Finding God’s Promise in Lonely Places
Walking in Lonely Places

Chaplains journey down several lanes in life. They are called to be present when tragedy strikes. They are called to be authentic to their faith and yet always deeply appreciative of the faith in the one they minister to. They are called upon for wisdom as young and old negotiate transitions in life. They are called to lead empowering worship for those of their own faith. All of them are called from their home religious training and institutions to serve in another institution, be it military or VA. Many ministers find the multiple lanes of chaplaincy too big of a journey. Thanks be to God who calls many, nonetheless, to minister in these lanes.

Thanks be to God for chaplains who go where all but angels fear to tread – into battle and beyond with our troops. We saw that at Gettysburg this Spring where one Lutheran chaplain who was ministering to the wounded was shot dead by the other side. We saw that in the Oval Office weeks ago when Army Chaplain Emil Kapaun was posthumously awarded the Medal of Honor; he allowed himself to be captured in the Korean War as he cared for our wounded who could not be moved. He then was known as the “good thief,” praying to Saint Dismas who was the thief promised paradise by Jesus on the cross; in POW camp Father Kapaun stole food and supplies from his captors to keep his fellow soldiers alive. He died after six months of that rugged prison camp.

Thanks be to God for those who walk the lonely journey with our military after war – with those who’ve been stricken by the Moral Injuries of War. They sometimes have haunting memories, fear, and guilt tied to horrific wartime incidents that violated everything they believe humans should do. Chaplains help unpack the memories, bring hope and forgiveness to wounds to the soul.

Thanks be to God for the chaplains who walk the last mile with so many veterans – the walk through palliative care and hospice to death. Often these chaplains can build bridges between the vets and family members – and God – bringing a sense of peace and reconciliation.

Thanks be to God for chaplains willing to consider every experience and story our troops and veterans bring. Many are conflicted and call on sensitivity, compassion, and wisdom in the chaplains.

I invite you to examine this issue of our magazine and be challenged in your thinking and prayers. Each of us is challenged by the issues presented. Please also pray for the chaplains of our Armed Services, CAP, and VA who are often called to serve beyond their own strength and knowledge.

Condemnation without investigation almost always promulgates a half-truth, a distortion, or a lie. In the last few weeks, several “controversies” have been raised by groups and individuals, posted on the internet, and distributed via e-mail. They are further spread through various print and public media, stirring passions and raising questions about the supposed hostile intent of the Department of Defense toward faith communities in America. I have received these responses from the Department to each of these concerns:

The PowerPoint slide: An Army reserve officer developed a presentation on “extremism in America,” using only internet research and failing to get command guidance. In one slide he indicated that evangelical Christians, Roman Catholics and the Jewish Defense League were “exclusiveist organizations” with extreme positions. An objection was raised with him; he apologized and withdrew the slide. It was a mistake by one person on one occasion, and was corrected over a year ago.

SBC Web Site Blocked: One Sunday, an officer tried to access the Southern Baptist website from a government computer, only to discover it was blocked because of “hostile content.” It was the result of malware, not DoD action, and was corrected.

Mikey Weinstein as DoD Consultant? Mr. Weinstein asked for and was granted a meeting in the Pentagon with someone from the JAG and a senior chaplain. He was not hired as a consultant, nor does he serve on any advisory committees for the Department of Defense.

Rumors of Courts Martial for expressing one’s faith: The news media reported that the DoD would court martial military members who spoke publicly about their faith. The DoD’s response: “Service members can share their faith (evangelize), but must not force unwanted, intrusive attempts to convert others of any faith or no faith to one’s beliefs (proselytization).” This was the same guidance I received in the 1970s.

Each of these concerns merits investigation and calls for a clear answer. Raising the questions calmly with the responsible parties helps to promote the cause of ensuring the First Amendment rights of our service members. We must remain vigilant for truth and at the same time be very careful about passing on innuendo and unsubstantiated rumors. In my opinion, these situations do not indicate a conscious assault on freedom of religion.

New Deputy Executive Director
Lyman Smith

Captain Lyman M Smith, CHC, USN, Retired is a PhD candidate (ABD) at the University of Florida. His principle area of study is religion and politics and he is currently pursuing research on the influence of religious advocacy groups on DOD policy. Chaplain Smith also serves Grace Presbyterian Church (PCUSA) in Lanham, Maryland as Interim Pastor. Chaplain Smith served as a Navy chaplain for 23 years serving units of both the Navy and the Marine Corps both domestically, abroad, and at sea. He is an ordained minister of the Presbyterian Church (USA). In addition to his current academic pursuit Chaplain Smith also holds degrees in strategy and national security studies, divinity, religious education, public administration, and civil engineering. Chaplain Smith is the author and/or co-author of several academic papers and a book chapter entitled “Exploring the Management of Religious Diversity within the U.S. Military.” Chaplain Smith is married to Karen (nee Myers) and lives in Gaithersburg, Maryland. The Smiths have four grown children and five grandchildren.
April 16, 2013 [ARLINGTON, VA] The purposes of the Military Chaplains Association of the USA are to safeguard and strengthen the forces of faith and morality of our Nation, to perpetuate and deepen the bonds of understanding and friendship of our military service, to preserve our spiritual influence and interest in all members and veterans of the Armed Forces, to uphold the Constitution of the United States, and to promote justice, peace and good will. Each year, the Association selects notable citizens who exemplify one or more of these purposes.

At the annual meeting and National Institute of the Military Chaplains Association of the USA, a number of awards were announced and presented. The Association’s premier honor, the 2013 National Citizenship Award was presented to the Honorable Eric K. Shinseki. Secretary of the Department of Veterans Affairs in recognition of his exceptional concern for the citizens who defend our Nation and their well-being at every state of life and career, his tireless labors within the armed forces, government and private sectors, profound demonstration of productive adjustment to wounds sustained in action in Vietnam, and his ardent support for religious freedom witnessed by deep personal faith as well as high regard for the Constitution of the United States, and to promote justice, peace and good will. Each year, the Association selects notable citizens who exemplify one or more of these purposes.

Six Distinguished Service Awards were also announced and presented during the dinner. The Military Chaplains Association annually receives nominations from the Chiefs of Chaplains of the Army, Navy, Air Force, Department of Veterans Affairs and Civil Air Patrol to recognize chaplains who have distinguished themselves, their service, and their God by their tireless and superior ministry. This year, they selected six chaplains to be so honored:

Michael J. DuCharme (Chaplain, Major, United States Army Reserve). During his deployments to Iraq, Chaplain DuCharme earned a Bronze Star Medal for providing exceptional care to 1,300 Soldiers dispersed at nine separate bases. He nurtured the living by participating in over 200 combat patrols with his presence providing a pillar of spiritual strength to the Soldiers. He cared for the emotionally and spiritually wounded through chapel services and dozens of critical incident debriefings. He honored the dead through dozens of memorial services that were recognized as setting the standard for the entire 4th Infantry Division. He served both Soldiers and Iraqi children by coordinating donations from across the United States while arranging for Soldier visits to the underprivileged special-needs children. Since his return from Iraq, Chaplain DuCharme has tirelessly and enthusiastically counseled many Soldiers, family members, and veterans with his sensitive pastoral care and wisdom. He constantly demonstrates his competency and ability to enhance others’ readiness and resiliency by drawing on his deployment experiences at the operational level to integrate chaplains and chaplain assistant into the senior readiness exercises in the Army Reserve, better preparing Unit Ministry Teams for mobilization and deployment. Because of budgetary constraints, Chaplain DuCharme will receive his award at his post of assignment.

Juliana M. Lesher (Chaplain, Department of Veterans Affairs). As Chief of Chaplain Service at the South Texas Veterans Healthcare System, Chaplain Juliana Lesher made history when she led her team to become the first VA Chaplain Service to be granted dual accreditation with the COMISS Commission for the Accreditation of Pastoral Services (CCAPS) and the Association of Clinical Pastoral Education (ACPE). The 400 page books prepared to achieve these milestones serve as examples and guides to other VA Chaplain Services as they seek such accreditation. Chaplain Lesher led the Department of Veterans Affairs in establishing a curriculum for OEF/OIF/OND Family Support Groups across the country, an effort that led to the Secretary’s Award for Excellence in Chaplaincy and the Best Practice Award in VA Chaplaincy. She is a published author and frequent interviewee on matters related to the spiritual care of veterans. She cares deeply for the veterans in her care and sets the highest standards for others to follow.

Larry Lovejoy (Chaplain, Captain, United States Air Force Reserve), an Individual Mobilization Augmentee, has distinguished himself at home and on deployment. During his deployment in Afghanistan he was a true force multiplier. When US mentors to the Ministry of the Interior were killed in action, he ministered to nearly one hundred US personnel affected, action that was praised by the Commander of the International Security Assistance Forces Joint Command. He ensured spiritual resiliency by conducting worship services and religious studies, expanding quality spiritual care to offer 11,000 joint and coalition personnel, and providing over 100 additional services to joint and coalition forces. He was praised for honoring the fallen as he led memorial services for two dozen joint and coalition warfighters killed in action. His ministry initiatives touched 12,000 American forces and coalition partners of 49 nations. Chaplain Lovejoy provided vital counseling to nearly 300 service members for issues related to combat stress, depression and suicidal ideation. His expert pastoral skills enabled them to remain sharp and mission-focused. In addition he traveled on multiple outside-the- wire humanitarian missions to orphans and refugee camps through the Kabul area.

Because of Congressional budget hearings, the MCA Executive Director, Robert Certain (Chaplain, Colonel, USAF Retired), presented the crystal eagle in the Secretary’s office in Washington on March 25.
Patricia G. Nichols (Chaplain, Captain, United States Army), through her introduction of the United States Army Chaplaincy to over 45,000 Initial Entry Training Soldiers, has contributed to the reputation of compassion, care and excellence that earmarks the US Army Chaplain Corps. She flawlessly led the Army Study to Assess Risk and Resiliency in Service Members, the largest study of mental health risk and resilience ever conducted among military personnel, ensuring a high quality of ministry presence and counseling for Soldiers, Cadre and Staff. In her role with the 4-10 Infantry Battalion at Fort Jackson, South Carolina, Chaplain Nichols immediately grasped the critical needs of this most diverse Battalion and instituted an aggressive ministry approach to Command, Cadre and Staff through immersed ministry of presence, daily and weekly programs, and numerous resiliency and training venues. She designed and provided small group discussions on pertinent life topics while maintaining a safe and respectful environment, resulting in better team cohesion, morale and overall accomplishment of the unit mission. Because of budgetary constraints, Chaplain Nichols will receive her award at her post of assignment.

