

# The Chaplain Corps Journal

The professional bulletin for religious support

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Spring/Summer 2014

Honor

Loyalty

Respect

Selfless Service

Integrity

Personal

Duty

Courage

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# The Chaplain Corps Journal

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*Pro Deo et Patria  
For God and Country*



# Welcome to our new Journal



Welcome to this issue of the reconstituted Journal, now with an updated name to reflect our vision for the Journal: The Chaplain Corps Journal.

Indeed, we envision that the Chaplain Corps Journal will become an instrument of unsurpassed excellence that promotes professional development and scholarship for our Chaplain Corps' service to Soldiers and their Families. We hope to create not only a journal with specific themes that are already the subject matter focus of our faculty here at the U.S. Army Chaplain Center and School, but those subjects which value to each of you in your places of service. We look forward to hearing from you.

This issue addresses a theme that is vital to the Army: moral leadership. We have all witnessed the greatest leaders in business, politics, and, yes, even our military, falling from prominence and influence because of moral failure. Moral leadership has been called "leading from the inside out." It begins with an attention to self and goes forward, not to seek followers, but to seek to serve. This is the very essence of our role as chaplains. As a division of ethics, moral leadership is a key area of study here at USACHCS. What we have learned from the many fine contributions that have come to our Associate Editors for peer review is that it is a key issue to a great many of you! There are an amazingly diverse number of issues related to moral leadership.

For example, "How does moral leadership exist in a pluralistic environment?" "Who are the best examples of moral leadership for us as Unit Ministry Teams, Chaplain Sections, and DA Civilians?" "What are impediments to moral leadership in the Army environment?" "Does

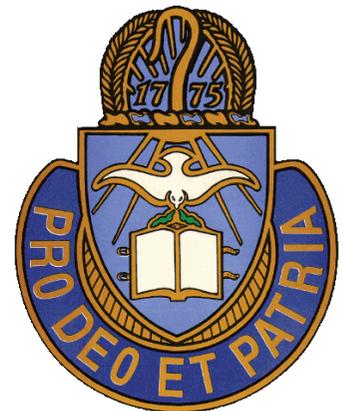
contemporary culture help or hinder the development of moral leadership in our Soldiers?" These are just a few of the questions we could pose. This issue takes a look at moral leadership from several different angles from some of our writers in the Army Chaplain Corps.

As we set the course of the new Chaplain Corps Journal I want to thank Deputy Commandant, Chaplain (Colonel) Peter Sniffin for his Managing Editor work in bringing it all together. You will notice from our table of contents that we have a very able Associate Editorial board that ensures that our articles are, in fact, "peer reviewed." We have brought on Chaplain (Lt. Col.) Michael Milton to serve as Senior Editor of the Journal and we are fortunate to have Ms. Julia Simpkins continuing in her role as editor and designer. Again, our intent is that the Journal will serve as a starter for further learning communities hosted by USACHCS.

It is my honor to serve you and the Army Chaplain Corps at USACHCS. I pray that each of us will grow in our own service to God and Country.

*Pro Deo et Patria*

**Chaplain (Col.) J. LaMar Griffin, Commandant,  
U.S. Army Chaplain Center and School**



# A word from the USACHCS CSM



We are excited about the new beginning for the issue of the Chaplain Corps Journal! We welcome all members of the Corps to this issue that is focused on moral leadership.

The articles written in this edition draw our attention to a critical issue that is at the heart of what we do

as a unit ministry team: serve Soldiers and their Families through Army values. Every Soldier in the United States Army knows that the seven core values of the Army provide a compass that directs us towards the heart of our identity as American Soldiers:

1. Loyalty
2. Duty
3. Respect
4. Selfless Service
5. Honor
6. Integrity
7. Personal Courage

The powerful truth that this issue of the Army Chaplain Corps Journal explores is not just how we memorize and repeat those values, but, more importantly, how each of us internalize them, model them, and inspire

others to live them. Commanders at all levels rely heavily on the role that chaplains, chaplain assistants, and directors of religious education play in creating a climate that promotes such values across the units we serve. The end result of our involvement in helping our commanders is plainly simple; increased readiness, cohesion, and a healthy command climate.

We who serve our UMTs across the force join once again to seek to stir our Corps on to excellence in all we do for God and Country!

*For God and Country!  
"Religious Support Starts Here"*

**Command Sgt. Maj. Boris Bolaños,  
U.S. Army Chaplain Center and School Command  
Sergeant Major**



# Leadership is Everything in War

## Forty Years of U.S. Army Moral Leadership Training

Mark W. Johnson, PhD  
Historian, U.S. Army Chaplain Corps

In 1967, Richard Brummett was a young soldier who, like thousands of others, had been drafted into the United States Army. Trained as a tank crewman, during his training at Fort Knox he probably assumed he would be assigned to one of the Army's numerous armor battalions that were then stationed in West Germany. But instead of what would have been a rather serene tour of duty in Europe standing vigil as a deterrent against the Soviets, Brummett was assigned to a cavalry squadron in Vietnam. His experiences in Vietnam offer insights into why staff responsibility for the training of moral leadership is now a specified task for the U.S. Army Chaplain Corps.

Brummett actually served in two cavalry squadrons during his year-long tour in Southeast Asia: the first six months in C Troop, 1-4 Cavalry, 1st Infantry Division, and the final six months in A Troop, 1-1 Cavalry, 1st Armored Division. There were many similarities between these two units: they were organized under an identical Table of Organization & Equipment, were equipped with a mixture of M48A3 "Patton" tanks and M113 armored personnel carriers, were both manned by volunteers and draftees whose effectiveness as soldiers varied by individual, and were both commanded by captains who had received their commissions from the U.S. Military Academy at West Point. "What was not identical," Brummett wrote in a letter he penned thirty years afterward in 1999, "was the philosophy of war as practiced by these two captains and that made all the difference." And what a difference it was:

*While in the 1-4 Cav I could not understand what all the protest back home was about as we were genuinely trying to win the hearts and minds of the Vietnamese people. Our war was being fought fiercely but honorably. One example will tell much: One day my tank hit a tree and said tree then fell into a rice paddy. Our captain had us seek out the farmer, apologize to him and then help him get the tree out of his paddy.<sup>1</sup>*

Everything changed for Brummett when he transferred to 1-1 Cavalry in January 1968. "I felt I had landed in hell," Brummett recalled. The hell was generated by the captain commanding his troop:

*This officer gave license to, indeed, required savagery. One land mine and a damaged tank equaled one village destroyed. One dead trooper and everyone who could be found in the village was killed. Two US KIA, two villages. A stop for lunch on a hill top was followed by shelling a distant village just for the hell of it. A newly issued bridge tank was 'tested' by using it to flatten a mud and thatch village with the bridge. Likewise, a new flame throwing track was tested on a village which had not offered any overt sign of hostility.*

*The worst was the one on one barbarism encouraged by the captain and one of his platoon sergeants. Fortunately, I was the driver for the platoon sergeant of the Third Platoon who simply did not allow the worst to happen in his platoon, or at least within his sight. Our tank and its covering APC was an island of sanity in a war gone very, very mad. With thirty years to think this over it is clear to me leadership is everything in war.<sup>2</sup>*

Two units, two commanders, one war. The story of these two troops of armored cavalry illustrates how the moral compass of a commander—or the absence thereof—determines how, when, and where soldiers employ deadly force. Given that these two officers came from similar pre-commissioning backgrounds, commanded virtually identical units, and had similar missions, the fact that one chose to act with restraint while the other did not indicates that there were serious deficiencies in how the Army then trained its leaders in the moral exercise of battlefield command.

Throughout the history of the United States Army, chaplains have been expected to assist commanders with training their units in moral conduct—but the traditional focus of that training had been on the personal morality of enlisted soldiers, not the professional morality of officers and sergeants. During the Revolutionary War, General George Washington ordered the men of the Continental Army to march to worship services and pay close attention to the sermons that chaplains delivered. During the Civil War, the Revised United States Army Regulations of 1861 stated that chaplains "shall be required to report to the colonel commanding the regiment to which he is attached, at the end of each quarter, the moral and religious condition of the regiment, and such suggestions as may conduce to the social happiness and moral improvement of the troops."<sup>3</sup> Starting in the 1920s and continuing for much of the

2 Ibid.

3 U.S. War Department, Revised United States Army Regulations of 1861 (Philadelphia: J.B. Lippincott & Co., Publishers, 1862), p. 521.

1 Quoted in Arnold R. Isaacs, "Remembering Vietnam," *Military Review*, vol. XCIII, no. 5 (September-October 2013), p. 88.

twentieth century, chaplains conducted thousands of “character guidance” classes for soldiers. The genesis of the character guidance program was the Army regulation that specified the duties and responsibilities of chaplains, AR 60-5. Although this regulation, first published in 1924, stated that “each chaplain shall, so far as practicable, serve the moral and religious needs of the entire personnel of the command to which he is assigned,” it only specifically required chaplains to “personally interview or advise by public address all recruits coming into the service in matters pertaining to morals and character.”<sup>4</sup> The first Army publication that could be called a field manual for chaplains, the 1926 work entitled *The Chaplain: His Place and Duties* (which in the 1940s formed the basis of Technical Manual 16-205) went into more detail on the requirement for chaplains to provide morale guidance to soldiers:

*This orientation lecture affords such an opportunity to assist [soldiers] in making the important first adjustments to military life and to impress them with principles of lasting significance that the chaplain will exert himself to make this lecture effective. The history of the Army, its great leaders, its ideals of loyalty and character, the importance of the enlisted man, and the high standards of trustworthiness which everyone must maintain if the service is to be what is expected of it, are ideas which the chaplain can use as a challenge to the higher nature of the men and to lay the foundation of a healthy esprit de corps.*<sup>5</sup>

Although the effectiveness of chaplain-based character guidance training for soldiers varied from unit to unit, as American involvement in the Vietnam War wound down during the early 1970s it became widely recognizing that many Army leaders had been ill-prepared for the moral challenges they faced during that conflict. Chaplain Leonard F. Stegman, a staff chaplain assigned to Headquarters, U.S. Army Vietnam, in November 1970 summed up the moral leadership challenge commanders were then confronting in one of the periodic newsletters he distributed to all in-theater chaplains:

*These are difficult and trying days in Vietnam. The survival of the Army here, and also of our nation as a whole, is becoming more and more dependent on highly viable and morally motivated leaders. The problems faced by our commanders in Vietnam now and in the months to come, will test their patience, ingenuity, and ability to the limit. Deeply involved in these problems are the activities, aspirations, and desperations of the men under their care, engendered by the character of today's youth. From conversation with countless commanders, I know that they are desperately seeking help to fulfill their responsibilities. I also know they are looking to you their chaplains as never before to be their support in the difficult area of human relations and for spiritual and moral leadership. In this crisis we as chaplains can . . . gain all or lose all for*

*the image of the Chaplaincy for the next generation.*<sup>6</sup>

The next generation had actually started working on this issue before CH Stegman wrote his concerns, and the scope of the Chaplain Corps's teaching ministry on moral issues would soon expand to include officers as well as enlisted soldiers. One of the key drivers for this change was LTG William R. Peers, who led the inquiry into the Army's botched initial investigations of the infamous massacre of Vietnamese civilians at My Lai in March, 1968. Shortly after completing the My Lai inquiry, in March 1970 General Peers wrote a lengthy memorandum to General William Westmoreland, Chief of Staff of the Army, and expressed concern for the state of moral leadership in the Army. “The recently completed Inquiry of the My Lai incident has served to reinforce several of my views regarding the moral and ethical standards required of US Army officers and noncommissioned officers,” General Peers began. He went on to state:

*In the heat of battle, some officers and men tend to lose sight of the more fundamental principles upon which the war is being waged. . . . This can lead to winning a battle or two but losing the war. It is an inherent and paramount responsibility of the commander to insure that his officers and men understand, are constantly reminded of, and put into practice the principles of discriminate and tightly controlled application of firepower; genuine and practical concern for private property no matter how valueless or insignificant it may appear; humane treatment and care of refugees, noncombatants, and wounded (whether friendly or enemy); and the judicious safeguarding and processing of suspects and prisoners of war.*

*An officer's highest loyalty is to the Army and the nation. On those rare occasions when people around him engage in activities clearly wrong and immoral, he is required by virtue of his being an officer to take whatever remedial action is required, regardless of personal consequences.*

*The combat commander at any level who fails to keep these considerations uppermost in his mind and in the minds of the men who serve under him, invites disaster. In my view, the validity of these considerations and their importance to us, as soldiers, are borne out in a review of the events of My Lai.*<sup>7</sup>

What was clear to General Peers and many other Army leaders of that era was that there were many instances on the battlefields of South Vietnam when officers and sergeants did not in fact keep these moral considerations of leadership “uppermost” in their minds—certainly Trooper Brummett's commander in A/1-1 CAV did not. A few weeks after receiving the memorandum from Peers, General Westmoreland directed the U.S. Army War College to study the moral, ethical, and

