

**MCA** 

THE MILITARY CHAPLAINS  
ASSOCIATION OF THE  
UNITED STATES OF AMERICA

# The Military Chaplain

March-April 2006

Volume LXXIX Number 2



## Practical Acts of Conscience

Fellow citizens send hand warmers for Blackhawk crews in Iraq

## IN MEMORIAM

**Abram G. Kurtz, USN (Ret),**  
Carlisle, PA  
25 April 1909 - 25 January 2006

**Marlin D. "Smokey" Seiders, USN (Ret),**  
Lebanon, PA  
9 January 1927 - 1 February 2006

## NEW MEMBERS

Thomas Cook, USN Act, Camp Pendleton CA  
Alan Deneisen, USA Ret, Ocala, FL  
Randolph Fields, VA Act, Virginia Beach, VA  
Edwin N. Griffin, USA Ret, Indianapolis, IN  
Jon Lumanog, CAP Act, Prairie Village, KS  
Jerry E. McNabb, USN Ret, Lafayette, GA  
Sunny Mitchell, USN Act, Sasebo, Japan  
Richard A. Nelson, CAP Act, San Marcos, CA  
Leonard VanScoy, ARNG Ret, Knightdale, NC

## NEW ASSOCIATE MEMBERS

Larry Madison, MSgt, USAF Ret, Manassas, VA  
Michael J. Peters, 1<sup>st</sup> LT CAP Act Madison WI

## REACTIVATED MEMBER

William A. Wildhack III, USNR, Newport RI

## NEW LIFE MEMBERS

Alan T. "Blues" Baker, USN Act Annapolis, MD  
James T. Denley, USN Act, Stafford, VA  
Terry J. O'Connell, USN Ret, McMinnville OR  
Ralph E. Rivers, CAP Act, North Ft Myers, FL

*Membership Information  
from 7 January – 28 February 2006*

## ON THE COVER

Chaplain (Captain) Erik J. Gramling, U.S. Army serves the 4<sup>th</sup> Battalion, 101<sup>st</sup> Airborne Division assigned to a Blackhawk unit at LSA Anaconda, Iraq. Pictured with Captain Brian Wood, Commander "C" Company. The hand warmers for Blackhawk door gunners came from the Alliance Women of Christ Community Church in Plumstead, PA; Mr. John Stevenson of Ohio, Kris Sapp and workers of the DADCO Company in Great Falls, MT. Erik's father is a 35 year veteran of the Naval Reserve. Erik is endorsed by the Christian and Missionary Alliance.



### NATIONAL OFFICERS

John B. Murdoch, CAP  
President - 2006

James T. Spivey, USA  
Vice President - 2006

Kenneth R. Colton, USAF  
Secretary - 2006

Edward T. Brogan, USAF  
Treasurer - 2006

### EXECUTIVE COMMITTEE

C. Ronald Phelps, VA - 2006  
Jack R. Klugh, VA - 2007  
Gaylord T. Gunhus, USA - 2008  
Thomas K. Chadwick, USN - 2008

### TRUSTEES

Michael L. McCoy, VA - 2006  
Edward J. Kelley, USN - 2007  
Grover G. DeVault, USA - 2008

### NEC TEMPORARY APPOINTMENTS

George F. Kelly, VA/CAP  
Thomas B. Webber, USN

### PAST PRESIDENT

Edward J. Kelley, USN  
2002-2004

### EXECUTIVE DIRECTOR

Gary R. Pollitt, USN

### ASSOCIATE EXECUTIVE DIRECTOR

George E. Dobes, USN

### NATIONAL OFFICE

P.O. Box 7056  
Arlington, VA 22207-7056

**NEW** Phone and Fax  
703-533-5890

[chaplains@mca-usa.org](mailto:chaplains@mca-usa.org) or  
[www.mca-usa.org](http://www.mca-usa.org)

## CONTRIBUTING AND SUSTAINING MEMBERS

*During the 2006 Dues Renewal Cycle, many Regular Members chose to send more than the \$35.00 renewal amount.*

Charles V. Adams, Colorado Springs, CO  
Fred R. Archer, Norfolk, VA  
William P. Barrett, Ft. Worth, TX  
Dallas A. Bird, Colville, WA  
John O. Blom, Troy, ID  
Phillip V. Bruce, Jr., Covington, LA  
Jervis O. Burns, Jr., Carriere, MS  
Gary H. Coad, El Dorado, CA  
John B. Copley, Wellsville, UT  
Jerome A. Hinson, Fredericksburg, VA  
Sydney L. Hoffman, Lutz, FL  
Kenneth D. Hooton, Coquille, OR  
Martie Johnson, Jr., Edmonds, WA  
James L. Juhan, Henderson, NV  
James W. Mackey, Winchester, IL  
Alex H. Mills, Rome, GA  
Theoren J. Murvin Jr., Everglades City, FL  
Dewey E. Painter, Sr., Jacksonville, FL  
Edwin A. Porter, Alexandria, VA  
Phillip J. Rapp, Clifton, VA  
Robert Joseph Ricotta, Franklin, NC  
Amy Sheffield, Shalimar, FL  
David J. Shortt, Youngstown, OH  
Ray A. Strawser, Frederick, MD  
Richard Sweatt, St. Matthews, SC  
Jack E. Trethewey, Milwaukee, WI  
Michael G. Viise, Charlottesville, VA  
Francis X. Wallace, Pocasset, MA  
William R. Wiemers, Fredericksburg, TX

Military Relations Division, Church of Jesus Christ of Latter Day Saints

## SPECIAL LIFE MEMBER CONTRIBUTIONS

Lewis E. Dawson, Jonesboro, GA  
George E. Dobes, Arlington, VA  
Emmett O. Floyd, Elon, NC  
Donald E. Raisner, Sunriver, OR  
Willis W. Wessmann, Topeka, KS

Thanks for your help!