Karen J. Rector (Lieutenant, CHC, United States Navy) exhibits the finest in spiritual care for all Sailors and Marines assigned to her care. She sets the example for all military chaplains as they serve in various and divergent assignments and deployments. Twice deployed to Afghanistan, she brought a deep and abiding faith, a clear understanding of the toll of war, and a determination to care for the souls of combatant forces. She traveled by air or convoy to minister to Forward Operating Bases in some of the most dangerous areas of Southern Afghanistan to bring ministry and comfort to Marines and Sailors living in harm’s way. She nurtured the living with her care; she cared for those with physical, spiritual, and psychological wounds; she honored the fallen as she led memorial services for those killed in action. She was a shining example in an international and multiservice environment, and was highly respected by all with whom she ministered. Following her second deployment, Chaplain Rector constantly demonstrated her competency and ability to enhance others’ readiness and resiliency by drawing on her deployment experiences at the operational level. Never one to rest easy with her accomplishments, she has gone to sea and with her Sailors to care for them as they defend the safety and security of the United States and her Allies. Because Chaplain Rector is on sea duty, her award will be presented when she returns to base.

Anthony R. Wade (Chaplain, Captain, United States Air Force) distinguishes himself at Joint Base Andrews (DC) by providing care for all Airmen and Sailors assigned, for their families and for civilian employees. He provides ethical and moral advice to commanders and briefs sailors on how to manage stress. He has led real disaster response for families whose homes have burned and provides short-notice support to Arlington National Cemetery, where he has officiated at more than a dozen Full Honors funerals and cared for several hundred grieving family members. He has welcomed home over three hundred wounded heroes through the JBA Aeromedical Staging Facility where he also provided critical counseling and saved lives. While deployed to Afghanistan, he provided warrior care to over 4,000 Airmen at four Geographically Separate Units. He partnered with the NATO International Security Assistance Force to lead volunteers outside the wire to provide weekly games and activities to students at a local Afghan school. As a trusted counselor, he earned the respect of Special Forces personnel and Air Force OSI agents, helping to alleviate the moral wounds of war. He supported a Rescue Squadron as they recovered the remains of eleven US and Afghan soldiers whose Blackhawk helicopter had been shot down. On home soil, he supported the rescue efforts following Hurricane Sandy.

The G. William Dando Volunteer Service Award went to Whitson B. (Whit) Woodard (Chaplain, Colonel, Civil Air Patrol). Chaplain Woodard has been active with the USAF Auxiliary, Civil Air Patrol for many years and served as the Chief of CAP Chaplains. When he retired from that position, he continued in ministry and has set the standard for volunteer service to the armed forces as a chaplain to the 328th Combat Support Hospital of US Army Active Reserve, the Army Active Reserve Signal Corps High Tech Training Facility at B.T. Collins Army Reserve Base in Sacramento, CA, and at Travis AFB, CA, with duties that include funerals; representing Travis AFB at community Memorial Day observances, hospital visitation at Grant Medical Center and counseling airmen. During his long and distinguished volunteer career, Chaplain Woodard has served 18 years as volunteer law enforcement chaplain (chaplain, Training Officer, Deputy Senior Chaplain) and Administrator; Senior Chaplain) and one year as fire department chaplain. In his absence, the award was received by CAP Chaplain, Colonel John Murdoch for presentation at a later date.

In addition to the MCA’s recognitions, the Military Officers Association of America presented its David E. White Leadership Award to C. Ronald Phelps (Chaplain, Department of Veterans Affairs). In over 50 years of ministry, Ron Phelps served over three decades as a chaplain for the VA, including time as the Director of VA Training, Research and Development and as Deputy Director of VA Chaplaincy at the National Chaplaincy Center. In addition, he functions as a volunteer chaplain to several veterans service organizations. Even though he is retired, he continues as a community representative on the Sentara Careplex Hospital Ethics Committee and takes regular rotations as a Clinical Ethics Consultant as well as continuing as an alternate member of the Eastern Virginia Medical School Institutional Review Board. B.T. Collins Army Reserve Base in Sacramento, CA, and at Travis AFB, CA, with duties that include funerals; representing Travis AFB at community Memorial Day observances, hospital visitation at Grant Medical Center and counseling airmen. During his long and distinguished volunteer career, Chaplain Woodard has served 18 years as volunteer law enforcement chaplain (chaplain, Training Officer, Deputy Senior Chaplain) and Administrator; Senior Chaplain) and one year as fire department chaplain. In his absence, the award was received by CAP Chaplain, Colonel John Murdoch for presentation at a later date.

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Actions at Gettysburg

During the Annual Meeting, the Executive Committee and Membership took these actions:

• Renewed Chaplain Certain’s contract as Executive Director for two more years
• Accepted Chaplain Dobes’ retirement as Associate Executive Director (scheduled for August) and split his position into two: Deputy Executive Director and Administrative Assistant
• Chaplain Certain announced that Chaplain Lyman Smith will be the new Deputy Executive Director. The two chaplains will hire the Administrative Assistant to run the office in Arlington.
• Adopted proposed changes to the MCA Constitution and By-Laws
• Established new Donor Recognition levels for both annual and life-time giving, as well as the Emerson Foundation
• Elected new officers and members of the Executive and Finance Committees
• Reduced The Military Chaplain subscription rate for libraries and non-members
• Pursuant to a proposal made by Mike Langston on behalf of the Columbia Chapter that we consider MCA granting board certification, a committee was formed to report back to the NEC. Mike Langston will chair a committee consisting of Jan McCormack, Andrew McIntosh and Jon Cutler.
• Pursuant to a proposal made by Paul Swerdlow that MCA provide military chaplain at mid-career guidance on preparing for life after separation or retirement. He volunteered to chair a committee to include Mike McCoy, Andrew McIntosh, Sam Boone, John Murdoch and Mike Langston.
• Asked the Executive Director to research a west coast city to host the 2014 Annual Meeting and National Institute

Chaplain Certain presents Richard Baker with a silver service star to wear on his Emerson Medal ribbon.

Chaplain Lyman Smith will be the new Deputy Executive Director. The two chaplains will hire the Administrative Assistant to run the office in Arlington.

Photos taken by Donald K. Thompson of Thompson Photography, Gettysburg, PA. Reproduced with permission.

Civil Air Patrol Chaplains

MCA President Ed Brogan thanks Chaplains Ted Bowers (Trustee) and Paul Swerdlow (Secretary) for their service.

Chaplains who have been members of the MCA in multiples of five years (5 to 50).

Susquehanna President Ted Bowers presents Michael Langston with funds for chaplain candidate scholarships at Columbia International University.

Photos taken by Donald K. Thompson of Thompson Photography, Gettysburg, PA. Reproduced with permission.

The JROTC Color Guard from Gettysburg Area High School presents the Colors at the beginning of the Awards Banquet.

Executive Director Robert Certain presents Chaplain Dobes with tokens of appreciation for good and faithful service.

Chaplain Certain presents Richard Baker with a silver service star to wear on his Emerson Medal ribbon.

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Recognizing Our Donors

In order to better recognize our loyal and generous supporters, the National Executive Committee has established additional levels of giving and acknowledgment. Each donor will be acknowledged in The Military Chaplain, and again as various levels of giving are achieved. The Combined Federal Campaign does not provide us with detailed records of donor amounts. We include the ones we have been given.

Annual Giving Levels
The National Executive Committee has adopted these Annual Giving Levels for contributions to the Operating Fund of the MCA. Each level will be acknowledged with a Certificate of Appreciation and awarded at the National Institute Awards Banquet.

In 2012, we received a total of $55,379.91 in operating budget donations. These donors achieved the noted levels of giving:

O-1 Bronze Bar
- Ch. Bonita Barnes
- Mr. Anthony Consiglio
- Ch. Timon W. Davison
- Ch. Noel C. Dawes
- The Most Rev. William J. Dendinger
- Ch. George Dobes
- Ch. Paul H. Easley, Sr.
- Ch. Harold T. Elmore
- Ch. Michael M. Ferraro
- Mr. Max E. Gamble, Jr.
- Minister Gregory Harrison
- Ch. Wayne Hoffmann
- Ch. Franklin W. Krueger
- The Rev. & Mrs. Ronald W. Libbey
- Ch. Robert L. Maase
- Lt. Jegime Moral
- Ch. Eldon Smith, Jr.
- Ch. Everett Woodcock

O-2 Silver Bar
- Ch. Edward Brogan
- Ch. Robert Certain
- Ch. James V. Chambers
- Ch. S. D. Chambers
- Ch. George W. Evans, Jr.
- Mrs. Geraldine Martin
- Mr. Mark Molner
- Ch. Gary Pollitt
- Ch. Walter Sauer
- Ch. Jeffrey Saville
- Ch. William Thompson
- Ch. David E. White
- H. Dean & Patricia Toombs Charitable Fund

O-3 Silver Track
- O-2 Silver Bar
- Ch. Bernadette Barnes
- Ch. Bonita Barnes
- Mr. Anthony Consiglio
- Ch. Timon W. Davison
- Ch. Noel C. Dawes
- The Most Rev. William J. Dendinger
- Ch. George Dobes
- Ch. Paul H. Easley, Sr.
- Ch. Harold T. Elmore
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- Mr. Mark Molner
- Ch. Gary Pollitt
- Ch. Walter Sauer
- Ch. Jeffrey Saville
- Ch. William Thompson
- Ch. David E. White
- H. Dean & Patricia Toombs Charitable Fund

O-4 Bronze Oak Leaf
- O-3 Silver Track
- O-2 Silver Bar
- Ch. Bernadette Barnes
- Ch. Bonita Barnes
- Mr. Anthony Consiglio
- Ch. Timon W. Davison
- Ch. Noel C. Dawes
- The Most Rev. William J. Dendinger
- Ch. George Dobes
- Ch. Paul H. Easley, Sr.
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- Mr. Mark Molner
- Ch. Gary Pollitt
- Ch. Walter Sauer
- Ch. Jeffrey Saville
- Ch. William Thompson
- Ch. David E. White
- H. Dean & Patricia Toombs Charitable Fund

O-5 Silver Oak Leaf
- O-4 Bronze Oak Leaf
- Ch. Ch. Janet McCormack
- Ch. Art Pace
- Vallen Memorial Fund

O-6 Silver Eagle
- O-5 Silver Oak Leaf
- Ch. Greg Caiazzo
- Mercer VFW Post 6345

O-7 Star
- O-6 Silver Eagle
- Captain Rex Pollitt
- V. L. & J. H. Robinson Charitable Foundation

So far in 2013, these donors have achieved the noted levels of giving:

One Star – $5,000
- The Rev. Daniel Batchelor
- Ch. William Bateman
- Anthony R. Beazley
- Ch. Greg Caiazzo
- Paul Canico
- Ch. Kenneth Colton
- Ronald D. Craddock
- Cabinet Gregory & Edna Harrison
- Robert Harshaw
- Mr. and Mrs. John Heymann
- Ch. David Hicks
- James Ketler
- Ch. Andrew McIntosh
- Frederick A. Puthoff
- Ch. Roscoe Rector, Jr.
- Ch. James Robinson

Two Stars – $10,000
- V. L. & J. H. Robinson Charitable Foundation
- Three Stars – $15,000
- Five Stars – $25,000+
- Captain Rex B. Pollitt

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 in that year.

