

NCMAF / ECVAC

Newsletter

News and Resources for
Military and Veterans Affairs
Endorsers and Chaplains

Winter 2009

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Chairman's View

Letter from NCMAF Chairman Ed Brogan

"It's the quality of the ordinary, the straight, the square, that accounts for the great stability
and success of our nation." *Gerald Ford*

Dear Colleagues,

We often think only extraordinary people perform extraordinary acts. In my experience, this is far from true. In fact, most extraordinary achievements come from quite ordinary people. It is this quality that not only makes this nation great but also gives us about every nation and every people in the world.

The theme of our annual conference this year is Spiritually Resilient Ministry. The Army website, Hooah4Health, advises "resilience is the process of adapting well in the face of adversity, trauma, tragedy, threats, or even significant sources of stress -- such as family and relationship problems, serious health problems, or workplace and financial stressors. It means 'bouncing back' from difficult experiences." Resilience is ordinary and is evidenced by ordinary people.

As we discuss Spiritually Resilient Ministry, I hope our focus will be on the commonness of such effort. Rather than raising the expectation to an unachievable height, we must realize that all of our chaplains are inherently capable of such ministry but must receive proper care and support to achieve it.

We live in challenging times but are not without resources and support to provide for the needs of those to whom we are called to serve. All of us and all of our personnel are capable of resilience. As we consider this year's theme, our task is to not seek some extraordinary solution but rather to address the stressors and circumstances which disrupt our normal ordinary way of responding to an unpredictable and sometimes chaotic world. Our time together in January will be both instructive and useful, not only because of our speakers but also because of all of you who come together to share and provide as we move forward together.

I anticipate we will discuss two issues at the conference beyond those which are identified in the subjects being considered by our speakers as detailed later in this letter. Both of these are subjects of interest and have come to us as a result of your concerns.

The first is discussion of the implications for chaplaincy of the current proposal to change the Congressional Don't Ask Don't Tell policy. Your NCMAF Executive committee formed a special committee to "study and make recommendations concerning the implications and challenges of possible legislative changes to the current Don't Ask, Don't Tell (DADT) policy for endorsers and military chaplains." The members of this committee have worked diligently and faithfully in examining the issues which we may face. Our goal as an organization is not to take a stand for or against any proposals but rather to help our members be informed and prepared for the outcome of the current discussion.

Second – we also hope to address the role of Lay Leaders and their relationships to our various endorsing bodies. As a body dedicated to enhancing ministry to the armed forces, we must be concerned for our Lay Leaders, the way in which they are trained and cared for, and the way in which we interact with them.

You can find agenda materials for the conference at www.ncmaf.org/conference2010. After December 7 please call Jack at 703-608-2100 if you did not register and would like to inquire if space is available to permit your attendance.

I hope and pray your celebrations of holidays in the coming weeks will bring joy and peace and that the New Year will hold many blessings. I look forward to greeting each and every one of you at our conference in January and having as one of my blessings your presence with us.

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

"Commanders or supervisors tend to key in on the symptoms of something and not the cause of the symptoms. With PTSD—you not only have to know the symptom, you have to know what causes it and try to go to the root of it."

Chaplain Charles Smith, Lt. Col. (Ret.)

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Annual Conferences

Upcoming NCMAF and ECVAC 2010 Conference Dates

National Conference on Ministry to the Armed Forces (NCMAF)

- Monday, January 11, 2010
 - New NCMAF Endorser Training 12:30 PM – 4:30 PM
 - Electronic Technology Training Workshop 7:30 PM – 9:00 PM
- NCMAF Annual Conference – January 12 – 13, 2010 –

Theme - Spiritually Resilient Ministry

Endorsers Conference for Veterans Affairs Chaplaincy (ECVAC)

- ECVAC Annual Conference –Wednesday, January 13, 2010

All above sessions will be held at the Hilton Mark Center Hotel in Alexandria, Virginia. The conference room rate is \$119 (single) and \$129 (double). You can make your hotel reservation now by calling 1-800-HILTONS (1-800-445-8667). Our special room rate block code is NCM. Be sure to use our NCM code when making your reservation. The deadline for making room reservations with our special group rate is December 9, 2009.

Your NCMAF and ECVAC registration materials and the meeting agendas are available to you [online](#).

The Armed Forces Chaplains Board (AFCB) will host their all endorser meeting on Thursday, January 14. The meeting this year will be held at the Hilton Mark Center, not at the Pentagon as in the past. If you are a member of NCMAF and/or ECVAC you should have received registration information via email from [Rebecca Waldman](#) at the NCMAF office. If you did not receive this information please contact Rebecca or give Jack Williamson a call at 703.608.2100.

More details and schedules are available at NCMAF.org

Annual Conference Speakers

Chaplain (Colonel) Michael W. Dugal, USA,

Director, Center for Spiritual Leadership US Army Chaplain Center and School
 Author – [Affirming the Soldier's Spirit through Intentional Dialogue](#), US Army War College

Chaplain (Captain) Daniel W. Hardin, USA

Profiled in [Finding Peace in Iraq](#) by John W. Kennedy, Pentecostal Evangel

Chaplain Barry Black

[62nd Chaplain of the United States Senate](#)

Roger Benimoff, former Army Chaplain

Author: [Faith Under Fire, an Army Chaplain's Memoir](#), Random House

The Honorable Tammy Duckworth

[Assistant Secretary of Veterans Affairs](#)

Chaplain (BG) Douglas Lee, USA-Ret.

[Endorsing Agent, Presbyterian & Reformed Joint Commission on Chaplains and Military Personnel](#)

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[Chaplains: We are Traumatized, too](#)

By [Rick Jervis](#), USA TODAY Posted 11/16/2009 1:07 AM

FORT HOOD, Texas — They were supposed to be spending a day leading Mass, talking to soldiers about love and marriage, readying for their own deployment. Instead, the military chaplains of [Fort Hood](#) found themselves on the afternoon of Nov. 5 scrambling to the front lines of the worst shooting massacre on a military base in U.S. history.

Thirteen people were killed and more than 30 wounded. Authorities charged Maj. [Nidal Hasan](#) with murder.

As some of the first to arrive on the chaotic scene that day, the chaplains counseled dazed, injured soldiers, comforted witnesses and prayed over the bullet-ridden bodies of the slain.

