



**How "Free"
Is Religious
Free Exercise
In Our Military
Today?**



In the next issue...

“Chaplains and the
Conscience of
the Military”

IN MEMORIAM

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Joseph Supa, USAF Ret, Wickenburg, AZ

ON THE COVER

6-7 December 2005 meeting of the National Conference on Ministry to the Armed Forces.

Top Left – NCMAF Executive Director Jack Williamson.

Top & Bottom Right – Endorsers discuss cooperative ministry.

Center Right – Chaplain Dave Peterson reflects on prayer issues.

Bottom Left (L to R) – Chaplains Richard Hum, Lyman Smith, Charles Baldwin, and David Hicks answer questions about active duty ministry.



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for your commitment
to sustain MCA ministry!

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from 1 November 2005 - 7 January 2006

The Military Chaplain

Statement on Religious Free Exercise Controversies

7 January 2006

The MCA National Office constantly receives inquiries about religious free exercise issues in the military. One major interest is MCA response to the controversy at the Air Force Academy last year and the Air Force "Interim Guidance on Free Exercise of Religion" of 29 August 2005. The most frequent question is "Are chaplains being told not to pray in the name of Jesus?"

We direct such inquiries toward the responsible agents within the Services or Department of Defense. This is standard protocol. In Air Force specific issues, we believe that the Secretary, Chief of Staff, and Chief of Chaplains have the best data concerning relevant facts and decisions. We do point out to inquirers that the Air Force has been refining the draft guidance with careful regard for the religious free exercise of all its personnel.

With respect to the whole free exercise discussion and the particular debate on prayer, we are concerned about use of terms and placement of emphasis. We hear a lot of media comment about "chaplain rights." For every right claimed there is responsibility. We don't hear as much in the news about "chaplain responsibilities."

Just how "free" is religious free exercise in the Armed Services? Is there a scale that calibrates extent or priority of free exercise when a conflict of belief, interest, or resources occurs? When there is a dilemma in the balance of chaplain religious identity with the rights and needs of the troops, who bears the most "responsibility"? Is it the chaplain? Or is it someone else's problem?

Meanwhile, some Christian organizations with considerable media resources sounded the alarm. They contended that many - if not all - military chaplains are subject to a sinister, systemic oppression. One claim was "Chaplains are now forbidden by the government to pray in Jesus' name." They appealed for concerned citizens to voice objection to Congress or the President.

We certainly value "freedom of the press." However, when such absolute statements and calls for emergency action appear, careful evaluation is appropriate. Before manning Battle Stations, we have a few crucial questions.

When did the Department of Defense establish a regulation that totally prohibits prayer in the name of Jesus? If the environment for religious practice of chaplains is so adverse, when did faith group leaders with authority to speak for their religious bodies take this matter up with the Department of Defense? If that happened and simply escaped notice, was every avenue of discussion and appeal exhausted? We note that the National Conference on Ministry to the Armed Forces recently sent a letter to the Secretary of Defense. This letter stated strong concern over the Air Force Interim Guidance and offered assistance to resolve issues involved.

For those with a stake in religious free exercise issues, we urge cautious response to the news along with continued vigilance. Such matters of essential liberty were seldom comfortably settled in the past so that we have no need for continued engagement in the present. However, the cause of religious freedom is better served when fervor is guided by all of the facts.

What about chaplains who believe that they are unduly censored, oppressed, or punished for their religious beliefs and prayer practices? Have they verified their complaints as causes with their own faith group executives? Are they seeking redress of their grievances up the chain of command? If so, how far up the chain, step by step, do they choose or are they able to go? At what point must fellow chaplains join in and protest evident breaches of religious rights?

Bringing a military commander any bad news (much less one's own personal complaint) can be quite intimidating. Taking the next step to higher authority for review and further up the chain as necessary may be even more difficult. Yet - no matter how uncomfortable or inconvenient - the entire grievance process becomes part of the package the moment that any chaplain swears an oath of commission or appointment.

