

THE MILITARY CHAPLAIN

Volume 90 • Number 2 • Summer 2017

The Outcome of Mentoring
For Such a Time as This
Emergency Management
VA Health Care
Professional Military Chaplaincy
Definition of Spirituality





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Chaplain Cunningham (Wiang), Associate Dean for Administration, at ceremony promoting recent graduate McElrath to First Lieutenant.

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Lawrence McElrath, M. Div. '17
Armed Forces and Chaplaincy



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 Mentoring is an important component of training and ongoing ministry in the Chaplain Corps

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THE MILITARY CHAPLAIN ISSN-00260-3958 is published quarterly by The Military Chaplains Association, 5541 Lee Highway, Arlington, VA 22207-1613.

Articles in this publication express author point of view only and do not necessarily reflect the opinions, beliefs, policies, or viewpoints of the Military Chaplains Association, any of the Military Services, the Department of Veterans Affairs, or the Civil Air Patrol.

All letters and comments in response to articles may be sent to Editor, The Military Chaplain, PO Box 7056, Arlington, VA 22207-7056 or sent via email to chaplains@mca-usa.org.

Advertisements do not imply Military Chaplains Association endorsement unless so indicated. This publication is mailed to current Association members and subscribers. Annual Association membership dues are \$50.00 with \$20.00 allocated for publication and mailing of the magazine. Non-member annual subscription rates are Domestic bulk rate \$20.00, Domestic 1st Class postage rate \$30.00, and International \$40.00. Non-profit Postage Paid at Falls Church, VA and additional mailing offices.

POSTMASTER: Please send address changes or PS Form 3579 to: EDITOR, THE MILITARY CHAPLAIN, PO Box 7056, Arlington VA 22207-7056.

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Greg Caiazzo
CAPT, CHC, USN, Retired
President MCA

From the President

By the time you read this edition of the Military Chaplain Magazine, I will have completed my time as President. It has been a great and challenging three and a half years. With God's help, we have made some incredible progress and I can see the potential of where we can and should go for the future. I have no doubt that if we follow in this direction that the good work that we do will continue to serve our active duty and reserve chaplains and those serving our veterans as well as our retired and former chaplains.

Here are some of our great accomplishments:

- The Military Chaplain Magazine – We have become a professional journal presenting cutting edge and useful information for presently serving chaplains and former chaplains covering pertinent topics that are useful and appropriate and in line with the service chiefs concerns and direction for ministry. Rather than a smattering of disassociated articles each quarter, we have designed a thematic approach that brings together scholars and practitioners. The magazine is now self-sustaining through advertizing so its continuation is assured.
- The Military Coalition Presence – This powerful group of non-government organizations that serve military and veteran interests is a unified voice for our service members, veterans, and their families. We have expanded our presence, sitting and chairing committees to ensure that the spiritual dimension is never forgotten.
- Chaplain Candidate Mentoring Program – Reaching out to seminarians as they prepare for ministry in our armed forces with sage advice from retired and former chaplains has allowed us to provide guidance through the hurdles of our unique ministry. After a two year pilot project, we have launched this important program and continue to enlist interested MCA members to share their experiences with future chaplains.
- Chaplain Candidate Scholarship Program – This year alone we awarded seven scholarships which significantly help our struggling seminarians in their path to military ministry.
- Professional Military Chaplaincy Certification – For almost two years we have been working with APC and ACPE to establish a certification program for chaplains to mark the significant standard of excellence that is so important to ministry. Soon, this new professional certification will be available to all qualified candidates (see article in this issue).

The years have not been without their challenges.

- Financial - We continue to struggle to keep the organization afloat. This is not unlike other organizations of similar size and scope. It still makes it difficult to do the things that we believe will help chaplaincy and ministry.
- Membership – The “Voice for Chaplaincy” can only be heard if the membership sees it as a value. We reach out to every new class of incoming chaplains as well as currently serving and former chaplains in the hopes of showing them the worth of what we bring to the table and how this voice has no greater advocate than MCA. Our outreach for auxiliary membership has been equally as difficult.
- Veteran/Military Friendly Congregations – We inherited this program two years ago and because of lack of resources and motivation by the membership, it has not gotten any momentum. It has the potential to be a signature connection with church communities throughout the country.

I have been blessed to work with some fantastic people who have kept the momentum of the organization moving forward. Robert Certain brought stability and a calm guiding hand for MCA. Lyman Smith has built on that with organization and a clarity of direction that has been amazing. I am indebted to both of them. They have both made my presidency easier.

My work with MCA will not stop as I step down from the presidency. I plan to devote time each year to some fundraising to spread the word about who we are and the great gifts that God has allowed us to share with the men and women of the services and our veterans. Thank you all for being a part of this and encourage others to join us. God's blessings!



Lyman Smith
CAPT, CHC, USN, Retired
Executive Director MCA

Working Together to Advance Chaplaincy

Had you driven by the Eastern Maine Medical Center (EMMC) in Bangor, ME on the 19th of September this year, you would have noticed a small group of protestors challenging the decision of hospital officials. In the midst of the dissenters was a distinguished looking individual, the Rev. Lee Witting. It seems the day prior EMMC had announced the termination of its professional chaplaincy program and he was to be let go.

For more than 30 years the medical center funded a paid chaplaincy program. The lead chaplain, a full-time employee, had announced his retirement and the two other part time chaplains were to be terminated. With the transition to an all-volunteer program, the Director of Patient Experience was to coordinate 50 community volunteers who would serve as chaplains.

For many of those who disagreed with the decision, they could not help but associate the decision with the recent downgrade of EMMC's parent company bonds to junk status. This transition did not seem to be associated with the wellbeing of patients but rather with the bottom line of the financial report.

As we all know, chaplaincy is often challenged as a *nicety* rather than an *essential*. Yes, the majority of the American people still support the benefits of religion and spirituality but when it comes to paying for its provision, often chaplaincy is the first to go. It seems we can be easily declared "*non-mission essential*" and "*volunteer effort*".

Later in this issue we carry the news of the approval of the Military Chaplaincy specialty certification by the Association of Professional Chaplains (APC). This approval has begun a series of steps which will culminate on March 1, 2018. On that date qualified individuals may seek professional recognition of their unique competencies and skills as professional military chaplains through the APC. The MCA has been a partner in this process and looks forward to the opportunity to facilitate increased recognition of the professionalism of those who serve our nation's volunteers in the uniformed services.

There are some in our community who have expressed concern regarding the development of this professional certification. Issues raised by these voices include the requirement for CPE as a pre-requisite for designation as a Board Certified Chaplain and whether this concept of professionalism intrudes on the professional status conveyed on chaplains by their faith community's endorsement. Yet another issue is whether chaplains will have the time and opportunity to pursue the requisite steps to qualify for the certification and if those coming from traditions who do not encourage CPE will be disadvantaged in their careers.

These concerns must be addressed and considered as we go forward together as professional chaplains. Throughout the development of this certification, the MCA has sought dialog with all stake holders. The military services, the theological training institutions, the nations faith communities, and the individuals we serve are all important partners in our quest to improve and strengthen the profession of chaplaincy. Now that we look forward to the implementation of this milestone for chaplaincy, we seek this dialog even more.

EMMC announced on October 12 that its decision to abandon professional chaplains was reversed and they would fund a full-time coordinator for its chaplaincy program. This came after the protests of individuals affected by the decision and criticism levelled by the APC. Kimberly Murman, President of the APC, related "nowhere do we know of the type of wholesale contraction (of chaplaincy ministry) described by Eastern Maine Medical Center." Her professional commentary served to buttress the essential nature of chaplaincy within the institution.

The MCA is your professional chaplain organization. Our emerging partnerships with other professional organizations do not detract or replace our previous advocacy of chaplaincy or those partners who continue to support and defend our ministry. Rather, these newly forged bonds strengthen our standing and ability to advance chaplaincy as an "*essential*" which is critical to the wellbeing of the men and women who serve as uniformed members of our armed services.

Sharpening of Iron: The Outcome of Mentoring



**By Chaplain (COL)
Clarke L. McGriff, USA,
Retired**

Sharpening of Iron: The Outcome Proverb 27:17 says, “As iron sharpens Iron, so one person sharpens another.” I believe mentoring relationships are of great value. Where well-constructed and clearly delineated, the mentoring relationship produces great dividends for the

mentee and the mentor. Howard and William Hendricks, authors of the book, *As Iron Sharpens Iron*, emphasize that the value of mentoring derives from the value of relationships. They state, “show me a man’s closest companions and I can make a fairly accurate guess as to what sort of man he is, as well as what sort of man he is likely to become. You see, people tend to rub off on each other (Hendricks 1995, 21).” Gordon Shea in his book, *Mentoring*, declares that mentoring is one of the oldest forms of human development. Shea notes that since the Stone Age, the more experienced and talented Flint Knappers, healers, cave artists, and shamans instructed younger people in the art and knowledge needed to perpetuate their skills, thus laying the foundations for the earliest civilizations. Shea further notes that thousands of years later, Homer, in the pages of *The Odyssey*, assigned the name Mentor to this type of caring and beneficent individual, and people began to recognize the special characteristics of the mentor in individuals they had known. In time, the term mentor came to refer to a person who served as a trusted friend, guide, teacher, advisor, and helper to another (Shea 1994, 13). A vivid picture of the power of mentoring is seen at Job 4:4, “Your words have held firm him who was falling, and you have strengthened the feeble knees”. Mentoring is beneficial because it is supportive, encouraging and concerned. Darlene Zschech in her book, *The Art of Mentoring*, says of the mentor, “You become for others what you did not have so that the generation following you will have your faith stories to lean on and your blessing to pass along” (Zschech 2011, 20).

The mentoring relationship can produce dual benefits, for the mentee as well as the mentor. David M. Hunt in his book, *Mentoring: The Right Tool for the Right Job*, notes that mentoring usually takes place when a senior member (mentor) advises and supports a junior member (protégé) in order to facilitate the junior member’s ability to climb the career ladder in a firm or profession (Hunt 1994, 15).

This article is a prelude to further research in which I will explore the impact of linking a chaplain candidate and a senior retired chaplain together in a mentoring relationship.

The Chaplaincy was part of the American military landscape before the nation was formed in 1776. When George Washington assumed command of the Continental Army at Cambridge, Massachusetts, chaplains were already present for duty (History of the Army Chaplaincy. <http://chapnet.chaplaincorps.net/>). Even though chaplains have been relied upon to serve military personnel since America’s inception, formal recognition and engagement of military chaplains did not occur until sometime later. Richard Budd in the book, *Serving Two Masters*, points out that the defining period in the development of American military chaplaincy was from 1860 – 1920. These were the decades when America’s military chaplaincy became autonomous within the limits of its professional specialization (Budd 2002, 1).

I retired in 2011 after serving thirty years and fourteen days as an active duty US Army chaplain. It was a successful and meaningful career filled with ministry opportunities around the world. Upon retirement, I made the transition to civilian ministry as pastor of a local South Carolina church. This transition was without any particular drama or difficulty. My smooth Army retirement move into civilian pastoral ministry can be largely attributed to the positive mentoring received while in the Army and that which I continue to enjoy. Because of the positive results of my own career-long mentoring, I have continued my own quest to mentor others. At present, I mentor a seminary student at Columbia International University, a 17-year-old high school senior, and I serve as a weekly classroom mentor at a local elementary school for a 1st grade class.

After retiring from the Army, I became a Life Member of

the Military Chaplains Association (MCA). The MCA has instituted an initiative (Beta Test) to match member retired chaplains with selected chaplain candidates that attend Denver Seminary and Columbia International University in mentor – mentee relationships. Chaplain candidates are defined in this article as active seminary students who intend to become military chaplains after their seminary studies are complete. They are currently enrolled as a chaplain candidate of the Army, Air Force, or Navy chaplaincies. The bottom line is, the MCA wants to know if the initiative to link retired military chaplains and seminarians who have an interest in serving as chaplains in the military, is worthwhile and effective.

My interest in this undertaking by the MCA is my belief that there is positive value in such a mentoring relationship. Linking entry-level chaplain candidates with seasoned chaplain veterans in mentoring relationships is a win-win situation. In the book, *Connecting*, mentoring is described as a positive dynamic that enables people to develop potential (Stanley and Clinton 1992, 12). The South Carolina chapter of the MCA, of which I am a member, has a wealth of experience in its membership. Several of these experienced retired chaplains have volunteered to come along side chaplain candidates as they make their way toward positions in the active, reserve, or guard military force.

For the MCA's retired chaplain mentor ministry (RCM), mentoring is an act of sacrifice and an opportunity to continue to serve and give back. Anderson and Reese note in their book, *Spiritual Mentoring*, that mentoring is not about you, it's about the other. Mentoring is not about telling; it's about listening – to the Holy Spirit and to the life of the other (Anderson and Reese 1999, 28). For the RCM, mentoring chaplain candidates is a chance to put our faith into action. James 2:14 says What good is it, dear brothers and sisters, if you say you have faith but don't show it by your actions? Tony Dungy says in his book, *The Mentor Leader*, "You can tell the world who you are, but the you they see in action will be the you they remember" (Dungy 2010, 124). The opportunity to pour into the life of an aspiring chaplain candidate is the perfect fit for a retired chaplain. They each have something the other needs. For the retired chaplain, they remain active and relevant and for the chaplain candidate, they get the benefit of years of experience in a profession that they are about to take on.

Biblical Context

The Bible is replete with examples of mentoring relation-

ships. In the book of Acts, chapter 9 verses 26 and 27, we see how Barnabas was a mentor to Saul when Saul had returned to Jerusalem. He attempted to meet with the believers but because of his previous reputation as an enemy to the church, they did not believe that he was truly transformed. As Saul's mentor, Barnabas brought him to the apostles and told them how Saul had seen the Lord on the way to Damascus and how the Lord had spoken to Saul. He also told them that Saul had preached boldly in the name of Jesus in Damascus.

In the book of 2 Kings, we read of the retaliation of Athaliah, the mother of King Ahaziah of Judah, who learned that her son was dead. She began to destroy the rest of the royal family. But Ahaziah's sister, Jehosheba the daughter of King Jehoram, took Ahaziah's infant son away. His name was Joash. They stole him away from the other royal children who were about to be killed. She put the child and his nurse in a bedroom, and they were hidden from Athaliah. The child was not murdered and Joash remained hidden in the temple of the Lord for six years while Athaliah ruled over the lands (2 King 11:1-12:2). During this period Jehosheba served as a mentor to Joash preparing him for the day he would assume his father's throne.

The relationship between Eli and Samuel in the book of 1st Samuel is well known. In fact, Eli appears to spend more time mentoring Samuel than he does his own sons (1 Samuel 3). Also in the book of 2 Kings, Hilkiah, the high priest, found the book of the law in the Lord's temple. The book of the law was read to the King. When the King heard it, he tore his clothes and wept. He was so distraught that he gave orders to go to the temple and pray to the Lord for clarity – all the people. The word of God burned in their hearts, they were convicted and they repented. From that experience, Hilkiah and young King Josiah, became close and the priest became mentor to the King.