## From Our National President

Dear Colleagues:

Today I am writing my final President's Column. It is hard to believe that my tenure as your National President is nearly over and this chapter of my life will be completed soon.

As I look over the last two years, I am more convinced than ever of the importance of our organization, and I am excited about the direction we are moving. Thanks to the good foundation laid by our past presidents and National Executive Committee teams, we were able to select a Strategic Planning Committee and set in motion a Strategic Plan for MCA. We were also responsible for finding a new Executive Director to replace Chaplain White. The Search Committee did an excellent job, and we are very happy to have Chaplain Pollitt serving as ED.

It has been a privilege to work with both Chaplain White and Chaplain Pollitt. The seamless transition is a tribute to their professional abilities. It has also been an honor to work with the NEC and the special committees that were appointed. All of these colleagues have dedicated themselves to excellence for MCA and the chaplaincy.



Today more than ever we need to speak with a professional, prophetic, and pastoral voice. Crucial issues are demanding attention, some of which are addressed within these pages. Your involvement is needed now as diverse voices speak to issues that impact chaplaincy and those who serve our nation in uniform.

As we continue our work together, let us rest in the strength and supply of the God we serve and rejoice in the truth that Isaiah shared with the people of Israel. "They that wait upon the LORD shall renew their strength; they shall mount up with wings like eagles. They shall run and not be weary; they shall walk and not faint" (Isaiah 40:31). Stay plugged into your Source of strength and walk well!

*John B. Murdoch*



*In Jerusalem, John Murdoch tests out a new "ride."*

## 2006 MCA Awards

### Distinguished Service Award

Anthony Beazley  
Sonny Montgomery VA  
Medical Center

Alan Chouest  
U. S. Air Force Academy

James W. Hughes  
Newton County Civil Air Patrol

Kalas K. McAlexander  
U. S. Coast Guard Headquarters

Kimberley M. Sawatsky  
U. S. Naval Academy

Alice Tamrie  
Louisville VA Medical Center

Teddy L. Williams, Jr.  
Second Marine Division

John L. Longbucco  
U. S. Army 80th Support  
Group, Germany

### National Citizenship Award

Louis V. Iasiello  
Navy Chief of Chaplains

### David E. White Leadership Award

David Lapp  
Jewish Chaplains Council

*Congratulations!*

## From the Editor

Since the September-October 2005 issue, we have been building towards the ministry symposia at our coming National Institute. We expected to devote a great deal of this issue to the subject of "Chaplains and the Conscience of the Military." Meanwhile, you are responding with comments or articles for submission on other important topics. See page 10.

All of the sudden, we have far more textual material than we can possibly print in a single issue. The overload problem largely stems from printing cost. A 20 or 24 page issue costs almost twice as much to print as a 16 page issue. Magic page numbers for price efficiency are 16/32/48 and so on.

While we wrestle with that side of things, we are working on a "communications policy." For the moment, please consider the following from your National President and Executive Director:

We want the magazine to reflect the broadest possible picture of who we all are as the Military Chaplains Association of the USA.

We want the magazine to have enough journalistic maturity that we can accurately and constructively share differing opinions on important issues.

We are ever mindful that the authority for military chaplaincy in the United States ultimately comes from a unique institutional partnership between religious faith groups and the Congress.

The complex issues for military chaplaincy today - especially conflicts over religious free exercise and accommodation - require a lot of hard work and some risk to penetrate, grasp, discuss, and fairly resolve. MCA participation in this is a worthwhile duty that derives from the wonderful privilege of our original calls to serve Warriors and their families.

While respecting the right for others to engage, we are concerned when attorneys, legislators, judges, and news reporters somehow seem to gain a louder voice about chaplaincy than the chaplains.

We believe that the interpretation of our ministry profession should be heavily owned and influenced by those who are the members of that profession. This includes resolution of difficulties!



*Chaplain Pollitt with Chaplain Herman Keizer, the Acting Chair of the National Conference on Ministry to the Armed Forces.*

Now back to the topic of "conscience." While "googling around," I came upon the works of Arthur E. Gans, Anglican priest and military ethicist. Many of you already know about him. "Padre Art" now resides in British Columbia. Among other things, he has the unique distinction of serving as a chaplain in both the United States Army and Canadian Forces.

Padre Gans' contributions to military professional ethics appear in such forums such as the Joint Services Conference on Professional Ethics, the Royal Military College of Canada, and the Martin Marty Center at the University of Chicago. He is currently writing about the ethical dilemmas posed by joint service under other national commands.

Padre Gans agreed to a summary of his argument from "Chaplains and the Military," Volume 16, No.2, Spring 1997 of Perspectives on the Professions, Center for the Study of Ethics in the Professions, Illinois Institute of Technology. I asked to cite this particular paper because of his straightforward and practical taxonomy for launching into the arena of conscience and conscience conflicts. With your new appetite for participation, we expect that this discussion will extend for several magazine issues.

