



NCMAF / ECVAC

# Newsletter

*News and Resources for  
Military and Veterans Affairs  
Endorsers and Chaplains*

Summer 2008

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[770-436-4800](tel:770-436-4800)

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*The vision and mission statement of the (Navy) Chaplain Corps align perfectly with my own. I ratify the Strategic Plan for Religious Ministry.*

G. Roughead  
Admiral  
Chief of Naval Operations

## **Chairmans' Views** **Letter from NCMAF Chairman Herman Keizer**

*TRANSITION* – It is part of military life. Transition is built into the system to protect against weakness but in some ways, it also detracts from our strength.

Recently we witnessed a transition in the leadership of the Air Force Chaplains Service. Chaplain Charlie Baldwin retired and Chaplain Cecil Richardson now serves as Chief of Air Force Chaplains. The ceremony was impressive and reminded us of Air Force traditions. It also helped focus on the tremendous life of service lived by Charlie and the great potential to be realized under Cecil's leadership. This transition also reminded me of the weakness the Air Force has now imposed on itself as it is denied Charlie's strengths (which were many) but also of the strengths it now may realize from Cecil's being in his key position. Transition – a way of life for our calling and our service.

This issue of our newsletter focuses on transition. One very sad part of this transition is the unexpected death of Air Force Chaplain Joseph Moore while deployed in Africa. Our prayers are with his family, friends, and the command he served. While we remember Chaplain Moore we are also thankful for the protection provided for our many chaplains and their assistants who serve in harm's way.

Another transition we highlight in this issue is the very role of the chaplaincy itself. We are reminded of our history from the two stories on Chaplains from the past, World War II and Korea. We are reminded of our present with the anticipation of the new Chaplain's Center of Excellence at Fort Jackson along with the tremendous variety and wealth of service being provided by our chaplains in response to challenges around our globe.

We are also forced to look at our potential future as we always live in a state of transition. There are pressures to expand and rethink chaplain's involvement on the modern day battlefield. Teams are now created and employed by the Army to advise on human terrain. What is the chaplain's role in this arena and how does it impact on our traditional reason for existence? This new role could have profound effects on our future ministry and impact the way we train and evaluate those called to serve. I invite your consideration of these issues and their implications. Please feel free to communicate any thoughts you may have to Jack Williamson as he will relay these to your Board for consideration at our next Annual Conference.

NCMAF stands as a Conference which both embraces transition and also values tradition and stability. We play a vital role as the military makes transitions in response to the challenges faced in today's world. We seek to serve as a forum for communities of faith to discuss these transitions as they relate to religious ministry within the Armed Forces in general and the chaplaincy in particular. We also seek to represent our member's thoughts and concerns to the highest levels of military and civilian leadership as we move forward as a team.

I look forward to hearing your thoughts. Thanks for your support and service.

Collegially,  
Herman Keizer

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

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**Letter from ECVAC Chairman Hugh Morgan**

“Revisiting the Meaning of Pastoral Care” - In reflecting on the mission statement of the VA Hospital Chaplaincy – “to empower chaplains to achieve excellence in meeting the spiritual healthcare needs of Veterans” – it occurred to me that a review of the meaning of pastoral care might be in order.

The most outstanding book on this subject I’ve read is entitled, *The Meaning of Pastoral Care*, by Carroll A. Wise. It is indeed a classic. It was printed by Harper & Row, Publishers in 1966. My hunch is that it may be out of print.

It was the belief of Dr. Wise that the primary focus of pastoral care should be on helping an individual become the person God intended him or her to become. For him, pastoral care encompasses a relationship of the pastor or chaplain with his people in all of their activities, not merely in times of crises.

Dr. Carroll Wise wrote from a Christian perspective, and my orientation to the field of pastoral care and education comes from that same belief and practice. For those who are of other faith traditions, I hope you will be able to translate what I am writing and apply it to your own personal belief system.

Dr. Wise defined pastoral care as “the art of communicating the inner meaning of the Gospel to persons at the point of their need” (p. 8).

It should be pointed out that when we, as Christians, speak of the Gospel we are talking about a living relationship embodied in the person and work of Jesus Christ, Who is risen from the dead and is alive today. The Apostle Paul said it best, “God was in Christ reconciling the world to Himself” (2 Corinthians 5:19). Another profound truth is recorded in John’s Gospel record, “And the Word became flesh and blood, and moved into the neighborhood” (John 1:14, *The Message*, a paraphrase by Eugene H. Peterson). God’s love for men was expressed in the Incarnation of His Son, Jesus Christ, and demonstrated in His personal relationship to men in an historical setting.

Here are some of the explanations of that definition:

“Pastoral care is more a function than an activity . . . more a matter of being than of doing.”

In this process, “the pastor can be ‘with’ a person in a manner which gives reality to the infinite love of God.” He emphasizes that the ministry and power of the Holy Spirit is present in that relationship whether it is between pastor and an individual or in a group.

“A genuine pastor sees himself/herself as a medium of healing rather than of condemnation.”

It is in the process of the relationship of the pastor and the individual that God’s love is experienced when the pastor enters with love into the sufferings and estrangement of that individual person. This involvement can only take place through a deeply empathic experience.

The pastor or chaplain must be her genuine self to others, and maintain a clear understanding of his own identity as clearly distinct from that of another.

It is his/her goal or purpose to understand how others feel, knowing he/she can not discover that unless he/she allows them to tell their own story and describe how they feel. A pastor/chaplain should never tell a person, “I know exactly how you feel.” That statement will cut off communication and end the relationship. It is better to say, “I don’t understand how you feel, but I would like to. Would you like to tell me about it?” That statement gives the other person an opportunity to tell you whatever he or she would like to tell you without probing.

In this type of relationship the pastor or chaplain can come to understand the feelings, needs, goals and purposes of others by taking seriously their value system, and the meaning they attach to experience.

