

NCMAF / ECVAC

# Newsletter

News and Resources for  
Military and Veterans Affairs  
Endorsers and Chaplains

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## Chairman's View

### Letter from NCMAF Chairman Ed Brogan

*Ecclesiastes 4.12 – "A person standing alone can be attacked and defeated, but two can stand back-to-back and conquer. Three are even better, for a triple-braided cord is not easily broken." (New Living Translation)*

Dear Colleagues,

The entire military chaplain community can give thanks for and take great pride in the new Armed Forces Chaplaincy Center at Fort Jackson, SC. The hard work and dedication of countless chaplains, chaplain assistants, Religious Program Specialists, and many more has reaped a substantial reward in providing a first rate facility in which chaplains and essential team members can be trained and prepared for ministry wherever our nation may call. For the first time in our history military chaplains from all branches of the service have a common center in which the various schools can share resources and take advantage of unique opportunities to provide the best possible training for all who provide ministry to our military personnel.

Perhaps even more impressive than the three co-located school facilities and the common center is the attitude of those involved in making this new concept work. During the dedication ceremony itself, as well as the various other events of the combined gathering, I noted a spirit of cooperation among chaplains and enlisted members of all our services I have rarely seen in my over thirty years of experience with military chaplaincy. I do not say this lightly as I served on joint staffs and with other services on many occasions and enjoyed the true friendship of my comrades regardless of the uniform they wore. Even so, this new venture has created a new climate of cooperation based on mutual respect, understanding, and commitment which may be possible only because of the co-location which has now come to fruition.

Brigadier General Bradley May, Commanding General, Fort Jackson, put it this way. "Being in the same area naturally allows communication to flow and develop much easier, all of which will build relationships and cooperation among ministers. Training in the same location will also benefit chaplains who deploy or work in a joint environment." (Fort Jackson Leader, May 13, 2010). The General's key insight may be how this collocation permits the building of relationships and cooperation. We live in an era of fractured relationships whether they are political, economic, social, or religious. We are reminded daily in all news media of the struggles we face as a people and as a world community due to partisan interests. Not neglecting the very real differences which exist between our various chaplains based on their particular faith traditions, I am encouraged by the spirit of cooperation I saw taking shape at Fort Jackson. My hope is this signals a new era for our military chaplaincy as we look forward to the future together.

How convenient the author of Ecclesiastes tells us "three are even better". The three services who maintain, train, and equip chaplains and their team members for all the armed services of our nation are now working together as never before. This makes our job as endorsers easier and better as well. Our travel to see our people at school should be lessened somewhat and we can perhaps better encourage our people in terms of their overall responsibility to all military members regardless of service or faith.

It can also be a time for us to examine our own attitudes and commitments. The Navy and Air Force did not enter into this new arrangement without many qualms and great anxiety. They both embraced the opportunity, however, and now benefit from the new relationships and opportunities. Their leadership was able to evaluate the situation and move forward to the future with true vision. The endorsing community faces many challenges today. I hope we can also evaluate the situation and determine how, amongst our significant and legitimate differences, we too can model the example of the services we support.

Collegially,  
Ed Brogan

*A publication of the National Conference on Ministry to the Armed Forces (NCMAF)  
and the Endorsers Conference for Veterans Affairs Chaplaincies (ECVAC)*

NCMAF

"Many of today's warriors know what it means to lose a friend too soon, and all our service members and their families understand the true meaning of sacrifice."

President Barack Obama –  
from his Memorial Day Proclamation

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## Annual Conferences

### Upcoming NCMAF and ECVAC 2011 Conference Dates

#### National Conference on Ministry to the Armed Forces (NCMAF)

- Monday, January 10, 2011
  - New NCMAF Endorser Training 12:30 PM – 4:30 PM
- NCMAF Annual Conference – January 11 – 12, 2011 –

#### Theme - Ethical Ministry

#### Endorsers Conference for Veterans Affairs Chaplaincy (ECVAC)

- ECVAC Annual Conference –Wednesday, January 12, 2011

All above sessions will be held at the Hilton Mark Center Hotel in Alexandria, Virginia.  
 The Armed Forces Chaplains Board (AFCB) will host their all endorser meeting on Thursday, January 13.



## Chaplaincy News



### Chaplaincy center dedicated

#### School to train chaplains from all service branches

By Susanne M. Schafer, The Associated Press 5/7/2010

FORT JACKSON -- Priests, rabbis, imams and Protestant ministers who serve as U.S. military chaplains came together Thursday to dedicate themselves and the nation's first joint military school for tending warriors' souls.

"We deploy side by side. We minister to all, side by side. It is only fitting that we train side by side," said Chaplain Maj. Gen. Cecil Richardson, the Air Force Chief of Chaplains, at the dedication of the new Armed Forces Chaplaincy Center.



Congress ordered the military services five years ago to merge their disparate chaplain and chaplain assistant schools. Representatives of the Army, Navy and Air Force said they put aside differences of military culture to build a multi-faith education center.

The site is next to the Army's Chaplain Center and School, which trains the most chaplains of all service branches. This year, the three services expect to graduate just under 2,800 chaplains and chaplain assistants.

Military chaplains hold their own faith services but may oversee non-denominational events. If requested, they can offer counseling to any uniformed service members or relatives,

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as well as civilians and contractors who work for the military. They are trained to help uniformed men and women deal with the trauma of war and issues such as deployments and reunions. The joint center allows for some merged classes and lectures - for example, when an expert in preaching or writing sermons is able to visit.

Some things, however, won't change: The three services retain some individual training, and all chaplains wear the uniforms and ranks of their respective branches. And before entering the military as chaplains, they must be ordained or certified in their specific faith group.

Some wondered which will be harder: bridging differences of faith or melding military traditions.

"Why move us 900 miles to reposition us with the Army? Oh God, why us?" joked Rear Adm. Robert Burt, Navy Chief of Chaplains, whose school was once in Newport, R.I. "This was the ultimate test of faith!"

Navy Chaplain Lt. Matthew Prince, who dons a Marine Corps uniform as a Lutheran minister to Marines at Parris Island, called it a good move, since many deploy alongside other service branches in time of war. But he still has concerns.

"Look around. Where is the water?" he said, spreading his arms at the green fields surrounding the school. "It's a benefit to get to know other military cultures, but I don't want our Navy military culture to be lost."

The director of the new Chaplaincy Center, Air Force Chaplain Col. Steven Keith, said the directors of the schools worked to bring elements of their institutions together. Stained glass from a closed Air Force chapel in Germany and a closed Army chapel in New Jersey were rebuilt and hung in the hallways.

The center has "worship training labs" so instructors can discuss diverse faiths, with items brought from the various military schools. Golden icons line the walls in a small Greek Orthodox chapel; a Muslim prayer room is outfitted with prayer rugs and copies of the Quran; and a handwritten Jewish Torah is kept inside a wooden ark, alongside Sabbath candles and Seder plates to show how Passover is celebrated.

Setting the tone in the center's front lobby is a large stained glass portrayal of Gen. George Washington, kneeling in prayer with his Anglican chaplain and his soldiers in the snow at Valley Forge.

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**[Troops: Loss will be felt when Air Force cuts chaplain corps by 15 percent](#)**

By [JENNIFER H. SVAN](#) Stars and Stripes Published: May 17, 2010

KAISERSLAUTERN, Germany — The Air Force is reducing its number of chaplains at a time when airmen and family members are seeking their counsel more than ever.

As of this spring, 544 chaplains were on active duty, but as many as 79 positions will be trimmed over the next two years, Air Force officials said.

The reduction of up to 15 percent in the chaplain corps stems from efforts to make certain that the most crucial positions in the Air Force — such as manned and unmanned aircraft pilots — are filled, and ensure that no field has more than the mandated number of personnel, officials said

Personnel cuts phased in about four years ago will leave the Air Force with 465 funded chaplain positions by the end of fiscal 2011. How close the Air Force gets to that goal depends on how many chaplains opt for voluntary separation and how many are given early retirement and involuntary separation, said Air Force spokeswoman Lt. Col. Ann Stefanek.

