

Out of Obscurity and into the Light

*Latter-day Saint Military Chaplains:
Development, History, and Ministry*

Edited by

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Foreword by

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Back Cover: Chaplain Todd D. Fowler, LCDR (Ret.), *On My Knees*, 2018.

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This book is dedicated to the courageous Latter-day Saint military chaplains, past, present, and future, who through their dedicated service provide/d religious support to our uniformed men and women in times of war and in peace.

Foreword

As a member of the Military Advisory Committee for The Church of Jesus Christ of Latter-day Saints, I have watched the evolution and development of the chaplain program at Brigham Young University with great interest for several years.

It has been a pleasure to meet with our outstanding Latter-day Saint chaplains in the field. I have spoken directly with their commanders concerning the importance of religious support to men and women in uniform and have been consistently impressed with the continuing selfless service of our chaplains and their families.

The chapters in this book are written by those who have walked the walk and talked the talk. They believe deeply in the chaplaincy and the opportunity it provides to serve both God and Country.

This book provides an overview of the history of Latter-day Saint chaplains in the United States military. Of particular interest, it tells the developing story of how Latter-day Saint chaplains have been invited to serve our great nation. This book provides background and insight into their history, ministry, and pastoral care narratives. Additionally, it provides students with exposure to the individual Service ministry models (U.S. Army, Air Force and Navy) as explained by chaplains who are currently serving.

This book provides students with an academic approach to understanding ministry in a military context as well as an opportunity to discuss, consider, and ponder their future as the Lord's servants.

The Church continues to take an active interest in ensuring that Latter-day Saint chaplains will have a continuing opportunity to serve as an integral part of the United States' armed forces chaplaincy.

I highly recommend this book and welcome it as a resource to train future chaplains of The Church of Jesus Christ of Latter-day Saint; to deepen understanding of their storied history, and to be servants to the military men, women, and families who volunteer to serve our nation and each other.

Elder Bruce A. Carlson (Emeritus)
General, United States Air Force

Acknowledgments

This textbook would not have been possible without assistance from the Religious Education staff and faculty at Brigham Young University. We especially appreciate the continuing support we received from Brent L. Top, Dana M. Pike, Daniel K. Judd, and Terry B. Ball. A special thanks goes to our copy editor, Scarlet Lindsey, and others who had a hand in editing this work.

As with any work of this nature, we are greatly indebted to our contributors, including Elder and Sister Robert C. Oaks, Elder and Sister Bruce A. Carlson, General and Mrs. Timothy R. Larsen, General and Mrs. Brian L. Tarbet, Colonel Frank W. Clawson, Chaplain Joseph Boone, Chaplain Robert Vance, Chaplain Kleet Barclay, and Chaplain Tom Helms. Their combined years of service and experience in our country's armed forces significantly and meaningfully improved the accuracy, scope, and depth of this book. We also appreciate the help of Jeff Skinner.

We are grateful to John M. Murphy, Associate Librarian at BYU's L. Tom Perry Special Collections Library, and the technical expertise of Chris Garcia who recorded and edited numerous video interviews. We also are thankful for the assistance we received from Beverly Yellowhorse and her able students in the Religious Education Faculty Support Office who worked tirelessly to transcribe the interviews associated with the creation of this book. We also benefited from Zachary Lambert's attention to detail as he helped to prepare the bibliography as well as the numerous images and captions found throughout this book.

Finally, we would be remiss if we did not recognize the competent team at Y Mountain Press who so professionally published this book. This is the first textbook written exclusively for graduate students in BYU's Chaplaincy Graduate Program. We hope this text will positively contribute to their education and understanding about Latter-day Saint armed forces chaplains, their proud history, and their journey out of obscurity.

*I will instruct thee and teach thee in the way which thou shalt go:
I will guide thee with mine eye.
—Psalms 32:8*

Preface

After teaching the history of the Latter-day Saint chaplaincy in Religious Education at Brigham Young University to our graduate students in the Master of Arts Chaplaincy program, it became apparent that there was a need for a textbook. Therefore, this book has been written in an effort to capture the history, development, and ministry of Latter-day Saint military chaplains.

Latter-day Saint chaplains have been part of the United States armed forces chaplaincy for over one hundred years. Due to Department of Defense regulations and requirements for education, Latter-day Saint chaplains have had an interesting, though storied, path in their development and acceptance as a distinctive faith-based tradition in providing religious support for the men, women and families in the military.

Overview

This book is not intended to be a complete compilation of the history, policies, procedures, or ministry that has influenced the development and involvement of Latter-day Saint chaplains in the armed forces. Nevertheless, it provides a brief history of Latter-day Saint chaplains from the Spanish-American war to present conflicts, preparation of chaplains through endorsement and educational standards to meet armed forces assessment requirements, and examples of pastoral care and ministry.

As with any chaplain¹ work, the depth and breadth of its history, development and ministry is told through the narrative voice and researched literature of those who were involved with and lived its experiences. The chaplaincy is a branch of the armed forces, and its resounding call is to ensure that service members have the right to exercise their religion according to their beliefs.² In today's military, religious liberty is a basic right that all service members should enjoy and that Latter-day Saint chaplains strive to promote and support.

The chapters in this book consist primarily of historical and qualitative information. Chapter 1 considers what it means to be a military chaplain and provides

1. Latter-day Saint chaplains in this textbook will be written as chaplain unless otherwise indicated by the author.

2. The 1st Amendment to the United States Constitution states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

an overview of the chaplaincy. Chapter 2 examines the stories and ministerial experiences of the first four chaplains from the Church set apart by the First Presidency of The Church of Jesus Christ of Latter-day Saints. Chapter 3 provides an historical overview of the chaplain's ministry from WWII to 1975—a journey from obscurity into the light.

Chapters 4, 5, and 6 provide a unique chaplain perspective of the ministry models, culture, and environment in the Army, Air Force and Navy. Chapter 7 includes twelve narratives of ministry during combat. Chapter 8 explains how the chaplaincy program at BYU, the Master of Arts program in Religious Education, was established in accordance with Department of Defense educational requirements. Chapter 9 provides information concerning BYU's current Master of Arts in Chaplaincy program. Chapter 10 looks at the endorsement process, policies, and procedures that guide today's military chaplains. It is an interview with Frank Clawson, the Director for Military Relations and Chaplain Services for the Church of Jesus Christ of Latter-day Saints. Colonel (Ret.) Clawson serves as the endorser for chaplains. Chapter 11 explores the relationship between commanders and chaplains. It contains counsel and advice gleaned from interviews with four general officers (two Air Force, one Army, and one Marine) and their wives. Chapter 12 is an interview with Chaplains Blake Boatright and Vance Theodore—two senior chaplains from the Church who served in a wide variety of positions in the Army chaplaincy—and their wives. It shares practical advice about ministry and career development.

This textbook concludes with biographical sketches of chaplains and others who made a difference in ministry and influence in the various branches of the U.S. Armed Forces chaplaincies (Appendix A). Finally, Appendix B is a list of students who have graduated from BYU's chaplaincy program (through April 2019).

Authors of Edited Chapters

This book could not have been written without the knowledge, experience, and expertise of those who have taught, trained, ministered, and provided guidance as well as educational instruction to those who will carry the torch—the future commissioned Latter-day Saint armed forces chaplains. While we recognize that this work is not comprehensive, it will provide students with a better understanding of their history, educational program development, ministry concepts, and advice about religious support in the military. We are indebted to the following authors:

Chaplain (Colonel) Vance Theodore (Ret.) had a successful career as a military chaplain providing ministry and religious support in various settings to include isolated areas. He earned his Ph.D. from Kansas State University and received a certificate of advance professional studies from the Pacific School of Religion, in Berkeley, California. He presently teaches at Brigham Young University providing instruction and leadership to future military chaplains. His understanding of chaplain ministry is inclusive yet personal concerning ministry at the micro and macro echelons of the armed forces. In Chapter 1, he begins with a personal perspective of why one serves as a chaplain in the armed forces. This is followed by a brief overview of the chaplaincy concerning chaplain roles and functions in the military. He also presents a chaplain model of cross-over ministry in the various relief agencies and institutions within the military. One of his concepts about facilitating religious support is that of unit engagement associated with the construct presented by Albert Schweitzer concerning the “*fellowship of pain*.”³ This means as one experiences challenges and trials together they grow closer to one another (bond) and value or validate each other’s experience. This is particularly important in understanding the concept of ministry of presence as performed by chaplains. Theodore sees the chaplaincy as a vehicle for ensuring that service-members receive religious support in accordance with free exercise and concludes with the importance of the chaplaincy. He assisted with Chapter 7, compiling the narrative combat stories of Latter-day Saint chaplains; and, he wrote Chapter 9 with Blake Boatright about the continuing evolution of BYU’s military chaplaincy program.

Colonel (Ret.) Kenneth L. Alford is a Professor of Church History and Doctrine at Brigham Young University. After serving almost 30 years on active duty in the U.S. Army, he retired as a Colonel in 2008. While on active duty, Ken served in numerous personnel, automation, acquisition, and academic assignments, including West Germany, the Pentagon, eight years teaching computer science at the United States Military Academy at West Point, New York, and four years as Professor at the National Defense University in Washington, DC where he served

3. Norman Cousins, *The Words of Albert Schweitzer* (New York: Newmarket Press, 1989), 10.

as Chair of the Strategic Leadership Department. He earned a Bachelor of Arts degree in Political Science from Brigham Young University, a Master of Arts in International Relations from the University of Southern California, a Master of Computer Science from the University of Illinois at Urbana-Champaign, and a Ph.D. in computer science from George Mason University. He has taught and published on a wide variety of subjects in both the social sciences as well as engineering and technology. His current research focuses on Latter-day Saint military service. He contributed Chapters 2, 10, 11, 12 and assisted in the preparation of this book.

Colonel Chaplain Joseph F. Boone retired from the Air Force chaplaincy after twenty-seven years of service. He served honorably in various capacities of responsibility in the chaplaincy. Of interest, he was accountable for all chaplain functions in nineteen Southwest Asian nations during Desert Storm. He received his Ph.D. from Brigham Young University. In Chapter 3, *Out of Obscurity and Into the Light*, he briefly covers the history of the Latter-day Saint chaplaincy from its involvement in the Spanish-American War to 1975. As the chapter title suggests, the evolution of the Latter-day Saint chaplaincy is an interesting process. His chapter focuses on the role of The Church of Jesus Christ of Latter-day Saints in relation to the United States military and the accessioning of Latter-day Saint chaplains into the armed forces.

Jeffrey Skinner is a graduate of the MA of Religious Studies program with an emphasis in military chaplaincy from Brigham Young University. His project about the narrative stories of chaplains and their combat experiences was the inspiration for this chapter. Much of the content and format is credited from his Master's project. He is a graduate of Brigham Young University, Idaho, where he received his BA in Political Science. He is a chaplain in the Utah Air National Guard. In Chapter 7, it begins with a short history of the Global War on Terror and its antecedents. In this context, the authors examined twelve narrative stories of Latter-day Saint chaplains. Through narrative analysis, themes and patterns that portray combat ministry are explored. The authors feel that combat ministry of chaplains is rich with detail pertaining to religious support, and that these narratives will help future chaplains understand ministry and religious support in the context of war.

*Chaplain Robert Vance, Captain,*⁴ *USN* has broad experience as a Navy chaplain. He received his M.S. in Counseling Psychology from the University of Nevada, and a MA from the Naval War College in National Security and Strategic Studies, Rhode Island. He deployed on the USS Port Royal in support of Operation Enduring Freedom in 2001, and again in 2008 to Southwest Asia. He has extensive experience in the Navy and understands how ministry is conducted

4. Captain in the Navy is the same rank as Colonel (O-6) in the Army, Air Force, and Marine Corps.

at all levels from deployments on ships, with an expeditionary force serving with the Marines, to having a billet in a shore type environment. In Chapter 4, he explains the ins and outs of being a Latter-day Saint chaplain in the Navy. Practical advice is also given from how to be accessioned to understanding the culture within the Navy. He breaks down ministry and its components as it pertains to the Navy, the Marine Corps, and the Coast Guard. As a Navy chaplain, he understands the strategic picture and how ministry can be provided in a Navy setting. His chapter gives perspective Latter-day Saint chaplain candidates a picture of ministry in a Navy setting.

Colonel Chaplain Kleet Barclay, U.S. Air Force. Currently, Chaplain Barclay is serving as the Commandant of the Air Force Chaplain Corps College at Maxwell Air Force Base at Montgomery, Alabama. Chaplain Barclay received his MA in Marriage and Family Therapy from Abilene Christian University, Texas. As Commandant of the chaplain school, he is responsible for the education of chaplains and chaplain assistants. His experience in the chaplain corps is extensive and his insight concerning ministry in the Air Force is enlightening. Especially important is his perspective on the Air Force's model of ministry for Latter-day Saint chaplains (Chapter 5). Humorous at times, he shares his important understanding of how to work with chaplains from different faith based traditions. Chaplain Barclay's perspective regarding how to "do ministry" will help new chaplains establish their own pastoral identity and appreciate what is important in serving the airmen and families in the Air Force.

Chaplain (Colonel) Thomas Helms, U.S. Army, has served in many positions as an Army chaplain in peace and in war. At present, he is serving as the Deputy Command Chaplain, Eighth Army, Korea. Chaplain Helms received his MA in Public Administration at Brigham Young University and completed advanced studies in Counseling and Religion. He also has a MA of Public Policy and Management from the University of Pittsburgh with an emphasis in Ethics and Security Studies. His assignments vary from battalion to division levels, and he has worked in the Chief of Chaplains Office. He served as a chaplain at Arlington National Cemetery where he honored our fallen service members. His explanation of the Army's ministry model in Chapter 6 is precise, yet expansive regarding the chaplain's role in pastoral ministry. His overview of location of ministry gives Latter-day Saint Army chaplains a brief explanation of where they can serve, including their roles and responsibilities. His focus on ministry called "Simplifying the Complex" centers on chaplain core competencies: Nurture, Care, and Honor. He concludes his chapter by explaining the Army chaplain's unified model of ministry.