Five Stars – $25,000+
- Ch. Patrick O’Hagen
- Ch. Janet R. McCormack
- Ch. Arthur Pace
- Mr. & Mrs. James H. Richards
- Ch. Lorenzo York

Four Stars – $20,000
- Mr. & Mrs. Charles D’Huyvetter
- Ch. Art Pace
- Vallen Memorial Fund

Three Stars – $15,000
- Ch. Janet McCormack
- Mercer VFW Post 6345

Two Stars – $10,000
- V. L. & J. H. Robinson Charitable Foundation

One Star – $5,000
- The Rev. Daniel Batchelor
- Ch. William Bateman
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- Frederick A. Puthoff
- Ch. Roscoe Rector, Jr.
- Ch. James Robinson

At this time, 15 Chaplain couples are members. Deceased members are in italics.

The National Executive Committee 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)

At this time, 15 Chaplain couples are members. Deceased members are in italics.

- Mr. William & Dorothy Stone
- Mr. & Mrs. Charles D’Huyvetter
- Herbert & Constance Cleveland
- William & Diane Dando
- John & JoAnn Knight
- James & Judy Lauer
- Charles & Nancy Lercara
- Lawrence & Carolyn Martin
- Rex & Zelma Pollitt
- David & Virginia Spradling
- William & Dorothy Stone
- Paul & Molly Swerdlow
- Mark & Jean Thompson
- David & Mary White

Total of $5,000 – Silver Emerson Medal and Plaque

Total of $10,000 – Gold Emerson Medal and Plaque
Chaplain Emil Kapaun
Awarded Medal of Honor

Compiled from various sources including the Army News Service

On April 11, 2013 President Barack Obama awarded the Medal of Honor posthumously to Army chaplain, Capt. Emil J. Kapaun, for his actions leading up to his capture as a prisoner of war in North Korea. Kapaun’s nephew, Ray Kapaun and other family members joined the president at the White House to commemorate the chaplain’s example of selfless service and sacrifice. Chief of Army Chaplains, MG Mark Rutherford, and a number of other chaplains were also present.

Kapaun was ordained a priest in 1940, and served under the Roman Catholic Diocese of Wichita in Pilsen, Kan. In 1944, he began serving as an Army chaplain.

Kapaun’s Medal of Honor nomination is “for conspicuous acts of gallantry and intrepidity, at the risk of life, above and beyond the call of duty on Nov. 1-2, 1950, during the Korean War.”

The narrative goes on to describe how the battalion became entirely surrounded by enemy forces, recounting how Kapaun spent the next day, Nov. 2, repeatedly rescuing the wounded from “no-man’s land outside the perimeter.”

As the battalion’s position became “hopeless, Kapaun rejected several chances to escape, instead volunteering to stay behind and care for the wounded.” At dusk, he made his way back to the dugout.

Chinese commandos attacked the battalion command post, Kapaun and other members of the headquarters withdrew 500 meters across a nearby river, but Kapaun returned to help the wounded, gathering approximately 30 injured men into the relative protection of a Korean dugout.”

“A among the injured Americans was a wounded Chinese officer, “it continues. “As Chinese infantry closed in on their position, Kapaun convinced him to negotiate for the safety of the injured Americans.” The narrative then describes how, after Kapaun’s capture, he intervened to save the life of a fellow Soldier who was “lying in a nearby ditch with a broken ankle and other injuries. As Chinese soldiers prepared to execute (the Soldier), Kapaun risked his own life by pushing the Chinese soldier aside” thereby saving the Soldier’s life.

Kapaun died in a North Korean POW camp on May 23, 1951. Besides the Medal of Honor, Kapaun was named a “Servant of God” by the Vatican in 1993, and is currently a candidate for sainthood.
Our Tasks – Our Requirements

Military Chaplaincy

We are not required to complete a task, nor are we at liberty to abandon – Rabbi Tarfon (Pirke Avot 2.21)

Twenty-five years ago I entered the US Navy’s seminarian recruitment program. I had been drawn to the ocean since accompanying my father on deep-sea fishing trips, as a child, visiting the Jersey shore on vacations, I could not stop imagining beyond what my eyes captured. My father’s role was quite compelling, not because he demanded that I follow his boot-prints into the US Army. Rather, it was Dad’s unbending patriotism, his ready love of America, as a place and an ideal, that compelled me to combine the call of the rabbinate with the honor of serving my country.

For all that has happened since, for all which energizes me to this day, I find my finest days as a rabbi and as an American have been as a Navy chaplain. Frankly, amongst many interfaith endeavors which characterize my work and work, it was Navy Chaplaincy that set and remains a standard of excellence and compassionate presence for those of all faiths, no faiths, and seeking faiths. The common humanity of all those whose hearts are searching, especially as they bring their selves and souls to national duty, beckons to me now as did it in 1988. Being a veteran does not sever the bonds to all we held certain when we were commissioned or enlisted. No, it clarifies such certainties.

As one privileged to be both Jewish and American, military service offered opportunities to champion the liberty sought by those in my grandparents’ generation who came here, and the obligation to build a society significant by a society which grants freedom and hence, responsibility. Summer 1988 taught me much. I remember meeting my first Gunnery Sergeant, not knowing correct Marine Corps ranks, and politely but erroneously calling him “Sergeant.” Ah, yes, training! I also learned of “decks,” “ladders,” “covers,” “P-ways” and many other ways those in the Sea Services organize space and place.

I also learned about “face,” by which I mean “honor, courage, and commitment.” As in any authentic religious lifestyle, these terms compel daily dedication and equally may reveal one’s destiny, and commitment.” As in any authentic religious lifestyle, these terms characterize my life and work, it was Navy chaplaincy that propelled and my officer’s commission complemented.

It was in the Navy that this rabbi founded the first Protestant Women’s Bible Study aboard a submarine tender. It was this rabbi’s Christian colleagues who stood with him and for him through the death of a father, the birth of a child, and believed in him when a well-intentioned but overly eager civilian family member acted prematurely and disregarded the chain of command to address a sensitive subject. When that takes place at a Marine Corps Base Detachment, it is a Golden rule to see that your colleagues know you are as much a clergyperson as a fellow officer, obliged to the chain of command. It was in the Navy people of all faiths, questionings, faiths, and uncertain faiths, came to see this rabbi as a friend, teacher, confidant, and also an officer.

I chose the opening quote as a timeless summation of what military chaplaincy mandates. We need not face our challenges alone, neither as people of faith nor as Americans. We are always part of a society which grants freedom and hence, responsibility. Sum-

Mental Health Counselor in South Bend, IN where

Clinical addictions counselor and licensed mental health counselor in Jacksonville, NC (Courthouse Bay & MCB). He has also served as a civilian pupil rabbi, trauma and general psychiatry care provider at a civilian hospital, and is currently a licensed clinical addictions counselor and licensed mental health counselor in South Bend, IN where he serves as staff therapist at a group practice.

Rabbi Leopman was an active duty reservist from 1993-2000 serving at NAVSTA San Diego, COMSEXXL, and Camp “L” in Jacksonville, NC (Courthouse Bay & MCB). He has also served as a civilian pupil rabbi, trauma and general psychiatry care provider at a civilian hospital, and is currently a licensed clinical addictions counselor and licensed mental health counselor in South Bend, IN where he serves as staff therapist at a group practice.

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I found a tremendous amount of humanity and diversity amidst that consistency and conspicuous nature of daily naval routines. It was a conservative Christian pastor and Deputy Command Chaplain who placed me on a training team for the first US Navy Imam. It was in the Navy that the Commanding Officer of the Dental Technician’s School summoned me to help his command when a former Chief of Naval Operations sadly took his own life.

I had been assigned as a Suicide Prevention Instructor at that unit. When I first heard the words “Suicide” I was in my first tour of duty and I admit to being intimidated. Then, I recalled that the Jewish people are those who say, “L’Chaim – To Life!” Suicide Prevention is Life Affirmation. The Hebrew term for ending one’s own life is rich in the notion of “losing one’s self.” The work of a chaplain is to help others find the parts of their humanity that have been lost or gone missing. This was a task myordination com-

Military Chaplaincy Healing Wounds

Wounded Soldier, Healing Warrior

By Allen B. Clark, West Point class of 1963

A method I use for the healing process is to audit three arenas of my life: unhealed hurts, unmet needs, unresolved issues. These are evident in all lives but especially those of us who have been to war. Once these are listed, then we must list in another column what it would take to heal the hurt, meet the need and resolve the issue. Then column three very simply is to pray that column two is satisfied. It is simple and can be a guide for all of us.

I believe Jesus allowed me to be saved from my battlefield wounds to return and be able to live my life again. I now know He was there and with me through all my recovery and reha-

bilitation which continues today as I seek to follow Him in all my ways. I have accepted Him as Savior, and know the only by the grace of God. The rest of the story: not only have I grown in my faith over the years, but also in my height from 5’9” to 6’2” with new artificial legs!

Allen found peace and hope in Jesus Christ. Jesus offers all who believe/trust in Him forgiveness of sin and the gift of eternal life. The Bible says,

“For God loved the world so much that he gave his only Son so that those who believe in Him shall not perish but have eternal life” (John 3:16).

“Believe in the Lord Jesus, and you will be saved” (Acts 16:31).

Trust/believe in Christ today and receive His peace. You can tell Him through a prayer like this:

Dear Jesus, I know that I am a sinner and need Your forgiveness. I believe that You died on the cross to pay the penalty for my sin that You rose from the dead to give me the gift of eternal life. I now trust in You as my Savior.

As you move forward in your new relationship with Jesus Christ, remember His words of comfort: “Peace I leave with you; my peace I give you...Do not let your hearts be troubled and do not be afraid.” John 14:27.


“Allen’s story has the potential to touch many lives. It is a message of struggle, perseverance, courage, and hope,” noted Ross Perot in the foreword to Allen’s book, Wounded Soldier Healing Warrior.
Once upon a time, our Air Force chaplains knew every face in their units and could call out many airmen by his or her first name. Today, we get lost searching for the commander’s office. A profound cultural shift, two decades in the making, is driven by dynamics as diverse as expatriating workforce, personnel shortages, and a proliferation of programs that divert chaplains to administrative work. Tethered to desks and redundant programs, our chaplains are no longer able to provide effective spiritual guidance and pastoral care to commanders and warfighters.

In my first 12 years as a chaplain, I escorted, on average, five actively suicidal airmen to the Mental Health flight each year. In other words, I had been allowed to put my arms around 60 people who had a plan and to make them feel safe. With few exceptions, every airman who sought me out knew my face, knew my voice and trusted me. In the past several years, I have rarely been in my units and I have only escorted one suicidal airman to Mental Health, though I have conducted two memorial services for suicide.