Now they are being asked to lead the healing process. The pace and success at which they counsel the wounded and their families will determine how quickly the post returns to normalcy, said Ralph Gauer, past president of the local chapter of the [Association of the United States Army](#), a group that counsels military families through tragedy.

"Chaplains right now represent the glue that holds an awful lot of units together," Gauer said. "But they have to come to grip(s) with themselves. They have to try to understand what they saw themselves as they explain it others."

There are 75 chaplains at Fort Hood, most of them assigned to units, said Lt. Col. Keith Goode, deputy 3rd Corps chaplain. Ten more chaplains have been flown into Fort Hood, including an imam and a rabbi, to help with the counseling.

Untangling their pain will be challenging, said Lt. Col. Ira Houck, 56, an Episcopal priest and chaplain for the III Corps who was one of the first on the scene. "We've been traumatized, too," he said.

'Total chaos ... pools of blood'

At first word of the shooting, Col. Edward McCabe, the highest-ranking Catholic chaplain on the post, broke up a meeting and sped over to the Carl R. Darnall Army Medical Center, where staffers were caring for about 15 of the wounded, he said.

"Total chaos," he said. "Everyone's running around. There are pools of blood on the floor and on the walls and on the medical staff uniforms."

While he was there, one of the wounded died, McCabe said. He said a short prayer and used his thumb to place prayer oils on the forehead of Lt. Col. Juanita L. Warman, 55, of the 1908th Medical Company.

When he got to the nearby medical screening building where nine of the dead were taken, McCabe, who had done tours in Iraq and Afghanistan, started to shake.

"You're looking at all these bodies and blood," he said. "But I couldn't allow this display of evil to control me."

The following evening, when his cellphone finally quieted, he poured himself a few extra snifters of cognac. "That helped," he said.

Houck was the first chaplain to arrive at the Soldier Readiness Center. One woman asked how God could let this happen.

"I said, 'That's not a question we're going to answer here,'" Houck said. "What we need to answer is, 'How do we get through this? How do we bring back life's balance?'"

Recognizing faces of the dead

An officer asked Houck to bless the bodies of those killed inside the medical screening building. When he arrived, he recognized the faces of two of the slain men, Pfc. Aaron Nemelka, 19, and Michael Cahill, 62, a civilian contractor, who had helped him with his paperwork a week earlier. He said a small prayer from the doorway.

Houck returned to his house, knelt and prayed, then softly sang *Amazing Grace* and other hymns until sleep overcame him, he said.

Having served 31 years as an ordained priest and 18 years in the military, Houck said his training kicked in, but the personal toll has been heavy.

"We're all going to remember the people who died in that room," he said.



Lt. Col. Houck and Army Warrant Officer Carlton Royster, 30, of Philadelphia, pray together during a farewell event for the III Corps Special Troops Battalion on the verge of deploying to Iraq

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[Fort Jackson Makes Navy History](#)

By CHUCK CRUMBO ccrumbo@thestate.com Posted on Sat, Nov. 07, 2009

From his office window at Newport, R.I., Capt. Michael Langston could see the Narragansett River. It seemed like a fitting location for the Navy's chaplain school.

Now that school is at Fort Jackson, and Langston can't see any water from his window. Instead, he's treated to a view of the Columbia skyline.

"We're hoping to see a battleship at Lake Murray if we can figure out how to get it up the tributaries," Langston joked.

Water or not, Langston and the Navy chaplain school are at land-locked Fort Jackson. It's a historic move that was celebrated Friday when the Navy graduated its first class of chaplains from the Army post.

The Navy unit, called the Naval Chaplaincy School and Center, was moved to Fort Jackson as a recommendation of the 2005 Base Realignment and Closure Commission.

Commonly referred to as BRAC, the panel said the Navy and Air Force chaplain schools should be co-located at Fort Jackson, home to the Army's school, to foster closer cooperation among the three chaplain corps, and share instruction and training.

Among the newly minted chaplains was Ensign Jeremy McIntyre, 35, of Columbia.



**Rear Admiral Robert Burt, Chief of Navy Chaplains, addresses the class and the crowd gathered to support them. Rich Glickstein/
rglickstein@thestate.com**

McIntyre, who studied at Columbia International University, said he was still waiting to find out where he'll be stationed next.

A 14-year Navy veteran, McIntyre was an aviation technician aboard the carrier USS Enterprise when terrorists attacked the United States on Sept. 11.

While watching the ship's chaplains minister to the crew, McIntyre said, "I felt God tap me on the shoulder. This is just something I have to do."

Lt. j.g. Janet Clarke, 39, of Dacula, Ga., is returning to military service after a 17-year break. She joined out of high school, served as a storekeeper aboard the destroyer USS Cape Cod, was discharged in 1989 and went home to raise a family.

The mother of four boys, including one who's in the Army and deployed to Afghanistan, Clarke rejoined the Navy in 2006.

"It's like getting back on a bike," Clarke said about the time it took to re-adapt to the military life. "I hope to reach out to whoever needs care and comfort."

The Navy graduated its last chaplain class at the Rhode Island base in August and headed to the Columbia base, setting up a temporary school at the Naval Reserve Center.

Last month, the Air Force closed its school at Maxwell Air Force Base, Ala., and it has moved personnel to the Army post. The Air Force's first class of about 30 is slated to graduate in February.

The Navy and Air Force chaplain schools will be moving into a new, \$11.6 million facility. It's expected to be finished around Nov. 30, officials said.

Friday's ceremony included Navy traditions such as the ringing of the ship bell and the shrill sound of a boatswain's pipe, which signaled the arrival and departure of the official party.

And, of course, the new chaplains were wearing Navy blue dress uniforms and white hats.

The first class, which included five women, will head off to minister and offer spiritual guidance to members of the Navy, Marine Corps and Coast Guard.

The chaplain schools weren't the only recommendation of the BRAC panel's list. It also mandated that the Army's 81st Regional Readiness Command be moved to Fort Jackson from Birmingham, Ala., and it called for the Army to merge its three drill sergeant schools at Fort Jackson. Both of those recommendations have been met.

Overall, the new missions mean about 600 new jobs for Fort Jackson, the Army's largest basic training center.

