military chaplains.
Protestant, Catholic, and Jewish service members. With this major shift, the increased diversity of the chaplain corps itself is needed to meet the needs of the population it services.

The FLC is in a unique position when it comes to diversity. He or she serves under and endorsement of a specific denomination like any other chaplain but does so in a clinical environment that extends past the normal religious walls of unit-level chaplains. Regardless of the view (religion, culture, orientation, and numerous other personal views and beliefs) of those seeking treatment, FLCs serve the mental health needs of those they treat. Although spirituality can be included in the counseling, being that the overall environment is clinical in nature, FLCs can provide treatment well beyond a unit chaplain's limits.

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172 Loveland, *Change and Conflict*, 28.
CHAPTER 3
METHODOLOGY

The persistent misunderstanding concerning the FLCs’ additional roles in the command results in the suboptimal utilization of a valuable resource. The intervention design described below is targeted at testing the current understanding of senior leaders in the command regarding FLCs and providing an education program to counter any misconceptions. The education plan that will be used to address the issue of senior leaders in the 108th training command to understand the roles and responsibilities of FLCs better is a direct presentation to provide the facts and details associated with the primary difference between unit-level chaplains and FLCs. The education plan will involve a presentation of the facts and details of the roles and responsibilities of FLCs.

The design’s focus is primarily on senior leaders who have been identified for this project and enlisted E5-E9 and officers O1-O8. The primary objective is to assess these senior leaders to determine their understanding and knowledge associated with unit-level chaplains and FLCs through an initial survey and interview. Once their information has been recorded, the individuals will be sent a training program to provide them with the factual data associated with both unit and Family life chaplaincy. Upon completion of the training program, the individual will then be assessed in a post-training survey. The data obtained in the pre-training survey, interview, and post-training survey will be compared to determine changes in responses and understanding of the primary differences or roles and responsibilities.
**Intervention Design**

The conducted intervention designed described below received IRB approval before proceeding with any portion of the study presented. Collectively the intervention design will consist of five phases. Phase I will include the required consent form to be completed and the initial assessment survey to determine the individual’s understanding of the chaplaincy. Phase II will be an interview with the individual to determine any areas of confusion and further articulate their answers. Phase III is the education portion of the project providing the individual with a training program to educate them on the primary difference between unit and FLCs. Phase IV is the post-training assessment to determine changes in understanding. Phase V is to provide all senior leaders in the command with the training program as an additional resource in their understanding and support network.

Given that this project occurred during the peak of the COVID-19 pandemic, the majority of all actions presented in this intervention design were conducted virtually employing email, phone calls, video conferences, and occasional face-to-face interaction within the unit. This change in the initial approach desired had little to no impact on the project. Time was the only increased factor as it allowed for individuals to complete the training on their time rather than as a group in a face-to-face environment with an immediate assessment to follow. This constraint only allowed the process to extend past the two weeks and one month projected.

**Phase I**

Once the IRB approved the project, the process began immediately. Within the segment of senior leaders, the project will focus on two specific groups. Group one is the full-time staff members that work daily in the command and have general access to conduct all needed steps as part of the military workday. The second group is the part-time or reserve senior leaders that
only attend monthly drills for approximately two days at a time. Initially, there was a recruitment effort that broadcast to all of the command senior leaders. Once an appropriate number of participants agreed to support this project, phase I began.

The first step following the recruitment was to send all potential participants a consent form for a signature to ensure that all participants are informed and aware of the proceeding project. The consent form will explain the participation, the use of the data associated with the project, and how it will be handled and administered throughout the project. The consent form will allow the participants to understand the expectations of the project, as well as what they will be completing throughout the extent of the project. Each person participating will provide a written signature confirming their voluntary participation. Once written approval is received, they will be included in the project as willing participants.

Group one and two were sent the survey for their participation immediately following their consent through email. The project’s initial desire was to give a two-week period for the full-time staff and up to one month for the part-time staff, given their dual role in the civilian community. With the impact of the COVID-19 pandemic, this timeline was stretched a few additional weeks for both groups. Throughout the periods given, continued follow-ups and reminders were sent as a prompt to complete the survey as soon as possible.

Phase II

Both groups conducted the interview process as the surveys are received. As the assessment was received, the interviewee was asked to confirm a date/time to conduct the interview. Interviews were scheduled and conducted via telephone or video chat due to the COVID-19 pandemic. Continued interaction and follow-up occurred throughout this phase to
balance the participants in the process and to avoid further delaying the overall project timeline. Once the interview was completed, they were sent the training program to self-administer.

Phase III

The education or training phase will be conducted on an ongoing basis, as outlined above. Each person received the training after the completion of the interview process, given that the situational changes (COVID-19), the initial plan for group-based training was changed to a self-administered program to allow for continued training. Again, each person was monitored and contacted to ensure their ability to complete and further their process in project completion. Once the training was deemed complete, the participant was sent the post-training assessment to determine the changes in knowledge and understanding of the roles and responsibilities of unit-level chaplains and FLCs.

Phase IV

This phase will begin once an individual has completed the education program. Upon self-reported completion of the training program provided, individuals will be sent the post-training survey or assessment to determine their increased knowledge of the chaplaincy and assess their changes in previously captured responses. Reminders will be sent throughout to ensure maximum participation at this final stage of the project. Anyone that participated up to this point but failed to submit the follow-on post-training survey was contacted directly via phone or text (rather than email) reminders to finalize the project requirements.

This portion of the project (phase IV) completes the requirements of the participants. Once all data is collected, pre-training survey, interview, and post-training survey, this data will be compiled into a database to compare responses and assess if the education program positively or negatively impacted the individual's understanding of unit and FLC differences.
Phase V

The final phase of this intervention design is to provide not only the senior leaders that participated in the project but all senior leaders in the command, the training resource used in this project. Regardless of the results, the information provided can be a valuable resource to the senior leader in the process of finding help for their subordinate soldiers. Based on the assumption that senior leaders do not have this information currently, this resource can be added to their arsenal of helpful resources and provide them with more options.

Project Details (Setting, Participants/Demographics, Size, and other details)

This education approach will provide senior leaders in the command with the resources and knowledge of what an FLC can offer to the command. This increased knowledge will allow for increased utilization of the FLC. Additionally, the increased use of FLCs will help further to define the position of the FLC in the command. The value of having this resource in the command will be to provide additional support options to those individuals and families that are needing help and support.

The 108th Training Command has approximately 7700 soldiers and associated families. This project focused on various senior leaders throughout the command that have the means and abilities to provide this information to their subordinate leaders and staff. The 108th TC is unique in the sense that the FLC in this command has a full-time FLC as compared to other commands with part-time FLC’s. This full-time status of the FLC can be utilized throughout the command and potentially positively impact soldiers and their families in almost every state. Given the wide area of operation and the current COVID-19 pandemic, the focus on this project was executed virtually.
The inclusion material for participants focused on those in the ranks of E5-O8, both enlisted and officers with any number of subordinates, through the goal of having direct ability to provide the information presented to other individuals in the command. The initial age of participants was based on the military age limits. For example, the listed ages for this project were 21-59 years old, 60 being the mandatory retirement for Army reserve personnel, and 21 being an increased age given that the focus is on individuals that have progressed into a leadership role versus the availability of new personnel under the age of 21.

Areas of race and religion had no impact on the study and were open to all races and religious beliefs to include those with atheist views. Any individual’s sex was defined as male or female by the DOD standards at the time of the project. Although not presented in the study, if an individual would have identified as something other than male or female, the project would have utilized these individuals as the nature of the chaplaincy itself operates in a pluralistic environment embracing all aspects of human life.

Another inclusive demographic that had little or no impact on participation was the number of deployments with a focus on 0-9 making the assumption that no one would have deployed greater than nine times. Deployments are a factor in results, with increased utilization of the FLC’s can be seen in deployed settings. Education was open to all with high school diplomas to those holding doctoral degrees. Lastly, the relationship status was open to any status, but like deployments, this factor influenced the results given the utilization increase for families.

The exclusion material for this study, as mentioned, is those under the age of 18-21 and anyone over the age of 59 given the retirement status that would be pending for those individuals. Anyone that would be at the rank of E4/SPC or below would also be excluded from this study, given their non-leadership titling associated with the Army rank structure. These
individuals who could have influence over others would not be positioned officially to be over others. Additionally, the goal of the project is to further the information being presented throughout the command, so those with no direct reports would be excluded given their limited influence.

The sample size for this project out of the possible 7700 soldiers in the 108th, approximately 3900 emails were sent, with a 5% fail rate, resulting in 14 total participants in the project. Of these 14 participants, all four time zones were represented, further adding to the virtual approach to this project. As indicated above, the initial goal of this project was to conduct interviews and training in a direct, face-to-face setting. With the COVID-19 pandemic limitation and restrictions, the added factor of distance and availability moved the location of executing at the 108th Headquarters in Charlotte, NC, to a completely virtual approach via email, text, video conference, and occasion face-to-face with headquarters personnel.

The planned duration of 2 weeks and 1 month were impacted by COVID-19, but additionally, various holiday seasons occurred during the same window of this project. Once the project received approval from the IRB in mid-September 2020, the personal emails were requested from each of the commands in the 108th TC. By mid to late November 2020, the initial emails were sent requesting participation. From the beginning to the middle of December 2020, the project coordinator had received 14 confirmations for participation, and at that point, stopped sending any additional follow-up recruitment material. The holiday and individual workloads limited rapid returns by some of the participants. By the beginning of February 2021, all 14 participants completed the project. The total duration from initial recruitment was three months.

Given the virtual approach of this project, the resources needed with minimal. For the project development, word processing software was needed to create consent, surveys, and
interview forms, as well as access to a dedicated email address. For this project, an anonymous email was created, 108thFLCproject@gmail.com. The individual responding was also minimally impacted by having to have access to a home or work computer, email, and word processing to edit documents and return to the project email. No other physical equipment or resource was necessary to complete the project.

Ethical Issues

The nature of this study was to collect data to determine knowledge of variances within the chaplaincy specialties. All data collected and questions presented show no ethical areas of concern. The responses to the questions were subject to a general knowledge of the topic and not personal in nature. As documented above, all data was secure during and after the project, and identifiers were used rather than specific names of individuals. Should there be any attempt to use the project results in an unethical manner, there is no means to connect any responses with the individuals that participated. The risk to participants was minimal and equal to the risk associated with everyday life.

During the permission-seeking process with the IRB, permission was also sought with the commanding general for permission to conduct the project utilizing Army reserve personnel and the associated property and equipment. The process of seeking command approval included an internal review by the Judge Advocate Corp (JAG). The results of their findings were no ethical concerns regarding misuse of government information and personnel. Further, they concluded that the commanding general was not legally impacted by supporting this project and utilizing the minimal resources necessary to complete it. The commanding general approved the project and endorsed the procedure throughout the project phases. The approval memorandum is included with this project in the below appendix.
Data Collected and Stored

The data collected for this project was secured by three primary documents. The pre-training survey assessed the general knowledge of the individual as it related to understanding the primary differences between unit chaplains and FLCs. In this assessment, individuals were asked to provide some personal data in the form of rank, education, marital status, deployments, number of subordinates, and religious preferences. Additionally, they were assessed to provide best-fit answers and knowledge-based answers regarding the chaplaincy and its specialties. There was a matching exercise presented to select the best resource to utilize for a specific issue allowing for a unit-chaplain, FLC, or other resources. This survey was administered by email.

The personal interview process was an opportunity for the participants to provide more details to their answers and for the project administrator to fully understand the answers provided. This interview captured additional information such as sex of applicant, age, years of military service, service in an active-duty status, and their current title and military occupational specialty (MOS). The answers were captured in a document to support the pre-training survey entry into the database. This interview was conducted one-on-one with the participant and administered by telephone, video conference, and face-to-face.

The final document following the training portion of the project was the post-training survey. This document recaptured the same demographic information as the previous questionnaire and reassessed the participant utilizing the same format providing best-fit answers and knowledge-based answers to similar questions provided in the pre-training survey. The matching exercise was carried over into this survey as well with the goal of using the pre- and post-training answers as a means to assess understanding of which title is best fit for specific issues and conditions. This survey was administered by email.
All three documents were used to enter information into the database to compile the results. The database was a self-developed excel spreadsheet that captured specific elements of each question and the matching exercise. In the database, a coding system based on ranks was used to identify the individuals that participated. The coding process took the collective of each rank represent and, for example, resulted in SFC-1, SFC-2, and so forth. This code was used in the database to remove any identifiable information and stored it separately from the study.

The initial communication was sent as a mass email using the BCC line, and all responses were direct to the project administrator. All additional communication occurred directly between the participant and the project administrator. As documented above, a separate anonymous email was created to facilitate communication that was external to the military email system that is subject to internal reviews.

All questionaries and interview documents were secured on a password-protected laptop, no hard copies were provided, and all face-to-face interviews occurred behind closed doors. Only the project administrator had access to the laptop and the provided data. Upon completion of this project as data will be purged from the laptop.