Dr. Wise helped me to understand that other professions “do something” for others, whereas, the task of the pastor or chaplain is not so much in the arena of doing, but of being. When we resolve that issue we place ourselves in a position to help others find their own true relationship with God, and discover for themselves who they can become with the grace of God. It is then that the person can begin to function internally with confidence, and relate to others in meaningful relationships.

The free exercise of religion can only operate in an atmosphere of respect for people of all faiths, or no faith at all. Mere tolerance will eventually destroy this freedom.

Let us who are pastors and chaplains reaffirm the values that have made America great. We want our country to remain as a “city on a hill” that will be a beacon for the free exercise of religion and the freedom of speech. We must maintain our belief that “we are endowed by our Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.”

Collegially,  
[Hugh H. Morgan](#)



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## Annual Conferences

- New NCMAF Endorser Training – 12:30PM – 4:30PM, Monday, January 6, 2009
- NCMAF Annual Conference – Tuesday through noon Wednesday, January 7 and 8, 2009
- ECVAC Annual Conference – Noon – 5:00PM, Wednesday, January 8 and 9, 2009
- *All above meetings at the Hilton Alexandria Mark Center Hotel, Alexandria, Virginia*
  
- Armed Forces Chaplains Board Briefing for all military endorsers, January 9, 2009
- *This briefing will be conducted at the Pentagon*
  
- More details and schedules to be made available on our [website](#)

## Chaplaincy News

### [Joint-service chaplain school ground broken; completion set for fall 2009](#)

*Chris Rasmussen – Fort Jackson Leader Staff*

The U.S. Army Chaplain Center and School has had numerous homes before coming to Fort Jackson in 1996. And apparently it isn't going anywhere anytime soon as the DoD prepares to relocate Navy and Air Force chaplain schools right next to it.

Religious and military leaders from all branches converged on Fort Jackson Tuesday to take part in the groundbreaking ceremony for the Armed Forces Chaplaincy Center. "New construction will blend in to the existing school and form a campus with a cluster courtyard," said Chaplain (Col.) Eric Wester, special projects officer. "Each school will maintain its own command, but will seek opportunities for shared training." The move to combine all Armed Forces chaplain schools is the result of the Base Realignment and Closure initiative. It mandates Navy and Air Force chaplain schools at Maxwell Air Force Base, Ala., Naval Air Station Meridian, Miss., and Naval Station Newport, R.I., relocate to Fort Jackson beside the USACHCS to form the combined school. Training for Navy religious program specialists will also be moving from Naval Air Station Meridian.



is expected to be completed by September 2009.

"Each of the service schools will retain its unique training for its particular needs, and each will have its own school," said Chaplain (Col.) Clarke McGriff, commandant, USACHCS. "But there will also be an economy of effort and expense where, whenever possible, key training that is shared by all of the services will be conducted in an interservice environment." The \$11.6 million project includes construction of a 45,800 square-foot building and features a 300-seat auditorium. The entire center will receive stained glass windows depicting each service. Construction

The Army Chaplain School, the first of the Armed Forces chaplain schools, was created in 1917 out of a need to adequately train chaplains to staff the large military machine needed to fight the war in Europe. The first session of the school was March 3, 1918, at Fort Monroe, Va. For the second session, the school moved to Camp Zachery Taylor, Ky. By 1928 there were only 125 chaplains on active duty. The activities of the school were suspended and remained so until another war would demand build up of military might requiring chaplains to

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minister to forces. The school was reactivated for World War II on Feb. 2, 1942, at Fort Benjamin Harrison, Ind. More than 8,000 chaplains graduated from the school between 1942 and 1945. Its locations have been diverse, ranging from a two-year stint at Harvard University to Fort Slocum, N.Y. Other locations include Camp Henry Knox, Ky.; Fort Wayne, Mich.; Fort Leavenworth, Kan.; Carlisle Barracks, Pa.; Forts Hamilton and Wadsworth, N.Y.; and Fort Monmouth, N.J.

On July 1, 1953, when the Air Force was given responsibility of training its own chaplains, the Air Force Chaplains' Course was established at Lackland Air Force Base, Texas, and placed under the Officer Basic Military Course. The USAF Chaplain School was established in May 1966 at Maxwell Air Force Base.

The Naval Chaplains School came into existence in February 1942 when large numbers of civilian clergy entered the Navy during World War II. First located at Naval Station Norfolk, Va., the school moved shortly thereafter to the campus of The College of William and Mary, Va. Decommissioned in 1945, it was reactivated in 1951 during the conflict in Korea and reestablished at Newport, R.I.

**Chaplains and ethics teachers stress character development in Army mission**

*FORT MONROE, Va. (TRADOC News Service, May 5, 2008) --*

Military chaplains and ethics teachers came together for the Training and Doctrine Command Chaplain Service School Instructor Development Training from April 28 to May 2 at Fort Monroe, Va., to discuss how morals and ethics of each Soldier reflect upon the whole Army.



This was a time of fellowship and dialogue for 17 ethics teachers, Army Service School chaplains and a Navy chaplain as they discussed the changes an era of persistent conflict will bring to the Soldier's growth and how it relates to a Soldier's job. Guest speakers included Gen. William Wallace, TRADOC commanding general; Maj. Gen. James Chambers of the U.S. Army Transportation School; Dr. John Brinsfield of the U.S. Army Chaplain Center and School; and Dr. Don Snider of the United States Military Academy at West Point, N.Y.

"You and I are in the character-protecting business," said Col. Richard Garrison, TRADOC

command chaplain "It's the incredible privilege and blessing of what we've been called to do."

While chaplains understand that many Soldiers choose not to associate themselves with a faith, leaders address the role spirit and morals play in ultimately driving the decision-making process.

In his welcome remarks, Wallace reminded the group that Soldiers are held to a higher standard and a higher call, and that "military chaplains are the right people to be teaching our Soldiers about morals and ethical decision-making."

"Our character breeds choices, and our choices breed character," said Garrison. "Absence of strong character topples those in the limelight because they can't overcome the limitation of their character."