Praise for 100 Years of Chaplain's Assistants

By: Spc. Samuel Soza on: Tue Nov. 24, 2009 03:59 pm CST

COB BASRAH – Chaplain's assistants have always played a crucial role in supporting other Soldiers, a legacy that reaches the one-hundred year milestone this year. These Soldiers play an integral function in the U.S. Army, bringing to the field three things the Army calls "force multipliers", said Lt. Col. John Morris, from Afton, Minn., the 34th Infantry Division chaplain.

"First, they bring combat skills to bear, which allows me to move around the battlefield," he said, "second, they have the administrative skills necessary to run a staff section, and third, they are the voice of the enlisted Soldier."

An assistants' enlisted status allows them to act as a liaison, said Master Sgt. Adam Johnson, 34th Inf. Div. unit ministry team noncommissioned officer in charge. "Sometimes Soldiers can be intimidated by rank, and chaplain's assistant's act as a bridge from enlisted-Soldier to officer-chaplain," said the Monticello, Minn. native. An assistant's duties include managing logistical needs and ensuring service times and locations are communicated properly and timely. They also play a role in battle tracking, said Johnson. "We are battle-staff trained, which lets us know where the chaplain can and can't go," he said. "You want to avoid a firefight if you can, but he will be in one if he is needed there."

Morris works frequently with Soldiers in this vital Military Occupational Specialty. "Their role can be summed-up in one word," said Morris, "critical." So vital a position might be expected to be as established in the Army as infantry, but that is not the case, Johnson says. "The chaplain's assistant is a fairly new MOS," he said. The chaplain's assistant position was established Dec. 28, 1909, but the role appeared more like that of a special duty for Soldiers who had skills that could aid chaplains, who then served as schoolmasters, said Johnson.



Sgt. Jonathan Groeneweg, of Mar shal, Minn., chaplain's assistant with the 34th Inf. Div., sets up audio equipment with Spc. Jonathan Krentz, of Water town, Minn., a 34th Inf. Div. band instrumentalist, before a religious service. (U.S. Army Photo by Spc. Samuel Soza

Not until the 1950's, during the Korean War, did the MOS, identified as 71B, begin to develop into something more. "Finally it was our own MOS," said Johnson. In 1965, the MOS became known as 71M. After 2001 it was redubbed 56M, and took on the manifestation recognized today. That role has allowed the chaplains throughout the Army to effectively support Soldiers in their times of need. "They are another set of eyes and ears and know where the needs are," said Morris.

The century mark is an important milestone for the chaplain's assistants as an integral part of the U.S. fighting force. "Today chaplain's assistants are highly professional and highly skilled," Morris said, "They do all the things that other Soldiers do and are there working with all Soldiers to meet their moral, ethical, and spiritual needs."

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Military Chaplains Association

From the MCA National President

Greetings to all MCA Members and Friends.

The second week of August, I spent several days with many of our chaplains who had returned from current wars. Some had returned from their second and third deployment. What a privilege!

The Department of Veterans Affairs National Chaplain Center sponsored this retreat for our returning warriors and their spouses. It was my privilege to lead the retreat along with two of our MCA members, Chaplains Lawrence McConnell and James Taylor. The objectives were to:

1. Help those returning from deployment as military reserve chaplains in OEF/OIF be assured that the chaplain community cares about them their families and
2. Provide chaplains returning from in OEF/OIF with opportunity to share deployment as military reserve chaplains openly their associated with their deployment experiences and emotions
3. Meet other chaplains with similar experiences from the theatre of operations
4. Provide an educational awareness of Combat Operational Stress and how to deal with this

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5. Build a network of chaplains returning from deployment as military reserve chaplains in OEF/OIF and the support system upon which they may call
6. Provide a realistic review of "lessons learned"; and
7. Gain insight on how we as chaplains may intervene in the future to provide appropriate and timely care for our chaplains returning from OEF/OIF

After hearing their stories and observing their tears, I realized afresh the importance of MCA's ongoing role to support chaplains who have worn our nation's uniform. These men and women have voluntarily placed themselves in harm's way to provide the full range of ministry for our warriors. In caring for our warriors they too have changed. Some of our returning chaplains also wear the wounds of war.

Wounding is more than physical. One can become significantly wounded emotionally, relationally, intellectually, professionally, or spiritually. As chaplains, we must prepare ourselves as well as help those in the fight to become spiritually healed. How can we help others with their wounds if we are as wounded as they?

Who will heal the healer? Who will minister to the chaplain? Every group engaged in caring for others (e.g. clergy, medical professionals, psychologists, and social workers) witnesses "burn out" within the ranks. People who are dedicated to caring for others are themselves experiencing chronic physical fatigue, emotional distancing from the people for whom they are supposed to be caring, and a feeling of frustration and personal emptiness. As reflected by their stories, transition back to life in America is not always any easier for chaplains than for the warriors the serve. Often lurking in the wings with many chaplains returning from OEF and OIF are battle fatigue and PTSD. The Military Chaplains Association must continue to embrace and support these ministry colleagues.

Training for local clergy around the nation is another activity with which I have been heavily engaged. This is an outreach program to civilian clergy, faith-based nonprofit organizations, and religious groups to explore ways that local faith communities and clergy can aid in caring for returning warriors. I have given numerous lectures to clergy groups ranging from 25 to 300 participants. A large number of our fellow clergy who have attended these events are quite hungry for sound information to enhance their ministries for our returning warriors and their families. Again I see a crucial ongoing role for the MCA. We must partner with the community clergy in caring for our Veterans and returning warriors of current as well as previous wars.

As the MCA National President, I encourage you to join me in reaching out to our returning chaplains and warriors. Remember them often in your prayers. Some of our local chapters are already offering support. I urge each chapter to formally initiate a "Chaplain and Warrior Care Program." Your efforts will be met with welcome and gratitude. God bless you as you serve.

Michael McCoy
Chaplain for Life



The Rev. Michael L. McCoy, Sr.

News You Can Use

Editors Note – The Army has recently announced policy changes regarding the administration of their CCPO program. The following is an information paper providing guidance on these policy changes. It is furnished for use by Endorsing Agents as they continue to oversee their endorsed CCPOs. For further clarification please use the POC supplied at the end of the paper.