We are now in a critical time of austerity, broken relationships, and a pandemic of suicide which demand that the chaplain corps return to an ethos of care for all, instead of just for a few. We can do it; we must do it, and we must start by encouraging wing commanders and wing chaplains to work together as a team to meet this mission.

**Dynamics**

Established in 1949, the USAF Chaplain Service grew out of the U.S. Army Air Corps. Unlike the Army, who moves en masse “forward of the wire,” the USAF was dispersed within large bases. Senior leaders made it a point to ensure that the wing chaplain — known as “the commander’s chaplain” — shared the rank of the group commanders and fully participated in the personal and professional lives of the senior officers. The chaplain had a home on “commander’s row” and sat at the commander’s table, holding both a group commander’s rank and the wing commander’s expressed authority to accommodate religious needs, provide pastoral counseling and advise commanders on issues of morale and ethics.

Through the 1980s, the chaplain service was mostly staffed by Catholic priests and Protestant pastors of mainline denominations such as Presbyterians, Lutherans, Episcopalians and Methodists. There were a limited number of services offered and few religious programs outside of Sunday services. The chaplain corps had few additional wing duties and almost no deployments.

The first new dynamic was introduced as the Air Force rapidly changed from an entrenched force to an expeditionary one. All Airmen, regardless of rank, had to be able to deploy and endure the hardships of forward locations. As with all career fields, these deployments “came out of the blue,” leaving fewer personnel to meet the needs of home base.

The second new dynamic was a consequence of the first: as an agile expeditionary force, the Air Force required that all those in uniform be fit to deploy. One third of Catholic priests in uniform were aging and ailing. The chaplain service was forced to medically retire them and with them, much of their philosophical influence. Today, we continue to struggle with a shortage of priests and their funded but unfilled billets.

The third new dynamic was due to the austerity-driven reduction of our chaplain assistant personnel. The chaplain corps manpower formula (2008) assumes one to one ratio between our chaplains and our non-commissioned counterparts who carry the bulk of the administrative burden. Chaplain assistants have been trimmed by almost 25 percent. Instead of reducing the administrative burden proportionately, chaplains’ administrative duties substantially increased.

The fourth new dynamic was the result of reduction-in-force measures, which resulted in a top-heavy rank structure. Many of our senior installation chaplains now find themselves junior to even their squadron commanders. Recently I served as wing chaplain, a position traditionally imbued with the implied authority of the wing commander. As a 50 year old major I was told by a young squadron commander to “get on my calendar.”

The fifth new dynamic was the most damaging to unit ministry: the expectation that a chaplain must administrate an ever-expanding quantity of pastoral programming. Today, the unspoken mandate of the Officer Performance Report is that every wing chaplain must maintain and expand robust parish ministries, including multiple worship services, “children’s church,” nursery days, men’s groups, women’s groups, youth groups, choirs, “praise teams” and all the administration that accompanies them. This leads to the tyranny of the officer performance report as no one wants to be the sacrificial lamb at the next promotion board. Only 75 percent of our 50-year-old chaplain-majors make it to lieutenant colonel, and therefore retirement. Without the promise of a wing commander’s top-cover and extraordinary OPR writing skills it would be professional suicide for a wing chaplain to reduce parish programs in order to redirect manpower back into the units.

These five dynamics — deployed absences, shortages of Catholic priests, too few chaplain assistants, reduced rank structure, and excessive parish ministries — have left our chapel staffs unable to effectively step outside their doors. On most bases, parish participants account for less than five percent of the total population. Today’s chaplain corps serves the parish at the expense of the unit. This is a resource mis-allocation has been the status quo for so long that most squadron, group and now, even vice wing commanders have never seen an effective unit chaplain. Commanders no longer know what a chaplain is, does, or what to do with us. Unlike our U.S. Army counterpart who remains indispensable to their units, our chaplain corps has devolved into a perplexing anachronism.

**Solutions**

Commanders must aggressively move their chaplains out of the “church business” and into the military chaplain business. This can be done by demonstrating leadership through the following measures:

The Air Force Instructions for our chaplain corps career fields identify 224 separate tasks which are the “must do” set known as Direct Mission Requirements. These tasks may be found in the career field “Process Oriented Descriptions” located at the Personnel Office. Many of these tasks have their origin in the Cold War and are begging for a committee to evaluate their relevance in this time of austerity and reduced manpower.

Commanders must address high-drug parenthesis programming. Many, if not most installations provide multiple elective worship communities which steal manpower from unit ministry. For example, wing commanders may offer a Traditional, a Contemp, a Liturgical and a Gospel service: three more protestant communities than required, and with no additional staffing.

The additional administration from each of these communities has been referred to by chapel staff as “a death from a thousand cuts.” It is the commander’s responsibility to determine the “level of service” across the DMR spectrum. We should maintain our elective worship communities but we can do this without using “blue suiters.” Elective worship communities might become charter organizations under the oversight of the wing chaplain. In all cases, AF instructions and policies must be established forbidding active duty chaplains and chaplain assistants from providing daily support to elective worship communities.

**Chaplain Rob Sugg is the Staff Chaplain and an academic instructor for the USAF Expeditionary Center. He is an Army trained Family Life Chaplain, holds Masters degrees in Theology and Psychology, 8 Units of Clinical Pastoral Education and is a Fellow of the American Association of Pastoral Counseling. Chaplain Sugg is endorsed by the Presbyterian Church (USA).**
Abstract

Grief in Military Families

Pastoral Care for Deployment Separation

Grief is an often-ignored factor in deployment relationship dysfunction. Some situations are so obvious that we become oblivious to them. The author traveled extensively throughout Afghanistan in support of a geographically dispersed unit during his fourth deployment. The unit leadership at each site would invite him to present a short class on pertinent subjects such as suicide prevention and intervention, family relationship issues, or any other topic of relevance to deployed soldiers. The author began searching for literature that would help him gain additional insight on grief so that he could develop a more relevant class.

During these classes, he discovered some obvious truths. Some soldiers associated grief with combat injury, others spoke about the cumulative effect of combat stress, but most spoke about the losses they were experiencing back home. Separation losses were taking a toll on the soldiers and their families. He began to wonder if separation losses could account for some of the dysfunctional behavior that military families experience. To answer this question, the author presented a lecture on grief that discussed the effects of combat stress loss.6 The soldiers responded with interest and, to his surprise, some spontaneously began sharing their losses. Everyone in the unit had lost a friend in combat, yet they spoke about many other types of losses. They showed that the grief was more diverse than what he had suspected. Encouraged by their comments, the author began searching for literature that would help him gain additional insight on grief so that he could develop a more relevant class.

An anxiety response to fear slowly gives way to helplessness. Shlomo9 is an Army sergeant who has returned from a tour in the Middle East. Shlomo's anxiety response to fear slowly gives way to helplessness. Shlomo9 is an Army sergeant who has returned from a tour in the Middle East. Shlomo's anxiety response to fear slowly gives way to helplessness.


couple talking. Solve the financial problems. The couple begins to experience the loss relationship apart. There are other stressors such as the fear of injury, illness, death, or marital infidelity that slowly gnaw at a relationship's bindings.

The Grief Process during Deployment Separation

This passage indicates that the grief process during deployment separation can be understood as a series of stages. The author describes the stages as follows:

1. **Yearning and Longing**: This stage involves a sense of loss and longing for the presence of the loved one.
2. **Distrust and Fear**: In this stage, the individual experiences distrust and fear of being abandoned or left behind.
3. **Anger and Blame**: This stage is characterized by feelings of anger and blame towards the loved one or oneself.
4. **Depression and Despair**: Here, the individual feels overwhelmed by sadness and despair.
5. **Acceptance**: Finally, the individual comes to accept the loss and begins to move on.

The author notes that these stages may not follow a strict linear pattern and can overlap or recur. Each stage is associated with a specific emotional response that helps the individual cope with the loss.

The author emphasizes that the grief process during deployment separation is not just emotional but also includes practical concerns such as financial problems. The couple in the example is dealing with financial issues, which can be a significant stressor in such circumstances.

Theoretical Background

The author draws on various theoretical frameworks to understand grief and its impact on military families. These frameworks may include attachment theory, family systems theory, and the concept of resilience.

The author notes the importance of providing pastoral care and counseling services to help military families deal with the losses they experience. The author suggests that pastoral care can draw from a variety of disciplines, including psychology and sociology, to provide tailored support.

The author highlights the significance of continuous support for military families, especially during deployment separation. The author emphasizes the need for ongoing pastoral care and counseling services to help families navigate the challenges they face.

The author concludes by emphasizing the importance of understanding and addressing the grief process in military families. The author advocates for continuous support and counseling services to help families cope with the losses they experience during deployment separation.
response to loss is a complex experience. Recognizing that deployment separation
individual responds to loss depends on successive relationship bonds. How an individual experiences grief through anger, depression, anxiety, fear, despair, spiritual numbness, confusion, hyper-sexuality, or by experiencing behaviors associated with guilt. Going by symptom alone would be easy if it was not for the fact these behaviors are also symptoms of other conditions. If the chaplain is not sure of the etiology, he can consult with an experienced pastoral counselor such as the installation’s family life chaplain. The couple’s behavior is an emotional attempt to overcome separation anxiety; it is not a sign of moral turpitude or of a behavioral illness.

Grief response is a normal reaction to the loss of a loved one. Pastoral referral is not always in the couple’s best interest if the pastoral assessment has not shown a previous behavioral problem. Understanding how grief mimics psychological symptoms gives the chaplain additional insight for assessment and intervention.

If Jack’s wife were to share her feelings, she would sound depressed. Someone could suggest medication to alleviate her symptoms and then encourage her to attend therapy. Imagine that instead of a referral, she could talk with a chaplain. What difference would that make? At a military spouses’ symposium (Fort Campbell, KY, May 2012), a soldier’s wife shared that after months of therapy for separation stress her counselor had recommended grief counseling. The spouse reported that grief therapy was helping her to experience symptom relief. Could this approach work for other individuals?

Keren Humphrey describes grief as “an emotion, generated by the experience of loss and characterized by sorrow and/or distress.” Grief gives rise to strong emotional responses that resemble psychological disorders but differ in etiology. A grieving response involves the securing of the attachment style so that dysfunctional behavior or ideations may accompany the separation response. As individuals experience loss, their behavior reflects an effort to cope with emotional pain. J. William Worden explains that grief is an attempt to come to terms with the loss. A person’s absence, the threat of such loss, provokes a grief response in accordance with the person’s attachment style.

### Linking Attachment Style and Grief

What makes some individuals more susceptible to a dysfunctional grief response than others? Many behavioral health experts account for the difference through attachment style theory.

- **John Bowlby** developed the theory to explain children’s response to separation from their caregivers. In the 1970s, Mary Ainsworth contributed to the theory’s development by proposing three attachment styles in children based on her observations of the “strange phenomena.” Other researchers have extended the model to include marital adult relationships. In essence, adults respond to separation anxiety using the attachment style they developed in childhood to cope with separation from the caregiver. In the 1980s James C. Dean suggested a relationship between grief response and a person’s attachment style.

