Jewish Chaplain Monument

“On Moral Courage” Part 2

Civilian Parish Reentry

“Impact of DADT Repeal” Part 2
In Memoriam

Marvin Chandler, LCDR CHC USN Ret
Southern Baptist Convention
8 June 2010, Orland Park IL
Annual member 1986; Life Member 1986

William F. Forbes, LTC USA Ret
Eastern Orthodox
14 December 2008, Nashville TN
Annual member 1968; Life Member 1981

Maurice E. Roberts, CAPT, CHC,
USN Ret / VA
Presbyterian Church USA
5 July 2011, Fayetteville AR
Annual member 1991; Life member 2000

James E. King, LtCol CAP / VA
Roman Catholic
27 October 2011, Philadelphia PA
Annual Member 1984; Life Member 1984

Christopher B. Young, CDR CHC USN Ret
The Episcopal Church
25 June 2011, Sanford FL
Annual member 1963; Life Member 1990

Jesse W. Essinger, LCDR CHC USN Ret
Evangelical Lutheran Church in America
24 March 2011, Austin TX
Joined as Life Member 1968

Simeon Kobrinetz, BG USAF Ret / VA
JWB Jewish Chaplains Council
6 September 2011, Glenwood MD
Annual member 1968; Life member 1974
MCA Past President 1976-1978

Welcome Aboard!

Member updates based on information received from 21 August through 4 December 2011. Send corrections or items missed to chaplains@mca-usa.org. We will post in the Spring 2012 (March) issue.

New Life Members

Chaplain colleagues who choose “Life Member” status. No dues renewal. Permanent magazine subscription.

Floyd V. Chandler, COL USA Ret / DVA
Augusta, ME
Unitarian Universalist Association
Annual member 1986
Life member September 2011

Merrill G. Muller, LtCol USAF Reserve
Sioux City IA
United Methodist Church
Annual member 1996
Life member September 2011

New Annual Members

Chaplain colleagues who keep membership active with annual dues. Renews yearly magazine subscription.

Eugene W. Schneider, III, MAJ USA
Lawton OK
Lutheran Church Missouri Synod
Annual member 1990
Life member October 2011

Kristina Y. Coppinger, Maj USAF, RAF
Mildenhall UK
The Episcopal Church

Alan F. Pomaville, LTC ARNG
Columbia SC
Southern Baptist Convention

James E. King, LtCol CAP / VA
Roman Catholic
27 October 2011, Philadelphia PA
Annual Member 1984; Life Member 1984

Carl W. Rosenberg, LTC USA
Columbia SC
Evangelical Lutheran Church in America

Everett L. Gregory, 1LT USAR
Blue Ash OH
African Methodist Episcopal

John A. Shinpaugh, LtCol USAF Ret
Norristown PA
American Baptist

James C. Hartz, LTC USA Ret
Canton GA
Southern Baptist Convention

Kelly J. Wasberg, CPT ARNG
Marshall MN
Lutheran Church Missouri Synod

Dean K. Kellerhouse, Maj CAP / DVA
Houston TX
Anglican Church in North America

New Associate Members

Chaplain colleagues and MCA friends who support our objectives but do not hold appointment in one of our five constituent federal chaplaincies.

Maurice E. Roberts, CAPT, CHC,
USN Ret / VA
Presbyterian Church USA
5 July 2011, Fayetteville AR
Annual member 1991; Life member 2000

James C. Hartz, LTC USA Ret
Canton GA
Southern Baptist Convention

Mr. Steve O. Sturgeon
Dillon MT
Baptist (Bible)

Maurice E. Roberts, CAPT, CHC,
USN Ret / VA
Presbyterian Church USA
5 July 2011, Fayetteville AR
Annual member 1991; Life member 2000

Mark the date

Wednesday, 18 April 2012

MCA Annual Meeting

Holiday Inn Riverwalk, San Antonio, TX

Watch for info on registration and other activities.
FROM OUR NATIONAL PRESIDENT

Is this the Winter of our Discontent? Both political parties are declaring the days ominous in finance and international affairs. The Congress’ Select Committee failed to come to a conclusion resulting in sequestration with 2012 military and Veterans Affairs budgets under significant threat. Cuts in TRICARE and military pensions are on the table.

MCA is a member of the Military Coalition, 34 Veterans groups which speak to Congress, the public, and DoD on military related issues. The big call this Winter is to be sure to treat our military well and not to undo the years of progress seen in pay, benefits, and medical care. It would serve each MCA member well to let their congressmen and women know that you stand behind our military, Veterans, and families.

The free exercise of religion is the raison d’etre of the chaplaincy. Chaplains stand to protect the religious liberty of each member of the military and all Veterans. They lead religious services and serve all wherever they are assigned. Chaplains perform all the services they can within their own religious bodies and provide all other needed services by finding others qualified to meet those needs.

You know that chaplains have served nobly and at great personal risk since our nation was founded. Your MCA stands to keep the light of chaplaincy shining. It seeks to be a voice of reason when other speakers wish to ban God and religion from the public square in the name of avoiding the government establishment of religion. It seeks to be as inclusive a voice as it can when some religious speakers wish to have a chaplaincy that looks much like their own church.

Thank you for supporting your MCA as we tell the story of chaplaincy and advocate for chaplaincy from chaplain schools to the halls of Congress. Blessings! Ed
A stirring ceremony in the Memorial Amphitheater, Arlington National Cemetery on 24 October 2011 climaxed dedication of the new Jewish Chaplains Memorial. The Memorial honors fourteen rabbis who died during active service in the Armed Services. In a letter of congratulations, the Honorable Charles E. Schumer, U. S. Senator from New York stated, “It is especially fitting that this memorial be dedicated during the 150th anniversary year of service by Jewish chaplains in the U. S. Armed Forces.”