Professional Mentoring in a Spiritual Context

What should be the standard? What should be the role model when it comes to chaplain mentoring? Where do we find an example of how best to be an effective mentor within the chaplaincy context?

Chaplains play a unique role in an institution. On the one hand, they are fully qualified spiritual leaders who represent a dimension in the lives of the people they serve of-

ten hard to address in the institutional context. As spiritual guides and leaders, each chaplain brings with them a unique faith perspective which is inviolable no matter where their service is rendered. On the other hand, chaplains are to be qualified professionals adhering to certain standards and qualifications which are common to all engaged in chaplaincy. These professional standards which exist alongside faith qualifications permit successful chaplaincy service in secular settings. As we examine chaplain mentoring we cannot ignore these two-fundamental bases for chaplaincy. Chaplain professional mentoring will always have a spiritual component, even if the mentor and mentee come from differing faith perspectives. A key to successful and productive chaplaincy is for chaplains to both be confident in their own spirituality and to also understand the importance of facilitating others in theirs.

As much of the work in spiritual mentoring has been done within the Christian context, many of my references and the work I build on comes from that faith. As an experienced military chaplain, I understand this program will only succeed if it is broad enough to include individuals from any or no faith. I believe we do learn from one another and that many of the truths discovered by some have applicability to all.

In their book, *Spiritual Mentoring, A Guide for Seeking and Giving Direction*, Keith Anderson and Randy Reese called the mentor's faith into play. They state, "The life of Jesus Christ must be seen and held as the unique model worthy of imitation for Christians (Anderson and Reese 1999, 15). This book moves the reader to a deeper understanding of mentoring. The book in fact challenges us to understand our own spiritual formation and encourages us to educate our spirit that we may open our hearts. The purpose of the book is to propose a historically informed vision for the contemporary work of spiritual mentoring. The authors' core conviction is that spiritual formation is nurtured most profoundly when disciples are apprehended to a spiritual mentor who will partner with God's Holy Spirit toward spiritual development (Anderson and Reese 1999, 27).

Anderson and Reese launch out into the deep by saying something that is not popularly said in the research: "A commitment of time is necessary for spiritual mentoring". The authors grab the reader's heart and full attention when they declare, "you have been invited to participate in a walk through the calendar of daily life where God is not always immediately visible to the human eye, which is why you are needed, to help your friend pay attention. And what will they see (Anderson and Reese 1999, 27)?" According to

Reese and Anderson, we need to focus upon three primary themes for empowerment, ever watchful to see the ever-unfolding story of our friend's life. Everything we do is lived under the canopy of these three defining questions. They are the trail markers for the work of a spiritual mentor:

- Who Is God?
- Who Am I?
- What Am I to Do with My Life?

The goal of mentoring is to help someone to become better and in the process, become better yourself. Fully embrace the gist of the Scripture that says I am my sister and my brother's keeper. In the final chapter of the Anderson and Reese book, the authors speak about empowerment as the goal of mentoring. In that chapter, the story is told of Helen Keller and her mentor named Anne. Anne helped Helen Keller by becoming her voice, thereby empowering Helen to communicate. Helen was the mentee that brought a teachable spirit; a hunger to learn, and a capable mind full of curiosity. Together they developed the necessary disciplines for teaching and learning. The results were stunning. Helen rediscovered her voice in this healthy mentoring relationship. This example should help to give voice to the song God has sung into our lives. (Anderson and Reese 1999, 27)

The military chaplaincy of each service branch, Army, Air Force, and Navy, faces the challenge of serving a large force with a small inventory of chaplains. The number of chaplains compared to the number in the force they serve is daunting. But chaplaincy's value to the overall military organization has never been greater. The hallmark within the military is leadership. Leadership and mentoring are inextricably tied. Army field manual 22-100 stresses that leadership is empowering subordinates to do their jobs, giving them the right to fail, and checking their progress (FM 22-100, Army Leadership 1990, 1-13). This definition certainly encompasses the idea and purpose of mentoring. But while mentoring and supervision are closely aligned, the concept and idea of mentoring goes further to a more personal level where a relationship is formed and investment into the life of the other is established.

Though mentoring has its roots in earliest known history, Georgia T. Chao in her article, "Mentoring Phases and Outcomes," alerts the reader that most of the empirical research on mentorships has been conducted in the past forty years (Chao 1997, 15).

Within the small number of chaplains serving the military, there are also subcultures of chaplains, i.e. gender, race and the large assortment of faith groups. These variables also add to the challenge of chaplains receiving and maintaining a positive mentoring relationship during their careers.

Purpose of the Study

Beyond this article, my broader study will explore the impact of mentoring on the lives and military careers for chaplain candidates and the retired military chaplains who mentor them. The Research Problem is, “Exploring the Impact of Pairing a Chaplain Candidate with a Retired Senior Military Chaplain in a Professional Mentoring Relationship.” Does iron actually sharpen iron?

As I move forward with the research, several questions will need to be addressed along the way to include:

- What historical or traditional barriers exist for establishing effective mentoring within the military and its subcultures for military chaplains? Is the military culture typically supportive of mentoring as a professional development resource? What is the military’s overall strategy toward mentoring for its officers?
- What formal similarities are there in the career tracks for Army, Air Force, and Navy chaplain candidates? Are there formal mentoring programs currently available for chaplains and chaplain candidates in the military? Are there established mentoring initiatives for other entry-level officers in the military? Are techniques of mentoring being taught at the chaplain training centers of the various services?
- Under what authority will such a mentoring relationship exist? What working relationship will the MCA have with each service? What mentoring responsibilities will the retired military chaplain have with the chaplain candidate outside of the seminary environment?
- The art of mentoring has similar characteristics to the practice of coaching. How do these two supportive practices correlate? Is it possible to do one without the other? How do they differ?

The Problem Stated

Because of my personal experience as a chaplain candidate, a chaplain, and now a retired military chaplain, my assumption going into this research is that mentoring can

have a positive impact in the lives of chaplain candidates and the retired military chaplains that mentor them. I believe that the research will support this assumption but, nevertheless, my curiosity leads me forward. Does mentoring Chaplain Candidates make a difference? Mentoring for chaplain candidates who are currently seminary students can become the standard for developmental success. This study will also examine the historical and traditional barriers that could aid or detract from an effective mentoring relationship.

Is the military’s culture a supportive environment for mentoring as a professional resource? Additionally, what challenges do chaplains face as they seek to integrate into the larger military organization that an effective mentoring relationship can prepare them to handle?

The study will also seek to determine if there are similarities in the career tracks for Air Force, Army, and Navy chaplain candidates. Are there considerations to be addressed regarding the denominational match for a mentor and mentee?

Providing formal mentoring for chaplain candidates is a new initiative of the Military Chaplains Association. Its design and concept are based on a ministry mandate of encouragement. The mentor theoretically pours into the life and career of an inexperienced future officer. While fulfilling to the chaplain candidate, this act of sacrifice is also beneficial to the retired military chaplain who has valuable experience and support to offer. Biblically, we are reminded that is better to give than to receive.

Importance of the Study

The findings in this study can give more confidence and validation to those chaplain candidates and retired chaplain mentors who are already in a mentoring relationship. The information from the study will also be valuable to chaplains moving closer to retirement dates and considering an option for continued service. For the RCMs, this study can remind them that there is a valuable resource to be discovered in the relationship of mentoring. In this case we are not only speaking of receiving mentoring but more importantly, offering mentoring to others within a spiritual and professional sphere. The results can also provide chaplaincy training centers clarity regarding the development and sustainment of formal mentor training.

Overview of the Proposal

Chaplains perform and provide essential ministry to the organizations, service members and families they are called to serve. Self-care is an important aspect of their professional development. These women and men of God shoulder responsibilities that are often a matter of life and death. They are normally at the forefront of a person's calamity, seeking to calm and comfort. As they give and give, chaplains easily become depleted both physically and spiritually. This is what lies ahead for the chaplain candidate. Where will they turn in their time of need? Who will pastor the pastor?

With a qualitative descriptive methodology, I intend to proceed and address what is known of this problem and to discover the unknown by way of case studies. This research intends to shed greater light on that need and some possible solutions that begin at the very outset of a chaplain's career. Early on, the soon-to-be chaplain can be positively impacted by a mentor. Shea in his book, *Mentoring: How to Develop Successful Mentor Behaviors*, says simply that mentors are helpers. Their styles may range from that of a persistent encourager who helps us build our self-confi-

dence, to that of a stern taskmaster that teaches us to appreciate excellence in performance. Whatever their style, they care about us and what we are trying to do (Shea 1997, 5).

This study promotes intentionality. It stresses that applying a mentoring relationship as early as possible in the career of a military chaplain will pay positive dividends for the chaplain and for the mentor. Iron in fact will sharpen iron!

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By Chaplain, Colonel Robert M. Hicks, USAF, Retired

The last few years since my military retirement, I have been privileged to consult, teach and minister to military chaplains

in other countries. One, an Eastern European country, and the other with an East African military. Though the two countries are religiously dissimilar in many ways (one being Eastern Orthodox, and the other various Christian with some animistic beliefs), the experiences provided me with a new appreciation for the U.S. practice of ministry in a pluralistic environment. In a recently quoted article in the MCA Newsgram, Rabbi David Frommer, an Army Chaplain called it “the miracle of the Chaplain Corps”.

So, let me digress to share my journey on the subject. I remember attending the Air Force Basic Chaplain school at Maxwell AFB during one chilly winter January. We walked from the old Squadron Officer School dorms across an unused runway to a dilapidated, small building with a sinking foundation. Our dorm room consisted of one single bed, a shared kitchen and bathroom. My “bath” and “kitchen mate” on the other side of my room was an Orthodox Rabbi. After meeting the Rabbi, he said he was going to the Commissary to stock up on food supplies. He graciously offered to take me along since I had no transportation. When we arrived, he asked me how much I was going to buy and I replied, “not much”. He said, “then why don’t we share one shopping cart?”. I agreed and off we went. At one point, when he saw what I was putting into the basket, he pulled down the child seat and said, “why don’t you put your snacks there to keep yours separate from mine.” It wasn’t till much latter in my experience I realized I was putting my non-kosher items on top of his. First lesson learned!

Years later, I would need a Rabbi to offer comfort for the grieving parents of a grandchild killed in an airline crash.

When the medical examination went on for days, the grandparents were concerned it was a breach of their faithfulness to God that their grandchild could not be buried in the time-frame of Jewish law. I needed a Rabbi!

While serving at Landstuhl Regional Medical Center, Germany, during the battles for Fallujah, I was on call one late evening when the ICU doc called me for help with a grieving couple. I quickly dressed and went to ICU. What I found were Iraqi parents who had flown in from their country to see their daughter, an Iraqi female translator. She was on complete life support and officially brain dead. The ICU was filled with wounded, critical-condition soldiers and I got the point quickly the medical staff needed the bed for other’s with more favorable prognoses. When the parents saw the cross on my uniform there was a noticeable reaction, perhaps anger. I knew they did not want to see a Christian chaplain during this time of great distress. Immediately, I called around to other German bases to see if I could find a Muslim chaplain. Finally, one was found based only about an hour away. When called he quickly replied, “He would be there immediately”. I cannot say how appreciative I was that a Muslim chaplain would get out of bed, put on his uniform, and drive an hour to care for this grieving couple in the early hours of the morning. I thanked God for him.

So back to Maxwell AFB and the cold winter. I recall seeing the word “pluralism” listed in the course schedule but all I knew about the word was that it was a bad thing. This was a time when some in my circles were still debating whether Billy Graham should sit with Roman Catholic priests or “Ecumenical Liberals” on the same platform at his crusades. What was worse, the instructor for the allotted time-period was an Ivy league professor with a PhD. My skepticism plus blood pressure rose even more! After a few opening remarks, the instructor organized all our classmates into small groups. Mine consisted of my Rabbi “roomie”, a Roman Catholic Priest, and a Main Line Protestant. I was the lone Baptist. Our assignment was to interact on the common social issues of the day and give our denominational positions on them if they were commonly recognized by all our members. After our time in groups, we came back together and each group shared their discovery. After the session, I was completely surprised when the Ivy instructor concluded by saying the military’s four

distinctive categories for chaplains (at that time: Catholic, Orthodox, Jewish and Protestant) do not capture the reality that we experienced in our groups. Sure enough, our groups held similar views on all the social issues except for the more liberal chaplain from a main line denomination. The professor concluded with: On the issues discussed regardless of denomination, the views offered ranged from liberal-moderate-conservative- to extremely conservative. My group, minus one, came out in the conservative camp. At least on social issues, I found I had more in common with a Rabbi, and a Priest, than my fellow Protestant. Another lesson learned!

What I have discovered in countries with established chaplaincies is that any positive concept of pluralism still eludes them. Inclusion of chaplains of other faiths are often not recognized, ignored, or not allowed to function equally in ministry. In Eastern Europe, there is still a strong State Church dimension to ministry. In addition, the soviet-era memory of marginalization and suspicion of anyone not granted “officialdom” by the state still exists. In my most recent visit to one of these countries, I was lecturing at a university on Moral Injury Recovery. My audience was military chaplains, psychologists, and training officers. After I concluded and took questions, one of the training officers asked the question that usually comes up at the end of talking about the role of chaplains. He asked, “How do the

US chaplains of differing faith groups work together without killing each other?” (note: audience laughter!)

My response was simple - I told stories like the ones shared in this article, plus one that captures both the heart of the chaplaincy plus having to think through our own convictions in time of great need. Chaplain Rick was one of the finest of chaplains I had the privilege of sharing ministry with. I, a Baptist, and he, a Catholic priest, worked together during the rough days at Landstuhl Regional Medical Center, Germany. He was assigned to ICU and I got the Psych ward (9-Charlie for those who may have also worked there). During Fallujah II, Rick came to me with a serious question. He asked, “What do you think I should do when parents of a soldier want me to perform last rites on a soldier who has a flat brain signal and is on complete life support? Medically, he is dead, and when we perform the rite we must put the blessed wafer in the mouth. But in this situation, he is on respirator and I can’t put the wafer in his mouth without withdrawing the life support.” I must be honest here. Inside, I sort of chuckled finally, saying, “You realize you are asking a Baptist what to do about Catholic doctrine.” I think he chuckled too. We then spoke about what we thought the issues were regarding both of our faith groups, and the ministry in this extremely difficult situation. We concurred, not necessarily agreeing, but afterwards he went out to carry out ministry to the family and the soldier.

After telling this story to the training officer, the classroom went silent. I saw nodding of heads in positive affirmation. It was at that moment, I realized how unique our US military chaplaincy is. Our tradition is spelled out differently by service, but for me the words “Cooperation without Compromise” is indeed unique among the militaries of the world, and in fact, as Rabbi Frommer stated, it may be “the miracle of our Chaplain Corps.”



For Such A Time As This

By Chaplain, (Captain) Timothy N. Tangen, USAF

Esther 4:14

“For if you keep silent at this time, relief and deliverance will rise for the Jews from another place, but you and your father’s house will perish. And who knows whether you have not come to the kingdom for such a time as this?”

