GOD’S WORD FOR AMERICA’S BEST

Completely Free Bible Resources for Service Members, Veterans and Families.

ArmedServicesMinistry.com
Table of Contents

From The President ................................................................. 2
90 Years Young ................................................................. 3
2015 MCA Annual Meeting & National Institute ......................... 4
Dear Chaplains ................................................................. 5
Moral Injury And Soul Repair Conference Summary .................. 6
Chaplain For Life ............................................................... 8
The Chaplain Corps: Moral Agency In Military Affairs ................. 10
End Of Life ........................................................................ 14
100th Commital Service ........................................................ 15
Sky Pilot ........................................................................... 16
Unknown Mentor ............................................................... 18
Four Chaplains Honored ....................................................... 20
Celebrating 90 Years .......................................................... 22
Blest Be The Tie That Binds ..................................................... 24
Chapter Reports ................................................................. 26
Heroic Fathers Raising Heroic Sons ........................................ 28
What Makes Chaplain Assistants Unique ................................. 30
Book Reviews .................................................................... 32
Awards Nominations Sought .................................................. 35
2015 Annual Meeting & National Institute ............................... 35
Publish Your Articles .......................................................... 35
2014 Annual Giving Levels ................................................... 36
Recognizing Our Donors ...................................................... 37
Staying Connected .............................................................. 38
MCA – Be A Part ............................................................... 38
Funding The MCA ............................................................. 39
The Emerson Foundation ..................................................... 39
Holy Days And Holidays ...................................................... 40
Advocating For Chaplains In The DOD And DVA ..................... 41
The Military Coalition ........................................................ 41
Electronic Communications .................................................. 41
Welcome .......................................................................... 42
TAPS .............................................................................. 43
Thank You ........................................................................ 44

THE MILITARY CHAPLAIN ISSN-00260-3958 is published quarterly by The Military Chaplains Association, 5541 Lee Highway, Arlington, VA 22207-1613. Articles in this publication express author point of view only and not necessarily that of the Association, the Military Services, the Department of Veterans Affairs, or the Civil Air Patrol.

Advertisements do not imply Association endorsement unless so indicated. This publication is mailed to current Association members and subscribers. Annual Association membership dues are $50.00 with $20.00 allocated for publication and mailing of the magazine. Non-member annual subscription rates are Domestic bulk rate $20.00, Domestic 1st Class postage rate $25.00, and International $30.00. Non-profit Postage Paid at Stone Mountain, GA and additional mailing offices.

POSTMASTER: Please send address changes or Form 3579 to: EDITOR, THE MILITARY CHAPLAIN PO 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 APOs without payment of additional postage. Copyright 2015 by The Military Chaplains Association of the USA. Copyright is not claimed for editorial material in the public domain. Reproduction without permission is prohibited.
The presidential election is a full 20 months away and already hopefuls from both parties are lining up to see if they have a chance at both the nomination and the election. For many in the electorate, it seems like the campaign season is starting too early but for others it is a time to clarify what the issues are and to see not only where the candidates stand but also to test their “mettle” for leadership. Little has changed in campaigning in our history - the candidates change and the parties shift but the issues are quite similar although some may gain greater weight depending on the particular year. You can be assured that the economy will play, our involvement in the Middle East will be a big factor, our place on the foreign stage will be discussed and debated, and the cost of our military presence in the world will be disputed - to name but a few of the issues that we will hear about and be asked to vote on.

Despite us being in the early stages of the campaign, this discussion at this stage gives us an opportunity to take a look at what is important and where we need to focus for the next year. The Military Chaplains Association is not facing a heated election but we are taking a look at where we need to put our efforts to make the organization a more effective Voice for Chaplaincy and a qualified force for advocacy of religious and chaplain issues. We do this as we celebrate our 90th year of service and look to the next 90 years. Like those who have preceded us in this effort, we strive to be real and have an impact. In a world with many loud voices, that is not always easy; but voices of reason and balance are welcome in a sometimes loud barrage of drama and skewed facts.

We continue to support and encourage a professionalism in military chaplaincy that can speak cogently to issues and to not only provide for religious ministry but also help service members, veterans and their families to receive the care that they deserve. This requires balanced representatives of each faith community who serve as chaplains to possess the pastoral skills to minister in this environment and to be responsive to the requirements of the system. This in no way requires a compromise of one’s religious beliefs but seeks the best way to minister within a pluralistic environment. To this end, we are piloting a “Mentoring Program” for Chaplain Candidates to reach beyond their seminary education and formation to provide sage guidance and support in their development. This exposes them to the ecumenical/interfaith dimension of chaplaincy and gives them guidance from retired and former chaplains who have labored safely and successfully in this environment. We hope to roll this out fully in the upcoming year.

Our relationship with the Military Officers Association of America (MOAA) has always been a great partnership. Their support for our efforts and our joint relationship on the Military Coalition has been a wonderful opportunity to bring the issues of Military Chaplaincy to an extended audience. We are strengthening that partnership and will hold our National Institute this year with them in Orlando in late October. We hope in the future to reinvigorate our local chapters in conjunction with their chapters. We believe that we can offer them a faith based dimension that will enhance their effectiveness and they can offer us a structured organization to revitalize our local chaplain leadership.

Recently we met with each of the Chiefs of Chaplains as well as the leadership of the National Conference on Ministry to the Armed Forces (NCMAF). Each of the Chiefs and NCMAF are essential to support chaplaincy and for us to grow as an organization. They share our concerns and welcome our support for their efforts. These relationships continue to connect us with current trends in Military Chaplaincy and ensure the things we have to offer and issues that we are bringing forward not only support chaplaincy but are also relevant to concerns.

For many years, ethical breaches in leadership seemed to be the purview of lawyers alone. We all know that moral and ethical issues and guidance go far beyond a violation of statute. Such lapses are, more often than not, moral violations. As the MCA and the Voice for Chaplaincy we believe we can and should offer support and guidance for the future in this essential area. This will be a wonderful way that we can contribute our expertise and experience and provide the uniformed services and the VA a cogent means to go forward.

There is an old wish that says, “May you live in interesting times.” We are indeed living in interesting times and our contribution continues to be relevant and forceful.
This issue of *The Military Chaplain* is the first of three issues leading up to the 90th National Institute to be held October 29-30, 2015 at the Buena Vista Palace Hotel in Orlando, FL. We will meet in conjunction with the annual meeting of the Military Officers Association of America. This is the 90th Anniversary of MCA. A long history of chaplaincy resides with MCA members and the 2015 National Institute will be a great celebration in recognition of the past, present and future of the profession of chaplaincy.

To set the stage for the coming 90th Anniversary Celebration, we are reprinting an article on the early history of MCA which first appeared in the November 2004 issue. To balance the historical article, this issue also carries stories of ministry in the ongoing war against terrorism and the ever-present challenges facing chaplains and their support personnel.

**FINANCIAL SUPPORT OF THE MCA:** The 2015 Combined Federal Campaign will be underway in a few months. The CFC is the workplace charity fund drive for members of the Armed Forces, for federal employees, and for postal service employees. Less than one in ten charities meet the standards to qualify for this fund drive. We are proud to be included. If you work for “Uncle Sam,” please make a contribution to us in this fall’s CFC. (If you know someone in the Armed Forces or the federal government, please remind them that we are listed in their fund drive brochure.) Retired members can make a direct contribution via the internet on the MCA web page or at http://www.bestfc.org. Simply enter “Military Chaplains Association” in the search block. MCA is listed under the Military, Veterans and Patriotic Service Organizations. In addition to the Combined Federal Campaign, we rely on member donations, congregational designated offerings, magazine advertising, and donated automobiles. Your support in each of these ways is necessary to sustain the work of the association.

**E-MAIL ADDRESSES:** With the continuing growth of spam, virus attacks, etc., more software is available and necessary to protect home computers. As a result, we have noticed a greater than usual return of emails sent from Constant Contact (the service we use to send our weekly email “NEWSGRAM”) due to blocking software. If you use this software and still want to receive the MCA emails, please be sure that you list the MCA email address (chaplains@mca-usa.com) in your address book or take the appropriate steps to allow the email to be received. If your email address is blocked and noted as undeliverable, it will be removed from Constant Contact. Also, whenever you change your email address, please let us know.

**MEMBERSHIP GROWTH:** The Columbia SC Chapter of the MCA takes the lead in approaching chaplains attending the Schools at Ft. Jackson to invite them to join the MCA. The senior chaplains at the VA and CAP relay the invitation to their chaplains through their networks. To help tell the story of MCA you can direct interested individuals to view our web page at www.mca-usa.org. A membership application can be completed online or printed from the website and mailed to MCA. Caring for military members, veterans, and their families remains a labor-intensive profession and technology cannot replace the “one on one” work of chaplaincy, which has been the hallmark of the profession. Membership growth for MCA is also a “one on one” matter which each member can do something about by simply inviting chaplains in your service to join.
This year the Military Chaplains Association will hold its annual meeting in conjunction with the Annual Meeting of the Military Officers Association of America

October 28-31, 2015
Buena Vista Palace Hotel
Orlando, FL

Wednesday, October 28 – Casual Attire
Travel Day for all MCA members
6:00 p.m.: National Executive Committee and Finance Committee working dinner

Thursday, October 29 – Business Attire
7:00 a.m. – 7:45 a.m.: Worship services (Catholic, Protestant, Jewish)*
8:00 a.m. – Noon: NEC/FC meeting
8:00 a.m. – 4:00 p.m.: MCA members/spouses participate in MOAA schedule

Noon – 1:00 p.m.: NEC/FC Working Lunch
1:00 p.m. – 5:00 p.m.: NEC/FC meeting
6:00 p.m.: MCA Awards Banquet

Friday, October 30 – Business Attire
7:00 a.m. – 7:45 a.m.: Worship services (Catholic, Protestant, Jewish)*
8:00 a.m. – 11:30 a.m.: National Institute Presentations
(NOAA members/spouses welcome)

Noon – 1:30 p.m.: Emerson Luncheon
2:00 p.m. – 4:30 p.m.: Annual Business Meeting
4:30 p.m.: Memorial Service

Saturday, October 31 – Business Attire
7:00 a.m. – 7:45 a.m.: Worship services (Catholic, Protestant, Jewish)*
MCA members participate in MOAA events

Sunday, November 1 – Casual Attire
7:00 a.m. – 7:45 a.m.: Worship services (Catholic, Protestant, Jewish)*
Departure day

*Worship services will be open to all attendees

Other events, tours, meals, and workshops are planned by MOAA. Complete details and registration information will be posted on the web and announced in the weekly email as soon as they are available. They will also be included in the summer edition of The Military Chaplain magazine.
Dear Chaplains:

As some of you know, I have been on a medical sabbatical for over a year for recovery from physical, spiritual, and moral injuries incurred in three deployments of over four years since 9/11. Most have learned the coping skills to live with these injuries by the good old-fashioned military treatment of “sucking up and driving on,” therapy, and meds to work through issues. A great insight has come from the VA and time listening to God in the following ways. Coping tools are OK, but movement towards full recovery and health comes from spiritual and moral healing of the traumas incurred.

I have spent the last year in a spiritual journey using Ignatian spiritual disciplines of silence, reflection, meditation and contemplation for healing. Ignatius of Loyola, the founder of the Jesuits, was a soldier injured in war and for recovery of his spiritual and moral injuries he developed his “Spiritual Disciplines.” These are very helpful. As part of this spiritual journey of recovery I am going to participate in a Spiritual Pilgrimage by walking the Camino of Santiago de Compostela in northern Spain. It is a 500 mile journey encompassing silence, contemplation, prayer, and a little foot pain. For old soldiers, think of it as a 500 mile spiritual road march for 33 days with a very light ruck sack (real light infantry). Departure is on 16 April 2015 to begin the Camino in western France and end at the ocean in western Spain.

I hope to discover a way to help those with loss, death, trauma, and relational separation in this spiritual journey as I discover my healing. You are invited to participate in two ways.

◆ Pray for discovery of God’s healing for those who have experienced violence in life.
◆ If you have concerns and issues you would like brought before God, I would like to participate with you by praying for your concerns as part of this 500-mile journey.