Character and ethical decision-making fuel Army professionalism, which determines how a Soldier approaches the day-to-day, claimed Lt. Col. Donald Eubank, TRADOC deputy command chaplain. Professionalism, as mentioned in the Soldiers Creed, is demonstrated by how a Soldier approaches the hardships of war: physical, spiritual and mental fatigue.

"Every time something bad happens to you,... you lose something through the trial and stressors of life. What do we do with that? I believe we have to appropriately deal with that loss," said Eubank.

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Professionalism is built by character-driven, ethical decision-making. In times of war, loss is unavoidable, according to Eubank. Wars in Afghanistan and Iraq have exposed the American public to the challenges of a non-traditional war, but Soldiers committed to their job understand the accountability they have to our country.

Snider raised the point, "Who gets to decide if you're a professional or not? The client does. The American people. And you will know whether or not they think you're a professional by the way they treat you - like a profession or a bureaucracy. ... If you win their trust, you can perform as a professional."

This means all the more to an Army that is held to a higher standard regarding professionalism.

Training and roundtable discussions like these allow chaplains and ethics teachers to discuss the future of our Soldiers' moral and ethical fabric and how this fabric is woven into the Army's mission.

The TRADOC Chaplain Service School Instructor Development Training serves as a reminder that it takes more than physical training and technical skills to be Army Strong. The character to make ethical decisions show that professionalism and effectiveness are critical to the Army at war.

"Development of military doctrine and expertise and promoting the right choices during the heat of battle are essential to a successful American Army," said Snider.



**[USS Juneau's crew poised to give aid](#)**

**[Episcopal chaplain reports sailors are frustrated by Myanmar's intransigence](#)**

*By Mary Frances Schjonberg, May 15, 2008 [Episcopal News Service]*

The Episcopal chaplain aboard one of four U.S. Navy ships waiting off the coast of Myanmar to deliver aid to the cyclone-ravaged country says "it is so gut wrenching seeing a government turn down help at the expense of people who have so little anyway."



"I have been praying that our powerful ships be instruments of that faithful promise of God that we proclaim in the presence of death and in such desolate moments. As a chaplain and as a community of faith and hope at sea, this, in the last resort, is our true power," the Rev. Frank Munoz, a Navy lieutenant and the command chaplain of the [USS Juneau](#), wrote from the ship in a May 14 interview ENS conducted via email.

For nearly two weeks since a cyclone devastated the heavily populated Irrawaddy delta rice bowl -- leaving at least 43,000 people dead with a further 28,000 missing -- the military junta that rules Myanmar has been reluctant to accept outside relief aid.

[CNN reported](#) May 13 that the Juneau, along with the [USS Essex](#), an amphibious assault ship and the [USS Harpers Ferry](#), a cargo dock landing ship, are in international waters off Myanmar's coast, with more than 14,000 containers of fresh water and other aid, awaiting orders to deliver by air or landing craft. The [USS Mustin](#), a destroyer, was [reportedly](#) also in the area late last week.

"When we first arrived in the area, there was a sense of hopeful expectancy. We were like a tight rubber band ready to snap into action and now we just wait and wait," Munoz wrote. "I fear hope is fading for us, or anyone to provide any meaningful help anymore. Every day that passes is one more day that people are dying from disease and hunger and we are sitting here unable to help -- it's very frustrating -- all we can do is shake our heads in disbelief."

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**Chaplain would like to keep ministering to troops in Iraq, but knows a tribe in Ghana wants its king back**

By John Vandiver, *Stars and Stripes*, Mideast edition, Thursday, May 1, 2008

FORWARD OPERATING BASE HAMMER, Iraq — Chaplain Nana E Kweku Bassaw joins the small circle of downcast, sun-beaten soldiers. The unassuming Army major slips into the conversation.

Although it is early in the 2nd Brigade, 1st Armored Division's deployment, and the fighting is yet to start, Bassaw wants to check the spiritual pulse.

"So how are you doing?" he asks one soldier.

"Terrible," says Pvt. Christopher Soares, who is on his first tour to Iraq and misses his family.

In his role as chaplain, Bassaw, 50, says he likes to take an informal approach with soldiers. Small talk helps him grasp their day-to-day struggles. With this group, Bassaw lightens the mood by shifting the conversation to fishing and jokes.

Bassaw has served as Army chaplain since 1996, and had planned to pursue his calling until retirement in eight years. But another calling also tugs at Bassaw.

"The conflict I have is whether my people can wait for me," Bassaw said. "This is the dilemma. One of the things I need to think about is how many people I'm impacting."

What many people within the Baumholder-based Iron Brigade probably don't realize is that their chaplain is something of royalty.

"It's not really something I talk about," Bassaw said. "People would say, 'What are you doing here?'"

In his native Ghana, he is the king-elect of one of the country's largest tribes. His official title is paramount chief of the Sekondi region, which includes about 500,000 Fanti tribe members.

The nephew of the former king, Bassaw was selected as the tribe's new leader last year by a council of elders. It becomes official after his coronation, which involves being carried aloft through the city before the people. The ceremony will likely happen after Bassaw completes his 15-month deployment.

But the question remains: When will he take on his responsibilities in Ghana full-time? Bassaw, who holds dual citizenship, said he's trying to figure that out.

Ebo Haizel-Ferguson, who is representing Bassaw back in Ghana during his absence, hopes it's sooner rather than later.

"We want him now. He has the right background and education. He understands exactly what we need to change the lifestyle and economic situation of our people," Haizel-Ferguson said by phone on Tuesday.

Meanwhile, Bassaw is looking to see if a team of experts and representatives he has assembled can administer things effectively in Ghana while he is gone. If an economic development plan he's conceived can be carried out in his absence, then Bassaw may be able to remain chaplain until retirement.

His goals: develop a concrete factory; launch a dairy farm because his area has none. Agribusinesses such as fish farms, shrimp farms and mango fields are also being looked at. And an old Dutch castle on the coast could serve as a tourism resort, he said.