Professor Roger R. Keller (emeritus) served as a professor of Church History and Doctrine at Brigham Young University. He was the founding director of BYU's Masters of Religious Studies program for the training of military chaplains. Dr. Keller also held BYU's Richard L. Evans Chair of Religious Understanding. He has

a long tradition of promoting religious understanding and interfaith goodwill. Before converting to The Church of Jesus Christ of Latter-day Saints, he served as chaplain at a Presbyterian college and served both Presbyterian and Methodist churches. He also served as a Russian linguist for the U.S. military intelligence. Dr. Keller earned a M.Div. from Princeton Theological Seminary in 1971 and a Ph.D in religion from Duke University in 1975. Among his numerous publications are the *The Gospel and World Religions*, *Book of Mormon Authors: Their Words and Messages*, and *Light and Truth: A Latter-day Saint Guide to World Religions*. His vision and collaboration with other departments at BYU made it possible for Latter-day Saint chaplains to become fully qualified educationally according to Department of Defense requirements. Chapter 8 details the development of the MA program in chaplaincy at Brigham Young University.

Chaplain (Colonel) Allen Blake Boatright (Ret.) served for many years as a line officer in the infantry before becoming a chaplain. He served as a chaplain for over twenty-four years. His D.Min. degree is from Erskine Theological Seminary after which he earned a citation from Harvard Divinity School in Religious Studies and Education. His experience as a Special Operations and command chaplain gives him a unique perspective in editing of this book and providing input in preparing students for pastoral services. He teaches in the graduate program for chaplain candidates at Brigham Young University in the College of Religious Education and is an associate graduate coordinator for the program in which he prepares future chaplains for accessioning into the armed forces. Chapter 9 outlines his role in the development of BYU's present program. His input regarding curriculum and program design helped to establish current guidelines and procedures. He also completed Appendix B, which is a compilation of Latter-day Saint chaplains who made a significant contribution to armed forces chaplaincy. Though selective in nature, these biographical sketches provide a snapshot of chaplain ministry and service.

Latter-day Saint chaplains involved in war and peace have a rich history of service that spans almost a century and a quarter—from the Spanish-American War to ongoing conflicts in Iraq and Afghanistan. Their involvement in war and their service in peace to the men, women, and families in uniform has been exemplary and continues to bless the lives of those serving in the armed forces. This textbook is written with this sentiment in mind and is dedicated to the military Latter-day Saint chaplains who were and are *called to serve (vocatio ad servitium)*.

Vance Theodore, Ph.D.
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Chaplain (Colonel), U.S. Army (Ret.)
MA Chaplaincy
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Honoring the Four Chaplains
(Courtesy Library of Congress)

Part I

Defining the Chaplaincy for Latter-day Saint Chaplains

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Chapter 1

The Military Chaplaincy in the Armed Forces

Vance P. Theodore

As I stand up, a drop of blood falls from my forehead to my hand. I can't believe that I was knocked out. I must have exited the plane poorly. I don't remember much about the parachute jump. My forehead hurting, I stuff my parachute into the aviator kit bag and walk off the drop zone. It was my last jump, but it doesn't matter; soon I will be en route to another assignment, to another post, and to another tour of duty.

Time passes quickly. I still have a small scab on my forehead where my ballistic Kevlar helmet met the ground, but I am fine. I am on the road, moving with my family from Fort Bragg, North Carolina, to Fort Wainwright, Alaska. They say the temperature can drop to forty degrees below zero there—too cold. We are visiting family and friends on the way and are doing what we have done during change of station moves for the past nineteen years. We will visit family and renew acquaintances, and then we will settle down in a new



Paratrooper Landing (Courtesy Department of Defense)

home for three years until it is time to move again. It will soon be twenty years in the Army, so the routine is familiar. The miles melt away as we near the west coast of California, our first stop. I scratch my forehead. I still can't believe that I hurt myself on my last jump.

As we enter Monterey, California, I am flooded with memories of Fort Ord, where I had my first tour of duty in 1984. Back then, I was excited about serving with the 7th Infantry "pack light, freeze at night" Division. I ask Christine, my wife, if she would like to see the old post, and she says

she would. As a family, we have many fond memories of Fort Ord. We take a detour from Highway 5 and head up Highway 101 to Monterey, California.

I feel anticipation. What is it that is causing me to get excited? Is it nostalgia? They say that you can never go home, but am I going home? This was my first unit, my first experience as a chaplain serving the men, women, and families of the armed forces. My stomach is feeling queasy—surely, I can't be homesick. I haven't felt this way since I was a boy at scout camp. Do I have unfinished business at Fort Ord? What is it that is calling me there? Are the ghosts of feelings past resurfacing? Why am I nervous?

The smell of the sea hits my nostrils, and the cedars and sands of the California coastline come into view. I can see the old officer's club by the seashore. I can't believe it's still there. We joked more than nineteen years ago about it falling into the ocean.

We have come to the front gate. Gone are the soldiers who would check your identification card. Gone is the 7th Infantry insignia proudly displayed for all to see. It was a closed post then, but now it is the home of a state university, and the military housing units are used for families who are attending the Defense Language Institute in Monterey, California. These days it's common to have a closed post; twenty years ago, most posts were open.

We enter the installation. The bronze light fighter soldier is gone, and the hourglass patch (we own the night) representing the 7th Infantry



7th Infantry Patch (Courtesy Wikimedia)

Division is nowhere to be seen. I feel sad. I ask Christine if she remembers where our house was. As we pass by it, we take a trip down memory lane. Of course, the house is still there; on-post housing doesn't change much. Where have all the years gone? The kids are grown. My hair is turning gray, and in a few months, I will be fifty. My forehead hurts. Back then, I was a young chaplain. Christine asks if I would like to go by the old unit—she is referring to the 5th of the 21st (L) Infantry Battalion. I hesitate, but of course, I want to go by. What am I afraid of, memories?

When I see the unit, I can't believe that it is still there, mostly unchanged. The unit climbing ropes silently wave in the breeze. If they cut the grass and fixed the windows, I would almost swear, that time stood still; I can almost hear the cadence of soldiers and the sounds of training. The unit patch, faded by the years is still attached to the headquarters building.

I read the sign, The Attack Battalion. As I leave the family and make my way around the unit, the executive officer's office comes into view.

After all these years, I can still hear him telling me, "Chaplain, you have to know when to turn off your heart valve," "You can't take the entire unit's problems on by yourself," and "You need to learn when to turn it on and how to turn it off, or you won't make it."

I turn the corner and pass the battalion commander's office, which makes me think of my commander, Lieutenant Colonel Tom Kelly, and what a great leader he was. For some reason, I think back to Honduras. It is 1986, and we are deployed, training the 9th Honduran battalion during the conflict between Honduras and Nicaragua. Lieutenant Colonel Tom Kelly is with me, and we are walking in a cornfield. He stops, looks at me, and



*5/21 Infantry Battalion, Fort Ord
(Courtesy Vance Theodore)*

says that this reminds him of Vietnam. I ask him, "Why, sir?" He replies, "I can't explain it. I just want you to know why we train so hard." I listen. He quickly explains, "I never want to lose another man. I don't know what I would do if I lost any more of my men." He was a company commander in Vietnam. We are quiet and continue to walk, not talking.

The unit whispers to me about the men. I wonder where they all are, how they are, and what they are doing. I also wonder about myself. Did I work hard enough? Was I lacking? I walk past the company buildings: Headquarters, Alpha (Attack), Bravo (Rangers), Charlie (Cold Steel). They stand out as stark reminders of days gone by. We were a "cohort unit," a unit that was formed to improve cohesion, enhance training, and increase esprit de corps.¹ We started the unit together—officers, non-commissioned officers, and enlisted, who worked, trained, and sweated together for three years. We endured what Albert Schweitzer described as the "fellowship of pain."²

I return to Bravo Company and stand in the tall grass where we used to do physical training. I named my youngest son, Logan, after the Bravo Company commander. My mind returns to when we were deployed to Sinai, Egypt. Logan, the company commander, is calling me over the

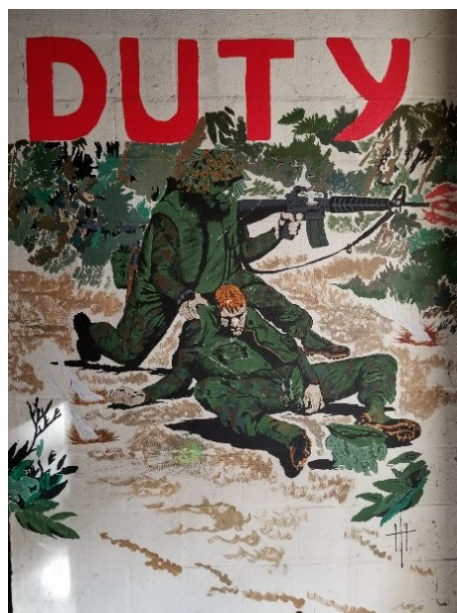
1. Kenneth C. Scull, *Cohesion: What We Learned from Cohort* (Carlisle Barracks, PA: U.S. Army War College, 1990).

2. Norman Cousins, *The Words of Albert Schweitzer* (New York: Newmarket Press, 1989), 10.

radio. “Lieutenant [name withheld] has been in an accident. He is being transported to Tel Aviv, Israel. The battalion commander wants you there ASAP.” At the hospital in Tel Aviv, I walk down the hall to the lieutenant’s room, and the nurse quickly ushers me in. The lieutenant is strapped to an apparatus that suspends his body in the air. We talk. He tells me that he will never walk again, and I don’t know what to say.

I stop now and listen to my memories. My mind goes back to all the training that we did while at Fort Ord. It’s raining. Why is it always raining when we are in the field? The grunts always said, “that if it ain’t raining we ain’t training.” We are wet, and the rain has soaked all our clothes and our equipment. Why doesn’t the infantry invest in sleeping bags? All we have is poncho liners. My wife stitched an old WWII wool blanket to the inside of mine to keep me warm. Do we have to road march twenty-five miles to end the field problem? The “old man”³ trains hard because he doesn’t want to lose men. We start every field problem with a road march and end every field exercise with a road march. It’s the infantryman’s prayer: “Chaplain, what goes around comes around. It’s just a thing, chaplain, it’s just a thing. Don’t worry chaplain. It’s squared away. It’s just a thing.”

I pray daily for direction, but many times, I don’t know what to tell the soldiers. I feel so inadequate.



*Light Fighter “Duty” Fort Ord, CA
(Courtesy Vance Theodore)*

It’s hard being in the Army. I wish I could solve their problems. My heart valve is running strong—I can’t turn it off. I will learn—too many divorces, too much sadness and heartache, too much pain. Am I making a difference? What am I doing here as a chaplain? My forehead hurts.

A voice asks the nagging questions, “Chaplain, how can you serve these men? Their mission is to engage the enemy and to defeat it. It is to kill. What made you want to serve?” The unit comes back into focus. My forehead hurts. I must have hit it harder than I thought. Maybe when I get to Fairbanks, Alaska, I will have the doctor look at it.

It’s almost time to go. I can tell

3. “Old Man” is a name given to the commander as a sign of respect.

that my son, a teenager, is getting restless. I am silent. They know that I am remembering. Maybe I am silent because I have forgotten what it means to serve. My forehead is hurting again. What is the unit trying to tell me?

I remember a time when I was sitting on a log with the first sergeant from Bravo Company. We had been in Hunter Liggett (the field, a training site) for about thirty days. He tells me he was a black hat (parachute instructor) at Fort Benning. We talk about Vietnam. “You know, pretty soon there won’t be many of us around anymore. The Army is changing. I hope they remember.” I don’t know what he is talking about, so I listen.

I rub my forehead. I know that it is time to go, but I still feel unsettled. What am I supposed to learn? Perhaps that it is okay to remember what it



Chaplain Vance Theodore and his assistant Dwayne L. Charlton (Courtesy Vance Theodore)



5/21 Regimental Crest (Courtesy Wikimedia)

means to serve. My eyes tear up, but just for a moment. I look at the faded battalion symbol, and my chest swells with pride. I am proud to have served with these men.

I am proud to have been part of an event that was about selfless service and for a moment is mine. Maybe that’s why older men wear baseball caps with their unit’s name, ship, or squadron stitched on the visor. Maybe someday I’ll buy a cap stitched with gold threads on the visor that reads, “The 5th of the 21st Infantry Battalion—Attack!” Just to remind me that I served. Just to remember.

My forehead feels better. It’s time to go. The unit climbing ropes wave lazily in the breeze as if giving me a final farewell. Fort Wainwright, Alaska, is in the future, a place where we are called to serve. The past is just a memory, but it is a memory not to be forgotten.⁴

4. This perspective on ministry was written by Vance Theodore in June of 2002 when he was en route from finishing his time as the corps artillery chaplain and the XVIII airborne corps chaplain training manager at Fort Bragg, North Carolina, from 1999 to 2002. He describes in narrative form how his first duty station shaped his concept of what it means to provide religious support as a chaplain in the United States Army Chaplaincy to soldiers and family members.

United States Armed Forces Chaplaincy

The chaplaincy in the armed forces is a dedicated corps that is part of a profession of arms. It strives to meet the religious needs of the men, women, and families who make up the United States military. The chaplains' stories are rich with examples of selfless service and ministry. Although chaplains come from diverse walks of life, faith-based traditions, ethnicities, and backgrounds, they all have one thing in common—they have been called to serve.

What is a Military Chaplain?

Military chaplains are the men and women in the military who have been commissioned as officers in the armed forces to assist commanders in ensuring that service members have the

right to the free exercise of religion. They are endorsed by leaders of their faith to provide religious support and spiritual leadership. Chaplains are an important component of the military command structure, serving as special staff officers to the commander. In this function, they advise the command on issues of religion, morale, and ethical leadership. They perform or facilitate pastoral counseling and religious worship services, and they conduct voluntary programs that meet the religious and temporal needs of service members and their families. Their primary responsibility is to ensure that service members have the right to exercise their religion,⁵ but they also regularly deploy, train for war, and participate in the daily rigors, trials, and benefits of military life.⁶

The history of the chaplaincy began in George Washington's Continental Army. On July 29, 1775, the Continental Congress first officially recognized chaplains by agreeing to pay them twenty dollars a month, the same amount paid to captains and

5. Free exercise of religion is a First Amendment right of the Constitution of the United States of America (i.e., "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; . . .").