*Gary*

## “Chaplains and the Military”

*Directly quoted text appears in italics.*

**P**adre Gans proposes three categories of ethical conflicts: *“a conflict between my ethics and my church’s, between my ethics and the military’s, or between my professional responsibilities as a religious counselor and my professional responsibilities as a military officer.”*



### Conscience versus Church

*Most ordination services include a promise to conform to church doctrine, to spread the church’s teachings, and to obey the appropriate authorities within the church. That is to say, the chaplain enters the military with a previous contract; she can honestly function as a chaplain only as long as she upholds that contract.*

Padre Gans then cited a conflict when the Primate of the Anglican Church of Canada condemned the Gulf War as “unjust.” That left him in an untenable position. If he followed the Primate’s condemnation at face value, this would mean that Padre Gans and every other Anglican in the Canadian military at the time were parties to “a war crime.”

Padre Gans saw three options:

- Resign his commission,
- Refuse to obey any orders related to war,
- Challenge the Primate’s interpretation of the Anglican Church’s position on “just or unjust war.”

He chose the third option. Eventually the Primate agreed that his condemnation of that particular war was personal opinion and not binding on other Anglicans in Canada.

### Conscience versus the Military

During service in the U.S. Army, Chaplain Gans experienced a different type of ethical conflict. In late 1972, President Nixon ordered the high altitude B-52 bombing of Hanoi and Haiphong. In those days, the probability if not certainty of substantial “collateral damage” was enormous.

*At the center of the target area were the two largest hospitals in North Vietnam. Hospitals were protected under international humanitarian law. Along with several other chaplains, I felt required to resign to express disapproval of this violation of military ethics.*

*Though I was not then on active duty, I had some sixteen years of military service. My “early retirement” meant a substantial financial sacrifice. Once taken, the decision was final. You can only “fall on your sword” once.*

### Client versus Military

*Conflicts of the kinds discussed so far are rare, though memorable. The last kind I want to discuss comes up much more often. That is the conflict between a chaplain’s responsibility to those individuals to whom she ministers, her “clients,” and her responsibility to the organization whose chaplain she is, a certain unit of the military.*

Padre Gans goes on here to address confidential communications. He lays out the careful process required for handling any personal information that is disclosed. This process is vital whether there is a need to speak with a commanding officer in order to help the client or to discretely alert the CO about a serious implication for policy.

### Priest and Soldier

Padre Gans concludes his article with observations about the lure of “careerism” that leads chaplains to lose sight of their ministries. Then he poses an analogy for chaplains with aerial acrobats.

*Chaplains must walk a line different from the ordinary officer’s. Chaplains should never forget that they are responsible to two professions, to two chains of command, a line commander and the church that ordained them. The chaplain is and must be a tightrope walker, aware constantly of balancing the needs of the individual, the church, and the military.*

*Walking the chaplain’s tightrope is, though not without difficulties, well within human powers. Many men and women have, I believe, done it remarkably well. Certainly, I have never regretted my dual vocation as priest and soldier.*

## The Canadian Approach to Voluntary Worship and Public Prayer



Over the years we have enjoyed the presence of Canadian Chaplains during National Institutes. Many of us have benefited from other opportunities for collaboration with Canadian colleagues. The current Chaplain General, Padre Ron Bourque, offered the following statement for our ongoing discussion of religious accommodation issues.

The Canadian Forces firmly believe in the freedom of faith.

The Chaplain General encourages Canadian Forces chaplains, who lead worship or prayer during public services and ceremonies where members of many religious groups may be attending, to be sensitive in their use of sacred phrases. Examples of these public services would include, for instance, annual Remembrance Day services, the interment of the Unknown Soldier in May 2000 or the consecration of the National Military Cemetery in June 2001. The goal is simply to ensure that all believers, of all faith groups feel included in public prayer that is led by Canadian Forces chaplains.

The Chaplain General's guidelines are not meant to ban people from expressing their faith. It does not change the nature of voluntary Christian religious worship for Canadian Forces members in chapel, in the field or onboard ship. Rather, it is an inclusive measure that reflects the multicultural and multi-faith nature of the Canadian Forces and Canadian society as a whole.

The text of the guidelines, which was sent by the Chaplain General, Commodore (the Venerable) Timothy Maindonald, to all Canadian Forces chaplains in July 2001, is as follows:

“Within the context of voluntary worship, either within a chapel or a field service or on board ship, chaplains are free to lead Christian worship according to their denomination tradition within the established practice of Canadian Forces Roman Catholic or Protestant Chapels. Likewise, in the context of ecumenical or interfaith worship where a number of religious leaders are participating, chaplains may conduct themselves in accordance with their denominational tradition.”

“Within the context of a public ceremony the chaplain is the sole representative of all faith groups. Where various faith groups and a wide range of beliefs are likely to exist, normally prayers should be inclusive in nature respecting the wide range of faith groups and believers who may be present. The religious celebrant is encouraged to be sensitive in the use of specific sacred faith formulas to allow for greater inclusivity.”



*Brigadier General Ronald P. Bourque  
Chaplain General, Canadian Forces*

## The National Association of Evangelicals Declaration on Religious Freedom for Soldiers and Military Chaplains

American soldiers' are American citizens. They have inalienable rights to the free exercise of religion. The restrictions of military life, including the call to serve far from one's home and religious congregation, present challenges to the regular practice of faith. Congress, Presidents, and military leaders have recognized throughout American history that it is the military's responsibility to respect and provide for the religious needs of its soldiers. The First Amendment, the Religious Freedom Restoration Act, and other laws guarantee the religious rights of soldiers and military chaplains as set forth in this Declaration and as further described in the Statement on the Religious Freedom of Soldiers, Sailors, Airmen, Marines, and Military Chaplains.