The cuts are fiscally motivated, an effort to balance competing mission requirements with limited resources, Air Force officials say.

Chaplains "contribute greatly to the Air Force mission and to joint operations," Col. Joan Garbutt, Military Force Management Policy Division chief, said in a written statement to Stars and Stripes. But with high retention, the chaplain corps has grown too big, she said, adding, "We are merely trying to move the chaplain corps toward the right size for the Air Force."

Boards will begin meeting this summer to decide whether to institute any early retirements for chaplains; then whether to consider any involuntary separations.

Some chaplains and outside experts questioned the Air Force's decision to cut chaplains, who often can offer troops more immediate and confidential counsel.

"We're a nation at war. We're deploying our warriors repeatedly. They're separated from their family, home, loved ones," said Chaplain (Brig. Gen.) David Cyr, Air Force deputy chief of chaplains. "They turn to their chaplains for help."

Marriage and family issues remain the most-cited reason airmen and family members sought a chaplain's counsel, but from 2007 to 2009, combat-stress counseling cases jumped 350 percent, by far the largest increase, according to the Air Force.



Chaplain (Capt.) Steve Fisher sits aboard a UH-60 Black Hawk en route to Baghdad in March. Fisher, the 732nd Expeditionary Group chaplain, visited more than 100 airmen in remote locations in Iraq. Allison M. Boehm/Courtesy of the U.S. Air Force



U.S. Air Force Capt. Herman Harris is a chaplain at Joint Base Charleston, S.C. While the Air Force is reducing its number of chaplains, the Army is boosting its number of chaplains and the Navy expects its current number of chaplains to increase. Joshua L. DeMotts/Courtesy of the U.S. Air Force

The spike could be a result of more airmen deploying and for longer stretches, chaplains say. Across the Air Force, most 90-day deployments have moved to 120 days, and critical career fields — including the chaplain corps — have moved to 179- and 365-day deployments, according to Air Force officials.

Chaplain counseling sessions have increased 37 percent in recent years, from 130,329 in 2007 to 179,944 in 2009, according to the Air Force chaplain corps office.

The pending cuts in the chaplain corps also come at a time when the service's suicide rate is climbing. Through May 7, the Air Force suspects that 22 active-duty airmen have killed themselves this year, according to Air Force officials, more than half the total number of active-duty suicides in 2009. The service has not completed investigations in all the cases.

Chaplain (Maj. Gen.) Cecil Richardson, Air Force chief of chaplains, said he understands the need for force-shaping, but laments trimming chaplains during wartime.

"We're fully engaged in the desert," he said, "and we're fully engaged stateside."

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## [Air Force Imam visits leaders in east Africa](#)

[Combined Joint Task Force - Horn of Africa](#) Story by [Tech. Sgt. Shad Eidson](#) 05.19.2010

NAIROBI, Kenya— Imam Walid Habash, a Muslim chaplain for the U.S. Air Force, joined other military chaplains for a recent trip to strengthen relationships between the American people and Muslim communities in East Africa.

U.S. Air Force Chaplain (Lt. Col.) Gary Snyder, U.S. Air Force Chaplain (Capt.) Habash, U.S. Navy Chaplain (Capt.) Robert Young and U.S. Army Chaplain (Col.) David Colwell met African community, religious and government leaders in four countries during the 13-day trip.

The interfaith delegation quickly found that they demonstrated a first for many in their audience - how people, of more than one religion, can live and work together peacefully anywhere.

"Everywhere we went, I was told that it was the first time they had seen a Christian and Muslim sitting together peacefully during a meal, religious discussion or any event," said Habash, who Islamic Chaplain for the 86th Airlift Wing, Ramstein Air Base, Germany. "That alone started discussions about the possibilities for diverse people living together peacefully."

During a lunch with five Somali Imams, the chaplains' respect for each others' views and their ability to work closely together quickly led the discussion in the direction of how to foster peace, respect and understanding.

The chaplains also had an opportunity to exchange ideas for a peaceful future with a number of tomorrow's younger leaders. Thirty seven Somali youth attended a meeting in Eastleigh, Nairobi, to discuss the challenges they face in reaching a peaceful future with more education and economic opportunities.

One student named Mohamed stood up to speak about the youth of Somali as "raw material that can be turned into any product" and that all they lacked were opportunities to become useful products for the future of Somalia.

"Early on I could already see a huge impact whether we are connecting with key leaders or the average person," Habash said. "I think we are going a long way to building bridges [between our respective nations]."

The chaplains met with more than 200 leaders during the trip. They traveled to diverse communities including the remote village of Micheweni on Pemba Island, Tanzania, held a religious leader conference in Moroni, Comoros, and visited community centers in Dire Dawa and Harar, Ethiopia.

At every engagement, the chaplains were invited to return as an interfaith model for future opportunities to discuss and promote peace and stability in the Eastern African region.



## [Chaplains burning out, Canadian military says](#)

Alison Auld, The Canadian Press Published on Monday, May. 17, 2010 3:13AM EDT

Chaplains in the Canadian military are suffering high levels of burnout and many are at risk of developing disorders like depression, according to documents that pin the blame on heavy workloads and compassion fatigue.

Officials in the chaplaincy office link the elevated stress to the prolonged surge in operational tempo, staff shortages and the strain of tending to families of soldiers killed or injured overseas.

Leadership in the Chaplain General's office is so concerned about the issue that it has submitted a strategic plan to the chief of military personnel outlining ways to deal with the problem.

Lieutenant-Colonel Sylvain Maurais, director of chaplaincy services, said the initiative was prompted by the first-ever survey of morale among the Forces' 225 padres, which found all chaplains were experiencing burnout and compassion fatigue.

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Canadian Army chaplains pay respect to Petty Officer Second Class Douglas Craig Blake during a ramp ceremony at the Kandahar Airfield NATO base on May 5, 2010. NIKOLA SOLIC/REUTERS

Afghanistan and the difficult tasks that fall to military padres, who serve six to nine month rotations overseas with troops in Kandahar, and are ministers to families at home.

Chaplains have been heavily involved in providing care to next of kin after the death of a soldier, and working with troops to prepare mentally for deployments, according to a review last year of the Chaplain Branch.

The review also stated that padres were dealing with an increase in domestic issues, particularly at Canadian Forces Base Petawawa where they reported growing concerns from family members about returning members.

"This is the first indication of a potentially serious issue that is being followed up by the area chaplain," the document states.

Col. Maurais, who spent two months in Afghanistan last year, acknowledged padres are grappling with increasingly complex issues, adding stress to an already stretched work force.

"The nature of the operation is very demanding not only for the people who deploy but (there is a) level of stress for the people staying behind and dealing with the specific support," he said.

"The number of hours and work that needs to be done to support the families that are affected by the operation is huge."

The branch is also dealing with staff shortfalls that are exacerbated by the Afghan mission, which sends six to eight chaplains overseas per rotation leaving vacancies at home.

The branch review indicates HMCS Winnipeg was without a chaplain, there is a shortage of deployable chaplains and a lack of francophone and Roman Catholic padres.

Col. Maurais said the branch launched a recruiting drive to boost the ranks and sought an increase of \$100,000 in-year funding until 2012, but received about \$60,000.

The need to attract chaplains, most of which now are Protestant, will likely intensify as it's expected up to 60 per cent of the branch will soon reach retirement age or the end of their contracts.

"Increasing difficulties in filling the Chaplain Branch establishment will severely impair the ChapGen capacity to meet the mission," according to the branch's strategic plan for 2009-10.

It goes on to state that inadequate staffing will "mean greater workloads for the chaplains who remain in the system, causing burnout and possible early releases."

Col. Maurais wouldn't say how many chaplains are on stress leave or how much the branch has asked for to fund programs to deal with burnout and compassion fatigue.

It could be tough securing more funding with the Forces looking at ways to cut costs.

"At a time of possible budget cuts, we need to keep being quite convincing that this is a legitimate program that we need to support our people," Col. Maurais said.