4 Army Regulation 60-5, Chaplains, February 15, 1924, pp. 2, 3.

5 War Department Technical Manual 16-205, The Chaplain, 5 July 1944, p. 50.

6 Newsletter, Office of the Command Chaplain, Headquarters, USARV, November 1970, p. 1.

7 Quoted in William R. Peers, *The My Lai Inquiry* (New York: W.W. Norton & Company, 1979), pp. 246, 248-249.

professional attitudes of the Army officer corps. After interviewing hundreds of officers—second lieutenants to generals and everything in between—the report of this effort, entitled *Study on Military Professionalism*, was published in June 1970. “The findings of this study surprised and in some cases shocked many of the Army’s senior leaders,” commented Major Jerry M. Solinger, who wrote an executive summary of the study for Westmorland:

*In general, it discovered that the majority of the Officer Corps perceived a stark dichotomy between appearance and reality of the adherence of senior officers to the traditional standards of professionalism, which the words duty, honor and country sum up. Instead, these officers saw a system that rewarded selfishness, incompetence, and dishonesty. Commanders sought transitory, ephemeral gains at the expense of enduring benefits and replaced substance with statistics. Furthermore, senior commanders, as a result of their isolation (sometimes self-imposed) and absence of communication with subordinates, lacked any solid foundation from which to initiate corrective action.<sup>8</sup>*

One of the recommendations from the *Study on Military Professionalism* was to add “the subjects of interpersonal communication and professional ethics to service school curricula.”<sup>9</sup> This finding dovetailed nicely with the thinking of Chaplain (Maj. Gen.) Gerhardt W. Hyatt, who became the Army’s Chief of Chaplains in 1971. Chaplain Hyatt recognized that the moral climate of the Army needed to change. The question was where to begin. The “bottom-up” approach that chaplains had traditionally employed, with its emphasis on individual soldier conduct, had clearly been inadequate; the War College study showed without doubt that company- and junior field-grade officers would view “top-down” directives from senior leaders rather skeptically. Therefore, Chaplain Hyatt chose to attack the problem in the middle and have the solution expand in all directions. His weapon of choice was the professional military education that officers and noncommissioned officers received, with renewed emphasis on moral leadership and ethics. But Chaplain Hyatt wanted to change not just the message but also the messenger: instructors in these topics would be members of the U.S. Army Chaplain Corps. Selected chaplains started to receive assignments in 1973 to newly-authorized instructor positions on the faculty of all the branch schools, at the Sergeants Major Academy, at West Point, and at the War College.<sup>10</sup> Among their duties was responsibility

to teach courses on moral leadership, ethics, counseling, and human relations.

The road into the Army schools system initially did not make for smooth traveling. “At first no one knew exactly what to do with this brand new resource—the chaplain-instructor,” recalled Chaplain (Maj.) Jerry D. Autry, the first chaplain to be assigned to the Air Defense Artillery School at Ft. Bliss. “Almost everyone in authority, however, agreed that he was a welcome addition even though his duties were somewhat unclear. Eventually the initial ambiguity cleared and those of us serving in service schools began to hear comments such as ‘How did we ever get along without a chaplain?’”<sup>11</sup> A few years after his retirement in 1973, General Peers asked some senior officers in the Army’s newly-established Training and Doctrine Command (TRADOC) about the class time that was being devoted to professional ethics and morality: “The answer was quite surprising. Essentially, it was that so much time had to be devoted to ‘hands on’ kinds of training (weapons, vehicles, armor, communication equipment, etc.) that there was little time to teach such subjects, so they had to be pieced in between other periods of instruction. In my view such training should be given a higher order of priority.”<sup>12</sup>

The higher order of priority for moral leadership training eventually arrived, but it took some time. The dust soon settled on the assignment of chaplains as instructors in the Army’s system of professional schooling. A subsequent study found that moral leadership training throughout TRADOC was being conducted at “appropriate levels,” but there was no standardization—each school, and sometimes each individual instructor, developed their own subjects, course goals, and curriculums. This lack of standardization was a symptom of the confusion then existing about responsibility for moral leadership training. In 1976, Chaplain (Maj. Gen.) Orris Kelly, who had assumed the office of Chief of Chaplains upon Chaplain Hyatt’s retirement the previous year, recommended that the Chaplain Corps not be the proponent for moral leadership and ethical instruction in the Army. Recognizing that only commanders can make the decisions that determine training priorities, Chaplain Kelly wanted morality and ethics to be a command program; chaplains should serve as advisors and trainers only.<sup>13</sup>

8 Ibid., p. 249.

9 Study on Military Professionalism (Carlisle Barracks, Pennsylvania: U.S. Army War College, 1970), p. vi.

10 Office of the Chief of Chaplains, Annual Historical Review, 1 July 1973 – 30 June 1974, p. 48. A chaplain had been assigned to the faculty at the Command & General Staff College since the 1960s, teaching classes on the law of land warfare and other leadership

topics.

11 Chaplain (Major) Jerry D. Autry, “The Chaplain in the Military Service School,” *Military Chaplains’ Review*, Spring 1975, p. 18.

12 Peers, *The Peers Inquiry*, p. 251.

13 John W. Brinsfield, *Encouraging Faith, Supporting Soldiers: The United States Army Chaplaincy, 1975 to*

Army-wide solutions often travel slowly. It was not until 1989, with the publication of the new AR 165-1, Chaplain Activities in the United States Army, that moral leadership training became a command responsibility with chaplains serving as “the commander’s staff officer responsible for conducting the moral leadership program.” No longer a subject confined to the Army’s classrooms, morale leadership training became “a commander’s tool to address the moral, social, ethical, and spiritual questions that affect the climate of the command and the lives of all personnel assigned to that command.”<sup>14</sup> Forty years after the start of this program, the conceptual underpinnings of the Army’s moral leadership training remain unchanged.

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It is interesting to note the division assignment of the unit with which Richard Brummett served “in hell” during the latter half of his time in Vietnam. The 1st Squadron, 1st Cavalry Regiment was part of the 1st Armored Division when it deployed from Ft. Hood to Vietnam in early 1967. This unit was the only element of the 1st Armored to deploy; since the squadron did not have a “parent” division upon arriving in theater, it eventually was assigned as the division cavalry squadron of the newly-formed 23d Infantry Division.

Better known by its World War II-era nickname, the “Americal” Division, the 23d was a conglomeration of smaller units in Vietnam that, like 1-1 Cavalry, did not deploy underneath a division structure. This is the same division to which the 1st Battalion, 20th Infantry Regiment was assigned, the unit whose C Company perpetrated the My Lai Massacre.

Leadership is everything in war.



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*A retired infantry lieutenant colonel, Dr. Johnson holds his PhD from the University of Albany.*

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1995 (Washington, DC: Office of the Chief of Chaplains, 1997), p. 373.

14 Army Regulation 165-1, Chaplain Activities in the United States Army, 31 August 1989, paragraphs 12-2, 12-4.

# Moral Leadership in a Post-Everything Culture

By Chaplain (Col.) Kenneth W. Bush,  
U.S. Army, Retired

“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim true tribute to patriotism who should labor to subvert these great pillars of human happiness – these firmest props of the duties of men and citizens...reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.”

-George Washington

“It is religion and morality alone which can establish the principles upon which freedom can securely stand. The only foundation of a free constitution is pure virtue.”

-John Adams

The Army is facing a crisis of sexual harassment and assault. And a look at the weekly summary of serious incidents across Army installations shows challenges in other areas like suicide and domestic violence. In addition, the media has profiled a number of highly visible cases of misconduct from private first class to general officer on and off the battlefield. While the root cause of these moral failures is complex, any solution will involve what George Washington called the twin pillars of morality and religion. Our founding fathers understood that to succeed, a civil society requires more than laws and a constitutional framework under which to operate. There is a moral component to good citizenship. Such moral behavior is not just a question of laws and consequences or better training. And while good leadership is critical, cultural change requires internal personal change. As chaplains we generally believe that deep personal change requires some form of divine intervention. While it would be unacceptable in our pluralistic society for the State to

establish one set of religious or even philosophical views over another, it would be equally unacceptable to deny either's role in shaping individuals. A recent Harris poll revealed that 82 percent of Americans believe in God and a large majority believe in miracles, the survival of the soul after death, and heaven. We could debate the impact of these beliefs, yet even in today's culture it would not be overly presumptive to assert that religion plays a role in shaping the beliefs and value systems of many Americans. The question facing Army Chaplains is how do we as advisors to the commander and religious leaders influence the development of moral leadership among Soldiers and leaders in an increasingly pluralistic and post-everything culture?

## The Moral Leadership Training Program

To develop an effective Moral Leadership Training Program, we first need to understand the program's design and intent. According to Army Regulation 165-1, paragraph 9-10c and 9-11, “the Chaplain, as the advisor to the commander in the areas of morals and morale as affected by religion, is the principal staff officer for this command directed program. It is a staff function of the Chaplain and not used as part of a religious event.” Moral leadership training is one of the commander's tool to address the moral, social, ethical, and spiritual questions that affect the command climate and the lives of assigned personnel. According to regulation, the Moral Leadership Training Program has the following objectives (paragraph 9-12):

- To establish a command program of moral leadership training.
- To enhance Soldierly virtues and values within the members of the Command.
- To instill the values of responsible citizenship and service to country.
- To develop cohesion in the exercise of understood moral and ethical standards.
- To provide moral leadership material for

the Command.

- To examine the relationships between the expression of faith, religion, and morality.

These objectives are designed to assist the commander in undergirding leadership tasks with the goal of enhancing moral standards and resilience, strengthening character, promoting American identity, and leading with credibility. In order to accomplish these objectives the program is flexible in its implementation and topic selection.

## Building Common Ground

As noted in the guidance, the formal program falls squarely in the Chaplain's staff officer role not his or her religious duties as clergy. Certainly the worldview of the chaplain conducting any training will shape its content, but because of the program's command directed nature it cannot be overtly sectarian. Can a chaplain conduct such training while remaining true to their divine calling? Chaplains throughout the long history of our Corps believed that it was not only possible, but was a necessary component of our ministry context. Every chaplain brings with him or her a range of skills that build on their experience, training, education and interests. While shaped by their theological perspective, these skills are broader than their theological commitments. It is often these skills that commanders look to us to provide. Because of the nature of our calling commanders rightly expect us to know something about personal growth, human interaction, and organizational development. These truths about human nature and relationships exist because God exists and has revealed something about himself in the creative order. Men and women created in the image and likeness of God have an inborn awareness of God's moral requirements and are capable of understanding them through general revelation in nature and conscience even if in a limited way. Our Founding Fathers understood this concept in terms of Natural Law. Using this concept as our foundation, there are at least five areas in which we can build common ground:

- Worldview Development
- Character Formation
- Moral Development
- Personal, Interpersonal and Organizational Skills
- Shared Identity

We will take a brief look at each of these as a paradigm for how we can establish an effective moral leadership program.

## Worldview Development as Common Ground

Our Soldiers have been shaped by a broad range of moral influences both secular and religious. By any number of measures, many are formed by various religious traditions to differing degrees. Others profess no religious beliefs or are neutral when it comes to issues of religion. Regardless of one's philosophical or theological tradition, it is difficult to ignore that men and women have a metaphysical dimension, a human spirit. A current character development model that recognizes this reality is West Point Character Development Program. A part of that program identifies what is called the "Domain of the Human Spirit."<sup>1</sup> At the center of this model is a person's worldview and character (see figure 1). Since we will deal with character in the next section, let's first consider the idea of worldview as common ground.

Worldview may be defined in a number of ways, but a definition which establishes it as more than an issue of attachment to a system of cognitive beliefs is offered by James Sire:

"A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality, and that provides the foundation on which we live and move and have our being."<sup>2</sup>

Everyone has a worldview, the grid through which

- 1 Snider, Don M., Project Director and Lloyd J. Matthews, Ed. Forging the Warriors Character, Moral Precepts from the Cadet Prayer (Sisters, OR: Jericho, LLC, 2007), 64.
- 2 Sire, James W. Naming the Elephant, Worldview as a Concept (Downers Grove, IL: InterVarsity Press, 2004), 122.

we understand and act on what we experience. In our discussion of moral leadership we should encourage Soldiers to reflect on their worldviews and encourage them to ask the tough existential questions that form the basis of moral meaning such as, What is the nature of reality?, What is the nature of man?, What is the nature of truth? Is truth knowable? We can also help them grapple with the impact of postmodernism, emotivism, relativism and other current philosophies on their personal moral viewpoint. The goal is not to tell Soldiers which worldview to adopt but to help them to engage and evaluate the components of their worldview and how it shapes their moral behavior especially in the context of their Army service.

values. The late historian Gertrude Himmelfarb in her book “The De-Moralization of Society: From Victorian Virtue to Modern Values” points out the weakness

of our current trend towards values based ethics. Her argument is that the modern values movement is essentially “values free” because values are not rooted in any sense of moral absolutes but are selected by an organization in a more or less utilitarian way. The results are often very subjective. We certainly see this in the corporate world where values are often selected to drive the bottom line. She writes:

“Values, as we now understand that word, do not have to be virtues; they can be beliefs, opinions, attitudes, feelings, habits, conventions, preferences, prejudices, even idiosyncrasies – whatever any individual