[Army Chaplain Candidate Program Information Paper](#)

SUBJECT: Chaplain Recruiting Talking Points for the Revised Chaplain Candidate Program, FY 10

1. Purpose: To provide information and talking points for the revised Chaplain Candidate Program.
2. References: DP 5.1 Implementation Document, Supervisors Training Guidance

3. Facts:

a. **Implications of the transition of Chaplain Candidates to Select Reserve:**

1. Beginning FY 10 USAR Chaplain Candidates will be TPU Soldiers, and as such will be required each year to complete a "good year" (50 points) for retirement. A supervising chaplain is assigned to each candidate while a TPU Soldier.
2. Candidates will be members of the select reserve, retain their student status, are non-deployable, and will not be assigned on the TDA or MTOE to a chaplain paragraph/line number.
3. The implementation document proposes three options for a Candidate to complete a "good year:"
 - a. The candidate is assigned to a reserve unit, drills with that unit during monthly battle training assemblies (BTAs) and performs annual training (AT) with the unit under the guidance of a supervising chaplain.
 - b. The candidate will be assigned to a reserve unit, perform a combination of BTAs and AT with the unit and have the flexibility to acquire additional training through practicums. This program is pre-approved, managed and evaluated by the supervising chaplain. Practicum participation is approved by the chaplain candidate manager, currently CH (MAJ) Brian Harki.
 - c. The candidate with the approval of the supervising chaplain and the chaplain candidate manager performs a practicum for a "good year." This option is suggested for, but not limited to, individuals who are geographically removed from a unit, supervising chaplain or whose schedule will not support a drilling status.

b. **Benefits of the Candidates in the Select Reserve:**

1. Better career management with cooperation between the chaplain candidate manager and the supervising chaplain.
2. Candidates in the Select Reserve will be eligible for the following benefits:
 - a. Low-cost life insurance (SGLI)
 - b. Low-cost health insurance (TriCare)
 - c. Monthly income (for Soldiers performing monthly BTA with unit)
 - d. Access to military installations, lodging, facilities, shopping
 - e. Military-space available flights
 - f. Military OneSource services
 - g. VA Benefits: home loans and Montgomery GI Bill
 - h. Dependent military ID card, if applicable
 - i. Thrift Savings Plan (TSP)
3. The candidate will become more familiar with the Army culture: terminology, staff organization, wearing of the uniform, procedures, knowledge of Army software applications, DD and DA Forms, regulations and Field Manuals.
4. The supervising chaplain will mentor the candidate and the chaplain candidate will experience ministry opportunities within an Army setting.

c. **Additional Benefits for the Drilling Soldier and those who perform Practicums:**

1. The Candidate who performs BTAs and AT with a unit will have the opportunity to regularly interact with Soldiers in the unit, participate in staff meetings and develop relationships with other Soldiers. This unit affiliation affords the candidate real world situations, unlike the classroom, to become involved with ministry, work through problems, develop staff-relationships, learn briefing techniques and learn skills to become more comfortable when in the role of unit chaplain.
2. The practicums offer the candidate the opportunity to diversify and acquire an additional perspective to military chaplaincy. Below is a list of current practicums:
 - a. Prison Ministry
 - b. ROTC Training Exercises
 - c. Hospital ministry setting
 - d. Installation Chaplain/Chapels
 - e. USAR Field Training Exercises: Bright Star, Pacific Warrior
 - f. Ministry within the Operational and Functional & Training Commands
 - g. Strong Bonds events
 - h. Special Mission/Ministry opportunities
3. In conclusion, the revision of the chaplain candidate program provides many new benefits and experiences which will enhance the training and the readiness of USAR chaplain candidates. With the guidance and management of both the chaplain candidate manager and the supervising chaplain, this program will develop better acclimated, experienced and trained chaplains for accessioning into the Chaplain Corps better serving our Soldiers.

4. POC for additional information is CH (COL) Boyd, Stephen.boyd1@us.army.mil, 703.601.1878.

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[The Resilience and Prevention Directorate](#)

The Resilience and Prevention Directorate is a component of the [Defense Centers of Excellence for Psychological Health and Traumatic Brain Injury](#). The overall organization is incorporated within the [Military Health System](#).

Mission: Assist the Services and the Department of Defense (DoD) to optimize resilience; psychological health; and readiness for service members, leaders, units, families, support personnel and communities.



Director (interim): [Mark Bates, Ph.D.](#)

Overview: The Resilience and Prevention (R&P) Directorate is responsible for supporting DoD and other federal and civilian agencies' resilience and prevention efforts, programs and initiatives. To accomplish its mission, the R&P Directorate connects with a broad range of subject matter experts and support agencies to assess and monitor needs; identify and disseminate best practices, innovative programs, and practical tools; and develop and integrate robust communities of practice.

Goals:

- Facilitate a cultural shift toward a model of psychological health in the Services and DoD focused on resilience and primary prevention.
- Encourage and support ongoing multi-agency and multi-disciplinary collaboration among DoD leaders, federal and state agencies, medical agencies, and other support agencies that have expertise in resilience and prevention research and practices.
- Identify and disseminate best practices; innovative programs; and practical tools that empower DoD leaders, policy-makers, medical agencies and other support agencies to facilitate resilience and prevention.
- Provide needs assessments and consultation services for effectively selecting/developing, implementing, and evaluating resilience and prevention programs in various system contexts.

Functional Areas:

- Facilitate a cultural shift from treatment of illness to a holistic approach for psychological health, resilience and prevention.
- Promote resilience-building programs and practices to enhance performance and combat effectiveness; operational readiness across organizational and community systems; family and community resilience; and reintegration of service members and families, including post-deployment growth.
- Address stigma and barriers to care.
- Support prevention programs and activities targeting, but not limited to, suicide prevention, alcohol and substance abuse prevention, family maltreatment prevention, sexual assault prevention, workplace violence, and prevention of adverse stress-related mental health conditions such as post traumatic stress disorder and depression.
- Assist in the development and maintenance of programs and services designed to support service members and their families during the process of recovery from physical and/or mental injuries.

[Defense Centers of Excellence Global VTCs](#)

Chaplains, Chaplain Assistants, and Religious Program Specialists:

Challenges, Coping Strategies, and Resource Support

Date/Time: 9 December 2009, 1300-1500 EST

Purpose: To discuss the psychological challenges faced by Military Chaplains, Chaplain Assistants and Religious Program Specialists and describe various coping strategies to reduce these psychological stressors and prevent compassion fatigue. Resources will also be identified as reference points for the intended audience who include Military Chaplains, Chaplain Assistants, Religious Program Specialists, healthcare providers and subject matter experts.