The Detonation

I woke Saturday morning and made my way to the Veterans Day 5k. I arrived at the Clamshell at 0530 hoping to get my free tee-shirt. After waiting around for several minutes, I started to get cold so I decided to go outside to take a small jog to warm up. I walked out the back side of the clamshell and out onto the sidewalk. Not long after, I began to run south which put me on a collision course with a soon to be horrific act. Unknown to me at the time, a suicide bomber was in the process of detonating his bomb to create as much destruction as he could in his last act on this earth.

Without warning, I felt the concussion from the bomb against my chest and I hit the ground; I was knocked unconscious by the impact. I woke up and could see the smoke from the blast. The next thing I heard was a man screaming, “Oh my God, Oh my God!” That’s when I jumped up and ran toward the scene. I remember thinking there is blood everywhere. When I met the first person on my path, I stopped and put my arm around him, gave a 10 second prayer, and then moved to start TCCC (Tactical Combat Casualty Care).

On arriving at the scene, I began checking for wounds and trying to concentrate over all the screams for help. One victim got my attention and said over and over with a gargle in his voice, “help me, help me!” That’s when another man came up and began to help. I stopped and handed the soldier over to him and went to the next person. No one was helping them!

On my way over, I remember the t-wall being pitch black from the bomb and the smell was putrid. It was probably from the bomb, but in my mind it was the blood and body parts. No one was helping them because they were dead!

The first body had a missing leg and the leg was approximately 5-10 feet from his body in a 45-degree position as though he was running. Running, that was what I was doing and this could have been me! I reached to check for a heartbeat and asked for a response. He was dead!

I moved to the next person lying beside him and he was missing a hand and was severely wounded. I checked for his heartbeat and asked for a response. He was dead! I then stepped back and gave a prayer of committal giving them over to the hands of God. I prayed “God, you are our refuge and strength, and very present help in trouble. I will not fear! We commit these souls into your hands. Amen”

The ambulance and trucks began to arrive and I grabbed a litter and kicked it into place. As I was sitting on the ground, getting the litter ready, I glanced over and saw an M4. That’s when I realized this is a dangerous situation and I may need protection. I yelled “Is anyone watching this gun?” A man yelled yes! I remember thinking there’s a gun if I need it. At that point I yelled, “do we have a perimeter set up?” And as I looked around some were already securing the scene and others were joining in. Then, I took the litter over to a soldier and grabbed him by the legs and helped put him on the litter. I remember thinking how lifeless he was as I picked him up, but remembered hearing him still breathing. After loading him into the ambulance, I ran back and loaded the next person onto the back of a pickup truck. At that point there were plenty of people helping so I decided to jump in the truck and head to the hospital.

The Emergency Room

I was the lead chaplain at the CJTH and needed to get our chaplain team into place. Almost breathless, I radioed “Halo all, Halo all - report to the Eagles Nest...Halo 2 we need two blankets taken to the scene south of the clamshell and placed over the two deceased bodies.” I then made my way to the ER and asked how I could help? By this time, my adrenaline was speeding through me and I needed to use it somewhere. One of the ER Doc’s said “we need a medical recorder!” My reply was “yes ma’am I’ve got it.” I grabbed pen and paper and began writing everything she said. She started calling out medical terms I have rarely heard like, 50 mics of fentanyl, lidocaine, B/P 95 over 57 and wound locations. I was fairly confident, because during

the previous week, we had a MASCAL exercise in which I was trained to be a medical recorder in case of a MASCAL.

Next, I made my way around to each patient to pray and encourage them. I held one soldier's head as tears fell down her cheek and she asked "please call my mom and tell her I love her." I replied "look into my eyes, you've got this, be strong, God is going to take care of you." I stayed with her for a while and then moved to the next patient. Suddenly, one of the ER nurses came to me and said "chaplain we need you to come and give last rites." I replied "ok" and made my way to a secure location where several soldiers were guarding the room. When I walked into this room I did not expect to see what I saw. It was the soldier that I first came to after the blast. He didn't make it!

This still haunts me before I fall asleep every night. I keep going over and over the incident and asking, "could I have done something more to save him?" I prayed and committed him over to the Lord. This was the third prayer of committal and I was exhausted spiritually, physically, and mentally, but I'm the chaplain and I need to put my game face on because the people in the ER need me to be the grace of God to them. I went back out to the ER, and started to clean up the floor as stuff was thrown everywhere; bloody uniforms, used surgical supplies, bloody bandages, syringes, etc. There it was again, the putrid smell - the bloody uniforms - and I still can't get that smell out of my mind.

At that point someone said "the bugle has been sounded and our base is under attack." Immediately, my thought was "we are going to need more beds!" I ran outside the ER looking for beds and began rolling them into the ER and asking the staff to start restocking each station. I wanted us to be prepared for more casualties. Remember, I've never worked in a hospital, ER or during any trauma, this is what adrenaline does and the power of faith.

The Purple Hearts

After several hours, I was exhausted and decided to go into my office and rest for a few minutes. I hadn't lain there for more than 2 minutes when I heard over the load speaker "chaplain to the ICU; chaplain to the ICU." I ran quickly to the ICU and there I met Gen. Daniel Allyn, Vice Chief of Staff of the Army along with Lt. Gen. Gwen Bingham, He reached out shook my hand and said "you're doing great work!" I was then invited to join him as he handed out Purple Hearts to each of the soldiers. One by one, he handed

each of the soldiers a Purple Heart and one by one I prayed for them. Lt. Gen Bingham joined me, she held my hand and we prayed together thanking them for their selfless service, bravery, and healing. When we finished Gen. Allyn shook my hand passed me a coin and said "Great work Padre." I am not sure if he knew how healing and soothing that was to me. I'm so thankful for his leadership and loving kindness. I believe that God sent him, because God is our refuge and strength and a very present help!



The Ramp Ceremony

I continued to serve, counsel and pray until all of the patients were loaded onto a C17 and flown to Landstuhl Medical Center in Germany for recovery. 26 hours later I collapsed in my bed and tried to fight back the tears, thoughts of failure, and the putrid smell of the day. I keep thinking through the situation and looking for the things that I could have done differently. I realize that its survivor's guilt, but I still do it!

Finally, the ramp ceremony was announced and it would take place the next morning at 0400. I was dreading it and contemplating whether I even wanted to go. I went and made my way toward the front. For some reason, I felt that being close to the back of the plane would make a difference, that it would change things. I stood at attention, saluting each flag draped box, fighting back the tears. After they were loaded onto the plane, a few of us were able to walk up and honor each of them with prayer and a final salute. This was another step toward closure for me, as I prayed at each casket and told God "I trust you! I know that you love us and sent Jesus to die for us. I believe in your loving kindness, justice and continued pursuit of your people."



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A Second Home in Emergency Management

By CH (1LT) Drew S. McGinley, WA ARNG

Foreword

As I was about to submit this article to MCA, Hurricane Harvey struck Texas and the Gulf region. At the time of writing, Harvey has flooded Houston and is estimated to have killed at least 13 people and caused more than \$10 billion in damage. These numbers speak little to the disruption in individual lives and the mental and emotional trauma thousands are currently experiencing. FEMA Administrator, William “Brock” Long, stated that Hurricane Harvey is likely the worst disaster Texas has experienced. It will take years for Houston area to fully recover.

Disasters like Harvey do not occur every day but they happen regularly enough that we can remember when the last big disaster or emergency occurred. Oso Mudslide (2014). Hurricane Sandy (2012). The Sandy Hook Shooting (2012). Hurricane Katrina (2005). 9/11 (2001). The Columbine Shooting (1999). Oklahoma City Bombing (1995). This is only a sample of the “big ones.”

Let us not forget all of the “minor” emergencies our citizens face every year. Wildfires. Shootings. Floods. Winter storms. Protests/Riots. Heatwaves. The list could go on and on.

Emergencies matter because emergencies and disasters represent hurting people. Sadly, emergencies are not going away. We will have another Harvey-type event in the next few years within the U.S. Moreover, along the way to the next “big one” we will have many more “minor” emergencies too.

Chaplains have both the heart and skills to meet these needs.

So, I invite you to read about my journey into the emergency management field. As you do, may you also find a second home in emergency management.

Introduction

Like many chaplains, I started my military career on the Enlisted side. After serving 5 years on Active Duty, I transitioned to Army National Guard. It was the perfect place for this former NCO to continue to hone military and leadership skills, while working on my graduate degree and the ministry experience needed to accession to chaplaincy.



During this time, though, God led me down an unexpected path into the emergency management field.

The unique skillset of a military chaplain is well suited for the high-paced tempo and stress-inducing situations common in emergency response situations. Moreover, I found emergency management offers the chaplain unique training opportunities typically not found in military training course catalogs. These two factors create a fitting second home for the military chaplain. Whether an Active or Reserve chaplain, the emergency management field is a great place to serve your community while also honing your military chaplaincy skills. For the retired chaplain, you can find a place of continued ministry using your specialized skills.

My Journey into Emergency Management

In 2013 my wife, an Army crypto-linguist, was sent to the Defense Language Institute (DLI) in Monterey, CA for two years' worth of Farsi and Dari language training. As a result, I transferred from the Washington Army National Guard to the California Army National Guard. I left behind my position as a squad leader as a Forward Observer (13F) to a new role as a Utilities Equipment Repairman (91C).

My CA ARNG Unit, the 118th Maintenance Company, activated for two different state-declared emergencies in 2014. The first emergency was a 3 ½ week activation to participate in fighting the Little Deer Complex Wildfire in Shasta County, Northern California. During this activation I led a strike team responsible for the maintenance of all of the ARNG's vehicles and equipment in the area. In addition to this, we also provided vehicle recovery support for

Cal Fire on the treacherous, fire-scorched mountain terrain where we were operating. Within a few days of our arrival, our HEMTT wrecker was used to recover a fire engine that had rolled over a steep embankment. Word quickly spread amongst all the area firefighters of what our truck was able to do. Due to the story and their curiosity, it seemed like the all firefighters were hanging around us and our truck that night. We were a hit!

We finished our wildfire mission and returned home. As my family was pulling into the church parking lot the next morning, I received a call from my Unit. Within 24 hours of returning home the Napa Valley Earthquake occurred. Bags not even unpacked, we were recalled to our Unit. Awaiting the initial assessment, we prepared our vehicles and equipment to assist the people of the region. In the end, we did not roll out because the damage was not significant enough but we were ready to support our fellow neighbors.

These activations wetted my appetite to a field I knew little about. In my experience, pastoring was generally accomplished through church-related functions: events, weddings, hospital visits, etc. I had never considered emergency management as field of ministry. However, as I began to dig deeper into field, I recognized a few things:

- Aside from a few paid positions, emergency response is built mostly around a volunteer force
- Clergy is almost absent from the field (from my experience)
- Soldiers and other Service Members are well-suited for the emergency management field

My Experience in Emergency Management

Upon my family's arrival back to Washington in late 2015, I submitted my chaplaincy packet to the NGB board (I later accessioned mid-2016). At that time I also approached my county's emergency management director, seeking information on how I could get involved. They overwhelmingly welcomed me to the team. I served in two concurrent capacities. First, because of my past experience as a Forward Observer and my ministry credentials, I was asked to be the chaplain of our county's Search and Rescue (SAR) team. Second, because of my understanding of religious institutions and my relationships within the community, I was appointed as the Faith-based Organizations Coordinator. Both of these were volunteer roles; both were very different in their scope and responsibilities.

My role within the SAR team was very much hands-on, very tactical. We trained every other week on things like: ropes and rappelling, wilderness responder first aid, man tracking, and day and night operations, etc. I played a dual-role within the group. At times I served as a rescuer and at other times I served in a more chaplain-like role. We responded to lost or injured hikers, participated in wilderness/rural police evidence searches, and even the removal of a deceased logger from a remote mountainous region. I helped lead peer-debriefing sessions as needed, and I also comforted worried families/friends of those we were seeking to help.

Being the Faith-based Organizations Coordinator (FOC) is very different from SAR as it is more operational in nature. As the FOC I work with community churches, temples, and synagogues to ensure they are ready to serve their people and neighborhood during emergencies and disasters. Religious institutions are natural community hubs during these times. Thus, we provide both general and religious-specific trainings and exercises for our community's religious leaders. I also seek out their partnership in the establishment of prearranged shelters and points of distribution of food and medical aid through memorandums of understanding with the county and other agencies.

Due to my increased responsibility within my military unit, I have since stepped down from SAR. However, I continue to serve my county as a Faith-based Organizations Coordinator.

Several Service Opportunities

Service opportunities within emergency management are numerous. Each community has different needs. Additionally, many organizations have specialized functions within emergency management, thus each has their own unique needs. Therefore, there are many places where a military chaplain can assist. Below are listed several different areas. This list is by no means exhaustive, it is presented to get your mind thinking about where you may be able to contribute.

Here are a few opportunities:

- Emergency Services Chaplain: Law enforcement, fire, emergency medical services, search and rescue, and other agencies need chaplains. In larger cities, these are often paid positions. However, in smaller cities and rural communities these are often volunteer positions. In my experience, these positions often go unfilled and the agencies wish they had someone to fill them.

- **Critical Stress Management (CISM) team:** CISM teams provide ‘psychological first aid’ to responders, helping guide them through the emotional distress that often accompanies high-stress moments.
- **Wilderness Search and Rescue (SAR)/Ski Patrol:** If you live in wilderness area like myself, there may be opportunities for experienced outdoor enthusiasts to be SAR or wilderness medical first responders.
- **Religious Liaison:** Most emergency response organizations do not have the resources dedicated to coordinating with local religious organizations. Additionally, many do not know how or feel uncomfortable working with faith groups. As military chaplains, we have experience and confidence to be successful liaisons.
- **Medical Reserve Corps:** MRC’s ranks are mostly filled with skilled medical professionals, but they have room for chaplains and mental health professionals as well. MRCs are on-call for regional disasters and emergencies.
- **State Disaster Reservist Program:** Some states, such as my own, have a disaster reservist program. These are on-call paid positions that typically assist in the logistical side of emergency response.
- **City or County Emergency Management Department:** Most all town, city and county jurisdictions have an emergency management department that deals with localized planning and response. In more rural areas it may be a consortium of professionals.
- **Civil Air Patrol:** This para-military auxiliary of the Air Force serves in search and rescue missions, as well as other types of aid in disasters.
- **State Guard:** Different than the Army or Air National Guard, your state may have a local militia whose primary purpose is to assist during state emergencies.
- **Amateur (HAM) Radio:** ARES (Amateur Radio Emergency Service) and RACES (Radio Amateur Civil Emergency Service) teams are made up of volunteer Ham radio operators who provide communication services when disasters knock out other communication methods. They can also serve as SKYWARN weather spotters in areas that may develop rapid severe weather.
- **Emergency Response Charities:** Salvation Army, Red

Cross, Billy Graham Rapid Response Team. These are just a few of the organizations that respond both locally and worldwide to emergencies. Many larger denominations also have some sort of response department with which you could partner.