6. See the following regulations concerning the definition of chaplains: U.S. Department of the Army, "Army Chaplain Corps Activities," AR 165-1 (Washington, D.C.: Government Printing Office, 2015); U.S. Department of the Air Force, "Chaplain Planning and Organizing," AFI 52-101 (Washington, D.C.: Government Printing Office, 2013); U.S. Department of the Air Force, "Chaplain, Chaplain Corps Readiness," AFI 52-104 (Washington, D.C., U.S. Government Printing Office, 2015); U.S. Department of the Navy, "Professional Naval Chaplaincy," SecNav Instruction 5351.1 (Washington, D.C.: U.S. Government Printing Office, April 2011); U.S. Department of the Navy, "Religious Ministry in the Navy," OpNav Instruction 1730.1E (Washington, D.C.: U.S. Government Printing Office, April 2012); U.S. General Military Law, "U.S. Code, Title 10," (2007).



Latter-day Saint Chaplain Cliff Stuart, 2008 Navy Chaplain of the Year (Courtesy Cliff Stuart)

judge advocates (lawyers).⁷ Today the Army chaplaincy celebrates this day as its official birthday. The Navy chaplaincy began its illustrious history on 28 November 1775 when divine services and a place for a chaplain were recognized in the second article of Navy regulations, which states: “The Commanders of the ships of the thirteen United Colonies are to take care that divine service be performed

twice a day on board, and a sermon preached on Sundays, unless bad weather or other extraordinary accidents prevent.”⁸

Even though the Air Force became a separate department from the Army on September 18, 1947, the Air Force chaplaincy did not transition from the Army until July 26, 1949, when Chaplain Charles I. Carpenter became the Air Force’s first chief of chaplains.⁹

The story of the armed forces chaplaincy is one of dedicated service and selfless sacrifice. It is based on the concept of providing for the free exercise of religion and being responsible for executing the commander’s religious program. This notion of free exercise was stressed in a letter of instructions from George Washington to Colonel Benedict Arnold in September 1775, prior to the American invasion Canada, which was predominately Roman Catholic. He instructed Arnold that “as far as lays in your power, you are to protect and support the free exercise of the Religion of the Country and the undisturbed Enjoyment of the rights of Conscience in religious Matters, with your utmost influence and Authority.”¹⁰ As

7. Journals of the Continental Congress, 1774–1789, ed. Worthington C. Ford, et al. (Washington, DC: U.S. Government Printing Office, 1905), Op, Cit., II, 220.

8. Clifford M. Drury, *The History of the Chaplain Corps United States Navy—1778–1939*, Vol. 1 (Washington, DC: U.S. Government Printing Press, 1949), 1.

9. Daniel B. Jorgensen, *Air Force Chaplains—1946–1960*, Vol. 2 (Washington, DC: U.S. Government Printing Office, 1961), 8–9.

10. John C. Fitzpatrick, ed., *The Writings of George Washington from the Original Manuscript Sources—1745–1799*, Vol. 3 (Washington, D.C.: United States Government Printing Office, 1931), 495–496.



Artist William A. Smith—*The Chaplain at Valley Forge* (Author's collection)

explained by George Washington and later stated in the First Amendment of the United States Constitution, this concept—the right to the free exercise of religion—is an important responsibility of military chaplains and as such should be protected and supported. It should also be noted that the chaplaincy is not a religious organization; rather, it was established to facilitate the religious needs of military personnel and families. The idea of free exercise of religion is the legal basis for the chaplaincy.¹¹

The chaplaincy, as one of the oldest military branches, was established after the infantry in 1775 and has a rich cultural and legal heritage. As stated in the Army Chaplaincy Stra-

tegic Plan, “since its inception, the U.S. Congress has repeatedly supported the existence and importance of the Chaplaincy in law regulation, and intent. The executive and judicial branches also have continuously affirmed our role in providing critical leadership in spiritual, moral, ethical, and religious dimensions of Army personnel, life and culture.”¹² This statement also reflects and refers to the chaplaincies of the Navy and Air Force.

Chaplain doctrines and policies have evolved throughout history, and many have been forged in the furnace of peace, war, and conflict. Even though the chaplaincy had an extensive history of service prior

11. Israel Drazin and Cecil B. Currey, *For God and Country: The History of a Constitutional Challenge to the Army Chaplaincy* (Hoboken, NJ: KTAV Publishing House, 1995), 205.

12. Department of the Army Chief of Chaplains, “The U.S. Army Chaplaincy Strategic Plan FY 2000–2001,” (Washington, DC., 8 April 2000).

to the Great War, it was not recognized as a professional organization until after World War I.¹³ Today it is accepted as a valued component of the armed forces. The chaplaincy has been involved in all of the major conflicts within the last century and this century (e.g., WWI, WWII, the Korean War, the Vietnam War, the Just Cause, the Gulf War, the Bosnia conflict, the Somalia conflict, and Operation Iraqi, and Enduring Freedom–Afghanistan).

Many chaplains join the military to serve their country and to serve their God. This sentiment of service is reflected in their chaplaincy motto: *Pro Deo et Patria*—“For God and Country” (Army), “Freedom, Faith,

Ministry” (Air Force), and *Vocati Ad Servitium*—“Called to Serve” (Navy). Chaplains are trained with educational and pastoral skills. Like lawyers, doctors, and dentists, chaplains are given a direct commission from their status as civilians to the military.¹⁴ This is done because the military cannot produce its own ordained ministers due to constitutional constraints. Therefore, the Armed Forces Chaplain Board (AFCB)¹⁵ depends on denominations to endorse chaplains and to ensure that they meet the educational, ecclesiastical, and professional requirements for military service. In addition to this academic and religious training, chaplains must learn



Seals of the Armed Forces Chaplaincies (Courtesy Wikimedia)

13. Earl F. Stover, *Up from Handymen: The United States Army Chaplaincy 1920–1945* (Washington, DC: U.S. Government Printing Press, 1989), 237.

14. Scott R. Borderud, “Introduction: The Attraction of Chaplain Ministry,” paper presented at a symposium of the International Society for Military Ethics (ISME), 2007, <http://isme.tamu.edu/ISME07/Borderud07.html>.

15. The AFCB is organized to the Secretary of Defense and the Under Secretary of Defense on religious, ethical, and moral issues. Its members make up the Chief of Chaplains, and an O6 chaplain (colonel) serves as the executive director. Normally this is a three-year assignment, and the director rotates between the three services. The AFCB’s primary responsibilities are to protect the free exercise of religion, manage professional standards and requirements, procure materials for religious support (facilities, supplies, and equipment), promote ministry throughout the Department of Defense, and dialogue with civilian organizations concerning religious issues.

the military skills necessary to provide effective ministry in combat and in peace, and they must learn the culture, language, and military rhythm of the people they have been called to serve. They must understand that though they represent their faith tradition, military chaplains do not promote their own faith-based traditions or establish religion within the military. The chaplain serves in the military to provide religious support for its service members and their families, regardless of the service members' faith identification.

To further outline the official duties of military chaplains, the Department of Defense (DoD) Directive 1304.28 E2.1.9.¹⁶ indicates the following:

- Chaplains are individuals endorsed to represent a religious organization.
- Chaplains are fully qualified members of the clergy for those religious organizations.
- Endorsement verifies that chaplains are professionally qualified to serve in the military and meet the graduate education and religious leadership requirements.

- Chaplains conduct religious observances or ceremonies.

The U.S. Code, Title 10, Subtitle C, Part II, Chapter 555, section 6031 states that an officer in the Chaplain Corps conducts “public worship according to the manner and forms of the church of which he [or she] is a member.” Also, Subtitle B, Part II, Chapter 343, section 3547 describes that “each chaplain shall, when practicable, hold appropriate religious services at least once on each Sunday for the command to which he [or she] is assigned, and shall perform appropriate religious burial services for members of the Army who die while in that command.”¹⁷

As noncombatants,¹⁸ the chaplains' role is to conduct themselves as professional officers and ministers. They are service members in the sense that they suffer the same hardships—deployments; combat; air, land, and sea operations; separations; and training exercises. They are officers in that they are members in a profession of arms who understand the tactical environment and war fighting and have the skills necessary to survive on the battlefield (land, air, or sea). They are ministers in that they provide religious support. Because the

16. U.S. Department of Defense, “Instruction 1304.28: Guidance for the Appointment of Chaplains for the Military Departments,” http://www.dtic.mil/whs/directives/corres/pdf/130428_2004_ch3.pdf.

17. Title 10, “United States Code Armed Forces,” Sections 343, 555, 3547, 6031.

18. Article 24 of the Geneva Convention (I) for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field refers to chaplains as “protected in all circumstance,” <https://ihl-databases.icrc.org/ihl/WebART/365-570030?OpenDocument>.

chaplain corps is part of the organizational structure of the armed forces, chaplains support the command, and they are embedded as staff officers at every level in the military. They advise the command and staff on moral and religious needs. In addition, they provide and facilitate programs that meet not only the spiritual needs of service members and their families but also temporal needs such as suicide prevention, marriage enrichment, character development, and programs for singles. Working closely with individual service members gives them important insight into the lives of these men and women, so chaplains act as special staff officers to the command and inform them about the health of the organizational pulse and where the morale of the organization stands.

The U.S. Code, Title 10, sections 3073, 5142, and 8067 describe the appointment of chaplains in the Army, Navy, and Air Force, and they further illustrate the role that chaplains play within the military structure. Sections 3581 and 8581 state that chaplains have rank without command and that they act as special staff officers. According to section 6031, they also provide religious services for the denomination they represent.¹⁹

Assists the Command

On the subject of the chaplains' role in assisting command, the DoD Directive 1304.19 states that the Chaplaincies of the Military Departments:

4.1. Are established to advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion in the context of military service as guaranteed by the Constitution, to assist commanders in managing Religious Affairs (DoD Directive 5100.73 [reference (e)]), and to serve as the principal advisors to commanders for all issues regarding the impact of religion on military operations.

4.2. Shall serve a religiously diverse population. Within the military, commanders are required to provide comprehensive religious support to all authorized individuals within their areas of responsibility. Religious Organizations that choose to participate in the Chaplaincies recognize this command imperative and express willingness for their Religious Ministry Professionals (RMPs) to perform their professional duties as chaplains in cooperation with RMPs from other religious traditions.²⁰

19. Title 10, "United States Code Armed Forces," vol. 3, July 2011, <https://www.gpo.gov/fdsys/pkg/CPRT-112HPRT67344/pdf/CPRT-112HPRT67344.pdf>.

20. U.S. Department of Defense, "Instruction 1304.19: Appointment of Chaplains for the Military Departments," June 11, 2014, <http://www.esd.whs.mil/Portals/54/Documents/DD/issuances/dodd/130419p.pdf>.

Another duty delineated to the chaplain is described in Joint Publication 1-05:

As a special staff officer, the chaplain advises the commander and other staff members on moral and ethical decision making, on morale as affected by religion, and personal issues (e.g., relational concerns, pre-deployment and post-deployment family counseling, and memorial observances). Additionally, based on the particular knowledge and experience of the individuals, and consistent with their noncombatant status, chaplains may advise the commander and staff members on various religious dynamics within the operational area. On occasion, chaplains may also be tasked with accomplishing certain liaison functions that relate to religious or humanitarian purposes approved by the commander, particularly with indigenous religious leaders and faith-based nongovernmental organizations (NGOs) operating in the operational area.²¹

There is no doubt that chaplains play a critical part in assisting both the command and service members. They willingly contribute their talents and skills and believe they can make a

difference. However, advisement and religious support can be challenging and can present conflicts. Scott R. Borderud, in an article concerning the attraction of chaplain ministry, argued that commanders want chaplains to be experts in theology but not to make statements or judgments that could exclude soldiers of different faiths or of no faith.²² Similarly, the command expects chaplains to be subject matter experts on other religions present in the area of operation and not to promote their own religion or another's faith-based viewpoint. Many times, the chaplains are tasked to train service members on armed forces values and ethics, but they are told not to lecture them on ethical directives from their own faith-based perspective. They are asked to pray at military ceremonies, but only in a general manner (i.e., inclusive of many traditions). They are asked to conduct seminars on character development and parenting, but not from a religious perspective. However, programs that are voluntary and advertised as faith-based can be conducted across the religious spectrum on a variety of subjects, from religious education to marriage enrichment. These types of programs give chaplains the opportunity to provide guidance to a diverse group of service members while remaining within the guidelines set forth by the military.

21. U.S. Joint Publication, "Religious Affairs in Joint Operations," JP 1-05 (Washington, DC: Government Printing Office, 2013), II-3.

22. Borderud, "Introduction: The Attraction of Chaplain Ministry."

Provides Religious Support and Ministry

Military chaplains offer a broad-based ministry to meet the religious needs of a pluralistic religious military community. Chaplains are responsible, directly and indirectly, for providing religious support for military members and their families. They conduct a full spectrum of religious activities, such as worship services, funerals, memorials, bar mitzvahs, weddings, and sacraments. When they cannot do these activities by themselves, they find other chaplains who can provide for these religious needs of military personnel and their families. Chaplains are available 24/7 to respond to service members' needs, whether in a garrison environment, an isolated area, or a confinement facility. Because of these unique responsibilities, the chaplains' lifestyle is different from that of civilian religious leaders. The military environment presents challenges and opportunities that mirror a military lifestyle and chaplains understand that in this lifestyle, numerous separations are common. This is particularly true with a force that deploys worldwide and is involved in conflict.

Chaplains appreciate the need to be ready for combat, and they minister to those who have suffered the horrors of war and the effects of traumatic material, e.g., death of friends, killing and moral injury. As they deal with a mobile and young culture (a majority of service members retire in their fifties), chaplains provide reli-

gious activities ranging from the celebration of births and weddings to end-of-life events like funerals, memorials, graveside services, and ramp ceremonies. They indeed honor the fallen, take care of the wounded both spiritually and emotionally through guidance, and pastoral counseling. As chaplains share the daily lot of these military professionals, they earn credibility and gain trust.

Because chaplains represent the faith tradition of their endorsing community (Jewish, Christian, Muslim, Buddhist, Hindu, etc.), they mirror and exemplify the doctrines, principles, and tenants of that faith and remain true to the denomination from which they are endorsed. However, they do not force their ideas or their religious beliefs on others, and they are prohibited by military policies from proselytizing. They let others worship or celebrate according to the dictates of their own conscience. Nevertheless, they let those to whom they minister see their faith through their actions and service.