To register for this event or for more information send an email to: dcoe.globalvtc@tma.osd.mil



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Items of Interest

Physicians' Experience and Satisfaction with Chaplains: a National Survey

ARCHIVES OF INTERNAL MEDICINE/VOL 169 (NO. 19), OCT 26, 2009, PP 1808-1809

Religion and spirituality (R/S) are important resources for coping with serious illnesses, but research indicates that patients' R/S needs often go unmet.¹ Professional chaplains help patients make effective use of R/S resources in the context of illness,² but one-third of US hospitals do not have chaplains.³ Even hospitals with chaplaincy programs rarely have sufficient staff to address the needs of all patients. Given these constraints, physicians and other clinical staff play critical roles in directing chaplains to patients who will benefit from their services.⁴ Unfortunately, little is known about physicians' experience with and impressions of chaplains.

Most physicians have little training to guide referrals to chaplains. Some evidence suggests that in the absence of such training, physicians' referral patterns are shaped by their own R/S values and experiences.^{5,6} Physicians' referrals may also be shaped by their understanding, or misunderstanding, of chaplains. One study found that physicians with no experience with chaplains feared that chaplains would ignore patients' concerns and disrespect patients' beliefs.⁷ Using data from a national survey, we examined physicians' self-reported experience and satisfaction with chaplains. Based on earlier findings, we focused specifically on the relationship between physicians' practice context³ and R/S views^{5,6} and their experience and satisfaction with chaplains.

Methods. The methods of this national survey have been reported elsewhere.⁸ We surveyed 1144 US physicians of all specialties younger than 65 years, who were selected from the American Medical Association Physician Masterfile. We examined physicians' reports of prior experience with chaplains (yes/no) and satisfaction with chaplains (satisfied/dissatisfied). Predictor variables included physician demographics, training about R/S in medicine, practice setting, personal R/S, opinions about addressing R/S in the clinical setting, and the frequency (range, 0 "never" to 4 "always") of observing R/S to have 3 different positive and 3 different negative effects on patients.

Results. Among eligible physicians, the survey response rate was 63%. The present analysis includes the 1102 physicians actively involved in patient care. Respondents were predominantly male (74%) and came from diverse specialties, 31% worked at teaching hospitals, 12% worked at faith-based hospitals or clinics, and 64% reported caring for high numbers of critically ill patients. Of the respondents, 10% reported no religious affiliation, 59% reported being Christian, 16% reported being Jewish, and 14% reported other affiliations; 41% agreed with the statement, "My whole approach to life is based on my religion." Forty-one percent of the physicians believed it was appropriate for them to talk about their own R/S with patients when the patient asked about it. Fifty percent of the physicians believed it was appropriate for them to pray with patients when the patient requested it. The physicians reported that R/S "often" had a positive impact on their patients (mean [SD] score, 2.8[0.5]) and "rarely" had a negative impact (mean [SD] score, 1.3[0.5]). Most physicians (89%) reported experience with chaplains. Among these, most (90%) reported being satisfied or very satisfied with chaplains. In a multivariate logistic regression model, experience with chaplains was associated with training about R/S in medicine, seeing large numbers of critically ill patients, practicing psychiatry or obstetrics and gynecology, endorsing positive effects of R/S on patients, and believing that it is appropriate to talk with patients about R/S whenever the physician senses it would be appropriate. In similar models, higher levels of satisfaction were associated with practicing medical or other subspecialties, working in teaching hospitals, endorsing positive effects of R/S on patients, and believing it is appropriate to pray with patients whenever the physician senses it would be appropriate. Physicians from the Northeast and those who endorsed more negative effects of R/S on patients were less likely to be satisfied with chaplains.

Comment. On the whole, physicians appear both experienced and satisfied with chaplains. Factors influencing physicians' experience and satisfaction included training in R/S, practice context, observations of positive and negative effects of R/S on patients, and beliefs about when it is appropriate to pray or talk with patients about R/S issues. This study asked physicians about "experience with chaplains and other pastoral care professionals." In most hospitals the pastoral care professional is the chaplain, but in future research this wording should be more specific. In addition, the term *chaplain* may refer to people with diverse training and experience, from clergy who volunteer on occasion to board-certified chaplains with years of clinical experience.² Unfortunately, this study could not assess any chaplain-specific factors. Nor did we have information about the contexts of physician chaplain encounters (eg, around patients who are anxious, terminally ill, or who

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have religious objections to treatment). Other research⁴ suggests that physicians value some chaplain services, such as providing support around death, more than others. Future studies should examine the situations in which chaplains and physicians interact, the effect of physician training in R/S on such interactions, and the characteristics of interactions that each group finds most satisfying.

- George Fitchett, PhD
- Kenneth Rasinski, PhD
- Wendy Cadge, PhD
- Farr A. Curlin, MD

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Dubuque Veterans' Memorial Opens

Those at the dedication event called the site 'phenomenal,' 'amazing' and 'stunning.'

BY CRAIG D. REBER TH STAFF WRITER



Photo by: Dave Kettering
Thomas Glazener of the Coast Guard lowers his head in prayer.

After nearly three years of planning, fundraising, waiting and construction, the Veterans Memorial Plaza on Dubuque's Chaplain Schmitt Island received a collective thumbs-up.

More than 1,500 people attended the formal dedication ceremony on a sunny Wednesday afternoon.

"This is amazing," said Adam Green, of Dubuque, who served with the U.S. Army's 82nd Airborne Division in Iraq. The 82nd's soldiers were among the first ground forces who entered the country in 2002. "It is absolutely one of the most phenomenal places that I've seen. Thank god Dubuque did something for them (veterans). It's good to see it, and good to see that they care. A lot of people in the community donated their time and energy to it, and the result is stunning."

Jason Cluff, a U.S. Navy vet who served with naval air squadrons in the mid-1990s, volunteered his electrician talents to the project.

"For the area, this is something you would see in Washington, D.C. -- as nice as it is," he said. "I have to admire Louis (Kartman) and rest of them for all the time they spent. When they first started, there was a lot of doubt from people, 'You'll never get something that nice to go in Dubuque.' After almost three years, look at what it's come to."

Kartman, a Dubuque Korean War veteran, initially proposed the project after seeing a similar monument in Park Rapids, Minn. He thought if Park Rapids, with a population of 3,900 (it quadruples in the summer), could build a monumental memorial, so could Dubuque.