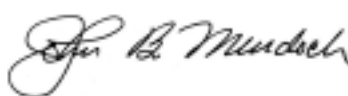
Sometimes “the bad news” is the very commander hearing from the chaplain. Former MCA Executive Director, G. William Dando, ran headlong into that situation onboard the *USS Vance* during Vietnam days. He wasn’t challenging the CO for personal issues. Bill “took on the system” over deep concern for the welfare of his crew. Read *The Arnheiter Affair* by Neil Sheehan for more on Dando’s struggles.

Major General Kermit D. Johnson, a former Army Chief of Chaplains, was deeply concerned about the Reagan Administration’s nuclear deterrence plan in Europe. In good conscience he could not remain silent. Rather than conflict with his duty to support the Commander in Chief, Chaplain Johnson retired early. Read *Realism and Hope in a Nuclear Age*.

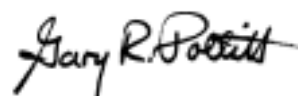
Chaplains are not taken into the military as a privileged class outside of custom and regulations. This holds even when there may be clear evidence of unjust suffering for religious faith convictions. Our unique access to the chain of command at any level is nurtured in significant part through faithful adherence to policy and procedure.

In current free exercise issues we see substantial differences over the nuances and applications of important words like “free” and “responsible.” The same is true for views on the military chaplain’s role in carrying out denominational agenda. Considering the complex and marvelous diversity of backgrounds that chaplains represent, this should be expected.

We also see increasing focus on the rights of individual chaplains. Perhaps more discussion on this side of the equation has become necessary. But, caution is in order! Over many decades of service, military chaplains have been observed and revered as champions for “the Troops” - not for themselves. An enormous deposit of trust in and respect for “the Chaplain” goes before us down through a long line from the Continental Army and Navy to this very day. Opportunity for ministry to the spiritual welfare of Warriors greatly benefits from this legacy. In the current tempests, we do not see one good reason to squander such heritage and reputation.



John B. Murdoch
National President



Gary R. Pollitt
Executive Director



Chaplains Pollitt and Murdoch working on MCA “admin” during a NCMFAF break.



Rabbi David Lapp, endorser for Jewish chaplains, and John Murdoch at the NCMFAF Conference.

Please Note

Renewal of 2006 Annual Dues for Regular Members. If not received in the MCA National Office by 28 February 2006, we are unable to continue your subscription to *The Military Chaplain*.

National Executive Committee

The MCA National Executive Committee launched into new territory during our November meeting in San Antonio, TX. The NEC co-located with the Military Officers Association of America's Board and Annual meetings. This made it possible for NEC members to receive briefings from the MOAA Legal Officer, Public Affairs Officer, and the Directors of Chapter Development and Government relations. The meeting concluded with the NEC attending the MOAA Annual Meeting.

Important NEC decisions included:

Approved participation with MOAA in "Storming the Hill" event March 2006.

Adopted Nominating Committee slate for election of officers at the April 2006 Annual Meeting. *More information on candidates in next magazine.*

Approved Nominating Committee proposal to seek amendment of the MCA Constitution and add a third member to each of the NEC classes.

Formed an Editorial and Communications Policy Committee with Tom Chadwick as Chair.

Formed a Constitution/By-laws Revision Committee with John Murdoch as Chair.

Adopted an operating budget of \$214,000 for 2006. This budget takes into account new expenses for an office, Executive Director commute to the DC area, and expansion of part-time services from our Associate Executive Director.



Left to Right: Retired Army Chaplain "Rocky" Saunders, Geraldine Martin (widow of Air Force Chaplain Christian Martin), and Retired Air Force Chief Chaplain Lorraine Potter.



GT Gunhus and Tom Webber pondering an observation by Jack Klugh (left) on lessons learned in Hurricanes Katrina and Rita relief.