"We are feeling the same stresses as the rest of the Canadian Forces population," Col. Maurais said of the survey, which was obtained by The Canadian Press under the Access to Information Act.

"The level of ministry that we are providing is quite complex. It's not at all what it used to be."

The survey, conducted under two years ago but only now being acted upon, found that 52 per cent of chaplains were at medium to high risk for anxiety or depressive disorders.

That puts them at more than double the normal levels for other Forces members and higher than the civilian population.

The questionnaire identified a handful of causes for the strain, such as work overload, poor work-life balance, lack of training, ineffective leadership and being pulled in different directions by the chaplaincy, the Forces and churches.

Much of that is compounded by the ongoing mission in



# Military Chaplains Association

## Executive Director of TAPS is MCA National Citizen

(Editor's note – The below article is taken from the [MCA website](#))



On 6 May during the 85<sup>th</sup> Annual Meeting and National Institute in Columbia, SC, the Military Chaplains Association conferred the 2010 National Citizenship Award on Bonnie Carroll, Executive Director, Tragedy Assistance Program for Survivors [TAPS].

Ms. Carroll founded TAPS in 1992 following the death of her husband Brigadier General Tom Carroll in an Army C-12 plane crash. Since then, TAPS has become the frontline resource for those who are grieving a loved one who died while serving our Nation. Go to [www.taps.org](http://www.taps.org) for a full view of all TAPS services.

The MCA National Citizenship Award recognizes exemplary public service with exceptional leadership integrity and enduring commitment to the spiritual welfare of our Nation's Warriors and their families. It was first given to Astronaut John Glenn during the 1962 MCA Annual Meeting in Colorado Springs, CO. Recipients since then include leaders from industry, entertainment, religious faith groups, government, and the military.

## News You Can Use



### Our Mission:

The mission of the National Civil War Chaplains Museum is to educate the public about the role of chaplains, priests, and rabbis, and religious organizations in the Civil War; to promote the continuing study of the many methods of dissemination of religious doctrine and moral teachings during the War; to preserve religious artifacts; and to present interpretive programs that show the influence of religion on the lives of political and military personnel.

### The Museum:

The museum, originally housed in DeMoss Hall — Liberty's main academic building — is now next to Doc's Diner on Campus East. The museum provides a research facility for those studying Civil War chaplaincy. Artifacts include items from both Confederate and Union chaplains.



### Sunrise Service by Mort Künstler

"What has emerged here in Sunrise Service is a wonderful, meaningful painting. It's an artwork that truly expresses the heart of that exceptional generation of 19th century Americans – both Southern and Northern – and I think it's also one of the most attractive pictures that I've ever had the opportunity to paint."

[National Civil War Chaplains Museum](#)

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**Synopsis from the film makers** - CHAPLAINS UNDER FIRE plunges you into the lives of troops in combat: the exhaustion of a relentless op-tempo, the stress of missing families, the frustration of working in a foreign culture, the boredom of standing watch. Chaplains appear at first as an avuncular presence, building relationships with troops, but the stakes get higher as you follow Marines on a mission and rush into the Operating Room of a field hospital.

With this context established, the film introduces the first of several controversies swirling around chaplains: how should they act as clergy when faced with a dying warrior? A lobbyist for an evangelical Christian group faces off with the head of the Secular Coalition over the issue.

A logical solution would be to replace military chaplains with civilian clergy -- but this would not serve our men and women well because the role of the chaplain goes far beyond providing religious services. They serve as sounding boards for soldiers who are often reluctant to confide in a superior officer or even a buddy. They are the one person in the military who is not in their chain of command and who is bound by confidentiality. And because they share the stress of combat, loneliness and separation, chaplains can bond with the troops -- and it is this bond that helps them support troops who are coping with the loss of a buddy to a sniper and the aftermath of a suicide.

But not everyone is pleased with the way chaplains are acting, and the film shows how they are not just under fire in war, but also under fire politically at home. As clergy employed by the government, military chaplains are First Amendment anomalies: are they violating the establishment clause or embodying free exercise? Which is paramount, a chaplain's right to pray or proselytize, or the State's right to curtail their actions? How should they pray in public vs private? How should chaplains deal with the religious diversity in the ranks?

As activists on all sides of the issue go to battle over these questions, chaplains find their own answers in the way they pray with troops before a mission, interact with Islamic mullahs, relate to troops of other faiths within their unit, and provide comfort to the wounded as they are medevacked from the field through a chain of ever higher care facilities and home to the United States.

Not all the wounded make it, and when the notification officer knocks on the door to announce a death, a chaplain stands by his side. He is there to support the officer and to comfort the bereaved. A chaplain is also present behind the scenes in the mortuary, helping to escort the "Fallen Angels" home.

This all takes a toll on chaplains, and at the end of the film we learn that a number have committed suicide. So how should the policies governing chaplains be crafted? The last word is given to a chaplain serving in the field, under fire.

**The Film Makers' Approach** - We made this film not as polemicists, but as journalists. Military chaplains are a fascinating human interest story and a timely one. The military chaplaincy not only raises important Constitutional questions, but the debates these trigger are today increasingly divisive. While we work hard to make sure everyone in these debates states his or her position compellingly, most of the film focuses on the experience of the troops and the chaplains in the field. We do this because we believe that in order to take sides in the debate, we all need to understand what the stakes are for our men and women in uniform and, by extension, our country.

**[Watch a ten minute excerpt](#)**

**DVDs** will soon be available for individual and institutional purchase. The film makers estimate end May, 2010.

There are three ways to find out when they become available:

- - [e-mail us](#) and we will send you a notice
- - join our [Facebook page](#)
- - check back on this [site](#)...often!



## [Audio Bibles Reaching American Troops](#)

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*"These BibleSticks put the Bible in their hands. And, they're helping our sailors get through their deployments" U.S. Navy Chaplain*

On U.S. Navy ships and forward operating bases around the world, military chaplains are using Audio Bibles to give comfort and hope to U.S. troops.

Faith Comes By Hearing, the world's foremost more than 15,000 [Military BibleSticks](#) to chaplains and

"Last year, Faith Comes By Hearing felt burdened military community," said Troy Carl, Faith Comes By specialized, portable audio player just for their use - New Testament - and sent it to those who are deployed or

The Military BibleStick has been very "MP3 players are such a huge thing Director of the Surface Force Ministry Center and soldiers to work with one earbud in, so

BibleSticks put the Bible in their hands. And, they're helping our sailors get through their deployments."

"I've seen many sailors and Marines listen to the BibleSticks while they work, and they take their minds off of home," said Fowler.

"It's great to be able to offer our young soldiers something technology - based, as they practically grew up with cell phones and iPods," said one Army chaplain deployed to Iraq. "I've heard great comments about ease of use, portability, and the fact that now there's no excuse for a soldier to not carry his Bible when it's so easy."

"This has been the most useful thing I've ever had. Every day I listen - and it has brought me closer to God," agreed one Navy pilot.

"Listening to the Audio Bible really helped me to understand the Bible. I can read the words over and over, but to hear them spoken to me really puts it all together," said a soldier.

Another Army chaplain said, "My soldiers are on the roads every day hauling supplies. Convoys can last up to 48 hours, and they can't take much with them. These BibleSticks easily fit inside their cargo pockets so when they're on break, they can take a few minutes to hear the Word of God and be spiritually edified."

"More and more chaplains are contacting us for these vital spiritual resources for the members of their units. And what a difference it's making!" said Carl. "Simply by word of mouth, we've distributed more than 15,000. And our conservative estimates show that we could literally provide tens of thousands of units."

"I've had people lined up outside my door asking for the BibleSticks when I didn't have anymore," added Fowler. "We're only allowed to get so many because the need is so great. When I get these in, I divide them up based on the manpower. But, it's only a fraction of what we could use."

"It's a blessing to have our young people so hungry for the Word of God. This is a wonderful way to engage in Scripture for the men and women serving our country in so many trying and troubled spots of the world," said Carl.