- **Be creative!** You know your community and skill sets. Ask yourself: Where is there a need? What do I have to offer? Ask around! This can get you headed in the right direction.

Conclusion

We, as chaplains, already know: chaplaincy is the ministry of presence. Serving in the emergency management field guarantees both our emergency responders and volunteers have spiritual support on which they can rely. It also makes certain trained chaplains will be ready to serve when our communities need us most. Lastly, getting involved now ensures the spiritual side of crisis is addressed in emergency planning and mitigation. There is a place for you here in emergency management. Will you make a second home with us in emergency management?

Small Sample of Resources:

- **FEMA Emergency Management Institute:** Free classroom & online CEUs/trainings and certifications. <https://training.fema.gov/is/>
- **Critical Incident Stress Management:** CISM course locations and CISM team resources. <https://www.icisf.org/>
- **ARES Ham operators:** Find a local chapter. <http://www.arrl.org/ares>
- **Crisis Response Care:** Free certified CISM course offered K-LOVE’s Crisis Response Team. <http://www.crisisresponse.org/>
- **Billy Graham Rapid Response Team:** Join the Rapid Response Team. <https://billygraham.org.au/rapid-response-team/>
- **Medical Reserve Corps:** Find a local team! <https://mrc.hhs.gov/>
- **Search & Rescue and Wilderness Medical response:** Become certified as a Wilderness First Responder or Wilderness EMT. <https://www.aeriemedicine.com/> <https://www.wildmed.com/>

VA Health Care: A Debt of Honor



Chaplain (LTC) Ike Eweama, USA

Introduction

In this write up we will look at what it means to be a veteran, the foundation of veteran entitlements, a brief history of the Veteran Administration, VA as a healthcare agency, what types of program the agency offers, who is eligible

for the programs, and how they can access the VA healthcare system benefits.

The very first thing a retiring veteran or one who is leaving military service should do is to create an account at the VA eBenefits website, www.ebenefits.va.gov/ebenefits/homepage. On this site veterans will learn how to apply for disability compensation, pension, housing, education and training, healthcare, insurance, and even veteran burial benefits. All veterans must be told that the VA benefits are an entitlement which they have worked for. It was this government instituted entitlement that the Commander in Chief of the Armed Forces, President Barack Obama, on March 16, 2009 reiterated while commemorating the twentieth anniversary of the Department of Veteran Affairs as a cabinet agency; “When our fellow citizens commit themselves to shed blood for us that binds our fates with theirs in a way that nothing else can; caring for those who have given their fullest measure of devotion to us — and for their families - is a matter of honor -- as a nation and as a people.” (Remarks of the President, 2009).

Who is a Veteran?

I remember reading an inscription on the Tomb of the Unknown Soldier at Arlington National Cemetery. This cemetery as we know honors those soldiers who gave their lives in defense of the nation. The inscription reads: “Here Rests in Honored Glory an American Soldier Known But

to God.” The sacrifices of these dead soldiers prove the truth General George C. Marshall expressed when he said, “The soldier’s heart, the soldier’s spirit, and the soldier’s soul are everything. Unless the soldier’s soul sustains him, he cannot be relied on and will fail himself, his commander, and his country in the end. It is not enough to fight. It is the spirit that wins the victory. Morale is a state of mind. It is steadfastness, courage, and hope. It is confidence, zeal, and loyalty. It is elan, esprit de corps, and determination. It is staying power, the spirit which endures in the end, and the will to win. With it all things are possible, without it everything else, planning, preparation, and production count for naught (Spiritual Fitness, 1987).” Our military men and women have given so much and that is why the President reiterated that it is a matter of honor to honor them.

The United States Army, as we know it today, has been at war since 2001. The nation’s military is also undergoing dramatic transformation as an organization while service members around the world continue to fight and win our wars. The question becomes, how do we take care of these patriots who in “their unwavering belief in the idea of America; have endured continued risk of war to maintain our freedom?” Again, as the President stated, “no matter where you come from, what you look like, who your parents are, this is a place where anything is possible, where anyone can make it, where we take care of each other and look out for each other -- especially for those who’ve sacrificed so much for this country, to keep her as the home of the brave and the land of the free.” (Remarks of the President, 2009).

Brief History of the Veteran Administration

The VA has a very interesting history. There has always been a question of how this country can honor those who have fought to keep the territorial integrity of the United States - especially those who were wounded in battle or those who in the course of battle incurred certain disabilities. The Pension Act which was promulgated in 1862, made provisions for those with disabilities to receive payments. The given payments were based first, on the rank the person was holding. Secondly, they were based on the degree of disability.

The Pension Act also made certain benefits available for widows, children, and dependent relatives of the veterans. The act included, for the first time, compensation for diseases such as tuberculosis incurred while in service (History in brief, n.d.). The individual States were asked to take on this burden.

This same national effort to provide medical care for disabled veterans in the United States brought about the establishment of facilities called the Soldiers' Home (History in Brief, n.d.). I do not intend going into historical details but we can fast forward to 10 years later. It was in 1865 that President Abraham Lincoln spoke to members of Congress about the need "to care for him who shall have borne the battle and for his widow, and his orphan." This aphorism became the adopted mantra of the Veterans Administration. President Hoover in his State of the Union message in 1929, proposed consolidating agencies administering veteran's benefits. Congress created the Veterans Administration on July 21, 1930 (History in Brief, n.d.). Now, I will define the mission of this new agency.

Veteran Administration as an Agency

I will attempt here to put the Department of Veterans Affairs in perspective with respect to its mission. It is a matter of law that the Department of Veterans Affairs must provide needed hospital and outpatient care services to eligible vets. The pertinent laws mandate the Department to provide services to veterans that will promote, preserve, and restore health. The agency has more than 331,912 employees and 1/3 are veterans. It has roughly a 138 billion-dollar budget which is the size of a Fortune 15 Corporation. It has become the second largest Department in the Federal Government. There are more than 22 million living veterans. Ninety percent of those are male and ten percent are female. Veterans that are over sixty-five years make up forty three percent while about four percent are under the age of thirty.

Why is this an appropriate topic now?

I chose this topic as an appropriate topic because I am a veteran and I know the problems that veterans are facing. Many veterans have health problems, both physical and mental, that are related to their military service. This situation entitles them to compensation and medical care from the US Department of Veterans Affairs (VA) - but many do not know how to access the programs. It is quite unfortunate



that too many veterans and their caregivers are unaware of the connection between these health issues and military service. It is pertinent to note that this particular problem is prevalent among veterans who served in the Vietnam War, as they have been exposed to toxic substances. The toxicity of those substances contributed to impairing their health even many years after they left military service. The VA has oversight over the nation's largest multilevel health care system. It has over 1,700 healthcare centers which are comprised of hospitals, community clinics, community living centers, domiciliary, Vet Centers, and various other facilities (Office of Public Affairs, n.d.). There are about 152 Medical Centers, 990 Outpatient Clinics, 134 Community Living Centers, over 100 Domiciliaries which are rehabilitation centers, 300 Vet Centers, 70 Mobile Vet Centers, and a 132 Community Living Centers. It is very pertinent to know that in order to access these health centers, a veteran must meet certain eligibility criteria.

Who is eligible for Veteran's Health Care System Programs?

When one has done time in the military service, whether in the Reserves or National Guard, and been honorably discharged then that person is eligible for all VA programs. There is a rating of zero to hundred percent and each has a dollar amount attached to it. It is in no way related to whatever military rank the veteran may have had. The monthly payments start at ten percent and are mostly tax free. When one is rated at thirty percent or more, then one gets extra dependent allowances.

There are other special conditions for eligibility. This per-



tains to those who enlisted after September 7, 1980, or entered active duty after October 16, 1981. These veterans must have served 24 continuous months or the full period for

which they were called to active duty (VA Health Benefits, n.d.). The agency encourages all veterans to apply so that their enrollment eligibility may be determined on case by case basis. There are certain categories of veterans who may be afforded enhanced eligibility status when applying and enrolling in the VA health care system like (1) former prisoners of war; (2) those who were awarded the Purple Heart Medal or Medal of Honor; (3) those with VA awarded service-connected disability of ten percent or more; (4) those with VA Pension; (5) veterans who were discharged from the military because of a disability (Disabled American Veterans Charity, n.d.). There are still priority groups in enrollment among those who are eligible.

The fact that all veterans can apply does not mean all veterans are on equal footing. The eligibility of any application for enrollment is subject to verification. Each veteran is assigned a priority group based on the specifics attached to the veteran's status at the time of application. There are priority groups one through eight with the first being the highest priority for enrollment. There will be veterans who may have to agree to pay a copay if they want to be placed in certain priority groups based on eligibility and income (VA Health Benefits, n.d.). There are also other circumstances where some veterans may not be eligible for enrollment. There is no discrimination in health care services because every eligible vet is entitled to the same medical care. (Priority Groups, n.d.).

The first group that are eligible for veteran's benefits are those veterans with any kind of service-related disabilities and or unemployable with about fifty percent or more disability rating. The second group will be those with 30-40 percent disability rating. The third group is comprised of former Prisoners of War, those awarded a Purple Heart medal, those with line of duty disability or whose disability ratings were under twenty percent (Priority Groups, n.d.). The fourth group are those judged to be catastrophically disabled. Group five are nonservice-connected veterans and non-compensable service-connected veterans rated

zero disabled or others who are eligible for Medicaid programs. The sixth group are those veterans who were present during the occupation of Hiroshima and Nagasaki, or who served in the Republic of Vietnam between January 9, 1962 and May 7, 1975, or who participated in the Persian Gulf War between August 2, 1990 and November 11, 1998, or who served in combat operations after November 11, 1998. Combat Veterans who were discharged between January 2009 and January 2011 and did not enroll in the VA health care during their 5 year period of eligibility have an additional one year to enroll and receive care (Priority Groups, n.d.).

The seventh group are those with lower than average income for their resident location and who agree to co-pay stipulations. The final group will be those with above average income who also agree to pay co-pays (VA Health Benefits, n.d.). Let us then look at who some of these programs are.

What are the Veteran's Health Care Programs?

The Veterans Health Administration Medical Care programs encompass Health Care Services, Primary Care, Acute Care, Mental Health Services, Prosthetics, Rehabilitative Care, Dental Care, Long-Term Care, Other Health Care Programs include, Readjustment Counseling, Civilian Health and Medical, Program (ChampVA) Medical Research.

Where can Veterans find assistance with claims or diagnostic process?

There are no cities in America without an American Legion office and this will be my first recommendation. These American Legion service officers are specially trained and accredited to provide expert assistance, free of charge, to all veterans and their families. The majority of a service officer's work involves application for VA disability benefits, but these compassionate professionals also provide information, referrals, and resources on education, employment and business, death benefits and other



important topics (Service Officers, n.d.). When you have decided to apply for a benefit as a veteran, there are a few documents that may help support your VA disability claim. It is recommended that you have the following ready when you make your call: You must show up with your DD Form 214, all your inpatient or outpatient medical records and dental records, whether private or military. Please make sure that everything on your DD 214 is correct before signing. (Documents for Disability Claim, n.d.).

Conclusion

I conclude my paper by reiterating that VA benefits are an entitlement to all eligible veterans. Responsible parties, especially those in the social services, must encourage veterans to apply for these entitlements. President Barack Obama on March 16, 2009 in speaking to the mission of the Department of Veterans Affairs as a federal entity, reinforced my conclusion, when he said, the mission of the VA is “a mission that dates back before our founding -- one taken up by our first President years before he took office, back when he served as Commander-in-Chief of the Continental Army. Then-General Washington fought tirelessly to support the veterans of America’s Revolutionary War. Such support, he argued, should “never be considered as a pension or gratuity...” Rather, “...it was the price of their blood,” and of our independence; “...it is, therefore,” he said, “more than a common debt, it is a debt of honor...” A debt of honor. (Remarks of the President, 2009).”

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The Military Chaplains Association proposal for Professional Military Chaplaincy in conjunction with the Association of Professional Chaplains

Background of a Military Chaplaincy Specialty Certification

Chaplains are the only professionals serving in the military services without a common professional standard provided for their evaluation and growth by an independent nationwide civilian or government organization. To eliminate this anomaly and to enhance military chaplaincy the MCA in conjunction with The Association of Professional Chaplains and other stakeholders recommends the following:

The Board Certified Chaplain (BCC) designation of the Association of Professional Chaplains (APC) be adopted as the entry level professional standard for all military chaplains

and

The Military Specialty Chaplain (BCC-MC) designation proposed for development (see below) be adopted as the first advanced professional standard for military chaplains.

(For more information on the APC and the Board of Chaplaincy Certification Inc. [BCCI] and their certification programs see <http://bcciprofessionalchaplains.org/content.asp?contentid=16>.)

This proposal is not intended to limit who may be permitted to serve in the military or which chaplains the various military services may promote or assign to certain billets. Rather, these designations will be optional standards which are available to any serving chaplain. This understanding is similar to the way civilian hospitals can accept chaplains to serve without requiring board certification. Such hospitals may specify the requirement for board certification but the decision is that of the hospital and not the APC. Any requirement for individuals to achieve BCC or BCC-MC will rest entirely with the military services or the respective endorsing agents.

From a religious ministry standpoint, chaplaincy by its very definition differs from traditional parish ministry. It is inherently institution based, and in the majority of cases, performed in an environment which extends beyond the faith group parameters of the chaplain's ecclesiastical affiliation. Chaplaincy is growing as a profession with greater recognition being provided to chaplains in health, palliative, and hospice care; not to mention growth in industry, governmental agencies, and crisis response organizations. All of this in addition to federal agencies to include the military.

As religious ministry through chaplaincy has expanded beyond faith group parameters, so has the need for common standards, capabilities, and qualifications to ensure institutional ministry is uniform, sensitive to the needs of all, and predictable in function, approach, and role identity. Such common standards, capabilities, and qualifications are professional requirements. They do not impinge on or duplicate faith based aspects of ministry.

Lack of a common professional standard undermines the acceptance of chaplaincy in the institution and may result in chaotic and sometimes unacceptable consequences for those being served.

Chaplains in the military are endorsed by the Endorsing Agent of the religious organization who provides their care, credentials, and oversight as a religious ministry professional. Each chaplain serves at the pleasure of their Endorsing Agent who may at any time and for whatever reason withdraw the endorsement. In such a circumstance and absent another qualifying endorsement, the military must release the chaplain or permit transfer to a non-chaplain specialty. This endorsing process is one of ecclesiastical qualification and has been adopted over time to prevent excessive entanglement between the Federal Government and faith based organizations in recognition of First Amendment safe guards on government established or endorsed religion.

Religious organizations which provide chaplains to the military do not have, nor need they be expected to have, a

common set of professional requirements for their endorsed individuals. Ecclesiastical requirements for ministry differ widely and the qualifications required by the Endorser relate to faith based issues.