*First Row L to R:
Ken Colton, Mike McCoy,
John Murdoch, Grover DeVault,
George Kelly, Jim Spivey,
Ed Kelley.*

*Second Row L to R:
George Dobes, Ed Brogan,
Tom Webber, Ron Phelps,
Gary Pollitt, Jack Klugh,
Tom Chadwick, GT Gunhus.*



Letter to the American Center for Law and Justice

On 20 December 2005, Gaylord T. Gunhus wrote a letter of concern to Jay Sekulow, Chief Counsel for the ACLJ. Chaplain Gunhus' comments are quite valuable to the current debate on religious free exercise of chaplains. The letter is printed here by permission with minor editorial adjustments.



Dear Jay:

I want to thank you for the work you and your team at American Center for Law and Justice are doing. Defending the religious rights and freedoms of the American people is a noble calling and I commend you and your team for your wonderful work.



I served in U.S. Army for thirty-six years as an Army chaplain, a calling of the Lord for which I will always be grateful. The last four years, I served as the Chief of Chaplains. I retired from that position in August of 2003.

During my time of ministry as a chaplain, I often dealt with the issue of praying "in Jesus' name" in public forum, ceremonies, changes of command, etc. I am following the debate that is going on regarding prayer at ceremonies and in command functions. I am concerned about the way you and the media are telling the story. I heard you indicate yesterday, 19 Dec 05, during your radio broadcast, chaplains can no longer pray in Jesus' name. You make it sound as if the chaplains are being told they cannot pray in Jesus' name at all. That is not true.

Chaplains are allowed and, I might add, expected to pray as they believe in worship services, Bible studies, pastoral acts and activities, during ministry of the sacraments and counseling. No one

prescribes how or with what formula the chaplain should pray during any religious services or pastoral acts. It is the chaplain's prayer at command functions, where attendance is required or soldiers are standing mandatory formations, that is in question.

During my years of service as an Army chaplain, I regarded it as a privilege to be invited to pray at the command ceremonies. The operative word is "invited." There has never been a requirement for the chaplains to pray at command events. I was invited by the commander to give the prayer at the command events. Most commanders recognize the importance of giving honor to God in the traditions of our founding fathers. They invite their chaplains to pray at command ceremonies to give honor to God and to dedicate to God their service to their Country.

It was a privilege for me to do that and I regarded every opportunity I was given to pray in the command functions as an opportunity to honor the Lord. I wanted to be certain that each prayer served as a witness for our Lord without jeopardizing the possibility of being asked to do it at a later time. I knew the soldiers were standing in the formation involuntarily, many were not Christians or religious at all. Through the public prayer, usually ending with "To the most high God we pray" or "In the name of our Lord we pray" or "To the most Holy God we pray" or "These things we pray together, Amen," I was able to give honor to God and give a witness to literally thousands of thousands of soldiers, who would never attend worship in the chapel, or attend a field service in combat or in training exercises.

Forcing the issue and directing that chaplains be allowed to pray "in Jesus' name" at command functions, ceremonies and formations will only serve one purpose. Chaplains will no longer be invited to pray at these command ceremonies. They will be excluded from the program at these types of events and will forfeit the opportunity to be a witness for our Lord in these command functions. Again, this has nothing to do with the prayers the chaplains offer in religious services and religious activities.

Under the 1st Amendment, it is the chaplain's right to pray as he chooses. I would defend his right to do that. However, I have always added while counseling and advising junior chaplains on this matter, if they insist on praying in Jesus' name in a public ceremony, the unintended consequence will be the elimination of any prayers at command formations, ceremonies and activities.

Jay, it is important that you make this distinction to the 170,000 people from whom you received signatures on your petition and to the people at large who hear you talk about this on radio or wherever you speak. The issue is prayer at command ceremonies, not at religious services, or the administrations of sacraments and ordinances of the church.

If this is a theological issue, Jay, maybe we should be asking the theologians opinion on whether or not the Lord would hear and answer my prayer if I didn't end it in Jesus' name. I have always felt the Lord could sort out the validity of my prayers. The Lord is bigger than me. He takes my order of prayer and

puts it in His. It is His grace, through His Spirit, that produces the efficacy of my prayers.