Approval Process

IRB approval for this project was granted on September 18, 2020. See below for IRB approval dated 18 September 2020 (Appendix H). Additional project approval and research access permission were approved by the commanding general of the 108th Training Command on September 17, 2020. See appendix G for commanding general project approval and appendix F for the research access permission memorandum. This project was conducted in accordance with the IRB and commanding generals’ approvals and adhered to any conditions outlined in these approval documents.
Project Coordinator’s Role

The project coordinator is currently the full-time FLC in the 108th Training Command. The relationship of this position to potential applicants exists through normal daily interaction and any involvement in their personal counseling sessions. As referenced throughout this project, the geographical location of the entire command limits the project coordinator’s ability to see all members of the command in a face-to-face manner. The general site or location of this project is virtual due to limitations in access. The project’s goal is to bring awareness to these individuals and ultimately open the family resource to everyone in the command.

This dual role of project coordinator and command FLC has little to no impact on the project results. The nature of the project is to assess general knowledge and does not violate any confidentiality or create any influence over participants. The project’s potential is to enhance the relationship between the project coordinator’s daily role as the FLC and the future counseling relationship between the participants and their subordinates. This potential new knowledge of the FLCs’ capabilities and resources is beneficial to the individual and the 108th Training Command.

One potential bias of the project coordinator is that the general experience of working as a full-time FLC in the command, the utilization as an FLC is minimal. This lack of utilization creates the knowledge that the FLC capabilities are unknown to the command as a whole. With over thirteen years as a chaplain in the military context, this experience further adds the bias of recognizing that most individuals see chaplains as chaplains. Typically, only those in the chaplaincy recognize certain subject matter experience qualities.

The second bias of this project is based on the execution of the training or education portion. Prior military experience shows that individuals who have access to resources to complete exercises, those individuals will use this resource to provide answers to the questions.
The training program was designed to provide knowledge to the specific areas listed throughout the assessments. An individual may use the training slides to answer questions in the post-training survey.

It is assumed that based on experience, there is a general lack of knowledge between what a unit-level chaplain provides, and the specific skill set of an FLC. Overall, the majority of the potential participants in this project it is assumed that they fall into this general lack of knowledge. For all outliers that may have knowledge of family life capabilities, it is the assumption of this project that they obtained this knowledge in an active-duty environment. The project’s assumption is that the active-duty environment has a more established family life program, and the accessibility of the FLC is more readily available.

Being that the focus of this project is regarding the FLC and the questionnaires themselves speak to Family life chaplaincy language, an added assumption is that individuals will read the questions and answer based on the assumed project’s desires. For example, they will read specific chaplaincy functions (DSM-V, Accommodation, etc.) and think that this is an FLC project, so it must be an FLC answer versus what they might be thinking based on experiences. One final assumption is that those who participate in the project will complete the project with an increased knowledge of how to utilize the FLC in a beneficial manner to both themselves and their subordinates.

**Implementation of the Intervention Design**

The data triangulation used in this project was based on multiple sources of data, including the pre- and post-training surveys that included general questions of knowledge, matching assessments, scenario-based examples, and the interview process. These four data sources allowed the project to triangulate the results and understanding of the individual in the
project. Data triangulation was achieved by securing answers to general questions that showed knowledge of function. Once this was captured, the participant had to match the appropriate response to a specific function of the family life, unit, or external other resources. The interview process was to gain a full understanding of the responses provided and to capture certain aspects of the individual’s articulated response. In the post-training questionnaire, this same format reassessed the responses and then include a further step in providing scenario-based answers to test the understanding of which function for which type of chaplain was effectively the best answer.

General Questions

The general questions of the pre-training survey is designed to capture certain demographical information to be used in the data capture to determine various elements of age, ranks, experiences, and their potential influence on responses. Religion and education, as well as subordinates, are included to add to potential factors that might influence the project results. The project could potentially indicate that certain demographics aid in the understanding of the chaplaincy and the roles within the chaplaincy.

The next section of this survey has two general question sections. The first section is general chaplaincy understanding and previous use of chaplains. This section is also used to determine the participant’s level of support of the chaplaincy as a whole by allowing them to indicate the instrumental level of the chaplaincy and its value to the unit. Potential negative views of the chaplaincy could influence the participant’s answers by bringing in a certain bias of past experiences or views towards religion. This chaplaincy question section further determines if the participant has any knowledge or understanding of the specialties of the chaplaincy, which is essential to the project’s objective.
The second section is a self and soldier-based questionnaire to determine the level of utilization that participants currently employ in their military environment, as well as future applications of the FLC services for themselves, family members, and their subordinates. This section also determines if the participant has an understanding of where and how to access the FLC.

The final section of this pre-training survey is the overall assessment portion. This section focuses on the pre-training knowledge of locations of FLCs in the reserve structure. The assessment determines education needed both in the collegial systems and Army training systems. Two questions in this section gauge the understanding of the participant and their knowledge of a primary FLC role of training, who has the capabilities to treat issues associated with the DSM-V. Both of these capabilities are FLC-specific functions, and individuals with knowledge of what the FLC can fully offer would answer these specifically.

The final question in this section was an attempt to determine if the participant was answering based on assumptions or if they were answering based on knowledge. The question shifted from FLC-specific functions to unit-level functions determining who is best suited for religious accommodation. Generally speaking, all military chaplains are suited for religious accommodations. Typically, the request for any accommodation would occur at the unit level and therefore be a unit level function. This question attempted to see if the participant was guessing and just making assumptions that this is an FLC project, so it must be the FLC rather than provide a factual answer. These types of responses were an assumption of this project.

Matching Assessment

Matching assessments are found in both the pre-training and the post-training questionnaires, and there was a list of nineteen specific services that chaplains could potentially
offer. In this section of the survey, the participant was asked to choose who was the best option for the service indicated. The participants could choose from the FLC, the unit level chaplain, or a third other or external resource that is best suited to provide the service. Here is the list of the 19 services:

__ Suicide intervention
__ Chaplains and Religious Affairs NCO’s needing personal help
__ Crisis Intervention
__ Senior Leader needing personal help
__ Severe Substance Abuse
__ Trauma Case
__ Domestic Violence Counseling
__ Serious Addictions
__ DSM-V related disorders
__ Religious Accommodation
__ Group Therapy
__ Unit Admin Issues (SM wants out, needs money, hates CMD, etc.)
__ Sexual Problems
__ Children and Adolescent counseling
__ Religious Services (worship service)
__ Sexual Assault
__ Family System problems
__ Concerns with religion or theological beliefs
__ Cultural background issues (bi-racial marriage, same-sex, and other social/cultural)
All nineteen of these services can be treated by either the unit-level chaplain or FLC, and depending on where the counselee is in the process, there is no need for an external resource. For the cases of criminal actions, the process for the chaplain involved is assumed to occur after the fact for treatment purposes. For example, an individual is sexually assaulted, both chaplains would not be the first responder to this incident; police and medical personnel are the best options.

This matching assessment was duplicated in the post-training questionnaire. The purpose of duplication was to determine in the pre-trained phase who the participant thought was the best choice for the given issue or service needed, following the training's completion, which includes all nineteen areas mentioned above and who in the chaplaincy is best suited to perform those specific duties. The answers in the post-training should reflect changes to the participant’s understanding of who is best suited to provide the service needed for all nineteen items.

Interviews

The interview process that occurred immediately following the submission of the pre-training questionnaire was designed to allow the participant to further articulate certain questions and responses in the survey, as well as for the project administrator to determine any areas of concern or question when compiling the data. This process included some additional demographics to help assess the data later. Those demographics asked for the sex of participants, age, years of military service, service on active duty, and position and job titles. These demographics will be included in the overall results to help determine and variances or factors that might influence responses in the project.

Each section of the questionnaire had some of the questions listed for clarification but not all questions. The project administrator captured the responses of the participants to the questions
listed. Furthermore, the project administrator asked questions to help determine responses as they were written. For example, in some cases, participants listed correct answers to the question. The project had assumed from its start that, in some cases, participants would guess based on the purpose of the project. This additional questioning helped to determine if responses, although correct, were guesses based on the information provided in the questionnaire.

The matching section during the interview focused specifically on “other” responses. As referenced above, depending on where the individual is in the process, all answers were expected to be “A” or “B,” family life, or unit level chaplain. In the case of “C,” for “other resource,” the project administrator determined what these responses were for the participant. Potentially a conflict between the participant’s response to utilizing a chaplain for self and subordinate and the initial desire to seek external or other help for certain issues may influence the results. The interview will determine who the other response is for the participant, as well as why this is the better response for the issues listed.

This matching portion is predominately one of the more important data points of this project. This section is the initial reference point to determine differences in responses and to determine pre- and post-training knowledge of the individual. The simple before and after responses will help to determine whether, based on the education program, these participants changed their answers to the better response in the given service, or if the participant did not glean from the training changes to their thinking or responses.

Post-Training Questionnaire

The post-training questionnaire is not identical to the pre-training questions in the word-for-word format but is very similar in the content used to assess the participant. The same demographic information is captured just to ensure no discrepancies occur. The chaplaincy
questions focus more on the family life aspect versus the general knowledge of the chaplaincy before. The same principles apply in the way the focus is on understanding, utilization, and purpose. The self and soldier usage are included in this section. As documented above, the matching section is the same as the pre-training questionnaire.

The final assessment section reuses the pre-training questions to gauge changes in responses. Much like the matching portion, this section is important to the project’s baseline of understanding and change in the participant’s responses. Participants can assume they know where or what is needed to answer the question on the pre-training questionnaire, but the post-training questionnaire asked the same question, and at this point in the participant’s involvement, he or she has been exposed to the training program that provides the specific answers to the questions listed in the survey.

Scenario-Based Questions

Referenced above, the project administrator listed a bias that individual participants may potentially use the training slides to provide answers to the assessment questions. To counter the potential of completing the exercise without learning the details, scenario-based questions are included in the post-training questionnaire. These questions are included in the assessment as a means to determine, based on a situation, who is the best choice for the given scenario. Rather than rely on the factual responses provided, the participant will have to use what he or she learned in training to provide responses to the given scenario.

The scenarios include answers that involve the unit level chaplain, FLC, and other or external resources as utilized in the matching portion of the questionnaire. The responses captured here will be used in conjunction with the question/answer portion to determine if the individual participant has an understanding of the differences in the chaplaincy. The goal is not
to deceive the participant but rather to confirm that their responses are knowledge-based versus referenced based.

Data Collection Sequence

Primarily presented above, the data collection sequence for this project was conducted with a pre-training assessment of the individual participant’s understanding of the Army chaplaincy and associated specialties. A matching exercise to determine the best resource for a specific issue or service needed. A direct interview between the participant and the project administer to confirm the data provided as well as to further articulate the specifics behind what was documented. The individual participants were then provided a training program to self-administer. Once the training was conducted, the participant was then reassessed through a post-training questionnaire that includes a replication of the matching exercise found in the pre-training questionaries. One additional element was added to the post-training questionnaire in the form of scenario-based questions. Captured in three places, pre-training, interview, and post-training questionaries, these demographics were recorded to determine various factors of the individuals and group as a whole.

For the scope of this project, ultimately, there were eight data collection points as referenced above. The pre-training assessment was designed to capture the individual participant’s knowledge of the chaplaincy and the general knowledge of any specific specialties associated with the chaplaincy. This knowledge was meant to be a means for establishing a baseline of what the individual knew prior to any training or associated conversations regarding the topic of the FLC’s role. This questionnaire also included the initial means of collecting demographics about the individual in order to be collectively used to determine traits that potentially influence or impact the results of the project.
The second data collection point located within the pre-training questionnaire was the first exposure to the matching exercise. This addition to the pre-training survey was to capture the best choice based on the individual’s own understanding and experiences. This data collection point will later be compared to the post-training version of this matching exercise to determine if the training presented changed the participant’s answer to better reflect the best choice answer.

The third data collection point was the telephonic or face-to-face interview. This sequence was designed to allow the individual to further clarify his or her answer to questions in the pre-training questionnaire. It was also an opportunity for the project administrator to gather indirect data on the individual’s attitudes, thinking, and other factors that might have influenced the project results. Examples of these potential influencers could be recent personal stressors, previous negative experiences with the chaplaincy, or generally negative attitudes regarding their current status in the Army. The interview does not specifically ask about these areas but is presented through conversation and greater articulation of the questions presented. In this interview, additional demographics are collected to be combined with the previously collected data.

The fourth sequence on this project was to provide the individual participant with a training program that educated them on the specifics questioned and presented in the pre-training questionnaire, as well as what will be included in the post-training questionnaire. The training was designed that the individual would not have had to experience the FLC’s services in a direct way, but rather through education, they would have a working knowledge of the FLC’s role and the services that are offered and or required per Army regulations. No specific data were
collected to assess the training itself, but the results of the training will be reflected in the responses on the post-training questionnaire.

The fifth data collection point is the post-training survey. The baseline was established in the pre-training questionnaire, the answers were confirmed, and other outliers were identified, the participant completed the training program, and now the official assessment of lessons learned is presented to the individual. The project's goal to this point is that the responses in the questionnaire will reflect the information provided in training and that, ultimately, the participant has an increased and accurate understanding of the primary differences between unit-level chaplains and FLCs.

The sixth data collection point is a repeat of the same matching exercise found in the pre-training questionnaire and is represented in the post-training questionnaire to determine differences in the responses based on personal experience or understanding to that of trained and educated responses. This exercise is central to the project by determining baseline changes in the individual’s understanding of the chaplaincy. These matching results will be used in conjunction with the other baseline questions and post-training responses to build a collective understanding of the participant’s evolution throughout the project.