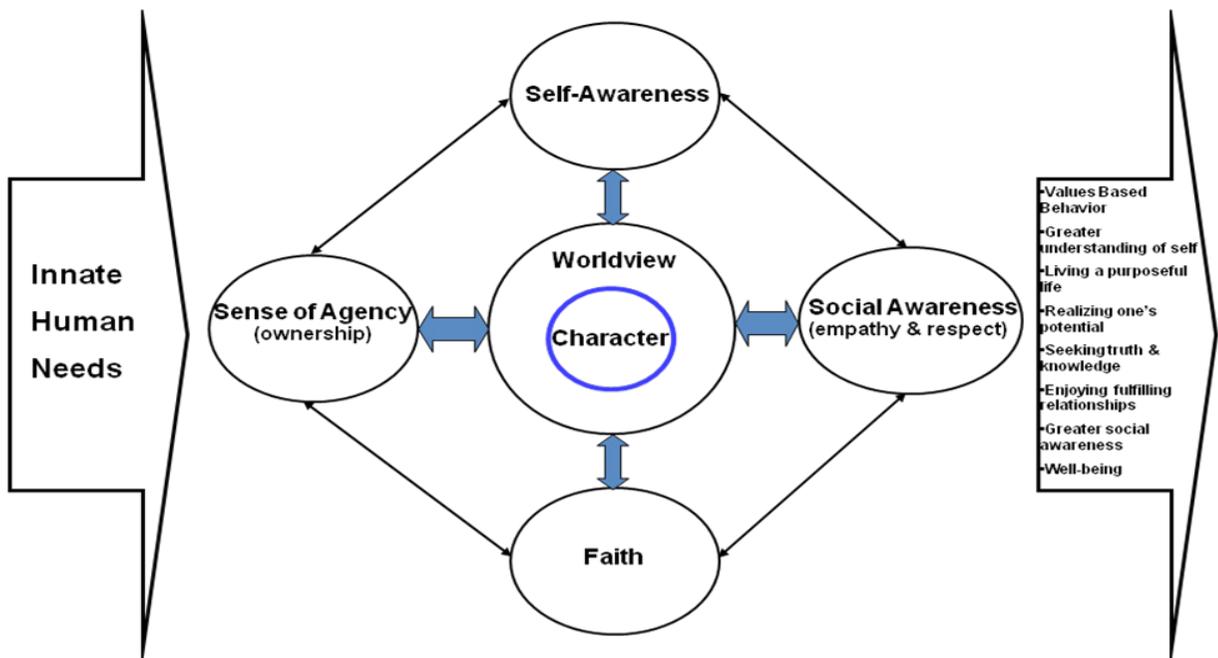


Figure 1 – The Domain of the Human Spirit

### Character Formation as Common Ground

Another area of common ground is character formation. Character is central to the West Point Model, and is defined as “those moral qualities that constitute the nature of a leader and shape his or her decisions and actions.”<sup>3</sup> But how do we cultivate it? There is a long tradition in secular philosophy and religious thought focused on the concept of virtue. For example, Aristotle discussed virtue in the context of the “Golden Mean.” In his view virtue is the desirable middle between two extremes, one of excess and the other of deficiency. Virtue is clearly distinct from the modern concept of

group, or society happens to value, at any time, for any reason. One cannot say of virtues, as one can of values, that anyone’s virtues are as good as anyone else’s, or that everyone has a right to his own virtues. Only values can lay that claim to moral equality and neutrality. This impartial, “nonjudgmental,” as we now say, sense of values – values as “value-free” – is so firmly entrenched in the popular vocabulary and sensibility that one can hardly imagine a time without it.”<sup>4</sup>

While values are useful and necessary for providing organizational direction and alignment, they are not very useful in the shaping of individual character. Fortunately-

4 Himmelfarb, Gertrude. *The De-Moralization of Society, From Victorian Virtues to Modern Values* (New York: Vintage Books, 1996), 11-12.

ly the Army seems to have an innate corporate sense of the dangers of relativism and generally selects values that actually are closer to virtues.

In the Christian moral tradition, virtue is more than identifying the right thing or even doing the right thing. It is more than good behavior. Virtue involves the formation of habits – the creation of moral character. In an interview on his new book *After You Believe*, N.T. Wright gives the following illustration from Rowan Williams, the Archbishop of Canterbury:

“I remember Rowan Williams describing the difference between a soldier who has a stiff drink and charges off into battle waving a sword and shouting a battle cry, and the soldier who calmly makes 1000 small decisions to place someone else’s safety ahead of his or her own and then, on the 1001<sup>st</sup> time, when it really is a life-or-death situation, “instinctively” making the right decision. That, rather than the first, is the virtue of courage.”<sup>5</sup>

How do we help Army leaders cultivate virtuous Warriors? Certainly, the men and women we recruit or accession bring with them a worldview and its attendant values and behaviors. Initial Entry Training for enlisted and officers seeks to build on these virtues and connect them to behavior consistent with the Profession of Arms while eliminating those that are in conflict. But this is only the beginning of a life-long process of character development. If virtue develops by habituation, by the small acts and decisions, then we need to recognize that all behavior is habit-forming. Neutrality is a myth. We are either re-enforcing good habits or bad habits by commission or omission. N.T. Wright in the same article makes an observation about virtue and vice that is true for any religious or secular approach. He writes:

“First, the point about ‘vice’, the opposite of ‘virtue’, is that, whereas virtue requires moral effort, all that has to happen for vice to take hold is for people to coast along in neutral: moral laziness leads directly to moral deformation (hence the in-

sidious power of TV which constantly encourages effortless going with the flow). The thing about virtue is that it requires Thought and Effort ...”<sup>6</sup>

If virtue develops over time as men and women make decisions of habit, then how do Chaplains assist leaders in this character development process for their subordinates?

- Leaders must recognize men and women of virtue and give them leadership responsibility over others. Who you select for advancement to greater level of responsibility speaks volumes about what you value. Certainly as an organization that values mission accomplishment we need to select future leaders based on their ability to get the job done. However, we must avoid the temptation to select someone who gets things done but rides the edge when it comes to moral behavior.

- Leaders embrace discipline as a part of this process. Always remember that little habits over time result in bigger change. Slackness in standards creates a culture of non-expectation that breeds negative habits.

- Leaders look for ways to engage Soldiers in acts of service and sacrifice on behalf of others such as through the Special Olympics, Habitat for Humanity, or humanitarian support operations.

- Leaders provide Soldiers opportunities to engage in the exploration of their value systems. If they are old enough to go into battle, they are old enough to grapple with the existential questions of life. In our pluralistic context we cannot prejudice this process but allow them free exercise or non-exercise if they chose. Being engaged in the conversation at least provides a basis for common ground.

- Leaders provide feedback to Soldiers who have the opportunity to make a moral decision. As leaders we must become comfortable with moral coaching as a process.

## Moral Development as Common Ground

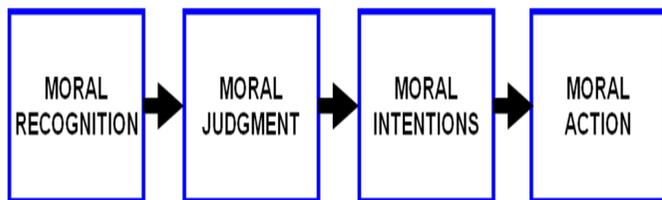
A third area for building common ground is the concept of moral development which focuses on the formation and development of morality. While related to

5 The Rebirth of Virtue: An Interview with N.T. Wright, Trevin Wax, Kingdom People, January 5, 2010, <http://trevinwax.com.2010/01/05/the-rebirth-of-virtue-an-interview-with-n-t-wright/print/>, accessed January 6, 2010.

6 Ibid.

character, moral development focuses on how and why people make moral judgments. In developing a moral conscience, individuals draw from personal values, institutional values, faith and family and social background. James Rest proposes a helpful model that identifies four components of moral development: moral recognition, moral judgment, moral intentions, and moral actions (see figure 2). Moral recognition is the initial first step and requires the Soldier to become aware that a problem exists and its impact on them and others. The next step is moral judgment which considers the thought process the individual uses to formulate and evaluate ethical solutions.

The third step is moral intentions which refers to the individuals intent to commit to one moral choice over another based on chosen values. The final step is moral actions which refers to the individual's follow through with the moral decision. A good way to teach this process is the use of case studies, particularly if these cases are discussed in a realistic environment such as a field exercise, simulation, staff ride or field trip. The Center for the Army Profession and Ethic (CAPE) web site has a number of helpful products. In addition, Chaplains should consider attending the Master Army Profession and Ethic Trainer (MAPET) course.



James Rest (1986)

## Personal, Interpersonal & Organizational Skills as Common Ground

The fourth and potentially largest area of common ground is in the development of personal, interpersonal and organizational skills. If we look at the West Point Model we see four additional components we have not yet discussed: Sense of agency (ownership), Self-awareness, Social Awareness (empathy and respect), and Faith. These roughly parallel categories of emotional and social intelligence popularized by the works of Daniel Goleman. A central concept in a variety of leadership theories is the need for the leader to be self-aware. Reflection and self-examination help people find moral identity and meaning that shape their worldview.

A sense of agency involves taking ownership and responsibility for one's development. Social awareness is critical to the development of the spirit and focuses on the empathy and respect needed to form connections with people and ideas. And finally, faith is "what keeps us striving towards life's goals, the striving that fuels our hope for a successful, meaningful life." One way to strengthen moral leadership is to help Soldiers develop emotional and social intelligence.

In addition to personal skills, interpersonal skills is an area of moral leadership that Chaplains can leverage. During a video conference with company grade officers assigned to Afghanistan during a West Point Global Leadership Conference, the young officers identified a lack of training in the interpersonal skills as a critical shortfall in their Army training. Areas that could be helpful are communication skills, conflict resolution, and listening skills.

Another area of common ground is the development of organizational skills. Possible areas for moral leadership training are team building, shaping organizational culture and climate, and ethical risk assessment. A helpful tool in organizational development is the Myers-Briggs Temperament Inventory. Several helpful books deal with these applications.

## Shared Identity as Common Ground

A fifth area of possible common ground is shared identity. Character is shaped in the context of community which includes the idea of story or narrative. Philosopher Alisdair McIntyre in his classic work *After Virtue* proposes that ethics can never be autonomous or outside a real-life history of a community that carries on a specific moral tradition. American Soldiers have a shared narrative that includes Army and National values (e.g. Army Values, Warrior Ethos, UCMJ, National Institutions, Declaration of Independence and Constitution, Freedom of Religion, Civilian Control of the Military). One aspect of moral development is to strengthen the understanding and commitment to our shared story.

Common Ground	Possible Topics
Worldview Development	Postmodernism World Religions
Character Formation	Values and Virtues
Moral Development	Ethical Decision Making Laws of Armed Conflict
Personal, Interpersonal and Organizational Skills	Emotional Intelligence Strengths-Based Leadership Conflict Resolution Team Building Family Life Education (e.g. Strong Bonds) Stewardship/Financial Responsibility Developing a Culture of Respect Suicide Prevention Communication Skills
Shared Identity	Constitution and Declaration of Independence Army Values The Characteristics of the Army Profession Religious Free Exercise Civil Military Relations

Figure 3-Topics for Moral Leadership Training

## Religious Ministry as Moral Leadership

To this point we have considered the formal command-directed component of the Moral Leadership Training Program, which by its nature cannot be sectarian in content or form. But is that all there is to the Chaplain's role of influencing moral leadership? It cannot be if you are true to your divine calling. What your faith and ministry as a religious professional brings to Soldiers, Families and the organization is central to who you are and by its nature is part of the moral leadership development process. While this segment of the paper is shorter, it is not less important. It is, however, more personal and shaped by the theology of your particular tradition. The examples used come from my own faith tradition but should give you food for thought in the

design of your own approach. The first thing to consider is your overarching model for religious leadership.

One definition of Religious Leadership is the process whereby servants called by God use their character, knowledge, and skills to influence members of the Army Family to pursue a search for spiritual and moral meaning by discovering and living their faith story, connecting to faith communities, and engaging in faith formation. The following figure puts this definition into a religious ministry context in graphic form (see figure 4).