Along the trip I hope to share some discoveries that God reveals through sore feet or, more preferably, divine revelation. If you would like to participate just send a quick note with your prayer request and I will add you to a blind copy email of the journeys discoveries. If you want to know more about this pilgrimage, just Google “Santiago de Compostela.” I look forward to praying with you.

Bless you,

Robert Blessing
CH (LTC) USA
12539 Sundance Ave
San Diego, CA 92129

Since 2006, Gordon-Conwell Theological Seminary has been pleased to provide qualified military chaplains with advanced standing in our Doctor of Ministry program.

“I challenge you to find another D.Min. program offering this distinctive combination of evangelical commitment coupled with military leadership expertise. You will not be disappointed.”

–Co-mentor Rear Admiral Alan T. “Blues” Baker, Chaplain Corps, U.S. Navy (retired)

www.gordonconwell.edu/militarychaplains
A Moral Injury and Soul Repair Conference was held at First United Methodist Church, San Diego CA on January 29 – 30, 2015. With about 150 active duty and VA chaplains, local clergy, psychologists, social workers, nurses, physicians and faith community representatives in attendance, the event was sponsored by Chaplains Caring for Veterans and Families San Diego (a chapter of the Military Chaplains Association), Christian Church (Disciples of Christ Pacific Southwest Region), Veteran Affairs Healthcare System, San Diego, Kensington Community Church, Mission Hills United Methodist Church, Navy Federal Credit Union, Soul Repair Center, Brite Divinity School, Fort Worth, Texas, UCC Partnership Churches, and United Church of Christ Southern California Nevada Conference.

Thursday opened with a plenary presentation by Dr. Rita Brock, Director of the Soul Repair Center and Chaplain Stephen Boyd United Church of Christ Endorser. They explored the unfolding understanding and definition of moral injury, noting the term was first used by Dr. Jonathan Shay, and more recently defined in an article by Brett Litz and others as “Perpetrating, failing to prevent, bearing witness to, or learning about acts that transgress deeply held moral beliefs and expectations.” Dr. Brock emphasized that moral injury is an experience of a violation of what is right, in a high stakes situation, by someone in authority, often a sense of being betrayed by someone in authority or leadership.

It was suggested that one cannot experience moral injury unless one can experience empathy. Keys to moral injury recovery were discussed as follows:

◆ To initiate healing efforts toward those who have been harmed or others in their stead, to make amends, to seek to re-establish the balance of good in the world.
◆ To experience the empathic care of another human being who joins in the suffering of the one who experiences moral injury, without trying to fix that person.
◆ To enter into lamentation, to experience and express grief for one’s actions or lack of action that resulted in moral injury.
◆ To be offered and to seek to be reunited with community
◆ To utilize the arts, music, prayer, meditation, right brain forms to express the depths of moral anguish and seek healing in that which transcends the rational.

It was emphasized that soul repair is not a linear process. Additional resources are available at www.brite.edu/soulrepair.

With this introduction three panelists were introduced who spoke very transparently about the moral injuries they had experienced, which ranged from military sexual trauma, betrayal of leadership, receiving and executing orders to kill a youth threatening the team, to early family violation of children unfolding into a continuing sense of betrayal in the military. After each speaker the audience spent one minute in silence to reinforce the Deep Listening.

Dr. William Gibson, Rochester VA psychologist, spoke on the psychological dimensions of PTSD and its intersect with spirituality.

Breakout workshops focused on
◆ Lament and Soul Reintegration, Dr. Nancy Dietsch, VA ACPE Supervisor
◆ Women Veterans, Ms. Lisa Dunster, Desert Storm Veteran
◆ More on PTSD, Dr. William Gibson
◆ More on Deep Listening, Seth Schoen
◆ Seminary for Military Chaplains by Zachary Moon

Rear Admiral Margaret Kibben, Chief of Navy Chaplains, spoke at a dinner for active duty and VA Chaplains. She expressed her
appreciation for the work of chaplains and encouragement for making the transition from active duty to services in the VA more seamless. She was also the Key Note evening speaker.

In her key note, as recalled by Chaplain Wayne Hoffman and his wife Nancy, Rear Admiral Kibben “...told a story of Marines in a battle...two Marines were killed...another Marine was not injured and tried to save his buddy, who had had both his legs blown off. He struggled to wrap tourniquets around his buddy’s bleeding legs, working frantically to save his life, but was unsuccessful, and then he returned to his tent. The author of the story saw the young man weeping and trying to use dried up baby wipes to cleanse the blood from his hands and fingernails. The author said...’I wanted to say something of comfort, but did not know what to say...so I gave him a new pack of baby wipes that I had just received in the mail, and left the tent.’ The rest of her presentation was what comfort we can be to our wounded warriors that have these traumatic experiences and how can we learn what to do and say. The message was learning how to reach out and stay present to those experiencing moral injury.”

Friday opened with a presentation by Dr. Marie Fortune, who has had an immeasurably positive impact upon religious communities in understanding the misuse of power in professional settings and the necessity of creating appropriate boundaries regarding sexual contact. She described the history of why rape has been regarded as wrong through history. She noted that violence is eroticized in our culture and that our culture does not have clarity about a sexual norm that makes sexual violation clearly an unacceptable act. She stated that God stands with the powerless, including those who suffer such violations that destroy trust and harm relationships. She noted that a beginning for those who would attend to those who have been so harmed is through listening and through asking what they need for healing. Dr. Fortune's presentation was followed by a panel.

Chaplain Zachery Moon, U.S. Navy Reserve, spoke on the Role of Congregations and Communities in dealing with moral injury. He noted that congregations and community were essential for healing of moral injury and suggested the following interventions:

◆ Become a Conscientious Acceptor. Practice compassion, creativity and commitment as you seek to address the suffering of those with moral injury.
◆ Meet people where they are; do not judge or try to fix.
◆ Utilize a strength based approach. Look for the gifts that those who have suffered moral injury can offer their nation now. Keep in mind that the Veteran is first and foremost a survivor; they are resilient.
◆ Create opportunities to serve. Look for active involvement in community projects that can involve the Veteran, the active duty person, and civilians.
◆ Give what you have. What you have is enough. Just get clear on what your gifts are and offer them.

◆ Help to make sense out of the disintegration of a previous spirituality. Help folks come to deal with the Why and How that moral injury raises. What is worth keeping from their previous spirituality, what needs to be let go of, and who will help reconstruct a new spirituality. Chaplain Moon used the analogy of a house being destroyed, and asked how we can help those who have suffered moral injury rebuild a house (new world view or spirituality) that will serve them in this new reality.

◆ Finally, Chaplain Moon suggested that Veterans are familiar with body work in their training, so acts of recovery that involve their bodies will make the most sense to them, including music, art, community service, etc.

Breakout sessions followed as per Thursday with an additional breakout of the Military and Veteran Families by Joe Buerhle, of the San Diego Military Family Collaborative.

A closing ritual was led by Belva Brown Jordon, Associate Dean for Curriculum and Assessment, Claremont School of Theology. The conference was enthusiastically received and has introduced the concept of moral injury to providers and the community across a broad spectrum of those who care and want to learn more about how to serve those who have served.
Due to calls to perform military related funerals, memorials, patriotic events, parades, and speaking at various veteran related events, I am in uniform about 7-10 days a month. One typical comment I get from passers by and strangers who just come up and shake my hand at these events is the phrase, “Thank you for your service”. In full disclosure I live and work in a county of eastern Pennsylvania with the highest per capita income in the state and the closest military base is about 100 miles away. This is neither a military centric community nor one where the average veteran can frankly afford to live.

I have always found this exchange of “thank you for your service” to be an interesting transaction on both sides for the sender and the receiver. In WW2 about 12% of the American population served. By the end of Korea in 1953, about 20% of Americans were either veterans or had a direct relative who served. The Congress of 1960 had about 40% of its members who had military service. Today, the burdens as well as the human capital cost of military service are shouldered by .05% of the American population. In the All Volunteer Force of 2015, military service tends to run in family groupings and most live in highly concentrated military communities. In essence less than one out of every 100 Americans today know or can relate to somebody who calls themselves a veteran. At times I do wonder what the intent and motivation is for those who thank me for my service. Is it the quiet acknowledgement that my fellow veterans and I served, so they did not have too? Do they assume that I, as a war veteran, suffer from some form of PTSD and there is a degree of empathy? When I speak at the local high schools a common question which students ask when I talk about my service is, “Do you have PTSD? or are you troubled?” Well, no, not really and yes, at times.

Military pundits tell us that the armed services, after 15 years of active combat operations, is a force and institution adrift; morally suffering. We are spent and tired; beset by shrinking budgets and diminished influence in the halls of power and influence. I retired in 2008 and do not have my finger on the current pulse of military service as I once did. I do believe, however, given my overall experience and continuing contact, that the coming years will be lean ones for our nation’s military and our veterans. Resources, numbers, public opinion, recognition, and support are all likely to fade as we are faced with new challenges in the struggle to provide for an ever increasing population. Our institutions and our people will need us in these years of drought. So what is the retired military chaplain to do? I think our number one job in the decades to come will be to remind folks of the duty, honor and sacrifice of those who came before us and their legacy of courage. It will be to speak, witness, and put a public face to the many rich facets of service and the legacy we all carry both in our military service as well as a witness to our faith communities.

But most importantly to expand on that conversation that starts with, “thank you for your service”. It is to engage that person or community that does express that thought or idea and carry the discussion forward and unpack just what it means to go that extra mile and take that sentiment beyond the simple, “thank you” to what it really means to thank a veteran for their services. For there will be a cost and price associated with the 2.1 million living veterans who have served since 9-11. And that price tag will be measured in decades, not years, and in the billions. In that public response is the real meaning of “Thank you for your service.”
A comforting voice in the midst of chaos

BECOME A CHAPLAIN


APCE Accredited CPE Center

Learn more and get started at DenverSeminary.edu

DENVER SEMINARY®

Questions? Contact:
Dr. Jan McCormack, Ch, Lt Col, USAF, Ret
Director, Chaplaincy and Pastoral Counseling Programs
Jan.mccormack@denverseminary.edu
INTRODUCTION

The American military maintains three distinct chaplain corps, one for each department. I refer to these combined as the chaplain corps in this article. The chaplain corps is composed of commissioned moral agents who are ultimately responsible, not to the commander or the politic du jour, but to their source of all truth; their God through Holy Scripture. When hearing the title “Chaplain,” most people think of prayers, counseling and religious rites. This may be true but in our armed services this concept is incomplete. The primary constitutional foundation of military chaplaincy is moral advocacy, i.e., the pursuit of what is ‘good’, and the chaplain’s primary uniformed responsibility is “to advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion…”1 From the American Revolution onward, the chaplain corps primary uniformed responsibility is not preaching, counseling or religious rites. These, of course are important. But the first duty of a uniformed chaplain is to advise command on what is good.

MORAL AGENCY AND THE 1ST AMENDMENT

Regarding issues of ‘Church and State,’ neither Washington nor the signers of the Constitution saw any conflict between the utilization of clergy as moral advisors and the Establishment Clause.11 The Supreme Court confirmed this stating “It is clear that neither the 17 draftsmen of the Constitution who were Members of the First Congress, nor the Congress of 1789, saw any establishment problem in the employment of congressional Chaplains to offer daily prayers in the Congress, a practice that has continued for nearly two centuries. It would be difficult to identify a more striking example of the accommodation of religious belief intended by the Framers.”12 The same justices applied this historic precedent to the military chaplain corps saying “by Acts of Congress, it has long been the practice that federal employees are released from duties on these National Holidays, while being paid from the same public revenues that provide the compensation of the Chaplains of the Senate and the House.
and the military services.” Though the SCOTUS was deliberating specifically on prayer, the argument holds that the duties and responsibilities of historic chaplaincy are constitutional.

By acknowledging the constitutionality of military chaplaincy, proper interpretation must therefore distinguish between the promotion of a state religion and providing religious expertise. While in the pulpit a chaplain operates as non-government clergy, freely exercising his or her 1st Amendment rights of speech and religion. In the unit, a chaplain is a uniformed ethics officer hired for his or her religious expertise and constrained by the 1st Amendment’s Establishment Clause.