Audio Bible ministry, has designed and distributed troops in Iraq, Kuwait, Kosovo, and Afghanistan. to bring the Word of God in audio to our nation's Hearing's national director. "So, we developed a camouflaged and loaded with the entire dramatized deploying."

popular for both troops and chaplains. right now," said LT Todd Fowler, the Deputy in San Diego. "Most of the ships allow the sailors they can listen to anything they want. These

[Military Chaplain on line request form.](#)



## Items of Interest

### [Should U.S. foreign policy get religion?](#)

Saturday, February 27, 2010

A God gap impedes U.S. foreign policy.

That's the conclusion of an independent two-year study by the well-connected Chicago Council on Global Affairs. The study, released Tuesday, recommends that President Obama and his National Security Council make religion "an integral part of our foreign policy."

The study identified six patterns that "reflect religion's increasing importance in international affairs . . . making them impossible to ignore in the conduct of foreign policy."

-- The influence of religious groups -- some with long-established and others with newly won voices -- is growing in many areas of the world and affects all sectors of society, from politics and culture to business and science.

-- Changing patterns of religious identification in the world are having significant political implications.

-- Religion has benefited from and been transformed by globalization, but it also has become a primary means of organizing opposition to it.

-- Religion is playing an important public role where governments lack capacity and legitimacy in periods of economic and political stress.

-- Religion is often used by extremists as a catalyst for conflict and a means of escalating tensions with other religious communities.

-- The growing prominence of religion today is deepening the political significance of religious freedom as a universal human right and a source of social and political stability.

#### YES

Religion is the solution to conflict For decades, the United States has shied away from using religious arguments and engaging religious groups to further American diplomatic objectives. Church and state are separated in foreign policy just as in domestic government. U.S. diplomats can't even talk about religion. The United States has seen issues dividing people not as religious but as secular demands for power and for territory that require secular solutions.

As a result, a fundamental variable has been missing from peace initiatives.

Certainly history has shown that religion and politics can be dangerous things to mix.

But we believe that if the highest ethics of religion are mixed with politics rooted in justice, the combination can be positively powerful and extremely effective.

Ignoring religion will doom peace initiatives because so many of the conflicts in the world today are based on interpretations of religious belief that promote violence rather than the peace on which these religions are founded.

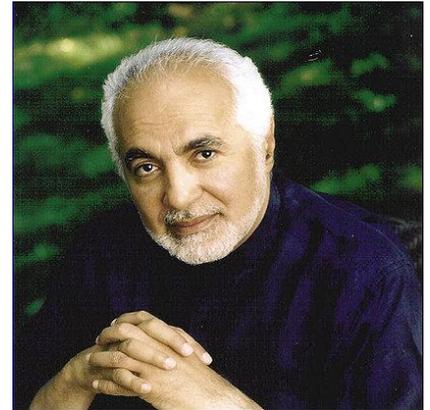
At the bedrock of Judaism, Christianity and Islam is the belief that we love God and we love each other. All three religions embrace reconciliation and forgiveness.

Peace agreements signed reluctantly by secular governments will have a hard time succeeding. Secular leaders are changeable and subject to popular passions. That is one lesson from the failure of the Oslo peace agreements. To achieve peace in the Middle East, one has to understand the role of religion from the Israeli side and from the Palestinian side.

Only by reaching people at their core religious values can diplomacy build coalitions that will produce a sustained peace. Any agreement must be built from the ground up by engaging religious organizations to provide a broad base of support and to promote reconciliation.

For that reason, we agree with the recommendation of this report that the U.S. government incorporate people with a deep knowledge of religion into the highest levels of foreign policy.

And we certainly applaud the conclusion that religion should be viewed "as a source of creativity, inspiration, and commitment to human flourishing that can and often does provide enormous opportunities."



Feisal Abdul Rauf chairman of the Cordoba Initiative and author of "What's Right With Islam Is What's Right With America"  
(Courtesy Of The Cordova Initiative, New York)

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**NO**

Religion in foreign policy is a recipe for disaster

When any country's foreign policy gets religion, disaster usually follows. What U.S. foreign policy should get is secular. This involves learning more about the religious and cultural beliefs of people in countries where we are engaged so we can more effectively communicate with them, determining what changes are both beneficial and doable and at what cost, and developing rational strategies to accomplish a mission.

We should start first by looking at what hasn't worked, and then don't repeat it. This includes, but is not limited to, the following assumptions:

1. God is on our side, which means Satan is on the other side. This turns the engagement into a binary and simplistic battle between good and evil, with no room for compromise or negotiation.
2. American exceptionalism makes us a role model for the world, and we can judge other countries and cultures on the extent to which they adopt our values.
3. All religions are good, and adherents who act in a manner we dislike are acting contrary to their religious doctrines.
4. Government officials may proselytize here and elsewhere, favor one religion over another, or religion in general over non-religion.
5. If we satisfy powerful religious leaders or factions, then we may ignore human rights.
6. We must either go it alone or take the lead when we act in coalition with other countries.
7. We can occupy a country indefinitely.
8. Perceived economic benefit for us is sufficient justification for foreign engagement.
9. We should do more talking than listening.
10. There will be no unintended consequences.

My negative formulation is in the spirit of Hillel, who summed up the Jewish religion with, "What is hateful to you, do not do to others." This leads to a reasonable foreign policy idea: Practice a version of the Golden Rule, which is a core value of both religious and secular peoples. That would rule out almost all war, as well as occupation, domination and exploitation. It would rule in cooperation, assistance and leading by good example.

We can work with people who put deeds above creeds and compassion above dogma. Such people are our allies against those who put the needs of an imagined god above the needs of real humans.

**MAYBE**

Foreign policy must respect, not exploit religion

The Chicago Council on Global Affairs' recommendation that the U.S. government make religion "integral" to American foreign policy points to an obvious necessity fraught with complexity and a potential both for grave difficulties and positive possibilities. Indeed, one would hope -- and, from the writings of Madeleine Albright and others, assume -- that recognition of the important role played by religion in international concerns of most interest to American foreign policy is already a reality. Numerous hot spots and conflicts around the world (Iraq, Afghanistan, Northern Ireland, Tibet and Israel, for example) defy explanation apart from recognition of the role of religion in them: religion as a problematic source of division, religion as an instrument wielded through manipulation and/or religion as essential to the potential for any meaningful, long-term resolution of the difficulties involved.

The report from the Chicago Council appropriately emphasizes the importance of our government understanding the nature of religions in other governments and the role those religions play in those governments. Understanding religion's role in different lands is one thing. However, seeking to shape, direct, or influence religion's role anywhere is not the business of the United States government. And, let's be honest, often when government officials think they understand the power of religion in a situation, they also think they can benefit from the power in achieving their particular goals. Government understanding religion is good. Government attempting to use religion is problematic beyond measure.

Respecting religion abroad is as critical in U.S. policy as respecting religion domestically; entanglement between any agency of our government and any religious entity at home or abroad is a mistake moving toward a crisis. . . .

Recognizing the power of religion in the world is the better part of wisdom for anyone working on international concerns. Thinking that any government, especially ours, can and/or should use religion as a foreign affairs strategy is a prelude to disaster. The foundational principle of religious liberty merits our government's strong support abroad as well as at home even if other governments fail to appreciate or duplicate a similar commitment.



## **Distinguished Service Award** **Chaplain (Col) Herman Keizer Jr. USA (retired)**

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The Distinguished Service Award is given to any individual and/or organization who may or may not be a member of the Association of Professional Chaplains, and who either has exemplified or promoted the standards of professional chaplaincy. Our recipient for 2010, Chaplain (Col) Herman Keizer Jr. USA (retired) has both exemplified and promoted the standards of professional chaplaincy.

Chaplain Keizer had a distinguished 34-year career as a chaplain in the Armed Services and two more years serving the United States State Department. Commissioned as a Chaplain in 1968, his assignments included deputy director of the Chaplaincy Service Support Agency and later executive director, Armed Forces Chaplains Board, Department of Defense in Washington, DC; command chaplain, United States European Command in Stuttgart, Germany; and military assistant to the ambassador at-large for international religious freedom.