The Department of Defense has levelled certain minimum requirements for individuals seeking to serve as chaplains based on experience and Department of Education criteria for professional standing and qualifications. Like ecclesiastical requirements, these standards for initial qualifying education and experience requirements do not directly address competencies and capabilities; nor are they designed to be a “professional certification” – only prerequisites for service.

The Association of Professional Chaplains recognizes the expertise, specialized skills, advanced education, and unique experience of professional chaplains with their BCC designation. As the APC requires qualification for this basic standard partially through Department of Education recognized training, this certification is the only chaplain recognition which has standing from a governmental standpoint. Because of this unique status, the MCA has formed a partnership with the APC to develop and expand the professionalism of military chaplains. We also recognize partnerships are essential with religious organizations who provide chaplains, educational institutions who train them, and the armed services who employ them.

In this proposal, chaplains who first qualify as Board Certified Chaplains and successfully complete a specialty certification process (see below) are designated as a Board Certified Chaplain – Military Chaplain. Successful completion of the APC certification process signifies a BCC-MC designated chaplain has mastered professional and spiritual care competencies that are associated with advanced military ministry at the supervisory chaplain level.

The BCC-MC specialty credential is comparable to the advanced credentials of other professional military officers, such as physicians, attorneys, nurses, etc. At the entry level, other military professionals are certified for practice in their vocational specialty by independent civilian professional organizations and/or state examining boards. This initial certification is a general certification for the profession and not specific to military service. The equivalent qualification for military chaplains is the BCC – the entry level professional qualification which applies to all professional chaplains regardless of the venue of ministry (like passing state boards to become a registered nurse or being admitted to the Bar if you are an attorney). At this level, all profession-

als are accountable to their vocation specific organizations, outside of the military, which have established standards and certifications for their practitioners.

After gaining basic professional qualifications other professions provide for various specialty certifications. After physicians have demonstrated a mastery of medical knowledge and skills through written, practical, or simulator-based testing to become medical practitioners, they may then be board certified in a medical specialty – orthopedics, internist, family practice, etc. These specialties are also recognized by the independent certifying organization which maintains a common standard for all in the field.

The Military Chaplains Association is the unique organization in this country to provide the professional facilitation through which the professional military chaplain sub-specialty can be achieved. As a member based organization chartered by Congress with no faith based requirements, the MCA has a national scope and history which provides the unique capability as a partner with the APC to oversee and administer the program. Having begun as an exclusively Army affiliated organization, the MCA now enjoys members from all branches of the Armed Forces along with chaplains serving in the Department of Veterans Affairs. This MCA status permits it to bridge the space between educational institutions, bodies of religious faith, professional certification organizations, and the agencies of the government.

The requirements for the BCC-MC advanced professional qualification for military chaplaincy follow.

Requirements for Military Chaplaincy Specialization Certification

The applicant for the BCC-MC certification must demonstrate advanced practice beyond the Board Certified Chaplain level.

The applicant must:

1. Be a Board of Chaplaincy Certification Incorporated (BCCITM) Board Certified Chaplain (BCC) for at least one year before applying for specialty certification.
2. Be a member of the Military Chaplains Association in good standing,
3. Complete and document a minimum of three (3)

years of full-time experience as a military chaplain with the first two years of experience possibly having occurred before being granted BCC level certification. For Reserve Component and National Guard chaplains, successful military chaplain service in a billet for three (3) years or more supervising other chaplains, staff, and/or volunteers while being in full time service as a religious ministry professional in the civilian sector will also qualify.

4. Submit three letters of recommendation: one from a military chaplain supervisor (that includes verification that the military experience requirements have been met); one from a (non-chaplain) O4 and above military officer who has served or is serving with the applicant; and one from the applicant's endorser.

5. Write a two-to-three-page description of the applicant's professional progression from a BCC as a point-of-service military chaplain to military and family members to a BCC-MC specialty applicant with supervisory experience.

a. (The applicant may also have been given a change of assignment notice which will require the chaplain to be a supervisor.)

b. Supervision responsibilities means supervision of other chaplains and enlisted personnel, contracted employees or chapel volunteers as well as any mix of these three categories.

c. What is expected here is not a résumé, but a description of the occupational and vocational progression of an applicant toward advanced, specialized practice in military chaplaincy that includes supervisory responsibilities.

6. Submit an essay of 10-12 pages, incorporating all of the Military Chaplaincy specialty competencies.

a. This essay has three required components, which may be woven into a single document or may be submitted as three separate documents. In either instance, the essay is to total no more than 10-12 pages for all three components.

b. The following three components must be included in the essay:

I. Theory and practice of chaplaincy care in military ministry.

II. A Case Presentation that is comprehensive in scope of care, addressing but not limited to:

i. An evolving, comprehensive spiritual plan of advanced care to: military member(s), military family members or a combination case of both.

ii. Progression of spiritual practice over the case.

iii. Integration of chaplaincy care to enhance other military disciplines in providing holistic service to the military members/families.

iv. An integrated case management team approach to the care of the military member/family

v. Written demonstration of participation in a quality improvement process that enhances the delivery of chaplaincy care in the military.

7. Submit a PowerPoint presentation, and the accompanying script, of 25 – 35 slides. Choosing one of the following options for the PPT

a. External to the military - The presentation should be an original presentation, created by the applicant in collaboration with a non-chaplain military colleague for the purpose of educating a civilian faith community concerning chaplaincy care in the military. This may be prepared for the applicant's own faith community, another faith community or a multi-faith community.


b. Internal to the military – The presentation should be an original presentation, created by the applicant in collaboration with a chaplain military colleague from other than an applicant's faith community for the purpose of educating military non-chaplain community or staffs concerning chaplaincy care in the military. This may be prepared for the chaplain's immediate command or higher.

c. The presentation should reflect the advanced practice of a specialty applicant, beyond the BCC level.

d. It should demonstrate the competency progression from a BCC (company grade) level chaplain to that of a BCC-MC (field grade) chaplain.

- e. A presentation prepared for orientation of new staff/volunteers does not meet the advanced practice criterion or educational intent of this presentation.
8. List military, chaplaincy and counseling continuing education hours completed over the most current past one to three years post BCC.
- a. A minimum of 50 hours of continuing education should be demonstrated.
 - b. It is strongly recommended that the continuing education be helpful to the applicant in demonstrating the advanced practice in military chaplaincy.
 - c. You may use the last three years of the APC Annual Summary of Continuing Education Hours as long as these hours correlate to the advanced practice of military care.
 - d. Formal Officer Professional Military Education and Military Chaplain Professional Education would be good to include here regardless of the year in which the applicant attended the school.i.e. Squadron Officer School, Command and Staff School, and/or War College; Basic, Middle-Manager and/or Advanced Chaplain schools.
 - e. Residence, seminar or self-paced military education can all be included.
9. Upon the completion of numbers 1-7 above (including the distribution of the written materials to committee members), a conference call will be conducted with an APC committee for a certification interview that will be about one hour in length.
- a. The interview is conducted by phone or video conferencing methods and will be scheduled at a mutually convenient time for the applicant and committee members.
 - b. The committee will include at least three chaplains already designated as BCC-MC (the committee may also include experienced BCC 05 and above military chaplains until there are enough BCC-MCs for a full committee) and an active/reserve/retired military commander. The applicant may also designate a committee member from his or her faith group who provides oversight of chaplain ministries (preferably an individual who is a BCC.)

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- c. Every effort will be made to include at least some committee members from the applicant's military component and branch.

Competencies of the BCC-MC

Section I: Integration of Theory and Practice Competencies

The candidate for certification will demonstrate the ability to:

- MCITP1: articulate a history of the military chaplaincy.
- MCITP2: be aware of the history and mission of the chaplain's particular military component and branch as well as the place and mission of chaplaincy within that service's institution.
- MCITP3: be conversant with Joint-Service policies concerning religious support and expectations of chaplains in a joint environment.

MCITP4: be conversant on the importance of advising commanders and care-recipients on issues related to moral, ethical, diversity, confidentiality and religious/spiritual issues as they relate to a working knowledge of the Uniform Code of Military Justice.

MCITP5: integrate learning from the chaplain's appropriate level of Professional Military Education and Chaplain School Training into a personal theory of chaplain leadership.

MCITP6: be knowledgeable about, and able to articulate, the importance of confidentiality and privileged communication by chaplains in a military environment.

MCITP7: demonstrate the integration of theories from the behavioral sciences, the chaplain's faith tradition, and appropriate military traditions and expectations with the chaplain's theory of supervisory practice.

MCITP8: demonstrate a working knowledge of the chaplain's role as an advisor to command on religious/spiritual, moral and ethical issues and individual and unit morale.

MCITP9: incorporate a working knowledge of the unique aspects of group process and organizational behavior within a military environment.

Section II: Professional Identity and Conduct Competencies

The candidate for certification will demonstrate the ability to:

MCPIC1: use one's pastoral authority, supervisory authority and military rank in differing situations while maintaining the necessary tension between one's chaplain and officer roles.

MCPIC2: incorporate an awareness of, and respect for, pastoral and personal boundaries with others: command staff, subordinates, military and family members.

MCPIC3: distinguish between what religious/spiritual support the chaplain's subordinates might be able to personally provide and what to do about religious/spiritual needs that the staff cannot personally provide for others. (This may be demonstrated with a current, past or hypothetical staff)

MCPIC4: function as a mentor for subordinates professionally and personally, while being sensitive to the subordinate's own faith tradition and personal and professional developmental stage.

MCPIC5: function as advisor to command on moral, ethical, and religious accommodation issues within the military unit in which they serve.

MCPIC6: model the ability to cooperate with diverse populations, especially but not limited to a diversity of culture, race and faith positions, without compromising one's own beliefs and traditions.

Section III: Professional Practice Skills Competencies

The candidate for certification will demonstrate the ability to:

MCPPS1: provide effective administration and leadership of a chapel section/department.

MCPPS2: effectively supervise staff and volunteers.

MCPPS3: provide coordination and oversight of spiritual care during mass-casualty, real-world or exercise situations.

MCPPS4: articulate an understanding and methods of assessing spiritual and moral implications of policies and actions on military personnel, populations within the chaplain's sphere of influence, and larger communities; frame and present such assessments to other professionals, command staffs, and senior commanders.

MCPPS5: articulate an engagement plan of ethical & moral challenges that might arise within the military environment while maintaining one's personal integrity, beliefs, and values and the mission of the military.

MCPPS6: demonstrate a working knowledge regarding when to seek professional consultation, when to refer to others and when to recuse oneself.

MCPPS7: articulate the unique professional role of chaplains as spiritual care leaders to command staff, in deployed situations and international arenas.

MCPPS8: develop and implement a sabbatical plan for subordinates.

MCPPS9: mentor subordinates' professional training, development and professional credentialing.

Section IV: Organizational Leadership Competencies

The candidate for certification will demonstrate the ability to:

MCOL1: demonstrate organizational and family systems theories incorporated into the practice of supervision of subordinates and the administration of a chapel section/department.

MCOL2: demonstrate the ability to work as a team member in liaison with command and other military units, specialties and personnel.

MCOL3: demonstrate the ability to interact effectively with community government and faith group leaders in humanitarian, charity, and/or religious/spiritual events that involve both military and community members.

MCOL4: apply culturally appropriate, evidence-informed strategies and practices for communicating and interacting with community faith leaders for the purpose of supporting the spiritual and practical needs of military/family members.

MCOL5: integrate chaplaincy care into the military environment through appropriate measures, such as policies & procedures, special projects, use of evidence-informed spiritual care, and education of others concerning the role and utilization of a chaplain.

MCOL6: describe the role of the chaplain in a quality improvement project(s) within the chapel section and/or military community and its impact on the military environment.

MCOL7: demonstrate situational awareness concerning the level of severity of incidents within the chaplain's sphere of influence; determine what and who needs to be informed and what communication means is appropriate with respect to tactical, operational, and strategic level impact.

Maintenance of the Military Chaplaincy Specialty Certification

BCC-MCs must maintain their specialty certification through specialty-specific continuing education, peer review, and payment of fees.

In order to maintain the specialty certification, the BCC-MC must:

- Maintain BCC or Retired BCC certification. (Specialty certification expires with board certification absence/ expiration)
- Maintain Military Chaplain Association (MCA) membership. (Specialty certification expires with absence/expiration of MCA membership)
- Complete at least 20 hours of specialty-specific continuing education in military care or education useful to military care annually. (These hours are recorded on the Annual Summary of Continuing Education Hours form.)
- Include at least one experienced active, reserve or retired military professional (04 and above) non-chaplain, as part of the quinquennial BCC Peer Review.
- Payment of BCC-MC specialty dues.



The MCA Distinguished Service Awards - 2017

United States Air Force

Chaplain, Major, Travis Allen serves as Staff Chaplain, National Security Agency Colorado, Aerospace Data Facility-Colorado, Buckley Air Force Base, Colorado. In this capacity, he provides direct support to 4,000 military, civilian and industry personnel. While assigned as Group Chaplain, 353rd Special Operations Group, Kadena Air Base, Japan, Chaplain Allen distinguished himself in garrison at the Air Force's largest combat wing and directed the #1/5 Preservation of the Force and Family teams in the Air Force. In the Department of Defense's largest area of responsibility, he led support of nine Joint Chiefs of Staff and Joint Combined Exchange Training exercises in six Partner Nations. Leading a three person Joint Ministry Team at Aerospace Data Facility-Colorado, Chaplain Allen pioneered the "we Care campaign" that increased the morale of 800 Soldiers, Sailors, Airmen, Marines and Coastguardsmen 30 percent. He strategically synchronized the capabilities of Employee Assistance Program clinicians, Health Services Office nurses and Joint Ministry Team chaplains to cut stress of site personnel 25 percent, and he eased the invisible war wounds of 30 joint service members 35 percent, surpassing Aerospace Data Facility-Colorado Commander's intent "morale and welfare of our team."



United States Army

Reserve Component - CH (CPT) Mario Palanca, US Army Reserve, provided outstanding religious support for Catholic personnel across 12 locations in Afghanistan during his deployment from September 2015-September 2016. He displayed outstanding empathy and compassion for service members from all branches of service and several coalition nations (NATO) across the combined Joint Operations Area - Afghanistan (CJOA-A), especially in the Provinces of Nangarhar (Jalalabad and Gamberi),

Kandahar, Helmand, Kabul and Bagram. He also provided solid support at the Role II Medical Treatment Facility following a Vehicle Borne Improvised Explosive Device incident in Kabul, demonstrating calm and resilience in the midst of trauma. CH Palanca built in-roads to the community in Kabul, facilitating the Organizational Development Process Training Seminar, and assisting contracted workers in the implementation of a Business Plan to improve efficiency and worker satisfaction. He also assisted in giving some in-kind donations to the Sisters of Charity Children's Orphanage.