MORAL AGENCY AND THE COMMANDER

Let’s examine the role of the chaplain in the decision-making processes of two close friends and commanders, General Ulysses S. Grant and General William Tecumseh Sherman. General Grant was at best an agnostic with little appreciation for religion in his personal life, preferring to “Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the church and state forever separate.” Note below that despite Grant’s preference for non-religion, he applied Washington’s intent for chaplaincy in military affairs:

“When Col. Ulysses S. Grant took command of the 21st Illinois infantry regiment, he had a Methodist chaplain, James Crane. One day Colonel Grant ordered a Soldier to be tied to a tree and whipped for desertion. As they began to apply 50 lashes, Colonel Grant asked Chaplain Crane, ‘Chaplain, do you think this is a good sentence?’ The chaplain said, ‘I don’t think it’s my place to say anything about that.’ Colonel Grant said, ‘No, it is your place. You need to advise me about whether what we’re doing is what we should be doing ... I know what the law permits; what I want to hear from you is whether you think this is the right thing to do.’ The chaplain said, ‘I think it’s an excessive number.’ So Colonel Grant stopped at 25.”

As a commander, Grant recognized that his personal code of ethics and the influence of his emotions may suffer from lack of perspective. Grant did not ask for Chaplain Crane’s Christian or Methodist theology—he couldn’t care less. Grant also saw no conflict in his belief of “separation of church and state” and the presence of an officer trained in religion. When Grant sought advice from his chaplain, he was consulting a subject matter expert on his community’s standards for dignity and civility. Grant welcomed the advice of both his legal advisor and his moral advisor before making a decision. As a commander, Grant reserved the right and responsibility for making his decisions. In the context of respecting the moral beliefs of others, Grant was an ethical leader.

In contrast, Grant’s good friend, General Sherman, was a self-described atheist and humanist. In giving his basis for decision making, he said “I make up my opinions from facts and reasoning, and not to suit anybody but myself. If people don’t like my opinions, it makes little difference as I don’t solicit their opinions or votes.” Sherman also gives us his personal ethics (what is good) in war, saying: “The United States has the right and power... (to) take every life, every acre of land, every particle of property, everything that to us seems proper...” On examination of Sherman’s basis for ethical decision-making, one may rightly infer that he had little regard for the ethics of religiously informed chaplains. When Sherman was approached by clergy for transportation to the front lines he said “Certainly not; crackers and oats are more necessary to my mind than any moral or religious agency.” In reflection on both Grant’s and Sherman’s statements it is clear these commanders understood the chaplain as a religious moral agent. However, unlike Washington and Grant, Sherman demonstrated that in his worldview, historical standards of morality (what is good) were subordinate to his personal opinion. The means justified the end. Sherman was an unethical leader.

MORAL AGENCY IN MILITARY OPERATIONS

Chaplains are not pastors, they are missionaries. In other words, chaplains are not primarily commissioned to shepherd their own religious communities but are on-
Loan to the government for the advising of what is good. My Lai,19 Tailhook20 and Abu Ghraib21 all have a common denominator; there were no functioning chaplains present. Specifically, there were no uniformed moral agents standing at parade rest and stating: ‘This is not good!’

One of the best examples of the impact of religious moral agents advising command comes from an incident at the end of WWII. “After its surrender, with tacit approval from the U.S. occupation authorities, Japan set up a ‘comfort women’ system for American GIs. American authorities permitted the official brothel system to operate despite internal reports that women were being coerced into prostitution.”22 This brothel system was not illegal and the American military provided the prostitutes and service member clients with the proper doses of penicillin. In all command areas of concern the prostitution business was a success. However, “Chaplain Art Webber, who was a Missouri Synod Lutheran, wanted nothing of that. He got together with other chaplains and went to see General Patch, and said, ‘We want you to know if this staff action comes through, we’ll all resign our commissions on the spot.’ So they shut down the houses of prostitution and got jobs for the young women so they could earn an honest living. They reduced the venereal disease rate very fast.”23

Following the advice of his moral agents, General Patch maintained both his mission effectiveness and the civility and dignity of the community in which he operated. General Patch’s leadership created both an effective unit and a good unit.

Chaplains are only as ‘good’ as their religious convictions. Good chaplains understand that they are ultimately accountable to “The Supreme Judge of the World.”24 A chaplain’s opinion must never rest on: “I make up my opinions from facts and reasoning….25 Commanders may always consult their Execs and bartenders for that. A chaplain is an ambassador from the religious tradition from which he or she was sent and, therefore, the wisdom offered must be based on that religious tradition. In military operations there are no staff members more dangerous than chaplains who advocate for positions contrary to the teachings of their faith communities. When chaplains ‘go native,’ when they lose the ‘truth’ of their religiously informed moral center, senior leadership is disconnected from the moral sensibilities of the people and the people become disconnected from the moral sensibilities of their God. Bad things happen.

Imagine American military operations without moral sensibilities. Consider the Vietnam Mai Lai Massacre in which our soldiers “acted with extraordinary brutality, raping and torturing villagers before killing them and dragging dozens of people, including young children and babies, into a ditch and executing them with automatic weapons.”26 Though this example illuminates an extreme form of licentiousness that may attend killing, all experienced chaplains will testify to difficult moral interventions required to maintain dignity and civility within the fog of war. General Washington was right to acquire moral agents; Grant relied on them; but Sherman did not and bad things happened.

CONCLUSION

For 239 years27 our nation has intentionally commissioned religious chaplains to counter command demagoguery and operational moral anarchy. Chaplains represent the historic moral center and the understanding of dignity and civility of those who have sent them. General Washington knew that a military unit without a chaplain was a moral hazard and a liability to a successful mission. The signers of the Constitution concurred. General Grant knew how to integrate his chaplain in daily operations yet General Sherman would not, and the commanders responsible for Abu Ghraib did not.28 Chaplains have sworn an oath to “The Supreme Judge of the World”29 and are not ultimately bound to any political party or cultural ‘norm.’ In fact, military chaplains are counter-cultural by design. Chaplains have each sworn allegiance to a God that has revealed what is “good,” providing senior leadership with an objective and historic community metric on which to make informed moral decisions.

Two final questions for commanders and senior leadership: Where are your chaplains? Whose legacy would you like to share: Grant’s or Sherman’s?

Chaplain Rob Sugg is a retired USAF Chaplain and an Army trained Family Life Chaplain. He holds Masters Degrees in Theology and Psychology, 8 Units of Clinical Pastoral Education and is a Fellow, American Association of Pastoral Counseling. Chaplain Sugg is endorsed by the Presbyterian Church (USA).
Moral Agency in Military Affairs

(Endnotes)


10 Religious Affairs in Joint Operations, DoD, Joint Publication JP1-05.2.1.d


27 1775


Dear Chaplains,

After retiring as a military chaplain, I served for a number of years as a grief counselor for a large Twin Cities Hospital Hospice Program and later as a chaplain for a very large nursing home in the Twin Cities. During that time I discovered there is a special grief challenge for many veterans dealing with unresolved things they experienced during their service time that has often been repressed for many years and at end of life it surfaces again. Anyone dealing with chaplaincy ministry to older veterans may want to explore this issue further. There is a great four minute clip on NPR’s “All Things Considered” program presentation “End of Life Care Can Be Different for Veterans” (see: http://www.npr.org/2015/01/28/382218316/end-of-life-care-can-be-different-for-veterans).

I ran into this challenge with some frequency when I was working years ago as a chaplain with older veterans in hospices and in nursing homes. I would often have conversations with elderly veterans, many from WW II and Korea...and one from WW I. When they found out I was a veteran they would really open up...first tentatively telling me about “a funny thing that happened to me on the way to a war”...then they would tell me about a close scrape with with death or injury in war...often with a tinge of irony or humor...and if they felt safe...they would let me in on the scare they felt parachuting into Normandy on D-Day or landing in the first wave at Iwo Jima in a hail of bullets and shelling.

And if they really felt safe in sharing that...they would begin to share unresolved grief over loss of buddies (things they did or did not do that resulted in their friend’s deaths)...or being involved in killing unarmed German soldiers who were prisoners who had surrendered...or getting rid of an incompetent officer that was going to get them all killed...or by not telling him where they knew a minefield was...and let the officer walk out into the minefield and be blown up...and they then got a new officer that way who was more competent, giving them a better chance at survival in the war.

Many times I’m sure I was the only person to which they ever had talked to their immediate family about this...but they would to someone from “their veteran family” to whom they trusted to listen to their story with reverence and empathy.

For some, there was a religious component...trying to find grace at the end of life for sins of omission or commission in war...to receive absolution. For others, it wasn’t so much a religious thing, with a capitol “R”...but just needing help to find spiritual closure to events in life that were intruding late in life due to something they saw, did, or did not do in their military service many years ago (like the Vietnam veteran in a clip of the PBS American experience program “War Letters” (see: http://robertkennerfilms.com/films/files/detail.php?id=6).

Most of these veterans had frozen those war-time moments in time, to be able to recall them in vivid detail...many telling of years of nightmares they put up with most of their lives and never having had a good nights sleep since the war (see: http://storycorps.org/animation/germans-in-the-woods/).

I remember one veteran who was actively dying telling me that he had wartime nightmares almost every night of his life (after coming home from air combat with the 8th Air Force Bomber boys over Germany in WW II) and said he looked forward to dying, because he thought “he’d finally get a good night’s sleep.”

Chaplains with military and VA chaplaincy backgrounds have a unique opportunity to help veterans at this stage of life.

I think we are just touching the surface on this stuff that has been there all along after our wars; but we really haven’t talked about it much as a culture. War does bad stuff to many people in their hearts and minds and we have to be aware of that when we send troops into battle... and we have to make provisions to help them with this stuff when they come home, so they can live full...not haunted...lives after honorable wartime service.

Grace & Peace,

Dave Thompson
CDR, CHC, USN-Ret
The South Carolina Chapter of the Military Chaplain’s Association recently conducted its 100th Committal Service at the Fort Jackson National Cemetery.

Chaplains Mike Langston (USN-Ret), Ken Colton (USAF-Ret), and Sam Boone (USA-Ret) co-conducted the graveside services for Ship’s Serviceman 3rd Class John C. Rousey (US Navy and Marine Corps Veteran).

The Fort Jackson National Cemetery officially opened on January 5, 2009.

The SC Chapter provides Chaplain support when Active Duty Chaplains are committed and cannot. Since the Cemetery opened over 3,400 Veterans and Retired Service members (and spouses) have been interred. The Chapter also supports the annual placement of American Flags at each headstone prior to Memorial Day and the placement of Wreaths (in conjunction with ‘Wreaths Across America) each December.

The Chapter holds meetings (except for July and August) the 2nd Tuesday of each month at the Fort Jackson NCO Club. Please contact the Chapter Secretary for more information at samuel.j.boone.civ@mail.mil or (803) 751-7316.
When I first heard this name it was from the daughter of one of our residents who had just passed away; and we were waiting for the funeral home to come. Where I work we have a Last Honors Ceremony that is performed by other residents and me when one of our residents dies. After I had checked to make sure the Last Honors Ceremony Detail was ready, the Flag and Bugle were on hand and the staff had been informed, I sat with the family.

As usual they talked about their sadness, which led to fond memories as they told me about their life growing up with their father. The daughter was telling me about her father’s life and what is was like to have him as Dad. She told me about how he loved to play pranks (which we, the staff where I work, knew from experience) and how he loved to give people nicknames (which we also knew from experience). He seldom addressed those he liked by their actual name but instead used the nickname he had selected for them.

As we talked she asked me if I knew the nickname that he had chosen for me. I told her “No, he always addressed me as Chaplain or Preacher.” This is when I found out that he always talked to her and his family about the “Sky Pilot” when referring to me. She said he would not tell them whom the nickname was for; they had to guess which person fit the nickname. Apparently Sky Pilot was mine. She proceeded to tell me why he called me that. I figured it was because I served in the Air Force and that I currently serve with the Civil Air Patrol - plus I love to fly. His daughter told me “No that was not the reason,” and then proceeded to tell me.