The Jewish Chaplains Memorial stands on Chaplains Hill next to three other monuments for Roman Catholic and Protestant Chaplains. Fourteen names are inscribed beginning with Rabbi Alexander Goode who gave his life onboard U. S. A. T. Dorchester on 3 February 1941. Ernie Heaton, one of two known Dorchester survivors attended the ceremony. Alex Fried, Rabbi Goode’s grandson was present as well.

Sol Moglen, founder of the Brooklyn Wall of Remembrance, raised $50,000 for the memorial from Veterans groups, communal organizations and individual donations. Other champions of the project included Rabbi Harold Robinson, JWB Jewish Chaplains Council Director, and the Jewish Federations of North America. Research, funding, and approval took nearly three years. This included certification of the names by the Army, Navy, and Air Force Chief Chaplains and joint resolutions by the U. S. Congress. For more information and photo albums, visit www.jcca.org/jwb/arlington-memorial/
On Moral Courage - Part 2

Ch, Maj Gen Cecil R. Richardson
Chief of Air Force Chaplains

In the September 2011 issue, we published the first part of Chaplain Cecil R. Richardson’s speech on moral courage delivered during the 2011 Pentecostal Holiness Chaplain Conference.

Chaplain Richardson concluded the first part of his lecture with the following statement.

“The history of the Chaplain Corps is the account of faithful men and women who devoted their very lives to serving God in uniform. They lived out their faith, and they set the standard in moral and ethical conduct. God forbid we should do any less!”

We begin the second part here.

When Israel left Egypt on their journey to the Promised Land, they came to the borders of Canaan fairly early in their journey. God had promised them the land, and they wanted to get there as quickly as possible. Yet they hesitated at the border at a place called Kadesh-Barnea (Numbers 13-14). It was a leadership decision by Moses. I don’t fault him for that. He felt he needed more intel before charging into uncharted territory.

So they set up camp and Moses selected twelve Special Forces guys, one from each MAJCOM, to do a 40-day deployment to the Promised Land. Their mission was to look things over and bring back a recommended Course of Action (COA).

Moses gave them a clear tasking order concerning where they were to go and what they were to do: “Go up through the Negev and on into the hill country. See what the land is like and whether the people who live there are strong or weak, few or many. What kind of land do they live in? Is it good or bad? What kind of towns do they live in? Are they unwalled or fortified? How is the soil? Is it fertile or poor? Are there trees on it or not? Do your best to bring back some of the fruit of the land” (Numbers 13:17-20).

When the twelve returned, they had their slides, talking papers and PowerPoint briefings, but instead of bringing Moses a solid recommendation, they brought two COAs. All twelve agreed it was a wonderful land. It was a great place to settle down and raise a family. As Moses had requested, for “Show and Tell” they came loaded down with grapes and pomegranates to demonstrate the richness of the land. But they disagreed about moving there.

Ten of the men submitted the majority report. It was full of whining and fear, and “We’ve never done it that way before.” The ten who signed the majority report minimized their own abilities and exaggerated the size and strength of the enemy. They recommended that God’s people give up any attempt to possess the land, and they advocated that everyone should go back to Egypt.

But Joshua and Caleb challenged the people to claim what God had promised. They said, “God has already promised us the land. Let’s go take it!”

But what do you do when the vote is 10 to 2? Moses followed the advice of the majority. The results were disastrous. They spent the rest of their lives wandering from FOB Forward Operating Base to FOB in the desert. And, they never fulfilled God’s will for their lives.

There’s a lot we can learn from this story, especially as we serve as chaplains and Chaplain Assistants in time of war…. 

First. This story reminds us to never give the boss bad advice. He/she just might take it! One of our Core processes is advice to commanders. Take the opportunity seriously. Think it through before speaking. The commander already has ops officers and intel officers. Speak as a chaplain, a person of faith.

Second. This story reminds us that we can be right but still be in the minority. Just because you’re right doesn’t mean everyone will agree with you. (I can tell you, it’s tough being right all the time. I’ve suffered with that for years!)

Third. This story reminds us to listen to the minority. The majority can be wrong — horribly wrong. If you’re the leader, listen to the minority. They might have the mind of God.

Fourth. This story instructs us that, even if our opinion is not popular, we still have to speak up and call it like we see it. An important part of being a spiritual leader is standing up for what’s right, and speaking out when something is wrong.

Fifth. This story shows us the attitude of a true professional. Even though Joshua and Caleb were out-voted and shouted down, they didn’t start a splinter group and go into Canaan on their own. 

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On Moral Courage - Part 1
continued from page 5

What happens when a person loses often tells more about that person than when he or she wins.
Sixth. This story reminds us that, when it comes to strategic thinking and critically important decisions, we need to check our emotions and keep things in perspective. The ten wimpy scouts saw the people of Canaan as giants and saw themselves as grasshoppers. Neither view was accurate. Sometimes items on our “Things to do today” list can look gigantic. But good leaders analyze the issues, think through the COAs, and frame the big picture as clearly as possible.

Finally. This story tells us that it’s very easy to forget how big God is. That was the bottom line problem in this story. God had done wonderful things for the Israelites. He had delivered them from Egypt. He had parted the Red Sea. He had led them by day and by night. But they let themselves forget all of this.

We need to constantly remind ourselves - and remind one another just how good God is. In case you’re wondering… “God is good all the time… and all the time God is good!”