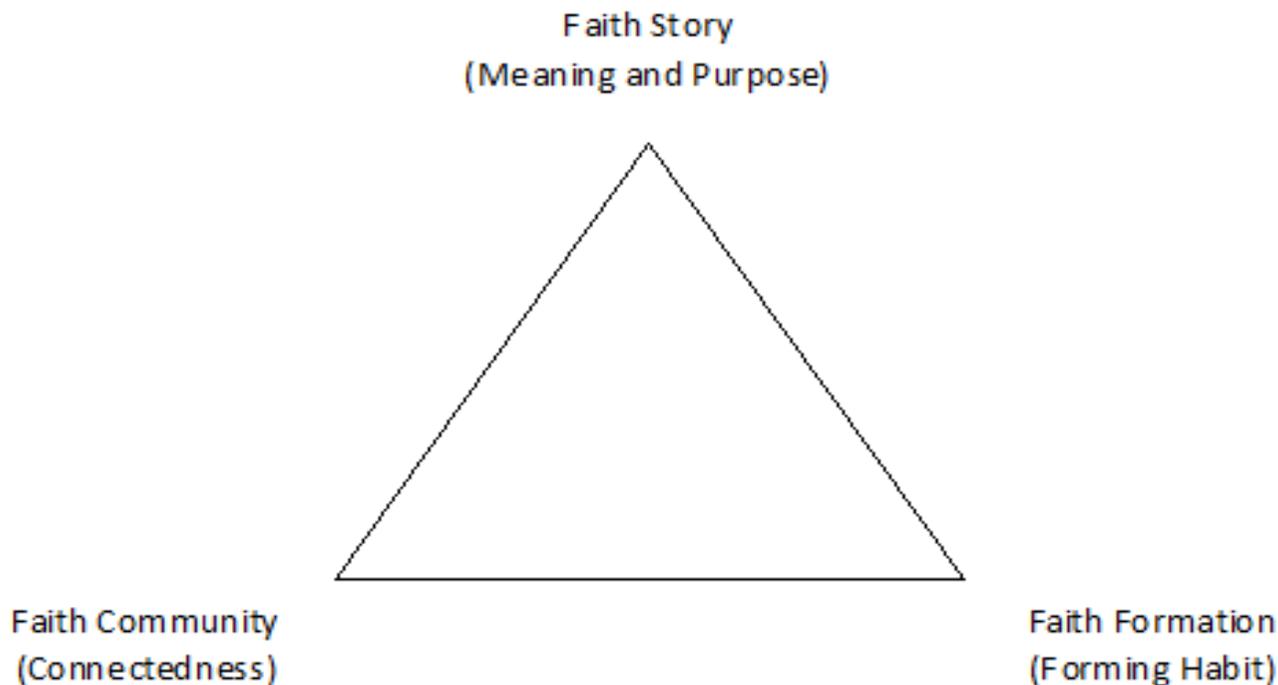


Figure 4 – Religious Ministry Triangle

This triangle represents the framework of our ministry to Soldiers and Families and provides the context for religiously focused moral leadership development. We lead Soldiers and Families toward meaning and purpose in life as we help them connect their story with the bigger story of God’s redemptive work past, present and future. These connections help provide moral meaning as well as hope in the challenges of life. We also help them understand that their story is not isolated but takes place in the context of a faith community. This gives them a sense of connectedness to God’s people and something bigger than themselves. And finally we assist Soldiers and Families in faith formation, the practice of moral habit that shapes character and behavior from a faith perspective. It is critical that we do not fall into the temptation to think of our religious ministry in the areas of worship, religious education, counseling, and rites and sacraments as an afterthought. Spending the time and reflection to do them well is not only fundamental to bringing God to Soldiers and Soldiers to God, but is foundational to providing true moral meaning. Let’s consider a few specific examples of how ministry can provide moral meaning and shape moral thought and action.

- Worship, which includes the practice of sacraments or rites, is a moral act that shapes our identity by the very act of participation. In addition, in the flow of worship reflects the narrative of

God’s redemptive work from Creation through the Fall, Redemption and Restoration. The worshiper is confronted and shaped by the story and truth of the Gospel and empowered to go into the world and participate in God’s redemptive mission. In his book *Imagining the Kingdom*, James K.A. Smith argues that humanity is first and foremost an affective or desiring beings motivated more by love and imagination fed by stories, narratives and images than an appeal to intellect. Desire is formed in community through habituated practices and rituals such as worship. These practices frame our understanding of what life is about and how we define the nature of the good or moral life.

- Religious education should be about faith formation that not only builds the cognitive base for moral meaning, but involves equipping participants to apply a grace-centered process of heart renewal that will increasingly conform them to the image of Christ. The end of Christian education is action; moral transformation. In my own approach I use books such as “You Can Change” by Tim Chester, “How People Change” by Tim Lane and Paul Tripp, and “Instruments in the Redeemer’s Hands” by Tim Lane and Paul Tripp. These books focus on faith centered personal transformation.

- Counseling is a critical component of pastoral care that focuses on changing individual lives and relationships by changing hearts. It involves helping those we counsel to confront the idols that replace God

and the sins that flow from these idols and appropriate a new identity in Christ through the Spirit's transforming power.

In addition, many of the topics discussed in the section on the formal Moral Leadership Training Program can be presented with expanded religious content when presented as part of the Chaplain's religious ministry. As a Senior Chaplain I encourage the Chaplains I mentor and coach to be bold in presenting their faith-based material when it is done wisely and respectfully in a non-command directed forum. I have assured them of my commitment to underwrite any issues or attempt to restrict their free exercise in these cases

## Conclusions

The Army as a part of the wider American culture faces a number of moral issues: suicide, sexual harassment/assault, domestic violence, and a range of misconduct across the ranks. The Moral Leadership Training Program is one of the commander's tools to address the moral, social, ethical, and spiritual questions that affect the command climate and the lives of Soldiers and Families. While the formal Moral Leadership Training Program embedded in the Chaplain's staff officer function limits the religious content we can present, we should not view supporting it as watering down our faith commitments. Instead, we should see conducting such moral leadership training as common ground on which to build a deeper ministry to Soldiers and Families that extends what many theological traditions recognize as Common

Grace. Never the less, as religious leaders we cannot let moral leadership training rest there. If we believe that the moral challenges faced by men and women in our Army can only be resolved through an encounter with the life-changing power of God, it is imperative that we exercise personal moral leadership and bring our full theological convictions to bear on the moral issues confronting our Army. We need to provide hope for the hopeless by helping them find purpose and meaning in our faith communities. We need to help change the culture by fostering the development of virtue. We need to encourage a climate of respect built around the idea of human life created in the image of God. We need to help the men and women we serve toward positive, effective personal transformation powered by the Spirit of God. Commanders, Soldiers and Families deserve nothing less.



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# It's the Core that Counts

## A personal reflection

By Chaplain (Col.) Darrell E. Thomsen, Jr.  
U.S. Army Chaplain Center and School,

"Oh no they didn't," said the director as members of her staff walked out of the kitchen with a quarter sheet cake bearing fifty candles of all shapes and sizes flaming brightly across the entire surface of the delectable delight. Team laughter ensued as the director appeared to draw enough breath to produce a sustained wind comparable to a category five hurricane. Her ferocious exhale, equaled only by a certain level of pride, wreaked havoc on the flames of each candle until she ran out of breath. One by one, however, certain candles began burning again. The director, unaware of the candles' reigniting properties and not to be outdone by something that small, tried snuffing them out with short burst of air. As hyperventilation set in, the desperate director retreated to the nearest chair asking, "What's with those things?" "It's not what's with them," said one laughing associate, "It's what's in them!"

"It's what's in them." No truer words have ever been spoken, especially as they relate to the internal nature of those Army leaders whose flames of leadership will either build up or burn down an organization's powerful potential. It's the core that counts! The flame of leadership that produces a positive impact and powerful influence on people comes from somewhere deep inside the leader; a place one might term: "the human spiritual domain." Within this domain, a person does not merely possess a belief, but beliefs possess the person. It is that moral place that informs every mental and physical action and reaction to life's circumstances and events, whether in the battle-space downrange or the boardroom down the hall.

In the words of General Dwight D. Eisenhower, regarding those internal sources that determine decision-making success in any situation or circumstance, said, "It is not the size of the dog in the fight, but the fight in the dog"<sup>1</sup> that really makes the difference. Discussing the value of instruction, General Eisenhower said, "Once they [the troops] were competent in basic drill ... I began to look around for a way to instruct them in skills that would be valuable in combat ..."<sup>2</sup> Moral Leadership Training is most valuable in those volatile, uncertain, complex, ambiguous environments where military personnel regularly find themselves. It is the

responsibility of every leader to provide training that strengthens "the fight in the dog"; especially with respect to those moral sources that inform a leader's character and conduct.

One of America's measures of assurance for a future hope is her military forces, whose mission it is to honorably fight and win her battles. Every leader should answer the call, daily, to create a lasting legacy of positive leadership impact, by working arduously to hand hope to hope-hungry people.<sup>3</sup> Effective leaders build hope by relating; first, to those they lead (e.g. the soldiers and civilians entrusted to their leadership); and second, to those for whom they lead (e.g. the American people). Through inspiring acts of service, building trust and enabling potential, an effective leader both leads well and inspires subordinates to well lead others in the military setting. A military leader cannot afford to fail this mission. Time and again we hear the words "never abort the mission" and yet, an act of moral failure is an act of "aborting the mission."

In the ironically dichotomous military environment, where one fights to bring about peace and stability, it is essential to learn the art of shifting mental thoughts to eradicate those actions which burden and facilitate those which benefit peace, stability, and a successful operational outcome. This shift cannot occur apart from the internal sources that inform one's decision-making process, because it is at this juncture that moral source and leadership force intersect. Leaders, within their span of command and control, "are largely in charge of setting the parameters that will define corporate culture, code of conduct, or operational principles."<sup>4</sup> To hone and polish those morally-bound, possessive beliefs that inform one's decision-making process is paramount. Thus, Moral Leadership Training is absolutely essential to enable leaders to make this shift successfully.

Scores of pages line research shelves discussing the nature of human beings as it relates to the natural tendency to reference one's internal source of possessive beliefs or moral absolutes in order to inform one's decision-making process.<sup>5</sup> This reverting can be good or bad in an emotionally, physically, or politically charged environment of complex circumstances and situations.

Unless an organization intentionally introduces some well-designed educational measures to encourage healthy decision making through moral development educational opportunities<sup>6</sup>, an organization is doomed to some type of catastrophic failure. Case in point: Abu Ghraib prison.

One need only look into the archives of any credible media institution to find the reality of Abu Ghraib's moral failure due to lack of administrative accountability. The events that occurred inside the prison were the consequences of both moral and leadership development failures. Sandra Reinke posits that, "the special expertise of the military professional is in combat--the controlled application of violence to achieve political goals. This unique expertise gives the military a special social responsibility to apply violence only for socially-approved purposes in a socially-approved manner. However, the violence of combat also places extreme pressures on individuals to depart from accepted values and professional standards. When such stress is combined with administrative failure, the stage is set for atrocities."<sup>7</sup> What was the administrative failure that set the foundation for the Abu Ghraib debacle? One could argue that it was the minimal attention given to Moral Leadership Training.

It is a sad day when the reputation of American Forces, sullied by poor decision making, finds inclusion in global research studies. In a research project of the Swiss Army, we find these words: "Professional misconduct in the military, leading to incidents such as the abuse of prisoners in Abu Ghraib or the Haditha Incident in Iraq, has underlined the importance of the moral dimension in military leadership."<sup>8</sup> While our moral decision-making failures may have peaked some positive interest in moral development training globally, to be the example of "how not to do things" is an indictment on our training processes and procedures.

Most Americans will question and curse any moral leadership failure within their mighty military forces, regardless of the rank or position of those involved. America's perception of the military culture can change dramatically at any time and with any type of moral failure. Bad decisions made by those who dawn the military uniform cause America's trust to strain, confidence to drain, hope to wane, and doubt to gain with respect to the value of and the ability of her military forces to do her bidding globally. It is Moral Leadership Training that enables healthy choices and keeps our military forces connected to the heart of America and

America connected to the heart of her military forces.

Americans deserve no less than the very best. Leaders who care to be the best at what they do, accept the mission to employ measures necessary to bring out the very best in those they lead. Moral Leadership Training is one of those measures, and the Army Chaplain is both the responsible and best qualified staff officer to manage that mission requirement.

Army regulatory guidance<sup>9</sup> illustrates that "the Army Chief of Chaplains is the proponent for Moral Leadership Training, exercising HQDA responsibility for Moral Leadership Training in the Army. The Center for the Army Profession and Ethic (CAPE) has the responsibility to advance the Army Profession, its Ethic, and character development of Army professionals."<sup>10</sup> Through numerous professional venues and educational opportunities, the Army Chief of Chaplains ensures that every Army Chaplain possesses the knowledge, skills and abilities to provide leaders at every level a skilled professional that can assist with meeting the Moral Leadership Training mission.

Moral Leadership Training "seeks to identify and teach those aspects of American values, which are the moral foundation of dedicated citizenship and character development that constitute and sustain the moral heritage of the United States."<sup>11</sup>

Further, "The Army's moral leadership program takes into consideration the diversity of thought, religion, and culture found within the United States. It is vital, within a diverse population, to provide a moral foundation built upon the founding documents of the United States (Constitution, Bill of Rights, and Declaration of Independence). These documents, along with current Army publications, are a foundation for training moral leadership."<sup>12</sup>

Regrets are a reality of life, but self-inflicted regrets can be avoided. The motto of every military leader, with respect to Moral Leadership Training, should be "No Regrets!" Leaders of character will never put themselves in a regrettable position by failing to include Moral Leadership Training as a part of their leadership training programs.

If it is true that, "we fight as we train," in order to curb the dilemma of poor decision making, competent leaders must ensure that Moral Leadership Training finds itself on every training schedule, at every level of leadership development within the Army structure. Any less is an operational disaster waiting to happen.

- 1 Eisenhower, D. D. (1958, 31 January). Speech to the Republican National Committee.
- 2 Eisenhower, D. D. (1967). *At Ease: Stories I Tell to Friends*. Fort Washington, Pennsylvania: Eastern National.
- 3 Thomsen Jr., D. E. (2008). *The Propensity Principle: A Practical Approach to Positive Leadership Impact*.
- 4 Becker, G. K. (2001). "Moral Leadership in Business". *Journal of International Business Ethics*, Vol. 2, No. 1, p.9.
- 5 Rest et al., J. (1999). *Postconventional Moral Thinking: A Neo-Kohlbergian Approach*. Mahwah, New Jersey: Lawrence Erlbaum Associates; Kohlberg, L. (1973). "The Judgment". *Journal of Philosophy*, Vol. 70, No. 18, pp. 630–646.
- 6 (e.g. the process of honing and polishing morally-bound, possessive beliefs to foster decision making that produces actions conducive to peace, stability, and a successful operational outcome)
- 7 Reinke, S. J. (2006). "Abu Ghraib: A Case of

Moral and Administrative Failure".