“Dad loved to pick out nicknames for people he liked based on their personality and character. If he picked a name for you, that meant he really liked you. He said that you always went around singing or humming. You would even lay on the floor with a resident who had fallen and stay there until the ambulance came if needed. You would talk with them, sing with them, get them laughing so that they would not be scared. You were never ashamed to talk to people about God or salvation, yet you never forced anyone, but guided them gently. This is why he called you Sky Pilot. Like a pilot you carefully guide people to God. You learned about the person and their life, just like a pilot learns his routes and his plane. You take the time to learn about them and their life. He even said you researched the various battles he was in until you knew them to the point that you both could talk about them; and you understood everything he told you without pretending. That meant the world to my Dad. It means the world to me too.”

“The sky part of the name was because, to him, your head was often in the clouds but your feet and heart were here on the ground. He stated he could see you really love God, and your faith was not fake. You challenged Dad about his faith and beliefs, but in a way he did not feel belittled. He appreciated that. He said that you made the statement that ‘Jesus never forced anyone to accept him, He presented the truth to them and let them decide.’ Is that true?” I told her it was true. She said, “You know the importance of salvation and I am glad you took the time to talk to Dad about it. The love you showed Dad can never be repaid. Now Dad was not happy when you first approached him about his salvation but you won him over.”

“So Sky Pilot was his nickname for you, someone who gently leads others to God.”

In the months since this veteran died, I have seen his daughter a couple of times and she is adjusting to her father’s death very well. I told her that without knowing it she had given me a reason to think and had posed some challenges when she told me about how her father had chosen that name for me: “Sky Pilot, someone who gently leads others to God.” What a challenge it is to live up to a name like that every day of one’s life, to be such that others can see the love of God in them. Yet this is an enormous responsibility that lies at a Chaplain’s feet. What a mantle that we wear.

As Chaplains our mission sometimes seems thankless, and most people do not think about us until there is a crisis in their life or the life of a family member or close friend. Do we allow political whims to dictate how we talk to those God has led into our life? Are we obedient to God for what He
has commanded us to do as under-shepherds, or do we fear man more? When each of us that has been called into the ministry and stand before the Judgment Seat of Christ, how will He judge our service? Will everything be burned up like wood, hay and stubble or will there be gold and precious jewels left over to present to Christ for Him to present to the Father?

As Chaplains we are to serve God – period! If we are serving self, we are in it for the wrong reason and people will see that. What do people say about our character behind our backs? When your life is reviewed what will God see? Is your service for God or for you? Are you a “Sky Pilot”?

These are the challenges that this nickname gave me. These are the reasons why people look to us. We are to represent God to those around us. Like a Pastor or Priest in a place of worship we should learn about those to whom we are to minister and about their lives. Whether we are a chaplain in the military, VA Medical Center, Veterans Nursing Facility/Home or anywhere that Chaplains are serving, are we being a Sky Pilot to those we serve?

Johnny Payne, Chaplain
West Virginia Veterans Nursing Facility
Clarksburg, West Virginia
Disclaimer: The thoughts and opinions expressed below are my own and not those of the U.S. Government, Department of Defense, the U.S. Navy, the U.S. Marine Corps, nor the Navy Chaplain Corps.

I had been in country for three weeks. It was a beautiful day; “sunny and seventy-five,” literally. I must have been feeling pretty good because I had an extra spring in my step as I found myself about to pass a group of four of my Marines on my way from the barracks to the command deck. Just as I came into their peripheral vision, I was greeted with four smart salutes and the nearest Marine confidently hailed, “Good afternoon, Sir.”

“A good afternoon indeed. How’re y’all doing?” I replied with a smile.

“Good, Sir.” Then the Marine asked a question that rapidly took that spring out of my step, “Sir, you’re our Chaplain, right?”

I could feel the chill travel down my spine at the utterance of those words. I had missed some of my Marines. On one hand, I hadn’t been on-deck for that long and these Marines weren’t organic to my command. These four were part of the Logistics Combat Element that had been attached to our infantry battalion for the deployment. But, we all had been together long enough, in my opinion, for me to be embarrassed by such a question. How had I missed these Marines?

It made me think of a past parishioner and the stories he had told me about the Navy Chaplain who served with him in the same Seabee Battalion in Vietnam. This past parishioner and prior Seabee, Tony, was a man of devout faith who had an outlook on life and the diversity of humanity that was full of wisdom and grace. Tony had grown up in a congregation with a very exclusive worldview. He described his childhood congregation as being rather judgmental and critical of others not like themselves. He attributes his current, more inclusive and grace-filled worldview, to the ministry of his Battalion Chaplain in Vietnam. Tony said his chaplain always seemed to be around; that he was approachable and easy to talk to. Tony credits the frequent interactions with this chaplain as not only being a major influence in changing his worldview, but also in deepening and maturing his faith. I know very little about this chaplain and certainly don’t have a personal relationship with him. All I know about this chaplain is what Tony has told me. I have come to regard him as my unknown mentor. I realize that referring to him as a mentor is not the most accurate use of the term. However, the extent to which Tony’s experience inspires my ministry makes it hard not to see the chaplain as a mentor. This is the standard, and the influence, to which I aspire.

I also thought of another story that stands as yet another source of inspiration for my ministry. As with Tony’s story, this story also comes through a Vietnam Veteran. My father-in-law was a Marine CH-53 crew-member who flew out of Marble Mountain and Quang Tri during the late 1960s. In his four years actively serving in the Marines, he said that he had seen chaplains only during boot camp and never personally interacted with them. Consequently, my father-in-law never experienced the pastoral support and guidance Tony had been blessed with. I don’t know if he would have sought out a chaplain to discuss whatever may have been on his mind or any struggles he may have had during his time in the Marines. What I do know is that if my father-in-law did have an opportunity to seek out chaplaincy care during his time in Vietnam, the availability of such care wasn’t readily apparent to him. Maybe there was a chaplain available. Maybe that chaplain did visit my father-in-law’s workspace from time to time and my father-in-law just happened to be out during those visits. Regardless of the situation, my father-in-law seems to be a Marine that the chaplain missed. My desire for my own ministry is that his experience not be repeated for those under my care.

There are many factors that could contribute to the vast difference between Tony’s experience of a chaplain who is consistently present with his Seabees and my father-in-law’s
experience of a lack of chaplain visibility. I’m not sure trying to explain the differences or rationalize the “why” is really worth the energy when meaningful inspiration is already inherent in the stories. Although each story is unique to each of these veterans, the themes are not. The themes of these stories are told and retold year after year by our service members. There is no question as to which theme I want my Marines and Sailors telling their children, clergy, fellow veterans, families, and friends. I want them to tell a story much like Tony’s. And I want my father-in-law’s story of a lack of chaplain visibility to be the last of that theme.

A known mentor of mine once said, “We can’t all be mentors, but we’re all examples. What kind of example will you be?”

I shook-off the initial embarrassment that came from hearing the Marine’s question and focused on being the example that Tony’s chaplain is to me. I replied, “I obviously missed you guys. Where’s your work space?”

“See those buildings just past the CONEX boxes, Sir? It’s right behind the buildings and to the right,” the Marine answered.

“I’ll be there in about forty-five minutes,” I told him. “And you can expect to have a visit from me at least once a week from now on.”

Lieutenant Jason M. Constantine, Chaplain Corps, United States Navy, is a 2014 recipient of the Military Chaplains Association’s Distinguished Service Award. He is currently serving as the Second Battalion, Second Marines’ Battalion Chaplain.
It is foolish and wrong to mourn the men who died. Rather we should thank God that such men lived.” General George S. Patton

As a nation we easily get caught up in matters of the moment and forget about larger issues. Issues which seemingly have far more importance in responding to the daunting challenges of life. Passing budgets, focusing on scandals, being concerned for the rise in prices, wondering about primacy in elections, worrying about trends in policies, demographics, and changes to our surroundings which seem to set neighbor against neighbor and friend against friend. Even tight schedules which call us to spend every minute taking care of business can consume us.

And yet, as a nation and as individuals and as communities, we can also join together to remember nobility in our heritage and be guided by the sacrifices of those who have gone before. As General Patton said, we can thank God for those who gave themselves that we might live.

Four such men who serve as one of the ultimate examples of sacrificial love and commitment are the individuals collectively known as the Four Chaplains. These four men, all First Lieutenants in the Army, had met at the Army Chaplains School then at Harvard University. They all were preparing for service in the European theater and all sailed together to join their respective units on the USAT Dorchester. They included Methodist minister, The Reverend George L. Fox, Reform-Rabbi Alexander D. Goode (Ph.D), Roman Catholic priest the Reverend John P. Washington, and Reformed Church in America minister, The Reverend Clark V. Poling.

On February 3, 1943 the Dorchester was hit by a torpedo and sank to the bottom of the North Atlantic in less than an hour. These four men surrendered their life jackets to others and were last seen, linked arm-in-arm, as the ship sank beneath the waves. This example of love, camaraderie, and self-sacrifice continues to rise above the demands of everyday life to provide a source of inspiration and hope for the future.

In 2015 the National Chaplain of the Sons of the American Legion, Harl “Butch” Ray, urged all squadron, district, and detachment chaplains to commemorate “the anniversary of Four Chaplains Sunday.” All over our land groups came together to remember, honor, and be guided by those who preceded us in service. Presented here are but a few of the many ceremonies conducted in their honor.

And how about you? Were you able to attend a service, to sponsor a remembrance, to encourage others to be guided by those who represented all chaplains with such bravery that day 72 years ago?

If not, no worries. Next year is coming. The American Legion’s Chaplain’s Handbook (available at http://www.legion.org/sites/legion.org/files/legion/publications/Chaplains-Handbook-WEB_0.pdf) has an excellent guide to celebrating Four Chaplain’s Sunday. By next year all of us can be in touch with a local chapter and continue our lives and service as chaplains in presenting the story to better ourselves, our community, and our nation.

“The legacy of heroes is the memory of a great name and the inheritance of a great example.” Benjamin Disraeli
Charlie Smith (from left) and Grace Rascoe, both of whom served in the 10th Mountain Division in World War II, listen intently while Honor Guard member Scott Johnson salutes after extinguishing a candle honoring Army Chaplain John Washington during a memorial service at American Legion Post 20 in Plattsburgh on Tuesday afternoon. The annual event commemorated the 72nd anniversary of the Four Chaplains, when Washington, along with Chaplains George Fox, Alexander Goode and Clark Poling, gave up their life vests and thus their lives to save those aboard the U.S. Army Transport Dorchester after it was struck by a torpedo off the coast of Greenland on Feb. 3, 1943. Including the chaplains, 688 of the 902 officers, servicemen and civilians lost their lives in the North Atlantic.

Anthony Sinagoga, 21, color guard captain of Gannon University, lights candles Feb. 3 in memory of Lt. George Fox, front left, Lt. Alexander Goode, Lt. Clark Poling, and Lt. John Washington, during the Four Chaplains Interfaith Memorial Service at Gannon University in Erie. The four World War II Army Chaplains gave up life jackets after the U.S.A.T. DORCHESTER was hit with a torpedo fired from an enemy submarine on February 3, 1943. SARAH CROSBY/ERIE TIMES-NEWS
The Military Chaplains Association began, as many associations have, from a gathering of a small, informal group. Our early history is sparsely documented, but some facts remain. The initial group, all chaplains from the US Army, convened on 25 April 1925 as an outgrowth of an informal council of chaplains gathered by the first Army Chief of Chaplains, John T. Axton (1920-1928). The group became known as The Army Chaplains Association. Chaplain Axton gathered the small group to obtain their counsel as fellow colleagues. The Association continued under the Army Chiefs, Edmund P. Esterbrook (1928-1929) and John J. Yates (1929-1933). No minutes or records from that era exist today.

The fifth “convention” of the Association was held in 1930 and The Army Chaplain Magazine, the forerunner of The Military Chaplain, emerged in July of that year. All meetings to that date were held in Washington, DC. Bishop Brent was the first President of the Association and served from 1925-1929. He was succeeded by five others in the following nine years. There were no formal headquarters for the organization in those days. The home of the magazine’s editor served as such.

In the 1930s conventions were held, with substantial attendance, in Washington, DC, Baltimore, New York, Cleveland, Louisville, St. Louis, Chicago, and Cincinnati. With World War II waging, there were no conventions held from 1940-1945.