"I'm pleased beyond words to see it completed," Kartman said during the dedication.

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Numerous families bought brick pavers inscribed with the names of their veteran loved ones. Mike Ellis and Keith Ellis, two U.S. Navy father-son generations, have a family paver.

The size of the crowd impressed Mike Ellis, who did a tour in Iraq in 2006 with a Navy Seabee unit. "It brings a tear to my eye to see all these folks here," he said. "I'm just proud of everybody." Keith Ellis served aboard the USS Gunston Hall LSD-6 (a dock-landing ship) in the Pacific during World War II.

"It's quite something to see all these old veterans and that we're still alive to see this," he said. "Most people ignore monuments, unless they are veterans. I really like it and appreciate it."

Among those who served was Danny Hefel, who survived 1,143 days of captivity by Viet Cong and North Vietnamese forces during Vietnam. Hefel raised the American flag during the ceremony.

"Somebody out there cares," he said. "It takes a lot to put something like this together, and the people who did it -- my hat is off to them."

Editor's Note – Chaplain Schmitt Island is named for Aloysius H. Schmitt. The following is taken from Wikipedia.org.

On [December 7, 1941](#), Fr. **Aloysius H. Schmitt** ([December 4, 1909](#) – [December 7, 1941](#)) was serving on board the [battleship, USS Oklahoma](#) when the [Japanese attacked Pearl Harbor](#). A Japanese hit caused the ship to [capsize](#). A number of [sailors](#), including Fr. Schmitt, were trapped in a compartment with only a small [porthole](#) as the means of escape. Fr. Schmitt helped a number of men through this porthole. When it came his time to leave, he declined and helped more men to escape. In total, he helped 12 men to escape.

Fr. Schmitt died on board the *Oklahoma*. He was the first chaplain of any faith to have died in [World War II](#).

He was honored [posthumously](#) by the U.S. government when it awarded him the [Navy and Marine Corps Medal](#). A [destroyer escort named USS Schmitt](#) was [commissioned](#) in 1943 by the Navy in his honor, and served the U.S. Navy until 1967 when it was transferred to [Taiwan](#). The Christ the King Chapel at Loras College was dedicated in his memory, and contains some of Fr. Schmitt's property that was donated to the school. An island in the Mississippi River near [Dubuque, Iowa](#) is also named in his honor. The island, called Chaplain Schmitt Island, is the location of [Dubuque Greyhound Park and Casino](#).

For a video record of the men who pursued the construction of the new Veteran's Memorial visit <http://www.thonline.com/multimedial?id=2886>



Recruiting News

Army

CH (LTC-P) Thomas H. Brouillard.
Chief, Chaplain Recruiting Branch, USAREC
Phone: (502) 819-8974 or 1-800-233-2725, ext. 6072
E-Mail: thomas.brouillard@usarec.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)

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+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



Navy

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

REGION EAST-ATLANTA GA
LCDR DAVID BROWN
david.r.brown4@navy.mil
(770) 612-4360 ext. 2803
(770) 238-9715 (CELL)

REGION EAST-HYATTSVILLE MD
CDR MICHAEL MUELLER
chap_re@cnrc.navy.mil
(301) 394-0502 ext. 228 (office)
(518) 339-2021 (work cell)

REGION WEST--ST LOUIS MO
CDR PETER MUSCHINSKE
peter.muschinske@navy.mil
(314) 263-6480 (office)
(314) 261-6456 (cell)

REGION WEST-IRVINE CA
LCDR Jeff Logan
jeffrey.logan@navy.mil
(949) 509-7679 (office)
(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



Veteran's Administration

www.usajobs.opm.gov for opportunities to apply. Veterans with a service-connected disability can apply whenever they like.



For Reflection

Military Chaplains Should Weigh Moral Implications

By William H. Privett

Updated: November 24, 2009, 10:43 AM /

In his Viewpoints opinion, "[Pentagon aims to recruit more chaplains](#)," John Lasker implicitly raises this question: Is it morally permissible to participate in an immoral act out of compassion? As Lasker points out, "the Iraq War had been opposed by Pope John Paul II as not morally justifiable, and the U. S. bishops."

The implications of this are clear; morally unjustifiable war is mass homicide. Nonetheless, he reports, "Serving in a war that the church has condemned is not an issue for [Fr.] Barkemeyer. 'For me as a Catholic priest and chaplain, my mission is to serve soldiers,' he says. 'The moral question of 'should we be fighting this particular war' isn't at the heart of what I do.'"

According to former Abu Ghraib interrogator (and later conscientious objector) Joshua Casteel, chaplains are considered by the military as "combat multipliers," preparing troops to return to battle. So the Rev. Marian Gardocki says: "I tell them — listen to your staff sergeant and follow orders."

It is not surprising that Catholic priests provide such advice. The Army Field Manual requires that religious beliefs and values must reinforce, not contradict, Army values —that is, your religious beliefs will be subservient to the Army values. Former Catholic chaplain George Zabelka offers a different path. Zabelka blessed pilots who dropped atomic bombs in Hiroshima and Nagasaki, which killed 200,000 civilians in direct contradiction of the Christian Just War moral principle to spare noncombatants.

Zabelka says he never raised larger moral questions until he saw children whose eyes had been melted. He later became an ardent opponent of war. According to the Rev. Emmanuel Charles McCarthy, "The intentional unjust killing of a person in Catholic moral theology is always the intrinsically grave evil of murder, never morally permitted."

McCarthy further states, "I do not intend to single out John Barkemeyer, except as an example of a larger and very serious problem in the Church. For, what he is saying explicitly and publicly, it seems other military chaplains —and certainly many pastors in ordinary parishes across the United States — are communicating implicitly." McCarthy quotes St. Alphonsus Liguori, patron saint of moral theologians and confessors, who said it as clearly and unequivocally, and it morally holds in traditional Catholic Just War moral theology to this hour: "Where a soldier understands a war to be unjust, he may not receive absolution for his sin unless he seeks, as quickly as possible, dismissal from the military and in the interim refrains from hostile acts."

Apparently Jesus' explicit teachings: "Lay down your sword," "Love your enemy," "Forgive 70 times 7," "Blessed are the peacemakers," "Love one another as I have loved you" and St. Paul's exhortation, "If your enemy is hungry give him food, thirsty give him something to drink," are not presented.

William H. Privett is regional coordinator for Pax Christi WNY.