Within the post-training questionnaire, there were scenario-based questions added as an element to assess the application of the knowledge that was gained from the training program versus the potential of the individual using the training program material as an open book response. The goal of these questions was to allow the individual to use some form of critical thinking to determine the appropriate response to a scenario rather than filling in a blank with factual data presented in the training program. Much like the interview process, these questions were designed to measure the assessment questions and determine the pattern of learned
knowledge regarding the chaplaincy, rather than direct responses based on what the individual read.

Demographics of the participants, which were collected in three ways throughout the project, are essential to the assessment of the project results as the results are influenced by deployments, position, age, and other factors that may dictate prior knowledge of specific chaplain functions. Additionally, the demographics are designed to speak to any trends within the data collected. Questions for the project such as, does a certain age group have a greater understanding? Does the enlisted versus the officers who participated have a stronger knowledge of the chaplaincy? The demographics will help answer these and numerous other questions in the analysis of the results of the overall project.

How Data will be Analyzed

The data from all sources presented in this project will be captured in an excel spreadsheet. Given the nature of questioning and the focus of comparing and contrasting responses based on pre- and post-training knowledge, the excel format is sufficient to capture the data in a purposeful manner. The structure of the spreadsheet will consist of four specific tabs to capture data. The pre-training tab is to record responses based on the submitted survey and the clarifications associated with the interview process. There are three sections in this tab representing chaplaincy knowledge, self and soldier utilization, and the direct assessment of overall chaplaincy knowledge.

Based on the survey, there are six responses captured in each of the three sections. The breakdown is as follows:

Chaplaincy:

- Spoke with CH
- CH Instrumental (0-10)
- CH Appropriately Trained
- Knowledge of Specialties
- List Specialties
- Primary Trainer for counseling

Self/Soldier:
- Go to for service member
- Go to for self
- Used an FLC
- Knowledge of who FLC is in CMD
- Active-Duty locations with FLC’s
- Would you access an FLC

Assessment:
- FLC’s located in Army Reserves
- Degree required for an FLC
- Army courses required for FLC
- Primary trainer of Unit CH
- CH for DSM-V
- CH for Religious accommodations

These three sections capture the individual participant’s experience with using and being around chaplains in the Army, past and future utilization of chaplains, and their general knowledge of what is required for specific chaplains. These themes are carried over into the post-training data.
Also included in this initial tab are the demographics that were captured as part of this project. There are fifteen specific demographics used in this project. The data captured is as follows: sex, age, years of service, title, military occupational specialty (MOS), active-duty service, enlisted/officer, rank, deployments, leader, education level, marital status, subordinates, subordinates ages, and religion. These factors will be used to determine any trends in the data or elements that establish a greater pre-training understanding of the chaplaincy.

The second tab in the spreadsheet is a direct capture of the matching assessment as presented in the survey. All nineteen issues or services are listed, and direct responses from the participant are captured in the given fields. This data will be matched with the post-training matching assessment data to determine differences in individuals' responses and determine if the education program provided these individuals with gained knowledge of the chaplaincy and, more specifically, the specialties within the chaplaincy. This format aims to have a mirrored image in the post-training matching to conduct a one for one analysis.

The third tab or the post-training tab includes the same areas of demographics captured, with the purpose of determining any changes in personal details presented in the project. There is no assumption in the project that personal data would change; the purpose is to verify the accuracy of personal information presented in the course of the project. Much like the pre-training tab, there are three sections in this tab, chaplaincy, assessment, and scenarios that are all structured to capture certain themes from the pre-training portion with the scenarios designed to further check the learning of the material presented by each of the participants in the project. Here is the breakdown of the post-training tab:

Chaplaincy:
- Knowledge of FLC Specialty
- Would you access an FLC
- CH Instrumental (0-10)
- Accurately define an FLC
- Know who is the CMD FLC

Assessment:
- FLC’s located in Army Reserves
- Degree required for an FLC
- Army courses required for FLC
- Knowledge of who FLC is in CMD
- Primary trainer of Unit CH
- CH for DSM-V
- CH for Religious accommodations

Scenarios:
- Religious Issues
- Child or Adolescent Counseling
- Chaplain or Religious Affairs NCO Counseling
- Long-Term counseling for sexual assault victim

The fourth tab is the post-training matching assessment which is a direct replica of the pre-training matching tab and captures the participants' responses after they have been exposed to the education program in this project. This data will be compared and contrasted against the pre-training data to determine if any changes occurred given the training material presented. The purpose of this format in identical tabs is to assess the data on a one for one basis to determine changes in responses. Documented changes in responses will then be compared to the scenario-
based questions to determine if the participant provided a consistent answer based on training or if each attempt was a guess or process of elimination.

Overview of data analysis

To summarize how the data will be analyzed, this project’s focus is on the before and after knowledge of the individual participant. Utilizing the pre-training responses, the analysis will include trends in responses in each of the three sections. All trends will be explained and then compared to demographic data to determine other factors that support the claims made in the project data. Collectively tab 1, pre-training responses will be analyzed as step 1.

Step 2 of this project will be to analyze the post-training data in the same manner as the pre-training and report the finding separately from the initial results of the pre-training responses. The purpose of this step is to compile the data and report findings as a single element of the project. Step 3 is the direct comparison of the pre-training and post-training analyzed data to determine variances in the responses and how the training impacted the individual’s answers. This step will include an analysis of the demographical data to determine if additional factors influenced the results.

Step 4 compares the matching exercise data from the pre-training tab and the post-training tab to determine differences in responses provided. This process is a simple, one-for-one comparison to determine changes following the training presented in this project. The previous demographic comparison will be used to determine if the factors that show influence are consistent in the matching portion of this project. Step 5 will incorporate the scenario-based questions to determine if the respondent documented the same responses for the issue or service presented in the matching. The four scenario questions are restructured issues or services
presented in the matching exercise into question format to determine consistency in responses. This double-checking procedure is designed to ensure that the responses provided are accurate.

Step 6 is an overall comparison of each of the steps above that presents a collective response to the project’s goal of determining the before and after knowledge of the participants as it relates to the FLC’s specialty. This step will focus on the overall results of the project to determine if there is sufficient evidence to support the thinking that the individuals who participated lacked certain specific knowledge about the Army chaplaincy as it relates to the specialties within the chaplaincy. This portion will use each of the above steps to determine the overall results of the project. Here is an outline of the steps presented:

Step 1 = Pre-Training Analysis
Step 1A = Demographic Influence

Step 2 = Post-Training Analysis
Step 2A = Demographic Influence

Step 3 = Compare Pre/Post-Training Analyzed Data
Step 3A = Demographic Influence

Step 4 = Compare Matching Exercise
Step 4A = Demographic Influence

Step 5 = Scenario Question Check

Step 6 = Overall Analysis
CHAPTER 4

RESULTS

The Family Life Chaplaincy project was conducted over the period of three months in November 2020 until Jan 2021. After the initial recruitment to the entire 108th Training Command senior leaders (as defined by this project), to include all three Divisions and subordinate units, there were a total of fourteen willing participants that met the criteria for participation in the study. All fourteen participants read and signed the informed consent, and any questions or concerns were addressed directly with the individual.

With the fourteen participants, the project goal was to assess their pre-training knowledge of the U.S. Army chaplaincy and, more specifically, the FLC’s specialties, then providing them with a training program that defines particulars in the differences associated with chaplains and FLCs. Upon the completion of the training program, participants were then reassessed to determine changes in their responses and understanding of the primary differences between unit-level chaplains and FLC specialties. A six-step process presented above was defined on analyzing the data.

Demographics

There were fifteen specific demographics collected for this project between the pre-training survey and the interview process. Of these fifteen demographics, there was an even split of officers and enlisted equally at seven from each group. As noted above, an identifier was utilized for this project to avoid any identifying demographics that would single out any individuals in the project. Officers were identified as O-1 thru 7, and enlisted were identified as
E-1 thru 7. This removed any associated rank with the identifier that was previously considered for the project. Given the nature of participants in a senior leadership role, including the individuals rank could single out those leaders.

There were eight female participants and six male participants for this project. A combination of equally portioned officers and enlisted, and a small margin between male and female, these demographics provide a wider range of thinking than any one dominant sex or style of leadership. This balance of sex and position provided the project with the removal of certain limitations associated with an imbalanced participant pool.

Three demographics provided numerical statistics to the project, age, years of service, and the number of deployments. The average age of participants was 43.6 years, with the youngest participant being 31 and the oldest being 57. The average number of years of service was 24.1 years, with the lowest years served being 10 and the highest number of years served being 36. The latest numerical statistic is the number of deployments which averaged at the rate of 1.9 times, with the lowest at zero times deployed to four years was the maxed deployments. A point of reference for this statistic is that the project did not capture the length of time for the deployments, only the number of times deployed. The U.S. Army in the early parts of Iraq and Afghanistan were deploying individuals for 15 months, and later most deployments dropped to 9 months. The individual participants could have deployed any number of months; this was not a consideration for the project.

One question presented in the demographic section of the interview was to assess the individual’s service on an active-duty status versus having served only in the Army reserves. One assumption of this project is that the active-duty component has more readily available FLC services. Individuals are better equipped to recognize the differences in the unit-level chaplains
and FLCs. In this project, all fourteen of the participants have serviced in an active-duty status from being assigned to specific active-duty units to being active during deployments. This factor will be discussed further in the follow-on sections of the results.

Education level was captured in this project and resulted in 42.8% (6) of the participants have a masters level education, 28.5% (4) of the participants have a bachelor’s degree, 14.2% (2) have an associate degree, and 14.2% (2) of the participants have a high school diploma as their highest held degree. Individually, this level of education has no specific bearing on the projected results but will be used to determine if any of the specific education levels factor into the end results provided.

Relationship status was captured to determine potential trends in the data, much like the other areas captured in this project. In this study, 71.4% (10) of the participants were married, 14.2% (2) were divorced, with no other provided status, and 14.2% (2) were single, not specifying any previous status. Not assessed in this project was the determination of previous relationship status. It is possible that the participants who are married were once divorced; those that are single are divorced. This project was only focused on the current status of the individual’s relationship as a factor that could potentially influence their utilization of the FLC.

One requirement of project participation was that that individual has subordinates that they would potentially influence from this study involvement. The number of subordinates was initially captured, but given the high number of listed subordinates, it is being omitted from the project to avoid any identification of those that participated. Given that some senior leaders potentially have thousands of subordinates, listing the specific numbers could reflect the position of the participant. One associated demographic captured was the ages of the subordinates in the manner of older, younger, or mixed ages. Predominately mixed in age was the response reported
with one participant responding with younger in age, and one participant responding their subordinates were older in age. In these two cases, this is not concerning as the Army structure often has junior officers in positions of authority with senior NCO support, as well as senior staff members that have new recruits and personnel they influence.

Religion was also documented to use in the focus of potential trends as referenced above. There was no requirement or factor that made a specific religion a primary participant. In the case of this study, 8 members listed Protestant as their primary religion, 3 listed Catholic as their preferred religion, 1 LDS, 1 Orthodox, and 1 Episcopal. All 14 participants were of some form of the Christian religion, with no non-Christian faith groups represented in the study. Given that the predominant religion in the Army is associated with Christian beliefs, this was not an unexpected result.

Not used in this project but initially captured as a demographic was the section of individual title, MOS, Rank, and subordinate numbers. Subordinate numbers were discussed above; it was excluded given its potential to disclose individual participants based on a leadership position and noted number of subordinates. Title and MOS were also excluded for this same reason. Disclosure of the individual’s title would, in some cases, specifically label the individual participant. MOS is less likely to disclose direct information, but in some cases, senior leaders are given and associated MOS with leadership position which would disclose them specifically. Rank was used as the identifier to determine if they were an officer or an enlisted status but was not referenced directly as the specific rank.

One final demographic for this project was the self-determination of being a leader in the military environment. Thirteen of the fourteen participants listed themselves as military leaders, with one marking no. The interview process that followed the initial submission ask about this
question specifically in the sense of how they define a military leader and any additional thoughts associated with this term. During the interview process, several people defined leaders through simple positions, i.e., “I am an officer; therefore, I am a leader.” Others defined it by having subordinates or being in a position of authority, i.e., title. The one individual that did not answer yes, viewed the question as an immediate environment question. This person is transitioning to a new unit and therefore determined that they have no subordinates and therefore no leadership role. Through conversation, this person agreed that they are a leader by default and that they had and will continue to have subordinates that report to them for guidance. This clarification and acceptance of being a leader allowed all 14 participants in the project.

The interview process was also utilized for clarity throughout the pre-training submission. In the capturing of subordinates, there were occasions 0 was the listed number. This project required some form of subordinates or influence over others in their military context. The interview determined that much like the previous leadership concerns, these individuals were processing the question as direct subordinates that they rated (evaluated professionally). The interview conversation opened the door to the participant to recognize their influence and guidance over individuals in their respective elements. One example of this change was an individual that worked directly with hundreds of trainees. This person equated that they were not rating them; therefore, they are not subordinate. In reality, this same person, through the interview process, realized they have direct influence and the ability to recommend support for these trainees.

Although some elements of the demographics collected were suppressed for ethical reasons, other elements were clarified by the interview process. This two-step approach was used to determine the proper understanding of the questions presented for the participants, and for the
project administrator to document other areas of thinking associated with the question, and to assess the thoughts behind why a specific question was answered in the manner it was recorded. These measures secured the 14 participants and allowed both sides of the project to complete the phases with confidence.