In 1940 a representative group of chaplains from the US Navy accepted the invitation from the Association to join. The Association then became known as the Army and Navy Chaplains Association. In 1946 a convention of the new Association was held in Washington, DC. Since 1948, an annual meeting has been held every year at various locations across the nation. With the cessation of the hostilities of World War II, the Association’s headquarters were located in various sites including the offices of the General Commission for Chaplains and Armed Forces Personnel. To the present time, as best that can be determined, the headquarters have been located in twelve different sites since 1946.

After a decade as the Army and Navy Chaplains Association, with the creation of the US Air Force, the Association expanded to include the new military service. At the annual convention held in New York in May 1948, the name of the Association was formally changed to The Military Chaplains Association, embracing all chaplains from the Armed Forces. Chaplains from the Veterans Administration were invited to join the Association since many chaplains appointed in the VA were former military chaplains.

Beginning with the summer issue 1948, the Association’s magazine, Army and Navy Chaplain, was renamed The Military Chaplain. Chaplain A.J. Brasted served as editor of the forerunner magazine and resigned in 1945. Navy Chaplain Clifford M. Drury, a historian who wrote the two volume set of the Navy Chaplain Corps History, was named as the next editor. Chaplain Drury wrote: “The Military Chaplain is unique in the history of journalism for it is the only publication which is supported by chaplains from three branches of the Armed Services and the Veterans Administration, Reserves and Regulars, and of all faiths. Indeed, The Military Chaplains Association of the United States brings together in one voluntary paid membership association more clergymen of the three major faiths than may be found in any other similar organization.”

The 1948 New York convention raised the annual dues from $2 to $3 that included a year’s subscription to the magazine. As of January 1, 1949, according to the scanty records existing today, the paid membership of the Association reached 2,443.

The Association was re-chartered on September 20, 1950 by the 81st Congress of the United States as The Military Chaplains Association of the United States of America (Public Law 792) to include all chaplains of the military services and Veterans Administration, including former chaplains.
Celebrating 90 Years

Nine Decades of Service
Our hymns have a wonderful way of binding Christians together across denominational and ethnic lines and even the boundaries of language. This was indelibly imprinted upon my soul in 1946 with the Bikini Natives in the Marshall Islands of the Pacific.

At the end of WW II the Navy wondered how our ships at Pearl Harbor would have fared if on December 7, 1941, the Japanese had dropped atomic bombs similar to those we exploded over Hiroshima and Nagasaki. To find out, President Truman authorized two experiments to ascertain: (1) how well our ships’ construction would have survived a nuclear bomb and, (2) what effect the radiation from the blasts would have had on all life, especially human life, in the blast zone. One nuclear bomb, “Able”, was to be dropped from 500+ feet on 97 target ships, and a second bomb, “Baker”, was to be exploded from 50 or so feet beneath the ships. The experiment was named and historically is known as “Operation Crossroads”.

I was extremely fortunate to be ordered to Operation Crossroads in March 1946 as the sole chaplain for the undertaking. My ministry would be to the personnel of the 18 ships that were the support ships to prepare for and stage the exercise.

The operation would be conducted in beautiful Bikini lagoon in the Marshall Islands in the Pacific. The first task was to move, by LST, 165 natives from their home on Bikini to a new home on the island of Rongerik, 125 miles east. The Bikinians were Christian so the Navy dismantled their church and loaded it timber by timber on an LST for reassembly on Rongerik.

I visited the personnel in the support ships as I could and held Sunday services regularly aboard some. In early April a transport with CBs arrived with Chaplain Keller aboard. He had his area of responsibility and I had mine, but frequently we met together and pondered how the Bikini natives were making out. We proposed to our commands that we would visit the Bikini natives on Rongerik to show the Navy’s concern for their welfare. Our commands heartily agreed so immediately after the joint 1946 Easter Sunrise Service for our personnel on the island of Bikini, we boarded a YMS for the all-night sail to Rongerik. The next morning at 0700 we landed by small boat on the beach.

Their Chieftain, known as King Juda, came down the beach to see what these visitors wanted. We could not speak a word in their language and he knew no English. Knowing that they were Christian, we pointed to the cross on our collar. Immediately he welcomed us and led us to a large open-air shelter constructed by the Navy for community gatherings. He seated us on the only two chairs they had and then the whole community of Bikinians sat down on the ground in front of us, as though they expected us to address them. Language was a barrier, however.

So Chaplain Keller suggested that we sing. We sang the hymns of the Church: “The Church’s one Foundation”, “What a Friend We Have in Jesus” and others. It was only 0800 now but we sang “Abide with Me, Fast Falls the Eventide.” With each new hymn...
there was a spark of recognition in their eyes. By gesture we bid them to sing. Lo and behold, they sang the same hymns with the same tune but in their language. Back and forth it continued. We would sing a hymn and they would return with the same hymn. They would sing a hymn and we would respond with the same hymn. This went on for over an hour. Finally we had exhausted our memory of hymns and it was time to disband.

One native lingered. He had a book. It turned out to be the New Testament in their language. A note in the front said it was given by the American Bible Society. By pointing to passages we ascertained that he was their Pastor. We spent about an hour conversing with him by comparing scripture passages.

Chaplain Keller and I spent the week on the island. For the evening meal they all gathered together and sat as one large family. We had brought C-rations, which we ate with them. Their church had been damaged by a storm so they all were engaged during the day with reconstruction singing the hymns as they worked. The entire experience for us was the closest thing to what we pictured the Apostolic Church to have been.

Finally, on Friday at 0700 our small boat, as prearranged, landed on the beach to take us out to the YMS and back to Bikini Island. As we walked down the sand to our boat, the entire community of natives followed singing “God be with you ’til we meet again”. We knew the words because we knew the music. I’m sure some day we will see them again. We had been bound together through singing the hymns of the church. Blest be the tie that binds. Amen, Amen, Amen.
Chapter Reports

In October 2014, the Georgia MOAA Council held their annual convention onboard a cruise ship to the Bahamas. Various chapters sponsored wounded warriors and their caregivers to cruise with them. The Augusta Chapter’s sponsored couple was SGT David Goode and his fiancée, Leah Morgan from Fort Gordon.

In January, MCA member Charles Howell (CH, COL, USA-Ret) officiated their wedding, then drove them in a vintage Model A to their wedding suite and where they began their week long honeymoon.

Kingdom of the Sun Chapter

Chapter president Lamar Hunt with Chaplain Jan Horton. Jan and her husband hosted the chapter for a Valentines’ Day lunch of homemade soups and breads, something they do each Valentines’ Day. The chapter meets three times annually and supports the quarterly memorial ceremony for deceased military veterans, a project that the chapter started in September of 2003. To date the quarterly ceremony has honored 7,000 veterans in a service of full military honors.
Go deeper in your knowledge and faith.

Wesley’s Doctor of Ministry, *Military Chaplaincy: Religious Leadership in a Complex, Multi-faith Environment*, concentrates on:

- Biblical leadership
- Interfaith issues
- Senior-level decision making
- Ethics of war and peace
- Spiritual care for all parts of the military family

Become a member of a close-knit cadre, learning with and from chaplain colleagues in a program of theology and practice that complements Professional Military Education.

Classes begin in January and May. Full and half-tuition scholarships are available for this intensive, two-week program for experienced chaplains.

Learn more and apply at www.wesleyseminary.edu/chaplain.
In my early years, I recalled the times seeing my dad leave at four o’clock in the morning, as he drove to Fort Dix to train the trainees and as they cycled through basic training. I also recall the times when he would wake up in the middle of the night due to images of Vietnam. As I grew in the values of my father and adopted his values and beliefs as my own, I took pride knowing they were tested, tried, and true. My dad used to get all the kids in the neighborhood together and teach them drill and ceremonies. With these disciplines he instilled in them, I was afforded at an early age the opportunity to know the benefits of his servitude and resiliency and see them as a gift to others. When I view the relationship I had with my father and understand the relationship between David and Solomon, I see the impeccable determination to serve beyond individual faults and challenging environments. As David was preparing to build the Temple to show his service to God, as he prepared a place for the people he was leading to worship God, God diverted the execution of the building of the Temple to Solomon. David recounts the lineage of servitude that was passed to him and then to his son, Solomon. First Chronicles 28:4-7 states: "Yet the Lord, the God of Israel, chose me from my whole family to be king over Israel forever. He chose Judah as leader, and from the tribe of Judah he chose my family, and from my father’s sons he was pleased to make me king over all Israel. Of all my sons—and the Lord has given me many—he has chosen my son Solomon to sit on the throne of the kingdom of the Lord over Israel. He said to me: ‘Solomon your son is the one who will build my house and my courts, for I have chosen him to be my son, and I will be his father. I will establish his kingdom forever if he is unswerving in carrying out my commands and laws, as is being done at this time’" (1 Chronicles 28:4-7, KJV).

I believe in times of today, we have lost some of our attention to the transformation of a legacy. David did not walk around calling himself a hero. But he also did not relinquish the warrior within him and the integrity of his servitude which was nothing less than his best. Psalms 26:1-2 states, “Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart). Too many of our men today feel their service and their legacy is limited by their inadequacies and neglect to share their resilient character. They do not believe they have manifested their identity to break barriers and glass ceilings. In my early years, there was nothing more gratifying than knowing I could grow up to be just like my father. I believe Solomon felt the same way. Our men who serve must have a greater awareness that their legacy is larger than they understand and their impact within our borders will surpass their cognition. They fight their faults, failures, and hardships on a daily basis not knowing there is an audience learning and admiring their tenacity to bring integrity in order to make this world better as they see it. Not only must we empower the character of those who serve, but also instill the knowledge that they are doing excellent work which is well worth sharing. Too many of our men and women in uniform have a lot of scares that are filled with fear, helplessness, and doubt. This can be transformed into faith, hope, and confidence knowing they are endowed and equipped to fulfill their good intentions and desires. There is no greater gift than knowing the life we live has purpose and what we have experienced is worth sharing with those for whom we care. When we take on this interpretation of what we have to offer, we can perceive the influence and affects we are instilling in the rearing of our young heroes.

It was not until I began producing the things my father discussed with me when I saw him the happiest. My father’s coping was to know that all he instilled and spoke into my future would one day be manifest. When I eulogized him at his funeral, I reminisced on his words. During his last moments, I pondered on what I could say to revive this old soldier. Then it came to me, something he always told me, something we always shared. It was like a creed for a band of brothers and it will always be a source of inspiration. “Only the strong survive, the
weak fall by the wayside, a chain is only as strong as its weakest link—don’t be a weak link.” Now, I cannot hear those words from my father anymore but I will always feel his presence. The last moments I spent with my father I will never forget.

I conclude this to say, the greatest accomplishments a son could ever obtain is the admiration from his father. When a son has been molded and influenced by his father with vision and purpose, he has distinguished himself above many. I am proud of my father and his hand in developing me to be a man. In turn, I can bestow all of these manly qualities to those I encounter. As chaplains, we have the great opportunity for our heroes to share their fears and speak their future. Assisting our heroes to write their story will enable them to appreciate what they have to offer. This is a remedy for our heroes today knowing they too have a kingdom that is worth preparing and a legacy that is worth sharing. In turn, their sons will have a vision to imagine and expectations to uphold.

---

Free Fatherhood Best-Seller for Your Men

There are certain lessons in life that can best be taught by fathers. My hope is that this book will help every single man who picks it up to be the best father, the best husband, and the best man he can be.

- John McCain, United States Senator

Be a Better Dad Today! is perhaps the most practical and down-to-earth manual you will find on how to be an effective father. You will not be able to read it without being both spiritually convicted and personally equipped.

- Tim Keller, Pastor, Redeemer Presbyterian Church, New York City

The Fellowship of Fathers Foundation is making copies of this fatherhood best-seller available FOR FREE to all US Military Chaplains as a gift for their men who need help on the Fatherhood and Family fronts.

Chaplains: Please go to www.FellowshipOfFathers.com/Chaplains to order your box of 48 free copies today, while supplies last.

Thank you for ALL you do for our Nation and our troops!!
What makes chaplain assistants unique


Reprinted with permission: Belvoir Eagle Viewpoint

As the U.S. Army Installation Management Command Chaplain Assistant Sergeant Major, I am proud of all the chaplain assistants supporting our Soldiers, Families and civilians.