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With untapped resources and a lack of infrastructure, "I see parallels with what we're trying to do in Iraq," he said.

Shortly before deploying to Iraq, Bassaw met with a group of investors during a trip home. He says he's looking to attract about \$50 million in venture capital.

"I want to make Sekondi the economic capital of the country," Bassaw said. "I want to turn my town around. We have perfect weather. But we rely too much on imports. We have no excuse to not do better in that part of the world. I want my people to have jobs — good paying jobs."

Bassaw attended a military cadet academy in Ghana. After that he attended seminary school at Drew University in New Jersey. With a family background in both the ministry and the military, serving as a chaplain seemed a natural fit.

At his new office at Forward Operating Base Hammer, he talked Tuesday with Haizel-Ferguson. The phone call was brief — a quick update on parliamentary elections and progress on some development projects.

Then it was back to his day job.

"This is my calling for this moment and this place and time. This is what I'm committed to," Bassaw said. "To bring hope, that is what I want to do every day."

**News You Can Use**

**[A Getaway at the Cove](#)**



The Billy Graham Evangelistic Association is proud of our brave men and women in uniform, and we appreciate your service to our country. If you are in active service with the military, scholarships are available— thanks to a generous grant—for you and your spouse to attend a seminar at The Cove in Asheville, N.C.

**Please call us today at 1-800-950-2092 between 9:00 a.m. and 5:00 p.m. EST, Monday through Friday, to find out if you qualify for a free scholarship, including on-site lodging.**

Funds are limited, so early application is encouraged. Please forward this e-mail to any active servicemembers whom you know.

**Items of Interest**

**[USCIRF \(United States Commission on International Religious Freedom\) Names 11 Countries of Particular Concern, Keeps Vietnam on List](#)**

*May 2, 2008 - Contact: Judith Ingram, Communications Director, (202) 523-3240, ext. 127*

[TO ACCESS THE 2008 ANNUAL REPORT, CLICK HERE](#)

WASHINGTON-The U.S. Commission on International Religious Freedom (USCIRF) today announced its 2008 recommendations to Secretary of State Condoleezza Rice on "countries of particular concern," or CPCs. The 1998 International Religious Freedom Act (IRFA) requires that the United States designate as CPCs those countries whose governments have engaged in or tolerated systematic and egregious violations of the universal right to

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freedom of religion or belief.

"Developments of the past decade have strengthened the importance of freedom of religion or belief, as the U.S. government navigates a world threatened by religion-based extremism and religion-imbued conflict," said Commission Chair Michael Cromartie. "In the past year, violent government repression of religious communities in China, Burma, and Sudan, among other countries, confirms that religious freedom is vulnerable human right that must be protected by the international community."

Today the Commission also released its 2008 Annual Report with recommendations on U.S. policy for the President, Secretary of State, and Congress with regard to CPC countries, as well as other countries where the United States can help to promote freedom of religion or belief.

The Commission's recommendations for CPC designation for 2008 are **Burma, Democratic People's Republic of Korea (North Korea), Eritrea, Iran, Pakistan, People's Republic of China, Saudi Arabia, Sudan, Turkmenistan, Uzbekistan, and Vietnam.**

In contrast to the State Department, which removed Vietnam from the CPC list in 2006, the Commission concluded that Vietnam still merits designation as a CPC. There has been notable progress, but it has occurred alongside persistent abuses, discrimination, and restrictions. The government continues to imprison and detain dozens of individuals who advocate for religious freedom reforms in Vietnam. Ethnic minority Buddhists and Protestants are often harassed, beaten, detained, arrested, and discriminated against, and they continue to face some efforts to coerce renunciations of faith.

The Commission has also established a Watch List of countries where conditions do not rise to the statutory level requiring CPC designation but which require close monitoring due to the nature and extent of violations of religious freedom engaged in or tolerated by the governments. Countries on the Commission's Watch List for 2008 are **Afghanistan, Bangladesh, Belarus, Cuba, Egypt, Indonesia, and Nigeria.**

The Commission remains seriously concerned about religious freedom conditions in **Iraq**. In 2007, the Commission placed Iraq on its Watch List, citing escalating unchecked sectarian violence, mounting evidence of collusion between Shi'a militias and Iraqi government ministries, and the severe plight of the country's smallest religious minorities, including ChaldoAssyrian Christians, Sabeen Mandaeans, and Yazidis, who face widespread violence from Sunni insurgents and foreign extremists, as well as pervasive violence, discrimination, and marginalization at the hands of the government officials and para-state militias. The Commission is traveling to the region later in the month and plans to issue its report and recommendations on Iraq in the near future, including a recommendation concerning the appropriate designation of Iraq this year under IRFA.



**[U.S. military chaplains serve as peacemakers among Muslims](#)**

*Kansas City Star - Posted on Thu, Apr. 17, 2008 -By SCOTT CANON-*

Col. Kenneth Sampson remembers fondly trudging through security checks with Afghan clerics at Bagram Air Base.

The U.S. Army chaplain knew the process could be tedious and even demeaning, so he made a point to tag along to provide moral support.

"I felt at the gut level that we were building bridges with fellow people of faith," Sampson said. "I was wearing a cross on my helmet. I liked to think that the mullahs ... could relate on some sort of spiritual level."

Those same bonds sometimes put the chaplain in an uncomfortable spot.

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“If you’re seen by the (U.S. Army) intelligence community as being in touch, they’re asking you, ‘Who are the leaders you’ve been talking to? Is this a good ’ guy or a bad guy? What are your opinions about so-and-so?’ “I drew the line early on. I was not going to give that kind of information.”

Military chaplains increasingly do more than counsel young troops bound for combat, pray over the wounded and hold memorial services for the dead.

Today a chaplain is just as likely to break bread with local clerics or give a commanding officer advice about local culture and theology — perhaps about the exalted status of a particular detainee. But as those clergy become conduits of information about the battlefield, their standing as non-combatants becomes clouded.