"Public Integrity," Vol. 8, No. 2, pp. 135–147.

- 8 Seiler, S. (2011). "Developing Moral Decision-Making Competence: A Quasi-Experimental Intervention Study in the Swiss Armed Forces". *Ethics and Behavior*, Vol. 21, No. 6, pp. 452–470

9 AR 165–1; AR 350–1.

10 DA PAM 165–16 (Draft), 28 June 2013, p. 9.

11 DA PAM 165–16, 30 October 1987, p. 3.

12 DA PAM 165–16 (Draft), 28 June 2013, p. 5.



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# John Donne in the Trenches

## Moral Leadership and the Chaplain as the Living Repository of Western Civilization

By Chaplain (Lt. Col.) Michael A. Milton  
U.S. Army, Reserve

“YOU THEN, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men<sup>1</sup> who will be able to teach others also” (2 Timothy 2:1-2 English Standard Version).

Rome was sacked on August 24, 410 by Alaric I and a Barbaric army of his Visigoth tribes. In the years that followed, through a third wave of attacks by the Vandals in 455, the European landscape looked like a post war disaster.<sup>2</sup>

The Barbarian overthrow of the Roman Empire had also stripped the veritable topsoil of the previously rich Southern European intellectual and cultural gardens. The rich literature and civilizing artistry of the mighty Greco-Roman empires were obliterated as the Northern European tribes laid waste to the politically corrupt and morally infected Roman behemoth<sup>3</sup> beginning to rule over “God’s continent.”<sup>4</sup> Thomas Cahill authored an important book bridging the Greek and Roman Empires across the Visigoth invasion of the Middle Ages. The book was entitled, *How the Irish Saved Civilization*.<sup>5</sup> The enigmatic title is explained by the featured historical *stars* of the book: the fifth century Chris-

tian monks of Ireland.<sup>6</sup> The Celtic monks preserved the cultural treasures of Europe by carefully copying down the literature and recording the history of the earlier times when a Greco-Roman firewall allowed art and literature to flourish. Without their tedious but invaluable work, the bridge to older Western Civilization would have been demolished along with the literal stone bridges leading into Rome.

Now. Fast forward to the Twentieth and Twenty-first centuries.

Allan Bloom and his *Closing of the American Mind*<sup>7</sup> as well as Neil Postman in his *Amusing Ourselves to Death*<sup>8</sup> painted a bleak picture of a similar landscape in our

own day called postmodernity. Born out of the Enlightenment and a growing secularism that rejected the older Judaic-Christian narratives and norms of Western Civilization that allowed a freedom of religion for all other religions, the new postmodernity<sup>9</sup>



proved to be nothing more than an older modernity warmed over.<sup>10</sup> Yet the threat is as real as Visigoths and

1 The Greek word Anthropoi can refer to both men and women, depending on the context.  
2 Gibbon, Edward. *The History Of The Decline And Fall Of The Roman Empire*. Methuen & Company, 1845.  
3 Monks, George R. “The Administration of the Privy Purse: An Inquiry into Official Corruption and the Fall of the Roman Empire.” *Speculum*, volume 32, issue 4. Pages 748-779. 1957.  
4 Pellivert, Michael. “Still God’s Continent? Reflections On The Place Of Religion In Shaping A Common European Identity.” 2009.  
5 Cahill, Thomas. *How the Irish Saved Civilization*. New York: Doubleday, 1995.

6 See also Bieler, Ludwig. *Ireland, Harbinger Of The Middle Ages*. Oxford University Press, 1966.  
7 Bloom, Allan David. *The Closing Of The American Mind: How Higher Education Has Failed Democracy And Impoverished The Souls Of Today’s Students*. Simon And Schuster, 1987.  
8 Postman, Neil. *Amusing Ourselves To Death: Public Discourse In The Age Of Show Business*. Penguin. Com, 2006.  
9 See Neuhaus, Richard John. *The Catholic Moment: The Paradox Of The Church In The Postmodern World*. San Francisco: Harper & Row, 1987.  
10 See Mohler, R Albert. “You Are Bringing Strange Things To Our Ears: Christian Apologetics For A

Vandals. The remnants of an older Western culture previously guarded by the firewall of Christendom are now quickly dismissed by the secularizing influencers. There are no northern barbaric Hordes invading our capitals, but there are now inventions of our own making invading our homes, stripping the topsoil of our own higher culture and leaving nothing but a more popular culture of the mass media. Thus, as Neil Postman opines, the average American is no longer able to appreciate the piano *Études* of Chopin.<sup>11</sup> If one is unable to identify phrases such as “ask not for whom the bell tolls” with the preacher-poet of St. Paul’s, John Donne, or *Paradise Lost* and *Paradise Regained* as titles from the greatest epic poem in the English language by Milton and that the poem is about Eden and Eden or the New Heavens and New Earth, then so much of the rest of Western literature, concepts, ideas and allusions in history are foreign as an ancient Chinese dynasty. This is the crisis that we face.

The United States Army is not immune to this. The Army is, of course, comprised of individuals who come out of the pool of civilians in this generation. They are not insusceptible to the cultural ills facing us all. The consequences of a soldier not grasping the power of God’s grace as taught by Jesus of Nazareth and hearing the most popular hymn in the world, “Amazing Grace” by John Newton, or the deliverance of the children of Israel and, for instance, the story of the African-American experience in America, or familiarity with Augustine’s Just War theory, is much different than a civilian not knowing these things. To lose the religious framework within the culture, whether expressed in a poem by T.S. Eliot, or a study in history by Churchill, or a novel by Mary Shelley, or a painting by J.M.W. Turner, which focuses the soul on what it is to be human, or allows the troubled mind to wrestle openly with theodicy, or the question of suffering, in literature or poetry, is to rob a soldier of a vital necessity in the dehumanizing environment of war.

It is here that I would call attention to the fact that the chaplain has a unique moral leadership responsibility and opportunity to stand in the gap. We can bring Augustine into the trenches, if you will. We can bring the great books into the trenches. We can follow the Irish monks in carefully, faithfully, quietly and dutifully carrying on the torch of civilizing influences to help soldiers and their families.

There must be no misunderstanding. This is not a call for highbrow, higher culture Renaissance within the United States army chaplaincy (although there is certain-

ly an argument to be made that no effort is necessary to help the soldier acquire a taste for popular culture). I am calling chaplains to become the stewards of their own faithful traditions—much of which is represented within traditional Western literature—as well as living repositories and dispensers of the truths that bring meaning and hope to our Army and Army families. Music and literature, the artwork, and the poetry of Western civilization are rich in Judeo-Christian understanding and worldview. It is noble and accessible in that it not only teaches it but it teaches it in such a way that we can reach it and process it as human beings through the ways that only music and literature can do.

The Apostle Paul did this. In Acts chapter 17 the Apostle Paul appealed to the philosophers of the Athenians. In other places he appealed to the poets and writers of the Greco-Roman age. In 2 Timothy chapters one and two, the Apostle Paul tells Timothy, who is conducting a church revitalization project in the city of Ephesus that the things that he has seen and heard about Paul from many witnesses, should be entrusted to others who are faithful so that they too can pass the torch of truth to others. Thus, Paul enters into a “ruling motif of mentoring” that is present throughout the Bible—from Moses to Joshua, Eli to Samuel and Elijah to Elisha—of transmitting the sacred and the faithful things to the next generation. The argument being presented here is that we can do that not only with the sacred text, but also with the sacred truth embedded in the higher cultural representation of that truth: in the arts and literature.

How does one faithfully fulfill that calling? I believe that is best done not through lecturing, but through living. It is best accomplished not through formal ways, but informal ways.<sup>12</sup> It is best done indirectly, not directly. The chaplain must be careful not to be condescending in any way (a perennial danger in any such undertaking). Moral leadership through transmission of faith in art and literature is best done through preaching and teaching and counseling. Those media are trusted avenues for the soldier and family and a familiar (and professional) pathway for the chaplain. It is critical to remember that this is not just historical curator work, but is using cultural forms that hold eternal verities to heal the wounded soul. This is the stuff of our calling. This is best done by referring to great literature or art and illustrating the truth embedded within them. Then, that truth you are illustrating can be applied to the context of our unique community and our lives—whether that community is in garrison or in the field or in theater. Examples abound.

In selecting hymnody, for a post chapel service for

10 Postmodern Age.” Place Of Publication: [www. Albertmohler. Com](http://www.Albertmohler.Com). Available At: [Http://www. Albertmohler. Com/Commentary\\_Read. Php](http://www.Albertmohler.Com/Commentary_Read.Php) (2006).  
11 Postman, Neil. *The End of Education: Redefining The Value of School*. Random House Digital, Inc., 2011, 167.

12 See, For Example, Kelly, Geoffrey B, F Burton Nelson, and Renate Bethge. *The Cost Of Moral Leadership: The Spirituality Of Dietrich Bonhoeffer*. Eerdmans, 2003.

example, the chaplain can go deeper than just a segue or transition statement (and without having to give an unnecessarily tedious “separate sermon” on the introduction of the hymn). The chaplain can do investigative work on one of John Newton’s (the iconic eighteenth century English Anglican rector) many hymns. The chaplain can discover, for instance, that John Newton moved from Olney, England to assume the pastoral duties of the parish church at St. Mary’s-Woolnoth<sup>13</sup> in what is now the financial district of London.<sup>14</sup> There, one of his parishioners was a young man who was a Member of Parliament. Newton was preaching and giving his testimony about God’s amazing grace in his own life. Little did he know when he assumed his new “living” that he would be influencing a man who would argue for eighteen years on the floor of the House of Commons for the abolition of slavery in England: William Wilberforce.<sup>15</sup> In this case, the United States Army chaplain is able to weave together Western history, classical hymnody, and the story of God’s grace and the mystery of Providence. All of it can be done within only a few moments in the service, although it would cost the chaplain time and study and preparation, but that is why the chaplain is called.

Another example could be the chaplain’s use of classical poetry in counseling. The chaplain might appeal, for instance, to John Donne’s *Devotions Upon Emergent Occasions Together with Death’s Duel*<sup>16</sup> to identify with the sufferings of one who has come to the chaplain for a soul-struggle with chronic illness. In a time when suicide statistics are weighing upon our hearts, we all desire to discover ways to help. This way is an older way, but a time tested way, and a way that popular culture is incapable of approaching.

The subject requires one who has gone through the personal agony of suffering to possess the artistic giftedness and depth of humanity to reflect in theological and metaphysical language on the experience of life as fragile and death as an ever present enemy stalking the sick bed. The preacher and poet from the 17th Century dealt with an illness, the plague that seemed to be killing him. Indeed, he thought he was dying. Donne reflected on what it meant to be human, what it meant to be a

man of faith in God and yet to be struck down by God in such pain. He struggled beneath the enigmatic and mysterious promises of God and the reality of death approaching. Helping the soldier to understand and face these mysteries and then guiding that person to healthy reflections and finding meaning in a similar struggle to John Donne could be the beginning of a deeper healing that lasts a lifetime. John Donne is never meant to replace holy texts like Job, or Psalm 42, or 2 Corinthians 12—or other traditions—and a “theology of thorns.” Donne and other texts within the *corpus* of classical literature are available to support and illustrate the sacred text. While popular culture can provide something to the events of life, they can rarely provide the depth of thought, the language of meaning that a Shakespeare or Frost can. They can rarely capture the meaning of humanity on canvas the way that the great Impressionists did or that the Realists did.

Thomas Cahill showed that the “Irish saved civiliza-



tion” as Celtic monasticism leveraged its resources to rescue the endangered cultural relics of Western Civilization in a dark moment in history. It would be “chronological arrogance,” to paraphrase C.S. Lewis,<sup>17</sup> to suggest that the writer *understands* the present time to be comparable to *that* particular time. Such insight requires a most intimate access to history itself, which is a product rarely afforded the living. Yet, a growing number of respected voices have issued a warning call: there *is* a growing gap between what is available to us in the Western corpus of literature and arts and what is known; between what used to be core requirements in many universities, for example, and what is actually required today.<sup>18</sup> The *cultural IQ*,<sup>19</sup> if you will, of the average college graduate (and *my* cultural IQ of Western Civilization), is much

13 “John Newton Of Olney And St. Mary Woolnoth: An Autobiography ...” 2012. 24 Sep. 2013 <Http://Archive.Org/Details/Johnnewtonofolne00bull>  
 14 Hindmarsh, D Bruce. *John Newton And The English Evangelical Tradition: Between The Conversions Of Wesley And Wilberforce*. Wm. B. Eerdmans Publishing, 2000.  
 15 Piper, John. *Roots Of Endurance: Invincible Perseverance In The Lives Of John Newton, Charles Simeon, And William Wilberforce*. Crossway, 2006.  
 16 Donne, John. *John Donne’s Devotions Upon Emergent Occasions: Together With Death’s Due*, 1624, University of Michigan Press, 1959.