Pre-Training (Step 1)

During this phase of the project, the individual participant was asked to respond to seventeen questions broken into three primary sections, chaplaincy, self/soldier, and assessment. Each section was to determine the knowledge of the given question, and the self/soldier section was to determine utilization and acceptance of the roles and relationships of chaplains in the Army. The perceived thinking was that the more one was aware and have used the chaplains in past settings, the more likely one is to recognize differences in their capabilities.

In the chaplaincy section, the question was asked if they have ever spoken with a chaplain on a direct personal level, besides general conversation; twelve of the participants have used the chaplain in other settings for self-care, with two indicating they have never used the chaplain for self-care. Of these two individuals, both were of the protestant faith, both have more than one deployment, and both were on the far end of the years of service scale, with one having the most years of service.

When asked to determine the level that chaplains are instrumental to the military, the average response was 8.6 on a scale of 0-10. The lowest response recorded was a 1, with the majority being 10. In the two outliers above that have never utilized a chaplain, they were documented as a 9 and 10, respectively. In the interview process, one respondent indicated that chaplains do not have any associated stigma of negative reporting and that they lacked judgment towards those they counseled. Another respondent referenced that people in the military need to
develop a spiritual grounding and that the military itself does not offer enough programs to
achieve this spiritual grounding and that other entities, such as the chaplain, should be sought
after by individuals. Both responses indicate positive support of the chaplaincy but did not shed
light on why these individuals have not utilized a chaplain in the past.

The third question in this section asked if the participant believed that chaplains were
appropriately trained to perform as chaplains in the military. Collective all fourteen indicated yes
responses, believing that chaplains are appropriately trained. The interview asked for further
thoughts and if any additional training was needed. In most cases, the response was either no
change to answer or that any additional training would aid in their efforts, but not an initial
requirement given their current abilities. The participant’s experience led them to these
responses, and in many cases, the individual witnessed the positive manner in which chaplains
conducted themselves.

The next two questions in this section asked if the participant had knowledge of the
specialties within the chaplaincy and to list the specific specialties of the chaplaincy. Eight
individuals had no knowledge of specialties, and six indicated knowledge. Twelve were not able
to list any specialty, and two participants listed two of the seven specialties presented in the
survey and added some additional duties that chaplains can perform but do not officially hold
any associated title or credentialing. In a few cases, the individual listed FLC, and during the
interview, admitted that their response was a guess or deductive answer based on the nature of
the project. These responses were indicated in the database as no responses.

The final question of this section was a direct assessment question related to specific
knowledge on the FLC’s capabilities. The question asked who the primary trainer is as it relates
to counseling and family systems. This role has been explained above as a primary duty or
function of the FLC as it conveys to Army regulation. The correct answer is the FLC, and all other responses have the potential to aid in that training, but specifically, FLC is the accurate answer. The responses provided varied, but ultimately all fourteen failed to provide or mention the FLC. Those that indicated knowledge of specialties and in the two cases listed FLCs, do not have a full understanding of what this specialty offers and conducts as a primary function.

The next section of this assessment is the self and soldier portion which was designed to determine the level of utilization that the participant has used in the past as well as future usage of the family life specialty. The first two questions asked about whom the typical resource was for getting help for subordinates and themselves. The responses were widely varied that included a mixture of using the chaplain, behavioral health, other external resources, and the next level leadership in the command. When seeking help for the soldier or subordinate, five responses indicated the chaplain as a typical first go-to resource.

In the interview process, several participants indicated if they did not know the soldier’s faith background, they were less likely to use a chaplain, but if they were aware, their initial resource would be the chaplain. The number increased to seven chaplain responses when seeking help for themselves. In four of these cases, “chaplain” was the response for both soldiers and themself indicating that the chaplain is a strong or primary resource for these participants.

The follow-on question asked if they have utilized the services of an FLC. Eight indicated they had used an FLC, three were for subordinates only, two were for self only, and three included both soldier and self. The interview asked if this occurred on active-duty or in the reserve component; all indicated that it was on an active-duty assignment or deployment that they utilized this service. It should be noted that there was a lack of clarity among the
respondents when asked if they knew if it was an FLC or just the next echelon chaplain in their command.

Participants were then asked if they knew who their current FLC is in the command. Eight knew who the individual is, and six responded they did not know who the FLC was for the command. This response was not unexpected given that to that point of the survey, and the participants lacked specific knowledge of the FLC and the roles in the command; most only had a general knowledge of the term. Knowing who their direct FLC is in a reserve command is typically highly unlikely. Additionally, they were asked if they could list the active-duty located where family life centers operated. Two of the fourteen provided partial answers, with the collective responding with guesses to known installations.

The final focused question of this section asked if they knew they had access to a licensed and trained FLC, would they utilize this service for themselves and subordinates, with the interviewer adding dependents and children into the response. All fourteen indicated yes answers, with the majority (11) indicating both as the response to include dependents. One listed only subordinate use and two listed self only, which is consistent with the unknown religion or faith of subordinates; they were not likely to use any chaplain as a first responder resource.

The final section of this survey was the assessment to determine specific knowledge related to the Family Life Chaplaincy in the Army Reserves. The participants were asked if they could list the locations of the FLCs in the reserve setting, indicating there were only two places. All fourteen provided incorrect answers, two provided partial answers but later determined in the interview, they were guessed responses based on their understanding of the Army structure. One note is that the correct responses of Readiness Division and Command levels are officially
staffed locations of FLCs in the Army Reserves, but in numerous cases, qualified FLCs are filling other positions in the Army structure.

The participants were then asked if they could list the degree requirement for an FLC. Six individuals listed the correct response of a master’s degree. During the interview process of these six, they indicated their response was a guess. In most cases, this guess was an educated guess in the sense that it had to be a graduate-level degree given the nature of working as a counselor or therapist. They were also asked, in addition to the degree requirement, to list the two specific Army-related courses required to be an FLC. All fourteen responses were incorrect or unknown. Given the uniqueness of the Army itself, most if not all professional duties in the Army require additional education to associate the given profession into the military context.

The next question in the assessment was a rewording of a previous question asking who the primary trainer is for the unit chaplains as it relates to counseling skills. This question is a variation of the question found in the chaplaincy section. In the responses to this question, only one participant indicated the FLC was the primary trainer. During the interview, their clarification was that they had based the response on experience or previous knowledge. This question confirmed that the pre-trained participants are unaware of one of the primary requirements of the FLCs’ responsibilities.

The next question asked who the best chaplain was to provide services associated with the DSM-V. Five respondents chose correctly that the FLC was the answer. Three confirmed in the interview that they had experience associated with the DSM-V counselors and support and knew that the FLC was the person to provide these associated counseling services. The two other correct answers confirmed it was a guess and nothing experienced-based. The majority, 64.2%,
of the participants do not recognize the primary chaplain for clinically specific counseling and treatment associated with DSM-V diagnosis.

The final question of the section was to determine the participant's knowledge of unit-level chaplaincy by asking whom the best chaplain was for addressing religious accommodations within the Army setting. Ten responses (71.4%) were correct, indicating the unit chaplain. The interview confirmed their knowledge that this was common and experienced practice. Four additional answers were provided in the survey, one indicating they were unaware who provided this service, one indicated the FLC, one listed the ethicist, and the fourth listed depends. The interview clarification the depend answer was based on who had the most knowledge about the specific accommodation listed. This participant is not incorrect but potentially overthought the response. The “ethicist” answer was a guess based on the idea of providing accurate, ethical information to support the accommodation. Lastly, the FLC response was a guess and associated response to the topic of the project; it seemed to be the best choice.

The results of this portion of the project indicate a lack of specific knowledge regarding the Family life chaplaincy and that general familiarity can be seen from those with longer service records and increased deployments. The individuals that are more likely to use the chaplain as an initial resource and had knowledge of who the FLC was for the command were, in most cases, the senior individuals that participated in the study. Having more seniority in the military serves as a probability that these individuals have had more exposure to chaplains and the associated services they offer. With this increased exposure to chaplains, these senior individuals have increased general knowledge of the chaplaincy and knowledge of specialties within the chaplaincy.
One final thought regarding the pre-training portion of this study is that the interview process was tremendously valuable in clarifying participants' responses. One assumption of this project was that participants would respond to the survey based on what they were exposed to. In using an interview to capture thoughts, feelings, and other associated emotions to each question, the project administrator obtained the means to further differentiate the responses provided. In many cases presented above, the respondent guessed or chose the answer based on the project itself because they did not know or had little experience regarding the issues or questions raised.

Post-Training (Step 2)

The post-training questionnaire was designed to show the results of the overall project and knowledge gained by the participants. The responses provided were captured once the individual completed the training program provided in this project. The of this phase was to show an improvement in responses given the provide education. This approach captured two primary areas of consideration, the participant’s knowledge of the chaplaincy an assessment of previously asked questions.

There were five areas in the chaplaincy section to show knowledge gained. The first question asked if the participant had a working knowledge of the FLC in the command. All fourteen respondents answered yes to confirming they now had a working knowledge of what the FLC offers as services and their roles and responsibilities. This question changed the previous 42.8% of having the knowledge to 100%, a 57.2% increase in understanding of the specialty of the FLC.

The follow-on question asked if the participant would utilize the FLC for themselves or their subordinates, similar to the previously asked question in the pre-training assessment. The rate of usage for both self and soldier was equal at 11 participants would use the FLC. One
participant changed their answer from self only to subordinate, taking that number to 2 subordinate responses. The additional self only answer was changed to “would not utilize the FLC.” This was an unexpected change in results, as before the training, all participants were willing to use the FLC in some capacity. After the training was conducted and the individual was aware of the services offered, he or she declined to use the available resource.

The third component of this section asked the instrumental value or the FLC in the command. Previously the result was 8.6 average on a scale of 0-10. There was an increase to 9.2 following the training. Additionally, the lowest response pre-training was a 1, with 6 being the lowest recorded post-training. Six participants in total increased their response by 1 or more in the post-training questionnaire. The overall increase shows an improved value of the FLC within the command.

The next question asked the participant to define what an FLC is using their own words. All fourteen responses included the key roles and responsibilities of an FLC, capturing the definition as it pertains to Army regulation and the services they provide. Given the defined answers using the participant’s own words and knowledge, the results show an increase in understanding of what the FLC’s roles and responsibilities are in the Army context. There was no margin of guessing capable for these responses.

The final question of this section asked the participants if they knew who their FLC was for the 108th Training Command. The pre-training results yielded that 57.1% knew who the FLC is for the command, and 42.8% were not aware of the individual was in the position. The post-training questionnaire determined that 85.7% were now aware of whom the FLC is for the command, leaving only 14.2% unaware. When assessing the data, it was determined that the two participants unaware of who the FLC is for the command; both were assigned to units in support
of training operations and ultimately remote to the normal command infrastructure. Simply put, these two participants are part of the 108th Training Command but given their current role, they report to other leaders to accomplish the mission, which could have impacted who they would be utilizing for counseling services.

In the assessment portion of this questionnaire, the initial pre-training questionnaire, the question asked the participants to name the locations of the FLC’s in the reserve command. The post-training questionnaire asked the same direct question to determine results. The targeted answer was in the Readiness Divisions and Commands; 11 respondents listed both correct answers and 3 listed partial answers. The answers provided by the 3 partial locations were not incorrect answers but listed specific locations versus the definition answer. For example, one participant listed the 108th TC, and another listed Fort Jackson, which houses the readiness division based on the participant location.

These partial answers were correct in the sense they identified locations of FLCs. Overall, the responses show an increase in understanding of how the FLC is structured in the reserve component. In the pre-training assessment, there was a 0% correct answer rate, and in the post-training questionnaire, the rate increased to 78.5%, with the 3 partials supporting the increase.

As mentioned in the methodology section of the project, the assessment sections of the pre- and post-training questionnaires were identical to determine the variance in the results. Naturally, the next question in this section asked the participant to list the degree requirement for [an FLC. In the pre-training assessment, only 42.8% of the participants answered the question correctly, with most of those results being educated guesses. In the post-assessment, the correct
response rate was 100%. The education program provided the participants with an understanding of degree requirements.

The follow-on question to civilian education requirements was the Army’s education requirements in the form of two specific Army-based courses required for FLCs. In the pre-training assessment, 0% of the participants provided a correct answer to the question. Following the education program, the respondents answered the same question at 92.8%, with 13 correct answers and 1 incorrect response. The incorrect response comically noted on the assessment that they could only remember that the titles included the words family life and asked if this assessment was open-book. The confirmation that this participant was not using the training resource to list the answers provides the security that the participants followed the honor system, and the responses are more likely genuine.

The fourth question in this assessment asked who the primary trainer is for unit chaplains as it related to counseling and family systems. This is a primary task of the FLCs per Army regulations. In the post-assessment, 100% of the responses were correct compared to the initial 7.14% correct responses. These results show a continued increase in the participant’s knowledge of the FLC in the reserve component.

The fifth question asked who the primary chaplain for DSM-V-related disorders and the associate counseling treatment? The post-training assessment captured a 100% correct response rate, with the correct response being FLC. In the pre-training assessment, there was a 35.7% correct response, 50% unknown, and 14.2% or 2 participants listed other external options. As learned in the interview process of the pre-training assessment, most of the previous correct answers were guesses, and the unknown were those individuals not familiar with the DSM-V and
what it provides. The final question asked who the best chaplain for religious accommodations is?