In recent years, this theory has started to gain scrutiny as other researchers reach similar conclusions. Pastoral care and counseling is a final step on the path to divorce. Regardless of the couple’s motivation, the chaplain is a safe and confidential resource. Who else can counsel the couple with absolute confidentiality?

In addition to pastoral counseling, the chaplain provides pastoral care activities. These activities include palliative rituals; the ceremonies that help people cope with significant losses. Karen Humphrey defines mourning as the socially prescribed rituals for grieving. There are no mourning rituals or practices for dealing with separation loss. The creative chaplain facilitates mourning through rites, a shared language rich in metaphors and analogies, and by building a common construct for new meaning. Pastoral care provides access to spiritual resources such as faith and community, and provides comfort from the Bible. According to Harold G. Koening, a person’s religious involvement has positive effects that result in a healthier attitude about life and improve relationship resiliency.

The emotional repercussions of dysfunctional behavior remain long after reconciliation. The chaplain can help ameliorate the pain through pastoral education on topics such as forgiveness, mercy, and restoration. Pastoral education offers spiritual resources for overcoming guilt, anger, resentment, and other strong emotions associated with the separation and behavior. Skillful pastoral intervention establishes the groundwork for couples to recover their healthy relationship and to build their strengths. Pastoral care and counseling is one of the ways that chaplains contribute to resiliency in the military community.

### Conclusion

Prolonged deployment separation results in relational losses that elicit a grief response in separated individuals. In conversations with soldiers and their family members, the author has identified grief as a contributing factor to familial and marital dysfunction. There is scant literature addressing the effects of deployment separation loss on relationships. However, one can draw insight from writings that address separation from the perspective of divorce or bereavement. Dr. Wayne E. Oates describes stages of a marital breakdown cycle that closely parallel the deployment separation cycle. Psychotherapist Judith Viorst shows that grief is an encompassing theme in our life.” Various authors believe that grief may stem from both death and non-death losses.

Karen Humphrey reminds us that not all emotional symptoms are pathological and that grief is usually not so. She emphasizes the need for differential assessment to distinguish between grief symptoms and psychological impairment. Chaplains who understand the expression of grief in relationship conflicts and then are able to help the couple mount provide valuable pastoral care and counseling for the military family throughout the deployment cycle.
10. All case studies in this article are composite representations that address the topic of separation grief in military families. They suggest a connection between a secure attachment style and healthy response to trauma.


28. Koenig, Harold G. (Date Unknown). “The Practice of Faith in Response to Grief or Loss.” Duke University Medical Center and GRECC VA Medical Center. From a presentation delivered at an unknown location for the Genetic Research, Education and Clinical Center (GRECC).


36. Humphrey, Keren M. (2009). “Combat/Operational stress disorder symptoms in postdeployed (sic) military members.” July-September. 54-61. The authors report that severe attachment style is associated with lower number of PTSD symptoms. They suggest a connection between a secure attachment style and healthy response to trauma.

37. Wszelaki, Jerome C., First, Michael B. (2012). “Validity of the bereavement exclusion to major depression: Does the empirical evidence support the proposal to others to go for a lot more information about this outstanding pilgrimage. You may also call 414-427-0570 x223.


21. Humphrey, Keren M. (2009, p. 6). The author describes three characteristics of the mourner’s attachment response to the deceased individual: 1) the type of attachment (2) "the disruption of attachment the bonds;" 3) “the need to experience the other’s love.

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Hope Unbound: Using Biblical Narratives to Affirm Life and Prevent Suicide

Kalman J. Kaplan, Ph.D.
Dr. Kaplan is a clinical psychologist and a member of the Faith Communities Task Force of the National Action Alliance for Suicide Prevention

Much of mental health derives from an implicit or explicit classical Greek understanding of life. As Erich Weillich (1954) argued over 50 years ago, “the very word “psyche” is Greek. The central psychoanalytic concept of the formation of character and neurosis is shaped after the Greek Oedipus myth... But stirring as these problems are, they were not solved in the tragedy of Oedipus... Ancient Greek philosophy has not the vision of salvation.” (p. 115)

The hopelessness of the Greek view is illustrated graphically in Hesiod’s account of the beautiful but amoral Pandora sent as a punishment in retaliation for Prometheus stealing fire for man. Pandora releases all the evils onto the world from the urn which Zeus has given her, leaving hope alone locked up in the box, and inaccessible to man. (Hesiod, Theogony, ll. 533-615, and Days, l. 53-105). Greek charactes are thus caught in a deterministic tragic trap. They are damned if they do and damned if they don’t, and there is no way out. “Pray thou no more; for mortals have no escape from destined woe” (Sophocles, Antigone, l. 1336).

The disastrous effects of this hopeless world view are played out in the number of suicides occurring both in Greek life and Greek theatre. Many famous individuaals took their own lives in ancient Greece and Rome. John Donne lists three pages of suicides in his Biathanatos. The works of ancient biographers such as Plutarch and Diogenes Laertius recount many suicide tales: Pythagoras, Socrates, Zeno, Demosthenes, the statesman Marc Antony, Seneca and his wife, Paulina, and many more. Moreover, some 15 cases of suicide occurring in the 24 surviving tragedies of Sophocles and Euripides (e.g., Jocasta, Antigone, Hecuba, Eurydike, Ajax, Deinaeira, Heracles, Phaedra, Menoeceus, Evadne, Iphigenia, Macaria, Polyxena and Alectis).

Weillich suggests that Biblical narratives provide an antidote to this hopeless pattern. “No positive use has been made, so far, of the leading ideas of Biblical belief in the attempts of modern psychology... there is no reason why the Bible should not prove as effective at least as the concepts of Greek or Eastern religious experience there is need for a Biblical psychology.” (p. 115)

The end of the Biblical account of the flood provides a place for hope not evident in the Greek account. God releases it into the world through placing a rainbow in the sky as a guarantee that there will be no more floods. (Gen. 9: 8-17) This rainbow provides a sense of hope: that people can and indeed do change. “Even if a sword’s edge lies on the neck of a man he should not hold himself back from prayer” (Babylonian Talmud, Berachot 10a).

The Hebrew Scriptures (Old Testament in the Christian Tradition) portray only six cases of suicide (Ahirophel, Zimri, Abimelech, Samson, Saul and Sam’s armor bearer) and one more (Judas Iscariot) occurs in the New Testament. In addition, there are six cases of suicide prevention in the Bible in which God’s intervention prevented the accomplishment of suicidal behavior (Elijah, Moses, David, Job, Jeremiah, Rebecca and Jonah) (see Kaplan and Schwartz, 1993, 2008; Oates and O’Neill, 1938, Holy Scriptures, 1955; NASB Interlinear Greek-English New Testament, 1984).

Why the difference: is there so many more cases of suicide in Greek tragedy than in the Biblical tradition? Kaplan (1998, Kaplan et. al., 2008) and Kaplan and Schwartz (1993, 2008) suggest a number of potential reasons for the seeming prophylactic power of the Biblical tradition (e.g., contrasting views of freedom, contrasting views of the relationship between body and soul, contrasting views of the relationship of self and other, and contrasting views of the power of hope and prayer). We concentrate in this short paper on the power of hope.

Let us compare the narratives of Zeno the Stoic and Job with regard to suicide prevention and life promotion. According to the ancient Greek chronicler Diogenes Laertius, Zeno, the founder of the Stoic school of philosophy, wrenched his toe on the way home from lecturing at the Stoa (porch) and subsequently voluntarily held his breath until he died (Diogenes Laertius, 7.28).

Leaving aside the question of whether it is possible to commit suicide in this manner, the event as described above seems curious from a common-sense perspective, especially in contrast to the behavior of the Biblical figure of Job.

Job does not commit suicide despite being assailed by far more serious misfortunes. First Job is stuck by the loss of his great wealth, and then the deaths of all his children. He reaffirms his faith in God: “Naked came I out of my mother’s womb, and naked shall I return thither; The Lord gave, and the Lord hath taken away.” (Job, 2:21)

Finally, he was inflicted with severe skin inflammations all over his body. He took a potsherd to scrape his boils as he sat in agony. “God gave, and God took away” (Job 2:10). Though he is deeply depressed, he resists the temptation to take his own life: “What, shall we receive good at the hand of God, and shall we not receive evil?” (Job 2:10). Although he is deeply depressed, he resists the temptation to take his own life: “Though He slay me, yet will I trust in Him.” (Job, 13.15).

Job’s God gives and takes away life, but does not give signals that it is time for Job to depart. Job is not obsessed with death, nor does he need to control it, nor does he feel that it is timely. Job thus does not interpret each event as a signal to exit, but as a challenge to live the life that has been given to him in dignity (see Kaplan and Schwartz, 2008). Life for Job has inherent meaning and purpose, and this represents the best alternative to the obsession of death with dignity and rational suicide so endemic to the Stoic and contemporary culture.

Compare the cases of the Greek Ajax and the Biblical Elijah. After the Greek warrior Ajax’s rage has passed, he falls into a deep depression. Though he does not disguise his suicidal intent, he is allowed to go off by himself, offered neither food nor emotional support. His brother, Teucer sends a messenger from the Greek chieftains ordering that Ajax not be left alone. The messenger arrives too late-Ajax has fallen on his sword (Sophocles, Ajax, ll. 748-755, 848-849, 865). The common-sense suicide preventive...
message is clear: Do not leave a suicidal person un-nurtured and alone!!! (See Fig 3)

The Biblical prophet Elijah represents a contrasting example of suicide prevention. At a certain point in his life, he is weary and hungry and expresses a wish to die. This statement is listened to and Elijah is given food and drink and allowed to rest (I Kings 19: 4-8). On the basis of these life-promoting actions, Elijah recovers his strength and continues his mission. The reluctance to mix religion and psychology can be understood in a liberal democratic society such as America as an insistence on the separation of religion and state. However, the baby has been thrown out with the bath water. Contemporary psychology and psychotherapy have implicitly reflected much of the Greek value structure discussed above, and even transmitting the suicidal pathology in Greek stories in an attempt to cure people. This is a little bit like giving medicine to the baby has been thrown out with the bath water. When viewed from a specific case. Finally, with patients hostile toward religion, the underlying message may be transmitted using secular metaphors.

It is time to change this. We can and should de-situate biblical narratives from their theological context and apply them psychologically in dealing with suicidal soldiers. The decision to use the Biblical story itself in treatment must remain a case by case decision. Sometimes, it may be extremely helpful with an overtly religious patient. With less religious patients, the biblical metaphor may be used profitably without going into detail regarding a specific case. Finally, with patients hostile toward religion, the underlying message may be transmitted using secular metaphors.