Active Component - CH (CPT) Jared Vineyard won the first ever 25ID Best UMT Competition in May 2016 out of 22 UMTs, and finished second place in 2017. His story of war, death, and ministry excellence is a shining example of a chaplain committed to serving God and Country during humanity's most difficult conditions. He superbly prepared the Brigade Combat Team for a difficult JRTC Training rotation in which the BCT UMTs were objectively recognized by observer controllers as the best in a 12 month period. Additionally, he invests hundreds of hours leading the Main Post Chapel Protestant Congregation at Schofield Barracks, Hawaii. Starting from scratch in July, Jared tirelessly pioneered a huge Children's ministry. Under his leadership, AWANA has seen weekly attendance go from zero to over 140 excited children and over 50 motivated volunteers. This has had a corresponding effect of revitalizing the struggling midweek Family Night Ministry that includes adults and youth and quadrupling attendance to 287. Jared unquestionably models the leadership and passion for excellence.



United States Navy

Coast Guard – LCDR Matthew Prince, CHC, USN integrates Religious Support (RS) into a full range of security and maritime safety missions throughout the six-state Mid-Atlantic region from central New Jersey to North Carolina: 4 Sectors, 41 Stations, 2 Air Stations, 22 cutters, 169 small boats and over 3,000 personnel and dependents. He is a talented mentor supervising three chaplains and ten lay leaders, and recruited four civilian clergy into the newly establish USCG Auxiliary Clergy Support (ACS) Program. Truly a collaborative leader, Chaplain Prince built the District Five suicide prevention and intervention team of three chaplains and four USCG behavior health staff, receiving the CG Meritorious Team Commendation Award for their work training 400 individuals plus at 80 units in suicide prevention.



United States Marine Corps - LCDR Jeffrey Ross, CHC, USN saw the benefit of resiliency training that could be accessed by service members in pre/post deployment. Thinking outside the box he created a self-guided resiliency program consisting of 24 independent modules divided into three distinct categories that focus on personal resiliency (12), relational resiliency (4), and spiritual resiliency (8). By design this timely training provides the student with a solid understanding of what resiliency is, how it can benefit the command or individual, and when to seek formal treatment (i.e. mental healthcare). Recognizing the importance of ensuring the positive maintenance of CONUS relationships Chaplain Ross conceived a plan that also addresses the resiliency needs of spouses/significant others. While deployed to Moron, Spain with the Special Purpose



Marine Air Ground Task Force —Crisis Response — Africa (SPMGTF-CR-AF) he worked intimately with United States Air Force chaplains to restructure the chapel into a Joint Religious Ministry Center. Chaplain Ross embodies what is best in military chaplaincy — a concern for the spiritual well-being of the men and women he serves, a desire to help others regardless of their service connection, the skill to accomplish any and all missions, and a sense of humor.

Navy Active Component – LCDR Jonathan Stephens, CHC, USN, made an immediate and unforgettable impact on Forward Deployed Naval Force, Japan and the crew of USS FITZGERALD during one of the worse naval disasters in history. He willingly embarked on a damaged ship to provide pastoral care and comfort to an exhausted and frightened crew. In the early morning hours of 17 June 2017, USS FITZGERALD (DDG62) collided with a cargo ship. Chaplain Stephens reported to Commander Destroyer Squadron 15 two weeks prior to this incident. When the news arrived, he immediately packed a bag, not knowing how long he would be gone and embarked on a helicopter flight to the damaged ship. On arrival, Chaplain Stephens was hosted down to the deck of the ship where he began a fourteen hour mission providing trauma counseling, pastoral care, and encouragement to 300 Sailors who were fighting to keep the ship afloat. His tireless efforts aided in defusing anxiety, encouraged healthy mourning and emotional expression for the entire crew. On returning to port, he organized and led a memorial service attended by a capacity crowd of more than 750 people with more than 2,000 people lining the streets to the service in a Line of Honor. His homily at the Memorial Service focused on the act of giving displayed by the seven Sailors. In Chaplain Stephens own words, “So much has been given... But I want to say, for those of us grieving... at the end of the day, what’s given to us is not what is going to heal us. True healing doesn’t come from what we receive; true healing comes from what we choose to give for others.”



Navy Reserve Component - Lieutenant Aroon Seeda, CHC, USN, is the sole subject matter expert on Buddhism in the United States Navy and the Navy Reserves. He was hand-selected by United States Pacific Command in October 2016 to play a key role in joint planning of Exercise COBRA GOLD at a strategic level. He took initiative to foster discussions among Thai General Officers and their senior chaplains with US counterparts to establish the first ever official chaplain exchange. During the planning process, the King of Thailand, King Bhumibol Adulyadej died. Chaplain Seeda provided emergent pastoral care to key Thai military officials involved in the exercise planning. His efforts opened the door to closer cooperation between the US and our exercise partners. In February 2017, Chaplain Seeda returned to participate in Exercise COBRA GOLD 17 and coordinated 14 community relations projects that significantly enhanced the relationship between the Navy and the people of Thailand. Lieutenant Seeda's initiative, perseverance, and total devotion to duty reflected great credit upon him and were in keeping with the highest traditions of the United States Naval Service.



Civil Air Patrol

Chaplain (Lt Col) David M. Bobbey, CAP has had an outstanding CAP career. As the current Group 5 Chaplain, he is responsible for the supervision of Chaplain Corps personnel in 5 squadrons. He also serves as the Middle East Region Deputy Chaplain. Chaplain Bobbey served with the 101st Airborne during the Vietnam War in 1971-72. He retired from active duty service in 1990 having served his country for 20 years. That same year he and his wife, Jean, began serving as missionaries in the Republic of Panama with Overseas Christian Servicemen's Centers, now Cadence International. In late 1993 they established



the first Cadence Hospitality House Ministry to the military at Fort Bragg and Pope Air Force Base. Selected as the Eastern Regional Director of Cadence International in 1997, Chaplain Bobbey served in that capacity until December 2010. In 2004, as a Civil Air Patrol Chaplain, Chaplain Bobbey began providing volunteer military support to the airmen and their families assigned to the 43d Airlift Group at Pope Air Field, Fort Bragg, North Carolina. In this role he has performed unit visitation, provided counseling, mentored new chaplains, as well as serving on the chapel team. This past year, Chaplain Bobbey has participated in 168 activities, donated 834 hours, traveled 5,100 miles and invested \$3,042.00 in support of the 43d Airlift Group.

Department of Veterans Affairs

Chaplain James V. Patterson serves as an Assemblies of God endorsed Clinical Chaplain for the Montana VA Health Care System (MTVAHCS) in Fort Harrison, MT. His 27 years of extensive experience as a clinician and member of the clergy include being a youth pastor, senior pastor, chaplain, and thousands of hours engaged in individual, marriage, family, crises, group, and spiritual/pastoral counseling. Chaplain Patterson has been with MTVAHCS for over four years. He has served with the Active Duty Air Force for over 11 years, an additional one year in the Air Force Reserves, another three years with the Wyoming Air National Guard and another three years with the Montana Air National Guard where he currently serves holding the rank of Major. Chaplain Patterson is a Veteran of the Bosnian and Iraq wars. He holds a MA in Counseling and a MDiv from the Assemblies of God Theological Seminary. He has taken four units of Clinical Pastoral Education and is a Licensed Marriage and Family Therapist with the States of Wyoming and Montana and a Licensed Clinical Professional Counselor with the State of Montana. Chaplain Patterson lives in Montana City, MT and has been married for 21 years to Michelle Matz Patterson having three children together (Mathias, Michaila, and Kinsey) all whom he loves dearly.



FREE POSTER



**CONTACT:
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(864) 379- 6571**

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Photo: Mike DaBese

The Challenge of a Definition of Spirituality



**Maj. (ret) Dr. Rev.
Harold Ristau (padre)**

As the societal distinction between spirituality and religion increases, spirituality has lost a lot of its stigma. Most people are realizing that humans are naturally spiritual beings, and that, just like other physical or mental health, spiritual health requires deliberation and intention

on the part of the individual. The military community now commonly emphasizes the interdependence between, not only the physical, social, and mental/psychological realms, but also “spiritual fitness”, and has begun to incorporate those relationships within their training systems and deliverables. By accepting spiritual resilience as a qualification for deployment readiness in the Army Strategy in 2014, a subtle anthropological shift has occurred through this inclusion of extra-materialistic terms (i.e. spirituality) in the identification of a soldier. Revealed is an implicit acknowledgement that all people are somewhat spiritual, or at the very least have a spiritual element to their personhood. What was formerly believed to be reserved only for “religious people” has been extended to everyone, and appears to be reflective of the overall consensus of the greater society, which is why the conceptual transition was barely noticeable.

In order to create the necessary tools for an environment that can cultivate these various kinds of health and fitness (i.e. physical, psychological/mental, social and spiritual), accurate definitions are naturally indispensable. While acknowledging some overlap, natural to the social or soft sciences that deal with “organic” subject matter, definitions allow the four domains to demarcate their “arcs of fire” and areas of responsibility. However, although the temptation to visually stove-pipe these four domains by demarcating four independent but overlapping circles as a convenient and appealing means of presenting the sub-

ject matter on PowerPoint, there are concerns with sort of categorization. The problem, at least in the case of spirituality, is that spirituality is not like the other categories in its relationship to and with the other domains. In fact, all definitions of spirituality, no matter how well-intended, compartmentalize spiritual concepts and by doing so, are counterproductive to their intent; they are unable to capture the complexity and beauty of the interdependent relationships to which they make reference. The biologist’s dilemma holds true for spirituality as the poet William Wordsworth once wrote, “sweet is the lore which Nature brings; our meddling intellect misshapes the beauteous forms of things: We murder to dissect.” For example, the popular view of spirituality expresses it as a component or compartment of the human being. Yet I would propose that spirituality can be better likened to the wave beneath the ship of self or fuel within the vehicle of personhood. In the popularly accepted view, spirituality can be quantified to some degree. This makes it a manageable “thing” and very palatable to the military mindset; a controllable substance for scientific endeavors. However in the more elusive view which depicts spirituality as a force or fuel, spirituality is still observable but not necessarily measureable, which is, albeit, frustrating for programming. The ancients struggled with the same issues regarding the delineation between body, mind and soul, and were never successful in reconciling the phenomenon. This is due to the fact that its center of gravity lies in questions of the metaphysics of human existence from which it is impossible for us human beings to observe and interpret objectively (i.e. objectivity necessitates a subject and object while, in this case, the subject and object are one and the same). Throughout history, all attempts by human beings who thought they had solved such endless riddles, resulted in a fuzzier state in the end. The inquisitions are a perfect example of the tragic dangers of attempting to impact spiritual notions with physical instruments. For example, the inquisitor sought to purify the soul by physical instruments of fire, water and metal. We see a repeat of this temptation to affect possible spiritual illness by exclusively physical instruments in some of the mental health treatments of the modern/scientific age through electric shock and other controversial tools. We have come a long way since. But today the temptation is often to treat existential crisis, contradic-

tions within value systems, conflicts between vocations, issues with regards to identity, worldview, meaning and purpose, etc. in simply physiological and psychological terms. These “spiritual” dilemmas are sometimes treated by pharmaceuticals since the materialist presumption is that alleged “spiritual” conditions, at least those of the most severe kinds, can be treated as mental disorder and thus managed by physical instruments. Yet this narrow-mindedness is slowly changing in society in general, and, since Afghanistan, in the military in specific. There is an overall increase in humility with regards to the sphere of the “unknown”; a field that seems to gain more and more terrain every year as a direct consequence to globalization and heightened flow of information. All this is simply to suggest that compartmentalizing spirituality from other domains is less helpful than simply acknowledging and reaffirming its importance to the other domains, even if ambiguity remains.

The challenge of presenting a definition of spirituality centers on the age old hermeneutical question that there are no neutral media, popularized by social critics and philosophers such as Neil Postman and Marshall McLuhan: “the media is the message”. In essence, the form of definition is not necessarily appropriate for the content of that which that definition seeks to define. In the case of a definition for spirituality, any definition limits the widest understanding and view of its “content” because of the parameters implicitly set by defining anything. The problem is that spirituality is not a “thing” but an “influence”. In philosophical terms, it belongs to the field of phenomenology and not ontology. Spirituality’s uniqueness is diminished via any description that limits it. Again, definitions tend to describe it as a compartment of the ship, instead of the wave underneath. It is perceived as a tool in the vehicle as opposed to the fuel in the tank. Objectifying spirituality reduces it to materialist concepts by utilizing materialistic language, which we are all prone to doing, and incapable of not doing. The only vocabulary that could accurately describe spirituality would need to be so unique that it would be incomprehensible to us because it would necessarily lack references to other non-spiritual concepts. In other words, spirituality remains a mystery and cannot be clearly defined...evidently, to our endless frustration, as we continue to seek an airtight definition that fits our preexistent metaphysical categories. We may see the results of good or bad spirituality, but cannot define the cause. One can observe a moving ship without “seeing” the wind. One can identify the movement of a vehicle from one point to the next although the fuel remains entirely hidden from human observation.

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Furthermore, even if a definition of spirituality was able to capture the widest spectrum of its meaning, it would still be underpinned by theological presuppositions, as is the case with most meaningful definitions construed within the social sciences. Thus, once again, a definition of spirituality limits. All definitions do. They must exclude in order to make sense. Definitions set parameter around how one is to think about the topic. Yet again, we do ourselves a disservice when we, however unintentionally, minimize spirituality in this manner. For instance, spirituality is usually depicted in terms of progression (i.e. changing from one state to a better one) in contradistinction with terms of identification, which have little to do with moral improvement/development or appeal to an internal force. Instead, they are more expressive of the reconciling the dichotomies of life, faith or belief regarding one’s relationship with, or position before, a higher being, etc. Again, most definitions of spirituality, whether they are framed in terms of transcendence or immanence, tend to take it out of ordinary life and disconnect it from vocation. This too reinforces a compartmentalization that minimizes the possibility of the hidden work of the Divine throughout the

vocations of ordinary life; a spiritual view that gives deeper meaning to the mundane tasks of the day with healthy practical and measureable side-effects. In military culture, “progression”, “development” and “fitness” is often the language of other domains and is thus easily transferred to thinking and speaking about spirituality. Unsurprisingly, it is completely in line with current understandings and emphasis upon of the “use” of spirituality as a therapeutic or ethical enabler. Obviously, in the military, determining the practical purpose of spirituality as a “value-added” is more important than the nature of spirituality of which most would deem as an irrelevant philosophical question, despite its critical bearing on how we understand personhood and explain overall resilience in soldiers (or lack of!). Yet, by adopting that language and conceptualization, spirituality’s usefulness to the other domains is severely undermined. By such objectification, materialization and compartmentalization, spirituality is deprived of its ability to be the unique lens from which one views all the other domains.

In short, not only do we import the ways we think about the physical, mental/psychological and social domains to this one, the presuppositions under a definition of spirituality are often informed by a pre-existent definition of spirituality! My humble suggestion for moving ahead is to avoid any definition at all, and instead utilize descriptions of spirituality for its conceptual conveyance, or even incorporate its vast array of proposed synonyms into that dialogue. Perhaps exploring negative definitions of what spirituality is not, or what unhealthy spirituality looks like (by reference to case studies, for example), may have some more practical benefit in a military environment. In summary leaving the notion open ended seems to be more honest and “useful” than operating with a classical form of definition which, again, by its very nature, limits the way one can think about the phenomenon or concept. On the bright side, one can improve the sail on a boat to make it more effective at harnessing the power generated by the wind, without ever requiring a definition of the wind. Certainly, spirituality is not an easy thing to define....but neither is being human!