For members of the military, attendance at religious worship or receiving religious ministrations is voluntary. Religious services can include worship, religious studies, marriages, burials, programs, and visitations with those who are grieving or have lost loved ones. Religious ministry can be targeted toward a specific faith group as long as the chaplain meets the faith-based requirements to perform the rites and ordinances within

their particular faith. Chaplains do not perform rites, sacraments, or ordinances outside of their faith-based tradition. Nevertheless, they provide religious support to a broad-based constituency.

With a diverse faith-based population, it is critical that the chaplain understand the policies, doctrines, and regulations that provide a framework in which ministry can be accomplished. It is not unusual for chaplains to live with and serve many people. Daily interaction with individuals helps chaplains identify with military personnel, whether they have religious beliefs or not. Chaplains carry a special role that is related to clergy but that is much more.

Nevertheless, chaplains are not all things to all people; they can exercise their own faith-based perspectives, including leading services in chapels constructed on military installations or in deployments where service members voluntarily choose to worship. They generally offer voluntary worship services based on the tenants of their faith-based traditions. These worship services are open to all, but, in being voluntary, reflect the tenants of that chaplain's religious persuasion. When conducted, they are transparent and focused in order to avoid confusion and allow the military personnel to enjoy their religious freedom.

Chaplains also encourage those of different faith-based traditions to attend the many religious services conducted on military bases and those that are held in the communities



Two Latter-day Saint chaplains attending General Conference (Courtesy Church Archives)

that normally surround military reservations. This means that chaplains provide information about religious worship, and many times, when possible, they accompany military personnel to worship services that reflect the beliefs and religious doctrines of the service-members. They also provide voluntary religious programs to the men, women, and families of the armed forces.

A sample of these programs are as follows:

- Religious Education
- Marriage Enrichment with a Religious Focus
- Prayer Breakfasts
- Vacation Bible School (Christian Focus)
- Religious Retreats
- Religious Events

Advises the Command

One of the primary capabilities of chaplains is the ability to advise the commander. As special staff officers, chaplains advise the commander con-

cerning religion, morale, and events affected by religion. In this advisory role, they need to understand the dynamics of command, operations, and mission analysis, as well as understand how they fit in as part of a commander's staff. They must be able to talk the military talk and be comfortable in a military environment. Ultimately, the commander owns the religious program, and, as special staff officers, chaplains execute it. Normally, the chaplain executes the program by developing a vision for religious support that is intentional and that reinforces the mission and operational environment of the command. Most commanders want the chaplain to take care of their service members, which include families and Department of Defense civilians. Again, it is important that chaplains, as integral staff members, understand the military organization, the culture in which they serve, and the doctrines, policies, and regulations that provide them guidance and direction.

Teams with Chaplain Assistant

The chaplain assistant is an integral part of the unit ministry team. Chaplain assistants are dedicated, enlisted, noncommissioned officers who provide direct and indirect religious support for chaplain ministry. They manage religious programs, perform administrative duties, and are integrated team members in unit engage-



Chaplain Assistant Badge (Courtesy Wikimedia)

ment and in the ministry of presence. Because chaplains are non-combatants, the assistants provide the security element for the religious support team.

The different departments of the military describe the chaplain assistants by occupational specialty as follows: religious program specialist (Navy), chaplain assistant (Air Force), and religious affairs specialist (Army). In joint operation commands, they are considered part of the religious support team, which is made up of "one chaplain and one enlisted support person that work together in designing, implementing, and executing the command religious program."²³

Provides Ministry of Presence

Chaplain ministry of presence is critical in meeting service and family

23. U.S. Joint Publication, "Religious Affairs in Joint Operations," JP 1-05 (Washington, DC: Government Printing Office, 2013), II-3.

members' needs. One component of this ministry is pastoral counseling, which has its historical roots in the concept of ministry of presence, or unit engagement. This is where the chaplains spend time with their sailors, soldiers, or airmen by getting up at six o'clock in the morning to do physical training; visiting motor pools, flight lines, ship decks; eating in dining facilities; visiting hospitals; and checking on service members during their duty days in their work environments.

Armed forces personnel learn to relate to their assigned chaplain when they see him or her participating in military training and readiness exercises. As their trust increases, they will seek out their chaplain for advice on dealing with their problems and for pastoral counseling. Most of the time they do not look at the chaplain's denominational affiliation; they look at his or her ability to care. Trust tends to grow as the chaplain's ministry of presence increases among those they serve.

As chaplains understand and experience the lifestyles of their sailors, airmen, soldiers, coastguardsmen, and the family members of these military personnel, their ability to be trusted expands. Albert Schweitzer called this concept the "fellowship of the mark of pain," referring to those who learn by experience what pain and suffering mean. "They are united by a bond" or shared experiences.²⁴

Chaplains understand the horrors of war, the pain of separation, and the suffering of mental anguish (social, emotional, and spiritual), whether it is during combat or peace. They value the concept of the "fellowship of pain" and understand its bonding force. The chaplains' eyes are open because they can feel and experience what their service members are experiencing. They can minister because they have experienced the same difficulties of combat and military lifestyle, and they have traveled the same road. Though they may not experience all that their members experience, they can be trusted to listen and to keep confidences. They do not sit in an office and wait for individuals to come to them; rather, they are present in the lifestyle and environment of the armed forces. From applying these concepts—ministry of presence, unit engagement, and deck plate ministry—they receive many of their scheduled appointments for pastoral counseling and obtain an understanding of unit morale. Because of the trust that they have instilled in their members, many turn to their chaplains in times of grief, crisis, celebration, and trauma.

Maintains Confidentiality and Privileged Communication

Service members enjoy the right to the free exercise of religion. One aspect of that right is the ability to talk with a chaplain concerning penitent or sen-

24. Cousins, *The Words of Albert Schweitzer*, 10.



Chaplain counseling session (Courtesy Joshua Klondike)

sitive issues of conscience. With this communication, chaplains have an ethical duty to maintain confidences that are said to them in private. Inherent in their role as military chaplains is the clergy-penitent relationship, in which an individual chooses to share an issue of conscience or cleanse his or her soul before God.

Confidentiality with chaplains is protected in the armed forces by policy, regulation, and the uniform code of military justice. Without it, service members would cease to confide in their chaplains. The relationship of trust between the chaplains and military personnel, under the umbrella of confidentiality, protects that spirit or privilege of communication and allows service members to disclose personal information to chaplains as their spiritual pastoral counselors.

The topic of confidentiality and privileged communication has caused much discussion between the chaplaincy and legal military officers. These officers provide briefs on the context of confidentiality and privileged communication according to the law and the uniform code of military justice.

However, within the chaplaincy there still seems to be misunderstanding and confusion concerning this issue. This confusion could be due to statutory laws concerning clergy-penitent privilege that influence different state laws concerning duty to report. It also could be caused by the confidentiality of the clergy-penitent relationship influencing U.S. statutory laws. Nevertheless, these points of discrepancy should not confuse how chaplains interpret confidentiality and privileged communication according to military law, regulations, standards, and policies. Armed forces chaplaincy policies are provided to give chaplains a feel for confidentiality and privileged communication. These policies also offer information on how the various armed forces chaplaincies interpret these issues in accordance with Air Force Instruction (AFI), Secretary of Navy (SECNAV) Instruction, and Army Regulations (AR).

Latter-day Saint chaplains understand the concept of repentance and the importance of the clergy-penitent relationship within the repentance process. "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43). Many times in a pastoral counseling situation, service members may not be repenting but are merely getting things off their chest. Service members perceive chaplains as pastors, ministers, or clergy members; therefore, privileged communication remains with the individual, and chaplains give pastoral counseling, or any

other interactions, the stamp of confidentiality, no matter the content.²⁵

The sanctity of confidentiality in the armed forces chaplaincy is inherent in the chaplain's role. The understanding of confidentiality can vary according to denomination and according to the various religious organizations that make up the military chaplaincy. However, the armed forces policies, regulations, instructions, uniform code of military justice, and Manual for Courts-Martial (MCM) govern confidentiality and privileged communication and provide the parameters and standards

in which chaplains perform this function.

Ministers to Service Members and Families across Institutional Boundaries

Another factor of chaplain ministry is the constant crossing of boundaries between institutions. These institutions are agencies in the military that work with service and family members to help them temporally, psychologically, physically, and spiritually. The agencies have staff and personnel who strive to meet the needs of service

25. See the following regulations, policies, and instruction concerning confidential and privileged communications: U.S. Department of the Army, "Army Chaplain Corps Activities," AR165-1 (Washington, DC: Government Printing Office, 2015), 16-2 a-d states the following: (a) Confidential communications. Confidential communication is any communication given to a chaplain by an individual, to include enemy prisoners of war, if such communication is made either as a formal act of religion or as a matter of conscience. A communication is "confidential" if made to a chaplain in the chaplain's capacity as a spiritual advisor or to a religious affairs specialist in his or her official capacity and is not intended to be disclosed to third persons other than those to whom disclosure is in furtherance of the purpose of the communication or to those reasonably necessary for the transmission of the communication. (b) General rule of privilege. A person has a privilege to refuse to disclose and to prevent another from disclosing a confidential communication by the person to a chaplain or religious affairs specialist, if such communication is made either as a formal act of religion or as a matter of conscience. Air Force Instruction, "Chaplain Planning and Organization," Spiritual Care, 5 December 2013, states the following in 5.1. Privileged Communication: Privileged communication is protected communication IAW Military Rule of Evidence 503. Under this rule, "a person has a privilege to refuse to disclose and to prevent another from disclosing a confidential communication by the person to a clergyman or to a clergyman's assistant, if such communication is made either as a formal act of religion or as a matter of conscience." In SECNAVINST 1730.9 07, Confidential Communications for Chaplains, 07 February 2008 it states the following in 3: (a) Confidential Communication (1) Confidential communication includes acts of religion, matters of conscience, and any other information conveyed to a Navy chaplain in the chaplain's role as a spiritual advisor that is not intended to be disclosed to third persons other than those to whom disclosure is in furtherance of the purpose of the communication or to those reasonably necessary for the transmission of the communication.

members. Chaplains are afforded the privilege to move between these agencies and organizations as advocates supporting families and service members. Many times, this crossover takes

place at the request of the individual (see Figure 1).

Though it is not written in instructions, policies, or regulations, chaplains have a historical precedent for helping and assisting soldiers and

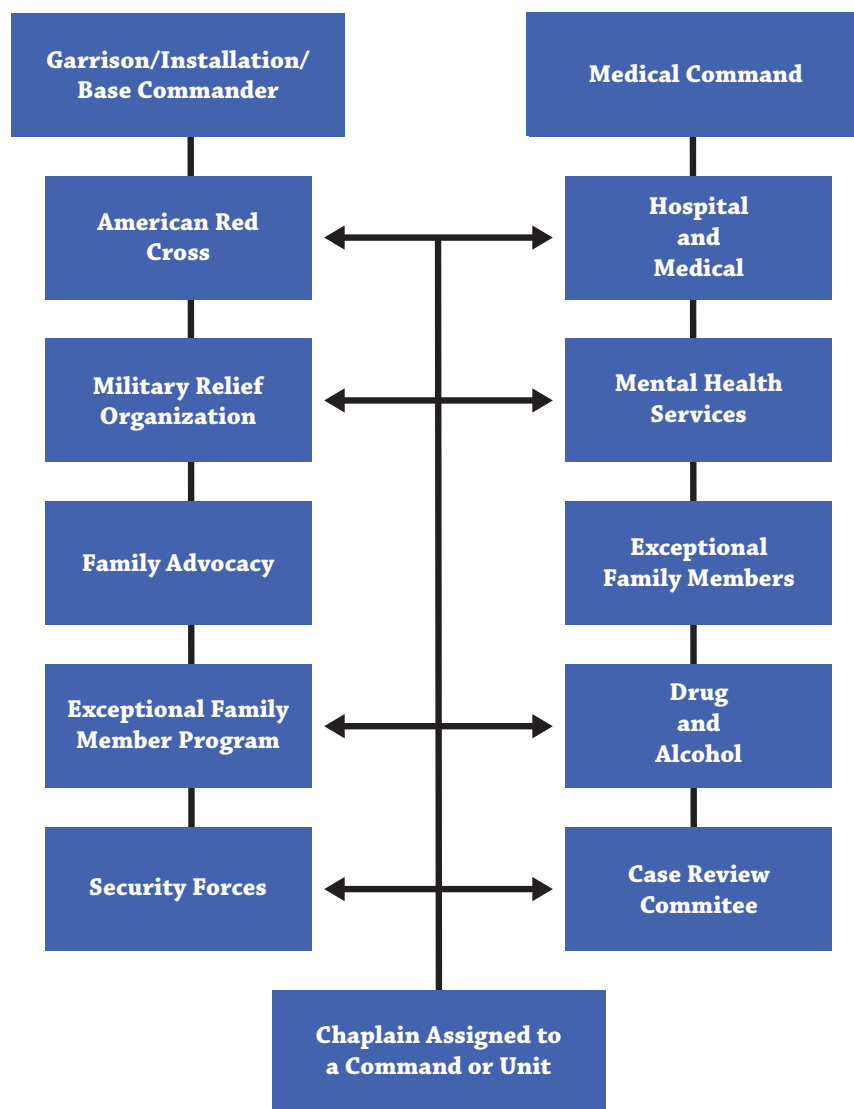


Figure 1. Institutional crossover of chaplain ministry

family members in need, especially when they are involved with other military relief agencies.²⁶ These agencies and organizations understand that when the chaplains ask questions, they are asking them in the best interest of the unit and the service or family members involved, and though they are normally not members of these organizations, the chaplains are afforded respect.