*Soldiers.* Religious freedom is the right of every soldier. Every soldier has the right to worship, pray, speak, and engage in religious exercise unless it conflicts with a true and compelling military need.

*Military Chaplains.* Military chaplains are called by God, endorsed by their religious bodies, and commissioned by their country to serve the religious needs of soldiers and their families. When performing core ecclesiastical functions, military chaplains may exercise their pastoral judgment, without governmental oversight, in accordance with their faith

tradition. Chaplains ministering to followers of other faith traditions should be respectful of those traditions. Chaplains may minister to those rooted in no faith tradition or seeking a new faith in accordance with their pastoral judgment.

*Commanders.* Religious freedom is also the right of commanders, and they, too, have the right to worship, pray, speak, and engage in religious exercise unless it conflicts with a true and compelling military need. Commanders may not discriminate on the basis of religion among those under their authority. They may not coerce subordinates to adopt the commander's religious beliefs or practices.

*Ceremonial Prayer.* The offering of prayer by military chaplains and others in memorial and ceremonial contexts has been part of military life since the founding of the United States. Such prayer should be welcomed for it dignifies and marks public occasions.

*Academic Freedom.* Academic course work, for military cadets and other soldiers, should include the study of religion, religious history, and religious ideas. Such study should encourage free and vigorous discussion. Vigorous debate is part of sound academic formation. It is good preparation for the varieties of religious beliefs and practices soldiers can expect to encounter.



February 7, 2006

<sup>1</sup> "Soldiers" is used herein to include all those who serve in the United States Army, Navy, Air Force, Marines, and Coast Guard.

## Purple Heart Foundation Scholarship Grant

The Service Foundation of the Military Order of the Purple Heart has given \$25,000 to the MCA Chaplain Candidate Scholarship Fund. Their generous donation will help us sustain this program for the future and increase the number of annual grants. Leonard Stegman, Purple Heart National Chaplain and MCA Member since 1948, consulted with our former Executive Director David White after the National Institute in Washington DC last year to initiate the procedure which led to the Purple Heart donation.



L to R - Chaplains George Dobes and David White; Richard Gallant, Purple Heart Service Foundation Executive Director; Chaplain Lenny Stegman.

# LEADERSHIP SLATE

## National Officers



**President 2006-2008**  
**James T. Spivey**  
**Chaplain (Brigadier General),**  
**USA Retired**

*ENDORSEMENT* - Southern Baptist Convention

*CURRENT SERVICE* - Senior Fellow and Professor of Christian Heritage,

B.H. Carroll Theological Institute

*MCA PARTICIPATION* - Member 1998, Life Member 2002, Secretary, National Executive Committee, Vice President, Strategic Planning Committee



**Vice President 2006-2008**  
**Michael L. McCoy, Sr.**  
**Department of Veterans Affairs**

*ENDORSEMENT* - National Baptist Convention, USA

*CURRENT SERVICE* - Associate Director of Chaplain Service and Manager of Diversity Development, VA National Chaplain Center; liaison to Veterans

Integrated Service Networks 6,7,8,9 & 16

*MCA PARTICIPATION* - Member 1992, Life Member 2004, DSA selectee, Trustee, National Executive Committee



**Secretary 2006-2008**  
**David P. Peterson**  
**Chaplain (Colonel), USA**  
**Retired**

*ENDORSEMENT* - Presbyterian Church in America (PCA)

*CURRENT SERVICE* - Executive Director of the Presbyterian and Reformed Joint Commission on Chaplains and

Military Personnel (PRJC) and Coordinator for Chaplain Ministries, Mission to North America (MNA), Presbyterian Church In America

*MCA PARTICIPATION* - Member 1993



**Treasurer 2006-2008**  
**Edward T. Brogan**  
**Chaplain, Colonel, USAF**  
**Retired**

*ENDORSEMENT* - Presbyterian Church (USA)

*CURRENT SERVICE* - Director of the Presbyterian Council for Chaplains and Military Personnel

*MCA PARTICIPATION* - Member 1998, Life Member 2001, National Treasurer, National Capital Chapter President, Strategic Planning Committee

## National Executive Committee



**Finish term of Class 2007**  
**George F. Kelly**  
**Chaplain, Lt Col, CAP Active**  
**Department of Veterans Affairs**

*ENDORSEMENT* - Roman Catholic

*CURRENT SERVICE* - CAP Northeast Region; New Jersey VA Health Care System, East Orange Campus with

focus on Critical Care and End-of-Life Care ministries, Co-Chair Ethics Advisory Committee

*MCA PARTICIPATION* - Member 1988, Life Member 2005, National Executive Committee



**Class of 2009**  
**Gary Hedges**  
**Chaplain, Lt Col, CAP Active**

*ENDORSEMENT* - Industrial Chaplain, International Fellowship of Bible Churches

*CURRENT SERVICE* - President of Comprehensive Healthcare Services;

Director of Chaplaincy Services, International Fellowship of Bible Churches; Certified Pastoral Counselor