We are celebrating 105 years since the Army officially introduced this unique military occupational specialty.

The Army officially created the position of chaplain assistant Dec. 28, 1909, for the first time authorizing an enlisted Soldier to provide full-time religious support. The War Department’s General Order No. 253 simply read, “One enlisted man will be detailed on special duty, by the commanding officer of any organization to which a chaplain is assigned for duty, for the purpose of assisting the chaplain in the performance of his official duties.”

Every day, chaplain assistants help Soldiers exercise their constitutional right to practice their faith, wherever they may be. Chaplain assistants do not have an easy MOS. There are no other military occupational specialties in the military blending so many capabilities.

We are leaders. From the beginning, chaplain assistants learn skills that enable them to step into a battalion or installation and perform leadership tasks. Leadership is developed at the U.S. Army Chaplain Center and School.

After graduation and arrival at the first duty station, chaplain assistants quickly integrate into the battalion staff, where they interact with the command sergeant major and other staff sections to coordinate religious support.

The chaplain assistant’s job becomes much more important in a combat environment. The chaplain is not allowed to bear arms, so the chaplain assistant, as the other half of the unit ministry team, emerges as a leader by providing force protection for the chaplain. This is a chaplain assistant’s core responsibility.

Every day, the chaplain assistant provides religious support to the unit, assesses its overall morale and provides proper referral, counseling sources and spiritual outlets for the troops. Chaplain assistants deliver variety to the unit ministry team because enlisted personnel tend to be more comfortable approaching another enlisted Soldier with a personal issue. The chaplain assistant, therefore, serves as a unit ministry team multiplier. The chaplain assistant allows troubled Soldiers the option of confiding in someone who can offer understanding while also maintaining the strictest confidence – as dictated by the charter of privileged communication that all chaplains and chaplain assistants must adhere to.

We are also logisticians. Property and supply acquisition is a normal task. Chaplain assistants account for religious supplies and equipment, ensuring communion wafers, wine and hymnals are on hand, properly stored and presented in respect for each worshipper.

We are accountants and contract managers. Chaplain assistants assigned to some of our garrisons hold the position of fund managers. They manage an annual operating fund of $24 million, Army-wide. They receive two weeks of special training for this task. Many of them manage contracts of more than $500,000.

We are project managers. Chaplain assistants participate in and manage all phases of chapel construction and renovation. I have witnessed chaplain assistants totally remodeling state-of-the-art conference facilities or accounting for property with huge price tags.

We are caregivers. Chaplain assistants serve as master resilience trainers and suicide prevention leaders, and help care for those experiencing trauma in any way. We provide research on world religions, enabling the chaplain to assess military conflicts for the commander.

We are battle staff trained. Brigade chaplain assistants receive specialized training that allows them to work in tactical operations centers at all levels of the command. On installations, we provide world-class religious support to the senior commander. We integrate and coordinate religious support in cooperation with all tenant units.

We are trainers. We help teach Strong Bonds - a unit-based, chaplain-led program to help commanders build individual resiliency by strengthening the Army Family through relationship education and skills training.

Your chaplain assistant, whether assigned to garrison or another unit, is a valued resource and force multiplier for any command. Take the opportunity to thank them for their service to our military and for providing 105 years of religious support to our Army.

Pro Deo et Patria! For God and Country!

---

The Military Chaplains Association has partnered with Government Vacation Rewards to provide exclusive access to travel discounts. When you enroll and take advantage of this free program, you’ll immediately receive $150 in travel savings that can be used on hotels, resorts, flights, cruises, and car rentals.

Current offers include:

- **7-Night Beach Resorts** from as low as **$60 per night**
- **4-Day Western Caribbean Cruises** from **$30 per day**
- **Las Vegas Hotels** from **$23 per night**
- **Flights** from **$111 round trip (select cities)**

Enrolling provides you access to these deals and thousands more.

**ACTIVATE YOUR FREE TRAVEL BENEFIT**

All Military Chaplain Association members, active duty military, veterans, retirees, government contractors and their families are qualified for this benefit.
Operation Thunderclap and the Black March

Richard Allison
Casemate Publishers, Havertown, PA.
2014 $34.95
256 pages, 16 pages photos
Reviewed by Chaplain Kenneth M. Ruppar, LTC, USA-Ret

Wars include significant events known for their intrigue for generations that follow. Books and movies, both factual and fictitious in details, arise from such events. The two stories told in this book from World War II come from the famous and “unstoppable” 91st Bomb Group of the Eighth U.S. Army Air Force (USAAF). The 91st Bomb Group was home to the bomber Memphis Belle and gave rise in Hollywood to the movie Twelve O’Clock High. This book looks at the events military historians know as Operation Thunderclap and the Black March. The first gets its name from the noise created by the Allied bombers as they inflicted a series of air raids against cities of eastern Germany beginning with Berlin. The second was an effort by the Nazis near the end of the war to move its prisoners from the Eastern front deeper into Germany and away from the advancing Russians.

This book focuses on the story of these two events from the perspective of two B-17 crew members, Lieutenant Addison Bartusch of Detroit, MI and Sergeant Paul Lynch of Leominster, MA. Both airmen trained together in Gulfport, MS. and were assigned to the 91st Bomb Group in late 1944. Bartusch was a co-pilot and flew 31 combat missions until the end of the war. Lynch was a gunner and was shot down and captured on his first mission. He was kept in POW camps and near the end of the war endured the movement of prisoners to a camp away from the Russian front. This movement, known as the Black March, began February 6, 1945. Of 6,000 Allied POWs who started the march from Northern Poland, nearly a quarter died due to elements, disease and lack of nourishment. The 500 mile march took three months. The story follows Lt. Bartusch through his flying exploits until the end of the war and Sergeant Lynch in his time as a POW.

This volume includes first hand accounts of the bombing of German cities, particularly Dresden, a community experiencing massive bombing devastation and destruction. Early bombing raids targeted key manufacturing and supply activities in Germany. They often wrought havoc on towns beyond the factories. Bomb sights were less accurate than needed for surgical bombing in the 1940’s. Additionally, bombs sometimes were released too soon as a result of obscured vision or a nervous reaction to drop them quickly and leave the area. When Operation Thunderclap began over Berlin in February 1945 it represented an official change in USAAF strategic bombing policy. The change included the intentional bombing of population centers beginning with downtown Berlin. According to commentator Professor Ronald Schaffer who wrote about the rationale for the operation, Operation Thunderclap was a series of strikes intended as “a climactic psychological warfare campaign in which massive bombings would panic civilians who would clog roads and railroads and make it impossible for German troops facing the Soviet army to bring up supplies and reinforcements or retreat in an orderly way.” (p.119)

This book provides anecdotal history of the selection, training and assignment of young recruits as they gradually became effective members of flight crews stationed in England. Within the stories we find the personal connections and struggles to move from the comforts of home and jobs to the more distant combat settings. The author concludes with some comments on the post-war life of some of the airman who shared a common history in the 91st Bomb Group. The flight crews learned in their training...
Robert Serocki, a veteran of the first Gulf War, recently published his second book entitled Chrysalis. This short book (134 pages) chronicles the author’s struggle with PTSD. In it there are descriptions of the various problems he encountered such as emotional struggles, spiritual questioning, as well as the challenges of every day life. The book also contains many descriptions of dreams that the author had over the course of years as well as his interpretation of the dreams. Serocki relies heavily on the works of Jung and Eckhart Tolle for dream interpretation as well as guidance for life. The end of the book is a discussion of the healing taking place in his life and his future plans.

As a chaplain reading the book I was pleased to see a brief but positive presentation of the role played in the story by the Air force chaplain Fr. Michael Ragan at the airbase in England. He demonstrated the important ministry chaplains call “ministry of presence” as he lived and walked among the aircrews each day.

The author Richard Allison, is a retired lawyer and captain in the U.S. Naval Reserve JAG Corps. This is his first published book and one hopes it is not his last. There are many other stories to tell about the efforts of what news commentator Tom Brokaw has labeled the “Greatest Generation”. I hope authors like Allison will find the interest to research and give voice to other stories hidden for so long.

Chrysalis

Andrew Hart
Westminster United Presbyterian Church
Chaplain, Civil Air Patrol

Robert Serocki, a veteran of the first Gulf War, recently published his second book entitled Chrysalis. This short book (134 pages) chronicles the author’s struggle with PTSD. In it there are descriptions of the various problems he encountered such as emotional struggles, spiritual questioning, as well as the challenges of every day life. The book also contains many descriptions of dreams that the author had over the course of years as well as his interpretation of the dreams. Serocki relies heavily on the works of Jung and Eckhart Tolle for dream interpretation as well as guidance for life. The end of the book is a discussion of the healing taking place in his life and his future plans.

Chrysalis would be of benefit to chaplains and others who work with people dealing with PTSD. The robust description of the different struggles the author encountered over the years provides an insight into what someone with PTSD is going through, how they process what is happening to them, and what things can help them as they deal with PTSD. For example, the author talks about problems in relationships as well as problems keeping a job. He also mentions that running, group therapy and writing helped him with the different issues that he faced. Hence, when one works with someone with PTSD one can appreciate what the person is dealing with and make recommendations as to some ideas to help them. It is also encouraging to see someone emerge from a struggle with the different symptoms of PTSD after battling to emerge for so long. Having read about the chrysalis, it will now be interesting to watch the butterfly.

Chrysalis, at least the edition read, unfortunately suffers from issues that a good editing would take care of. These issues detract from the book. For example, on page 124, the author talks about “hiving (sic) this physical life and on page 79 the author discusses “thoughts haunt my sole (sic).” These issues will hopefully be taken care of when the next edition comes out. Furthermore, while the book is divided into four phases and then a “butterfly” it is difficult to determine what makes one phase different from another. The reader is left wondering what elements of the author’s struggles were related to PTSD and what elements came from elsewhere.

This book is recommended to chaplains and others interested in PTSD assuming that editorial changes are completed. May God bless Mr. Serocki and all those struggling with PTSD.
Donate Your Car

Anyone who has a vehicle in need of repair, redemption, resurrection or recycling - we can make that happen - and benefit members of the military, veterans, and their families at home and around the world. Let your friends, families, churches, synagogues, VSOs, and service organizations know. Donations can be made online at http://www.v-dac.com (click on find your favorite non-profit and enter Faith for Warriors) or phoned in to 1-877-999-8322.
Awards Nominations Sought

It is time for us to be thinking ahead to 2015. Our three main awards take some time to nominate, decide upon, and coordinate with the recipients.

The National Citizenship Award recognizes individuals who make a significant contribution in public service and who support the values and needs of our nation’s military members and their families.

The David E. White Leadership Award recognizes lifetime commitment as a chaplain, vision for Joint service and inter-agency collaboration, and overall ministry professionalism. Selected by a committee from the Military Officers Association of America (MOAA) and the MCA.

The G. William Dando Volunteer Service Award recognizes a chaplain from one of our divisions (Army, Navy, Air Force, Department of Veterans Affairs, Civil Air Patrol) who extends his or her ministry beyond the duty station into volunteer efforts for military members, veterans, and their families.

You may submit your nominations to the National Office by mail or e-mail at any time. All awards will be presented at our 90th Anniversary Annual Meeting and National Institute in 2015.

2015 Annual Meeting & National Institute

As a result of our decision in San Diego to co-locate our 2015 Annual Meeting and National Institute with the Military Officers Association of America, I have approached MOAA and received a very warm affirmation. This move will be a significant change for the MCA in several ways:

- Our 2015 AM/NI will be held on October 29-31 in Orlando, FL.
- Our Awards Banquet will be on the 29th of October
- The Institute, Emerson Luncheon, and Annual Meeting will be the 30th of October

We will be able to attend workshops offered by MOAA, and we will provide at least one workshop in addition to our Institute.

We will provide worship services for all attendees each day.

We will be able to enjoy Orlando with other military officers and their spouses and families.

We believe this change will give us an excellent opportunity to be the Voice for Chaplaincy in new and exciting ways. So mark your calendars now and plan to be with us in 2015.