The previous rate was 71.4% showed an increase to 100% accurate responses. The 28.5% changed their answer to “unit chaplain,” and the other remained consistent. Given that most of the participants have had direct experience with this type of service is no surprise. The military continually has requests for accommodations from service members, and the unit chaplain is positioned to be the first line of support for these requests. The FLC is more than capable of assisting in this case, but it would be excessive use of the individual’s skills and purpose.

Comparison of Pre and Post Training Data (Step 3)

In comparing the data between the pre-training questionnaire and the post-training questionnaire, there were seven primary areas of noticeable change. As assessed in the pre-training portion, often the participants provided guesses or educated answers due to their lack of knowledge or understanding of the roles and responsibilities of unit and FLCs. The seven primary areas of noticeable change have been intertwined above in each of the breakdowns. Below is a recap of those changes.

The participants increased their view of chaplains being instrumental to the commands from 8.6 to 9.2, reflecting that once new knowledge regarding the FLCs’ abilities, there was an added value of their participation in the command structure. 78.5% of the respondents provide accurate answers to the location of the FLC in the reserve component, and the additional 21.5% provide partial but accurate responses. This rate of increase from 0% is a highly noticeable change in the understanding of the FLC specifics. Also noted is that previously and primarily guesses, only 42.8% listed the correct answer for degree requirements of an FLC. Following the
training portion of this project, 100% of the participants provided the correct answer. This was another noticeable change in responses.

The same was true for the required Army-based education courses with pre-training resulting in 0% accuracy and post-training at 92.8% correct responses. This almost 93% increase in understanding reflects a notable change in the participants. As documented throughout this project, the concept of the FLC being the primary trainer of counseling-related skills and education is a regulatory requirement. During the pre-training, one individual made an educated guess providing the correct response. In the post-training assessment, this response was 100% provided the correct answer. The last two elements of notable change are seen in the DSM-V question and the religious accommodation question. Both responses increased to the full 100% rate showing drastic increases in understanding from the participants.

Matching Exercise Comparison (Step 4)

The matching exercise consisted of eighteen specific questions asking the participant to select the best choice answer given the issue or service provided. This exercise was duplicated from the pre-training assessment into the post-training assessment to have a side-by-side comparison. The eighteen items listed were not all chaplain-based answers in order to provide some separation in thinking as it would pertain to seeking assistance. When seeking help to assist in any of these areas, there is technically no wrong answer. This assessment incorporated the idea of long-term treatments, ongoing sessions, and who has the best skill given the specific item.

The first service was providing suicide intervention. In the initial assessment, 12 participants selected “unit chaplain” for the correct answer. When completing the post-training assessment, that number decreased to 11; the 3 additional participants selected “other” as the
option. This decrease was unexpected and could be the result of the individual’s perception of unit chaplains providing this service versus an external option.

The next three items all focus on FLCs providing the service. These items are counseling for chaplains and religious affairs specialist, crisis counseling, and senior leader counseling. Initially, 4 individuals responded to counseling chaplains correctly, 1 individual selected FLC for crisis counseling, and 4 also selected FLC for senior leader counseling. All three areas increased following the training portion. Chaplain counseling increased to 11 correct or 78.5%, crisis-counselling increased by only 1 additional correct answer, and senior leader counseling increased to 9 or 64.2%.

The next item focused on substance abuse, and one additional focused on serious addiction. The correct response for these items is other, referring to the ASAP program or Army Substance Abuse Program. In the pre-assessment, 10 selected “other” for substance abuse, and 7 selected “other” for serious addictions. Those numbers increased to 12 and 10 respectively. The training program provides the participant with the knowledge to separate roles and responsibilities to include those of external resources like ASAP.

Trauma and Domestic violence are the follow-on items that resulted in an initial 6 correct answers for FLC treatment of trauma and 6 FLC answers for domestic violence. The post-assessment resulted in an increase to 10 for trauma-related counseling and 10 for domestic-related counseling, both at the rate of 71.4% correct. These two items show an overall increase in understanding of FLCs.

One area that showed a significant gain was regarding the DSM-V treatment. In the earlier assessments, participants were in some cases unfamiliar with the DSM-V, and in the matching exercise, the results were 4 individuals listed FLC, but later added that it had to be
someone other than the so-called entry-level; this person needed additional education. The post-assessment showed that the number increased to 12 or 85.7% now recognized that the FLC was equipped to address and diagnose DSM-V-related disorders. This clinical knowledge is a major factor separating unit chaplains and FLCs, with the post-training data reflecting an increased knowledge of these treatment options.

Two-unit specific items were listed next, focusing on religious accommodations, and unit admin-related issues, which included issues with the command, pay issues, and other factors that play into an individual-associated stressor. In both of these areas, there was only one additional correct response in both items. Initially, the results were 12 for accommodations and 10 for admin issues, with an increase to 13 and 11, respectively. These areas are often common elements, and many senior leaders have direct experience with both of these areas. The results show a small margin which was expected given the experience associated with these items.

The next four items on the exercise dealt with group therapy, sexually-based problems, children or adolescent counseling, and family system problems. All four items are FLC-specific services. The pre-training results reflected a moderate understanding with 6 (42.8%) participants selected FLC for group therapy, 8 (57.1%) selecting FLC for sexual-based problems, 10 (71.4%) selecting FLC for children and adolescents counseling, and 10 (71.4%) for family system problems. The post-training results reflected an increase in knowledge and understanding, with the rates increasing to 13 (92.8%) for group therapy, 9 (64.2%) for sexual-based problems, 13 (92.8%) for child-related counseling, and 11 (78.5%) for family system problems. All four items reflect an increase in the data showing an improved response from the participants following this project’s training portion.
Two additional unit-focused items included religious services and issues associated with religion and individual beliefs. In the area of religious service, the pre-training exercise resulted in 13 selecting “unit chaplain,” and following the training, 14 selected “unit chaplain,” resulting in a 100% accurate understanding of this unit-based role. Unexpected was a decrease in dealing with religious concerns with 2 individuals selecting FLC as their response which was a negative increase from the initial respondent. Collectively 85.7% of the participants provided an accurate answer; it was undetermined why the additional selection of FLC was provided.

One item on the matching exercise that is believed to have been a confusing item was the treatment of sexual assault. This project’s focus was on the ongoing action of counseling as associated with sexual assault. In the interview process, it was determined that the associated thinking on this term was immediate and that other help was needed. In the initial response, only 1 participant selected FLC, which was the accurate answer for this exercise. Following the training, that number only increased to 2 FLC answers. The project exercise should have provided further explanation for this topic to reflect a more positive increase in FLC answers. This approach was expanded in the scenario section.

The final topic in the matching exercise dealt with cultural background issues to include interracial marriages, same-sex partnerships, and other associated concerns. This question has a dual answer as it relates to the Army chaplaincy. The initial response was 6 FLC answers and 4-unit answers, with an increase to 10 FLC answers and a drop to 3-unit responses. The exercise listed the topic but did not emphasize the ongoing aspect of treatment. The results reflect that 92.8% chose either FLC or Unit, with either being an acceptable answer.

Overall, the increase in FLC-related responses and correct other responses show that the participants gained knowledge from the initial assessment to the post-assessment. In some cases,
the results were dramatically increased, such as the DSM-V topic, but other areas showed a marginal decline, reflected in the suicide intervention topic. This matching exercise was one additional assessment portion of this project which continues the trend of increased knowledge of roles and responsibilities of unit and FLCs following the training program associated with this project.

Scenario Double Check (Step 5)

One additional check on learning assessment was included in the post-training questionnaire. Four scenario-based questions were presented to the participants with the purpose of allowing the individual to use critical thinking to determine the best choice answer for an assortment of previous referenced services and topics. The four focused areas presented dealt with religious issues, child counseling, chaplain counseling, and long-term sexual assault counseling (attention on “long-term”).

Religious issues were a hybrid question encompassing other areas referenced that all lead to the unit chaplain being the correct response. All 14 participants provided the correct response to the given scenario. In one occurrence, an individual listed pastor as the choice. For the purpose of this project, that is a correct answer given that often in the reserve setting, the unit is remote from their chaplain and the local pastor serves as the religious figure and most readily available resource. For project purposes, this answer is consistent with the training and experiences in the Army Reserves.

The second scenario focused on child-related counseling, which resulted in 13 FLC responses and 1 unit-chaplain answer. In the post-training matching exercise, this was a direct mirroring of answers provided. The chaplain-based counseling scenario was all a direct match with 11 FLC responses captured on the matching exercise and the scenario answers. Another
observed change in the responses was rather than “other resource” listed, one individual spelled out the specific other-resource. This factor had no bearing on the overall result.

The final scenario presents the long-term sexual assault-related counseling. As noted above, the focus on “long-term” was added to clarify the shift from immediate treatment to ongoing treatment. In the matching exercise, only 2 individuals listed FLC as the resource. In the scenarios with further clarity, 10 individuals listed the FLC. Four individuals did maintain their answer by utilizing the SHARP victim advocate. This scenario produced a change in responses from the initial 12 (85.7%) who answered other, down to 4 (28.5%) that would use the SHARP victim advocate for long-term purposes. The increase of FLC utilization increased to 71.4% from the initial 14.2%.

The use of the scenario-based questions allowed the project to confirm responses provided in other assessment areas. The consistent answering of explicit topics shows that the increase in knowledge was applied to specific events rather than assumed or guessing-based answers. This portion of the assessment provided further clarity of the increased understanding of the role and responsibilities of FLCs by the participants.

Overall Analysis (Step 6)

The five steps listed above, plus the added dynamic of specific demographics, show an attempt at assessing pre-training knowledge and comparing it to post-training knowledge after the participant successfully completed a training program outlined in this project. The data was further assessed by creating a matching exercise to determine accurate responses. This data was double-checking by creating a scenario-based assessment to compare matching responses in other sections of the assessment. The results overall reflect an increased knowledge of the FLC’s
specialty and the primary roles, as well as differences in the responsibilities of the FLC and unit chaplains.

Minimal negative changes occurred, as referenced above, which ultimately had very little impact on the results as a whole. The rate of correct responses was at 95.2% versus the pre-training response rate at 26.1%; this positive change was at the rate of 69.1% increase in correct responses as a consequence of the training program provided. The high rate of increase coupled with the shift in responses in the project’s data support the claim that the senior leaders of the 108th Training Command did not have a full understanding of the role and responsibilities of the Family Life Chaplaincy, and further lack awareness of the primary differences between an FLC and a unit chaplain.
CHAPTER 5

CONCLUSION

In the military context, specifically in the U.S. Army setting, chaplains have been an integral part of operations since the Army's inception. The evolution and variation of chaplains over the last few hundred years are evident in the historical records. This progressive approach to conducting the profession of being a chaplain continues to evolve into today’s modern Army. The development of specialty fields such as the Family Life Chaplaincy provides greater resources in aiding soldiers, but the lack of a comprehensive understanding of this specialty resulted in underutilization and mismanagement of the resource.

The nature of this project was to take a segment of the U.S. Army and focus on a specific command, the 108th Training Command, that has a structure that includes an FLC. Adopting the belief that senior leaders in the Army do not fully understand the primary differences or the roles and responsibilities of unit-level chaplains and FLCs, this project was designed to assess the senior leaders on that topic, provide specific training, and reassess their understanding of unit chaplains and FLCs. The focus on senior leaders assumed that these individuals had subordinates and referral abilities. It would be more likely in the Army context that a person would be referred to rather than personally seek the services of an FLC.

The project had three principal stages that focused on pre-training knowledge, the education or training phase, and the post-trained portion to assess knowledge gained. Within each of the primary areas, there were checks and balances in the assessment process. There was evidence throughout the project that supported the claims presented in the project. In the pre-
training portion, 26.1% overall responded correctly as compared to the post-training numbers that reflect that the positive rate of correct answers increased to 95.2%. There was a 69.1% increase in correct responses following the education program presented in this project. This significant increase indicates that those who participated lacked the knowledge associated with the roles and responsibilities of unit chaplain and FLCs; and that with the provided training, these individual participants subsequently had a solid understanding of the primary differences.

Published Work Comparison

Chaplaincy, pastoral counseling, and spiritual integration are areas of increasing research and study as presented in the literature. The chaplaincy and the many facets of study associated with this topic are reflected in the historical reference and evolution of the chaplaincy. Anne Loveland’s exhaustive work on the change and conflict in the U.S. Army Chaplain Corp since 1945 reflects numerous details on the endeavors of the chaplain and the specific growth within the chaplaincy. Her work, like many others, spelled out the roles and responsibilities of chaplains in the Army but did not express much if any reference to specialties such as the Family Life Chaplaincy and its roles and responsibilities.