Chaplains are seen by the U.S. military as a largely untapped resource — a cadre of people schooled in the ways of faith and better able to extend olive branches to local leaders than their combat-oriented comrades.

The temptation to use them as tactical assets is especially strong in Iraq and Afghanistan, where religious leadership so often trumps all other rank.

Army Capt. Masaki Nakazono recalls serving as a chaplain in Iraq and sitting down in 2006 with Subhi Al Hiti, a renowned Muslim scholar in the town of Hit. Before the meeting, the religious elder had viewed American troops with a jaundiced eye. But by the end of a talk with Nakazono, in which the American chaplain made an earnest argument that the soldiers meant to help Iraqis, the old man was tearing up.

“With two men of God,” the chaplain said, “there’s more openness and honesty because of the level of respect. ... After that he was at least a non-factor in helping the insurgency.”

The Center for Army Lessons Learned at Fort Leavenworth has prepared a handbook that emphasizes the advantages of enlisting chaplains as part of the effort to win over the hearts and minds of civilians, particularly in the Muslim world. It also deals frankly with the hazards that can come if chaplains are misused. It warns against chaplains acting as free-lancing diplomats, and warns against their commanders compromising the clergy by turning them into accidental intelligence officers.

“Our enemy has said this is a religious war, so the chaplain is being pulled into a different role,” said Col. Steven Mains, the director of the Leavenworth center. “They have been able to sit down with imams and sheikhs and have relationships that would take the commander many more visits.”



**[Anthropologists lend military insight into customs, values of foreign cultures](#)**

*By Greg Grant [ggrant@govexec.com](mailto:ggrant@govexec.com) April 25, 2008*

Small teams of social scientists and anthropologists working with American units to map the "human terrain" in Iraq and Afghanistan and use "soft power" to engage local populations have saved lives and are an important tool in nation building, according to military officials.

In today's irregular wars, "battlefields are often civilian neighborhoods" where American troops face an "indistinguishable mix" of enemy fighters and innocent civilians, said Andre van Tilborg, deputy undersecretary of Defense for science and technology, at a hearing on Thursday before the House Armed Services Subcommittee on Terrorism, Unconventional Threats and Capabilities. Social scientists can help provide the cultural knowledge that could mean the difference between gun battles and peaceful outcomes in troops' daily interaction with foreign cultures, van Tilborg said.

He said the Pentagon intends to spend roughly \$150 million this year on social science research to better understand tribal cultures and social networks. The military wants to use part of that money to increase dramatically

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the number of Human Terrain Teams operating with military units. The proposal is highly controversial in the academic community, which believes it's an ethical violation for social scientists to work hand-in-hand with troops in war zones.

The program is small, with only eight HTTs -- six in Iraq and two in Afghanistan. The 5- to 8-person teams work with country-specific experts located at a Reach-back Research Center at Fort Leavenworth, Kan.

The largely civilian scientific teams, using laptop computers and human terrain mapping software, conducted village assessments that provide commanders with a detailed data repository on the social groups within tribal communities: their interests, beliefs, motivating factors and leaders. "We learned that the population is the center of gravity, the enemy is hiding among the people and we must understand the culture to win," said Army Col. Martin Schweitzer, who recently returned from a 15-month combat tour in Afghanistan and whose brigade of paratroopers was the first to use an HTT.

He said the teams functioned not just as cultural advisers, but identified the key players within tribal communities whose power structure and patronage networks often confound Western minds. The scientific team questioned the aggressive and firepower-heavy tactics the American troops had used to combat Taliban insurgents in a particular Afghan province, Schweitzer said. That approach was based on a misreading of the local tribes, he pointed out.

The HTT learned that the true power brokers in the area were not the village elders, who were mostly Taliban supporters, but rather the local mullahs, who were Islamic clerics. After redirecting their outreach efforts to the mullahs, Schweitzer said his troops saw a dramatic decrease in Taliban attacks. "For five years, we got nothing from the community," he said. "After meeting the mullahs, we had no more bullets for 28 days, captured 80 Afghan-born Taliban and 32 foreign fighters." The "shadow Taliban" government in the area was eliminated, he said.

Addressing the concerns of the academic community about social scientists working in counterinsurgency operations, Schweitzer said: "The team is not an intelligence tool used to target individuals," and are not qualified or trained to aid in identifying or selecting enemy fighters to be either killed or captured. He said that role is performed by intelligence officers.

The Afghan population is exhausted by the constant fighting and deaths of innocent civilians caught in the crossfire, Schweitzer said, so any combat operation, even those that target the Taliban, can be seen as a "step back." The scientific team's impact was "exponentially powerful" he said, leading to a 60 percent to 70 percent reduction in combat operations in his area. The scientific teams typically work with Provincial Reconstruction Teams, small units made up of civil affairs troops and economic development experts from the Agency for International Development and the State Department, that operate in local communities.

Schweitzer said a PRT commander told him that before the HTT arrived, team members were just "ricocheting around," talking to random people, until they identified the power brokers in each village.

While some military personnel might serve with the HTTs, usually reserve officers, the teams are built around social scientists. Much more important than knowledge or expertise in the local Afghan culture, he said, was their scientific training and experience as anthropologists. That allows them to conduct the human dimension analysis and decipher a local culture's norms and values, Schweitzer said. At least one HTT should accompany each battalion-sized unit, roughly 800 troops, deployed to Iraq and Afghanistan, he said.

In a speech last week to the Association of American Universities, Defense Secretary Robert Gates said the Pentagon must further its understanding of foreign countries and cultures with the help of the social science research community.