*MCA PARTICIPATION* - Member 2004



**Class of 2009**  
**Janet McCormack**  
**Chaplain, Lt Col, USAF Retired**

*ENDORSEMENT* - American Baptist Churches, USA

*CURRENT SERVICE* - Assistant Professor of Chaplaincy and Pastoral Counseling, Director of

Chaplaincy and Counseling Training Centers, Denver Seminary; Crisis and trauma consultant, trainer, and rapid response team member

*MCA PARTICIPATION* - Member 1978



**Trustee Class of 2009**  
**Thomas F. Johnson**  
**Captain, CHC, USN Retired**

*ENDORSEMENT* - Presbyterian Church (USA)

*CURRENT SERVICE* - Certified Spiritual Director; Interim Pastor and Pulpit Supply

*MCA PARTICIPATION* - Member 1993, Life Member 2000, National Institute Registrar 2002, San Diego area MCA coordinator

# ANNUAL MEETING 2006

**Three additional candidates for National Executive Committee classes are presented here pursuant to a proposed revision to the MCA Constitution.**

**Please see the notice below.**



**Class of 2007**  
**Janis A. Grubbs**  
**Department of Veterans Affairs**

*ENDORSEMENT* – National Baptist Convention, USA  
*CURRENT SERVICE* – Lead Chaplain, VA Eastern Kansas Health Care System, Leavenworth, KS; VA Certified Mediator; National Chair, National VA Women's Chaplains Association

*MCA PARTICIPATION* - Member 2004



**Class of 2008**  
**Kenneth R. Colton**  
**Chaplain, Lt Col, USAF Retired**

*ENDORSEMENT* - United Methodist  
*CURRENT SERVICE* - Pastor, Shiloh United Methodist Church, Gilbert, SC  
*MCA PARTICIPATION* - Member 1982, Life Member 1983, Trustee, National Executive Committee, Secretary, Strategic Planning Committee, Emerson Foundation



**Class of 2009**  
**Steven A. Schaick**  
**Chaplain, Lt Col, USAF Active**

*ENDORSEMENT* - United Church of Christ  
*CURRENT SERVICE* - Deputy Command Chaplain, U.S. Air Force Special Operations Command, Hurlburt Field, Florida

*MCA PARTICIPATION* - Distinguished Service Award, Member 1994, Chapter President, National Executive Committee

---

## Important Notice

In November 2005, the National Executive Committee approved a recommendation from the Nominating Committee to seek a revision of the MCA Constitution at the 2006 Annual Meeting in Memphis. This revision concerns Article V. Officers, Section Three. Executive Committee: Composition, Paragraph b.

The MCA Constitution currently reads "Six members of MCA, in good standing, shall be elected for sequenced periods of three years."

The proposed revision is to increase the number of National Executive Committee members who are not National Officers or Trustees to "nine" members.

The rationale for this requested amendment is to increase and thereby broaden representation on the National Executive Committee. The recommended slate posted here on pages 8 and 9 includes candidates to fill the additional positions should this revision be approved during the Annual Meeting. There will be opportunity in Memphis to write in other nominations on the ballot.

A handwritten signature in cursive script that reads "John B. Murdoch".

John B. Murdoch  
National President

A handwritten signature in cursive script that reads "Kenneth R. Colton".

Kenneth R. Colton  
National Secretary

## MCA Members Speak Out

*Excerpts below from comments we received refer to:*

- *the Statement on Religious Free Exercise Controversies published in our last issue,*
- *a letter John Murdoch sent to the White House advising against issuance of an Executive Order on prayer by military chaplains,*
- *use of our magazine and email list to inform you of issues.*

The letter and the statement are appropriately directed and address the issues that some people refuse to understand no matter how much others have engaged them in cordial dialogue. Keep up the good work on behalf of chaplains and their ministries everywhere.

*Chuck Marvin, USN retired, California*

I pray in “His Precious Name” and it seems to have solved the problem. Now everyone should know who the “Precious One” is. . . . As a Evangelical Minister, I feel that we are told to be “smart.” God wants us where we are. I can see big changes in our Squadron that have come about by my just being present. I’m sure that Jesus wants us there even if we pray in one of His other names. I don’t like it but it is better than not being there.

*Theoren J. Murvin, CAP active, Florida*

Does the right to the free exercise of religion belong to the chaplain or the military person? I contend that the chaplaincy exists to serve the military personnel - not to give the chaplain or faith group a forum for their expression(s). Keep up the good work!

*David Plummer, Endorser, Virginia*

Super good documents! Thanks for the thoughtful, precise wording and intervention. . . . If chaplains are uncomfortable serving in the military, they are free to become civilian pastors and spout whatever narrow message and views they wish. Chaplains have, will and must challenge things that are immoral, illegal and outright wrong. The current tempest in a teapot seems to be driven by a very few and very narrow folks. It is a shame that the media is feasting on folly rather than facts.

*Dick Stenbakken, USA retired, Colorado*

I no longer desire to be a member of the Military Chaplains Association.

*Unsigned, active duty*

Thank you. It was good to see proactive work shared via e-mail. I like the documents.

*Rick Lund, USA active, Georgia*

During the years I served as a chaplain, the only concern expressed by commanders to me was that in formations (where attendance is not voluntary) that I should be sensitive to the diversity, and conduct myself in such a way as to make myself available to all who were present.

*Roy W. Ludlow, USA retired, California*

I was a member [MCA] while a Theological Student Program Officer at Princeton in the mid-1980s, and for a time while a Reserve chaplain and civilian pastor in Norfolk just after that. Now looks like a good time to get involved again and support your work more actively.