Another well-researched area is pastoral counseling to includes clinical pastoral counseling, which parallels the FLC’s role but deviates when covering the military context. Articles that study pastoral counseling with veterans, families, marriages and suicide speak to the support provided by pastoral counseling but again fail in most cases to focus on Family Life Chaplaincy as the primary source of licensed pastoral counseling in the Army setting. One study

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173 Loveland, Change and Conflict, 2014.
conducted by an FLC at Fort Bragg, North Carolina, focuses on identity and pastoral counselors but also does not get to the details of roles and responsibilities.\textsuperscript{174}

The third well-researched area is spiritual integration, often focusing on chaplains or pastoral counselors. The concept presented in many articles is the mental health approach to including a spiritual component to the health and welfare of those seeking treatment. The same range of treatments as mentioned above are topics within the sources, as well as often military context, but again fails to identify the FLC in a primary role in the treatment potential of these studies. In one study, the question presented asked if counseling with pastors would prevent suicide in veterans, and the responses were 100\% from pastors and 86\% from military and affiliated students.\textsuperscript{175} The majority in this article believe that counseling and pastoral counseling are effective, and the FLC by structure (pastor and counselors) fulfills this potential source of treatment.

As noted, there are not enough sources that provide research as it relates to the family life chaplaincy and, more specifically, the roles and responsibilities of FLCs. This lack of definitive research further supports this project's thinking that the information which defines the primary differences in unit chaplains and FLCs is not provided to individuals who might need it. Once there is a more robust understanding of these differences, individuals can appreciate the literature that supports the argument for increased pastoral counseling integration and added value of addressing religious and spiritual concerns, which are directly connected to increased utilization of professional or clinically trained chaplains to encompass the entire range of Bio-Psycho-Social-Spiritual concerns in the military. The gap or separation in this understanding is that most

\textsuperscript{174} Cheney, “Integrating Pastoral and Clinical Identities,” 179.

\textsuperscript{175} Hirono, “Preventing Soldiers’ and Veterans’ Suicide,” 179.
individuals generally do not associate pastoral counselors with chaplains, as evident in the results of this project.

Lessons Learned

The initial thinking or assumption that began this project was that individuals in the Army, and more specifically senior leaders, did not understand that there are specialties in the Army chaplaincy and were unable to define any of its associated roles and responsibilities. Upon conducting the pre-training assessment, it was evident that the initial thoughts regarding this topic were accurate. Only 26.1% of the responses provided were accurate or showed an understanding of FLC roles and responsibilities; most respondents showed a general lack of understanding of the chaplaincy, with many participants stating, “I learned a lot from just this questionnaire.”

The training itself was designed to provide the participant with detailed knowledge of the primary differences between unit-level chaplains and FLCs. The structure of this training was not only to provide details but also to provide regulatory guidance and directives. This concept of regulations is important to senior leaders and commanders, given that they have a legal obligation to administer their religious programs effectively. The other details of the program clearly defined the roles and responsibilities of FLCs.

The training was successful as the post-training questionnaire resulted in a 95.2% accurate response rate. This increase in response reflects that the participant without the training lacked the knowledge or understanding of the primary differences between unit-level chaplains and FLCs. The correct responses were further tested for validity by including other assessment means such as matching exercises and scenario questions. This double-check approach added to
the credibility of the project results by confirming the accuracy and increased knowledge on the topic.

One trend that was observed was those with more years of service were more likely to have increased general knowledge of the FLC in the command. Often with the increased years was also the fact that enlisted personnel with the greatest number of years of service provided the most correct answers initially. Not surprisingly, it was learned that those with more experience in the Army were more likely to understand the differences in chaplaincy better. The surprise, on the other hand, was that often officers with increased years of service knew more than their less experienced peers but fell short in comparison to their senior enlisted counterparts. One factor that presented itself in the study was that senior officers often have resources and staff that provide the guidance. Therefore, they trust in their staff to get the right help, and they do not always know who or what that outcome might be for the soldier. The senior enlisted are often the resource of the senior officers.

A second lesson learned in this project is that there were no wrong answers. In the sense of assessment, there was a clearly defined correct answer, but in the context of seeking help for those in need, any resource provided by the participants was at least an effort to seek help for those that need help. In many cases throughout the study, there were answers provided regarding Suicide Prevent Managers (SPM), Alcohol and Substance Abuse Program (ASAP), Sexual Harassment and Assault Response Program (SHARP), and the utilization of behavioral health. All of these are viable options for treatment and assistance.

In many cases, the participants had experience with one of these resources and developed trust and continued utilization. The project was focused on long-term treatment options by using the FLC, and it should be noted that initially, it would be better for the soldier if he or she was
referred to the appropriate office, then used the FLC over time for continued treatment. Using the example of a sexual assault, the FLC should not be the first person called in this situation. Over time as the victim processed the assault, he or she should seek counseling from an FLC. The unit chaplain is another resource often listed first; he or she is an acceptable answer as they are the gatekeepers of referrals. The unit chaplain should be familiar with all of the referenced resources and know which option is the most effective given the situation.

The interview process was a step that added clarity and resolve to the pre-training questionnaire. With the process of interview each participant, it was learned that these sessions started to become counseling sessions of their own. In many cases, the participant would reflect on experiences and seek guidance. They would also speak to specific situations in their life or subordinate’s life and ask for guidance. Additionally, they wanted to know the answers, both out of curiosity and to use that resource moving forward. Ultimately the project was a therapeutic endeavor by the participant that resulted in future utilization of the FLC and chaplaincy in general.

The last lesson learned in this project was that the demographics did not specifically define any additional trends other than the one referenced above. With a balanced participant list of officers/enlisted and male/female, most responses were consistent in both the pre-training and post-training assessments. There were no predominant trends that reflected females knew more of X and males knew of Y. Experience in the military was the only dominant factor that stood out as a noticeable trend in responses.

External Application

The positive results of this study show an increased knowledge regarding Family Life Chaplaincy and a potential for increased utilization in the Army Reserve environment. Given
these positive results, there are limitations to the external application due to the unique environment that the military presents. In a civilian setting, the separation of chaplains and licensed professional counselors are often the case. Chaplains in these settings offer a pastoral role much like unit level chaplains, and LPC’s offer a behavioral health counseling setting much like the FLCs in the Army context. The potential application is hiring of FLC’s in a civilian setting to work in conjunction with multidisciplinary team approaches to mental health care.

The Veterans Administration or VA is potentially one civilian market that would benefit from FLCs. Their relative structure and military-based care would allow licensed counselors to provide multiple forms of care and support while maintaining the underlying military setting. This process would provide chaplains as the VA currently provides while offering a greater level of spiritual care in the form of licensed counselors or FLC’s.

Apart from civilian-based opportunities, other branches of the armed forces could benefit from the FLC configuration. In the article “replacing the chaplains,” Captain Timothy Riemann expresses that the Navy would be better suited fiscally and professionally if they replaced chaplains for LPC’s.\textsuperscript{176} As noted in this project, this line of thinking is addressed by providing an FLC to the Navy. This continues the existence of the constitutional mandate of chaplains and the free exercise of religion but also offers the licensed therapeutic approach that Riemann is advocating.

Knowing that the military is a transitional organization with typical rotations occurring every 2-4 years, it can be safely assumed that other Army Reserve commands are not clearly defining their FLC positions or utilizing them in accordance with regulation. A more specific

\textsuperscript{176} Riemann, “Replace the Clergy.” This author is pushing to replace chaplains with licensed professional counselors based on fiscal or financial related savings, and increased utilization of the LPC over the CH. The FLC addresses this concern by providing one person with two roles.
application of this project could be applied to other commands in the Army Reserves. The United States Army Reserve consists of 7 geographical commands and 21 functional commands.\(^{177}\) The application of this project has the potential to influence 27 other commands in the Army Reserves.

One direct result of this project that will indirectly be applied to other commands is the transitioning of leaders from the 108\(^{th}\) to other commands. Those senior leaders that are now equipped with a working knowledge of unit-level chaplains and FLCs’ roles and responsibilities can effectively use this knowledge in their next assignment and future assignments. This extension of knowledge can be transferred unlimitedly to each subordinate these senior leaders manage.

**Future Research**

With the limited research currently available specific to the Family Life Chaplaincy, there are boundless opportunities to conduct additional research. As a result of this study, there are several first steps that are presented. One referenced above is the multidisciplinary team and the benefits of adding an FLC to the treatment approach. In the article “Predicting Patients’ Expectations of Hospital Chaplains,” the authors point out that studies have shown that many people rely on spirituality to help them through medical crises, surgery, illness, psychiatric disorders, end of life, and that spirituality is linked to patients quality of life and satisfaction.\(^{178}\) The desire for added spiritual care have been recognized in many settings, but often the chaplains are limited in their education and required skills to provide the level of clinical counseling required by their counselees.


\(^{178}\) Piderman, “Predicting Patients’ Expectations,” 1002.
In the article “Good Practice Chaplaincy,” the authors claim that from a managerial perspective, there is often frustration given the general lack of knowledge regarding pastoral counseling, which adds an element of disregard for the application due to these managers not understanding the relevance of pastoral counseling.179 This general principle was expressed in this project as senior leaders not recognizing the difference between unit-level chaplains and FLCs. There is a viewed separation in actions by the chaplain and a counselor, the blending of the two into an FLC has limited understanding and calls for additional research to incorporating FLCs into a multidisciplinary team.

Another area of future research focuses on the chaplain corps and their working knowledge of utilizing FLCs in the reserve setting. This study did not include any chaplains or religious affairs personnel to avoid a potential influence on the results. However, given the frequent displacement of UMT’s, there is potential that those chaplains in the remote settings do not understand what the FLC can offer, as well as the process and procedures associated with referrals. When commanders are unaware of the family life program, it is likely that the operating procedures of those units do not include the utilization of the family life chaplaincy office. Research associated with the understanding of what FLC offers and the process and procedure of accessing them is an area that needs future research.

Documented in this project is that often in the Army setting, there are multiple resources available for specific issues. Every command in the Army Reserves has a Suicide Prevention Manager, Alcohol and Substance Abuse Program, Sexual harassment and Assault program, and often a behavioral health member in the surgeon’s office. Future valuable research would include

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179 Rumbold and Carey, “Good Practice Chaplaincy,” 1426. Related study to this project in the fact that in this article the managers lacked understanding of counseling-based chaplains, the same was true for the results produce in this project. Lack of separating knowledge is often the case when dealing with chaplains/clergy and counselors. The combination of the two is typically not general knowledge.
how the FLC interacts and is utilized by the SPM, ASAP, SHARP, and BH offices, as well as ongoing treatment options. This project showed that often individuals would utilize the specific resource given the issue that is presented. The unanswered question is the long-term aspects of using specific programs without continued treatment.

Each of the offices referenced is capable of assisting individuals in the immediate concerns associated with their programs. For example, the SPM can get direct help to assist someone with suicidal ideations; the ASAP can line up treatment programs and medical help, the SHARP office uses the Army Criminal Investigation Division (CID) and command-entities to help the victim, all typically based on the initial event. Further research is needed regarding the ongoing efforts and how the FLC could be beneficial in these settings. Additionally, the command-level offices referenced are typically collocated with the FLC office. Assessing if these programs are aware of the FLC is one avenue to approach.

One final area that needs further research is regarding junior personnel and their knowledge and exposure to the Family Life Chaplaincy. This project focused on senior leaders, and one trend that was presented is that often those with more years of service have more understanding of the FLC’s role. In an active-duty setting, these junior soldiers would have access to the installation family life center and would be exposed to FLC’s at an earlier point in their career. Future research assessing junior soldier’s understanding of the FLC as well as means and ways to develop a culture of understanding when it comes to mental health treatment options that include a spiritual component.

Theological and Theoretical Findings

The actions of being an FLC support the theological foundation of this project. The existence of the FLC and the functions they provide represent what was witnessed from a
historical perspective. FLC’s are out doing the work that is needed to heal and help those in need. Additionally, this service is not something the FLC just decided to do one day, rather he or she was called to this specialty service, and more specifically, they were called into a secular environment working in a balance between their spirituality and clinical-based psychology.

God commissioned each Christian to serve and go out into the world; an FLC is fulfilling this commission by offering something unique in most settings as presented by this project and the supporting literature. The analogy of seeing a general practicing doctor for cancer treatment, he or she potentially could help you initially, but long term you need to see a specialist that provides cancer-specific treatment and education. The FLC is that unique specialty within the chaplaincy that can help others with greater intensity.

The results of this project reflected that the participants would use the FLC at an increased rate as well as an increased value to the command. This metric reflects the theological foundation associated with love and serving others. Individuals recognize that the specialist services provided meet a need that extends beyond surface-level treatment. In the case of the program offices at a command, they provide initial treatment but do not address the ongoing long-term effects. The participants of this project recognize that FLC’s are equipped to provide that ongoing, long-term treatment option that incorporates that spiritual needs as well as their clinical needs.

The theoretical foundation of this project reflected five primary areas of focus, and one of those areas is pastoral care. The results of this project show that participants now recognize that the FLC is capable of providing pastoral care to address certain spiritual needs, but the added clinical aspect of the FLC is a viable option in the ongoing treatment of themselves and their subordinates. The participants also recognize that this pastoral care results from increased
education from both an academic perspective and a military education perspective, addressing
the pastoral formation of this foundation. Participants accurately captured the education
requirements of the FLC in this project.

Another area is that the FLC is an advocate for the soldiers of their respective commands.
The participants recognize this in the form of ongoing assistance that extends beyond the initial
treatment options. The simplistic formula of (issue happens) x (program treatment) = (problem
solved), is not fulfilling the needs of the soldier. This might get the individual over the initial
hump, but what about tomorrow and the next day? FLC’s are equipped to help in this case but
also advocate for continued treatment that positively impacts the individual growth, spiritually,
mentally, and physically.