I am certain that you have consulted with the Chiefs of Chaplains and the Armed Forces Chaplains Board in regard to this issue on prayer. Their position on this issue is the official policy. I have shared with you my personal opinion on this matter. Though my opinion and the positions of the Chiefs of Chaplains may be similar, my opinion should not be misconstrued as the official position of the Chiefs of Chaplains, the Armed Forces Chaplains Board nor the Department of Defense. Before you take this thing to the President, seeking the executive order, be sure you have your facts straight and are accurately representing the position of the Chiefs of Chaplains.

Jay, thank you for the service and ministry ACLJ provides. The peace of the Lord be with you.

Gaylord T. Gunhus
Chaplain (Major General) USA RET

NCMAF Annual Meeting

The National Conference on Ministry to the Armed Forces met on 6-7 December 2005 for its Annual Meeting. The theme was "Honoring Cooperative Ministry in Hard and Dangerous Times." During round table and plenary discussions, ecclesiastical endorsers addressed the question "Religious accommodation for all . . . Is it possible?" This led to four further questions.

- 1) Is religious accommodation for all possible, among our chaplains and within our military communities? If yes, how can NCMAF help facilitate this in more productive ways?
- 2) Given our NCMAF Code of Ethics, what do you see as the challenges and possibilities regarding religious accommodation for NCMAF . . . now and in the future?
- 3) What kind of changes should we make to better accommodate non-Christian groups?

4) What should NCMAF do to hold the line with regards to Free Exercise of Religion and Religious Accommodation? What can NCMAF do better to facilitate this Constitutional mandate?

NCMAF members hold many different perspectives on the fine points of ministry to the military. Yet they exhibit great determination to deal with difficult issues, hear one another fully, and grow even more in their unified spirit of commitment to religious free exercise within the Armed Services.



NCMAF officers lead worship at the opening session.

CHAPLAINS FOR LIFE PRESENT SCHOLARSHIPS

2nd Lt Michael A. Carollo

Air Force Chaplain Candidate
Endorsed by Christian Churches
and Churches of Christ
Enrolled Emmanuel School of Religion



Left to right: CAP Chaplain Clarence Budke; Michael Carollo; retired Army Chaplain Thomas E. Stokes, faculty member, Emmanuel School of Religion.

Ensign Ruth Gelfarb

Navy Chaplain Candidate
Endorsed by National Jewish Welfare Board,
Jewish Chaplains Council
Enrolled Hebrew Union College,
Jewish Institute of Religion



Left to right: Rabbi David Lapp, Director, Jewish Welfare Board, Jewish Chaplains Council; Ruth Gelfarb; Rabbi Aaron D. Panken, Dean of students, Hebrew Union College-Jewish Institute of Religion, New York campus; and Rabbi Nathan M. Landman, Deputy Director, JWB, Jewish Chaplains Council.

One way the Military Chaplains Association "speaks with a professional voice" is through support for training the next generation of chaplains. Each year, we provide scholarships to seminary students who are currently approved as and serving as chaplain candidates in either the Air Force, Army, or Navy.

For the Academic Year 2005-2006, the MCA has awarded \$2,000 scholarships to five chaplain candidates. Since the beginning of the MCA Scholarship Program, we have helped fifty-three chaplain candidates with \$106,000 in aid. Funds to support the annual scholarships come from donations by individuals, Chapel Funds, Chiefs of Chaplains Funds, and contributions made through the Combined Federal Campaign.

In 2001, Mrs. Geraldine E. Martin established "The Chaplain Christian H. Martin, Jr. Scholarship" in memory of her husband. Chaplain Martin served a distinguished career in the Air Force as both a pilot and a chaplain. Air Force Chaplain Candidate Jessica Ward is the 2005-2006 recipient of this scholarship.