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[The Responsibilities of an Army Chaplain](#)

Jonathan C. Gibbs III (Chaplain Gibbs is an Army Chaplain assigned to the U.S. Army Infantry School at Fort Benning, Georgia. The following is shortened from his original article which may be found at the link provided above.)

CHAPLAINS AS STAFF OFFICERS

Chaplains serve on both the personal and the special staffs of the commander. As a staff officer, one of the chaplain's most important functions is to provide professional advice and counsel to the commander on religious, moral, and ethical issues. The chaplain is expected to report regularly to the commander on the spiritual, ethical, and moral health of the command, including the humanitarian aspects of command policies, leadership practices, and management systems.

Army regulations specifically designate the chaplain as the staff officer responsible for conducting the commander's program for moral leadership training. Moral leadership training is an important tool available to the commander to address the moral, social, ethical, and spiritual questions that affect the command climate and the lives of all assigned personnel.

MORAL AND ETHICAL INSTRUCTION

I am currently assigned to the U.S. Army Infantry School at Fort Benning, Georgia, where I serve as an instructor in military leadership and ethics. This assignment is an extension of the staff function of advising the commander on moral and ethical issues. I teach classes on Army leadership doctrine, professional ethics, ethical decision making, and ethical behavior in combat. Army doctrine is mainly focused on the legal and regulatory standards that guide professional military conduct. However, it is impossible to properly understand the American view of military ethics apart from an awareness of the moral and ultimately religious presuppositions that lie behind our national and Army values.

All soldiers, upon commissioning or enlistment, swear an oath to "support and defend the Constitution of the United States against all enemies foreign and domestic." This carries with it a moral obligation to uphold the essential values upon which the Constitution is based and which it guarantees. The principle of respect for basic human rights even in war, which comes from this obligation, finds its basis in the patently Christian religious belief that "all men are created equal and endowed by their Creator with certain unalienable rights."

JUST AND UNJUST WAR

The soldierly virtues of "duty-honor-country," which we teach to every soldier, do not exist in a moral vacuum. They arise from a particular view of personal virtue that is firmly grounded in the ethical framework of the Judeo-Christian religious tradition. As an instructor, my goal is not only to present doctrine, but also to encourage my students to examine the religious and moral foundation upon which it is based. Many of my students are surprised to learn, for instance, that the modern "Law of War," which regulates behavior in combat, according to the Geneva and Hague Conventions, finds its roots in the "just war" tradition first articulated by Christian theologians like Augustine and Thomas Aquinas.

The Infantry School provides professional military education for all officers and noncommissioned officers in the Army's primary combat arms branch. Each year I teach approximately 2,000 officers who come here for a variety of courses. My students include officer candidates attending the Officer Candidate School, a selection course for enlisted soldiers being considered for commissioning as officers, as well as lieutenants and captains in the Infantry Officer Basic and Career Courses.

The history of the twentieth century has shown with devastating clarity how dangerous tactical and technical proficiency can be in the absence of an informed moral conscience and adherence to clear ethical guidelines for professional military conduct. For the young junior officers whom I teach, instruction focuses on the importance of personal ethical conduct as a leader, the necessity of professional values in military decision making, and the critical role that moral and honorable character plays in the leadership process. I consider it a serious responsibility to be charged with teaching these vitally important subjects, knowing that my classes contain the future general officers of the U.S. Army of the twenty-first century.

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Historical Note

[Beloved chaplain recommended for Medal of Honor](#)

By [Jennifer H. Svan](#), *Stars and Stripes*
 Mideast edition, Thursday, October 15, 2009

KAISERSLAUTERN, Germany — Chaplain (Capt.) Emil Kapaun has received many military honors since he died a prisoner of war in Korea more than 58 years ago.

There was the Bronze Star Medal with "V" device, the Legion of Merit and the Distinguished Service Cross.

In 1955, the Army named Kapaun Barracks — now Kapaun Air Station — in Kaiserslautern after him.

But Korean War veterans who told stories of a calm and courageous foot soldier who stole food for others from his captors and tended to the wounded thought he was due one more accolade: the Medal of Honor.

After years of campaigning, they might just get their wish.



Photos by Catholic Diocese of Wichita, Kan./AP

In this undated photo, Father Emil Kapaun, a Catholic priest and Army chaplain, celebrates Mass in the field during the Korean War

A congressman from Kapaun's home state of Kansas learned earlier this month that in one of his final acts as Army secretary, Pete Geren recommended Kapaun for the Medal of Honor, the military's highest decoration.

In a news release, Rep. Todd Tiahrt, R-Kan., posted a portion of the letter Geren wrote to him about his decision: "After giving this request careful, personal consideration, I have determined that Chaplain (CPT) Kapaun's actions in combat operations and as a prisoner of war in Korea warrant award of the Medal of Honor ... This brave Soldier clearly distinguished himself by his courageous actions."

Tiahrt's press secretary, Wendy Knox, said Tiahrt has petitioned the Army since at least 2001 on behalf of Kapaun.

Army officials at the Pentagon said that, typically, the Army secretary's recommendation would next be forwarded to the secretary of defense, then to the president for a final decision.

Army officials, however, would not confirm whether Geren forwarded Kapaun's Medal of Honor recommendation to Defense Secretary Robert Gates because the service does not comment on the status of awards during the approval process.

Knox said Tiahrt's office was not given a timeline of when to expect a decision

from President Barack Obama.

Helen Kapaun, Emil Kapaun's sister-in-law, said she hopes it's soon.

"We had been praying for it, to be able to see the day that he could get the Medal of Honor," Helen Kapaun, 80, said by phone Wednesday from Wichita, Kan. She was referring to herself and her husband, Eugene Kapaun, 85, who is Emil's younger brother.

Kapaun was captured by the Chinese in the fall of 1950, when Communist forces overran the 1st Cavalry Division in northern Korea near the Chinese border. American commanders had ordered their forces to retreat, but Kapaun, a Catholic priest with the 3rd Battalion, refused and stayed to care for the men who couldn't flee.

Story has it that Kapaun was administering the last rites to a dying soldier when he was captured, while huddled with a group of more than 50 wounded people he had helped gather in an old dugout. Fellow prisoners told of how Kapaun continued to care for his men even though he was weakened and sick himself. He died seven months later in a prison hospital in Pyoktong.