One central premise of the chaplain corps is “ministry of presence,” as defined above.
Unit-level chaplains provide this ministry daily, and FLCs are in a position to provide this
ministry through their training and counseling efforts. One aspect of the FLC is he or she is the
chaplain for chaplains, and by being present in training and educating, the FLC is performing the
ministry of presence. The FLC is also present in the soldiers’ lives with counseling. The results
of this project reflect that 85.7% of the participants are directly aware of who their FLC is, which
reflects the presence of the FLC in their lives.

The additional theoretical foundation for this project addresses diversity and the
inclusiveness that an FLC can provide given the primary clinical approach rather than a
denominational specific view. Furthermore, as seen in the project, the FLC provides counseling
to a host of different groups to include senior leaders, chaplains, children, social-cultural issues,
and group dynamics. This widely diverse ability reflects an openness to providing care. The
results of this project also reflect increased utilization for children and spouses of the participants as assessed in the access questions to a licensed counselor.

The FLC is the entity that encapsulates the theological foundation presented in this project by fulfilling the items listed above. The results of this project reflect directly on the theoretical foundations presented in this project. Individual participants of the training indicated the desire for increased use of an FLC’s services for self, soldiers, and family members. FLCs are equipped to offer a wide range of clinical and spiritual counseling techniques that further support this project's theoretical foundation.

Recommendations

The results of this project revealed that the senior leaders of the 108th Training Command lacked the understanding of the primary differences between unit-level chaplains and FLCs. These participants are a subsegment of a larger population in the military that has a similar pattern of possessing limited knowledge of the FLC position and its associated roles and responsibilities. Future research recommendations were listed above, and in the immediate response following the project, there are three primary areas of focus:

- Educating chaplains of the 108th TC
- Educating other commands in the Army Reserves
- Development of a top-down approach from the Reserve Command Chaplain Office

The most readily available recommendation is that the unit-level chaplains within the 108th Training Command be provided with the education program presented in this project. By educating them on the FLC’s roles and responsibilities in the command, they can further develop their own operating plan on how to incorporate the FLC in their care plans. This provides them directly with additional resources and means to provide the needed care. This action also fulfills
a regulatory requirement of the FLC training the unit-level chaplains as it pertains to family systems. Initially, this training would provide the unit-level chaplains with an understanding of the referral process to an FLC and plan for the enhancement of their long-term development of specific family system training.

The second action would be to train other chaplains in external commands to afford them the same knowledge related to their FLCs. This effort would be focused on the FLCs of the command to provide the education platform presented in this project. Providing the FLCs with this training would equip them to present similar training in their collocative UMT training setting, offering a larger audience to enhance the FLC knowledge in their command. This recommendation would develop a more in-depth resource list for chaplains around the US. As previously noted, the Army Reserves’ footprint is large, and often, individual chaplains at the unit level might be hundreds to thousands of miles from their respective FLC. At the same time, there could be a closer FLC from another command. Expanding the knowledge and training provides an increase in available resources open throughout the Army Reserves.

The final recommendation is the expansion of the training program to include a top-down approach conducted by the United States Army Reserve Command (USARC) chaplain’s office. This effort would develop a nationwide training program that can potentially be conducted on an annual basis. The central office to all chaplains in the reserves would be the primary means of communication to unit-level chaplains. Having a certain oversight would allow for more controlled training, wider dissemination of information, and a largely attended training program in a geographical area versus random availability of visiting units.
Final Thoughts

This project presented a long-standing tradition of chaplains serving in the military context long before the United States Army existed. This tradition of service has evolved over the centuries, and the who that serves and the how they serve continues to evolve. Chaplains have come a long way from the historical references of priests tagging along to support the armies of their times to more specialized services like FLCs, ethicists, hospital chaplains, and various other specialties. This evolution has changed the way chaplains do business, but one common theme remains, chaplains serve because they are called to serve by God.

This calling was clarified in the project, a calling to a secular environment for FLCs. The FLC’s primary function is to perform as counselors in a professional setting while providing theological insight into the healing process. Their services extend beyond typical unit-level chaplains in the sense that they have the additional education but also offer an external resource to the day-to-day interaction with soldiers. This level of discretion and confidentiality opens doors to senior leader’s counseling, chaplain counseling, and the inclusion of families.

FLCs offer an increased level of diversity by offering clinical-based counseling that includes a spiritual element. In today’s ever-changing social-political climate, FLCs are in a position that allows them to counsel more diversely than their unit-level peers. This uniqueness of the position addresses dissenting views of the chaplaincy by offering licensed clinical counselors while maintaining traditionally trained chaplains and spirituality. This concept of two birds with one stone addresses the need presented in the project of incorporating a spiritual element into the overall care a person receives.

Initially, the project began with the idea that senior leaders in the 108th Training Commander lacked a certain understanding of the primary differences between unit-level
chaplains and specialized FLCs. It was assumed that these senior leaders did not recognize roles and responsibilities and how they differed between the two areas of chaplaincy. The project assessed that theory by conducting a pre-training questionnaire and interview to capture general and specific knowledge as it related to the chaplaincy. Once the participants had completed the initial steps, they were then educated on the primary roles and responsibilities of unit and FLCs and reassessed to determine growth in their understanding and knowledge.

The results of this pre- and post-assessment demonstrated a significant increase in understanding of the roles and responsibilities of FLCs and unit-level chaplains. Those with more experience, i.e., more knowledge, showed a greater rate of correct responses in the project overall. Given that the increased knowledge a person has on the topic and their associated experiences with chaplains, the better they responded to the assessment. In the end, the recommendations with this project focused on educating various levels in the Army Reserve Command on the roles and responsibilities of FLC’s and the value they can bring to the command.

The data captured in this project ultimately supported the initial claim that senior leaders in the 108th Training Command lacked the knowledge associated with the roles and responsibilities of FLCs in the command. The data further showed that the training provided educated the senior leaders on an FLC’s primary functions and led to a drastic increase in positive responses. The continued goal of this project is that the participants will educate others throughout the command and into their subsequent assignments.
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Appendix A

Informed Consent

Consent

Title of the Project: The comparative differences of unit level chaplains and family life chaplains in the United States Army Reserves


You are invited to participate in a research study. In order to participate, you must be in the United States Army Reserves and hold the rank of E-5 or higher. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of the study is to assess and train the senior leaders of the 108th Training Command on the primary differences among the unit level chaplains and the family life chaplain positions. This specialty of family life chaplaincy is often underutilized in the command. This underutilization is believed to stem from a lack of understanding of the important variances of both positions (unit and family life) and the enhanced capability of a family life chaplain.

What will happen if you take part in this study?

If you agree to be in this study, I would ask you to do the following things:

1. Complete an initial questionnaire, which will take 30-45 minutes and will need to be completed and returned directly to me within 2 weeks of receipt.

2. Participate in a 30-minute to 1 hour interview to recap the questionnaire responses provided. For full time staff this will be conducted within 2 weeks of me receiving the questionnaire. For part-time (TPU) staff I will conduct at the next available battle assembly.

3. Attend a training class to address the roles and responsibilities of unit chaplains and family life chaplains. This training will be held at the first available battle assembly and will last under 1 hour. In some cases, this training will be provided directly to individuals that are not available during the initial session.

4. Complete a post training questionnaire and assessment, which should take 30-45 minutes. This questionnaire is to be returned within 2 weeks of training completion.

How could you or others benefit from this study?

Direct Benefits: The direct benefits participants should expect to receive from taking part in this study are having a better understanding of who and where to take soldiers for assistance. Obtaining this training will allow for you as a senior leader to have resources to aid soldiers and yourself when the need arises. Any clarification of specific roles and responsibilities of chaplains will allow you personally and professionally to connect with the appropriate resource initially.
What risks might you experience from being in this study?
The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?
The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential through the use of codes. Interviews will be conducted in a location where others will not easily overhear the conversation, and written responses will be kept secure and confidential.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Interviews will be recorded (audio only) and transcribed. Recordings and transcribed sessions will be stored a password locked flash drive, which will be stored in a personal home safe, and erased after three years. Only the researcher will have access to these recordings.

How will you be compensated for being part of the study?
Participants will not be compensated for participating in this study.

Is study participation voluntary?
Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with the 108th Training Command chaplain office or command team. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?
If you choose to withdraw from the project, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?
The researcher conducting this study is CH (MAJ) Jeremy Naugle. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at 717-377-3998 and/or jeremy.l.naugle@mail.mil or Jeremy_naugle@yahoo.com. You may also contact the researcher’s faculty sponsor, Dr. Brent Kelly, at brkelly@liberty.edu.

Whom do you contact if you have questions about your rights as a research participant?
If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu

Liberty University
IRB-FY19-20-277
Approved on 9-18-2020
Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio record me as part of my participation in this study.

Printed Subject Name ___________________ Signature & Date ___________________
Appendix B

Pre-Training Questionnaire

Thank you for being a willing participant in this project. The purpose is to determine to what extent senior military leaders in the United States Army have chaplains and any specialties services that they provide. The questions below will explore your understanding or working knowledge of chaplains in the Army.

This questionnaire is intended to collect data about military chaplains from a senior leader perspective in the United States Army. Typically, the ideal respondent will be in the military and hold a rank of E-5 or higher. The initial questions (demographics) are to develop a baseline of respondents. The remaining questions (chaplaincy questions) are specific to the project and chaplaincy (self/soldier questions) relate to the utilization of chaplain services, and the (match questions) is to assess knowledge of who is responsible for providing care.

This questionnaire is confidential. Responses will be aggregated, and your name or other identifying information will NOT be used. Please contact me directly for any concerns or questions as you answer this questionnaire. Thank you in advance.

**Demographics:**

1. Are you an Officer or Enlisted service member? ______

2. Current Rank? __________

3. Number of deployments?
   - 0
   - 1
   - 2
   - 3
   - 4
   - 5
   - 6 or more

4. Do you consider yourself a leader in the military?
   - Yes
   - No

5. What is your highest education level completed?
   - High School
   - AA
   - BA
   - MA
   - Doctoral
   - Technical School
   - Other

6. What is your marital status?
   - Married
   - Divorced
   - Single
Relationship (not married)
Other

7. Do you have subordinates that report to you directly or indirectly?
   Yes
     – Approximately how many MIL? ____________
     - Approximately how many CIV? ____________
   No

8. What is your religious affiliation?
   Protestant (All Christian Denominations not listed elsewhere)
   Catholic
   Jewish
   Islamic
   Buddhist
   Atheist
   Agnostic
   None
   Other _________________
   Skip Question

Chaplaincy Questions:

9. Do you have knowledge that the United Army has chaplains within its ranks?
   Yes
   No (If no, stop, turn in the questionnaire)

10. Have you ever spoke with a chaplain other than general conversation (counseling, advisement, etc.)?
    Yes
    No

11. To what degree do you believe that chaplains are an instrumental asset to a commander and the unit as a whole? (Select appropriate response)
    Not at all – 0 1 2 3 4 5 6 7 8 9 10 - Very Instrumental

12. Do you believe that chaplains are appropriately trained for their role?
    Yes
    No (If no, why)______________________________

13. Do you have any knowledge that within the chaplaincy, there are specialties?
    Yes
    No

14. Can you list any specialties that chaplains can hold?
    __________________________________________
15. Are you familiar with any of the terms listed (circle all you are familiar with)?
   a. Clinical Pastoral Education (CPE)
   b. Family Life (FLC)
   c. Ethicist (Ethics)
   d. Resource Manager (RM)
   e. Executive Coaching
   f. World Religions
   g. Homiletics

16. Do you know any of the technical or education requirements for these terms, if so explain?
   a. Clinical Pastoral Education (CPE) __________________________
   b. Family Life (FLC) __________________________
   c. Ethicist (Ethics) __________________________
   d. Resource Manager (RM) __________________________
   e. Executive Coaching __________________________
   f. World Religions __________________________
   g. Homiletics __________________________

17. After institutional training has occurred, who do you believe is the primary source of continued training/education for chaplains as it relates to counseling and family ministries?
   __________________________________________________________
   __________________________________________________________

Self/Soldier Questions:

18. Who is your first resource (typical go to position or person) when trying to get help for a SOLDIER with relationship, emotional, or other self-related concerns?
   a. Behavioral Health
   b. Chaplain
   c. JAG
   d. Military One Source
   e. CSM
   f. Next Level Leader

19. Who is your first resource (typical go to position or person) when trying to get help for a SELF with relationship, emotional, or other self-related concerns?
   a. Behavioral Health
   b. Chaplain
   c. JAG
   d. Military One Source
   e. CSM
20. Have you ever utilized the counseling services of a FLC, for yourself or a subordinate?
   No
   Yes – Self
   Yes - Subordinate

21. Without naming him/her, do you know who your FLC is within your command?
   Yes
   No

22. Can you list Active Duty Installation that have Family Life Centers?


23. If you knew that you had access to a trained, and often licensed pastoral counselor/therapist, would you use this resource? (Check all that Apply)
   No
   Yes – Self
   Yes - Subordinate

**Match:**

Below is a list of services that chaplains provide as well as services performed by other entities. In any profession, there is sometimes overlap. Given the services below, please match the “typical” chaplain to provide said service if you were escorting a Soldier for help.