*W. A. Wildhack III, USNR active, Rhode Island*

Thank you for emailing me the MCA response to these controversies. You are our “voice” for the chaplaincy. Thanks for what MCA is doing to bring some balance to the complicated issues.

*Brian Bohlman, ANG active, South Carolina*

In principle, I agree with your email about letting DOD work the issues. However, I’m strongly opposed to a hypocritical stance. I don’t ever remember using “Jesus” in one of my public prayers while on active duty. But, while maintaining that stance (and trying to impart that position to other chaplains for whom I was responsible), I heard chaplains of non-Christian persuasion, and still do, using their faith group language, traditions, and prayers to the Almighty, and no one seems to object, particularly from mainline Protestant traditions. My feeling is that we can’t have it both ways. Either it’s all or nothing when it comes to faith group consistency regarding public prayers. Otherwise, it’s hypocritical in my opinion. That issue has my concern when it comes to the Free Exercise of Chaplains. Is everyone to follow the policy, or will exceptions be made? If so, then someone’s free exercise will be anything but free.

*Fred Zobel, USN retired, Virginia*

## More from MCA Members

I feel chaplains should be free and sensitive. It's a great combination.

*Erik Gramling, USA active, Iraq*

*From MCA documents, conversations, and his own extensive research. . . . It became obvious to me that the concept of "providing for the free exercise of all personnel" is being reinterpreted from its common usage; and is now intended to mean providing for the free exercise of ALL personnel simultaneously. I see the potential for serious litigation over that reinterpretation in the future. That is impossible to achieve! And to make that the standard for a chaplain's public prayers will in fact mean we will no longer pray at command functions. The reason I say this is an impossible standard to achieve is because there will most likely be many in any audience who are "no-preference" and "atheists" who will not feel "included" in any prayers offered to or on behalf of a deity of any kind.*

*John Wagner, USN retired, Virginia*

### CONSTITUTION OF THE MILITARY CHAPLAINS ASSOCIATION

Article I: Purpose of the Association: (From the Articles of Incorporation, Section 3, Public Law 792 – 81st Congress of the United States, September 20, 1950)

Humbly invoking the assistance of Almighty God, we associate ourselves together for the following purposes:

(a) to safeguard and strengthen the forces of faith and morality of our Nation;

(b) to perpetuate and deepen the bonds of understanding and friendship of our military service;

(c) to preserve our spiritual influence and interest in all members and veterans of the Armed Forces;

(d) to uphold the Constitution of the United States; and

(e) to promote justice, peace and good will.

We are all, always, ultimately responsible to "We the People." That is why a few of us have appealed to the President and Members of Congress. I am certain, from the demographics of America, that if put to a national vote, it would easily carry for all chaplains to at all times/places pray as they believe!

If left to the Secretary of Defense,

- I am not sure if he would consider the will of the people.

- What he decided/decreed would only be a temporary fix.

We should consider what would please or displease God. I am certain He would not respect a prayer of "Oh god, if there is a god, hear us if you can hear! Amen."

*E.H. Jim Ammerman, Army retired, Texas*

The occasion for public prayer is important, but expectations for a prayer to open a mandatory assembly are different than those of a pastoral prayer in a worship service. Jesus spoke in parables and some of his followers wondered why he didn't speak plainly about everything he believed. He told them that his words were based on the needs, expectations, and readiness of the audience to whom he was speaking.

I often noted that those chaplains who feel passionately about their right to use exclusive language in a mandatory setting, or even a non-religious one, rarely seem as eager to embrace someone of another faith group having the right to pray an equally exclusive prayer in the same setting.

*Richard B. Davenport, Air Force retired, Missouri*

#### Other items came to us for future distribution:

Wallace Alcorn, USA retired, Minnesota. "An Old Soldier's Retirement Letter to His Son."

Richard M. Budd, USN retired, North Dakota. "The Role of the Military Chaplain and Public Prayers."

Stanley Felgar, USA retired, Washington State. Observations on "Praying in Jesus' Name."

## Reference A

Anyone who attended Naval Chaplains School Basic Course when Donald Karl Muchow was an instructor heard about "Reference A." Dialogue with chaplains from the other Armed Services and the Department of Veterans Affairs confirms similar training. The following excerpts from "Reference A" remind us of the agreement and understanding that Ecclesiastical Endorsers and their chaplains make and affirm when they choose to participate in military chaplaincy. Find the entire document at [www.dtic.mil/doctrine](http://www.dtic.mil/doctrine).

### **DoD Instruction 1304.28 of June 11, 2004, "Guidance for the Appointment of Chaplains for the Military Departments."**

Enclosure 2, "Definitions."

E2.1.5. Ecclesiastical Endorsement. Written documentation from a Religious Organization . . . that an applicant for the military chaplaincy . . . is capable and authorized to minister as required within a pluralistic environment.

E2.1.8. Pluralistic Environment. A descriptor of the military context of ministry. A plurality of religious traditions exist side-by-side in the military.

Enclosure 3, "Administrative Filing Requirements for a Religious Organization Desiring to Endorse Religious Ministry Professionals for the Military Chaplaincy."

E3.1.3. The Religious Organization shall submit documents verifying the following information with regard to such organization:

E3.1.3.3. That it verifies the Religious Organization shall provide chaplains who shall function in a pluralistic environment, as defined in this Instruction, and who shall support directly and indirectly the free exercise of religion by all members of the Military Services, their family members, and other persons authorized to be served by the military chaplaincies.