The suicide-prevention of Elijah

This contrasting example of suicide prevention. Elijah recovers his strength and expresses a wish to die. This statement is listened to and Elijah is given food and drink and allowed to rest (I Kings 19: 4-8). On the basis of these life-promoting actions, Elijah recovers his strength and continues his mission.

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Military service is an historical tradition in Navajo Culture

Story and pictures from Episcopal News Service. Reprinted with permission from Lynette Wilson, editor/reporter

In Mike Bekis’ immediate family, for instance, 38 members have served or are currently serving in the U.S. Armed Forces.

“Just like my five uncles before us, they were all World War II (veterans), all of us have stepped up,” said Bekis, in a telephone call from Farmington, New Mexico, with ENS.

“And we just followed in their footsteps.”

In May 2012, Bekis, who served in the U.S. Army from 1975-1980, began organizing a walk to honor and remember Vietnam veterans, like his brother Robert Bekis, who upon their return from service received nothing approaching a hospitable welcome.

“A lot of these Vietnam vets came home to nothing,” said Bekis. “They got spit on, coming through the gates … rotten fruits and vegetables and balloons filled with animal blood thrown at them. No one gave a damn about them, they were drafted they did not ask to go there.”

The Upper Fruitland Vietnam Veterans and the Episcopal Church in Navajoland together sponsored the Vietnam Veterans Remembrance Hoot Walk and Bike Run, titled “A welcome home for the Vietnam Veterans that they never received.” The March 25-30 walk/walk from Thoreau, New Mexico, to Farmington, New Mexico, 117 miles along the NM 371, known as the “Vietnam Veterans Memorial Highway,” and culminated in a celebration held at a gymnasium in Upper Fruitland, New Mexico.

“Saturday, March 30th, I was honored and privileged to join the Navajo Vietnam veterans and walk with them for the last 12 miles of their 117 mile ‘Vietnam Veterans Welcome Home March,’” said Navajoland Bishop David Bailey in an e-mail to ENS.

“It is important to our Episcopal Church in Navajoland as a response to our many Episcopal veterans who have proudly served in Vietnam, Iraq’s two wars and in Afghanistan and to their families.”

Many of the veterans suffer “post-war issues,” added Bailey, and in response the church has begun a ministry of recognition, which provides a time and place for veterans to meet and share with each other and their families.

“We identify resources to meet their specific needs and give them congregational support as they move toward healing,” he said.

March 29 marked the day the last of Vietnam troops returned home 40 years ago, and in 2012 President Barack Obama and New Mexico Governor Susana Martinez designated the last week of March as a time to honor Vietnam Veterans.

“This march during Holy Week is a journey for the Navajo Vietnam veterans; a pilgrimage toward healing. When the march was planned, we didn’t know it was going to be during Holy Week. The dates just fell into it. I believe it happened for a reason, it is part of the mystery,” said Deacon Cornelia Eaton, who also serves as Bailey’s assistant. “The march is about acceptance; about being welcomed home. War is not a good thing. It is not to be praised, and unfortunately war does happen, and our warriors have to go off into it.”

“Our veterans have suffered deeply—stories of broken marriages, attempted suicides, alcohol and drug addictions, and the list goes on.”

Chapter houses, which are similar to town halls, and various veterans groups sponsored walkers, who in addition to veterans, included spouses and children of fallen soldiers who walked in their remembrance, said Eaton, “They have suffered too. This march is a start of reconciliation, forgiveness, and healing for veterans and their families.”

Two Navajoland Episcopal churches, St. Luke’s in the Desert in Carson, New Mexico, and St. Michael’s in Upper Fruitland, have started outreach ministries to veterans.

“Navajoland is responding to the needs of our warriors and families with love and compassion as we are called to offer hope to a broken world,” said Eaton. “The brokenness that our veterans face is a lifelong challenge.”

In 1978, the Episcopal Church carved out sections of the dioceses of Rio Grande, Arizona and Utah – areas within and surrounding the 27,000-square-mile Navajo reservation – to create the Navajoland Area Mission. It was an effort toward unification of language, culture and families.

Between 125,000 and 150,000 Navajo live on the reservation, which is about the size of West Virginia, and a disproportionate number of Navajo have served in the U.S. Armed Forces.

According to the U.S. Census Bureau approximately four to seven percent of Navajo people living on reservation lands are veterans. Not unlike other veterans, the veterans of Navajoland suffer the effects of war and like all veterans these courageous patriots deserve our help and support as a way of giving thanks for their service to the nation, said the Rev. Wally A. Jensen, executive officer to the bishop for armed services and federal ministries based in Washington, D.C.

“My particular interest is the healing that can take place when our current veterans from Iraq and Afghanistan have a safe place to share their story with veterans from the Vietnam War and other conflicts,” said Finn in an e-mail to ENS. “I am beginning a project called ‘Until Every Story is Heard,’ which is encouraging religious and community based organizations to provide safe places for our veterans to share with other veterans.

“Even though there are several very good programs already, connections are not being made between our veterans and our local communities.”

Before being called up to active duty, Finn served from 1995-2002 as the rector of St. Luke’s Episcopal Church in Park City, Utah, and worked closely with the late Bishop Steven Plummer and his wife, Deacon Catherine Plummer, organizing mission trips and medical missions, he said.

“Being with the Diné (Navajo) provides an opportunity to see the impact on veterans who are isolated and far away from many resources,” he said. “I see this as part of my Baptismal Covenant, ‘Will you do all in your power to support these persons in their life in Christ?’”

Finn’s focus, he said, is to engage Episcopal churches in this much needed and valuable outreach to the one percent of the population that has served in the United States’ most recent conflicts.

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The Rev. Patrick Finn, a U.S. Navy chaplain, represented Bishop Suffragan for the Armed Services and Federal Ministries James Magnussen during the celebration at the end of the march in Upper Fruitland.

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On the night of Christmas Eve 2012, we had a near tragedy hit our ranks. Four of our Soldiers were shot by an insurgent who disguised himself as an Afghan Soldier. Three of the Soldiers wounds were superficial. One of them was quite severe. This young Soldier was shot in the carotid artery, his right lung, his stomach and his femoral artery. By all appearances when he was brought to the aid station he would not live past the operating table. I stood in awe of the combat surgeon, (a young female doctor who just completed her resident training). She went into motion immediately removing the artery in his neck; she then bypassed his clavicle bone and repaired the bleeding. She instantly removed the blood from his body that was pouring out and as she worked on the Soldiers wounds of this Soldiers blood type - donating blood to keep the Soldier alive on the operating table. By the time this Soldier was airlifted out and sent to a location that he could receive higher care - he had gone through 43 pints of blood. A senior medic told me that “typically if an individual goes through more than 10 pints of blood his chances for survival are greatly diminished.” It was nothing short of a miracle that this Soldier lived. When it was over the surgeon quietly and deliberately walked over to me and asked if “she could spend some time with me alone at the chapel,” I quickly agreed. As we arrived and the surgeon could see that no one else was watching she broke down and became very emotional. What she told me next shocked me. “Chaplain, as you know, I am a brand new surgeon just out of residency. My experience on the operating table is very limited. I saw all of the Soldiers, many of them his close friends and buddies - anxiously waiting outside to see what the outcome would be. I was under control. But I felt out of control. And then it was if God just started guiding my hands through the wounds of that young man’s body. I can’t explain it but I know that it was real.” She was a Christian believer so we both took time out to pray, thank God, and give Him the glory for that young man’s survival. In the weeks to come I learned that several high medical specialists like senior thoracic and lung surgeons who had worked their crafts for 30 plus years had called her in to their medical review boards to see how a young surgeon out of residency could have performed such high level procedures so flawlessly. All of those professionals conceded that if she had not been - this young man would be dead today. But they remained puzzled at the level she performed these procedures - it was only a level that a specialist worked who had been in those respective specialties for many years. She has since gone on and written about her procedures in many medical journals.

When I returned home to Fort Carson I was able to meet this young Soldier and his parents who had flown from Walter Reed Medical Center for a special Veterans Day celebration on the post of Fort Carson. I was able to share with this Soldier and his family - the incredible things that happened that night in the combat operating room. None of them were aware of the entire story. I was able to further say to this wounded warrior, “I hope that you realize that God has given you the very precious gift of an extended life. Never squander that gift, but use every day that you are breathing on this earth to give God the glory, to share your life as a gift to share with others. It is now your calling.” The wounded Soldier and his parents were so overcome with emotion that they could barely speak; but they agreed with what I was saying and they were very happy (and grateful) to close our meeting with a prayer of thanksgiving for the gift of his (their son’s) life.”

If every day God sends a least one Soldier or military spouse my way that I can, in His name, make their day a little brighter - then I have had a good day. May God richly bless all who call upon His name in the United States of America.
WASHINGTON STATE SENATE HONORS CAP

On 28 FEB 2013, the WA State Senate honored the U.S. Air Force Auxiliary/Civil Air Patrol with the passing of a Senate Resolution, SR 8621, written by 36 Senators and unanimously voted in favor by the entire Senate, to recognize and give honor to the USAFA/CAP.

I had the privilege of being asked to give the invocation after a Cadet Color Guard presented the colors in the Senate Chamber. What a blessing to open the Senate with a very proud Cadet Color Guard and then to ask God’s blessing upon those lawmakers. Then, to be honored with a resolution, giving honor to all members past and present, of the U.S. Air Force Auxiliary/Civil Air Patrol. The following is an excerpt from the Senate Resolution #8621:

SENATE RESOLUTION 8621

WHEREAS, During the postwar years, the Civil Air Patrol was put to work in search and rescue missions, saving the United States millions of dollars in operational costs, because there was no other organization with the equipment and training to continue this vital job as military aircraft was far too expensive to operate and flew too fast to accurately spot downed planes and personnel; and

WHEREAS, During floods and other natural disasters, the Civil Air Patrol has flown vital serum and vaccines to areas unreachable by heavier aircraft, and ground teams have helped in the evacuation of cities and towns; and

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WHEREAS, The Civil Air Patrol has a cadet program with over 26,000 young people between the ages of 12 and 20, one of its major attractions being the aerospace program which provides both classroom and practical instruction in flight and rocketry, and each cadet is offered the opportunity to participate in orientation flights in both powered and glider aircraft, while learning search and rescue techniques and many other valuable skills, with an emphasis on military history, leadership, and service to others both within the squadron and the community as a whole; and

WHEREAS, Today’s Civil Air Patrol continues its service and commitment to our state and country with three primary missions: Aerospace Education, Cadet Programs, and Emergency Services;

NOW, THEREFORE, BE IT RESOLVED, That the Washington State Senate recognizes the Washington State wing of the Civil Air Patrol for its courageous and unwavering dedication to our citizens; and

BE IT FURTHER RESOLVED, That a copy of this resolution be immediately transmitted by the Secretary of the Senate to the Civil Air Patrol Wing Commander, Colonel David Lehman, and to Civil Air Patrol Colonel Theodore Tax.