One of the agencies involved in this crossover is the medical health service corps, which includes medical professionals, mental health providers, and drug and alcohol specialists. Other installation programs included

in this crossover are armed forces relief agencies like military relief organizations, family advocacy, legal counsel, housing, schools, military police, and child day care services.²⁷

Caregiving is inherent in the title of “chaplain,” and in this role chaplains are one of the few staff officers that can perform this function according to rules and regulations. Also, as part of a caregiving role, chaplains function as advocates for soldiers, sailors, airmen, marines, and coastguardsmen in a system that can seem unwieldy at times. In this role, chaplains strive to work with the various agencies in taking care of the men, women, and

26. See the following sources for information concerning historical precedent for chaplain ministry with institutional organizations that provide relief for service members: Daniel B. Jorgensen, Martin H. Scharlemann, and John E. Groh, *Air Force Chaplains, 1947–1990*, Vols. 1–4 (Washington D.C.: U.S. Government Printing Office, 1961, 1972, 1986, 1991); Parker C. Thompson, *The United States Army Chaplaincy: From Its European Antecedents to 1791*, Vol. 1 (Washington, DC: U.S. Government Printing Office, 1978); Herman A. Norton, *The United States Army Chaplaincy: Struggling for Recognition—1791–1865*, Vol. 2 (Washington, DC: U.S. Government Printing Office, 1977); Earl A. Stover, *The United States Army Chaplaincy: Up from Handyman—1865–1920*, Vol. 3 (Washington, DC: U.S. Government Printing Office, 1977); Robert L. Gushwa, *United States Army Chaplaincy: The Best and the Worst of Times—1920–1945*, Vol. 4 (Washington, DC: U.S. Government Printing Office, 1977); Roger R. Venzke, *The United States Army Chaplaincy: Confidence in Battle Inspiration in Peace—1945–1975*, Vol. 5 (Washington, DC: U.S. Government Printing Office, 1977); Henry F. Ackermann, *The United States Army Chaplain Ministry in the Vietnam Conflict: He Was Always There* (Washington, DC: U.S. Government Printing Office, 1989); John W. Brinsfield, Jr., *The United States Army Chaplaincy: Encouraging Faith, Supporting Soldiers* (Washington, DC: U.S. Government Printing Office, 1997); Clifford M. Drury, *The History of the Chaplain Corps United States Navy—1778–1939*, Vol. 1 (Washington, D.C.: U.S. Government Printing Office, 1949); Clifford M. Drury, *The History of the Chaplain Corps United States Navy—1939–1949*, Vol. 1 (Washington, DC: U.S. Government Printing Office, 1949); Withers M. Moore, Herbert L. Bergsma, and Timothy J. Demy, *Chaplains with U.S. Naval Units in Vietnam 1954–1975*, ed. Lawrence Martin (Washington, DC: U.S. Government Printing Office, 1985).

27. Note the author is not aware of any research conducted on the dynamics of institutional crossover by military chaplains.

families of the armed forces. By doing this, they are supporting the readiness mission of the command.

Offers Programs for Service Members and Their Families

As one of the primary proponents in the military who work with families and service members, chaplains are charged not only with advising the commander on religious matters but also with developing programs to improve the overall readiness of the armed forces. According to one armed forces policy, “The Chaplain Corps provides training to individuals, couples, and families to develop skills that enable relationship resilience and therefore readiness.”²⁸

In assisting service members and families to resolve difficulties, the chaplaincy has been involved in numerous programs to help lessen the stresses associated with a military lifestyle. Following is a sample of programs that are conducted today (as well as historically) to help with mission readiness:

- Suicide Prevention
- Relationship Resilience Training
- Character and Leader Development
- Programs for Single Service Members

- Parenting
- Reintegration and Deployment Training
- Conflict Resolution
- Crisis Intervention
- Cultural Enrichment
- Grief and Bereavement Counseling
- Armed Forces Values
- Service Projects

Provides Religious Engagement and Advisement: An Expanding Chaplain Capability

Today, military chaplains face new challenges and opportunities as they continue to serve and operate in multi-faith environments, especially as they engage with religious leaders and educate commanders on how religion influences their areas of operation. In the strategic world, religion is no longer an afterthought of foreign policy as the United States has gradually begun to focus on religion as an important diplomatic tool. In an April 2016 address about the intersection of religion and international affairs, Madeleine Albright stated, “It’s not that religion was forgotten as much as it was compartmentalized. . . It was personal, not public and local, not

28. U.S. Department of the Army, “Army Chaplain Corps Activities,” AR 165-1, 16-5/6 (Washington, DC: U.S. Government Printing, June 2015), 47.

global.”²⁹ Unfortunately, in the past religion was perceived as less important in the field of international affairs, even though religion has played an important role in preventing international conflict through nonviolent means. To rectify this concern, the U.S. State Department established a new religious engagement office to work directly with religious leaders.³⁰ The seeds for this effort began in 2012 when Secretary of State Hillary Clinton argued that “because the impact of religious freedom extends beyond the realm of religion and has ramifications for a country’s security and its economic and political progress, more students and practitioners of foreign policy need to focus more time and attention on it.”³¹

As Anthony H. Cordesman from the Center for Strategic and International Studies suggested, “If there is any one lesson the last decade should have taught us, we cannot ensure our security through unilateral action or by trying to impose our values on

other states and peoples. If we cannot make [Muslims]—as well as Buddhists, Hindus, and other faiths—our lasting partners, we not only will lose the struggle against counterterrorism, we will lose the world.”³² Armed forces chaplains need to be aware that “religion is often viewed as a motive for conflict and has emerged as a key component in many current and past conflicts. However, religion does not always drive violence; it is also an integral factor in the peace-building and reconciliation process.”³³ Nevertheless, as David Smock writes, “given religion’s importance as both a source of international conflict and a resource for peacemaking, it is regrettable that the U.S. government is so ill equipped to handle religious issues and relate to religious actors. If the U.S. government is to insert itself into international conflicts or build deeper and more productive relationships with countries around the world, it needs to devise a better strategy to

29. The Hoya, “Albright Talks Intersection of Religion, International Affairs,” <http://www.thehoya.com/albright-talks-intersection-of-religion-international-affairs/>.

30. Peter Mandaville, “Taking Religious Engagement in Foreign Policy Seriously,” Up Front (blog) Brookings, <https://www.brookings.edu/blog/up-front/2013/06/07/taking-religious-engagement-in-foreign-policy-seriously/>.

31. How to Promote International Religious Freedom: Blueprint for the Next Administration, Human Rights First, December 2012, <https://www.ciaonet.org/attachments/24327/uploads>.

32. Anthony H. Cordesman, The Lessons and Challenges of September 2011—the New “9/11,” Center for Strategic & International Studies, <http://csis.org/publication/lessons-and-challenges-september-2011-new-911>.

33. Neil A. Levine, *Religion, Conflict & Peacebuilding: An Introductory Programming Guide* (Washington, DC: Government Printing, 2009).

effectively and respectfully engage with the religious realm.”³⁴

In today’s world and with our military involvement with global terror, it is perceived that most major religions have at one time or another been associated with, involved with, or the cause of international conflict. Many believe that instead of bringing peace to the world, religion generates violence. However, working with religious communities and leaders concerning interfaith dialogue and action can defuse tensions. In other words, religion can be a source of international conflict, but it can also be a resource for peacemaking and reconciliation. In a world that is globally connected, the U.S. government can ill afford to ignore religion and its impact on security; however, it is clearly understood that religion may not be the primary source of conflict but one of many. Therefore, armed forces chaplains need to be aware that many who use a secular lens to solve conflict may view religion as one of the primary sources of conflict, but chaplains must remember that religion can also be an important ingredient in resolving conflict through forgiveness and understanding.

In a deployed or combat environment, the military chaplain, as directed by Joint Publication 1-05 Religious Affairs in Joint Operations, advises the commander on how religion affects their area of operation.³⁵ Also ATP 1-05.01 states that “the chaplain advises the commander regarding religion and the impact on the mission.”³⁶ Douglas Johnston, author of *Religion, Terror, and Error*, notes that “military chaplains are uniquely positioned to help deal with the religious dimension of external threats in the sense that they (1) already bridge the church/state divide, (2) are accustomed to working with people of other religions, and (3) typically command strong interpersonal skills. With expanded rules of engagement and the necessary training, they could work effectively with local religious leaders and the NGOs and apply the resulting insights in advising their military commanders on the cultural implications of future decisions. Taken together, these capabilities could significantly enhance the conflict-prevention capabilities of the military commands.”³⁷ However, he also pointed out that the following

34. David Smock, Religion in World Affairs: Its Role in Conflict and Peace, United States Institute of Peace, February 2008, 1, <https://www.usip.org/sites/default/files/resources/sr201.pdf>.

35. U.S. Joint Publication 1-05, II-2.

36. Army Techniques Publication No. 1-05.01, Religious Support and Operations Process (Washington, DC: Government Printing Office, 2014) http://armypubs.army.mil/epubs/DR_pubs/DR_a/pdf/web/atp1_05x01.pdf.

37. Douglas M. Johnston, Jr., *Religion, Terror, and Error: U.S. Foreign Policy and the Challenge of Spiritual Engagement* (Santa Barbara: Praeger, 2011), 76.

problems had occurred with military chaplains:

- Not all of the chaplains serving in Iraq and Afghanistan who provided advice to commanders or conducted religious leader liaisons were successful.
- Some commanders commented that their chaplains knew less about the religion of the area than they did.
- Some chaplains who had no previous war experience suffered from the war shock to the point that they could not adequately address the spiritual needs of the troops.
- Some chaplains commented that they disliked Muslims and would not deal with them unless so ordered.³⁸ Perhaps these observations reveal that chaplains need to receive training on how religion impacts the operational environment.

Regardless, armed forces chaplains should understand the following:

- The importance of advising commanders and service members on worship services, rituals, spiritual beliefs, practices, traditions, and customs of the indigenous population.
- The religion of the indigenous

population and its impact on the operational environment.

- The importance of the religion component in world affairs. Building bridges of understanding through lasting partnerships with faith-based traditions will increase the chaplains' ability to provide stability in conflicted areas.
- The reality that many who use a secular lens to solve conflict may view religion as one of the primary sources of conflict. However, religion can also be an important ingredient in positive ways in the building the community.
- The way religion can transition from faith to violence. When chaplains know the causative factors that lead to religious violence, they can address those factors as they advise commanders on how to diminish conflict.
- The benefits of engagement with religious leaders in helping alleviate misunderstandings and resolving conflicts before they escalate. This can also improve relationships with the local population and religious community.
- The power of relationships and its impact on religion.

By the very nature of their calling and

38. Johnston, *Religion, Terror, and Error*, 133.

The Military Chaplaincy in the Armed Forces

Table 1.1 Qualifications for Religious Leader Engagement: Comparing Staff Sections

	Training	Skills	Access	Credentials	Rank
Chaplain	Yes	Yes	Yes	Yes	1
Personnel (S1)	Limited	Yes	Yes	Limited	2
Judge Staff Advocate	No	Yes	Yes	Yes	3
Civil Affairs (S5)	Limited	Yes	No	Yes	4
Intel (S2)	Limited	No	Yes	No	5

their training, chaplains bring to the table many skills that help commands work with different religious traditions. They help the command understand these traditions by providing an authentic voice concerning how religion impacts the operational environment. In a 2004 research report titled *Military Chaplains as Peace Builders: Embracing Indigenous Religions in Stability Operations*, researchers found that when comparing the training for religious leader engagement to the training of staff officers at the battalion level, the chaplain was ranked the most qualified for engagement. For their analysis, they looked at training (general knowledge of faith practices and beliefs), skills (negotiations, religious diplomacy, and consensus building), accessibility (ability to quickly be available to the commander for religious engagement), and credentials (title and function perceived by local population).³⁹

The rankings showed these findings:

The civil affairs officer possesses skills and credentials, but has limited training and virtually no accessibility to the combatant commander. The intelligence officer is readily accessible to the commander, but has limited training and no necessary skill or credentials in religious liaison. The personnel officer possesses both skills and is accessible, but has limited training and credentials. The judge advocate general possesses the necessary skill, credentials, and accessibility to the commander, but no training for religious liaison tasks. Military chaplains have the training, skills, credentials, and accessibility.⁴⁰

The table above depicts these findings, ranking military staff members according to the four criteria.

39. William Sean Lee, Christopher Burke, and Zonna M. Crayne, "Military Chaplains as Peace Builders: Embracing Indigenous Religions in Stability Operations," Air Force Fellows Research Report (Air University, 2004), 13–16.

40. Lee, Burke, and Crayne, "Military Chaplains as Peace Builders," 14.

Source: Table adapted from a report titled *Military Chaplains as Peace Builders: Embracing Indigenous Religions in Stability Operations*, by William Sean Lee, Christopher Burke, and Zonna M. Crayne. In the table title, “Religious Leader Liaison” was changed to “Religious Leader Engagement.”⁴¹

In September of 2016, a visit was conducted to the United States Army’s Chaplain School at Fort Jackson, South Carolina, where religious advisement and leader engagement are taught to chaplains and chaplain assistants in both basic and career courses. It was fascinating watching the instructor, Chaplain (MAJ) Nathan Kline, teach in the career course how a chaplain’s own religious traditions are rich with examples of religious engagement. As noted by the instructor, the chaplaincy is a culture, and inculcating new capabilities of advisement and engagement into religious support will take time before the culture of the chaplaincy feels comfortable with their implementation. Nevertheless, it was gratifying to see how chaplains are being trained.⁴²

The areas of advisement and engagement expand the chaplain’s ability to inform the command about the impact of religion on military

operations. It also helps improve the chaplain’s primary mission of religious support to the men and women in the military. Understanding and implementing advisement and engagement is important, in many ways, in armed forces involved with different conflicts, especially when religion plays a role in military engagements. Therefore, as religion increasingly affects the operational environment, it is critical to provide chaplains with the skills and training necessary for them to become involved in religious engagement in all chaplaincy branches (Army, Air Force, and Navy).

Conclusion

This chapter gave a brief overview of the military chaplaincy and provided the reader with an idea of the roles, functions and responsibilities of chaplains deployed in a wartime environment and their duties at their home station. It covered regulations, laws, and policies that validate the chaplaincy and provided insight into its culture, history, and heritage.