**Recruiting News**

**Chaplain Candidate Programs**

All three military departments conduct Chaplain Candidate programs which provide varying assistance for seminary. Army National Guard Chaplain Candidates permit drill days throughout the year, not just during the summer. All programs permit, by statute, Chaplain Candidate Program Officers (CCPOs) to remain in that status for up to six (6) years following entry into the program. These six years may include time in and after seminary and ordination. Endorsers who desire for their chaplains to have sound ministry experience can withhold superceding endorsement to chaplaincy status while their candidates obtain ministry experience up to the six year time limit. This may be a desirable option when many Reserve and Guard chaplains are being mobilized and deployed within months of graduation from Chaplain initial training. Time served as a Chaplain Candidate does not count for retirement purposes but does count for pay meaning Chaplain Candidates normally qualify for higher base pay on superceding to chaplain commissions.

For more information on the available programs, please follow the links below.

Army: [http://www.goarmy.com/chaplain/chaplain\\_candidate\\_prog.jsp](http://www.goarmy.com/chaplain/chaplain_candidate_prog.jsp)

Navy: <http://www.navy.com/careers/officer/clergy/>

Air Force: <http://www.afrc.af.mil/library/chaplain/howtojoin/candidate/index.asp>



**Army**

The Army Chief of Chaplains has raised the maximum age for chaplain applicants to 47 – no prior service required - for both USAR and active duty. We can bring clergy in up to age 50 for USAR only with at least 3 years of prior service. The Chaplain Candidate age limit is 42.

CH (LTC) Kenneth L. Beale, Jr.  
Chief, Chaplain Recruiting Branch, USAREC  
Phone: (502) 626-0722 or 1-800-233-2725, ext. 6072  
E-Mail: [kenneth.beale@usarec.army.mil](mailto:kenneth.beale@usarec.army.mil)

“Providing Spiritual Strength to the Army Strong”



**Air Force**

The word “*chaplain*” predates medieval Europe and is commonly linked to St. Martin of Tours, a fourth century Hungarian Bishop. The actual concept of the military chaplain arrived on the continent of North America during the seventeenth century. However, the employment of military chaplains was not authorized until 29 July 1775, when upon the recommendation of General George Washington, the Second Continental Congress sanctioned the use of chaplains during the American Revolution. Thus, the history of the chaplaincy of the United States military reaches back to the beginnings of the nation itself.

Since then, military chaplains have made significant contributions to America’s Fighting Congregation by providing moral leadership and spiritual guidance to generations of soldiers, as well as their families both in peace and in war. Fleet Admiral, Chester W. Nimitz (1885-1966) was the Commander in Chief of Pacific Forces for the United States and Allied Forces during World War II. At the height of the war, he commanded over two million men and women, along with 5,000 ships and 20,000 planes. Recollecting upon his days of command, he stated, “By patient, sympathetic labors with the crew, day in, day out, and through many a night, every chaplain I know contributed immeasurably to the moral courage of our fighting men...Most of it was necessarily secret between pastor and confidant. It is for that toil, in the cause both of God and country, that I honor the chaplain most.”

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Having recently joined the team at Air Force Recruiting Service, I must confess the last 10 months have been a joy for me as I've had the privilege of journeying with various individuals who are seeking to become Air Force Chaplains. Currently, force shaping is driving the Air Force Chaplain Service accession and guidance process. Our FY08 accessions goal of 25 has been met, and we are currently seeking qualified clergy for FY09. If you have questions about specific policies or procedures as it relates to the endorsement of individuals for the Air Force Chaplain Service, please contact me at (210) 565-0335 or e-mail me at [Richard.Anderson.6@us.af.mil](mailto:Richard.Anderson.6@us.af.mil).

Blessings,  
+Richard G. Anderson  
Chaplain, Major, USAF  
Protestant Chaplain Recruiter  
1-800.803.2452



**Navy**

**Reserve RPs eligible for \$20K bonus**

*By Chris Amos - Staff writer, - Posted : Tuesday Feb 12, 2008 17:55:25 EST*

Active-duty sailors and civilians who agree to serve six years in the Navy Reserve as assistants for chaplains who serve Marine combat units can pocket \$20,000 in bonus money.

The money will only be available to religious programming specialists who have completed a six-week course that certifies them as Marine Basic Combat Skills Specialists — infantry training that enables them to serve as chaplains' bodyguards in combat zones.

The bonus, paid in a lump sum to sailors in frequently mobilized ratings, was offered last year to those agreeing to serve in the special warfare, masters at arms, hospital corpsman field medical service technician, intelligence specialists and builder ratings. It was extended to religious programming specialists by a [naval administrative message](#) released Monday.

Those leery of a six-year commitment can pocket \$10,000 for a three-year hitch, and after that commitment ends, they can take an additional \$7,500 for another three-year enlistment.

CAPT Diana Meehan, CHC, USN – [diana.l.meehan2@navy.mil](mailto:diana.l.meehan2@navy.mil) or (901) 874-9216



**Veteran's Administration**

**Information about Hiring VA chaplains by John J. Batten, Program Analyst, National VA Chaplain Center, Hampton, VA**

The minimum qualification requirements for VA Chaplaincy are:

An Ecclesiastical Endorsement dated within the past year (from the designated endorser for the faith group).

Master of Divinity or equivalent education

“Equivalent education” means: possession of a bachelor's degree of at least 120 semester hours plus completion of not less than 70 semester hours of graduate course work which included all of the following: 20 semester hours in pastoral ministry; 20 semester hours in any combination of theology, ethics and philosophy of religion; 20 semester hours in the study of sacred writings, including the study of languages in which sacred writings are/were written; 10 semester hours in religious history and/or world religions.

Two units of Clinical Pastoral Education, or 800 hours of formal training that incorporated the performance of ministry under supervision.

Two years of experience after completion of the Master of Divinity, or a D. Min. and one year of experience.

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To qualify as a Clinical Chaplain, applicants must have an additional year of experience that demonstrates that the applicant has the ability to work as a member of an interdisciplinary team in a health care setting.

I'm glad to be able to say that we are hiring more chaplains this year. However, competition for Protestant jobs remains tough. Applicants without veteran preference have only a small chance of being selected for a full time job. Many of the new chaplain jobs call for specialized clinical expertise in areas such as Hospice/Palliative Care, or Post Traumatic Stress, or Women Veterans Sexual Trauma.