I, Hunter G. Goodman, Secretary of the Senate, do hereby certify that this is a true and correct copy of Senate Resolution 8621, adopted by the Senate February 28, 2013

HUNTER G. GOODMAN
Secretary of the Senate

It was a wonderful morning! I also have several photographs that I can send you as well. Thank you for your interest!

This letter was sent by a Navy chaplain and veteran of OEF in response to an editorial deploring the way in which the “military is breaking our warriors.”

RE: Military Suicide Prevention

Editor,

Citizens of every community in America can help prevent military suicides by committing to the well-being of young people before they enlist. As a military chaplain with peace time and war zone experience, I have worked with service members from all backgrounds. Soldiers, Sailors, Airmen, Marines, and Coast Guard members who thrive usually come from supportive families and communities. Stable foundations lead to stronger people.

Help build up resilient people in the military before they arrive at basic training. Examples:
• Coach youth sports—learning team work and sportsmanship promotes coping mechanisms;
• Volunteer in schools—children need positive adult role models;
• Sponsor your church/synagogue/mosque youth group — a healthy spiritual life is essential for facing the rigors of the military and beyond;

Preventing suicide in the military begins long before men and women join our ranks. Every community can build a stronger nation by investing in the lives of people who will serve.

Sincerely,

Sean Cox
Cameron Park

Warrior Witness: It is both who I am and what I do. I have been a VA Chaplain for nearly a decade and one of the most profound lessons I have learned is the distinction between being a witness and doing witness. To be a witness (noun) requires only that I represent a particular role. Attorney to the judge, “The Prosecution would like to call its first witness.” The fact that I am present, representing an experience which will later be shared, is being a witness. To stand as a representative sometimes requires courage but it always requires a willingness to be recognized. Once I am a witness I become forever attached to the story. The second half to this is doing witness. It is action. It is conveying what I experienced to those around me who did not. However, were I to stand on the street corner and proclaim to the bustling crowd, “I saw it!” or “I heard it!” and not elaborate, then I am just a noisy gong or clanging symbol. I must share what have I seen or heard. This is the place at which my particular witness takes on a very delicate role. So many of the combat veteran I have journeyed with hold on to what they have seen, done, or had done to them because they don’t know if anyone can handle their truth. There is much loss: identity, self-worth, relationships, and/or beliefs. There is great pain—often out of deep grief, guilt, shame, and pride (what I call the Four Horses of Trauma). Many fear if they “open that door” they may not be able to close it against the deluge of emotions released. To them I say, “What stays inside decays inside.” I owe it to them to be their witness so they can begin releasing that which continues to traumatize even after war. To them I say, “I will be your witness.” Not to satisfy the morbidly curious, for they do not merit the gift of our warrior’s trust. Not for self-aggrandizement or gain, for it is not about me. I will be their witness so they may know the freedom it brings.

Warrior Witness

Chaplain Ed Waldrop, Charlie Norwood VAMC, Augusta, GA
Moral Wounds: Spiritual Injuries

Rabbi Neal R. Kreisler, LCDR, CHC, USN

My experience with the ground side of military life is limited. With the exception of basic training in the Israel Defense Forces long ago, I have no real experience of life “in the heat of battle,” and the guilt never materializes. I know because I have listened to combat hardened Marines recount the “heat of battle,” and the guilt never materializes. I know because I have listened to combat hardened Marines recount the history of America’s wars. Spirit is the only answer. The basic question I struggle with is; how can I as a CAP chaplain and a minister in the Presbyterian Church help these veterans? In this article I will summarize the literature reviewed, my research, and my preliminary thoughts. This research is still continuing so the conclusions may be modified.

Much of the literature looked at focuses on trauma theory. In other words, what is PTSD? Basically it is a psychological condition occurring after a traumatic event manifesting multiple symptoms. Perhaps prayer groups would be helpful. The third possibility is theodicy question could be helpful to leaders working with veterans on the context of daily ministry as religious threats frequently. So, religious leaders could provide a forum for a discussion of evil. In other words, a general discussion of the concept of sin and forgiveness might be helpful to veterans struggling with PTSD.

Research continues on this important subject, and I would love your feedback. My email is douglaspres@yahoo.com. My heart goes out to all of our brave veterans those who are suffering from PTSD and those who are not. My heart also goes out to the chaplains who are dealing with this issue on a daily basis. Let me conclude by saying that all of you are in my prayers.

Andrew Hart, Chaplain, Civil Air Patrol

Moral Injury: Faith and PTSD

Rabbi Neal R. Kreisler, LCDR, CHC, USN

My squadron in the Civil Air Patrol meets every Tuesday on the second floor of a building at a VA Hospital in New York. At the same time, a veterans PTSD support group meets on the first floor. It is haunting and spiritually wrenching to see the contrast between the young enthusiastic cadets and the veterans who have been through a horrible time in war, and are currently going through PTSD. Out of observing this dichotomy, my doctoral dissertation for my Doctorate of Ministry was born. The Navy chaplain is uniquely positioned to provide spiritual succor to combat Marines injured by emotional and moral travails. The chaplain represents “neutral” ground to the war torn spirit of the combat Marine; he confides in the chaplain and articulates his innermost grief. He shares his sentiments and trepidations, his fears and doubts, free from judgment by peers. He finds an understanding ear and consoling voice that quells the roiling swell of pain, panic, sorrow and tears. Combat stress is primarily a spiritual problem; its only antidote consists in spiritual fortitude and resilience. It is precisely the chaplain who is uniquely qualified and compelled to confront this condition with the spiritual response our courageous combat veterans need in these turbulent times. Spiritual guidance and support are the most significant contributions chaplains will make at this point in the history of America’s wars. Spirit is the only answer.

My experience with the ground side of military life is limited. With the exception of basic training in the Israel Defense Forces long ago, I have no real experience of life “in the heat of battle,” and the guilt never materializes. I know because I have listened to combat hardened Marines recount horrific events from years ago as though they occurred today. The regret, the misgivings, the second guessing one’s actions gnaws at their conscious and plagues their souls.

These are moral wounds and spiritual injuries sustained in moral combat with fellow human beings. At some level the human soul rebels against this reality. Yet, these courageous and competent warriors choose this life: The way of the warrior. They are profoundly and irrevocably transformed. Their perceptions of the world are permanently patterned by strife and turmoil, guilt and regret, and, perhaps, distrust in the fundamental nature of man.

We must be sufficiently cognizant of the complex spiritual environment generated by these combat Marines. They are not ruthless killers, but kill with regret even when conditions warrant the use of deadly force. They grieve for the slaughter on the battlefield, for the fallen, destroyed forms of their comrades and friends. The primary source of stress in combat that lingers long after the gunfire and explosions desist consists in the damage done to the moral core of men who, faced with life and death decisions, must choose life and the consequences this entails in the chaos and friction of war.

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Chaplains at Work

John Betlyon: After retiring from active ministry in the parish with the United Methodist Church last July, Ch, Lt Col John Betlyon (AUS) continues to serve as Lecturer in Classics and Ancient Mediterranean Studies and Jewish Studies at Penn State. This keeps him busy and happily occupied.

Lem Boyles: 60 years in Ministry Ch, Col, Lem Boyles, USAF (a Life Member of the MCA) retired from active duty in 1994, but has never retired from serving his Lord. A celebration of his six decades in ministry was held at the Legacy Church in Albuquerque, NM on 17 May.

His son, Greg, invites everyone who has worked with Lem and those whose lives he has touched to share in this observance - by letter, by e-mail or in your prayers.

Leslie Peine, CAP: I am currently serving as the unit chaplain to the CAP OHWG 275 Senior Flying Unit at the Akron Canton Airport and assisting the CAP OHWG 278 Composite Squadron (Cadets) when needed. I have done mili-
tary funerals at the Ohio Western Reserve National Cemetery at Rittman, Ohio for active military when requested by the USAF and for veterans as requested by families or funeral homes. I am currently organizing the area clergy to serve the local Fire and Police Departments in Jackson Township, Canton, Ohio, during emergency situations.

I headed up a project in 2004 to build a memorial to the six Congressional Medal of Honor Recipients from Massillon, Ohio and continue to provide oversight and fund raising for that memorial.

In November of 2010 I was inducted into membership in the Ohio Veteran’s Hall of Fame.

Msgr. (Colonel) Mark Rowan: A United States Air Force Reserve Chaplain endorsed by the Archdiocese for the Military Services (AMS), has been nominated for Catholic Extension’s 2013 Lumen Christi Award. Now in its 36th year, the Lumen Christi award is presented to a priest, lay person, woman religious or group whose service builds faith, inspires hope and ignites change.

Jim Shaw: Proclaiming the gospel of Jesus Christ is still my highest priority in life. At 84 I do not get a lot of preaching invitations; when I do, I accept them. On the Queen Mary II, I will have Palm Sunday, Good Friday, Easter, and the Sunday after Easter worship services; in addition I will be conducting ten mid-week devotional services while we are at sea. I fully intended to come to the Institute until this opportunity presented itself. Incidentally, it’s no great perk; I have to pay my way to Sydney and back from Cape Town, as well as paying an agent for the privilege.

My relationship with MCA goes back into the early sixties. I have purchased life memberships for myself, my son, Jonathan (who is a professor at the Army War College. We had planned to come to the institute together; but he has to teach classes), and my grandson, Chaplain (CPT) Robert Belton, USA.

I am also a member of the Emerson Foundation. There is a great deal of anguish in my heart when we see our attendance at institutes dwindle. You do have my continued support and prayers. God’s blessings to you and on MCA.

Art Slagle, LCDr, CHC, USN (Ret): Following my retirement from the Navy in June 2000, I reported to Northern VA where I taught in Christian Education for three years on secondary level. In June 2003 reported to Park Ridge Hospital in Fletcher NC to be the Director of Pastoral Care. PRH is part of Adventist Health Sys-
tem south, the largest parochial health care system in the US. I served in this capacity until May 2012 when I was asked by the General Conference of Seventh-Day Ad-
ventist, Adventist Chaplaincy Ministries Department to serve as the Assistant ACM Director for Southeast. My duties include being a liaison endorsing representative for all chaplaincy related issues for many chaplaincy disciplines: Military, Law Enforcement, Health Care, Campus, Community Chaplains and Corrections.

I cover Mississippi, Alabama, Kentucky, Tennessee, Georgia, Florida, the Caroli-
as and Puerto Rico. I also go where and when directed.

I am a Sheriff’s Department Chaplain In Buncombe County, NC and a Civil Air Patrol Chaplain in Asheville, NC.

Bronze Star for Chaplain Trainer

An Air Force chaplain has been awarded a Bronze Star for his service in crafting an especially good PowerPoint about how to treat Islamic religious materi-
als with sensitivity, according to Ohio’s Dayton Daily News. After U.S. troops in Afghanistan accidentally burned copies of the Koran, sparking riots that took over 30 lives, Lieutenant Colonel Jon Trainer came to the rescue.