In Numbers 14:7-9, Joshua and Caleb speak these words:

“The land we explored is an excellent land. If the Lord is pleased with us, he will take us there and give us the riches and the fertile land. Do not rebel against the Lord and don’t be afraid of the people who live there. We will conquer them easily. The Lord is with us, so don’t be afraid.”

Let me translate Numbers 14:7-9 into Chaplain Corps talk:

“The opportunities God has given us are without equal in the religious world. He has provided us an awesome ministry to men and women in uniform. So, don’t be hung up on budgets and manpower and staff summary sheets. We will overcome those things easily. The Lord is with us…don’t be shy about stepping out on faith!”

Four Chaplains Memorial Foundation
Legion of Honor Bronze Medallion

During a ceremony at Fort Jackson, SC on 26 October, Chaplain Gary R. Pollitt, MCA Executive Director, received the Four Chaplains Memorial Foundation Legion of Honor Bronze Medallion. The Foundation’s Legion of Honor Award program publicly recognizes outstanding members of society whose lives model the giving spirit and unconditional service to community, nation, and humanity without regard to race, religion, or creed exemplified so dramatically by the Four Chaplains.

Chaplain W. Kyle Fauntleroy, Director of the Armed Forces Chaplaincy Center and Commanding Officer of the Navy Chaplain School and Center hosted the event. Representatives of the sister services and the MCA South Carolina Chapter were on hand for the afternoon presentation by Chaplain Mike McCoy, MCA Past President and regional representative of the Four Chaplains Memorial Foundation. The ceremony was conducted in the Army Chaplain Memorial Garden near the wall emblazoned with the names of the 122 chaplains killed during World War II.

Prior to the award presentation, Dr. John W. Brinsfield, Army Chaplain Historian, recounted the history of the “Immortal Four”: George L. Fox [Methodist], Alexander D. Goode [Jewish], Clarke V. Poling [Reformed], and John P. Washington [Roman Catholic]. In re-telling their story, Dr. Brinsfield pointed out that the bond joining these “Men of God” together far overshadowed their differences.

Chaplain Pollitt expressed gratitude for his call to serve Warriors and their families, both as an active duty Navy chaplain and various roles since retirement. His remarks focused on “the astonishing privilege of our calling to serve Warriors of every background - as they go, - where they go, - when they go, - how they go, and - why they go.”

Additional photos may be viewed on the USACHCS Facebook Page. Go to www.fourchaplains.org for information on various Foundation programs.

Submitted by
CH (COL) Samuel J. T. Boone, USA (Ret.)
Re-entry: One Navy Chaplain’s Return to the Local Church

CAPT Robert Phillips, CHC, USN (Ret.)

Last August, CAPT Douglas Waite, CHC, USN attended a Transition Workshop for United Methodist chaplains who are retiring and returning to civilian parish life. Chaplain Robert Phillips presented the article published here in part. Go to www.mca-usa.org for Bob’s entire speech. Bob is the Senior Pastor for Main Street United Methodist Church in Peoria, IL. Doug is just now retiring and will begin as Pastor for Covington Cornerstone Church, Covington, WA in late January 2012. We welcome other submissions in order to establish a continued column on this topic. Our thanks to Bob and Doug.

Prelude

In June, 1977, I shifted the focus of my ministry as a United Methodist pastor from service in a local congregation to service as a Navy chaplain. The 28 years that followed were rich in ministry, friendships, challenges and affirmation. Years of sea duty onboard two aircraft carriers and amphibious ships, years with the Marine Corps and the Coast Guard, time spent as chaplain-pastor to 5 chapels in addition to schooling and administrative assignments combined to produce a deeply rewarding experience of active duty, a pride and satisfaction shared by my wife and grown children.

I retired from the Navy on June 1, 2005. The previous year I submitted my retirement request to the Navy. An earlier approved retirement was withdrawn in the aftermath of 9-11 at the request of Chaplain Corps leadership. I indicated at that time that I would serve one additional tour of duty wherever sent. I had hoped it would be to a last operational assignment, but my seniority and other factors combined to send me to the first back-to-back shore assignments in my Navy career. That confirmed my commitment to retire in 2005.

Although drawn to the Navy chaplaincy, both due to personal background as the son of a career Navy Chief Warrant Officer and positive experiences in five years as a reserve officer in the Theological Student Program, I also found great fulfillment in preaching and pastoral ministry in the local church. My experiences in the Southern Illinois conference were very positive. I departed the local church with personal sadness but no second thoughts about the rightness of that direction for life and ministry at that point. My movement to the Navy was a shift from one fulfilling role toward another.

In 2004, I requested the retirement date of June 1, 2005. After extended conversation with Christy and various colleagues, I decided to take 3 months of terminal leave and transition Temporary Additional Duty orders (TAD) prior to the official retirement date. The intent was to allow ample time to retool emotionally, professionally and personally, as well as to take time without haste to visit family and friends spread from Bulgaria to California.

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After an informal retirement ceremony that focused on affirmations for the family (who always bear the brunt of military service), Christy and I stored our trash, spent 10 days in informal continuing education at Princeton Seminary (where we met), visited our daughter and son-in-law in the Peace Corps in Bulgaria, visited other family in New England, the Midwest, and California by car, and arrived at our new church on June 1, 2005, the date I officially “retired” from the Navy.

Retirement ceremonies often are extensions of the personality of the retiree. With that disclaimer I feel compelled to make a couple of comments as the survivor of dozens of such ceremonies and the main target for one. I chose the uniform of the day (khaki) for all participants, for which every working stiff in the crowd afterwards gave thanks. I eliminated the reading of the typical pro forma documents, reasoning that George Bush’s signed certificate was not hand-drawn by him.