17 Bramlett, Perry C. “Lewis The Reluctant Convert: Surprised By Faith.” *CS Lewis: An Examined Life 1* (2007): 103.  
 18 Henrie, Mark C. *A Student’s Guide To The Core Curriculum*. Intercollegiate Studies Institute, 2000.  
 19 Bork, Robert H. *A Time To Speak: Selected Writings And Arguments*. Intercollegiate Studies Institute, 2008.

lower than it was when Greek and Latin were requirements for entrance to university studies. This may or may not be good, depending on one's view of higher education. One thing's for certain: Western literature,<sup>20</sup> music,<sup>21</sup> history,<sup>22</sup> and art,<sup>23</sup> are replete with positive religious imagery and meaning that is a powerful support to the chaplain in helping to buttress the sacred text applied in the lives of soldiers and their families.<sup>25</sup> Soldiers and their families need not be subjected to classes in "Higher Culture" to appreciate the benefits of a story, or a song, or a poem that speaks to the soul's desire for meaning in suffering, hope in disaster, or the possibility of joy in the darkness. To know these things is to not only build a bridge to cross into the truth of the sacred text where the chaplain will bring a truth more sure; it is to go make that journey with them as well. For in leading

- 20 For A "Great Books" of Western Civilization Overview, See Adler, Mortimer Jerome, and William Gorman. "The Great Ideas: A Syntopicon Of The Great Books Of The Western World." 2 (1985).
- 21 Young, RV. A Student's Guide To Literature. Intercollegiate Studies Institute, 2000.
- 22 Stove, Robert James. A Student's Guide To Music History. Intercollegiate Studies Institute, 2008.
- 23 McClay, Wilfred M. A Student's Guide To US History. Intercollegiate Studies Institute, 2000.
- 24 Andrew, Malcolm. Landscape And Western Art. Oxford University Press, 1999.
- 25 For instance, consider Badt, Kurt. John Constable's Clouds. Routledge And Kegan Paul, 1950. John Constable's cloud studies provide a powerful platform to engage the soldier in speaking about "general revelation" or the reality of God in creation. the surprising diversity of clouds as observed by the English landscape artist, John Constable, becomes a bridge to discover the providential dealings of the almighty in the life of the soldier and diversity and range of events and people that are used in his or her life to shape one's life.

through the unfolding beauty of poetry or art, you have suggested that you, too, have needed the same truth that you have offered to the soldier. You have opened your life as a model for others to see, a human in need of others to make sense of God's grace in the midst of the realities that we face in this world. The soldiers see. They hear. They follow the voice of one who is fully human and fully vulnerable. They follow the Truth that the chaplain waits to share that will bring healing to the souls of the soldier as he whispers a poem to himself:

*No man is an island,  
Entire of itself,  
Every man is a piece of the continent,  
A part of the main.  
If a clod be washed away by the sea,  
Europe is the less.  
As well as if a promontory were.  
As well as if a manor of thy friend's  
Or of thine own were:  
Any man's death diminishes me,  
Because I am involved in mankind,  
And therefore never send to know for whom the bell tolls;  
It tolls for thee.*



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# Virtue Ethics

## The Benefits and Burdens of Practicing the Virtue of Selflessness

By Chaplain (Col.) James Palmer  
Post Chaplain, Fort Jackson, South Carolina

The question that presents itself in Virtue Ethics is “How Should One Live?” In “The Relevance of Virtue Ethics and Application to the Formation of Character Development in Warriors,” Chaplain Daniel Oh writes “the relevance of virtue ethics for our post-modern world can serve as a viable option for ethics training in the military, which is imperative to the character development of warriors.”<sup>1</sup> This article will explore whether practicing the virtue of selflessness benefits the agent, as well as the objections and disadvantages of practicing the virtue of selflessness. In addition, examine the lives of agents that have demonstrated the virtue of selflessness. Further, this article will address the burden of practicing the virtue of selflessness. In conclusion, the article will address the role of the Chaplain Corps in Moral Leadership training.

### Definition of Selflessness

Selflessness has been defined as having no regard for ones’ self. Soldiers who serve in the Army are taught to display virtues such as duty, courage and self-less service. The Army defines selflessness as putting the welfare of the nation, the Army and your subordinates before your own. In the Gospel of Mark 9:35 RSV, Jesus defines selflessness with the following words, “Whoever desires to become great among you, let him be your servant.”<sup>2</sup> In the scriptures Jesus teaches that selflessness involves serving others, not being served.

Without question, the definition that Jesus provides encourages us to be givers rather than benefactors. The agent is encouraged to put the happiness of others before personal gain. Life’s purpose is defined as a responsibility to be of service to fellow citizens.

### Agents practicing the Virtue of Selflessness

The agent who practices the virtue of selflessness sets aside his or her own interests and accomplishments to recognize that it is better to care for the interest of others. Jesus Christ, Dr. Martin Luther King, Mother Teresa and a Soldier on the battlefield offer examples

of how we should live. First, Jesus practiced the virtue of selflessness. For the latter part of His life, He healed the sick, addressed the social and political issues of His time. Jesus advocated for the people, by trying to correct the wrongs of society. For instance, Jesus came to the defense of a woman who was about to be stoned to death in John 8:4-11.

Dr. Martin Luther King, Jr., was a minister and civil rights leader who served as an advocate for social change. He addressed the political and social problems of his day. “In the midst of its growth . . . King challenged racism, segregation, second-class citizenship, unemployment, poverty and inhumanity.”<sup>3</sup> As did Jesus, Dr. King made the ultimate sacrifice. He was assassinated in Memphis, Tennessee while advocating for under paid garbage workers.

The Devout Saint, Mother Teresa practiced the virtue of selflessness. For more than 50 years, she was dedicated to serving as an advocate for the poor. The following story tells how Mother Teresa got started in helping the poor. “In 1948, she came across a half-dead woman lying in front of a Calcutta hospital. She remained with the woman until she died. From that point on, she dedicated her life to helping the poorest in India, thus gaining her the name of “Saint of the Gutters.”<sup>4</sup> She was committed to a life of selflessness.

Perhaps a more important question is how do ordinary agents practice the virtue of selflessness. A couple driving along stops to assist a woman who has been injured in an automobile accident. A Soldier in Iraq or Afghanistan can practice the act of selflessness. The Soldier’s squad is pinned down under enemy fire, when a grenade is thrown into their midst. The Soldier falls on the grenade to absorb the blast and thinks only of his comrades. The Soldier puts the welfare of his comrades before his own.

### Objections to the Idea of Selflessness

Practicing the virtue of selflessness can have a positive impact on society as well as the agent. Practicing the

virtue of selflessness can save lives. Practicing the virtue of selflessness can help eliminate social problems. Then why are so many opposed to the virtue of selflessness?

A. C. Ewing in his book, *ETHICS* argues nothing is special about acts of selflessness. He writes, “there is nothing that calls for greater admiration than devoted and cheerful sacrifices of great goods or incurring of great hardship where it is really called for if another person is to be saved from unhappiness. And even if we think that the sacrifice will be rewarded by greater happiness for the agent in this life or another, we cannot make this desire of reward the motive.”<sup>55</sup> It is not good for an agent who is constantly sacrificing for others even though the outcome may prove beneficial to the agent. Ewing continues to argue a society in which everybody spent his life sacrificing all his pleasure for others is absurd.

In addition, Ewing suggest motive is a factor for the agent who practices the virtue of selflessness. For some agents there is a personal motive, when making a sacri-



fice on behalf of another. One should not surrender one’s happiness for someone else’s happiness. Ewing argues that we “ought not to treat other people as a mere means to our own happiness or ourselves as a mere means to the happiness of others.”<sup>56</sup> The interest of others should be placed on the same level of the agent.

Ewing’s argument that it is absurd to have a society in which everyone spends his life sacrificing for others appears to be along the lines of Susan Wolf’s, “Moral Saints.” Wolf writes, “what makes him a moral saint is rather that he pays little or no attention to his own happiness in light of the overriding importance he gives to the wide concern of morality.”<sup>57</sup> For sure, the moral saint is one who practices the virtue of selflessness. Yet, Wolf argues the life of a moral saint is not the life one should pursue. The moral saint is willing to serve others rather than have someone serve him. The agent who practices

the virtue of selflessness is attempting to live the impossible life.

Finally, many are opposed to the act of selflessness, because it is too demanding. The sacrifice is too great. For example, the Soldier who absorbs the blast of an improvised explosive device (IED) in Afghanistan in order to save the lives of his comrades has sacrificed a great deal, his life.

In “The Relevance of Virtue Ethics and Application to the Formation of Character Development in Warriors,” Chaplain Daniel Oh wrote the following, “simply put, a warrior is a fighter in the profession of arms for service of his/her country, with the mission of winning the nation’s wars despite all adversities and oddities. Such service contributes to the common good of the citizenry, but it often requires a warrior to face an ultimate sacrifice for a given cause in war.”<sup>58</sup> Must an agent pay the ultimate price for practicing the virtue of selflessness?

## The Burden of Selflessness

Is the burden of practicing the virtue of selflessness unreasonable? Jesus carried the sins of the world on his shoulders; one can assume that his death may have been a burden. For example, Jesus wrestled with this burden, when he prays in Luke 22:42, “Father, if thou art willing, remove this cup from me.”<sup>59</sup> This seems to suggest He felt the heavy responsibility of living a life of selflessness.

Dr. King wrestled with the burden of fighting segregation in the South. It has been said that while Dr. King was home one evening, he asked for this burden to be removed. This implies that he felt the heavy responsibility of living a life of selflessness. Both Jesus and Dr. Martin Luther King, Jr. freely accepted the burden of practicing the virtue of selflessness and made the ultimate sacrifice.

Thus, this raises the question; does an agent have to sacrifice his life in order to practice the virtue of selflessness? The first definition provided at the beginning of the article states, selflessness is having no regard for one’s self. This definition suggests an agent who practices the virtue of selflessness may have to sacrifice his life.

However, consider the third definition, which states whoever desires to become great among you let him, be your servant. This definition implies an agent who lives a life of selflessness does not have to sacrifice his life. For example, who could argue against Mother Teresa being considered as one who practiced the virtue of selflessness? Yet, at the end of her life, she was not

gunned down by assassin's bullet.

## **Benefits of Practicing Selflessness**

There are benefits the agent can enjoy by practicing the virtue of selflessness. The agent who lives a life of selflessness can experience the benefits of Love, friendship and happiness. "David G. Meyers, a distinguished social psychologist, measured people's feelings of happiness, and he found, after reviewing thousands of studies, that people who are energetic, decisive, flexible, and creative are happy."<sup>10</sup> Individuals who are happy tend to be more trusting and loving, and the result is that they are more willing to help others.

In the book *Ethics: Theory and Practice* the author writes, "It seems to be an empirical fact that whatever human beings consider good involves happiness and pleasure in some way, and whatever they consider bad involves unhappiness and pain in some way."<sup>11</sup> Only the agent who lives a life of selflessness can obtain happiness. It could be a wife who has sacrificed her career in order to help her husband establish his business. Surely, the wife is going to experience happiness from helping her husband establish himself professionally.

Furthermore, there is the argument that love is a benefit of practicing the virtue of selflessness. In "The Schizophrenia of Modern Ethical Theories," Michael Stocker writes the following:

It might be suggested that it is rather unimportant to have love of this sort. But this would be a serious error. The love here is not merely modern romantic or sexual. It is also the love among members of a family, the love we have of close friends, and so on. Just what sort of life would people have who never cared for anyone else, except as a means to their own interests? And what sort of life would people have who took it that no one loved them for their own sake, but only for the way they served the other's interest."<sup>12</sup>

This supports the argument only those agents who practice the virtue of selflessness can receive the benefits of love, happiness and friendship. Therefore, if one shows only concern for one's self, he cannot obtain the benefits of love and happiness.

In addition, Brad Hooker argues an agent can obtain happiness, love, respect and friendship from living a life of selflessness even if they are not the desired outcome. In the essay "Does Moral Virtue Constitute a Benefit to the Agent," Brad Hooker argues that certain things are good for me even if I do not seek them. Hooker states, "According to one type, certain things are good for me even if I do not desire them."<sup>13</sup> Of course one gains pleasures from love, being happy and friends, but these

benefits are not the motivating factor of those who aspire to live a life of selflessness. The agent who is truly committed to practicing the virtue of selflessness is not seeking personal happiness, love or friendship. The agent who is committed to practicing the virtue of selflessness will do so regardless whether he receives the benefits love, happiness or friendship.

For sure, there will continue to be a great amount of debate about what specific virtues are morally praiseworthy. This article has explored the benefits, objections, disadvantages and the burden of practicing the virtue of selflessness. Unfortunately, in some cases an agent who has practiced the virtue of selflessness has made the ultimate sacrifice. However, in spite of the challenges an agent encounters in practicing the virtue of selflessness, the agent benefits in the area of happiness and love. It is without question, those agents who practice the virtue of selflessness reflect an ideal moral standard by which the moral agent benefits as well the entire society.

## **The Chaplain Corps' Role in Moral Leadership Training**

Virtue ethics is an approach to ethics that emphasizes the character of the moral agent, rather than the rules or consequences, as the key element to ethical thinking. As stated in the beginning of the article, virtue ethics can serve a viable option for ethics training in the Army, which is imperative to the character development of Soldiers. Further, "it goes without saying that warriors, especially their leaders, should be trained to demonstrate a high standard of moral integrity as well as the skill to execute sound moral judgment that is based on the virtues. Split second decisions in combat situations will often decide either life or death for their subordinates. In the training and development of character education for warriors, the best way to conduct this sort of training is to tie the core values of the Army."<sup>14</sup> Soldiers who serve in the United States Army are not machines, but persons of character. A strong Moral Leadership training program will help Soldiers develop character and uphold the sacred Army Values that all Soldiers are required to adhere to.