After the accidental burning last year of Qurans by U.S. troops in Afghanistan sparked deadly rioting, an Air National Guard chaplain from Springfield stepped in and potentially saved countless Ameri-
can lives.

For his effort, Lt. Col. Jon Trainer received the prestigious Bronze Star - a medal given for heroic or meritorious achievement in connection with opera-
tions against an armed enemy.

Trainer is a noncommissioned Christian minister who has been in the Air Force for 17 years. He is also being recognized for his work running the Army’s suicide-prevention program, in which he’s trained more than 36,000 service members.

FORT CAMPBELL, KY - An alliance of military chaplains and civilian clergy for dealing with the problems of Fort Camp-
bell soldiers and families, born in the mind of former Clarksville mayor and 101st Air-
borne Division icon Ted Crutcher, Sr., began with great fanfare in November 2012 at Clarksville’s First Baptist Church.

In January, a second meeting at Fort Campbell’s Liberty Chapel formed the lines of communication, as off-post religious leaders and counselors were put in touch with Fort Campbell’s consider-
able resources.

On Thursday, April 18, the process con-
tinued as 60 area pastors and counselors returned to Liberty Chapel to hear presen-
tations, together with the post chaplains, on post-traumatic stress and traumatic brain injuries given by psychiatrist Maj. Joe Wise, Chief of Behavioral Health at Blanchfield Army Community Hospital, and Dr. Theresa Benchoff of the Warrior Resiliency and Recovery Center.

The group also heard from representa-
tives of Centerstone regarding the re-
sources, services and programs available from the region’s premier mental health organization.

“The group was made up of religious leaders from all backgrounds; including clergy and lay leaders from community churches and ministries, it should be possible to empower their pastors with the knowledge that military chaplains play a vital role in helping the post resources dealing with PTSD and suicide prevention.

In turn, the post chaplain leadership real-
ized that with a large part of the military population living off-post, there were many among their charges who were not suffi-
ciently connected with post resources that could help them with their problems.

By reaching across the lines, everyone in-
volved would be better equipped to fill the gaps, mutually reinforcing each other with a community-wide network of trained individuals able to identify those in need of help, and knowing where the resources were to get that help.

This early into the process, it is hard to know how effective the program is, but that goes with the territory of the pre-
vention business. As Joe Varney of Fort Campbell Suicide Prevention has said, how do you quantify what doesn’t hap-
pen? What is quantifiable, however, are the numbers of concerned people on both sides of the line dividing the military and civilian communities, working to stem a tide of despair and pain that constitutes part of the baggage of war carried home by soldiers, often shouldered over time by their spouses and children as well.

More hands available to help - with the knowledge of how to help - can’t hurt.
National Guard, Transportation Truck

Easley enlisted in the West Virginia National Guard, where he served his country with pride and dedication. His service was marked by a commitment to excellence and a desire to contribute to the well-being of his fellow soldiers. He was known for his leadership and his ability to inspire others to excel in their duties. His contributions to the National Guard were significant, and his legacy continues to be remembered with respect and gratitude.

A Well-Rounded Individual

Easley was a well-rounded individual, participating in sports, drama, speech, and choir. His involvement in these activities helped him develop his skills and interests, which would later serve him well in his career as a chaplain. He was a member of Simpson Memorial Methodist Church in Charleston, where his summers were spent working as a Migrant Ministry program in Accomack County of Eastern Virginia.

His First Appointments

Easley's first appointments after seminary were to Trinity Methodist Church in Fairmount, West Virginia. However, after serving two local churches, he was called into active duty in the United States Chaplaincy Corps. This was a challenging time in his life, but he remained committed to his faith and his community. He served in various capacities, including as an active member of the Patient Advocacy Committee and the Care Committee.

Continued Ministry

After his military service, Easley continued as a staff chaplain at West Virginia State College, where he participated on more in choir, and the Wesley Society. In his senior year of college, he received his degree and was selected to attend CPE schooling in Englewood, Colorado, where he also attended the Iliff School of Theology to complete his STM degree.

Easley continued to serve in various capacities, including as a member of the Ethics Committee. He assisted these seminarians to foster their skills in hospital ministry. Additionally, he was involved with the Civil Air Patrol and served as chaplain at the Iliff School of Theology. He served as a circuit counselor and Editor of the New England Minsterman, which covers seven states in the Northeast. He also served as chaplain at various nursing homes, including The German Home, The Norwegian Home, and the Rogerson House and Glenside Hospital.

Impact on Veterans

Easley's impact on veterans was significant. He developed their appreciation for veterans and their sacrifices for freedom. His impact on these seminarians will touch the lives of veterans and their families for many generations of American heroes. His community involvement included serving the Boy Scouts of America on a board for the Boston Minuteman Council. He continued to be involved with the Civil Air Patrol and served as a chaplain at the Massachusetts Wing Chaplain and the Northeast Region Chaplain, which covers seven states in the Northeast. He also served as a chaplain at various nursing homes, including The German Home, The Norwegian Home, and the Rogerson House and Glenside Hospital.

His Community Involvement

Easley's community involvement included serving the Boy Scouts of America and the Massachusetts Wing Chaplain and the Northeast Region Chaplain, which covers seven states in the Northeast. He also served as a chaplain at various nursing homes, including The German Home, The Norwegian Home, and the Rogerson House and Glenside Hospital.

Final Years

Easley's retirement was a time of reflection and relaxation. He continued to serve in his community and his faith. He remained active in his church and his community, and his legacy continues to be remembered with pride and respect. His contributions to the military chaplaincy were significant, and his legacy will be remembered with gratitude and respect.

In Memory of a True Champion

Easley's life was one of dedication, service, and love. He was a true champion for justice, equality, and compassion. His contributions to the military chaplaincy and his community were significant, and his legacy continues to be remembered with pride and respect. His passing was a loss to his community, but his legacy lives on. His example of service, dedication, and love will inspire future generations to follow in his footsteps.
More than ever before, our current service members, wounded warriors, and veterans need to be reminded that their service to our country has not gone unnoticed. As a means to help provide such encouragement to America’s bravest men and women, Operation Thank You has designed five high-impact cards with a pre-printed message and area for a personal, handwritten message of support. These cards provide an excellent tool for military support groups, places of worship, community groups, schools, businesses and individuals to express their thanks!

While these cards can also be used anytime, they are especially popular during patriotic holiday programs and Military or Veteran appreciation events. They are professionally printed on 4” x 6” card stock with a full color glossy front and matte finish back. They have become treasured keepsakes to the service members, wounded warriors, and veterans who have received them. Many recipients keep them and pass them on to their children and grandchildren.

They are available exclusively from Operation Thank You, a non-profit organization that is a registered vendor with the Department of Defense and Department of Veterans Affairs and authorized to accept Government credit cards, purchase orders, and checks. Cards are available at a discounted price of $.20 per card and free standard shipping is available. Orders may be placed online at www.OperationThankYou.org or by calling toll-free at 1-866-645-6284.

Military Thank You Card
(For Any U.S. Service Member)

Military Get Well Card
(For Any Wounded Warrior)

Honored Veteran Thank You Card
(For Any Veteran)

Vietnam Veteran Thank You Card
(Three Servicemen Design)

Vietnam Veteran Thank You Card
(Women’s Memorial Design)

We look forward to partnering by providing an encouraging ministry resource that can last a lifetime.

To get started, please call 1-866-645-6284 or visit OperationThankYou.org today!

Planning Ahead

The American Taxpayer Relief Act of 2012 is an important one to know. Among other provisions, the Act extends the IRA Charitable Rollover for 2012 (retroactively) and 2013. This incentive allows members and friends of the Military Chaplains Association age 70½ and over to transfer (or “roll over”) up to $100,000 from your IRA directly to the MCA without having to recognize the transfer as income. The donation has to be direct from the IRA source to the charitable organization.

You should consider an IRA Charitable Rollover if:
• You do not itemize deductions but make charitable gifts, OR
• You are subject to the limitation on itemized deductions, OR
• You are required to take a distribution from your IRA that you don’t need, OR
• Your charitable gifts already equal 50% of your adjusted gross income.

ACT NOW FOR 2013! Check with your CPA or tax attorney for guidance. You may have an opportunity to direct all or a portion of the amount to be distributed from your IRA (up to $100,000) to the MCA before February 1, 2014 and have it considered a qualified charitable distribution made in 2013.
In Memory of the Four Chaplains of the Dorchester

Jon Etheridge
Richard M. Creager
Ronald D. Craddock
Paul Cannon
Gregory Burwell
Constance B. Bezanson
Anthony R. Beazley

Combined Federal Campaign

We have received the list of donors from Maguire/Maguire for this year’s CFC, and we thank them for their generosity

Anthony R. Beazley
Constance B. Bezanson
Louis H. Bier
Paul P. Buck
Gregory Burwell
Paul Cantwell
Ronald D. Craddock
Richard M. Creager
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Operating Budget

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Pentecost 50 - Christian

Laylat al Kadr* - Islam
Lughnassad and Imbolc* - Christian
Lammas - Christian
Fast in Honor of the Holy Mother of Jesus - Orthodox Christian
Lanmas - Christian
Lughnasad and Imbolc* - Buddhists
Wicca/Pagan Northern Hemisphere
Wicca/Pagan Southern Hemisphere
Laylat al Kad* - Islam
U.S. Coast Guard established
Transfiguration of the Lord - Orthodox Christian

JULY 2013
2  US Army Air Corps established
4  Independence Day
9  Ramadan begins ** - Islam
- Martyrdom of the Bab ** - Baha’i
11  Saint Benedict Day - Christian
13-15  Obon ** - Shinto - Buddhist
15  Saint Vladimir Day - Christian
16  Tisha B’Av* - Judaism
Asalha Puja Day ** - Buddhist
24  Pioneer Day - Mormon Christian
27  Korean War ended
28  World War I began

AUGUST 2013
1  Air Force Day
- Fast in Honor of the Holy Mother of Jesus - Orthodox Christian
- Lannmas - Christian
- Lughnasad and Imbolc* - Christian
- Wicca/Pagan Northern and southern hemispheres
3  Laylat al Kad* - Islam
4  U.S. Coast Guard established
6  Transfiguration of the Lord - Orthodox Christian

SEPTEMBER 2013
1  Ecclesiastical Year Begins - Orthodox Christian
2  Labor Day
20 REFERRED TO
28  Krishna Janmashtami** - Hindus

Note:
1. ** Holy days usually begin at sundown the day before this date.
2. ** Local or regional customs may use a variation of this date.
Students in the military chaplain career field may be eligible to receive
**A MINIMUM OF $4,500 PER YEAR IN TRINITY SCHOLARSHIPS.**
Students must be accepted into the MDiv program at TEDS and
approved as a Chaplain Candidate by a branch of the armed services
or National Guard.

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