TO NEXT GENERATION OF MILITARY CHAPLAINS

2nd Lt Mark S. Valigorsky
Army Chaplain Candidate
Endorsed by Evangelical Lutheran
Church in America
Enrolled Lutheran Theological
Seminary at Philadelphia



Retired Army Chaplain Charles McMillan with Mark Valigorsky and his wife Tiffany.

Ensign Kendall W. Taylor
Navy Chaplain Candidate
Endorsed by International
Pentecostal Holiness Church
Enrolled Asbury Theological Seminary



Retired Navy Chaplain John Craycraft with Kendall Taylor and official from Asbury Seminary.

2nd Lt Jessica Ward
Air Force Chaplain Candidate
Endorsed by American Baptist Churches USA
Enrolled Denver Seminary



Jessica Ward with retired Air Force Chaplain Janet McCormick, Director of Chaplaincy Program at Denver Seminary.

More Questions for the “Accommodation Doctor”

Q: How "Free" is Free Exercise?

A: The big discussion among more senior chaplains when I attended Naval Chaplains School was the duality of military and ministry. Which demanded priority? My own focus was on military ministry, not military versus ministry. My presuppositions were that sailor needs came first and that serving the institution was a form of ministry as well. Yet, I should not cede my own values. That meant that if the institutional values and my own personal ones collided, I had to ask, "Why do chaplains do what we do at all?"

In those days, the controversy of Vietnam prompted some churches to consider pulling chaplains out of service. Now, the controversy of choice is more focused on the chaplain as denominational agent versus institutional agent and the role of free exercise in the military institution. Once more, the role of a chaplain in the institutional setting has provided faith groups and chaplains with choices.

Q: What do you mean by saying that faith groups and chaplains face choices?

A: The government borrows chaplains from the faith groups to fulfill the Constitutional concern and balance the two sides of the First Amendment: free exercise and strictures against governmental entanglement. Faith groups, by endorsing religious leaders as chaplains, certify that they are competent to provide ministry, and able to function in the environment of free exercise for all.

NCMAF (National Conference on Ministry to the Armed Forces), the collection of faith group endorsers, has published a Code of Ethics to guide its endorsed chaplains. One paragraph states, "*I will respect the beliefs and traditions of my colleagues and those to whom I minister. When conducting services of worship that include persons of other than my religious body, I will draw upon those beliefs, principles, and practices that we have in common.*" (italics added)

This pertains to not only religious worship but also public prayers for official functions. The endorsing agents developed this standard for their candidates. This stance coincides with a chaplain motto, "Cooperation Without Compromise."

One way of approaching controversies over the practices of chaplains - especially in the area of evangelizing or proselytizing - is to recognize that being intrusive is not respectful of others' belief stance. On the other hand, as a pastoral care-giver,

a chaplain might feel that sharing beneficial spiritual tools could be useful to someone who needs help. Certainly when one is asked about one's faith, it is appropriate to share. In the context of the military, this is a true tightrope walk.

The government needs individuals who can not only fully perform their own denomination's duties but also transcend their own perspectives. They attempt to help meet the needs of other faiths, individually and collectively, the way that the recipient defines it - including none at all. Accepting the responsibility to balance all of this, which may be quite different than civilian parish ministry, is a choice.

Q: Then whose Free Exercise is the most important?

A: Is Free Exercise for chaplains to do what they please according to their denominational practices? Or, is Free Exercise for the Sailor, Marine, Soldier, Airman, or Coast Guardsman? It is for those who might be otherwise deprived of the ability freely to worship who go into harm's way to protect and defend the Constitution and the freedoms enjoyed by US citizens. This includes chaplains. It does not, however, bestow upon chaplains a freedom to impose on others, no matter what eternal considerations chaplains must struggle with in their interest to save others from denominational damnation. The privilege of free exercise is akin to the privilege of communication: it belongs to the client, the parishioner, and not the priest - even if the priest knows keeping privilege might "hurt" the penitent in court.



Captain Victor H. Smith, CHC, USN, Ret. is our columnist. Vic completed thirty years of ministry in the Navy with endorsement from the Church of Christ, Scientist.