The National Executive Committee and Finance Committee will have a spring meeting at Fort Jackson, SC.

Publish Your Articles

If you are a young chaplain, publishing your articles can be an excellent way to enhance your resume for the future. If you are a senior chaplain, you articles will share your experience, strength, and wisdom with others. If you are retired, your experience of transition and civilian life can give hope beyond the uniform.

The MCA provides two opportunities for members to publish their articles and books, and we seriously desire your writing! Submit your articles for publication on issues and concerns facing chaplains in and out of federal service: Voices of Chaplaincy or The Military Chaplain magazine. Submit your articles to the National Office by mail or e-mail.
2014 Annual Giving Levels

$120-$499
Ch. John Berger
Ch. Richard Black
Ch. Theodore Bowers
Ch. George Dobes
Mr. Allen Clark
Ch. Paul Easley
Ch. George Evans
Ch. William Foreman
Ch. Max Gamble
Ch. George Grosskopf
Ms. Michelle Hathaway
Ch. Adlai Holler
Ch. Orris Kelly
Ch. Alvin Koeneman
Ch. Kenneth Ramsey
Ch. Eusebia Rios
Ch. James Robinson
Ch. Kenneth Sampson
Ch. Lyman Smith
Ch. Harry Stine
Ch. David White
Ch. William Wildhack
Ch. Melvin Witt
Ch. Fred Zobel
Our Lady of Lourdes Church
United Way of Greater Philadelphia

Ch. Geraldine Martin
Ch. Walter Sauer
Ch. James Shaw
Dominion Employee Giving Program
Greater Houston Community Foundation
NAS Oceana Consolidated Chapel Fund
Susquehanna Chapter of MCA

$1,000 - $1,999
Ch. Richard Baker
Ch. Darold Bigger
Ch. Newton Cole
Ch. Robert Certain
Ch. James Howell
Ch. William McConnell
Ch. Janet McCormack
Ch. Andrew McIntosh
Ch. Arthur Pace
Ch. Jeffrey Saville
Ch. Donald Tolhurst
Ch. Charles Vogel
Cascade UMC, Atlanta, GA
Fidelity Charitable Gift Fund
St. James Catholic Church, Conway, SC
St. Margaret’s Episcopal Church, Little Rock, AR

$2,000 - $3,999
Mr. Charles D’Huyvetter
Ch. Edward Brogan
Ch. Greg Caiazzo
Ch. Mynwood Guy
Ch. Michael Langston
Travis AFB Chapel Fund

$4,000 - $6,999
Mr. James Leith

$10,000+
Mr. Embree Robinson
Estate of Rev. H. Earl Morris, Jr.
Recognizing Our Donors

Life Giving Societies
The National Executive Committee has adopted these Life Giving Societies for all contributions to the MCA over time. Each level will be acknowledged with a Society Plaque and awarded at the National Institute Awards Banquet. Our individual giving records begin in 2010, so life giving levels start with that year.

$5,000
• Ch. Gregory Caiazzo
• Mr. James Leith
• Ch. Arthur Pace

$10,000

$15,000
• V L & J H Robinson Charitable Foundation

$20,000
• Estate of the Rev. H. Earl Morris, Jr.

$25,000 +
• Embree Robinson

Emerson Foundation

Emerson Foundation has adopted these Recognition Levels for the Emerson Fund of the MCA.

1. First $1,000 –
   Emerson Medal and Plaque
2. Each additional $1,000 –
   Oak Leaf Cluster to be worn on ribbon
3. Emerson Donation in another person’s name –
   a. Emerson Medal and Plaque to named person
   b. Silver Service Star to be worn on ribbon of donor (Chaplain)

2014 Emerson Foundation
143: Ch. Jeffrey N. Saville
144: Ch. Myrwood K. Guy
145: Ch. Tyler S. Guy
146: Ch. James D. Howell
147: Ch. Donald E. Tolhurst
148: Mrs. Barbara Bigger
149: Mrs. Iris Robinson
150: Ch. Newton V. Cole
 Called to be a Hero to America’s heroes?

Earn your Master of Arts, Master of Divinity, or Doctor of Ministry in Chaplaincy through a combination of on-campus and online courses.

CIU’s Chaplaincy Program specializes in the eight functional areas of professional chaplaincy:
- Military
- Corporate
- Healthcare
- Public Safety
- Institutional
- Sports
- Educational
- Disaster Relief

"CIU’s chaplaincy program is the most in-depth and comprehensive I’ve seen. I endorse it 100%.”
Chaplain (MG) Doug Carver, USA, Ret.
Former U.S. Army Chief of Chaplains

If you’re serious about chaplaincy, choose Columbia International University. Contact us today!

Staying Connected

The Military Chaplain is one of four tools we use to keep up with you and to keep you informed about the work of the MCA, about deaths of our friends, and about events of interest to our members.

A second tool is our weekly e-mail NEWSGRAM. If you do not currently receive it, you can go on online to www.mca-usa.org and click on Sign up for our Email Newsletter and complete the form. We send the NEWSGRAM on Wednesday morning. If you decide at some point you no longer want it, you can “unsubscribe” and we’ll never be able to add you back (only you can do that).

The third tool is the good old United States Post Office. In addition to the magazine, we send out annual renewal notices, registration forms for our Annual Meeting & National Institute, and other very occasional mail that can’t wait for a magazine.

Our fourth tool is our website (www.mca-usa.org). On the website you can update your contact information, join or renew your membership, donate to the work of the MCA, register for the National Institute, and read back issues of The Military Chaplain. Remember, the only way we can keep up with you is if you keep up with us.

MCA – Be a part

Join the MCA or renew your membership.
Sign up for our weekly e-mail Newsgram.
Not a member? Subscribe to The Military Chaplain magazine.
Donate: $10.00 per month per member will expand our ministries and secure our future.

Accomplish it all online at www.mca-usa.org

Continue to minister to other veterans when you return to civilian life.
Contact the National Office about forming a new chapter in your local area.
The Emerson Foundation was established in 1991 by the Trustees of the Military Chaplains Association to provide a means whereby members and friends could contribute to the Investment Fund. The Foundation was named for Chaplain William Emerson, the first chaplain in the military, being a pastor of the fighting congregation at Concord, Massachusetts. When the alarm was sounded by Amos Melvan that the British were afoot, Chaplain Emerson was the first to arrive. While the Continental Congress did not take action to establish the chaplaincy until July 19, 1775, Chaplain Emerson is honored as the first chaplain in the Revolution.

The Foundation works to support our special organization for chaplains and all that we do. Each year at our National Institute members of the Foundation are honored for their dedication to the Association and new members are inducted. Membership can be granted by the Trustees only to those who have contributed $1,000.00 or more to the Foundation. Each member is presented a medallion and plaque. Subsequent Emerson donations are marked with an Oak Leaf Cluster worn on the ribbon; Emerson’s given in someone else’s name are marked with a Silver Service Star. Five Emersons ($5000) are awarded a Silver Medallion and Plaque; ten Emersons ($10,000) receive a Gold Medallion and Plaque.

Appreciation is expressed to all our Emerson Foundation members for their generous support that strengthens the voice of MCA today and helps to secure the future of MCA in perpetuity.

The Emerson Fund is used to support the Operating Fund of the Military Chaplains Association but may be directed to any use by the National Executive Committee.
### Holy Days and Holidays

#### APRIL 2015

<table>
<thead>
<tr>
<th>Date</th>
<th>Holy Day</th>
<th>Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Maundy Thursday – Christian</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Good Friday – Christian</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mahavir Jayanti ** – Jain</td>
<td></td>
</tr>
<tr>
<td>4-11</td>
<td>Pesach (Passover)* – Jewish</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Theravadin New Year ** – Buddhist</td>
<td>Buddhist</td>
</tr>
<tr>
<td></td>
<td>Hanuman Jayanti ** – Hindu</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lazarus Saturday – Orthodox Christian</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Easter – Christian</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Palm Sunday – Orthodox Christian</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>National Former POW Recognition Day</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Holy Friday – Orthodox Christian</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Persian Gulf War Cease Fire (1991)</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Passcha (Easter) – Orthodox Christian</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Baisakhi (New Year) – Sikh</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Lord’s Evening Meal – Jehovah’s Witness Christian</td>
<td></td>
</tr>
<tr>
<td>15-18</td>
<td>Theravada (New Year)** – Buddhist</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Yom HaShoah * – Jewish</td>
<td>Jewish</td>
</tr>
<tr>
<td>21</td>
<td>First Day of Ridvan * – Baha’i</td>
<td>Baha’i</td>
</tr>
<tr>
<td>22</td>
<td>Earth Day</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Administrative Professionals Day</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>St. George Day – Christian</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Yom Ha’Atzmaut* – Jewish</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Arbor Day</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Ninth Day of Ridvan * – Baha’i</td>
<td></td>
</tr>
</tbody>
</table>

#### MAY 2015

<table>
<thead>
<tr>
<th>Date</th>
<th>Holy Day</th>
<th>Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Beltane – Samhain * – Wicca/Pagan</td>
<td>Wicca/Pagan</td>
</tr>
<tr>
<td></td>
<td>Northern and Southern hemispheres</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Law Day/Loyalty Day</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Twelfth Day of Ridvan * – Baha’i</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Visakha Puja – Buddha Day ** – Buddhist</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Nurses Day</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Lag B’Omer* – Jewish</td>
<td>Jewish</td>
</tr>
<tr>
<td></td>
<td>National Day of Prayer – Interfaith USA</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>V-E Day Declared (1945)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Military Spouses Day</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Mother’s Day</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Lailat al Miraj * ** – Islam</td>
<td>Islam</td>
</tr>
<tr>
<td>14</td>
<td>Ascension Day – Christian</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Wesak – Buddhist</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>WAC Founded (1942)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Peace Officers Memorial Day</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Armed Forces Day</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Declaration of the Bab * – Baha’i</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Ascension Day – Orthodox Christian</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>National Maritime Day</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Pentecost – Christian</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Memorial Day (observed)</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Ascension of Baha’u’llah * – Baha’i</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Memorial Day</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Pentecost – Orthodox Christian</td>
<td></td>
</tr>
</tbody>
</table>

#### JUNE 2015

<table>
<thead>
<tr>
<th>Date</th>
<th>Holy Day</th>
<th>Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lailat al Bara’ah ** – Islam</td>
<td>Islam</td>
</tr>
<tr>
<td>4</td>
<td>Corpus Christi – Catholic Christian</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>D-Day: Allied Invasion of Europe (1944)</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>All Saints – Orthodox Christian</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Saint Columba of Iona – Christian</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>U.S. Army Founded (1775)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Flag Day</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Father’s Day</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Guru Arjan Dev martyrdom – Sikh</td>
<td>Sikh</td>
</tr>
<tr>
<td>18</td>
<td>Ramadan Begins * ** – Islam</td>
<td>Islam</td>
</tr>
<tr>
<td>19</td>
<td>New Church Day – Swedenborgian Christian</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Father’s Day</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Summer Solstice</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Litha * – Wicca/Pagan northern hemisphere</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yule * – Wicca/Pagan southern hemisphere</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Pledge of Allegiance (1942)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>G. I. Bill (1944)</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Korean War Began</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Saints Peter and Paul – Christian</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Post-9/11 GI Bill (2008)</td>
<td></td>
</tr>
</tbody>
</table>

*Holy days usually begin at sundown the day before this date.

** Local or regional customs may use a variation of this date.
Advocating for Chaplains in the DOD and DVA

One of the core functions of the Military Chaplains Association is Advocacy – for chaplains, for members of the Armed Forces, for veterans and for families. Most of the work is done behinds the scene through active coordination with endorsers of chaplains (NCMAF and ECVAC), with the offices of the Chiefs of Chaplains (Army, Navy, Air Force, Veterans Affairs, and Civil Air Patrol), and through our presence at the monthly meetings of the Military Coalition. When the officers and staff of the MCA hear of any concern threatening the First Amendment rights of members of the Armed Forces, we first check with the Chiefs for their guidance to understand better the nature of the controversy. In every case this past year, the rumor as we first received it was at best an exaggeration and at worst a distortion. We believe the Chiefs of Chaplains are doing an exemplary job of supporting our chaplains in the field and of ensuring the Constitutional rights of all service members and veterans.