That also eliminated a repeat of what I heard from the wife of a Boatswain Mate First Class at his retirement in the early 1990’s, when for the first time we all heard a certificate of appreciation read by the emcee that concluded with the words, “Bill Clinton, Commander-in-Chief.” Hearing that solemn declaration, the wife let out a very loud, “Ha!” That doubled over the crowd and reconfirmed the fact that Navy spouses are the first to smell the bull.

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Re-entry: One Navy Chaplain’s Return to the Local Church

My remarks were written, timed and short. This avoided the fiasco I endured a few years earlier when a captain, after lengthy preliminaries, stepped to the outside podium under a hot sun, and proceeded to recount nearly every event in his life, beginning with Mr. Wiggly’s introduction to Miss Egg, in a 50 minute epic of irrelevance.

I wrote my remarks also to have a record of what I said and to ensure that I did not use the occasion to even the score or get last tag on some unsuspecting soul. That happened a number of years earlier when a retiring senior chaplain used his farewell talk to hiss in the presence of all, including the then Chief of Chaplains, that prejudice and the refusal to recognize his great qualities denied him promotion to admiral. I still can’t remember if those great qualities he mentioned included humility. Written remarks help prevent such scenes, although I am happy to say that I departed with no known grudges or scores to settle.

I am very glad we chose a course of action that permitted us to step back and take some deep breaths before entering into the fresh adventure of the parish. No one answer fits all, i.e., to sell back leave or to take terminal leave. For us, the space between the end of one ministry and the beginning of another was refreshing, and enabled us to begin a conscious but gentle de-coupling of our primary identity as that of a Navy couple in military ministry.

Conference Connections

In my years as a chaplain, I have heard dozens of horror stories about how military chaplains have been treated by their annual conferences during and after their ministry to those in uniform. I also have witnessed some situations of shabby treatment, personal disdain, and bigotry aimed at those in uniform. I have seen profound professional ignorance as to the assets a military chaplain can bring to an annual conference. I have known situations where returning military chaplains of superb quality and motivation were unceremoniously dumped into dysfunctional appointments without even a pretense by conference leadership of seeking to align the pastoral gifts with the congregational need.

I also have known some situations of military chaplains who were gleeful and giddy about being away from the local church, or disdainful of the “fat bodies” who serve local congregations as pastors. I have known a few chaplains who were resistant to requests to preach or be involved in any meaningful way in the life of a local UM congregation. One senior UM chaplain of several years ago routinely left his staff to conduct Sunday worship while he camped every weekend at various delicious sites. Some UM chaplains virtually severed all contact with their annual conference for the duration of their active duty time and then complained that “nobody knows me at home” as they pondered what to do upon retirement.

I mention the two sides of the horror stories to confirm that I do know both sides and have seen both sides at work. That has not been my experience.

I learned soon after entering the Navy that it is the responsibility of the chaplain to be proactive in contact with the home annual conference and the conference where the chaplain affiliates in the geographic region of military ministry. Once I dealt with the natural annoyance that asked, “Why don’t they take some initiative?” I found a sustained and positive connection with my home conference that lasted for the duration of my active duty ministry.

I made every reasonable effort to attend my annual conference, which meant making roughly 40% of the conferences during those 28 years. It was fun attending without having to pay lots of attention to the paperwork. Time spent connecting with friends was reward enough. I was asked to preach conference summer youth institutes and did so on four occasions. I preached one year at the Memorial Service at conference. Whenever visiting within the bounds of the conference, I offered to preach (at no cost) at any church that would have me. Maybe they got what they paid for, but it appeared to be a mutually beneficial arrangement. I kept in touch on at least an annual basis with my D.S. and with the pastor of my charge conference, which was the last church I had served before entering the Navy. I wrote occasional pieces for the conference newspaper, some of which were published.

In short, once I accepted the fact that the initiative for maintaining the connection rested with me, I ensured that the plants were watered on a regular basis. To this I added attendance at the annual chaplain retreats sponsored by what is now the United Methodist Endorsing Agency (UMEA). I didn’t make a lot of
these; maybe 8 in 28 years, but added to annual reports required by the UMEA as part of ongoing endorsement, I found further spiritual and theological nourishment.

**Specifics of the Return**

I notified my D.S. at the annual conference of 2004 that I planned to return for an appointment in 2005. I followed up with a letter to the bishop, with a copy to the D.S. and the UMEA that confirmed this intent. I emphasized that I would go where sent, which I subsequently have learned is not something that bishops or cabinets routinely hear these days, for a variety of understandable and not-understandable reasons.

Nine months prior to retirement, I sent the bishop and D.S. a copy of my Vita, written in language that normal people with no military background could understand. I was surprised how hard it was to do so, and am grateful for a wife who refused to let sloppy slang or insider language muddy the waters. The Vita emphasized ministries that involved preaching, teaching, counseling, administration and other activities transferable to local church settings. I highlighted my status as a trouble shooter for the Navy chaplaincy, who received several assignments to conflicted situations or to rebuild programs shattered by incompetence, misconduct or inattention. I mentioned my retirement date of June 1 and indicated that if a situation developed where a pastor was needed on an permanent or temporary basis prior to the official conference moving date of July 1, I would be available to serve. I mentioned that the military would move me free of charge to my retirement address, which meant the receiving church would be relieved of that burden.

I made mention of articles published in the Naval Institute Proceedings or presentations made at the National Defense University at the Joint Conference on Professional Military Ethics. I knew that telling the bishop I had received three awards of the Legion of Merit would impress her as much as telling her the location of my birthmark... and probably less. Offering one or two lines of snapshot ministry highlights at each assignment, worded to make sense to civilian clergy, really did help those with no military background to get some sense of me.