E3.1.3.4. That it agrees to abide by all DoD Directives, Instructions, and other guidance and with Military Department regulations and policies on the qualification and endorsement of RMPs for service as military chaplains.

## "Accommodation Doctor"

**Q: How do you see the chaplain's right to preach and pray?**

A: The constitutional balancing act may come into play at times. Regarding others' practices, the word "respect" and "accommodate" are keys. "Religious Free Exercise" is the privilege of the individual. Therefore, even the way we offer traditional public prayers at official functions must balance the chaplain's "freedom" to pray with the audience's freedom from denominational or faith-group-specific impositions that might border on a government establishment of religion.

**Q: Does this pose problems for chaplains?**

A: Faith group representatives / chaplains have a special identity challenge. Are they simply denominational agents? Or, do the circumstances surrounding their specialized service morally obligate them to help provide *all* with the ability freely to worship? The government that borrows them from the faith groups hires them to fulfill the constitutional requirement and balance the two sides of the first amendment.

**Q: How do you see the balances in disputes over prayer right now?**

A: The manner of invitation to pray should indicate openness rather than a sense of non-acceptance. "Let us pray" implies that all parties can find acceptable all elements of the prayer to follow. Can chaplains not find common elements? At one point, the endorsers agreed to this in their Code of Ethics for their chaplains. What constitutes an offense to the chaplain? When does avoidance of that offense result in another offense to a participant in a public event? If this issue becomes a sticking point for chaplains, I can foresee this tradition subject to disappearing. Losers in the dispute are the troops.



*Our columnist Chaplain Vic Smith leading one of his famous "yellow-sticky" sessions.*

**The Military Chaplain**

# UPDATES AND OPPORTUNITIES

## Society of the Third Infantry Division

87<sup>th</sup> reunion from 5-10 September 2006 at the Sheraton Nashville Downtown in Nashville, TN. Contact John Shirley at (925)447-2256 or Linda Irvine (360)663-2521. For those who served in the Third Infantry Division as well as attached units during war and peacetime.



## Emotional Freedom Techniques

MCA member Chaplain Terry Sparks runs the Complementary Medicine Pain Clinic at the Amarillo, Texas VA Medical Center. She advocates a technique for help with PTSD help (and other issues) the Emotional Freedom Techniques. For more information go to [www.emofree.com](http://www.emofree.com). Terry states, "It will sound like snake oil when you first read it, but it really works about as well as claimed." She also recommends the work of Belleruth Naparstek using guided imagery for healing trauma. Go to [www.healthjourneys.com](http://www.healthjourneys.com).

## Author Seeking Stories

Matthew Ackerman is an engineer with the Boeing Company. He is interested in writing a book about the work currently being done by military chaplains, doctors, psychologists, and psychiatrists to help our troops maintain their mind, body, and soul. He desires to help people understand the physical, mental, and spiritual battles experienced by those who sacrifice to defend freedom by serving in the Armed Forces. If interested in sharing ministry insights with him, write at [chaplains\\_stories@yahoo.com](mailto:chaplains_stories@yahoo.com).



## Women Marines Association

24th Biennial Conference, 1-5 September 2006, Galt Hotel, Louisville, Kentucky. This conference is open to all women who have earned the title "Marine" and their guests. For more information, visit the website at [www.womenmarines.org](http://www.womenmarines.org) or email [merrittone@comcast.net](mailto:merrittone@comcast.net).

## Strengthen the Parent-Child Relationship Across the Miles

*This book has been endorsed by:*

*Military Chaplains • Parents Groups • Marriage and Family Counselors  
Librarians • Children's Advocates*

## "101 Ways To Be A Long-Distance Super-Dad...or Mom, Too!"

- Immediate Shipping
- 50% Discount (25 or more copies)
- We pay all shipping and handling
- CCR Registered Vendor (Dept. of Defense)
- Government Credit Cards/Purchase Orders

### Blossom Valley Press

5141 E. Woodgate, P.O. Box 13378, Tucson, AZ 85732-3378

(520) 325 -1224

e-mail: [argonne1@earthlink.net](mailto:argonne1@earthlink.net)



**\$9.95**  
Single Copy Price

# MCA NATIONAL INSTITUTE 25-27 APRIL 2006

**Memphis Marriott Downtown**  
**250 North Main Street, Memphis, TN 38103**

## **Monday, 24 April**

0830-1630 MCA National Executive Committee  
1200 Army Reunion Registration  
1730 Chief of Chaplains Reception  
1900 Army Reunion Dinner

## **Tuesday, 25 April**

0830-1200 MCA National Executive Committee  
1000-1400 MCA National Institute Registration  
1400-1630 MCA Opening Session  
0830 Army Reunion Session  
1900 Army Reunion Barbeque

## **Wednesday, 26 April**

0730-0900 MCA Annual Meeting Breakfast  
0830-1000 Army Reunion Session  
1000 Joint Army/MCA Memorial Service  
1200-1400 MCA Emerson Foundation Luncheon  
1430-1630 MCA Ministry Symposium

## **Thursday, 27 April**

0730 Continental breakfast  
0900-1130 MCA Ministry Symposium  
1330-1530 MCA Ministry Symposium  
1800 Awards Banquet Reception  
1900 MCA Awards Banquet