According to the Army, at a memorial service honoring Kapaun in 1954, Army Chief of Chaplains Patrick J. Ryan relayed the feelings of former prisoners:

"Men said of him that for a few minutes he could invest a seething hut with the grandeur of a cathedral. He was filled with the spirit of Christ. In that spirit he was able to inspire others so that they could go on living — when it would have been easier for them to die."



Father Emil Kapaun shows his pipe, which was shot out of his mouth by a sniper during the Korean War.

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Ramstein Chaplain Found Dead at Home

Stars and Stripes European edition, Monday, November 9, 2009

A chaplain was found dead in his home near Ramstein Air Base in Germany on Sunday morning.

Col. Lonnie B. Barker, command deputy chaplain for U.S. Air Forces in Europe, was declared dead at about 5 a.m. by local medical authorities, according to USAFE spokeswoman Darlene Cowsert.

Barker, 53, had served in his position for 15 months and was in the Air Force for 23 years, she said.

The chaplain lived in Bann and is survived by his wife and four children. The cause of death is under investigation.

Gen. Roger Brady, USAFE commander, said Barker was a "dedicated and vital member" of the USAFE team.

"We extend our deepest sympathy and heartfelt prayers to the Barker family at this time of great loss," he said in a statement. A memorial service for Chaplain (Col.) Lonnie B. Barker will be held at 1 p.m. Friday, November 13th in the Ramstein Northside Chapel.

(From the Montgomery Advertiser, Montgomery Alabama). He (Barker) will be remembered as a loving husband, father, grandfather, and friend and a faithful servant of the Lord Jesus Christ. Chaplain Barker was preceded in death by his father Bruce Barker and is survived by his loving wife, mother and step-father, sister, brother, four children and their spouses, six grandchildren, and a host of relatives and friends.

Funeral services will be held on Wednesday, November 18, 2009, at 11:00 a.m. at Evangel Temple in Montgomery, Alabama.

Neil Stevenson, 16th Chief of Navy Chaplains

WILLIAMSBURG - Neil MacGill Stevenson, Rear Admiral United States Navy (retired), died on Nov. 21, 2009, in Williamsburg, Va., after a courageous battle with cancer.

He and his beloved wife, Diane, lived in Williamsburg for the past 24 years after retiring from the Navy.

Neil was born in 1930 in the Fort Hamilton area of Brooklyn, N.Y., the son of an Irish immigrant bricklayer, Henry Stevenson and Margaret MacGill from Scotland. Neil attended Public School 127, Public School 104 and Fort Hamilton High School. In 1949 he headed west to Tarkio College in Tarkio Missouri for the promise of a good education, a small scholarship and a guaranteed job so he could afford the tuition. While at Tarkio, Neil played on the baseball team for three years and graduated Cum Laude with a Bachelor of Arts in History and Psychology. His real achievement however, was landing the love of his life, homecoming queen, Georgia Diane Neal.

Neil and Diane were married on July 6, 1953, while Neil was earning his Master of Divinity at Pittsburgh Theological Seminary in Pittsburgh, Pa. In December of 1955, remembering the following words of wisdom from his father, "It's not like the Army; if you join the Navy, you will have a warm bed, and you'll have hot meals, so the place to be is the Navy", Neil began his journey in the United States Navy as a Lieutenant (junior grade).

During his long and distinguished 30 year career, Admiral Stevenson served at 13 different billets, including Commander Destroyer Ten; Naval Station, Newport, Rhode Island; the USS Saratoga; the Third Marine Amphibious Force, South Vietnam; the Naval Logistics Command Pacific Fleet in Pearl Harbor as the Fleet Chaplain; and Chief of Chaplains, United States Navy, in Arlington, Va. During that time Neil was awarded the Distinguished Service Medal, the Meritorious Service Medal, the Legion of Merit with combat V, the Armed Forces Expeditionary Medal, the Vietnam Service Medal, the Republic of Vietnam Meritorious Unit Citation and the Vietnam Campaign Medal. Also, during this time Neil was an Honor Graduate, Advanced Course, Naval Chaplain School; and was awarded his Master of Theology from Princeton Theological Seminary in 1968. He was honored by his alma mater with a Doctor of Divinity in 1983.

After retiring from the Navy, Neil began an equally impactful second career as Pastor of the Williamsburg Presbyterian Church in October of 1985. Under his leadership, the church membership grew dramatically; he helped establish a vigorous Board of Deacons as the compassionate arm of the church, and spearheaded the building of a magnificent Fellowship Hall as a part of an aggressive expansion initiative. In honor of his retirement as Pastor in September of 1995, the building project was completely paid off.



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Neil leaves behind his beloved wife of 56 years Diane; his daughter, Heather Rosecrans and her husband, Bob, his daughter, Holly Hankins and her husband, Paul and his daughter, Heidi Tanguay and her husband, David. Neil was also blessed with eight wonderful grandchildren, including Amy Tanguay, Sarah Tanguay, Scott Tanguay, Keith Hankins, Ian Hankins, Annie Hankins, Peter Rosecrans and Robbie Rosecrans. He will be greatly missed by his family and friends. His parents, Margaret and Henry Stevenson; and his sister, Janice, predeceased him.

Services will be held at 11 a.m. Friday, Nov. 27, at the Williamsburg Presbyterian Church. Neil will also receive full honors at Arlington Cemetery at a to-be-determined date in the near future.

In lieu of flowers, donations in memory of Neil may be made to either Williamsburg Presbyterian Church Building Fund, 215 Richmond Rd., Williamsburg, VA 23185 or Presbyterian House Association, P.O. Box 459 Chautauqua, NY 14722.

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[The Military Chaplain's Association](#)

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[Coalition of Spirit Filled Churches Member Groups](#)

[Christian Reformed Church Resources for Soldiers](#)

[J.M. Dawson Institute of Church State Studies – Baylor University](#)

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[U.S. Department of Defense – Defense Link](#)

[Baptist Joint Committee for Religious Liberty](#)

[The American Legion](#)

[Warrior Care](#)

[Religious Diversity and Accommodation \(Defense Equal Opportunity Management Institute\)](#)

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Have another link you believe would be helpful for our readers? Please submit it to Lyman@ncmaf.org for possible inclusion in future letters. Thank you.

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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 or Lyman at Lyman@ncmaf.org for comments, suggestions, or questions concerning the Newsletter.