ELECTRONIC COMMUNICATIONS

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

Please keep all your information up to date by using the Members tab on the MCA webpage.

Publish Your Articles

The next issue (Fall 2017) of the Military Chaplain will focus on the subject Religion and Spirituality – The Impact on Chaplains. We explored this theme at our recent National Institute and will capture some of the presentations in the issue. We would like to expand on that, however, and invite your articles for what will be our fall issue for 2017. We would like all submissions by November 17.

Our Winter Issue for this year will consider the challenge to chaplaincy based on developments in the modern religious scene. We will look at the constitutional basis for our profession but also want to consider changes and considerations which have confronted, are confronting, and will confront as we move into the future. Many concepts have changed since the days of *Katcoff v Marsh*. Please provide us your articles exploring these challenges to our future.

LOGBOOK: A Visit to the United States Air Force Academy's Center for Character and Leadership Development

By Chaplain (Lt. Col.) Paul Ward
Chief, Operations and Plans
Civil Air Patrol Chaplain Corps

The Civil Air Patrol Chief of Chaplains and a team of six others visited the United States Air Force Academy (US-AFA) from 6 to 10 February 2017 to meet with and learn about the mission and work of the USAFA Center for Character and Leadership Development (CCLD). Chaplain, Colonel James "Jay" Hughes led this first meeting to understand how USAFA develops character in its cadets. Along with him were his Deputy, Chaplain (Lt. Col.) Charlie Sattgast; Chief of Operations and Plans, Chaplain (Lt. Col.) Paul Ward; Special Assistant for IT and Rocky Mountain Region Chaplain, Chaplain (Lt. Col.) Jeffrey B. Williams; Advisor for Character Development, Major Jaimie Witsberger Henson; Liaison with the Air Force, Chaplain (Lt. Col.) Stu Boyd, who is a graduate from USAFA and a retired USAF general officer; and Mr. Curt LaFond, Director of Cadet Programs (NHQ). The following are social media post reports from Chaplain Ward...



"Mission Briefing" by Col. Mark Anarumo, the Permanent Professor for the United States Air Force Academy's Center for Character and Leadership Development (CCLD)

Monday, 6 February

On Monday, we arrived and following dinner visited the Civil Air Patrol's Air Academy Cadet Squadron. The unit has 105 cadets who are supported by 34 senior members. It was good to interact with the senior members and cadets to see what they are accomplishing.



The team to visit the USAFA Center for Character and Leadership Development (CCLD) from Civil Air Patrol's Chaplain Corps included the following who are pictured with Col. Mark Anarumo, the Permanent Professor for the CCLD (center): Advisor for Character Development, Major Jaimie Witsberger Henson; Liaison with the Air Force, Chaplain (Lt. Col.) Stu Boyd; Chief of Operations and Plans, Chaplain (Lt. Col.) Paul Ward; Special Assistant for IT and Rocky Mountain Region Chaplain, Chaplain (Lt. Col.) Jeffrey B. Williams; Chief of CAP Chaplains, Chaplain (Colonel) James "Jay" Hughes; Chaplain (Lt. Col.) Charlie Sattgast; and Mr. Curt LaFond, Director of Cadet Programs (NHQ).

Tuesday, 7 February

On Tuesday morning, the team hit the ground running. At 0730 we were greeted by Dr. Greg Tate, our facilitator for the visit. He gave us a brief overview of the daily schedule. Dr. Tate then led us to the classrooms where we observed him facilitating the Impact 401 course with the "firsties" (seniors whose official rank is Cadet First Class). Following a break, he introduced the group to Ms Tina Ezren, instructor of the Impact 301 course with the "2 degree cadets" (juniors whose official military rank is Cadet Second Class). She asked our team to sit with students and participate with them in the exercises. Lunch followed instructional times where we, again, interacted with students. Following lunch both classes met together in the forum area where there was discussion of what they had learned and a team exercise with students from both classes participating in small groups.



“The Plane” restaurant in Colorado Springs features aviation and a real KC97 aircraft.

Following a tour of the facility, the team received the “Mission Briefing” by Col. Mark Anarumo, the Permanent Professor for the United States Air Force Academy’s Center for Character and Leadership Development (CCLD). He provided a very thorough briefing about the creation, development, and implantation of CCLD. It was here that we learned the foundation on which the program is based. While our team was in this briefing, our CAP Chief of Chaplains, Chaplain (Colonel) James “Jay” Hughes was meeting with Brig. Gen. Steven Williams, the Commandant of Cadets at the USAFA. Chaplain Hughes had an earlier meeting with Col Anarumo, who was a former CAP cadet from the New Jersey Wing.

We had dinner at a fun place — “The Plane” — which is a KC-97 converted into a restaurant (<http://www.theairplanerestaurant.com/>). So much aviation memorabilia to see, and so little time because following dinner with the Colorado Wing Commander, Col Celeste Gamache, we were off to the Colorado Springs Cadet Squadron.

What a small world...the squadron commander’s name sounded familiar and sure enough the commander of the Colorado Springs Cadet Squadron, with 54 cadets and 23 senior members located at Peterson AFB, is Lt Col Mike McNeely. Mike was the Vandenberg Composite Squadron when I joined CAP in 1996 and was the squadron chaplain at Bob Beevers Composite Squadron. We served together at several activities including the Vandenberg AFB Air Show. He was transferred by the USAF in 2000 to other assignments during the ensuing 17 years. It was great to catch up and renew our friendship.

Wednesday, 8 February

In the morning, we received briefings from two course directors, Chief Master Sgt. (Ret) Bob Vasquez and Major Christopher Miller. “Chief” is responsible for taking the freshmen, who are called “4th degrees” from their correct rank of “Cadet Fourth Class,” through lessons on the importance of character development on a personal level in the course he teaches. Maj. Miller works with sophomores (“3rd degrees” or Cadet Third Class) on applying interpersonal character development skills. These briefings were enlightening, entertaining as well as informative.

After lunch we took a tour of the Chapel. It was a wonderful blessing to catch up with former California Wing CAP cadet, Cadet Second Class Hannah Garcia-Park, who is now a USAFA “junior” who joined us on the tour.

Our afternoon session with Tina Ezren was super. Tina facilitates the course work with Juniors (2nd degrees), which teaches how to apply character development to teamwork. We then concluded with a follow-up session with all the course directors. After dinner we visited the home and studio of aviation artist Rick Broome!



Aviation artist Rick Broome talks about his work in a studio which includes a 727 cockpit to Chaplains Paul Ward and Jeffery Williams

There is only one word to describe our visit to Rick Broome’s home and studio...wow! He and his wife, Billie, are gracious hosts. And yes, he has the cockpit and forward part of a Boeing 727 as part of his studio. Our team had such a wonderful time visiting with the Broomes.

Thursday, 9 February

It was a beautiful day “on the hill”. Our team started to formulate a plan based on the input we received during our



The Honor Board room is the center of the CCLD building. Here cadets are held accountable for their honor and their actions.

visit. Nicki Mench, a instructor at the USAFA Preparatory School provided us a briefing of how character development is presented “down the hill.” The USAFA is referred to as “on the hill” due to its location relative to the “Prep School.”

Yesterday, I visited the most sacred ground of the USAFA: the Chapel with its iconic spires. Today, I visited the most solemn place of the USAFA: The Honor Board Room.

Though there are meeting rooms, class rooms, offices, the building was designed around one room, the Honor Board Room, which is a windowless room with a one-way glass where proceedings can be observed but not the deliberations. The seats on the perimeter of the table are for witnesses and official observers. Actually, this building was built around one chair in that one room. When one sits in the chair at the end of the conference table, you are literally on “the hot seat”. The symbolism is overwhelming.

Throughout the building every office has large exterior windows, the classrooms and collaboration rooms are glass – yes, even the Honor Board Room with its one way glass — symbolizing transparency.

The CCLD’s most striking feature is the tower canted at a 39-degree angle in order to align with the North Star, symbolizing the academy’s “unchanging core values,” ac-

ording to USAFA’s chief architect and deputy director of installations, Duane Boyle. The tower’s four sides taper to a squared-off roof containing an oculus. From inside the CCLD’s Honor Board Room, a cadet accused of violating the academy’s honor code can look up at night and see Polaris through the opening, an intimidating reminder, perhaps, of the value of a moral compass. The glass tower also serves as a majestic skylight for the CCLD’s “forum,” a large gathering space for meetings and TED Talk–style events, which is located next to the board room but doesn’t share the same alignment with Polaris.

The team, minus two who left before, took one final picture at the end of the working day in Polaris Hall, then had a working dinner at the Falcon Club to finalize some work we began today.

Tomorrow morning we will leave USAFA and work on a couple of items on our way to Denver. What a privilege it has been to serve this organization as I have been part of this great group of committed, dedicated and faithful individuals. Serving with people of this caliber of devotion to our membership is one of the best experiences in CAP and life.

(Photographs provided by Chaplain Paul Ward and Major Jaimie Witsberger Henson)



The CCLD building’s most striking feature is the 39-degree ceiling that focuses attention on Polaris, the North Star, and a symbolic “moral compass” that has been on every class crest and class ring since the first one for the Class of 1959.

PASTOR WANTED

The United Church of the San Juans (UCSJ), in Ridgway, CO.; an outdoor community situated in the beautiful San Juan Mountains in South West Colorado; is a Christian multi-denominational, ecumenical church that is affiliated with the ELCA, PC(USA), UCC & UMC. We are seeking a full time ordained pastor from one of these 4 denominations.



Our church was founded in 2003 and has experienced steady growth. Lay members lead many of our ministry and operational programs including mission & outreach, care ministry, congregational life, education and administration. Our congregation is debt-free with regard to the church building and the land, and the adjoining land for future expansion as well.

Please visit our website www.ucsjridgway.org and www.facebook.com/ucsjridgway/ for our full pastor search document and for additional information about our church and community. We are open to all ordained experienced pastors, including those nearing retirement or who are recently retired Military Chaplains. Send your RMP, PIF, PSII, personal history or resume to:

ucsjsearch@gmail.com

Staying Connected

The Military Chaplain is one of four vehicles we use to keep up with you and to keep you informed about chaplaincy, the MCA, and information for our community, to include deaths of our friends, and events of interest to our members.

A second vehicle is our weekly NEWSGRAM delivered via e-mail. If you do not currently receive it, please sign up at www.mca-usa.org - Sign up for our Email Newsletter. We send the NEWSGRAM on Wednesday morning. At any point, you may "unsubscribe". We do not share our mailing list with any other organization.

The third vehicle is the United States Post Office. In addition to the magazine, we send out annual renewal notices, on request - registration forms for our Annual Meeting & National Institute, and other occasional mailings we believe will benefit our membership.

Our fourth vehicle is our website (www.mca-usa.org). On the website you can update your contact information, renew your membership, donate to the work of the MCA, register for the National Institute, and read back issues of *The Military Chaplain*. Individuals may join the MCA here as well. Please visit often to stay up to date on all things chaplain.

You are important to us. Please keep us up to date on your contact information and activities.

Book Review

Family of Warriors

By Ed DeVos

Deeds Publishing, 2017, 225 pages

Reviewed by Samuel J T. Boone
Chaplain (COL), USA, Retired

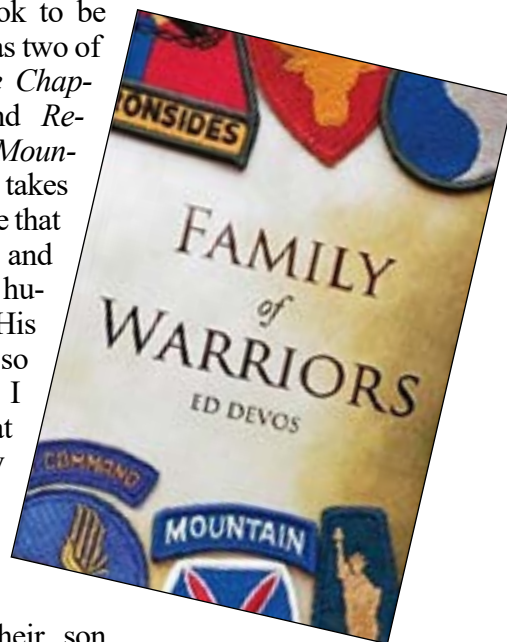
World War II touched the lives of many if not all Americans. Our nation was reluctant to enter into, what many considered, the affairs of others. Then on December 7, 1941 that all changed! Congress, following the lead of President Franklin Roosevelt, voted overwhelmingly for a Declaration of War.

The lives of so many families were now changed and changed forever.

Ed DeVos, in his 4th book, dramatically captures this; following the five sons of the Van Ostenburg family of Grand Rapids, Michigan. The sons decided for themselves how and when they would follow the lead of their Father and serve their country. Ben Van Ostenburg had served as an Infantry Soldier in the Great War, World War I. Like so many, he returned home with a limp only to face the Great Depression. Ben faced the challenge and kept his family together because of his fierce determination to “Pay the price now to enjoy the benefits later. Success only comes from hard work.”

Ed DeVos follows the five sons (Jim, Jay, Paul, Timothy and Michael) as they begin their training and ship off to the far reaches of the world; Luzon in the Philippines, the sands of North Africa, Chabau in India, and the European Theater. Ed weaves the story between the sons as they trained, deployed and served and return to the living and dining room of the Van Ostenburg family. Human emotions run the spectrum; from pride at OCS graduation, to the loss of a child, to the loss of a wife not waiting for her husband to return. Stories that too many families face.

I found this book to be just as gripping as two of his others: *The Chaplain's Cross* and *Revenge at Kings Mountain*. Ed DeVos takes a moment in time that is actual history and infuses it with human emotion. His characters are so real I feel that I have met them at some time in my Army career; the neighbor that receives the dreaded



telegram that their son is Missing in Action, a Prisoner of War, or was Killed in Action; the family across the street who is praying that the taxi driver does not stop at their house and knock on the door; the Blue Star Mother that has just learned she is a Gold Star Mother.

The final words of the book reflect the feelings of so many who have answered the call to duty. The eldest brother, when talking to the next generation of the Van Ostenburg family, sums it up by telling them, “And lastly, let me just say this. Remember, you are a Van Ostenburg. We do not serve for riches or for wealth. We do not serve for fame or personal glory. We serve because it is our duty to our country. We serve for the common good. We serve because it is the right thing to do.”

Ed DeVos's book brought to mind an inscription I saw while stationed at Fort Bragg, North Carolina. “You have never lived, until you have almost died for it – Freedom has a flavor the protected will never know.”

I highly recommend this book to those who love history and the people who make it. Pro Deo et Patria ... For God and Country!