Christy and I drove from Norfolk, VA, to Peoria, IL, to attend a called session of the annual conference in November, 2004. I did not get involved in the pension issue being discussed, but did use the occasion to meet and speak briefly with my D.S. and other D.S.s during a break. I also had told a number of friends in the annual conference of my plan to return for appointment to a church, including word that I would go wherever they needed me and was prepared to become a full time interim pastor if that best served the needs of the conference.

In March, 2005, while sitting in an internet café in Istanbul while on a visit to our daughter, I received an email from the D.S. indicating that an appointment had been “discerned” for me. She didn’t tell me where or when but asked that I be in her office in early April to meet with her, then with the D.S. of the district where I would be assigned, then travel to that church to meet with the SPRC. She also asked that I say nothing to anyone, whereupon I looked around the room at the gaggle of Turks hunched in front of computer screens and concluded they probably didn’t care one way or the other.

Go to www.mca-usa.org for the remaining portion of Bob’s article.

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**Top Ten List**

**Things to Know when Re-entering the Local Church from the Military Chaplaincy**

(with apologies to Letterman)

9. Rank in the local church is determined by hair color. Blue rules, gray reigns and the eagles are bald, or thinning.

8. Military time sets a meeting for 1300 to 1400 hours. Church time approaches schedules through the eyes of St. Peter, for whom “a day is as a thousand years and a thousand years as a day.”

7. “Reserved for clergy” parking at hospitals is always filled but seldom with clergy cars.

6. Area local clergy, with a few exceptions, will warmly welcome you with indifference.

5. In a local church, a squad of little old ladies has the firepower of a battalion of Marines. Treat them right, and you will have no better friends, just like you did with the Marines.

4. Bulkheads are now walls; decks are now floors; scuttlebutts are now water fountains. You no longer pump your bilges, you go to the bathroom. Deal with it.

3. Referring to small communion cups as ‘shot glasses’ during a communion service opens the door to all sorts of stimulating post-worship conversation.

2. Nobody cares who you used to be. Nor should they.

1. Once they know you love them and are committed to give them your best, you have passed muster and are part of the family.
Protestant and Roman Catholic communities joined together to host a special service in The Chapel by the Sea on 11 September 2011. Area Navy chaplains participated in the liturgy, including CAPT Timothy Lantz, Regional Chaplain, Navy Region Southeast; CAPT Gary R. Pollitt, CHC, USN (Ret.), CDR Steven Souders, OIC of Surface Force Ministry Center Mayport; LCDR Jay Cayangyang, Command Chaplain, Naval Station Mayport; and LCDR Gerald O’Shea, CHC, USN (Ret.) CAPT Douglas Cochrane, NS Mayport Commanding Officer, and Chaplain Lantz offered reflections on their experiences that day in 2001 when foreign terrorists attacked our homeland.

Demonstrating exceptional cooperation by leaders of both religious communities at Mayport, the Rev. Dennis O’Neill, Roman Catholic Deacon, and CPO, Air (AE) Fred Whitbread, HMRN (Ret.), Protestant Lay Eucharistic Chalicer read scriptures. Yvonne Tolbert, Protestant chorister, served as hymn leader and Donna Fogle, Roman Catholic choir director, served as cantor for the Psalm. Professor William Eugene Hudson played at both organ and grand piano. The Rev. Darius Sleszynski, Contract Roman Catholic Priest, chaired the planning committee but was unable to attend due to overseas travel at the time.

The service was also significant as a first major project of the newly formed First Coast Chapter of the Military Chaplains Association. Founding chapter officers are: CAPT Gary Pollitt, CHC, USN (Ret.) as President; CAPT James Pope, CHC, USN (Ret.) as Vice President; and LCDR Jay Cayangyang, CHC, USN as Secretary-Treasurer.

Supplications

We begin by singing the first verse of “Amazing Grace.” Then a chaplain will offer the supplication. We alternate with further verses of the hymn and conclude with the final verse. The reprise of the last phrase is sung a cappella.

Amazing grace! How sweet the sound that saved a wretch like me!
I once was lost, but now am found, was blind but now I see.

For the Sea Services

’Twas grace that taught my heart to fear, and grace my fears relieved;
how precious did that grace appear the hour I first believed.

For our Sister Services

Through many dangers, toils, and snares I have already come;
’Tis grace has brought me safe thus far, and grace will lead me home.

For peace in our world

The Lord has promised good to me, His word my hope secures.
He will my shield and portion be as long as life endures.

Reprise:
He will my shield and portion be as long as life endures.

Prayer at Ground Zero

LCDR Gerald O’Shea, CHC, USN Ret.
First given by His Holiness Pope Benedict XVI on 20 April 2008.
Chaplain Jay Cayangyang gives a pastoral meditation on coping with severe tragedy and moving forward.

Captain Cochrane speaks about his role and memories on 9-11-01. At the time, he was the Naval Aide and Vice Presidential Emergency Action Officer for U. S. Vice President Richard B. Cheney.

Father Gerry O’Shea reads the prayer of Pope Benedict XVI offered at Ground Zero on 20 April 2008.
DON'T UNDERMINE MILITARY CAREER INCENTIVES

Why is the military America’s most respected institution?

How has the all-volunteer force succeeded through 40 years of hot and cold wars?

Why have top-quality people pursued careers in uniform despite arduous service conditions few Americans will accept for one tour, much less for 20 to 30 years?

Because previous Congresses understood career uniformed service demands special retirement and health care incentives beyond those of civilians who don’t prepay huge premiums of service and sacrifice.

Past scrimp on these core career incentives hurt retention and readiness in the 1970s and 1990s. Fixing those problems proved even more expensive.