In accepting the award, Keizer said, "I am humbled that chaplains I endorsed recommended me to the Association of Professional Chaplains and that your board accepted their recommendation to honor me with this award..."

"I have dedicated my entire ordained ministry of 42 year to ensure that chaplains maintained professional competence by keeping current, proficient, and rooted in their faith community. I believe that competence is a moral and ethical imperative for professional chaplains..."

"I am constantly amazed that the people and institutions to whom we minister continue to trust us with their stories, opening themselves in conversations - painful and prideful; complex in their simplicity and simple in their complexity; wonderful and terrible stories that reveal the vulnerability and resiliency of the human spirit. They share their life stories with us and welcome us into their narrative - allowing us to interpret these stories with them. I hope and pray that you will feel as awed by being invited into such conversations as I do.



I am thankful that for 34 years I ministered to the men and women in the service of our country. My generation came home from Vietnam to a hurtful and painful greeting. We still greet each other with a handshake and a 'Welcome Home.' (To all Vietnam Vets here, 'Welcome Home.') Please honor the young men and women serving today in harm's way, even if you disagree and object to these wars."

During the 1990s, when Keizer was command chaplain of the United States European Command, his leadership led to the establishment of chaplains in Central European nations, the forging of cooperation between chaplains in the North American Treaty Organizations and three highly successful European-North American chiefs of military chaplains conferences. Of this time in his career, Herm says, "I have tremendous respect for how God works in this world. As part of my European command, I worked to re-establish chaplaincy in countries of the former Soviet Union. If you had told me early in my career that I would stand in uniform in Red Square without having fought a war, I never would have believed it."

After retiring from the Army in 2002, Chaplain Keizer served as director of chaplaincy ministry for the Christian Reformed Church (CRC) until March, 2009. As director of around 100 CRC chaplains in a variety of settings, Herm worked hard to be a chaplain to them and their families. He also worked tirelessly to tell their stories and to advocate for them to be recognized as being on par with other ministers.

Keizer received a master's in sacred theology from New York Theological Seminary; a master's in education from Columbia University Teacher's College; and completed course work and certification from Columbia University Teacher's College for a doctorate in education. He was ordained as a minister in the Christian Reformed Church in 1968.

Chaplain (Col) Keizer's awards include the Superior Honor Award from the United States Department of State. He received 45 decorations from the military, including the Purple Heart. He was called out of retirement three times to continue serving his church and nation.

He is married to the former Ardis Louise Goeneveld of Muskegon Heights, MI. They have two adult sons, Bryan Jay and Randall Lee.



## [A Pacifist Chaplain's Soul-Searching Tour of War](#)

**New York Times** By [C.J. CHIVERS](#) MAY 10, 2010, 12:15 PM; Photographs courtesy Cmdr. Sheri Snively

Sheri Snively cautions her readers where they are headed on the first page.

The warriors groaned and grimaced as they gave voice to their pain. Day after day, gunshots and blasts provided a steady stream of blood across the steely, gray-green floor, and the pungent odor of burned flesh hung heavy in the warm air. This is a tale written while at war between two cities, between Ramadi and Fallujah, where I served as the trauma hospital and mortuary affairs chaplain at Al Taqqadum in the heart of Al Anbar Province.

What follows is "[Heaven in the Midst of Hell: A Quaker Chaplain's View of the War in Iraq](#)" (Raven Oaks Press), a book that is part diary from the field, part post-tour meditation by an officer with a rare seat and an unorthodox perspective on some of the hardest days for the American military in Iraq.

Commander Snively, assigned to the Marines in an area of intense combat, is a pacifist. How did she square the facts of her world?

On one level, her account mixes the mundane and orderly details of military service along with events that no one can control: the unending casualties, broken by blast, bullet and flame. Commander Snively's material moves back and forth between these paired realities, with scenes from home and from her chaplaincy, sitting with and listening to Marines tell their stories as they worry over their lives and those of their friends, and search their souls.

Often she pauses for vignettes. Among these are excruciatingly sad moments, as when a medical team inserts a catheter without anesthesia into a gravely wounded Marine. Patients typically flinch and cry out during this procedure. Commander Snively finds herself hoping that this man will feel pain, too. He does not react at all. His spine has been severed, up high, near his head. He feels nothing. Commander Snively, too, is all but numb. But not quite: she wrote it down, and takes us there.

Her book is not voyeuristic or a chronicle of gore; not at all. It is, in its way, the opposite. Her work is without pretension. And if she can not quite all around, and if the daily scenery is grisly, the many people trying to help one another a Marine might, but medically, socially,

Commander Snively sees the gray never quite gets used to the blood, and she writes of the Marines she so admired. She their origins or position. One section of the contractors — not the sort of friendship duties, find time to develop.

She also brought a camera, with record of her tour. One sequence of pictures are of a tan flak jacket, soaked in a wide the ballistic flap that protects a Marine or from a patient and tossed aside as he was photograph told much of the story. This man had been shot in the face. And he had remained upright for some time after.

The chapter told the rest. [The jacket belonged to Petty Officer Third Class Dustin Kirby](#), who, in the presence of the photographer Joao Silva and me, had saved the life of a Marine who had been shot by a sniper in late 2006. Several weeks later, [Doc Kirby was shot, too](#), on Christmas Day, when a sniper's bullet passed through his mouth. Petty Officer Kirby's mother had suggested I read this book. She had not mentioned these images, which said much about what happened to her son, and also about Commander Snively's mission to tend to the wounded and the staff members who care for them.

The pacifist chaplain never did get to talk with Doc Kirby, who was near death when he arrived. But the quiet vigil she stood as doctors rushed to save him — he survived, and his treatment continues — captured much of what this account is ultimately about.



Cmdr. Sheri Snively, the trauma hospital and mortuary affairs chaplain, with Ugandan contractors.



Commander Snively in Iraq.

and does not compromise her humanity. She writes of Iraqis with the same respect she communed with people on her tour no matter book details the time she shared with Ugandan many military officers, occupied by their

which she made a separate but supporting is, in its way, breathtaking. The photographs streak of blood that runs from the neckline to corpman's pelvis. The jacket had been removed rushed into surgery. It rests on the floor. The

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“Every man or woman’s war is different,” Gen. James N. Mattis wrote in the book’s foreword. “Every person going to war encounters their own personal reality.”

It’s an apt note. Few veterans’ accounts of war obtain the calm distance and quiet respect that Commander Snively has found so quickly after her tour, and memorialized in her contribution to the writing of a war that is not yet over. There is no ambition for a grand narrative here. It is kind and simple account from a time and place when kindness and simplicity were hard to find. From her own small and treacherous part of Iraq, she brought out things that would have been lost.

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**Recruiting News**

**Army**

Paul E. Linzey, CH (LTC)  
 U.S. Army Recruiting Command, MRB, CRB  
 Office Phone: (502) 626-0722  
 Army Cell: (502) 819-8974  
[paul.linzey@us.army.mil](mailto:paul.linzey@us.army.mil)

“Providing Spiritual Strength to the Army Strong”



**Air Force**

- Fr John Kurzak (Director)
- Ch, Lt Col John Kinney (Catholic recruiting)
- Ch, Lt Col Kerry Abbott (Catholic recruiting)
- Ch, Maj, Richard Anderson (Protestant recruiting)
- TSgt Barbara Ritson (Program Manager)

+Richard G. Anderson  
 Chaplain, Major, USAF  
 Protestant Chaplain Recruiter  
 HQ AFRS/RSOCC  
 550 D. St. West, Ste 1  
 Randolph AFB, TX 78150-4527

Active Duty Chaplain Recruiting  
 Contact Phone Number  
 1-800-803-2452

Reserve Chaplain & Chaplain Candidate Recruiting  
 Contact Phone Number  
 1-800-223-1784 ext. 71475  
 Air Force Reserve Command website  
<http://www.afrc.af.mil/>

Air National Guard Chaplain Recruiting  
 Contact Phone Number  
 1-866-839-7438  
 Contact E-mail [chaplain@ngb.ang.af.mil](mailto:chaplain@ngb.ang.af.mil)



**Navy**

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The Navy Chaplain Corps will have both retirements and additions to their leadership in the upcoming months. RADM Robert F. Burt, Chief of Navy Chaplains has announced his retirement later this year after serving for four years in that position. He organized the team to develop the Navy's Strategic Plan for Religious Ministry, which has guided the development of re-organization, and new policies for the Corps. He and his wife will Evelyn will settle in Washington State close to family.