Pictured is a Vietnam era photo of Vic "working the system" on behalf of a young Marine.

Praying in Jesus' Name

The following is condensed from a background paper prepared by MCA member Herman Keizer. Chaplain Keizer is the endorser for the Christian Reformed Church of North America and Chairman-elect of the National Conference on Ministry to the Armed Forces (NCMAF). Modifications from the original to provide readers with a general sense of his argument are the responsibility of the Editor.



Issues of religious pluralism and the protection of civil liberties are posing challenges for military chaplains in their ministries to the members of the Armed Forces. One such challenge is the matter of prayer in Jesus' name.

In the performance of their duties, military chaplains conduct sectarian worship services. Open to all members of the military community, these services take place in settings as diverse as the mission of units chaplains serve. Here, chaplains use ministry forms consistent with their endorsing faith groups. Attendance is totally voluntary. Commanders or chaplain supervisors should not attempt to dictate the content of a prayer in these circumstances. This is censorship and violation of the chaplain's free exercise rights.

The issue of prayer at other public, ceremonial, secular occasions is not as straight forward as prayer in a sectarian worship service. Some will argue that there is a tension for the Armed Services between respecting the free exercise rights of the military member and the establishment issue of promoting one faith community above another. So today there is a growing desire to have generic or non-sectarian prayers and discourage prayer in Jesus' name. Some commanders have demanded, ordered, strongly suggested and/or otherwise pressured chaplains to pray without using Jesus' name in these ceremonies.

Many evangelical Christian chaplains believe it is necessary to end every one of their prayers in Jesus' name no matter what the setting. For these chaplains, the only proper prayer is one that is prayed to God the Father through and in the name of Jesus, the mediator. This stems from a particular understanding about the teachings of Jesus on prayer as recorded in the New Testament. These chaplains address their prayers to a personal God, through Jesus, and in the mediating power of his name. For them, offering a non-sectarian or generic prayer is not seen as keeping fidelity with their theologies and endorsing faith groups. And,

compulsion to refrain from using Jesus' name in their prayers imposes unacceptable censorship and limits on their free exercise rights.

Evangelical Christian ecclesiastical endorsers clearly reject the move to censor the prayers of their chaplains. But, they believe that an impasse over prayer in Jesus' name is unnecessary. There are other options. Religious wisdom and respect for the multi-faith environment of the military can occur and thrive without censorship.

One objection to praying in Jesus' name is that such prayers exclude non-Christians from the public prayer. Any sectarian prayer is exclusive and not inclusive. In the religiously pluralistic environment of the military, claims of exclusion are not leveled against rabbis who offer prayers in Hebrew and translate them into English. They are not lodged against imams who in Arabic recite from the Koran and pray to Allah. Surely, these prayers are as sectarian and exclusive as praying in Jesus' name. Yet, these sectarian prayers seem more acceptable in the military community and are not censored in public, secular settings.

One reason for the acceptance of rabbis and imams is that they clearly represent their religious traditions and do so without apology. They wear the vestments, use the language, and read the scriptures of their traditions. They recite prayers formed in and by their traditions. One expects a rabbi to be Jewish, an imam to be Muslim.

Objective analysis of religious freedom in the military will demonstrate that the practice of praying public, sectarian prayers already exists within our Armed Forces. Thus, Christian Chaplains should be recognized as representing their traditions and allowed to use the resources and prayers of their tradition without censorship or reprisal.



Chaplain (Colonel) Herman Keizer, Jr., USA (Ret)

Presidential Prayer Team

During the winter of 2003, as the prospect of war in Iraq loomed, the leadership of The Presidential Prayer Team (PPT) believed that if they were to generate support and prayer for the Commander-in-Chief of our nation then they must support and pray for his troops. This led to the PPT Adopt Our Troops™ (AOT) initiative that was launched on 8 February 2003. There have been 161,959 troops registered and 546,932 adopters have registered 1,009,143 adoptions as of November 2005.