Congress should learn from history, not repeat it.

THE MILITARY COALITION

Air Force Association
Air Force Sergeants Association
Air Force Women Officers Associated
AMVETS
Army Aviation Association of America
Association of Military Surgeons of the US
Association of the US Army

Association of the US Navy
Chief Warrant Officers Association of the USCG
Commissioned Officers Association of USPHS
Enlisted Association of the National Guard of the United States
Fleet Reserve Association
Gold Star Wives of America, Inc.
Iraq & Afghanistan Veterans of America
Jewish War Veterans of the USA
Marine Corps League

Marine Corps Reserve Association
Military Chaplains Association of the USA
Military Officers Association of America
Miliary Order of the Purple Heart
National Association for Uniformed Services
National Guard Association of the USA
National Military Family Association
Naval Enlisted Reserve Association
Non-Commissioned Officers Association of the USA

Reserve Enlisted Association of the US
Reserve Officers Association
The Retired Enlisted Association
Society of Medical Consultants to the Armed Forces
US Army Warrant Officers Association
USCG Chief Petty Officers Association
Veterans of Foreign Wars
Vietnam Veterans of America
Wounded Warrior Project
Will Repeal of DADT Make Chaplaincy Extinct? - Part 2

Captain Gary R. Pollitt, Chaplain Corps, U. S. Navy (Ret.)

Please Note. As stated in Part 1, remarks that follow are personal responsibility. They are not an official statement by the MCA National Executive Committee or any other MCA members.

In Part 1, published in the September 2011 issue of The Military Chaplain, I presented a broad brush of the pre-DADT repeal implementation environment. This concluded with a selection from U. S. Army training slides for the Troops. If we take these slides as "Law and Gospel," one might wonder why there is so much anxiety from some quarters over potential threats to freedom of speech and religious liberty.

Someone might well counter by pointing out that the training slides only say what everyone is supposed to do. And, they don’t really cover the situation where a chaplain is charged with “hate speech.” For that matter, even the training vignettes for certain situations [at least those that I retrieved] didn’t go deeply into any issues for the ministries of chaplains.

“The Day” and days after

Let me begin with a brief review of some major things that transpired on the day of DADT Repeal, 20 September 2011 and days hence.

1. One of the most frequently posted photographs was taken just after midnight when the policy change officially took effect. It showed the wedding of Navy Lieutenant Gary Ross and Dan Swezy in Vermont.

2. The President, Secretary of Defense, and Chairman of the Joint Chiefs of Staff made statements of congratulation. The White House released a video called “A Promise Kept.” Admiral Mike Mullen, CJCS stated, “Today with implementation of the new law fully in place, we are a stronger joint force, a more tolerant joint force, a force of more character and more honor, more in keeping with our own values. President Obama observed, “As of today, our armed forces will no longer lose the extraordinary skills and combat experience of so many gay and lesbian members.” News media reported celebrations by military members around the Nation.

3. On 30 September, Under Secretary of Defense Clifford L. Stanley signed a memorandum that set off a new firestorm. Actually, the short memo addressed chaplain participation in “private” ceremonies. It did not mention same-sex rites. But Secretary Stanley prefaced the guidance with reference to Section 654, Title 10 U. S. C. -- which is the law concerning homosexual identity in the military that was repealed. So, there was no surprise when various headlines said words such “chaplains can perform gay military weddings.”

4. Representative Todd Akin of Missouri immediately challenged the Pentagon guidance memo as a violation of federal law. He was referring to the Defense of Marriage Act, 21 September 1996.

5. The newly formed Chaplain Alliance for Religious Liberty went on record as opposing the performance of homosexual marriages. The Roman Catholic Archdiocese for Military Services repeated earlier statements that the Sacrament of Matrimony is not performed for same-sex couples. The Archdiocese also addressed use of Chapel of the Most Holy Trinity at West Point. This is actually a Roman Catholic parish rather than a non-denominational chapel. Only Roman Catholic services are held there.

6. The 2012 National Defense Authorization Act. Beginning with the Akin Amendment, several provisions seeking to oppose consequences of DADT repeal were added to the House version of the NDAA during months prior. Among others, House Armed Services Committee Chairman Buck McKeon declared he wouldn’t cooperate with the White House to pass the bill unless amendments to protect the definition of marriage in the military were retained.

7. In early October, Marine Corps recruiters set up a booth during the San Gabriel Valley Pride Community Unity Day at Pasadena City College. Since senior leadership seemed to be the most opposed to [or at least skeptical about] DADT repeal, news media lauded the Marine Corps for “leading the charge into new recruitment territory.”

8. Gay activists continued to announce that their agenda was not at all complete with repeal of DADT. For example, during October 13-15, OutServe [a formerly underground group] conducted a "Summit in Las Vegas" for current and former gay service members. Two of the most significant demands are full family benefits for spousal partners and end of the military ban on transgendered personnel.

9. Led by Senator Roger Wicker of Mississippi as chief sponsor, on 30 November the Senate amended its version of the 2012 National Defense Authorization Act with language that permits military chaplains to decline performance of any marriage whatsoever. This right of refusal as a matter of law is intended to ease concerns that the Defense Department might change its rules at some point and require chaplains to perform gay marriages. Bill language is a more moderate approach compared to House amendments which flatly prohibit chaplains from performing same-sex marriages.