We do not accept applications year-round. Applicants should watch the federal job announcements on [www.usajobs.opm.gov](http://www.usajobs.opm.gov) for opportunities to apply. Veterans with a service-connected disability can apply whenever they like.

***In Memoriam***

**Chaplain dies in Djibouti**

*By Patrick Winn - Staff writer - Posted : Friday May 23, 2008 17:12:34 EDT*

A high-ranking Air Force chaplain died of natural causes Tuesday in Djibouti, where he was serving a tour ministering to Operation Enduring Freedom troops.



Lt. Col. Joseph A. Moore, 54, of Columbus, Miss., died of natural causes May 20 in Djibouti. He was assigned to the 124th Wing, Idaho Air National Guard, Gowen Field, Idaho.

Lt. Col. Joseph A. Moore, 54 — known as “Art” — served full-time as chaplain for the Idaho Air and Army National Guard. Moore was a 19-year Guard veteran and Boise resident currently assigned to the Idaho Air National Guard’s 124th Wing. He leaves behind two parents, a wife and a daughter, according to Lt. Col. Tim Marsano, an Air National Guard spokesman.

“He loved his family, loved his career, loved Idaho and anybody who knew Art also knew he loved fishing,” Moore’s family said in a statement. “Being a minister to service members was dear to his heart and he was available to help anybody at any time.”

The Air Force’s incoming Chief of Chaplains, Cecil Richardson, a major general select, was slated to arrive Wednesday at Delaware’s Dover Air

Force Base, where Moore’s remains are expected to arrive.

Moore was serving a seven-month tour in Djibouti, home of Camp Lemonier and Operation Enduring Freedom — Horn of Africa.

Idaho’s adjutant general, Maj. Gen. Larry Lafrenz, credited Moore with offering “spiritual and moral guidance, common sense and friendship” to Idaho guardsmen. “He was always there for us when we needed him and we will miss him more than words can express.”

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**Editor's Note – In relation to the above article on Human Terrain Teams we include the below death notification. Members of the HTTs face loss of life even as the service member's they support.**

**Michael Bhatia**

It is with deep sorrow that we must inform you of the tragic death of Michael Bhatia, our social scientist team member assigned to the Afghanistan Human Terrain Team #1, in support of Task Force Currahee based at FOB SALERNO, Khowst Province.



Michael was killed on May 7 when the Humvee he was riding in was struck by an IED. Michael was traveling in a convoy of four vehicles, which were en route to a remote sector of Khowst province. For many years, this part of Khowst had been plagued by a violent inter-tribal conflict concerning land rights. Michael had identified this tribal dispute as a research priority, and was excited to finally be able to visit this area. This trip was the brigade's initial mission into the area, and it was their intention to initiate a negotiation process between the tribes.

Michael was in the lead vehicle with four other soldiers. Initial forensics indicate that the IED was triggered by a command detonated wire. Michael died immediately in the explosion. Two Army soldiers from Task Force Currahee were also killed in the attack, and two were critically injured.

During the course of his seven-month tour, Michael's work saved the lives of both US soldiers and Afghan civilians. His former brigade commander, COL Marty Schweitzer testified before Congress on 24 April that the Human Terrain Team of which Michael was a member helped the brigade reduce its lethal operations by 60 to 70%, increase the number of districts supporting the Afghan government from 15 to 83, and reduce Afghan civilian deaths from over 70 during the previous brigade's tour to 11 during the 4-82's tour. A copy of Colonel Schweitzer's comments can be found at: <http://humanterrainsystem.army.mil/index.htm>.

We will remember Michael for his personal courage, his willingness to endure danger and hardship, his incisive intelligence, his playful sense of humor, his confidence, his devoted character, and his powerful inner light. While his life has ended, he has not disappeared without a trace. He left a powerful effect behind, which will be felt by his friends and colleagues and by the people of Afghanistan for many years to come.

*Steve Fondacaro, Program Manager, Human Terrain Team*

***Historical Notes***

**World War II memories still clear for ex-chaplain**

*May 25, 2008 - By Jeff Manes Post-Tribune columnist*

In 1942, John D. Wolf was exempt from the draft, but he volunteered anyway. He spent 23 months at sea and was part of six major combat engagements.

Wolf, an Iwo Jima survivor, was decorated for his service in World War II, but never fired a weapon.

John D. Wolf, chaplain, lieutenant commander, United States Navy Reserve, commands respect.

Wolf, 89, lives in Valparaiso with his wife, Carolyn. They have been married 67 years and have raised three sons. He is a retired Methodist pastor who has written more than 800 local newspaper columns.

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"I buried a lot of guys off the fantail of a ship. I buried two on Iwo Jima. One was the son of my skipper, Capt. Charles Carter Anderson."

Do you mind talking about it?

"Charles Carter Anderson Jr., USMC 4th Division, and I had become acquainted back at Pearl Harbor. When the opportunity arose, he would visit his father aboard the Funston. The two of us played chess on occasion. We became friends. He was anxious to complete his education at Georgetown University.

On Feb. 19, 1945, Marines landed on the beaches of Iwo Jima. The Funston was carrying the 3rd Marine Division to be in reserve.

On March 3, Capt. Anderson received a message from the flagship that a nearby ship was taking on casualties. While searching the stretchers waiting to be hoisted aboard, Capt. Anderson heard, 'Hey, Dad.' He hadn't recognized his son because of his extensive wounds. Shrapnel had cut off both his legs, the right one below the knee and the left above the knee. His right arm would eventually have to be amputated. He had serious head wounds over his right eye. Carter had enough consciousness to ask to be taken to his father's ship.

Carter was rational throughout the night; Capt. Anderson came down frequently from the bridge to talk to his son. Although the captain was a Protestant, his son was Roman Catholic. I contacted Chaplain James Finnigan, a Catholic priest. Last rites were given. At times, Carter seemed to rally; he quipped about playing golf with one arm. He also pondered, 'I wonder how Mother will take this?' He died at 9:45 a.m. on March 4.