The military chaplaincy is indeed made up of dedicated men and women (Army, Air Force and Navy) who serve their nation proudly. As already stated, the chaplaincy’s primary mis-

41. Lee, Burke, and Crayne, “Military Chaplains as Peace Builders,” 15.

42. Blake Boatright and Vance Theodore visited the United States Air Force Chaplain School on 16 September 2016 to attend the chaplain candidate’s basic course graduation. While there, they observed Chaplain (MAJ) Nathan Kline instructing an Army chaplain career course on religious advisement and engagement. The career course is for senior chaplain captains.

sion is to ensure free exercise of religion and to support the religious needs of its service members and their families. However, the U.S. military chaplaincy is not a perfect organization, but is made-up of professionals who are integrated into a profession

of arms, and who feel the call to serve. Nevertheless, as the future of the military changes, the chaplaincy will continue in its role of religious support as it adapts and changes according to needs of the armed forces

Questions for Thought and Discussion

1. Why is learning the legacy and history of Latter-day Saint chaplains important?
2. What is the concept of ministry of presence or unit engagement?
3. Consider the construct of the “fellowship of pain” as described by Albert Schweitzer. How does this concept pertain to ministry?
4. Think about chaplain institutional crossover. How might a chaplain facilitate this successfully?
5. Why is it so critical for chaplains to understand the policies, regulation, and doctrine of armed forces?
6. What does it mean to be “called to serve”?
7. Why is the role of a chaplain assistant critical for religious support?
8. Advisement to the commander is a major capability of a chaplain. What is it and how do you see it being accomplished?
9. Ensuring free exercise of religion is another major capability of a chaplain. How will you accomplish this (e.g., through religious support)?
10. Religious engagement and advisement are important aspects of mission analysis. What are your concerns or expectations concerning this skill?
11. What are your concerns with your role as a staff officer and religious leader in a profession of arms?

Chapter 2

They Were Called: Latter-day Saint Chaplains from the Spanish–American War to WWI

Kenneth L. Alford

Beginning in the earliest years of modern Church history, Latter-day Saints have been called to serve as chaplains. Zion’s Camp, the Nauvoo Legion, pioneer companies crossing the plains, the Mormon Battalion, the territorial militia, the Utah War, colonizing expeditions, and Utah’s territorial and state legislatures—all benefited from service provided by faithful Latter-day Saint chaplains.¹ Those chaplain positions were ecclesiastical callings. They were not institutional or governmental positions.

No Latter-day Saint military chaplains served in the Mexican War (1846–48) or the American Civil War

(1861–65). It was not until the Spanish-American War (1898) that a Latter-day Saint chaplain served in the armed forces of the United States. This chapter shares the story of the first four men who served as Latter-day Saint military chaplains—Elias Smith Kimball, Brigham Henry Roberts, Herbert Brown Maw, and Calvin Schwartz Smith.

The Spanish-American War (1898)

Utah received statehood in 1896, just two years prior to the beginning of the

1. Edward L. Kimball, Andrew E. Kimball, and Spencer W. Kimball, “Chaplains,” in *Encyclopedia of Latter-day Saint History*, ed. Richard Cowan (Salt Lake City: Bookcraft, 1977), 284. Portions of this essay appeared previously in Kenneth L. Alford, “Joseph F. Smith and the First World War: Eventual Support and Latter-day Saint Chaplains,” in *Joseph F. Smith: Reflections on the Man and His Times*, eds. Brian Reeves and Craig K. Manscill (Provo, UT: BYU Religious Studies Center and Deseret Book, 2013), 434–55.

Spanish-American War.² As the war's name implies, the conflict was fought between Spain and the United States. Anti-Spanish feelings were stoked, especially on the East Coast, through "yellow journalism"—sensationalized press reports that, while often based in truth, were reported in an exaggerated and biased form—from the influential and highly competitive New York newspaper publishers William Randolph Hearst (owner of the *New York Journal*) and Joseph Pulitzer (owner of the *New York World*).³

After an internal explosion in February 1898 sank the *USS Maine* in Cuba's Havana harbor, killing three quarters of her crew, Spain was blamed for the ship's destruction and "Remember the *Maine*! To hell with Spain!" became a nationwide call for military action. The United States demanded that Spain relinquish control over Cuba, which led Spain to declare war on the United States. The

United States, in turn, declared war on Spain, and the independence of Cuba became America's prime wartime objective. The war is often remembered today for Teddy Roosevelt's Rough Riders. The war began in April and ended in August with Spain's humiliation and the United States in control of Cuba (for a short period) as well as Puerto Rico, Guam, and the Philippines.

Americans, in general, and Utahns, in particular, "held differing views of the impending conflict."⁴ During the April 1898 general conference, senior Church leaders, including members of the First Presidency and Quorum of the Twelve, spoke both in support of the war (President George Q. Cannon and Apostle John Henry Smith, for example) and against the war (led primarily by Apostles Brigham Young Jr. and Franklin D. Richards).⁵ In the concluding talk of the conference, President George Q.

2. As historian D. Michael Quinn notes: "Repeated efforts to obtain statehood had been made by Utahns since the conclusion of the Mexican War. Six proposed state constitutions (1849, 1856, 1862, 1872, 1882, and 1887) had been submitted to Congress with petitions for statehood, only to be rejected or tabled indefinitely. The Mormons were unpopular: their political and economic domination of the West alarmed federal officials, and their practice of plural marriage outraged the sensibilities of the nation." D. Michael Quinn, "The Mormon Church and the Spanish-American War: An End to Selective Pacifism," *Dialogue: A Journal of Mormon Thought* 17, no. 4 (Winter 1984): 21. Utah was finally granted statehood on 4 January 1896.

3. Some historians have questioned the influence of the Hearst-Pulitzer publishing war of the 1890s as a factor in starting the Spanish-American War. See, for example, Ted Curtis Smythe, *The Gilded Age Press, 1865–1900* (Santa Barbara, CA: Praeger Press, 2003).

4. James I. Mangum, "The Spanish-American and Philippine Wars," in *Nineteenth Century Saints at War*, ed. Robert C. Freeman (Provo, UT: Brigham Young University Religious Studies Center, 2006), 156.

5. Quinn, "The Mormon Church and the Spanish-American War," 22–30; Mangum, 157–58.



Army Encampment during Spanish American War (Courtesy Church History Library, PH 3793)

Cannon sought to clarify the official Church position when he said, “The remarks which have been made by Brother Franklin D. Richards concerning the position the inhabitants of the earth are in, and particularly our position. . . suggests the reading of some promises and predictions that the Lord has made concerning this land.”⁶ He then quoted numerous passages from the Book of Mormon, explaining “that it would be a land of liberty, having no kings, and being fortified by God against its enemies. After commenting on the previous willingness of Mormons to die for their religion, he added, ‘We should be equally willing, if it should be necessary, to lay

down our lives for our country, for its institutions, for the preservation of this liberty that these glorious blessings and privileges shall be preserved to all mankind, and especially to those with whom we are immediately connected.”⁷

Four days after the United States declared war on Spain, the *Deseret News* published an editorial entitled “No Disloyalty Here,” which expressed the views of most senior Church leaders. “The Latter-day Saints, leaders and people,” the editorial declared, are “absolutely loyal: their patriotism is not only a matter of practice and instinct—it is an essential feature of their religion, a part of their life.

6. George Q. Cannon, in Conference Report, April 1898, 83–88.

7. Quinn, “The Mormon Church and the Spanish-American War,” 25.

Where they will stand in any emergency where patriotism is called for in maintaining the Nation's honor, can be no subject of doubt. This is their country—they are a portion of it, and in its defense none will be more ready to die if need be.” Continuing, the editorial asserted that “an insult to that government is an insult to every true American, and in these mountain tops there is no lack of sturdy, God-fearing men ready to do their full and valiant duty in any such crisis whenever the call shall come.”⁸ The following day, Brigham Young Jr. was summoned before President Wilford Woodruff and George Q. Cannon, “at which time the apostle was chastised for speaking without authorization and was told not to oppose the enlistment of Mormon volunteers.”⁹ It should come as no surprise that soon afterward the Church responded quickly to an invitation to provide a Latter-day Saint to serve as a U.S. Army chaplain.

Elias S. Kimball

A younger brother of Elder J. Golden Kimball, a member of the First Council of the Seventy, Elias S. Kimball (30 May 1857–10 June 1934) was serving as president of the Southern States Mission in Chattanooga, Tennessee, when the Spanish-American War began. On 14 June 1898, Elias



Elias S. Kimball, President of the Southern States Mission (Courtesy Church History Library)

received a letter from the First Presidency notifying him that the “Presidency had been invited by Col. Willard Young of the 2nd Regiment Volunteer Engineers to name the Chaplain for his regiment, and the question was considered at to-day’s meeting. It was unanimously decided to recommend you for that position, and Col. Young was informed of this by telegram to-day. He is at present at Washington, D.C., and you are requested to report by letter to him, care of Sena-

8. “No Disloyalty Here,” *Deseret News*, 25 April 1898, 4.

9. Brigham Young, *Journal History*, 25 April 1898, Church History Library, Salt Lake City, quoted in Quinn, “The Mormon Church and the Spanish-American War,” 28.

tor F. J. Cannon, if you feel to accept of the appointment.”¹⁰

Colonel Young could have selected his own chaplain, but he deferred to the First Presidency to make the choice. Elias had mixed feelings regarding the First Presidency’s request, confiding to his diary that “in the vernacular of the street, this is what would be called a ‘corker.’”¹¹ Later that day, Elias and his brother, J. Golden, who was visiting his family, went into town and bought supper. While at the restaurant, they engaged “in conversation with two army officers and learned from them something of the duty of a chaplain and the amount of the salary attached to the position. They informed me,” he explained in his diary, “that the position of Chaplain ranked with that of Captain with the pay of a lieutenant which is \$1500\^00 per annum. That I would be entitled to a mount [horse] and to 7\^00 per month for feed. They were very agreeable.” The following day Elias wrote the First Presidency that he “would accept of the position of Chaplain.”¹²

Prior to beginning his military service, he took a brief trip home to Mendon, Utah, to visit with family and tie up his personal affairs. While in Utah he met with President Joseph F. Smith, who called Elder Franklin D. Richards, of the Quorum of the Twelve, and brother George Reyno Latter-day Saint, a member of the First Council of the Seventy and secretary to the First Presidency, to join him in his office.¹³ Elias recorded that Elder Richards “was mouth and gave me a most excel[l]ent blessing. . . He promised me increased intel[l]igence, wide influence and ability to do much good. . . I should prove a great blessing to the 2nd Regiment and those I blessed should be blessed and Col. Young and the officers and men would feel blessed by my presence among them.” Following the blessing, President Smith and Elder Richards “gave me some good advice about taking no notice of petty spite and jealousy that might be shown towards me on account of being a Mormon.”¹⁴

Chaplain Kimball joined his unit at a training station in Illinois.

10. Elias Smith Kimball, Journal, 14 June 1898, MS 13348, Church History Library, Salt Lake City, UT.

11. A “corker” is defined as something “that is excellent or remarkable” (*Merriam Webster’s Collegiate Dictionary*, 11th ed. [2003], s.v. “corker”) or something “that closes a discussion, or puts an end to any matter.” (*Oxford English Dictionary*, s.v. “corker,” definition 2a).

12. Elias Smith Kimball, Journal, 14 June 1898.

13. Two decades earlier, George Reynolds was asked by Brigham Young to initiate a court case to test if federal laws against plural marriage would stand up in court. They did. On 6 January 1879, the United States Supreme Court issued a unanimous decision in *Reynolds v. United States* affirming the constitutionality of anti-bigamy laws.

14. Kimball, Journal, 26 July 1898.

Shortly after his arrival, he told his commanding officer, Col. Young, that he sought to “follow the direction of the Holy Spirit” and “was desirous of learning [his] duties.”¹⁵ After completing pre-deployment training, the 2nd Regiment was sent to Cuba. They arrived at Havana in November 1898 and departed from Matanzas in April 1899. Chaplain Kimball was placed in charge of a military cemetery and “held a number of meetings, both for the living and for the dead, and [had] done a good deal of quiet talking.” He apparently felt that his duties as a chaplain provided sufficient time for him to contribute in other ways, as well. “After arriving in Cuba,” he wrote, “I thought it a good idea to do something more than the ordinary duties of a chaplain, so with the colonel’s consent, I acted in the capacity of an engineer officer. At times I worked from one hundred to two hundred Cubans in digging trenches and covering water mains and side water pipes through Camp Columbia which was over three miles long and one mile wide. I covered miles and miles of pipe.”¹⁶ Like many soldiers in Cuba, he contracted malaria.

Near the end of his military service, he sent a report to the First Presidency (Lorenzo Snow, George

Q. Cannon, and Joseph F. Smith), summarizing his service in Cuba by humbly concluding, “I cannot say that I have been, what would be termed in the West, a ‘howling’ success as a chaplain.” And, then speaking for his entire unit, he noted, “We are ready to come home.”¹⁷ Chaplain Elias Kimball served in Cuba with great dedication—demonstrating to the federal government that Mormons could serve effectively as chaplains in the active-duty military.¹⁸ His faithful service laid the groundwork for all of the Latter-day Saint chaplains who have followed him.

World War I (1914–1918)

After decades of rising international tension fueled by European imperialism and an increasingly complex network of treaty obligations, the first truly modern war was triggered on 28 June 1914, when Francis Ferdinand, archduke of the Hapsburg imperial dynasty, was assassinated in Sarajevo, Serbia. One month later, on 28 July, the Austro-Hungarian Empire declared war on Serbia and, in rapid succession, numerous countries followed suit, turning what began as a

15. Kimball, Journal, 4 August 1898.

16. Elias S. Kimball, “A Marvelous Country,” *Deseret Evening News*, 22 April 1899, 17.

17. Kimball, “A Marvelous Country,” 17.

18. Kimball, Journal, Books 16–18. See also James Mangum, “The Spanish-American and Philippine War,” in *Nineteenth-Century Saints at War*, ed. Robert C. Freeman (Provo, UT: Religious Studies Center, 2006), 155–93.



*Army Chaplains at Tomb of the Unknown Soldiers
(Courtesy Department of Defense)*

regional conflict into a world war.¹⁹ Before the war ended, over fifty-nine million men had been mobilized, and tens of millions of soldiers and civilians had died.²⁰

The United States declared its neutrality on 4 August 1914, and during the next three years, Church President Joseph F. Smith set the tone and led the way in formulating the Church's response and reaction to the world war. In a general conference address

on 5 October 1914, a few months after the beginning of the war, President Smith noted reluctantly that across the world, "nations are arrayed against nations. . . Each [nation] is praying to his God for wrath upon and victory over his enemies. . . God has [not] designed or willed that war [should] come among the people of the world, that the nations of the world should be divided against each other in war."²¹

While a proponent of peace, President Smith was not a pacifist. Speaking of patriotism and individual responsibility, he taught that "a good Latter-day Saint is a good citizen in every way."²² He believed "patriotism should be sought for and will be found in right living, not in high sounding phrases or words. True patriotism is part of the solemn obligation that belongs both to the nation and to the individual and to the home. Our nation's reputation should be guarded as sacredly as our family's good name.