If feelings, beliefs, faith, personal courage, duty, honor and virtues such as selflessness shape and mold the Soldier's character, who better than the chaplain to lead and develop moral leadership training. Who better than the chaplain to help the Soldiers become the best they can be? The chaplain can be used to train Soldiers to demonstrate the highest standard of moral integrity as well as the skills to execute sound moral judgment when

facing ethical dilemmas. AR 165-1, Chapter 9, addresses the Moral Leadership Training Program of the Army. It states in Chapter 9-10, “the Chaplain is the Commander’s Staff Officer responsible for conducting the Moral Leadership Training Program.”<sup>15</sup> The chaplain is to advise the commander on religious and ethical issues. In addition, chaplains bring an abundance of training, experience, knowledge, special skills and professional expertise which can help strengthen moral fortitude and create a greater understanding of selflessness or selfless service amongst our Soldiers.

Finally, “the military must be just as in the business of developing the war fighter’s character as it is in the business of developing the war fighter’s technical expertise and physical fitness. Many commanders see chaplains as key to this process, as being able to meet these young people where they are and guide them on a career-long path of moral education and improvement.”<sup>16</sup> The chaplain can be a very valuable asset to the commander in the area of moral leadership training. Many chaplains have provided countless training to Soldiers on Morals/Values, Ethical Decision Making, Army Values and the Warriors Ethos. Over the years unit chaplains have demonstrated moral leadership as pastors, preachers and advisors in combat. There are many outstanding chaplains of different faith backgrounds serving in the U.S. Army, who are looking for the opportunity at all levels to assist their commander’s in Moral Leadership Training.



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- 1 Daniel Oh. “The Relevance of Virtue Ethics and Application to the Formation of Character Development in Warriors” (Springfield, VA, January 25-26, 2007).
- 2 John 9:35 RSV (Revised Standard Version).
- 3 Henry J. Young, Major Black Religion Leaders (Nashville: Abingdon, 1979), 15.
- 4 <http://catholic.net/RCC/People/MotherTeresa/>
- 5 A. C. Ewing, ETHICS (New York: Macmillan Publishing, 1965), 35.
- 6 Ibid, 35
- 7 Roger Crisp, ed. How Should One Live, Susan Wolf, “Moral Saints,” New York: Oxford Press, 1998), 80.
- 8 Daniel Oh. “The Relevance of Virtue Ethics and Application to the Formation of Character Development in Warriors” (Springfield, VA, January 25-26, 2007).
- 9 Luke 22:42 RSV (Revised Standard Version).
- 10 Norman Vincent Peale, Seven Values to Live By: A Positive Thinking Publication (New York: Peale Center for Christian Living, 1992), 17
- 11 Jacques Thiroux, ETHICS: Theory and Practice (New Jersey: Prentice Hall, 1998), 3.
- 12 Roger Crisp and Michael Slote, eds. Virtue Ethics, Michael Stocker, “The Schizophrenia of Modern Ethical Theories,” 69.
- 13 Brad Hooker, “Does Moral Virtue Constitute a Benefit to the Agent?,” 145.
- 14 Daniel Oh. “The Relevance of Virtue Ethics and Application to the Formation of Character Development in Warriors” (Springfield, VA, January 25-26, 2007).
- 15 AR 165-1 Army Chaplain Corps Activities, December 2009, 9-10.

# The Chaplain's Role of the Ethics Team

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**E**thics and morale leadership are topics with which all chaplains should be familiar. After all, AR 165-1, Army Chaplain Corps Activities, specifies that the chief of chaplains serves “as the proponent for Army moral leadership training” and that a chaplain, “as the adviser to the commander in the areas of morals and morale as affected by religion, is the principal staff officer for this program.” However, chaplains must also understand that they are not the sole caretakers of the Army’s ethics program. A number of organizations and branches play a role, and it is beneficial for chaplains to understand who they are and what they do. This article will help them do just that.”

From 1775 to about 1970 ethics education in the United States Army took the form of moral leadership or moral conduct training for enlisted Soldiers and cadets. These moral leadership classes consisted of instruction in the principles of the Judeo-Christian faiths, values, citizenship,<sup>1</sup> and leadership.<sup>2</sup> The subject of the training reflected American values of the time. Much of this education was mandated by commanders. For example, the United States Military Academy had compulsory attendance at chapel until 1973<sup>3</sup>. Officers, being gentlemen, were understood to be morally formed as a result of both their upbringing and education and therefore excused from moral leadership training.<sup>4</sup>

Two events happened at the end of the 1960s and the beginning of the 1970s to change this paradigm. The first was the My Lai massacre and subsequent trial in which 30 officers were implicated in the massacre and subsequent cover up of the atrocities in the Vietnamese village. The second was a study done in 1971 at the

direction of General Westmoreland and completed by the War College focusing on officers perceptions of senior leaders and the officer corps. It found that many officers saw senior leadership and the system of the officer corps as ethically bankrupt with a structure that rewarded selfish ambition and covered up incompetence. These two events shocked the leadership of the Army. At the same time, the Army was combating additional pressures brought about by the social revolution and post modern deconstructionalism which questioned current norms, authority, and traditions.<sup>5</sup>

From the pressure of such events and changes, leadership within the Army decided that ethics should be a part of the continuing educational process of both Soldiers and officers, and was essential to a professional Army. Army chaplains with advanced degrees in ethics were selected as faculty at the Army Service Schools and institutions of higher education. In addition, the Chaplain Corps was pressured to become the proponent for ethics education within the US Army. While remaining the proponent for moral leadership training, they steadfastly refused to be the proponent for ethics education stating it should be led by commanders. Chaplains would support and implement such programs for the commander as they had always done.<sup>6</sup>

## Contemporary Ethics Education

Today, there is some confusion as to who is the proponent for ethics in the Army. There are a number of commands and organization who are producing ethics materiel. For example, the G-1 of the United States Army is the proponent for Army Values. The Army’s Training and Doctrine Command (TRADOC) is proponent over a number of organizations who all espoused ethics instruction. These include the Center of Army Leadership, responsible for ADRP 6-22, Army Leadership; the Center for the Army Professional and

1 Roger Venzke, *Confidence in Battle, Inspiring in Peace: The United States Army Chaplaincy, 1945 -1975* (Office of the Chief of Chaplains: Washington, D.C., 1977) 39 -41.

2 John W. Brinsfield, *Encouraging Faith, Serving Soldiers: A History of the U.S. Army Chaplaincy, 1975-1995* (Office of the Chief of Chaplains: Washington, D.C., 1997) 34.

3 *Ibid*, 133

4 *Ibid*, 41.

5 *Ibid*, 41- 43

6 *Ibid*, 66.

Ethic (CAPE), which produces ADRP 1, The Army Profession; Human Dimension Concept, which looks at ethics concepts in future operation as espoused in TRADOC PAM 525-3-7 (DRAFT); and Comprehensive Soldier Fitness, which produces a survey of character strengths.<sup>7</sup> In addition, senior service colleges and service schools produce lessons in ethics target to specific needs and responsibilities at the tactical, operational, and strategic level. Of all these organizations, CAPE is petitioning for a leadership role to harness all the ethics programs across the Army to provide a unified vision and direction.

There are three players involved in the application of ethical programs in units: commanders, who are directly responsible for the ethical climate of their unit<sup>8</sup>; the staff judge advocates, who support commander's prosecution of violations of ethical conduct as stated in the uniform code of military Justice (UCMJ); and chaplains, who, through moral leadership, provide spiritual direction and are the primary ethics instructors and subject matter experts across the Army in support of commander's programs.

Thus, no one organization or person is responsible for ethics in the Army. All organizations, commands, and individuals are responsible for right and wrong decisions. Almost all decisions by their very nature have an ethical component.<sup>9</sup> We cannot look at the Chaplain Corps independently of the Army as a whole. While we have a unique perspective, the responsibility for ethics is not ours alone. With that said, it is true that the above-mentioned parties do have a particular emphasis and role to play in the ethical formation and environment in the Army.

## Command and Ethics

First, let us consider command. Ultimately, the mission of the United States Army is to fight and win the Nation's wars through prompt and sustained land combat. From a command perspective, ethics should support this role.<sup>10</sup> This is understood in two ways.

One, ethical principles must underpin the professional nature of the Army: to use deadly force in accordance

with the law and expectations of our civilian populous.<sup>11</sup> This includes an understanding of our identity as Americans through values espoused in documents like the Constitution, the distinct functional necessities of military service, and the international laws of war.<sup>12</sup>

Two, commanders should insure an ethical climate that will support a unit's success in carrying its mission. This is accomplished through the character of the leader. The leader's example and presence influences and becomes the core of a unit's behavior.<sup>13</sup> This can have a positive or negative effect on a unit depending on the character of the commander. Units may also reflect the complexity of leaders who more than often carry a combination of both good and bad traits. When the bad outweighs the good, the leader becomes toxic to the success of the unit.<sup>14</sup> This is the primary interest in ethics that drives the command structure of the Army.

In the Army, the understanding of ethics, principles and character become a means to an end, victory in war. But this is not victory at any cost. This is a victory deep set within the identity of the professional Soldier. Therefore, victory comes within the parameters of who we, representing the American people, purport to be. To be victorious outside of our own ethic and identity is to be defeated from within. This is easily seen through the occasional wartime atrocities our forces commit.

The temptation for the Army as a whole is to drop the ethical pretext of the profession. This can be a movement away from what we believe to be right in exchange for total war that ends up destroying any gains made through the use of force. Another temptation is the substitution of the professional ethic in favor of political ideology. As we witnessed in WW II, this can lead down a dark path. Political manipulation of both the Japanese warrior codes<sup>15</sup> and the addition of German blood rites transformed the armed forces of those nations into machines of atrocity and genocide.

## The Judge Advocate General Corps and Ethics

Both the JAG and Chaplain Corps are professions in their own right, with separate chains of authority

7 Note: All of these programs are based on Aristotelian ethics.

8 ADP 6-22, Leadership, section 11 (Headquarters, Department of the Army; 1 August 2012) 3.

9 C.I. Lewis, *The Ground and Nature of Right* (Columbia University Press: New York, 1955) 3.

10 ADP 1, The Army, Chapter 2 (Headquarters, Department of the Army; 17 SEP 2012) 2-1 to 2-7.

11 ADP 1, The Army, Section 2-9 (Headquarters, Department of the Army; 17 SEP 2012) 2-4.

12 Anthony E. Hartle, *Moral Issues in Military Decision Making* (University Press of Kansas: Lawrence, 1989) 8.

13 ADP 6-22, Leadership, section 23-28 (Headquarters, Department of the Army; 1 August 2012) 5-6.

14 ADP 6-22, Leadership, section 11 (Headquarters, Department of the Army; 1 August 2012) 3.

15 Ernest Gordon, *To End All Wars* (Grand Rapids Michigan: Zondervan, 2002) 48-49.

that go outside and provide a check on internal Army norms and command entities. Although they are under the authority of commanders, they also have a separate technical chain that insures attention to moral and ethical interests. In addition, chaplains report to and serve at the will of their religious institutions who endorse their service to the government as a form of ecclesiastical ministry. This ensures religious freedom and supports moral conscious during military service. These are an added check and balance on command authority, ensuring adherence to American norms.

The JAG Corps enforces honorable conduct and compliance by the use of negative sanctions.<sup>16</sup> The Army's legal advisors are the last defense against violations of stated military conduct, and by its very nature the JAG Corps is deontological, focusing on rules and statutes. Much of its activity is in the application and enforcement of ethical and moral codes of behavior.<sup>17</sup> They have a key role in understanding the laws of war and applying them in the development of rules of engagement for different theatres of military action. An Army lawyer will ensure a Soldier's conformity to the law, but most staff judge advocates often do not explain the theory behind the law and simply focus on compliance.<sup>18</sup>

The military legal system struggles with some institutional friction points that leave a gap which a Chaplain's unique role can fill. One friction point is the JAG officer's relation to commanders, who often act as judge and jury in the implementation of the Uniform Code of Military Justice (UCMJ). The structure of military command sets justice decidedly in favor of those in power.<sup>19</sup> This is a necessity within the context of war fighting.<sup>20</sup> Nonetheless, it leads to more leniencies for higher rank as opposed to those of lower rank that violate the UCMJ.<sup>21</sup> Another friction is legalism can be

- 16 Anthony E. Hartle, *Moral Issues in Military Decision Making* (University Press of Kansas: Lawrence, 1989) 52.
- 17 Mari Eder, "Military Ethics and the Judged Advocate General's Corps: Legal Guardians of the Profession of Arms" *Landpower Essay No. 13-1*, April 2013, 4-5.
- 18 Gabriel Bradley, "Not Law" *Marine Corps*, March 2012, 17-18.
- 19 Major Christopher Behan, "Don't Tug on Superman's Cape: In Defense of Convening Authority Selection and Appointment of Court-Martial Panel Members" *Military Law Review* Vol. 176, 2003, 193-196.
- 20 Daniel Maurer, "The Unrepresentative Military Jury: Deliberate Inclusion of Combat Veterans in the Military's Venire for Combat-Incidental Crimes" *Ohio State Journal of Criminal Law* Vol 6:803, 2009, 804.
- 21 Edward Pound, Gary Cohen, Nancy Bentrup, Monica Ekman, and Ann Wakefield, "Unequal Justice" *U.S. News & World Report* Vol. 133 Issues 23, December 2002, 18.

problematic where adherence to the rules sometimes loses the very heart of the morality the law was supposed to enhance. Thus, commanders become more concerned about what is legal over what it right.<sup>22</sup> A last friction is that laws are sometimes immoral as can be seen by the segregation of troops by race until 1950s. What is legal is not always moral. Law and ethics each have their own approach to morality. There are times when they conflict.<sup>23</sup> Thus, chaplains can help mitigate these problems in both commanders and staff judge advocates by stressing the intent and theory of such laws and their effect on the individual.