RDML J. David Stinson, the Deputy Chief of Chaplains for Reserve Matters will also retire at the end of this fiscal year. He has headed the Navy Reserve and RP community in one of the most critical times in support of OIF/OEF where Reserve Component Religious Ministry Teams have been mobilized in record numbers. He is also pastor of Glen Ridge Congregational Church in Glen Ridge, NJ.

CAPT Margaret G. Kibben has been nominated for appointment to the rank of Rear Admiral (lower half). Chaplain Kibben is currently serving as executive assistant to the chief of chaplains where she spearheaded the execution of the Navy's Strategic Plan for Religious Ministry, coordinating manpower, policy and communication.

CAPT Gregory C. Horn has been nominated for the rank of Rear Admiral (lower half) and will assume the position of Deputy Chief of Chaplains for Reserve Matters later this fall. Horn is presently pastor at Westminster Presbyterian Church in Bakersfield, Calif. His most recent positions were in the office of the Navy Chief of Chaplains as Deputy Chaplain for the Marine Corps, Reserve Matters and as Deputy Chaplain, Commander Navy Installations Command, Washington DC.

To contact a Navy Chaplain Recruiter please select one from the list below. They are "called to serve."

NAVY RECRUITING COMMAND-MILLINGTON TN

CAPT Diana L. Meehan, CHC, USN  
(901) 874-9216 (work)  
(901) 553-1118 (cell)

[diana.l.meehan2@navy.mil](mailto:diana.l.meehan2@navy.mil)

REGION EAST-ATLANTA GA

LCDR DAVID BROWN

[david.r.brown4@navy.mil](mailto:david.r.brown4@navy.mil)

(770) 612-4360 ext. 2803

(770) 238-9715 (CELL)

REGION EAST-HYATTSVILLE MD

CDR MICHAEL MUELLER

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(301) 394-0502 ext. 228 (office)

(518) 339-2021 (work cell)

REGION WEST--ST LOUIS MO

CDR PETER MUSCHINSKE

[peter.muschinske@navy.mil](mailto:peter.muschinske@navy.mil)

(314) 263-6480 (office)

(314) 261-6456 (cell)

REGION WEST-IRVINE CA

LCDR Jeff Logan

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(949) 769-1775 (cell)

REGION WEST-DALLAS FT WORTH

LT MARGARET E. SIEMER

817 782-1990 office

817 320-4310 cell

[Margaret.e.siemer@navy.mil](mailto:Margaret.e.siemer@navy.mil)

.....  
**Veteran's Administration**

Applications are being accepted until July 6, 2010 for consideration for Staff Chaplain positions at all Department of Veterans locations nationwide. Submit all the required documents to the [National VA Chaplain Center](#). Job Announcement Number: BESE A7



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### Leading our leaders

By Lieutenant Colonel Tim Challans, U.S. Army, Retired, Ph.D., [Military Review](#), September-October 2009 (pp122-124)

WE HEAR LOTS OF TALK about leaders “setting the conditions” for success. And we have lots of leaders taking credit for doing just that. But are we applying a reciprocal level of accountability when leaders set the conditions for failure? There was a long military tradition known as *respondeat superior*, meaning “let the master answer.” Our legal experts will say that our military does not have such a system. And while that is true, legally, our notions of leaders being responsible, at least morally, for everything their people do or fail to do derives from this tradition. The Nuremberg Tribunals, as it is well known, explicitly established that this tradition did not include an escape clause if our actions violated the law, allowing us to claim we were just following orders. Accountability resided at the level of perpetration. And that is a good thing. But as it turns out, it is a much more straightforward practice to hold those who committed the acts accountable than to hold accountable those who set the conditions that enabled, encouraged, motivated, and created the *sine qua non* (not without which) potential for those actions.

By the time those in our junior enlisted ranks were crossing over legal and moral lines during the last decade, the conditions had long been set by their leaders for moral failure, from junior grade leaders all the way up through the White House. As military leaders we have an explicit mandate to protect and defend the Constitution. But how were we supposed to do that several years ago when we had policies altered from the White House on down—following the Alberto Gonzales and John Yoo “school of law”—policies that systematically set aside the spirit and letter of legal principles and statutes that had constitutional force? These policies helped to set the conditions that enabled and empowered a global network of interrogation and rendition practices that ultimately resulted in widespread torture and in many cases even murder.

These abuses may be the tip of an iceberg that marks more treacherous depths, dangerous waters that threaten the route bounded by our professional, legal, and moral compass. The cost of carrying out these wayward policies has been incalculably high, not only in terms of people’s lives and money, but also in the intangible currencies of legitimate global trust and respect.

If we look toward the Army’s leadership doctrine for guidance to answer this question, we are told that there is much ado about character and values. Yet the *Schlesinger Report* concluded that major programs such as the Army’s core values program did very little in preparing service members to know what they should and shouldn’t be doing in detention operations.

As an example, the current leadership manual is substantively the same as the 1999 version, especially the section on character and values and ethics. The original drafts of the 1999 leadership manual included one very important feature of the value of “respect,” the idea that we were to respect our enemies. The idea was drawn from Michael Walzer’s work, in *Just and Unjust Wars*, about the moral equality of the enemy, as well as Paul Christopher’s work in *The Ethics of War and Peace*, about treating the enemy with respect as a comrade in arms, albeit on an opposing side. The idea did not survive the staffing and approval process of doctrine development, and it was removed. The Chaplain Corps was incensed that our enemies would have moral equality, and they led the charge in ensuring that the concept of respect did not include any idea of respecting the enemy. So, to this day, the value of respect reads as one that applies only to those on our side. Sadly, this is one value that may have made some difference had its original conception been preserved.

I remember attending a chaplain conference in Orlando, Florida, to argue against a religious foundation in the leadership manual for the Army’s conception of professional ethics. With few exceptions, the Chaplain Corps believed that Field Manual (FM) 22-100 should have such a religious foundation. This is the conference that rejected the notion of the moral equality of the enemy, largely on religious grounds. The conference influenced another change in the doctrine at that time, which still stands in the current manual. There was language in the original drafts to remind leaders to keep a professional perspective when it comes to religion, to prevent religious leaders from applying any undue influence in matters of faith. There may have been a time when it was hard being a Christian in the Army, but the tables have been reversed. It is now hard *not* to be a Christian in the Army. Instead of language in the manual that establishes proper boundaries between church and state, it contains language that opens the door and enables religious beliefs to be foundational in our institutional professional conception of ethics. The FM’s draft at one time even cited the Constitution about there being no religious tests for public office or service; that too disappeared.

The practices of torture, murder, slavery, and the general disrespect of persons have historically been perfectly consistent with the religions of the world (one need look no further than Al-Qaeda). It is now more important than ever for leaders to keep religion and its potentially coercive influence out of a public, governmental profession. It may be time to ask why we even have a Chaplain Corps, particularly one engaged in the formulation of doctrine. The Supreme Court in *Katkov v. Marsh* ruled that the Army could retain a Chaplain Corps out of tradition but required that its only function should be providing services to service members who wouldn’t have access to worship, especially when deployed. But why are military chaplains involved in the ethics business? Or the counseling business? Or the policy business? Some militaries today do not

even have a chaplains' corps, such as Japan's military, which takes religious separation seriously because of its bad experience in World War II.