Chaplain Finnigan and I took the body ashore while the fighting was still raging on the north side of Iwo. The body was interred in grave No. 1,013, 13th grave in the 21st row. Three years later, along with all those buried on Iwo Jima, Carter was interred at Arlington National Cemetery.

"I was so impressed by the heroic way that Carter faced death, coupled with the affection I felt for Capt. Anderson, I wrote a letter the day he died to my wife, Carolyn, 'If we are ever blessed with another son, with your permission, I would like to name him Carter Anderson Wolf.' Our second son was born March 9, 1946, and, on Mother's Day, Capt. Anderson and his wife, Viola, were sponsors to his baptism."

.....  
**[Air Force chaplain credited with saving children honored at Gwangju](#)**

By [Franklin Fisher](#), *Stars and Stripes*, Pacific edition, Saturday, May 3, 2008

OSAN AIR BASE, South Korea — The Air Force chaplain whose unflagging efforts saved nearly 1,000 orphans during the Korean War was memorialized Thursday in a ceremony at Gwangju



Retired Air Force chaplain Col. Russell Blaisdell meets with orphanage director Hwang On-soon (to his right, holding flowers) in Uijeongbu, South Korea, in January 2001. They are surrounded by some of the orphans Blaisdell rescued, and their family members. A memorial ceremony honoring the late chaplain, who helped save hundreds of orphans during the Korean War, was held Thursday in Gwangju, South Korea.

Col. Russell L. Blaisdell is credited with getting nearly 1,000 children out of Seoul at a time when a communist ground offensive was expected to soon overtake the city. The rescue became the much-publicized Operation Kiddy Car in late 1950.

The ceremony in Gwangju city's social welfare hall occurred exactly one year after Blaisdell died at 96.

Among those attending were members of the South Korean national assembly; a representative of the U.S. Embassy in South Korea; local officials; several of the orphans who were saved by Blaisdell's actions; Blaisdell's son, himself now a clergyman; and two Air Force chaplains stationed in South Korea.

"A modern-day Moses, Chaplain Blaisdell literally put his life on the line to rescue 950 orphaned

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Korean children and 80 orphanage workers,” Air Force Lt. Col. Charles R. Cornelisse said in a sermon. Cornelisse is 51st Fighter Wing chaplain at Osan Air Base.

According to an account of the episode the Air Force provided, Blaisdell, then a lieutenant colonel, and a fellow chaplain discovered that a large number of war orphans in their area needed immediate food and medical attention.

At first they placed many in a Seoul orphanage, but when that filled up, the two set up the Seoul Orphanage Reception Center. There, about 1,000 orphans eventually found food, clothing, shelter and medical attention.

When ill health forced the other chaplain to leave South Korea, Blaisdell kept up the work, managing the staff and children himself.

Weeks later, Chinese and North Korean forces were on the offensive driving south, putting Seoul at risk. Residents and local officials fled. Blaisdell’s unit, 5th Air Force, also was evacuating the city.

But Blaisdell refused to leave without the orphans.

He drove them to Inchon Harbor, but plans to transport them by ship fell through.

Desperate, he went back to Seoul and turned to Col. T.C. Rogers, 5th Air Force operations officer and one of the last Air Force officers still in the city. Rogers was the only one other than the commanding general who could order up aircraft for an airlift of the orphans.

“In 20 minutes, the colonel had laid on air transportation for us to Cheju to leave at 8 a.m. the next day,” Blaisdell told Stars and Stripes for an article published in January 2001.

Then, pulling rank, Blaisdell scrounged trucks that rushed the children and orphanage staff to nearby Kimpo Airport on Dec. 20, 1950.

“We were two hours late, but the planes had waited,” he told Stripes. Sixteen C-54s took off with all the children and orphanage staff aboard and flew them far south to safety on Cheju Island.

In 2001, Blaisdell was reunited in South Korea with several of the orphans and with the orphanage’s former director. The South Korean government honored him as a hero. In 2003, he received the Air Force’s highest award for chaplains, the Four Chaplains Award for extraordinary humanitarianism.

## ***Links You Can Use***

[Military One Source](#)  
[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](#)

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## Executive Director's Note

Dear Colleagues,

NCMAF Chair Herm Keizer, NCMAF Chair-Elect Ed Brogan, and I had the privilege of meeting with each of the Service Chief of Chaplains recently in Washington D.C.

During our meetings with each Chief, we reaffirmed the important relationship between the Chaplain community and our NCMAF community of endorsers. In our conversations we emphasized the critical interaction and essential coordination between our role in supporting ministry to military personnel and chaplains and the Military Service role of delivering religious ministry to its members and their families.

One issue that surfaced with all three Services is the absolute necessity for endorsers to select only their very best and fully qualified clergy to serve as chaplains. With the increased tempo of deployments for all military personnel, all chaplains, (active, Reserve, or Guard) – must have adequate pastoral experience and be prepared to serve, to go to war, from the minute they are endorsed and receive their minimum military training. While Service unique training is provided for newly assessed chaplains, professional pastoral experience needs to be well established before endorsing any clergy and before accession. You may wish to consider more closely the Chaplain Candidate Program discussed above as you consider your potential chaplains pastoral experience. The Services need qualified pastors. Only you can provide them.

The complex yet rewarding ministry available to military chaplains requires the teamwork of all denominational/faith group endorsers along with the leadership of all military chaplains. As NCMAF endorsers we are grateful for the opportunity to be an important part of this team ensuring that the best ministry possible is provided to all military members through our military chaplaincies.

Surely, we all agree that our military members and veterans deserve our best in every way, all of the time! To this end we continue to serve you with joy and commitment.

Collegially,

Jack Williamson

NCMAF/ECVAC Executive Director

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## **Your financial support is needed!**

- **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.**