## The Chaplain Corps and Ethics

Finally, we come to the role of the Chaplain Corps in Army ethics. The Chaplain Corps replies to the needs of both the Army institution and the individual Soldier, being proponents for moral leadership training within the Army while under a commander's authority to conduct such training.<sup>24</sup> Therefore, chaplains may put a program together, but only implement the program at a commander's request or assent. There is no official military definition of "moral leadership." One approach combines both the military definition of leadership and Stanford's definition of morality which relates the following, "the process of influencing people by providing purpose, direction, and motivation to accomplish a mission, and improve an individual or organization<sup>25</sup> by a religious or ethical code of practice."<sup>26</sup>

Chaplains approach the professional ethics of the Army, the support of character, and its development from a decidedly religious orientation. This makes chaplains unique within the military. For instance, chaplains have different ends in mind in the support and exposition of morality. The Chaplain Corps' focus on character development is not limited to the span of military victory. Instead, chaplains advocate moral

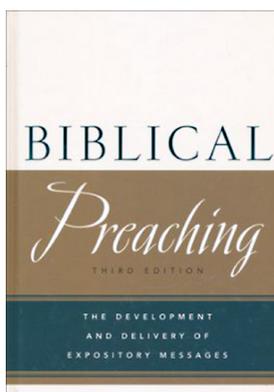
- 22 Garbriel Schoenfeld, "Legalism in Wartime" *National Affairs* Issue 7, Spring, 2007.  
<http://www.nationalaffairs.com/publications/detail/legalism-in-wartime>
- 23 John Howard Yoder, *When War is Unjust: Being Honest in Just-War Thinking* (Eugene, Oregon: Wip & Stack Publishers, 1996) xviii.
- 24 Chaplain Activities in the United States Army, *Army Regulation 165-1* (Washington, DC: U.S. Government Printing Office, 3 December 2009) 31-32.
- 25 ADRP 6-22, Leadership, Section 1-1 (Headquarters, Department of the Army; 1 August 2012) 1-1.
- 26 Bernard Gert. "The Definition of Morality". The Stanford Encyclopedia of Philosophy Edward N. Zalta (ed.) (Fall 2012 Edition) URL = [www.plato.stanford.edu/archives/fall2012/entries/morality-definition/](http://www.plato.stanford.edu/archives/fall2012/entries/morality-definition/).





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# Book Reviews



**Haddon W. Robinson,**  
***Biblical Preaching:  
The Development and  
Delivery of Expository  
Messages, 3<sup>rd</sup> Ed.***  
Grand Rapids, MI: Baker  
Academic, 2014.  
pp. 244. ISBN 978-0-  
8010-4912-5

“Some preachers preach for an hour and it seems like thirty minutes; others preach for thirty minutes and it seems like an hour. I wonder what the difference is?” (ix). This question has driven Haddon Robinson’s passion for preaching for over half a century. Dr. Haddon Robinson is a noted preacher, writer, as well as arguably the most prominent teacher of preachers of the past century.

*Biblical Preaching* has been an academic standard in preaching for over 3 decades, has sold over 300,000 copies, and is used as a standard textbook in over 100 seminaries. The third edition has updated formatting and various new exercises at the end of the book that reinforce the content presented.

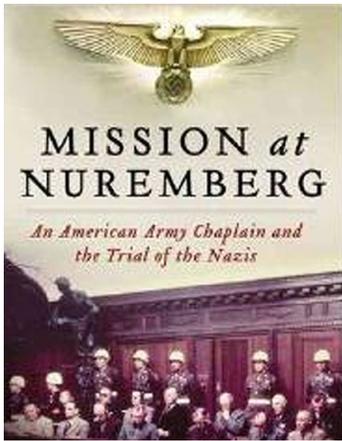
Preaching is a skill that can be lost or it can be honed for greater effectiveness. *Biblical Preaching* is a basic textbook that provides a foundation for preaching expository messages. Robinson starts by explaining the difficulty in defining preaching. A definition misses the unique dynamics of the “living interaction involving God, the preacher, and the congregation”, despite the limitation, Robinson provides a working definition to consider on the outset, so that readers begin with the same point of reference. He defines Ex-

pository preaching as, “the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the listeners” (4-5). Throughout the rest of the book Robinson lays out a comprehensive ten-step plan. Each step is explained defined and builds on the one before. If further clarity is needed there are student exercises for each chapter.

Though it is not original to Robinson, he champions the importance of having a clear “Big Idea” a single idea that is drawn from the text and supported in the sermon. Clarity is paramount in preaching and this book will help the preacher distill the truth of the sacred text and present it in a way that connects. Robinson draws on various preachers and communication experts throughout the book supporting his point. The purpose of the sermon is addressed through the use of developmental questions. Various questions must be asked of the textual idea: “What does this mean? Is it true? Do I believe it? So what? and What difference does this make?” (67). These questions help shape the purpose and direction of the sermon. The final chapter addresses sermon coaching and evaluation. Whether you are a novice or a seasoned communicator, *Biblical Preaching will have something for you.*



*Review by: Chaplain  
(Maj.) Brandon Moore,  
the Homiletics Subject  
Matter Expert at the U.S.  
Army Chaplain Center  
and School.*



In the book, **“Mission at Nuremberg: An American Army Chaplain and the Trial of the Nazis,”** author Tim Townsend takes us back to the world of small town parson, Henry Gerecke, turned city mission director prior to World War II. This hard working, and

very energetic, Missouri Synod Lutheran pastor thrived in every challenge of ministry including preaching, radio and even prison ministry. Little did he know the events of the coming war would test all of these abilities and more in the center of one of the most closely watched events of the twentieth century.

After seeing both of his sons leave for combat duty in Europe; Chaplain Gerecke served with an Army hospital as it moved from the States to England to France and finally to Germany. At the surrender he expected to go back to Saint Louis but instead was asked to put his life of mission, prison and hospital ministry to an even greater test; to become the prison chaplain to the most hated men in the world.

His new flock included Reichsmarshall Hermann Goring, Field Marshal Alfred Keitel and Admiral Karl Donitz as well as the key leaders of the SS and other organizations responsible for the holocaust. Though quite intimidated by his new assignment Chaplain Gerecke threw himself into it with the same dedication he demonstrated during his previous two and a half decades of ministry.

Tim Townsend does a good job of portraying the challenges Chaplain Gerecke and his colleague Chaplain Sixtus O’Connor, Roman Catholic Priest, faced as they provided religious support to these infamous prisoners of War. The accounts of confrontation and confession are gripping and a bit surreal. These narratives make this an important read for those who face today’s challenging ministry environment.

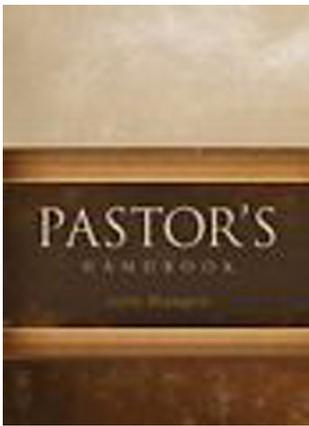
Not surprisingly Chaplain Gerecke was, and is, seen in some quarters as a Nazi sympathizer because of the way he pastored these men and intervened on both their behalf and their families. The book also notes that after the trial Chaplain Gerecke’s first report was rejected by the Chief of Chaplains office due to concern about confessions and confidentiality.

Disappointingly Townsend also delves into Jewish and Christian teaching on the question of evil and God. Here the author raises a number of questions but provides little insight. It seems that Townsend, a journalist, would be well served to leave the study of theodicy to theologians. For a treatment of theodicy see Thomas G. Long’s, “What Shall We Say? Evil, Suffering and the Crisis of Faith.” These shortcomings aside this is

an important book that raises many issues that Chaplains today should consider as they train for future wars.



*Review by Chaplain (Lt. Col.) Brian Crane, Executive Officer, Training Directorate, U.S. Army Chaplain Center and School*



**'Pastor's Handbook'**  
**Dr. John R. Bisagno**  
**Forward by Pastor Rick Warren**

Where was this book when I was in seminary and serving my first local church? Dr. John Bisagno is well known in the Southern Baptist Convention.

The longtime Minister of the 1<sup>st</sup> Baptist Church Houston, Texas wrote the first edition in 2001. This was a follow-on book to 'Letters to Timothy: A Handbook for Pastors' which Dr. Bisagno penned after retiring from the 22,000 member 1<sup>st</sup> Baptist Houston.

'Pastor's Handbook' has 160 brief chapters on issues from the role of the Pastor as Spiritual Leader, as Organizational Leader, and as Preacher just to name a few. He deals with the 'land mines' of Church Staffs and Church Finances as well as his very practical look at Facilities and Operations. Dr. Bisagno does not shy away from 'hot button' issues such as Internet Pornography, Abortion, Stem Cell Research, and Christianity and Islam. Some readers will find

his views too conservative but it will challenge one (as it challenged me) to examine many of the issues facing our society and the Church today.

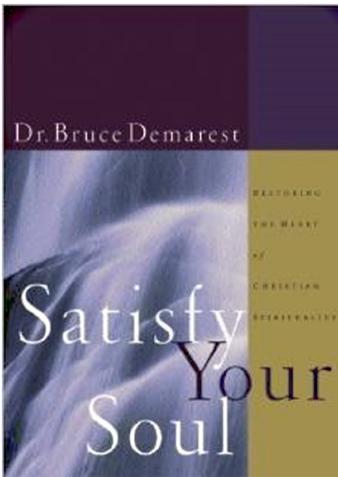
Dr. Bisagno mentors young Pastors by dealing with the many challenges facing a profession with an extremely high dropout rate. He encourages and gives wise counsel about carving time out for one's own spiritual care and development as well as time for the Pastor's family.

Whether you are a Chaplain Candidate or a Chaplain serving in the National Guard, Army Reserves or active duty there is much to be learned by reading this book.

*Review by: Chaplain (Col.) Sam Boone, U.S. Army, retired. Chaplain Boone retired in 2010 after*



*a 38+ year Army career, twenty four of those years as an active duty Army Chaplain. He now serves as the Director of Quality Assurance, Safety and Environmental Compliance at the US Army Chaplain Center and School, Fort Jackson, SC.*



***'Satisfy Your Soul, Restoring the Heart of Christian Spirituality', Dr. Bruce Demarest.***

**D**r. Bruce Demarest, longtime professor of theology and spiritual formation at Denver Seminary, has written this book as a guide for spiritual formation. Dr

Demarest discovered in his vast study of theology that there remained a lacking in his spirit for the presence of God in his life. Not a lacking for belief unto salvation, but a yearning to know God on a deeper level than his theology as an intellectual pursuit was able to take him. He participated in a six-week program at the Roman Catholic Benedictine Abbey Renewal Center in Pecos, New Mexico. There he learned about the Desert Fathers and Catholic mystics of the past, such as: John of the Cross, Francis of Assisi, Teresa of Avila and others. Dr. Demarest also became familiar with the modern Christian mystics, such as Richard Foster, Dallas Willard, Henri Nouwen and Brennan Manning, calling for a return to spiritual formation.

Dr. Demarest also describes the struggle that he has as an evangelical reaching to the Christian mystics of the past to embrace a deeper relationship with God. His previous experience had taught him that sound doctrine and theology were sufficient to have a thriving relationship with God. Reaching to spiritual contemplation and meditation were a "stretch for him." He writes this

book with the assumption that he is not the only one who may have felt in their spiritual journey that there was a hunger for God not completely met by the intellect but a yearning of the heart to know God.

In the Army context with Comprehensive Soldier Fitness and spiritual fitness being one of the five pillars this book provides a framework of a meaningful way to strengthen the pillar of spirituality in the lives of those who serve our nation in the Army. Admittedly it does not reach across all religious traditions, but no single resource will. However, it does provide a useful resource to help meet a need of spiritual fitness as we labor to heal physical, mental and spiritual wounds encountered during the war on terrorism.

Two chapters in particular appealed to the care to the caregiver initiative of the Chief of Chaplains, chapters seven and eight. In chapter seven Dr. Demarest describes the use of "Spiritual Helpers" (also known as mentors) who serve as guides and directors to others on their spiritual journey. He also describes the usefulness of redemptive counseling, pastoral care, in helping people recover from trauma. He confirms that theology and psychology can work together to foster healing in the lives of hurting people.

I believe this book can be a useful resource for Chaplains and those we serve as we labor to heal spiritual wounds.

*Review by Chaplain (Maj.) Michael Jeffries, Family Life Instructor, U.S. Army Chaplain Center and School.*