Match the appropriate chaplain/resource with the service provided:
A = FLC  B = Unit Level Chaplain  C = Other Resource

- Suicide intervention
- Chaplains and Religious Affairs NCO’s needing personal help
- Crisis Intervention
- Senior Leader needing personal help
- Severe Substance Abuse
- Trauma Case
- Domestic Violence Counseling
- Serious Addictions
- DSM-V related disorders
- Religious Accommodation
- Group Therapy
- Unit Admin Issues (SM wants out, needs money, hates CMD, etc)
- Sexual Problems
- Children and Adolescent counseling
- Religious Services (worship service)
- Sexual Assault
Family System problems
Concerns with religion or theological beliefs
Cultural background issues (interracial marriage, same-sex, and other social/cultural)

Assessment:

1. Where are FLC positions located in the reserve command? (Primary 2 locations)

2. What is the degree requirement for an FLC?

3. What Army courses are required for FLCs that hold the appropriate degree? (2 separate courses that are Army specific)

4. Who is the primary trainer for unit-level chaplains in counseling skills, and why is that person the primary trainer?

5. What type of chaplain is the best choice for issues related to DSM disorders (Diagnostic and Statistical Manual of Mental Disorders)? (explain why)

6. Which chaplain is the best choice for a Soldier that is seeking a religious accommodation? List and explain why)

This concludes the questionnaire. Thank you for taking the time to complete it.

Prior to your interview, please return this to me by email (jeremy.l.naugle.mil@mail.mil or jeremy_naugle@yahoo.com). Feel free to contact me if you have questions about this questionnaire or want to clarify any of the questions. Your responses will not be associated in any way with your personal identifying information. Thank you for participating in this project.

Sincerely,
CH (MAJ) Jeremy Naugle
717-377-3998
Appendix C

Interview Questions

Below are interview questions based on the initial questionnaire. Corresponding number matches initial questionnaire numbered question.

**Demographics:**
Question 4: What is your definition of a military leader?

Question 7, if yes: Are your subordinates younger in age, older, or mixed?

**Chaplaincy:**
Question 11: Explain why you believe chaplains are instrumental or not instrumental?

Question 12, if no: Explain why chaplains are not appropriately trained?
   - What type of training is needed?

Question 14: Inquire on any specialties listed differently than those provided in question 15.

Question 16: Further explain any comments or thoughts regarding training or education listed?

Question 17: Explain further any source listed?

**Self/Soldier:**
Question 18: Any other sources not listed?

Question 19: Any other sources not listed?

Question 20, if yes: Was this active duty or reserves?

Question 21: Has your FL chaplain ever presented (spoke, displayed, etc) his or her services to command?
Question 23, if yes: Would you include any spouses, children, and authorized individuals in a longer-term therapeutic situation with the family life resources?

**Match:**
Question: How did you feel after completing this exercise?

Question: Were some of them confusing as to who is responsible?

Question: When you selected “C” as the option, what was the other resource you considered responsible?

**Assessment:**

Question 1: Is your answer a guess, or do you have an understanding and/or experience of family life positions?

Question 2: If the answer is not exact to the standard required, have the interviewee explain the answer?

Question 3: Have the interviewee explain why they listed the courses they did?

Question 4: If correct, ask if the answer was a guess or if they have knowledge of FL?

- If wrong, ask why they listed the type of chaplain they did?

Question 5: Why did you choose this answer? (Knowledge, guess, etc.)

Question 6: Explain why you choose this type of chaplain?

This concludes the interview. Thank you for taking the time to complete it.

The next phase of this project will be training/education on the roles and responsibilities of the FLC. This education program is designed to help senior leaders identify the primary differences between their unit-level chaplains and their assigned FLC.
Appendix D

Post Education Questionnaire

Thank you for being a willing participant in this project. This is the final step in evaluating your working knowledge of differences among Army chaplains. You will find similar demographic questions from previous questionnaires, chaplaincy-specific questions, and a matching/assessment section to determine an understanding of differences presented in training.

This questionnaire is confidential. Responses will be aggregated, and your name or other identifying information will NOT be used. Please contact me directly for any concerns or questions as you answer this questionnaire. Thank you in advance.

Demographics:

1. Are you an Officer or Enlisted service member? ______

2. Current Rank? __________

3. Number of deployments?
   0
   1
   2
   3
   4
   5
   6 or more

4. What is your highest education level completed?
   High School
   AA
   BA
   MA
   Doctoral
   Technical School
   Other

5. What is your marital status?
   Married
   Divorced
   Single
   Relationship (not married)
   Other

6. Do you have subordinates that report to you directly or indirectly?
   Yes
      – Approximately how many MIL? __________
      - Approximately how many CIV? __________
   No
7. What is your religious affiliation?
   Protestant (All Christian Denominations not listed elsewhere)
   Catholic
   Jewish
   Islamic
   Buddhist
   Atheist
   Agnostic
   None
   Other ________________________
   Skip Question

Chaplaincy Questions:

1. Do you have knowledge that the United Army has FLCs within its ranks?
   Yes
   No (If no, stop, turn in the questionnaire)

2. Knowing that FLCs are available, will you utilize them in the future?
   No
   Yes – Self
   Yes - Subordinate

3. To what degree do you believe that FLCs are a valuable asset to a command and the unit as a whole? (Select appropriate response)
   Not at all – 0 1 2 3 4 5 6 7 8 9 10 - Very Instrumental

4. Please describe in as much detail as possible what you believe an FLC is responsible for in their position?
   __________________________________________________________
   __________________________________________________________

5. Without naming him/her, do you know who your FLC is within your command?
   Yes
   No

Match - Assessment:

Below is a list of services that chaplains provide as well as services performed by other entities. In any profession, there is sometimes overlap. Given the services below please match the “typical” chaplain to provide said service if you were escorting a Soldier for help.
Match the appropriate chaplain/resource with the service provided:
A = FLC       B = Unit Level Chaplain       C = Other Resource

__ Suicide intervention
__ Chaplains and Religious Affairs NCO’s needing personal help
__ Crisis Intervention
__ Senior Leader needing personal help
__ Severe Substance Abuse
__ Trauma Case
__ Domestic Violence Counseling
__ Serious Addictions
__ DSM-V related disorders
__ Religious Accommodation
__ Group Therapy
__ Unit Admin Issues (SM wants out, needs money, hates CMD, etc.)
__ Sexual Problems
__ Children and Adolescent counseling
__ Religious Services (worship service)
__ Sexual Assault
__ Family System problems
__ Concerns with religion or theological beliefs
__ Cultural background issues (interracial marriage, same-sex, and other social/cultural)

Assessment:

7. Where are FLC positions located in the reserve command? (Primary 2 locations)
   __________________________________________________________

8. What is the degree requirement for an FLC?
   __________________________________________________________

9. What Army courses are required for FLCs that hold the appropriate degree? (2 separate courses that are Army specific)
   __________________________________________________________

10. Who is the primary trainer for unit-level chaplains in counseling skills, and why is that person the primary trainer?
    __________________________________________________________

11. Scenario: A Soldier comes to you as his or her first line leader and tells you that he/she is mad at God and doesn’t believe He exists. In the options below, who is the best contact for help?
    
    Unit Chaplain       Local Pastor
    FLC                 Ethicist chaplain
12. Scenario: A Soldier comes to you as his or her first line leader and tells you that his children are having a very difficult time adjusting over their last PCS move. The Soldier is concerned that his children are getting depressed and shutting down. In the below options, who is the best contact for help?

- Commander
- Unit chaplain
- HRC
- FLC

13. Scenario: You are a religious affairs NCO, and you are having a lot of personal struggles from gambling, adultery, and depression. In the options below, who is the best contact for seeking assistance?

- Unit chaplain
- 1SG/CSM
- Commander
- FLC

14. Scenario: You learn that one of your Soldiers (TPU) was sexually assaulted in the civilian world. She reported the incident, and the police are investigating. Over the next few drills, you notice a decline in her mood, effort, and energy. You confront her, and she breaks down over the trauma she endured. In the options below who is the best contact for help?

- SHARP
- Leadership (Commander, 1SG/CSM)
- Unit chaplain
- FLC

15. What type of chaplain is the best choice for issues related to DSM disorders? (explain why)

16. Which chaplain is the best choice for a Soldier that is seeking a religious accommodation? List and explain why)

This concludes the questionnaire. Thank you for taking the time to complete it.

Please return this to me by email (jeremy.l.naugle.mil@mail.mil or jeremy_naugle@yahoo.com). Feel free to contact me if you have questions about this questionnaire or want to clarify any of the questions. Your responses will not be associated in any way with your personal identifying information. Thank you for participating in this project.

Sincerely,
CH (MAJ) Jeremy Naugle
717-377-3998
Appendix E

FLC Training Outline

1. What is a chaplain?
   a. Unit Level
      i. Requirements (Education, endorsement, license…)
      ii. Duties and Responsibilities
   b. Family Life
      i. Requirements (Education, endorsement, license…)
      ii. Duties and Responsibilities

2. Counseling - Differences
   a. Pastoral Counseling (Go see the chaplain)
      i. Basic level therapy and/or communication
   b. Licensed Counselor (Clinical, behavioral health-related)
      i. Advanced behavioral health training

3. FLC Roles/Responsibilities
   a. Purpose in Command
      i. Train Unit Level Chaplains
         1. Basic skills
         2. Sustainment or CEU
         3. Installation programs/events
      ii. Counseling
         1. Individual or Couple
         2. VIP or senior leader
         3. Chaplains and Assistants
   b. Value in Command
      i. Subject Matter Expert
      ii. Support to senior leaders, VIP, and peer chaplains
      iii. Support to “outside command” personnel

4. How to access a FLC
   a. Unit or Command Level
      i. FLC – FLC
   b. Installation
      i. CFLC – Chaplain Family Life Centers
   c. Process for individuals/couples
      i. Referrals
Appendix F

Command Approval – Research Permission Granted


SUBJECT: Research Access Permission

1. References:
   b. Department of Defense (DOD) Instruction 3216.02, Protection of Human Subjects and Adherence to Ethical Standards in DOD-Supported Research, 15 April 2020

2. Approval. I hereby approve the request for support described below:

   Name of Researcher: CH (MAJ) Jeremy Naugle
   Title of Protocol: Unit and Family Life Assessment
   Protocol Number: IRB-FY19-20-277
   Date of Protocol: 20 August 2020

3. Scope. I give permission for the 108th Training Command, to provide support to the above referenced research via email, CVR, and other communication means to include some face to face interaction. I further grant permission to access those deemed "senior leaders" per the enclosed Institutional Review Board approval, and approve that this activity will be conducted with active and reserve personnel within the 108th Training Command during the course of the duty day.

4. Conditions of approval for research involving human subjects: If this activity is research involving human subjects, this approval is provided on the condition of, and with the understanding that, the researcher’s institution will:
   a. Provide to my command any human research protection program-related support necessary to implement and oversee the above referenced activity.
   b. Obtain and comply with the terms of its Federal Assurance for the Protection of Human Research Subjects for this DOD supported research involving human subjects (if applicable).
ARFC-TNC-CG
SUBJECT: Research Access Permission

c. Inform me via this memorandum’s point of contact regarding any relevant unanticipated problem involving risk to subjects or others, or serious or continuing noncompliance.

d. Obtain publication clearance review from my command before publishing or otherwise releasing findings from this research to members of the public (e.g., via abstracts).

5. Affirmation. By endorsing this request, I affirm I have determined the above-referenced activity is mission critical and will be worth the time/cost of Army support. I acknowledge that my office assumes responsibility for ensuring the portion of the activity supported by my area of responsibility meets all applicable regulatory requirements.

6. The point of contact for this memorandum is CH (MAJ) Jeremy Naugle, Family Life Chaplain, at jeremy.l.naugle.mil@mail.mil and (717) 377-3998.

Encl

ANDREW J. JUKNELIS
Major General, USA
Commanding

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Appendix G

Command Permission Letter

DEPARTMENT OF THE ARMY
HEADQUARTERS, 108TH TRAINING COMMAND (INITIAL ENTRY TRAINING)
1330 WESTOVER STREET
CHARLOTTE, NORTH CAROLINA 28205-5124
September 15, 2020

Jeremy Naugle
Family Life Chaplain
108th Training Command
1330 Westover St
Charlotte, NC 28205

Dear CH Naugle:

After careful review of your research proposal entitled “The comparative differences of unit level chaplains and family life chaplains in the United States Army Reserves,” I have decided to grant you permission to contact our senior leaders and invite them to participate in your study.

Check the following boxes, as applicable:

☐ All data is secured in a confidential manner.

☐ Access is to Service members in the command and down trace divisions at the rank of E-5 or higher.

☐ I am requesting a copy of the results upon study completion and/or publication.

Sincerely,

ANDREW J JUKNELIS
Major General, USA
Commanding
September 18, 2020

Jeremy Naugle  
Brent Kelly  

Re: IRB Exemption - IRB-FY19-20-277 Unit and FLC Assessment

Dear Jeremy Naugle, Brent Kelly:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with 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 mentioned in your approved 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: 101(b):

Category 2.(ii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording).

Any disclosure of the human subjects’ responses outside the research would not reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects’ financial standing, employability, educational advancement, or reputation.

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that 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, MA, CIP

Administrative Chair of Institutional Research

Research Ethics Office