Balancing the claims

When speaking into a secular or politically pluralistic civil arena, we constantly face the thorny matter of competing claims. In testimony before the U. S. Congress, the senior leaders of the Armed Services didn’t unanimously voice concern for negative impact on readiness by repeal of DADT. Without delving further into that political reality, it is hard to imagine that they would have said anything else. The warnings of religious leaders and many others about threats to religious liberty did not outbalance the “evidence” before.
Will Repeal of DADT Make Chaplaincy Extinct? - Part 2

continued from page 13

Skeptics say that such rules likely would not embrace accuracy, fairness, justice - and due process for those who object to open homosexual conduct. We haven’t seen any final form for this type of guidance in order to know for certain.

However, many who are worried about the outworking of DADT repeal simply don’t believe that the government is up to the task. Others doubt that the government even has the intention to safeguard everyone’s liberty. One might not totally embrace the scope of such worries. Even so, I suggest that we ought to listen carefully.

Are all situations equally vulnerable?

Let’s posit for a moment that there is looming risk of confrontation between chaplains and homosexual Troops or gay activists? I see at least five different ministry situations where a chaplain could express an opinion that might attract complaint.

1. Marriage. No chaplain is obligated to perform any marriages at all much less go outside the guidelines of that chaplain’s endorsing body. The military has not as yet imposed a “compulsory marriage policy.” What is the risk if a same gender couple approaches a chaplain? Irrespective of individual states which have enacted same gender marriage ordinances, the chaplain is not obligated to perform this ceremony. So, one big issue is how a refusal might go down.

2. Counseling. No chaplain is obligated to develop long term counseling relationships. What if during an intake interview, the chaplain is advised of the counselee’s same gender preference? Here is risk of complaint should the chaplain decline further counseling based on this preference. Will the day come when chaplains need to have potential counselees sign written disclaimers should the chaplain feel uncomfortable or offended?
3. Pulpit. If during the course of a sermon, a chaplain clearly denounces homosexual conduct or homosexuals, this could certainly rouse adverse response. What if a chaplain merely identifies this conduct within a list of other actions that the chaplain’s doctrine regards as “sin”? Or what if the chaplain reads a passage of scripture that identifies such conduct as “sin”? There isn’t any question that someone could take offense from these two situations as well. The issue is whether the system continues to safeguard speech from a pulpit during Divine services.

4. Briefings, Bible Studies, or Lectures. What if the chaplain is conducting a series on moral development? Even if attendance is not compulsory, will chaplains be free to identify homosexual conduct as a moral problem if that is their belief? The answer remains to be seen.

5. Wandering the Deckplates. For the Navy, this can refer to any ministry of presence in work areas. Air Force and Army have equivalent terms and ministry concepts. What if a Sailor simply blurts out, “Hey chaplain, what do you think about openly homosexual shipmates?” This could certainly pose a challenge for prudent responses. And, this is another area where vulnerability to giving offense seems quite high.

A major concern to consider

In spite of media headlines, to date no agent of the government can lawfully compel a military chaplain to perform any sort of marriage ceremony whatsoever. Chaplains all know that such pastoral action is governed by the policies of endorsing bodies as well as a chaplain’s conscience or personal discretion. Even if an endorsing body permits same-gender marital rites, this does not necessarily mean that a given chaplain from that denomination is required to do so. However, such technicalities have different implications in civilian over against military environments.

Chaplain (Colonel) Samuel J. T. Boone, USA (Ret.) recently noted a major point of concern for steering through current policy and the absence of comprehensive rules. This concern is the fine line between conducting and sponsoring a “same sex marriage.” Following is a summary of the hypothetical situation that Sam proposed.

On most Army installations any marriage taking place in a “facility” on post requires the “sponsorship” of a chaplain. For example, Captain Smith and his bride to be want to marry in the Main Post Chapel but they want her civilian minister to conduct the service. Captain Smith’s unit chaplain, Chaplain Doe, is expected to “sponsor and support” the service. Normally, Chaplain Doe would have his assistant in the chapel during the prep, conduct and cleanup of the chapel. Usually not a problem.

I had a request from a Roman Catholic Soldier to marry a Wiccan civilian. She wanted an open flame and an open area. That ruled out the chapel. So, we obtained the Service Club. The open flame was done in the back parking lot. The service was conducted by a local justice of the peace. I could not conduct the service. But the Soldier was entitled to the use of a Federal facility. And, a reasonable compromise (acceptable to all) was reached.

The “pot could come to a boil” if same-sex marriages are allowed on most if not all military posts. This could happen if the U. S. Supreme Court weighs in on the Defense of Marriage Act and possibly rules it unconstitutional. Then the “conservative” chaplain might face a major dilemma. Will the chaplain sponsor or refuse to sponsor? For some chaplains, even the act of “sponsoring” a same-sex wedding could be a real sticking point. Even if a chaplain can’t be lawfully ordered to perform a ceremony, how will a chaplain deal with a lawful order to “sponsor” that ceremony?

Sam’s scenario digs deep into the whole area of a chaplain’s administrative responsibilities alongside of ecclesiastical duties. At some point in ministry, likely most chaplains have provided “administrative cover” for events that weren’t completely in accord with their theological convictions or personal tastes. The point is that the whole matter of requests for same-gender weddings can’t be handily dismissed by “suck it up and do it” or even “just sign the facility use request form.”

One solution echoed about is that chaplains with such conscience problems should simply “get out.” Another perspective is that all chaplains are a “scam” on the taxpayers. This is a good time to get rid of them. Some of this comes from people who intensely dislike military chaplains. Some of it also comes from people who accuse chaplains as “gayhaters.” From time to time, the MCA National Office receives highly negative communications about chaplains!

What if chaplains…?

Sometimes I despair that chaplains and chaplaincies will be unfairly prosecuted in the media no matter what the evidence. My speculation is that a large percentage of homosexual persons don’t really want to be fodder for anyone’s cannon. But their personal privacy might suffer just as much as a chaplain’s religious liberty whenever activists with all sorts of agendas get involved. Is there anything that chaplains might do to at least reduce the potential for polarization and nasty press?