19. John Spencer Bassett, *A Short History of the United States, 1492–1920* (New York: Macmillan, 1921), 873–78.

20. Statistics regarding civilian and military death tolls from World War I vary widely. Some totals, for example, include deaths from the Russian Revolution and the Spanish Influenza; others do not. Historian Martin Gilbert notes, "If each of the nine million military dead of the First World War were to have an individual page, the record of their deeds and suffering, their wartime hopes, their pre-war lives and loves, would fill twenty thousand books." Martin Gilbert, *The First World War: A Complete History*, 2nd ed. (New York: Henry Holt, 1994), xxi. See also "Source List and Detailed Death Tolls for the Primary Megadeaths of the Twentieth Century," <http://necrometrics.com/20c5m.htm>; B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints* (Provo, UT: Brigham Young University Press, 1965), 6:442.

21. Joseph F. Smith, in Conference Report, October 1914, 7.

22. Joseph F. Smith, "Congress and the Mormons," *Improvement Era*, April 1903, 469.

That reputation should be defended by every citizen.”²³

In April 1915, President Smith reported that “the Church of Jesus Christ of Latter-day Saints is at peace with itself, and it is at peace with all the world. We have no spirit of war in our hearts. . . I am glad that we have kept out of war so far, and I hope and pray that we may not be under the necessity of sending our sons to war, or experience as a nation the distress, the anguish and sorrow that come from a condition such as exists upon the old continent. Oh God, have mercy upon thy poor children in Europe, and throughout the world, who are brought under the awful conditions that exist there because of the ambition and pride of men.”²⁴ But as the war in Europe continued into 1916, President Smith’s public attitude was clearly shifting. The following October he said bluntly, “I do not want war; but the Lord has said it shall be poured out upon all nations, and if we escape, it will be ‘by the skin of our teeth.’ I would rather the oppressors should be killed, or destroyed, than to allow the oppressors to kill the innocent.”²⁵

In November 1916, Woodrow Wilson won reelection as president based in large measure on the fact that “he kept us out of war.” America’s neutral-

ity ended on 6 April 1917, when the United States declared war on Germany. As the Latter-day Saint historian Elder B. H. Roberts wrote, “The high plane on which the United States entered the war made it easy for even the saints to sustain the relationship of service to it without violence to their consciences.”²⁶ The nation widely embraced support for the war as a patriotic duty.

President Smith was kept apprised of America’s movement toward a declaration of war by United States senator and apostle Reed Smoot. The day after war was declared, Smoot wrote to President Smith and shared an experience that occurred on 4 April 1917, on the floor of the Senate as that body debated the resolution to declare war: “I had my notes prepared to speak in favor of the resolution, but before asking recognition late in the evening, an impression came to me not to speak but to offer an appeal in the form of a prayer. Just before eleven o’clock I obtained recognition from the Vice President, the galleries were packed, I waited until you could hear a pin drop in the Chamber.” Addressing his fellow senators, he said, “Mr. President, I rise to make this simple but earnest appeal: God bless and approve the action to be taken by the Senate this

23. “National Patriotism,” *Juvenile Instructor*, July 1912, 388–89.

24. Joseph F. Smith, in Conference Report, April 1915, 3, 6. Interestingly, during the October 1915 and April 1916 general conferences, President Smith did not mention the war once during his addresses to the Church.

25. Joseph F. Smith, in Conference Report, October 1916, 154.

26. Roberts, *Comprehensive History*, 6:453.

day. Oh, Father, preserve our government and hasten the day when liberty will be enjoyed by all the peoples of the earth.” He concluded that “I do not believe that there has ever been a statement made to the Senate that had such an effect as this prayer had upon not only the Senators but everyone in the galleries. No further remarks were made on the resolution, and the vote was taken upon it.”²⁷

Although President Smith was “slow at first to recognize that the hour had struck for the United States to drop the neutral attitude and enter the World War on the side of the allies,”²⁸ he quickly joined with President Wilson and Congress in supporting the war. During the April 1917 general conference, which was held during the same week that the United States declared war on Germany, President Smith declared, “Let the soldiers that go out from Utah be and remain men of honor. And when they are called obey the call, and manfully meet the duty, the dangers, or the labor, that may be required of them, or that they may be set to do; but do it with an eye single to the accomplishment of the good that is aimed to be

accomplished, and not with the blood-thirsty desire to kill and to destroy.”²⁹

As the United States changed from a peacetime to wartime footing, President Smith could agree with President Wilson when he said, “We have no selfish ends to serve. We desire no conquest, no dominion. . . We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of the nations can make them.”³⁰

President Smith took a direct role in supporting the Church’s war effort. Between 1917 and 1919, the Church purchased a total of \$850,000 in liberty bonds (about fifteen million dollars today), demonstrating that the prophet meant what he said in April 1918: “There isn’t a feeling in my soul nor in any fiber of my being that is disloyal to the Government of the United States.”³¹ With President Smith’s approval and encouragement, the Church took several other actions to support the war: the Relief Society gave more than a hundred thousand bushels of wheat, forty-two thousand quarts of canned fruit and jelly, and over sixteen tons of fruit and vegetables to the United States Food

27. Reed Smoot to Joseph F. Smith, 7 April 1917, quoted in Joseph F. Boone, “The Roles of The Church of Jesus Christ of Latter-day Saints in Relation to the United States Military, 1900–1975,” vol. 1 (Ph.D diss., Brigham Young University, 1975), 160–161.

28. Roberts, *Comprehensive History*, 6:467.

29. Joseph F. Smith, in Conference Report, April 1917, 3–4.

30. Roberts, *Comprehensive History*, 6:454.

31. Roberts, 6:467; Joseph F. Smith, in Conference Report, April 1918, 5.

Administration,³² and with Church assistance, the Salt Lake City Red Cross prepared 250 million medical dressings for local and army hospitals.³³ “Utah did her part in the great war to the last man called and the last dollar required of her.”³⁴

In 1917, almost two-thirds of Utah’s population consisted of Latter-day Saints. Utah’s response to military recruiting and war bond drives reflected directly upon the Church. Utah received initial enlistment quotas for 872 men. With the approval and encouragement of President Joseph F. Smith, almost five thousand

men responded during 1917. In 1918 nearly twenty thousand additional Utah men volunteered to serve in the army, navy, and marines. By the end of the war, over five percent of Utah’s population was serving in the military.³⁵

Calling Three WWI Latter-day Saint Chaplains

One meaningful way to support both the nation and the soldiers who served was to provide chaplains for

32. Benjamin Goddard, *Pertinent Facts on Utah’s Loyalty and War Record* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1918), 17–19.

33. Noble Warrum, *Utah in the World War: The Men Behind the Guns and the Men and Women Behind the Men Behind the Guns* (Salt Lake City: Arrow Press, 1924), 61.

34. Warrum, *Utah in the World War*, 33. The war had an increasing influence on the affairs of the Church. In an effort to honor Latter-day Saint service members during the October 1918 general conference, President Smith declared, “Bishops should enter every member of their ward who is in the military service of the United States or its allies on the tithing record.” President Smith further announced that “in consequence of so many of our young men being drafted into the war, the activities of our quorums of the priesthood, especially of the Elders, Priests and Teachers quorums, are very much impaired. In some wards nearly every priest and teacher of draft age is in the war. The quorums have been seriously depleted, and a corresponding effect has also been felt in the Sunday School and Y.M.M.I.A. (Young Men’s Mutual Improvement Association).” Joseph F. Smith, in Conference Report, October 1918, 3.

35. Roberts, *Comprehensive History*, 6:455–456.

active-duty military units.³⁶ General John J. Pershing, commander of the American Expeditionary Force, was quoted as saying that military chaplains “are very important influences in the highest efficiency of the army. The men need them for all kinds of help. They sustain the men especially at the most critical times.”³⁷ The First World War was the first time that the Army approached the Church of Jesus Christ of Latter-day Saints directly and asked for chaplains.

Prior to being asked to recommend chaplain candidates, all three members of the Church’s First Presidency expressed public support for the war effort and mobilization of the nation (for example, in the July 1917 issue of the Church’s *Improvement Era* magazine). President Joseph F. Smith wrote, “I want to see the hand

of God made manifest in the acts of the men that go out from the ranks of the Church of Jesus Christ. . .to help to defend the principles of liberty and sound government for the human family. . .If our boys will only go out into the world this way, carrying with them the spirit of the gospel and the behavior of true Latter-day Saints, no matter what may befall them in life, they will endure with the best. . .when they are brought to the test they will stand it!”³⁸ His first counselor, Anthon H. Lund, stated that “we have never thought that the time would come when this land would engage in war in Europe, but the time has come. . .Now we are called upon to send our young men over to help the oppressed. It is not only the love we have for our fellow beings that makes us do this, but also the wisdom of seeing that we our-

36. Church President Joseph F. Smith had served as an ecclesiastical chaplain twice during his early life—once in a military setting and once in a pioneer company. Called as a young missionary to serve in the Sandwich Islands (Hawaii) in 1854, Elder Smith was recalled to Utah by Brigham Young in 1857 at the beginning of the Utah War. Departing Hawaii in October that year, he arrived in Salt Lake City on 24 February 1858. The day after he arrived in Salt Lake City, he enlisted in the Utah militia prepared to defend Utah Territory against the advancing U.S. Army. Later he was called to serve as the chaplain in a regiment of the Utah militia. During the Civil War, Elder George Q. Cannon, a Church Apostle, asked Joseph F. Smith to accompany him in the fall of 1862 on a Church conference tour in Denmark. Returning to the United States in July 1863, he landed at New York City shortly after the battle of Gettysburg and ended in neighboring Pennsylvania. Not having sufficient funds to pay for a return trip to Utah, he found employment and worked his way to Florence, Nebraska, where he waited until he could join a company of Latter-day Saint immigrants traveling to Utah. He joined the John W. Woolley pioneer company later that year, serving as both a chaplain and a physician. Joseph Fielding Smith, *Life of Joseph F. Smith* (Salt Lake City: Deseret Book, 1969), 204, 481.

37. “Chaplains Needed, Minister Cables,” *Salt Lake Telegram*, 12 July 1918.

38. Joseph F. Smith, “A Message to the Soldier Boys of ‘Mormondom,’” *Improvement Era* 20:9 (July 1917), 825.

selves may be protected against the power that seeks to govern and rule, whether the people want to be ruled or not.”³⁹ And Charles W. Penrose, second counselor, noted, “We desire to show, for a fact, that notwithstanding [negative] reports that have been circulated, concerning the people of Utah and particularly the Latter-day Saints. . . that we are loyal to our Government. . . We want to stand shoulder to shoulder with other good citizens of the United States in maintaining the principles of our Government and in defending this nation, in association with other nations that are assailed, in the maintenance of truth and liberty for the benefit of all mankind.”⁴⁰

During the Church’s October 1918 general conference, David A. Smith, a member of the Presiding Bishopric (and son of Church President Joseph F. Smith), noted that the Church had “nearly fifteen thousand of our young men” in the Army and Navy of the United States and observed that the Church had received only three chaplain positions. “According to the ruling of the government,” he said, “we should be entitled to the appointment

of others.”⁴¹ In June 1919, President Heber J. Grant suggested that the Church should have been entitled to as many as twenty chaplains.⁴²

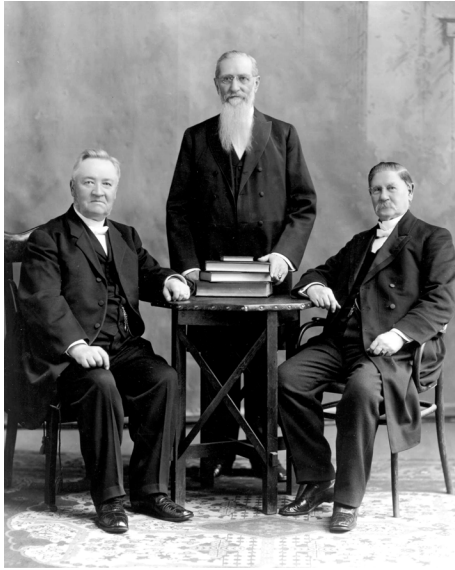
With only three chaplain positions to fill, President Joseph F. Smith and other senior Church leaders wanted to ensure that each appointee would represent the Church well. After prayerful consideration, three chaplain candidates were nominated to the Army: Brigham Henry (B. H.) Roberts, Herbert B. Maw, and Calvin S. Smith—each of whom had a unique relationship with the Church’s First Presidency. B. H. Roberts served as a Church General Authority (one of the seven presidents in the First Council of the Seventy) and knew the First Presidency well. Herbert Maw’s father was a close friend of President Penrose’s brother, Herbert Penrose. (Herbert Maw had actually been named after Herbert Penrose.) Additionally, Maw’s grandfather was close friends with President Joseph F. Smith. And, finally, Calvin Smith was one of President Joseph F. Smith’s sons. A brief summary of their military service follows.

39. Anthon H. Lund, “In Defense of Freedom,” *Improvement Era* 20:9 (July 1917), 830.

40. Charles W. Penrose, “Where and under What Spirit to Enlist,” *Improvement Era* 20:9 (July 1917), 833.

41. David A. Smith, in Conference Report, October 1918, 153.

42. The determination that Latter-day Saints should have received up to twenty chaplain authorizations was apparently based on undisclosed Church calculations. See Heber J. Grant, in Conference Report, June 1919, 110. In July 1918 there were “approximately 900 regular chaplains in the army and navy, and the number is rapidly being increased.” “What the Church is Doing for Uncle Sam’s Soldiers,” *Salt Lake Telegram*, 20 July 1918.