Renew and Commit

2017: The MCA at 92

In 1950, The United States Congress declared the Military Chaplains Association of the United States of America to be a federally chartered corporation with the following purposes:

1. to safeguard and strengthen the forces of faith and morality of our Nation;
2. to perpetuate and deepen the bonds of understanding and friendship of our military service;
3. to preserve our spiritual influence and interest in all members and veterans of the Armed Forces;
4. to uphold the Constitution of the United States; and
5. to promote justice, peace, and good will.

Today we carry on the mandate given us by the Congress with members in all 50 states, the Commonwealth of Puerto Rico, Washington, DC, and five foreign countries. We are composed of actively serving, former, and retired chaplains from the U.S. Armed Forces, the Department of Veterans Affairs, and the Civil Air Patrol. We also have associate members who are friends of chaplaincy from other cognate organizations and allied nation chaplain corps. In total, we are over 2,500 strong and continue to advance the cause of chaplaincy and speak on its behalf.

As our world and nation change with time, so does chaplaincy. As we look to the future and in accord with our charter, the MCA has adopted five principle building blocks to ensure we remain the voice for chaplaincy. These are

1. Advocate for Professional Military Chaplaincy
2. Establish and Strengthen Strategic Partnerships to Support Chaplaincy
3. Revitalize and Renew Local MCA Chapters
4. Continue as a Proponent for Chaplaincy at the National Level
5. Provide Professional Representation of Chaplaincy

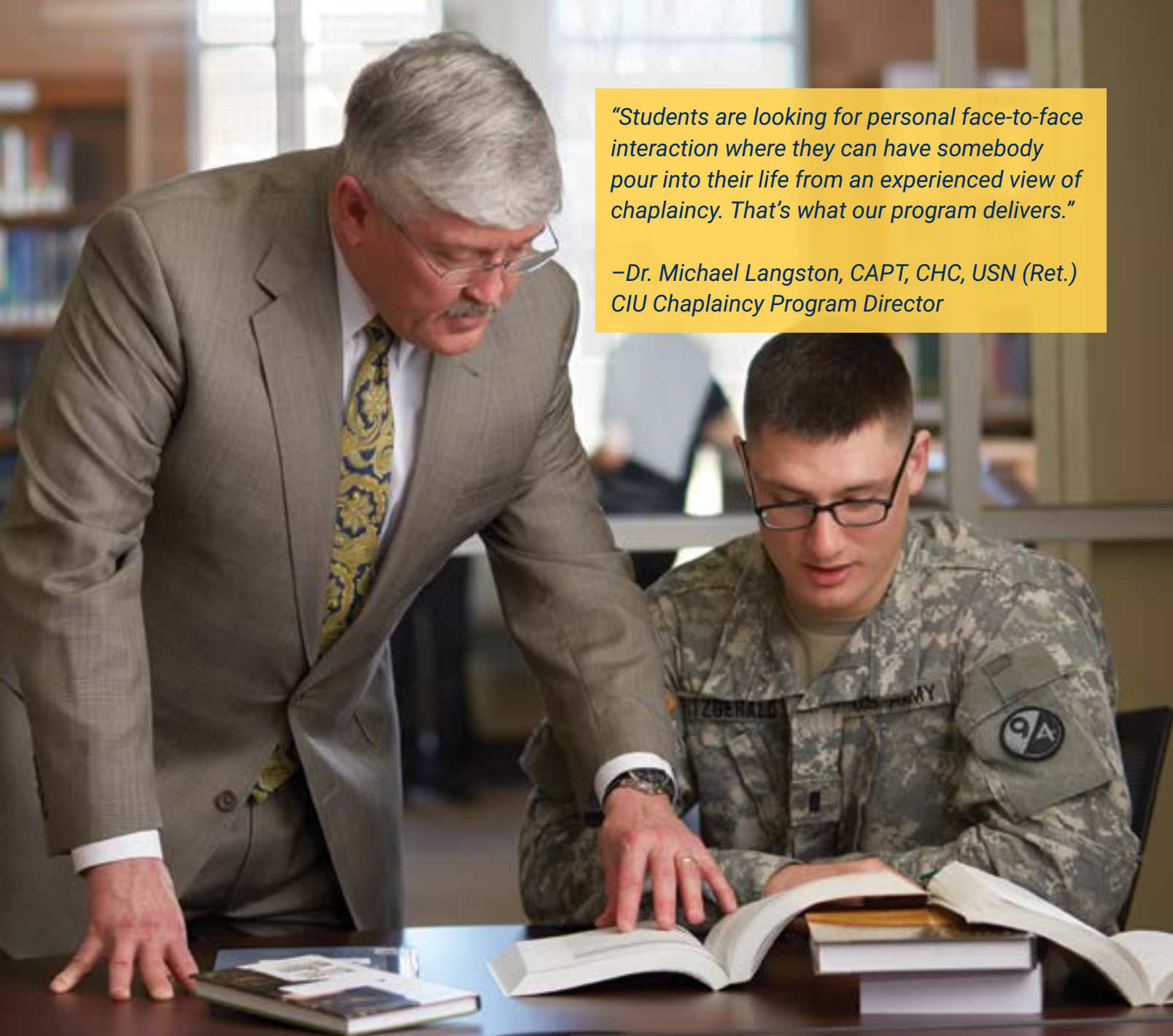
We are a member based organization, dependent on you, our members and friends, to continue our service. We receive no federal funds and do not sell our member's information to gain income. Your support is critical to our fulfilling our mission.

Annual Members: The renewal period for annual membership in the Military Chaplains Association for 2017 is now open. You may renew online at www.mca-usa.org today. Thank you to all who have renewed in 2017.

Life Members: Thank you for your lifelong commitment to the MCA. Chaplaincy is for life! Please consider your continued investment in our service. A regular monthly gift will contribute greatly to our cause. You may contribute via the website, through a direct transfer, automatic deduction, or check. Please contact the office with any questions or for assistance – chaplains@mca-usa.org.

Our strength and success are rooted in your contributions and involvement. Please let us know how we can be value added for you. And let us know also, how you can help us fulfill the charter which governs our service.





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*—Dr. Michael Langston, CAPT, CHC, USN (Ret.)
CIU Chaplaincy Program Director*

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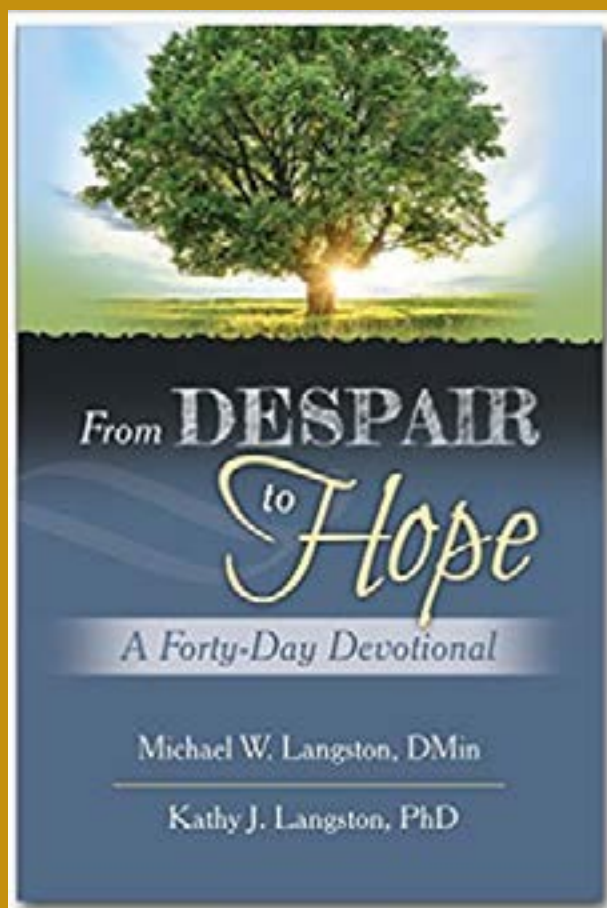
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From Despair to Hope

by Michael & Kathy Langston
(Author)

Trauma affects almost everyone in our society. War, rape, physical and emotional abuse, untimely loss, and many other events can traumatize those who survive the experience. Oftentimes, the traumatized are left struggling to hear the voice of God and thus, they sink into despair. This forty-day devotional focuses on the journey that traumatized people can take in order to move from despair to hope. Using Scripture such as the Psalms and stories of others who have been traumatized, this devotional uses forty days to represent times of trials and tribulations in Scripture. The journey from despair to hope is one that takes people from a time of disorientation to a new understanding of God and His relationship to us. While “forty” is symbolic, the journey inspired by this devotional is a real journey that leads to hope and peace for those who seek God.



Available on Amazon in Kindle ebook and paperback.

TAPS

Since the Spring 2017 issue of *The Military Chaplain*, we have heard about some of our chaplains who have gone to their greater reward.

Chaplain Reuben M. Katz

Lt Col CAP
JEWH
Newtonville, MA

Chaplain Donald W. Beers

CAPT USN
EPIS
Belvidere, NJ

Chaplain Rex D. (Doug)

Michel MAJ USA
Christian Church (Disciples
of Christ)
Marble Falls, TX

Chaplain Richard House

LT USN
Roman Catholic
Naches, WA

Chaplain B. J. McKee

CAPT USN
Cooperative Baptist
Fellowship
Dallas, TX

Chaplain Donald L. Wilson

COL USAF
PC(USA)
Helen, GA

Chaplain Elden H. Luffman

LCDR USN
BSBC
Ocala, FL

Chaplain Albert H.

Lindemann
Lt Col USAF
Lutheran Church Missouri
Synod
Osage Beach, MO

Chaplain William R. Samuel

CAPT USN
Colorado Springs, CO

Chaplain Thomas Earle

"Tom"
Richardson
LTC USAF
United Methodist Church
Alamogordo, AZ

Chaplain Thomas R. Bush

COL USAF
United Methodist Church
Sedona, AZ

Chaplain Gregory John

Harnyak
MAJ USAF
Roman Catholic
Sun City, AZ

Chaplain Daniel Earl Deaton

CAPT USN
Presbyterian Church in
America Escondido, CA

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Chaplain Brett C. Oxman

Chaplain Cassandra O. Thomas

Chaplain Clarence H. Roland

Chaplain David M. DeDonato

Chaplain E. Blant Ferguson

Chaplain Edward T. Brogan

Chaplain Fannalou Guggisberg
(in memory of Chaplain Thomas
Earle Richardson)

Chaplain Gary R. Councill

Chaplain Gregory G. Caiazzo

Minister Gregory Harrison

Mr. Jack Figel

Chaplain James D. Howell

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Retired)

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Chaplain Kenneth L. Sampson

Chaplain Lyman M. Smith

Mrs. Mary E. Johnson

Mrs. Mary Embessi
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Mr. Max E. Gamble

Mr. Michael J Kurka
(in memory of Mr. Branch)

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Chaplain Thomas C. Gibson

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CPT USA Reserve
Roman Catholic
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CPT USA Active
Southern Baptist Convention
Wahiawa, HI

Chaplain Paul M Reaves

CPT CAP Active
Southern Baptist Convention
Statesboro, GA

Chaplain Marvin R Owen

LTC USA/CAP Active
Southern Baptist Convention
Florence, OR

Chaplain Kenneth V Oster

CPT CAP Active
Non-Affiliated Baptist Churches
of America
Lodi, CA

Holy Days and Holidays

July 2017

- 9 Martyrdom of the Bab * - Baha'i
- Asalha Puja Day - Buddhist
- 11 St Benedict Day - Catholic Christian
- All Saints - Orthodox Christian
- 13 Ulambana - Obon ** - Buddhist
- 13-15 Obon ** - Shinto
- 15 St. Vladimir the Great Day - Orthodox Christian
- 23 Khordad Sal (Birth of Prophet Zaranthushtra) ** - Zoroastrian
- 24 Pioneer Day- Mormon Christian
- 25 St. James the Great Day - Christian

August 2017

- 1 Lammas - Christian
- Lughnassad - Imbolc * - Wicca/Pagan Northern and Southern hemispheres
- Tish'a B'av * - Jewish
- Fast in Honor of Holy Mother of Jesus - Orthodox Christian
- 6 Transfiguration of the Lord - Orthodox Christian
- 7 Raksha Bandhan ** - Hindu
- 15 Assumption of Blessed Virgin Mary - Catholic Christian
- Dormition of the Theotokos - Orthodox Christian
- Krishna Janmashtami - Hindu
- 26-September 4 Paryushana Parva ** - Jain
- 29 Beheading of St. John the Baptist - Christian
- 31 Waqf al Arafa - Hajj Day * - Islam

September 2017

- 1 Religious year begins - Orthodox Christian
- 1-4 Eid al Adha * - Islam
- 8 Nativity of Virgin Mary - Christian
- 14 Elevation of the Life Giving Cross (Holy Cross) - Christian
- 21-22 Rosh Hashanah * - Jewish
- New Year - Hijra * - Islam
- 21-29 Navaratri ** - Hindu
- 22 Equinox
- Mabon * - Wicca/Pagan northern hemisphere
- Ostata * - Wicca/Pagan southern hemisphere
- 25 Ganesh Chaturthi ** - Hindu
- 27 Meskel - Ethiopian Christian
- 29 Michael and All Angels - Christian
- 30 Yom Kippur * - Jewish
- Dasara - Hindu



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.



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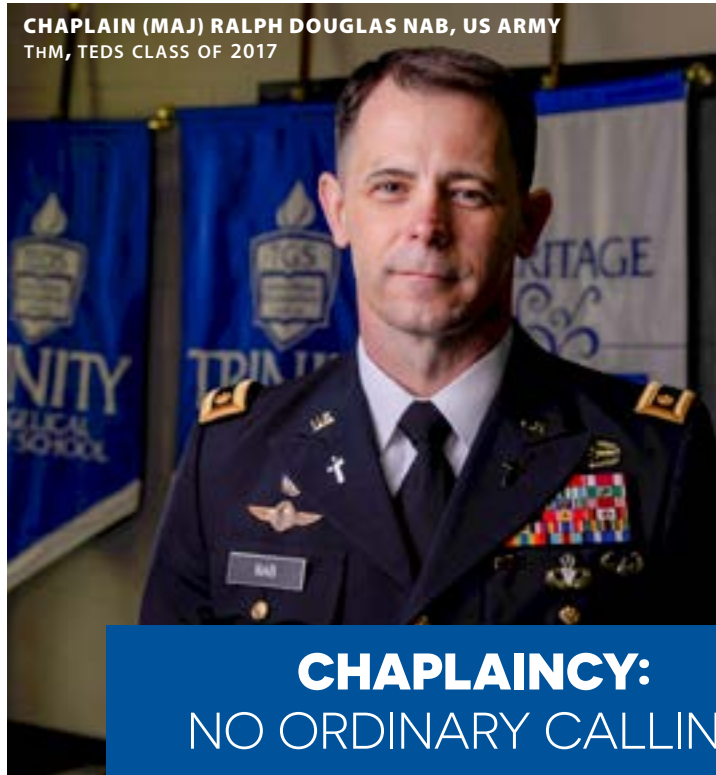
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Coordinator of Chaplaincy Studies at
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