What if the loudest message coming from chaplains — and their endorsers — went something like this? How can we give the best possible pastoral care to homosexuals under the circumstances that some of us have core religious beliefs that might make this quite difficult at certain points?

Actually, we are hearing such messages. Even so, this might not be enough to stave off a larger scale drive to limit freedom of speech in the cases where some people deem regard such speech as offensive. I intend to focus on the problem of language and the relationship between religious liberty and freedom of speech in Part III.

Until then

Are we on the brink of seismic conflict between first principles in our Nation? Some argue that we have already been there for several decades. Will it turn out that the religious liberty of military chaplains becomes a strategically crucial battle in this conflict? If so, then I can fairly speculate that far more than a few endorsers and chaplains will need to take the field. I can also predict that it will become even more difficult to sustain balance and focus on “accuracy, fairness, and justice for all Troops, officers, and their chaplains.”
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The Military Chaplain

PEBBLES IN MY BOOTS:
A Selection of Miscellaneous Writings, Letters, Sermons, Prayers, Poems, and Presentations Concerning Khe Sanh, Vietnam, And Being a Chaplain in Intense, Prolonged Combat

by Chaplain Ray William Stubbe

Ray Stubbe gives us a remarkable resource that considers, deeply and widely, what it means to be a combat chaplain: not only at the time of combat, but for the years that follow.

Chaplain Stubbe served with Marines at the siege of Khe Sanh. That experience became the defining event of his life. He courageously and openly tells of his Post-Traumatic Stress Disorder (PTSD) and his experience in a V.A. Stress Disorder Treatment Unit. This book is part and parcel of his path to health. It is diary, history, reflection, and response: a rich resource that would benefit any chaplain with its hard-won wisdom.

Chaplain Stubbe was a Lutheran minister, and Ph.D. student at the University of Chicago, when he felt the call to chaplain service. He amply uses his academic background to assess combat and its effects on people. But this is far from ivory tower musings. Chaplain Stubbe’s insights involve not only the head, but the heart and the spirit. He thus gives these thoughts holistic integration. They are authentic; they are real-world and real-life; and they have a core philosophic validity. He does not do this in vacuum. He is continually connected to the Khe Sanh Veterans’ Movement, a group he founded; and he thoroughly engages, in detail, such standard works as Jonathan Shay’s Achilles in Vietnam and David Grossman’s On Killing. These in-depth meditations well deserve the wider distribution that this book enables.

Chaplain Stubbe is an historian; an analyst; and a completely committed participant who incarnationally shared God’s love whether with Marines under siege, parachuting with SEALs, flying with Navy A-1 Skyraiders, afloat on an LPD, or ashore with recruits. He is the rare writer who combines experience—faithfully detailed—with heartfelt reflection and academic analysis.

You can dip in and out of this book to find treasures for many occasions. It is a summing up of a chaplain’s experiences, and their meaning, that many of us would do well to emulate. We owe Chaplain Stubbe a great debt of gratitude for having the integrity and making the effort to give this gift: not only to those in our chaplain calling, but to those whose lives we touch. Take the time to get it and absorb it. You will be richer, both in spirit and in ministry.

(Chaplain Stubbe will send you this 281-page book, free of charge. Write him at 8766 Park View Ct, Wauwatosa, WI 53226-2729 to request a copy.)

Submitted by:
The Rev. Dr. Mark A. Jumper, Ph.D.
Commander, CHC, U.S. Navy (Ret.)
Senior Pastor, Hope Evangelical Presbyterian Church, Grayslake, IL
MCA Life Member / past National Secretary
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National Office
P. O. Box 7056
Arlington, VA 22207-7056
Phone: 703-533-5890
chaplains@mca-usa.org or
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2011 Veterans Day Poster

The 2011 Veterans Day poster was designed by John Magine, a U.S. Army Veteran of the Vietnam war and Visual Information Specialist at the VA Medical Center in West Palm Beach, Fla. It is the second time his artwork has been featured on the national poster. He also designed the 2008 poster. “It was a great honor to have my work selected again as this year’s winning poster design,” said Magine. I attempted to create a design that reflected not only the unique year, month and day of the 2011 celebration, but also the National pride, courage and sacrifice our Veterans represent: the guardians of our freedom and liberty.”

The Military Chaplain
Defending Liberty and Freedom

VETERANS DAY
HONORING ALL WHO SERVED

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The U.S. Congress created the Veterans History Project (VHP) of the American Folklife Center in 2000. The mission is to collect, preserve, and make accessible the personal accounts of American war veterans so that future generations may hear directly from Veterans and better understand the realities of war.

The MCA is lead agent for the chaplain portion of the VHP. Our goal is to submit 213 military chaplains’ stories by February 3, 2013. That day will mark the 70th anniversary of the Four Chaplains who gave their lives to save others onboard the U.S.A.T. Dorchester.

All U.S. Veterans who served during WWI, WWII, Korea, Vietnam, the Persian Gulf War, Afghanistan, and Iraq. Emphasis on firsthand accounts of combat experience. But not required for participation.

Currently serving military chaplains encouraged to participate.

No interviewing experience required. Download a Field Kit and learn more at www.loc.gov/vets

Contact Chaplain Mike McCoy, MCA Past President and VHP Chaplains Project Chair at (757) 728-3180. Email Mike at michael.mc coy@va.gov

Will YOU be in the Number?

Help us reach 213 military chaplains by 2/3/13

Record your story of military chaplaincy for the Library of Congress.