Now that we are all too aware of the high cost of wayward policies, what can we do as an institution given that we can no longer afford such failure? What can leaders do, given the force of gravity, the fact that everything rolls downhill? Well, we should push some of these rocks back uphill. Leaders at all levels are responsible for ensuring that whatever they are doing makes sense and is justifiable. If not, we should push back wherever and whenever we need to. We should foster a leadership climate in which leaders are accountable not only to their seniors, but also to their peers and juniors. For those who may disagree or find such a suggestion shocking, they should remember that the notion is already implicit within a sound command climate. This will not change from the top; it has to start, like most things, not at the bottom either, but in the middle. If we're doing the right thing in the right way for the right reason, then we should have nothing to worry about. We just have to say it out loud; we have to start leading our leaders.

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**Army Chaplains: Leading from the middle**

By Chaplain (Colonel) F. Eric Wester, U.S. Army, *Military Review*, November-December 2009 (pp 112-115)

IN HIS ESSAY "Leading Our Leaders" (*Military Review*, September- October 2009), Professor Tim Challans advances an argument that, during the last decade, senior military leaders set conditions for moral and legal failures in our junior enlisted ranks. I want to address four of his points here:

- He concludes that leaders are accountable to those above and below them for moral failures, and that improving ethics in the Army must start, not from the top or the bottom, but in the middle.
- Based on a narrow reading of the role of chaplains, the article asks if it is time to eliminate the Chaplain Corps.
- The article asserts (without documentation) that the Chaplain Corps "led the charge in ensuring that the concept of respect did not include any idea of respecting the enemy."<sup>1</sup>
- The article presents "torture, murder, slavery, and general disrespect of persons" by Al-Qaeda as an example of religion's negative influence on behavior.<sup>2</sup>

**Serving in the Middle**

Regarding the article's main point, cultivating moral strength "in the middle" of military formations, this approach reinforces the historic role of chaplains. Chaplains today and in the past have worked "in the middle" of units where they live and serve among Soldiers. For 234 years, Army commanders have called upon chaplains in their formations to address ethical questions and foster a moral climate that would support developing moral character. Chief of Staff of the Army General George C. Marshall, a Nobel Peace Prize laureate, institutionalized the method of assigning chaplains to units in the Army.<sup>3</sup>

Chaplains across the force serve "in the middle" of units with Soldiers and are addressed as "chaplain," not by rank—another example of Marshall's influence that conveys the chaplain's distinctive role. Chaplains encourage both faith among believers and ethical conduct among all Soldiers and family members. Chaplain support sometimes expands to prisoners of war, detained persons, and refugees. Their example in this regard models the ethical posture they seek to reinforce among Soldiers. Fostering moral strength "in the middle" of our military aligns with the institution's expectations of the chaplaincy.

**Eliminate the Chaplain Corps?**

"Leading Our Leaders" also suggests that moral and leadership failures of the U.S. military are potentially the result of damaging influences by military chaplains and religion. The article decries chaplains who, from the author's perspective, inappropriately engage in policy development, moral leadership development, and ethics education through contributions in preparing regulations and through counseling. The article asks if all other activities of chaplains beyond leading religious services are out of bounds and should be removed from public, government, and military life.

The article incorrectly attributes a 1986 court case, *Katcoff v. Marsh*, to the Supreme Court. However, the case was decided by the Federal Court of Appeals, 2d Circuit, New York City. The article accurately notes the court's rationale for retaining the Army chaplaincy. The military chaplain's "primary role" (not exclusive role) is to provide for the free exercise of religion, particularly of deployed military personnel.<sup>4</sup> Though the article asks what leaders can do when policy undermines morality, along the way it challenges the existence of the Chaplain Corps. The article asks, "Why [do] we even have a Chaplain Corps, particularly one engaged in the formulation of doctrine?"<sup>5</sup>

This question signals concern about an overly influential Chaplain Corps operating outside accepted limits. For example, Challans states the current Field Manual (FM) 6-22, *Army Leadership*, "contains language that opens the door and enables religious beliefs to be foundational in our institutional professional conception of ethics."<sup>6</sup> What the FM actually states about the "Foundations of Army Leadership . . ." is, "Although America's history and cultural traditions derive from many parts of the civilized world, common values, goals, and beliefs are solidly established in the Declaration of

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Independence and the Constitution.”<sup>7</sup> Citing the Declaration of Independence and the Constitution hardly weds religious beliefs too closely to the professional military ethic.

Others directly involved in the conferences the author mentions can comment on the accuracy of the article’s statements regarding the old leadership manual’s staffing process (FM 22-100) in the late 1990s. However, doctrinal decisions about what is included in major military publications are not determined at a chaplain branch conference. Doctrine development is an iterative process involving scores of experts—a process unlikely to be overly influenced by chaplains.

### Respecting the Enemy

The article also refers to prepublication staffing for the 1999 FM 22-100 and the 2006 FM 6-22 leadership manuals and asserts that “the Chaplain Corps was incensed” and argued against the foundational principle of the moral equality of enemy combatants and detained personnel.<sup>8</sup>

This charge is serious. It asserts that the Chaplain Corps—as an institution—does not respect enemy combatants or accept their moral equivalence in conflict. If such a charge has any purchase whatsoever, the Chaplain Corps would need to come to grips with all the implications of this accusation. Perhaps individuals have raised questions about moral equivalence of adversaries in the War on Terrorism, but the Army’s Chaplain Corps has not adopted a position repudiating the moral worth of enemy personnel. Concerning respect for the enemy, consider two examples of chaplain conduct and current chaplain training in respect for all people, including enemy personnel. Chaplain Henry Gerecke was assigned at Nuremberg to provide chaplaincy services among enemy prisoners on trial for war crimes.<sup>9</sup> He was trusted both by the Nuremberg tribunal authorities and the prisoners as a confidant, pastor, and ethical advisor. Likewise, Chaplain LeRoy Ness in Vietnam resisted pressure from his battalion, brigade, and division commanders and stuck to ethical principles of respect and personal courage as well as to his faith by quietly offering public prayers of commendation for the enemy dead whose bodies were in the care and custody of U.S. forces. For Chaplain Ness, honoring the humanity of the enemy dead through respect was a moral and religious imperative.<sup>10</sup> Respect for the humanity of our enemies expresses both American and professional military values, and the Chaplain Corps upholds that respect.

The Army’s Chaplain Center and School teaches Just War principles—using the same text Challans mentioned, *Just and Unjust Wars* by Michael Walzer. The respect for others embedded in the Just War tradition incorporates a centuries-long relationship to religious tradition. Although Just War tradition developed over centuries, religion was the main vehicle for its development and continues to inform formal theory and the moral philosophy of war. As the tradition is taught in the chaplain school, its historic roots and wider moral values are central to applying both ethics and the law of land warfare.

### Religion’s Influence on Behavior

Challans’ article suggests that religion, in general, is corrosive to moral behavior, that cruelty is historically consistent with “the religions of the world.” It associates extremist religious dogma with bad effects on society, declaring that “one need look no further than Al-Qaeda.”<sup>11</sup> Of course we must look further than Al-Qaeda. Religious leaders have long influenced culture and society in the public square. At its worst, as in the case of Al-Qaeda, religion mixed with brutal force brings suffering.

However, in the balance, throughout history—world, national, and military—religious leaders have been “in the middle” of the most difficult moral and spiritual dilemmas in life. At their best, religious leaders convey vision including hope, solace, peace, and the alleviation of suffering by fostering moral strength and ethical behavior in the societies of the world. The Just War tradition itself and the call by religious leaders to pursue justice with humility are examples of contributions toward the good that religion brings to the world.

Though Challans complains that chaplains ought only to provide religious services, there is ample evidence that the vision and voices of chaplains in military service have helped foster moral strength and ethical clarity in decision-making. In contrast to the extreme example of Al-Qaeda cited in the article, one would do well to also remember Chaplains Gerecke and Ness and others like Dietrich Bonhoeffer, Martin Luther King, Gandhi, Mother Theresa, and Desmond Tutu who had immense moral influence beyond simply leading religious services. Their activities were animated largely by their particular religious convictions, but in their diverse beliefs, they also were committed to righteous conduct and compassion for their fellow human beings. Chaplains “in the middle” of our forces strive to serve the Soldiers for whose spiritual stewardship they have responsibility, and they daily aspire to emulate such exemplars.