When we find it important to engage in direct political action, we do so through the Military Coalition. Deputy Executive Director Lyman Smith [CAPT, CHC, USN-Ret] represents us in the monthly meetings and coordinates our input into the meetings and our support of various letters sent to the White House and/or Congress addressing important issues affecting active duty, and veterans, and their families. Our combined voice is stronger than any one voice.

The Military Coalition

The Military Coalition
Air Force Association (AFA)
Air Force Sergeants Association (AFSA)
Air Force Women Officers Association (AFWOA)
American Veterans (AMVETS)
Army Aviation Association of the United States (AAAA)
Association of Military Surgeons of the United States (AMSUS)
Association of the United States Army (AUSA)
Association of the United States Navy (AUSN)
Commissioned Officers Association of the United States Public Health Service (COA)
Chief Warrant Officers Association of the US Coast Guard (CWOA)
Enlisted Association of the National Guard of the United States (EANGUS)
Fleet Reserve Association (FRA)
Gold Star Wives of America (GSW)
Iraq and Afghanistan Veterans of America
Jewish War Veterans of the United States of America (JWV)
Marine Corps League (MCL)
Military Chaplains Association of the USA (MCA)
Military Officers Association of America (MOAA)
Military Order of the Purple Heart (MOPH)
National Association for Uniformed Services (NAUS)
National Guard Association of the US (NGAUS)
National Military Family Association (NMFA)
Naval Enlisted Reserve Association (NERA)
Non-Commissioned Officers Association (NCOA)
Reserve Enlisted Association (REA)
Reserve Officers Association (ROA)
The Retired Enlisted Association (TREA)
United States Army Warrant Officers Association (USAWOA)
USCG Chief Petty Officers Association (CPOA)
Veterans of Foreign Wars (VFW)
Vietnam Veterans of America (VVA)
Wounded Warrior Project (WWP)

ELECTRONIC COMMUNICATIONS

The MCA sends a weekly email “Newsgram” to members and subscribers. If you are not receiving it, you can sign up for it on our web page (www.mca-usa.org) or send us a note with your current or best address to chaplains@mca-usa.org so we can update our database. Please keep all your information up to date by using the Members tab on the MCA webpage.
Welcome

Life Members
Mack C. Branham, Jr.
CH, COL, USAF-Ret
Lutheran (ELCA)
Irmo, SC
Joined MCA 2008

Michael C. Clifton
CH (LTC) USA-Ret
Disciples of Christ
Enid, OK
Joined MCA 1982

Jeffrey N. Saville
CDR, CHC, USN
Evangelical Covenant
Temecula, CA
Joined MCA 2002

Quincy Scott, Jr.
CH (COL) USA-Ret
National Baptist
Fuquay Varina, NC
Joined MCA 1994

Kirk V. Thorsteinson
CH (MAJ) USA
Associated Gospel
Church
Juneau, AK
Joined as Life Member

Harold G. Woomer
CH (MAJ) USANG
United Methodist
Sun Valley, NV

Associate Life Member
Chapman B. Cox
USMC (1965-1968)
Assistant Secretary of
Defense (1986-87)
Presbyterian (USA)
Davidson, NC

Annual Members
Chris Antal
CH (CPT) USAR & DVA
Unitarian Universalist
Wappingers Falls, NY

Aharon Cohn
CH, CAPT, CAP
Jewish
Passaic, NJ

William Cork
CH (MAJ) ARNG
Seventh Day Adventist
Houston, TX

Samuel Dajuste
CH, 1LT, CAP
Church of God
(Gener. Conf.)
Sugar Hill, GA

Robert Gregory
CH (COL) USANG
Southern Baptist
Sparks, NV

Gerry Hutchinson
CAPT, CHC, USN-Ret
Cooperative Baptist
Decatur, GA

Aaron Kesson
CH (1LT) USAR
United Methodist
Manchester, MI

Adam Langley
CH (CPT) USA
Southern Baptist
Columbia, SC

Linda Lowry
CH, MAJ, USAF-Ret
Episcopalian
Haines City, FL

Timothy H. Miner
CH, CAPT, CAP
World Council of
Independent Christian
Churches
Woodbridge, VA

Wayne Olson
CHAPLAIN, DVA
Lutheran (Missouri Synod)
St James, NY

Bobby V. Page
CH, BGEN, USAF
Texas Baptist
Washington, DC

Troy Parson
CH (MAJ) USA
Evangelical Covenant
Fort Huachuca, AZ

Kevin Pugh, Sr.
CH, 1LT, USAFR
Nondenom. Christian
Landsdowne, PA

Tony Setley
CH (1LT) ARNG
Lutheran (ELCA)
Gettysburg, PA

David Spears
CH (MAJ) USANG
Southern Baptist
Imperial, MO

Lew Wilder
CH, MAJ, USAF-Ret
United Methodist
Niceville, FL

Caleb Wright
CH (CPT) USA
Associated Gospel
Churches
Irmo, SC

Welcome Back
J. Kent Larkin
CH, COL, USAF-Ret
Latter Day Saints
Orem, UT
Joined 2005

Associate Members
John E. Bettis
Civilian
Spirit Filled Churches
Columbia, SC

Ed DeVos
LTC USA-Ret
Baptist
McCormick, SC

Linda K. Lewis
MAJ, USA/NG
Church of the Brethren
Davenport, IA
Since the Winter 2014 issue of The Military Chaplain, we have heard about some of our chaplains who have gone to their greater reward.

Arthur S. Thomas  
CH, MG, USAF-Ret  
Roman Catholic  
USAF Chief of Chaplains  
Rockport, IL  
Joined MCA 1992  
Deceased 19 Jan 2001

Donel Swanson  
CH, CAPT, CAP  
Episcopal Church  
Minneapolis, MN  
Joined MCA 2005  
Deceased 25 Feb 2013

Meredith R. Standley  
CH (COL) USA-Ret  
United Methodist  
Locust Grove, VA  
Joined MCA 1990  
Deceased 19 Sep 2009

Neil M. Stevenson  
RADM, CHC, USN-Ret  
Chief of Chaplains  
1983-85  
Presbyterian  
Williamsburg, VA  
Joined MCA 1983  
Deceased 21 Nov 2009

Fred R. Smelser  
CH, LTCOL, USAF-Ret  
Latter Day Saint  
Bellevue, NE  
Joined MCA 1992  
Deceased 20 May 2010

Charles Eugene Sharp  
CH, COL, CAP  
Southern Baptist  
Tulsa, OK  
Joined MCA 1994  
Deceased 28 Feb 2013

John F. Weaver  
CAPT, CHC, USN-Ret  
Lutheran (ELCA)  
Newberry, SC  
Joined MCA 1967  
Life Member  
Deceased 5 May 2013

David L. Sigvertsen  
CH, MAJ, CAP  
Assembly of God  
Brooklyn Park, MN  
Joined MCA 1987  
Deceased 12 Dec 2013

Donald E. Starr  
CH, LTCOL, CAP  
Assemblies of God  
Woodville, WA  
Joined MCA 1996  
Deceased 3 Apr 2014

John C. Haney, Jr.  
CAPT, CHC, USN-Ret  
United Methodist  
Jacksonville, FL  
Deceased 4 Jun 2014

Wallace J. Bennett  
CH (LTC) USA-Ret  
United Methodist  
Arlington, TX  
Deceased 14 Nov 2014

Charles E. Voelker  
CH (LTC) USA-Ret  
Baptist  
University Place, WA  
Joined MCA 1994  
Deceased 14 Nov 2014

Joseph Thomas Dimino  
CAPT, CHC, USN-Ret  
Roman Catholic  
Archbishop for the Military Services 1991-1997  
Washington, DC  
Deceased 25 Nov 2014

John E. Rasberry  
CH, COL, USAF-Ret  
Southern Baptist  
Melbourne, FL  
Joined MCA 1970  
Deceased 12 Dec 2014

Lathrop P. Utley  
CH (LTC) USA-Ret  
Episcopal Church  
Columbia, SC  
Joined MCA 1969  
Deceased 26 Dec 2014

Frederick D. Terry  
CH (COL) USA-Ret  
North American Baptist  
St. Petersburg, FL  
Joined MCA 1976  
Deceased 12 Jan 2015

Donald L. Crowley  
CH (COL) USANG  
Baptist  
Eldorado Hills, CA  
Joined MCA 1981  
Deceased 23 Jan 2015

Charles R. Gibbs, III  
CH (COL) USA-Ret  
Presbyterian (PCUSA)  
San Antonio, TX  
Joined MCA 1965  
Life Member 1988  
Deceased 29 Jan 2015

Donald J. Harlin  
CH, MG, USAF-Ret  
American Baptist  
Lagrange, GA  
Joined MCA 1983  
Life Member 1995  
Deceased 9 Feb 2015
Thank You

Our Lady Of Lourdes Church, Gales Ferry, CT
Saint James Catholic Church, Conway, SC
Estate Of Rev. H. Earl Morris, Jr., Tucson, AZ
Silicon Valley Community Foundation, Mountain View, CA
Fidelity Charitable Gift Fund, Cincinnati, OH
Amazon Smile, Seattle, WA
Ch. Richard Baker
Ch. Stephen Bartelt
Ch. Thomas Benedum
Ch. John Berger
Ch. Edward Brogan
Ch. Philip Bliss
Ch. Brian Bohman
Ch. Lewis Bollinger
Ch. Robert Certain
Ch. Gregory Caiazzo
The Hon. Allen Clark
Ch. Newton Cole
Mr. Howard Cooper
Mr. Chapman Cox
Ch. John Crotty
Mr. Charles D’Huyvetter
Mr. Chris Danforth
LTC Noel Dawes
Ch. David DeDonato
Ch. Stephen DeGweck
Ch. George Dobes
Ch. Paul Easley
Ch. James Erickson
Ch. Edmond Ferguson
Ms. Marjorie Fitzsimons
The Rev. Canon Ordice Gallups
Mr. Max Gamble
Ch. Robert Hershberger
Ch. Brian Jones
Ch. John Joslin
Min. Gregory Harrison
Ms. Michelle Hathaway
Ch. Adlai Holler
Ch. James Howell
Ch. H. Lamar Hunt
Ch. Francis Jeffery
Ch. Harold Johnson
Ch. Michael Kennedy
Ch. Michael Langston
Ch. Jerry Martin
Ch. Charles Marvin
Ms. Barbara Miller
Ch. Richard Poindexter
Ch. Florence Plant
Ch. James Robinson
Ch. Kenneth Sampson
Ch. Walter Sauer
Ch. Edward Sensenbrenner
Ch. Deane Shively
Ch. William Sikes
Ch. Lyman Smith
Mr. Harry Stine
Ch. Ernest Vermont
Ch. David White
Ch. Fred Zobel

MA in Chaplaincy & Pastoral Care
Night and weekend classes.
To register, visit www.ssw.edu/chaplaincy

For more information call
(703) 533-5890
Please address inquiries or requests to Editor at chaplains@mca-usa.org
Graduate with the highest starting sense of peace.

Master of Arts in Pastoral & Spiritual Care for Military Chaplains
On campus • Online

Graduate Certificate in Military Post-Traumatic Stress Disorder (PTSD)
Online • 4 courses in spiritual & pastoral care focusing on PTSD

ILIFF
SCHOOL OF THEOLOGY
DENVER
ILIFF.EDU
CHAPLAINCY: NO ORDINARY CALLING
TRINITY: NO ORDINARY SEMINARY

Extraordinary training for chaplains . . . and so much more

Affordable: MDiv (Chaplaincy focus) with $4500 guaranteed scholarship annually for chaplain candidates

Attainable: DMin in Chaplaincy Studies for all Active Duty, Reserve and Guard Chaplains with up to four seminars credit granted for in-service military chaplaincy training

Adaptable: Non-cohort DMin program lets you begin anytime, complete at your own pace

Advanced: Counseling, Bioethics, Homiletics, and World Religions study opportunities suitable for ThM and other government sponsored post-graduate training

For program details contact Dr. Ken Botton, Coordinator of Chaplaincy Studies at kbotton@tiu.edu or visit teds.edu/chaplain