## **Friday, 28 April**

0830-1130 MCA National Executive Committee

### **Emerson Foundation Luncheon:**

"Taking Spiritual Leadership to the Next Level,"  
Chaplain (Major General) David H. Hicks, USA,  
Army Chief of Chaplains



## **Ministry Symposia Topics and Main Presenters:**

1. The collegiality of chaplains during war and natural disaster. Natural disaster ministry - Chaplain Hugh Maddry, National Director, Department of Veterans Affairs Chaplaincy.
2. The chaplain's role for promoting justice after war. Rear Admiral Louis V. Iasiello, CHC, USN, Navy Chief of Chaplains.
3. Constructive avenues for chaplains to address issues with the Executive and Legislative branches of our government. Colonel Bob Norton, USA (Ret), Government Relations Division, Military Officer's Association of America.
4. Our responsibility to safeguard and advance the reputation of "the Chaplain" as a trusted advocate for the spiritual welfare of all the troops. Chaplain (Colonel) Herman Keizer, Jr., USA (Ret), Acting Chair, National Conference on Ministry to the Armed Forces.

## **Important Registration Information!**

1. 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. However, the hotel will end this rate offer when the negotiated room block is full.
2. For Marriott hotel reservations, call 1-800-228-9290. Please use the precise event title "Retired Army Chaplains Reunion." Our room block is reserved under this name. It is crucial for you to use the exact event title to receive the \$89.00 per night rate. Please note that the MCA National Office cannot handle Marriott hotel reservations or otherwise negotiate them.
3. If you are unable to gain room reservations at the Marriott, we have a small number of back-up rooms available at the Wyndham across the street. Call (901)525-1800. Same room block title as for the Marriott. Rate expires 25 March.

# Registration Form

Member \_\_\_\_\_ Spouse \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Telephone \_\_\_\_\_ Email \_\_\_\_\_

**INSTITUTE REGISTRATION FEE** Member: \$95.00 \$ \_\_\_\_\_

Spouse: \$20.00 \$ \_\_\_\_\_

*[Spouses are invited to attend all Institute events]*

**Registration Fee TOTAL** \$ \_\_\_\_\_

## SPECIAL EVENT MEAL RESERVATION

Wednesday, 26 April Annual Meeting Breakfast [Hotel]  
\_\_\_\_\_ persons at \$20.00 each \$ \_\_\_\_\_

Wednesday, 26 April Emerson Luncheon [Hotel]  
\_\_\_\_\_ persons at \$25.00 each \$ \_\_\_\_\_

Thursday, 27 April National Citizenship and Distinguished  
Service Awards Banquet [Hotel]  
\_\_\_\_\_ persons at \$45.00 each \$ \_\_\_\_\_

**Meal Reservation TOTAL** \$ \_\_\_\_\_

**GRAND TOTAL Payment Enclosed** \$ \_\_\_\_\_  
*[Registration Fee Total plus Meal Reservation Total]*

**Please make your total payment by 24 March 2006.**

\_\_\_\_\_ Check here and mark dietary request. Vegetarian \_\_\_\_\_ Kosher \_\_\_\_\_

\_\_\_\_\_ Check here if you decline listing in a printed in roster of attendees.

**Send this form with your remittance to:  
Military Chaplains Association, P.O. Box 7056, Arlington, VA 22207-7056**

# THE MILITARY CHAPLAIN

ISSN-0026-3958

P.O. Box 7056

Arlington, VA 22207-7056

Volume LXXIX, Number 2

March - April 2006



PERIODICALS  
POSTAGE  
PAID

THE MILITARY CHAPLAIN (ISSN 0026-3958) is published bimonthly by The Military Chaplains Association, 5541 Lee Highway, Arlington, VA 22207. Articles in this publication express the point of view of the authors only and are not necessarily those of the Association, The Military Services, The Department of Veterans Affairs, or the Civil Air Patrol. Similarly, the advertisements do not reflect and endorsement by the association unless so indicated. This publication is mailed to all members of the Association. Membership dues are \$35.00 per year, \$18.00 allocated for the magazine. Subscriptions to all non-members is Domestic \$18.00 per calendar year, Foreign \$24.00, Library rate 3 years \$45.00, \$60.00 foreign. Phone/fax is (703) 533-5890. Periodicals Postage Paid at Arlington, VA and at additional mailing offices. POSTMASTER: Send address changes to EDITOR, THE MILITARY CHAPLAIN, P.O. Box 7056, Arlington, VA 22207-7056. If this publication is addressed to a member of the U.S. Military service whose address has been changed by official orders, it is to be forwarded, except to overseas APO's without payment of additional postage. Send form 3579 to Editor, THE MILITARY CHAPLAIN, P.O. Box 7056, Arlington, VA 22207-7056 Copyright 2006 by The Military Chaplains Association of the USA. Copyright is not claimed for editorial material in the public domain. Reproduction without permission is prohibited.

## MCA Member Benefit

Hertz has renewed our discount benefit for 2006. Military Chaplains Association CDP# 1571318 Remember to mention this number when you are arranging travel. Visit [www.hertz.com](http://www.hertz.com) or call (800)654-2210



*Chaplain Erik Gramling with his Chaplain Assistant, PFC Brian Penn. City of Dahuk, Iraq in background.*



*Chaplain Pollitt in friendly but intense discussion of important issues with Chaplains Chuck Marvin and Lem Boyles.*



*Chaplain White's new philosophy after long years as MCA Executive Director.*