1. Tim Challans, “Leading Our Leaders,” *Military Review*, September–October 2009, 123.  
 2. Challans.  
 3. Forest C. Pogue, *George C. Marshall: Organizer of Victory, Vol. III* (New York: Viking Press, 1999), 99.  
 4. Israel Drazin and Cecil B. Currey, *For God and Country: The History of a Constitutional Challenge to the Army Chaplaincy* (Hoboken, NJ: KATV Publishing House, 1995), 198.  
 5. Challans.  
 6. *Ibid.*  
 7. U.S. Army Field Manual 6-22, *Army Leadership* (Washington, DC: U.S. Government Printing Office, October 2006). See especially discussion in “Foundations for Army Leadership” as well as discussion about protecting freedom of exercise and avoiding undue influence regarding religion in paragraph 4-60.  
 8. Challans.  
 9. See <<http://www.stjohnchester.com/Gerecke/Gerecke.html>>. This site has audio recordings of Chaplain Gerecke’s experiences and ministry among the Nazi officials while they were on trial.  
 10. Personal interview conducted with Chaplain Leroy Ness by Chaplain (COL, Retired) Gordon Schweitzer in *Handbook for Chaplain Ministry in the 1990s*, March 1985, unpublished.  
 11. Challans.

Editors Notes – Army Field Manual 22-100 may be found [here](#).  
 FM 6-22 [here](#).  
 Challans is author of [Awakening Warrior: Revolution in the Ethics of Warfare](#).

***Historical Note***

***Soldiers pay last respects to war chaplain***

**Boston Herald, By Benjamin Bell** Friday, May 21, 2010

In the bloodiest days of Iwo Jima, he spoke the last words over fallen Marines and Navy corpsmen as they were buried in the island's black sand.

Yesterday, Marines, sailors and soldiers returned the favor to the late Rev. E. Gage Hotaling of Agawam, sending the old Navy chaplain on to join his comrades with military honors.

Hotaling, 94, died Sunday in a Springfield hospital, 65 years after the iconic battle for the Pacific island. In a 2007 documentary, he talked about the grim task he faced as Marines fell in bitter combat against the dug-in Japanese enemy. Of the 6,821 Americans killed, Hotaling believed he buried about 1,800.

"We would have four Marines with a flag over each grave. And while they were kneeling with the flag, I would stand up and I would give the committal words for each one," he told the filmmakers.

He said he took up smoking to overcome the stench of decay.

"I did it not as a Protestant, Catholic or a Jew, but as a Marine," the Baptist minister said. "Every man was buried as a Marine. And so I gave the same committal to each one."

(Editors insert from Chaplain Hotaling's Obituary - During World War II he was overseas a year with the 4th Marine Division and conducted burial services for 1800 men at the Division Cemetery in Iwo Jima. He was the last surviving Chaplain of the 4th Division at Iwo Jima.)

A Marine Corps honor guard stood by as family members and other veterans paid their respects yesterday at Massachusetts Veterans' Memorial Cemetery in Agawam.

"He was a man of God, a man who comforted people and a shepherd to his flock," said son Kerry, 57, of Ludlow. "He brought comfort to the fighting Marines who were on the island."



'MAN OF GOD': Widow Adell Hotaling receives an American flag from a member of the U.S. Navy honor guard yesterday during a funeral service for her husband, the Rev. E. Gage Hotaling of Agawam, who died Sunday.

***Links You Can Use***

- [Military One Source](#)
- [Military Health System](#)
- [Department of Veterans Affairs National Center for PTSD –](#)
- [The Military Chaplain's Association](#)
- [The Pew Forum on Religion and Public Life](#)
- [Religious News Service](#)
- [Coalition of Spirit Filled Churches Member Groups](#)
- [Christian Reformed Church Resources for Soldiers](#)
- [J.M. Dawson Institute of Church State Studies – Baylor University](#)
- [Religion Clause](#)
- [U.S. Department of Defense – Defense Link](#)
- [Baptist Joint Committee for Religious Liberty](#)
- [The American Legion](#)
- [Warrior Care](#)
- [Religious Diversity and Accommodation \(Defense Equal Opportunity Management Institute\)](#)
- [Armed Forces Chaplains Board](#)
- [National VA Chaplains Center](#)
- [Iraq and Afghanistan Veterans of America](#)
- [Hooah4Health](#)

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## *Executive Director's Note*

*Proverbs 11. 11 and 12 – “Upright citizens are good for a city and make it prosper, but the talk of the wicked tears it apart. It is foolish to belittle one’s neighbor; a sensible person keeps quiet.” (New Living Translation)*

Dear Colleagues,

Our theme for the 2011 National Conference is “Ethical Ministry”. This builds on the foundation we laid this year with our emphasis on “Spiritually Resilient Ministry”. The two certainly go hand in hand and we cannot expect our chaplains to have one without the other.

Our goal for the annual conference is to provide both content and opportunity so we can strengthen each other. We hope we all may prosper as we individually represent our faith communities and support our military ministries. We ourselves, as endusers, must certainly seek both a spiritually resilient and ethical ministry.

That said, the concept of spiritually resilient ministry is somewhat easier addressed and perhaps less controversial than the concept of ethical ministry. In thinking about the topic, I went to my Bible to see what wisdom I could find regarding ethics. Doing a simple search yielded no results as (you may already know) there is no mention of ethics as a topic in Christian scripture. With a bit more searching, however, I did find several bits of wisdom related to the topic including the above verses from Proverbs. I find it illuminating that the writer of Proverbs linked these two verses as closely as he did. An upright citizen can certainly be considered an ethical citizen. Such citizens make their cities prosper. Juxtaposed to the upright citizen is the wicked one who tears the city apart. The question before us; what is our responsibility regarding these two types of citizens? The second verse provides guidance, perhaps not on how to tell the two apart, but certainly on how we are to regulate our conduct regarding the dilemma –be sensible and not belittle our neighbor.

I now pull back from the sermon. I do think there is much to be learned here and I challenge you to reflect on this nugget of wisdom from Proverbs as we consider the theme “Ethical Ministry”. Earlier in this issue we presented two corresponding articles on leadership. Both were written by very competent and sincere people and both were intended to advance the ethics of our military leadership. But the two articles differ greatly in their judgments. Not only did the two authors help to sharpen our thinking regarding leadership, but they did so without belittling one another. I am in hopes we can learn from these articles even as we enter into our discussion of ethical ministry.

Your suggestions on how we can best facilitate our 2011 conference and the discussion of ethical ministry will be greatly appreciated. We will be challenged as we come together but I am in hopes we can together prosper.

***And speaking of prospering, our NCMAF/ECVAC finances are not doing so.*** Our receipts are down this year. Special offerings you can encourage either in a military setting or through your faith agencies will be greatly appreciated. If individual chapel congregations will respond to our need with designated offerings, the cumulative impact will be great and go far in alleviating our needs. Please consider how you can help our city prosper.

Collegially,

Jack Williamson

NCMAF/ECVAC Executive Director

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- ***Please let us know if you will ask your chapel or faith community to assist in our ministry.***
- ***Consider a designated or special offering to help support NCMAF and the military chaplaincy. Your financial and prayer support are both needed and appreciated.***
- ***Offerings may be sent to***  
***NCMAF***  
***c/o Rebecca Waldman***  
***7724 Silver Sage Court***  
***Springfield, VA 22153***
- ***(NCMAF is a non-profit organization authorized by the IRS to receive charitable donations)***

***Please contact Jack at [Jack@ncmaf.org](mailto:Jack@ncmaf.org) or Lyman at [Lyman@ncmaf.org](mailto:Lyman@ncmaf.org) for comments, suggestions, or questions concerning the Newsletter.***