The Presidential Prayer Team is a non-profit, non-partisan Internet Ministry Provider dedicated to informing and encouraging people to pray daily for the President, our Armed Forces and our nation. Membership is free and open to anyone who is willing to commit to pray each day. To join The Presidential Prayer Team or to adopt a troop for prayer, visit www.presidentialprayerteam.org or call 1-800-295-1235.

Iwo Jima Reunion

Combat Veterans of Iwo Jima, Inc., are planning a return to the battlefield from 3-10 March 2006. Interested veterans, families, and friends should call (703) 212-0695, fax (703) 212-8567 or email to CombatVetIwo@miltours.com. Military Tours of Alexandria, VA is coordinating the event.

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Dr. Ken Colton, United Methodist Pastor,
Retired Air Force Chaplain,
MCA National Secretary at (803) 749-0417
or foxhall1@bellsouth.net

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(Mobile) _____ E-Mail _____

Rank/Position _____

Faith Group/Denomination _____

Spouse's Name _____

Service (Check one): USA USAF USN VA CAP

Current status: Active Reserve/National Guard Retired/Former

Conductor on the Rails of Spiritual Fitness

Throughout the millennium houses of worship have inspired humanity to touch the face of God and seek answers to the greater questions of life. Over two thousand years ago, the mobile tabernacle of the Jews found a home in the Temple of Solomon. Within a thousand years, the Basilica of St. Peter was built in Rome, the Dome of the Rock was erected on the Temple Mount in Jerusalem and Hagia Sophia was constructed in Constantinople.

In the modern age, one might reflect on the Crystal Cathedral in Garden Grove, California, or the National Cathedral in Washington, DC, as magnificent places of worship. Seldom would any of us consider a broken and rusting train car in Iraq as a significant house of worship. Nevertheless, such an unlikely structure was found parked on the eventual site of a Marine base near the Syrian border. It quickly became a respite for rest and prayer, and eventually evolved into a house of worship allowing battle weary Marines and Navy corpsmen to find God and ponder His presence in their lives.

Navy chaplain LT John Anderson is the present spiritual conductor for the partly restored passenger car commonly identified as the "the Soul Train." Activities in the make-shift chapel include celebrations of faith during weekly worship and daily prayer services, a quiet location for intense personal counseling, a shelter for grieving the loss of a comrade and an oasis for renewing a relationship with a living God. Anderson recently stated, "There is a period when the men have to grieve in remembrance of the man but do their job, too. Healing is something that requires more than the passage of time and 'bucking up.' Healing is spiritual, too."

Chaplain Anderson is a pastor in the Evangelical Covenant Church and assigned to the Headquarters Service Battalion of 3rd Regiment/2nd Marine Division. The attacks on 9/11 were significant in determining his life's direction. "Knowing the nation was moving to war, and our men needed good chaplains, I wanted desperately to serve and be with these men as they went into combat... If I can teach people to be moral warriors, then I've done my job." Chaplain Anderson went through the Naval Chaplains School in Newport, Rhode Island, in the summer of 2002.

Although Chaplain Anderson is the most recent spiritual conductor of the "Soul Train" in Iraq, it is important to remember that all military chaplains and religious support personnel contribute to the important role of spiritual guidance among their comrades. We know that God is not found only in buildings of stone or glass. The Spirit of God blows like the wind and can be discovered in the most unlikely of places, be it a desert in a foreign land or in commissary at a stateside base.

The astute chaplain and religious support person understands that the location is secondary...it is the touch of God that makes a difference. "Some days are very hard," acknowledges Chaplain Anderson. "But at any moment, a struggling Marine or Sailor might ask me to pray with him. To see peace come over him – for him to say, 'Chaplain, I think I will be OK' – that makes the difference."

Submitted by
Captain James R. Fisher, CHC, USN
Director, Operations and Policy
Office of the Navy Chief of Chaplains



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All participants must make their own arrangements for hotel lodging. **Please do so at once.** 24 March 2006 is the deadline for the Reunion/Institute lodging rate of \$89.00 per night single/double plus tax.

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