First Presidency 1911-1918
(Courtesy Church History Library)

B. H. Roberts

In the October 1914 general conference, Elder B. H. Roberts (13 March 1857–27 September 1933) defined the developing world war as “inevitable.”⁴³ When Utah launched a military recruitment effort, Governor Simon Bamberger appointed Roberts as chaplain (and captain) of the First Utah Light Field Artillery (which was

soon renamed as the 145th Field Artillery Regiment). The governor shortly thereafter, in a March 1917 general order, promoted Roberts to major.⁴⁴ To assist with Utah’s recruiting efforts, Elder/Major Roberts traveled around the state giving speeches encouraging young men to enlist.⁴⁵ During a March 1917 rally in Ogden, Utah, Roberts said, “I want to tell the fathers and mothers of Utah that if their sons go to the trenches I will go with them.” The audience reportedly cheered for three straight minutes.⁴⁶

Although he was past sixty years of age, B. H. Roberts asked to serve as the unit’s active-duty chaplain. Not surprisingly, his initial request was rejected by the Army. He turned to Senator Reed Smoot of Utah to help obtain a chaplain’s commission, telling him, “You must get me in!” Senator Smoot’s appeal on Roberts’s behalf was successful, but it came with two stipulations. First, Roberts had to enter active duty several ranks lower as a lieutenant—the standard active-duty rank for new chaplains—and second, he had to complete the standard chaplain’s officer training program in

43. “Mormon Heads Sustained as Conference Closes,” *Salt Lake Telegram*, 6 October 1914.

44. Robert H. Malan, *B. H. Roberts: A Biography* (Salt Lake City: Deseret Book, 1966), 103. E. W. Crocker, ed., *History of the 145th Field Artillery Regiment of World War I: 8-5-1917 to 1-28-1919* (Provo, UT: J. Grant Stevenson, 1968), 3.

45. “Utah Guards Await Mobilization Call,” *Salt Lake Tribune*, 7 April 1917, in *Journal History of the Church*, CR 100 137, Church History Library.

46. “B. H. Roberts Says He Will Go to the Trenches with Boys,” *Deseret Evening News*, 28 March 1917.

order to serve. Elder Roberts promptly agreed to both conditions.⁴⁷

Chaplain Roberts, newly commissioned as a lieutenant, and the 145th Field Artillery Regiment—“distinctively a Utah organization”—were mustered into service on 5 August 1917, when the Utah National Guard officially became part of the National Army.⁴⁸ He wrote later that with almost 1,500 Latter-day Saint soldiers, “one unique thing about this Utah regiment was that it was so nearly recruited from one religious body. . . . that the 145th F.A. [Field Artillery] (1st Utah) came nearly to being a ‘Mormon’ regiment.”⁴⁹

His unit was assigned to Camp Kearny near San Diego, but Chaplain Roberts was sent to the Officer and Chaplain School at Camp Zachary Taylor near Louisville, Kentucky, in April 1918.⁵⁰ The commandant offered to ease his program requirements, but Chaplain Roberts answered, “No, sir; I came here to take the full course.”⁵¹ He completed the entire training pro-



Chaplain B.H. Roberts, 145th Field Artillery Regiment (Courtesy Church History Library PH 5653)

gram—all of the course work, obstacle courses, marches, bivouacking, marksmanship, and physical fitness activities—without receiving any waivers. After successfully completing

47. Truman G. Madsen, *Defender of the Faith: The B. H. Roberts Story* (Salt Lake City, Bookcraft, 1980), 302.

48. Warrum, *Utah in the World War*, 56; Crocker, *History of the 145th Field Artillery Regiment*, 8.

49. Roberts, *Comprehensive History*, 6:460. The fact that it was primarily a Latter-day Saint unit was illustrated in a soldier’s letter published in the *Vernal Express*; the soldier reported, “We haven’t one venereal case in our whole regiment now. Pretty good for Utah, isn’t it? Best record made by any regiment.” “Letters from Our Boys with the Flag,” *Vernal (Utah) Express*, 1 March 1918, 4.

50. “Utah Boys at Kearny Justify Pride of State,” *Salt Lake Telegram*, 16 April 1918. The chaplain training school at Camp Taylor opened on 20 April 1918. “The course aim[ed] to teach a civilian how to minister in a military environment. Thirty chaplains appointed since America entered the war and sixty just appointed” as of May 1918 were scheduled to take the course. “School Opened to Train Chaplains,” *Salt Lake Telegram*, 6 May 1918.

51. “Lieut. Roberts in His Missionary Days,” *Deseret Evening News*, 31 August 1918.

the course, he commented, “It was the most strenuous and anxious six weeks within my experience.”⁵²

When Roberts returned to Camp Kearny in June, his unit was away on a road march. He was offered a car to visit them, but “he chose instead a spirited horse. . . . As he approached the regiment, he kept out of sight until he was at the head of the column. Then he galloped into view, reining his horse high on its haunches and lifting his hat to sweep the sky in a symbolic gesture that electrified the men.”⁵³ The *Salt Lake Tribune* reported that “from every throat” of the 1,600 men in his regiment “there arose a mighty cheer. Discipline relaxed and there was a waving of arms and a tumult of shouting. . . . To these men, their chaplain was a heroic figure of a man, nothing less.”⁵⁴ According to historian Truman G. Madsen, “then the chaplain left his mount, shouldered the standard sixty-pound pack, and joined his men in the hike on equal terms.”⁵⁵

In July, as the Europe-bound 145th Field Artillery Regiment was traveling from California to New York, they stopped in Salt Lake City. Chaplain Roberts arranged for the unit band to serenade President Joseph

F. Smith at his residence, the Beehive House. President Smith watched from the window and invited Roberts to join him on the balcony, where “President Smith gave the men a kindly reception and reminisced in a touching manner about his associations with Chaplain Roberts.”⁵⁶ Chaplain Roberts’s regiment traveled to France and was sent to Camp DeSouge for training. They were ordered to the front on 9 November 1918, but the armistice was signed two days later. The war ended before they saw any combat.⁵⁷

Perhaps the best-known experience from Chaplain Roberts’s military career occurred during an interdenominational worship service on Thanksgiving Day in 1918. Sitting at the rear of the review stand, Chaplain Roberts had not been invited to participate in the program. During the service he was surprised to hear the presiding chaplain announce, “Elder Roberts, the Mormon chaplain from Utah, will now step up and read the Thanksgiving Psalm”—a scriptural reference he did not know. Several “years later, he testified that during the long walk to the front, he distinctly heard an audible voice announce: ‘The 100th Psalm.’

52. B. H. Roberts, Remarks to the general board of the MIA, as recalled by Axel A. Madsen, quoted in Madsen, *Defender of the Faith*, 306.

53. Madsen, *Defender of the Faith*, 307.

54. *Salt Lake Tribune*, 2 October 1933, 27, quoted in Malan, *B. H. Roberts, A Biography*, 107.

55. Madsen, *Defender of the Faith*, 307.

56. Madsen, 307–8.

57. Madsen, 311.



Chaplain B.H. Roberts in full uniform (Courtesy the Church History Library PH 5653)

It was as clear as though another person had spoken at his side.” He reached the podium, opened his Bible, and read the one hundredth Psalm. “After Brother Roberts had closed his Bible and was returning to his seat, he noticed that his fellow chaplains refused to look at him; their eyes

were immovably fixed on the floor. It was then he realized that his part on the program had been a deliberate attempt to embarrass him, the Church and the priesthood.”⁵⁸

The *History of the 145th Field Artillery Regiment* records that Chaplain Roberts “was a fine chap and well liked by all, regardless of religion.”⁵⁹ Unlike the wartime experiences of Chaplains Smith and Maw, Chaplain Roberts’s unit never saw any action or lost a man.⁶⁰ He left the military in January 1919 and returned to Church service as a General Authority.⁶¹

During the June 1919 general conference, the first held after the armistice (the April conference was postponed because of the Spanish flu epidemic), President Heber J. Grant, newly sustained to replace Joseph F. Smith as Church president, commented on Elder Roberts’s military service. “We are grateful to Brother B. H. Roberts, who also volunteered, notwithstanding he was beyond the age limit, and did splendid service in looking after our boys, as chaplain,” he said. “He gained their love and their confidence and had an excellent influence over them for good.”⁶² As the oldest and most well-known of the World War I Latter-day Saint chaplains, Chaplain Roberts is often

58. “Inspiration Key to Thanksgiving Psalm,” *Church News*, 22 November 1975.

59. Crocker, *History of the 145th Field Artillery Regiment*, 47.

60. Crocker, 105. Some soldiers from the 145th Field Artillery Regiment replaced losses in other units, and some of them were killed.

61. Madsen, *Defender of the Faith*, 313.

62. Heber J. Grant, in Conference Report, June 1919, 110.

referred to as the “Dean of Latter-day Saint Chaplains.”⁶³

Herbert B. Maw

Prior to the American declaration of war, Herbert Maw (11 March 1893–17 November 1990) enjoyed a busy life as an aspiring lawyer and teacher at Latter-day Saint High School in Salt Lake City. In 1915, he had recently graduated from the University of Utah Law School and was serving in a Church bishopric. In July the following year, shortly after the United States declared war on Germany, he enlisted in the Army Air Corps and was accepted for pilot training.⁶⁴ In an interview several decades later, he remembered that it “was only about eight or nine years after Orville Wright had made his first successful flight up the Hudson River and around the Statue of Liberty. . .it was quite new then. . .I loved it.”⁶⁵

After a few weeks at Fort Douglas, Utah, he was “sent to Kelly Field in [San Antonio] Texas with the 102nd Aerial Squadron, and as soon as I got there I made application for admittance to the officers school for training pilots.” After waiting several weeks,

he was accepted in the flight program and sent to the University of Texas at Austin to complete ground school, which included aviation, astronomy, Morse code, and other subjects. He completed ground school after two or three months and returned to Kelly Field to begin the actual flight training.⁶⁶ He found flying to be “a thrilling experience” and desperately wanted to fly.⁶⁷

Maw soon learned, though, that “life. . .had other plans for [him] which did not include becoming a pilot in the army.” His military service changed in a dramatic way when he received a long-distance telephone call in March 1918 from President Charles W. Penrose, one of Joseph F. Smith’s counselors in the Church’s First Presidency. President Penrose informed Maw that “the U.S. Army had authorized the appointment of three Mormon Chaplains to serve for the duration of the war; that they were to be selected by the First Presidency of the Church; and that this was the first time the Church had ever received such recognition from the military forces of our country.” President Penrose notified Maw that he was to be one of the three chaplains. “I was

63. Kimball, *Encyclopedia of LDS History*, 284.

64. Herbert B. Maw, *Adventures with Life* (Salt Lake City: printed by the author, 1978), 74–75.

65. Herbert B. Maw Oral History, interviewed by John R. Sillito, 20 December 1975, typescript, 17, The James Moyle Oral History Program, Church History Library, Salt Lake City, UT.

66. Maw Oral History, 18.

67. Andrew Jenson, *Latter-day Saint Biographical Encyclopedia: A Compilation of Biographical Sketches of Prominent Men and Women in the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Western Epics, 1971), 4:217; Maw, *Adventures with Life*, 78.

flabbergasted! I thought at first that someone was kidding me, for I could not conceive of my being called by the First Presidency to such an assignment," Maw later reflected. After telling his caller that "I'm really enjoying my flying down here in Texas," President Penrose "didn't say it right out, but indicated that if necessary they would call me on a mission" in order to fill the position. So Maw replied, "Well, if you want me there, of course I will accept," even though he much preferred continuing training as a pilot.⁶⁸ As their telephone conversation concluded, President Penrose gave Maw a standing invitation that if "you come to Salt Lake, come up and see me." Maw said he would.⁶⁹

Chaplain Candidate Maw passed a chaplain exam at Fort Sam Houston in Texas. When he was commissioned a few days later, his commission came with a ten-day furlough in order to go home. So a few short weeks after receiving the invitation from President Penrose, Maw found himself in Salt Lake City. Summoning his courage, he decided to visit Church headquarters to take advantage of President Penrose's invitation. When Maw asked "if there were any special instructions as to [his] official duties," President Penrose told him to "just do all of your duties as a chaplain, and do them in a way that a Latter-day



Chaplain Herbert B. Maw (Courtesy the Utah Historical Society)

Saint would do them," as well as to be "a good example to the soldiers."⁷⁰ He then took Chaplain Maw to the office of President Joseph F. Smith, where he also met President Smith's first counselor, Anthon H. Lund. The First Presidency asked Chaplain Maw if he would like to receive a priesthood blessing. Maw said, "Of course I did, so they all arose and placed their hands on my head as I sat in my chair."⁷¹ The Church president asked President Lund "to be mouthpiece. I knew I was going overseas right away and I was kind of hoping that they would promise me that I would live through the war

68. Maw Oral History, 19.

69. Maw, *Adventures with Life*, 79–80.

70. Maw Oral History, 19.

71. Maw, *Adventures with Life*, 81.

and come home. They didn't mention it. Brother Lund said one sentence that I will never forget. He said, 'We bless you with every protection and guidance and every inspiration that a representative of the Church of Jesus Christ should have in a war'—a blessing that was soon fulfilled in combat. "That was just about all inclusive. And I went out of their office on clouds."⁷²

On the final day of his furlough, newly commissioned Chaplain (First Lieutenant) Maw reported to Camp Funston, Kansas, and was assigned as a chaplain with the 89th Infantry Division. Without the benefit of attending any kind of chaplain's schooling, Maw asked his commanding general for instructions regarding how to be a chaplain. His commander simply said, "I don't know anything about chaplains. Do the best you can."⁷³

Chaplain Maw quickly learned that his division had fewer than twenty Latter-day Saint soldiers but did contain numerous members of the Reorganized Church of Jesus Christ of Latter Day Saints from Missouri who were not very excited, initially, about being assigned a Mormon chaplain. He made "friends with them, and all the prejudices passed fast. When you're in a war anyway, and particularly at the front, you don't hold prejudices. You have other things to think about."⁷⁴

Through continued patience and service, he "gained the confidence of the men and a wholesome religious spirit" developed. After reaching France, his unit was soon trained and equipped at Bordeaux and sent to the front lines. He ministered to soldiers at the front and was "exposed. . .to almost continuous enemy fire."⁷⁵

Chaplain Maw was surprised to learn that many of the soldiers in his division could neither read nor write. One such soldier from the Ozarks, named Jim Flint, accepted Maw's invitation to write a letter to Jim's girlfriend for him. After writing and sending the letter, Maw told Jim, "When you get an answer. . .bring it to me and I'll read what she says." She answered quickly and was "thrilled to death. She said, 'I didn't dream you [Jim] loved me like that. . .'And he was thrilled. So I answered that one and all through the war I carried on a correspondence with Jim's girlfriend for him. And I did that with a lot of fellows."⁷⁶

On one occasion near Metz, France, Chaplain Maw accompanied a balloonist aloft to observe and report on the effectiveness of an artillery barrage. After ascending to two thousand feet, they found themselves being attacked by an enemy airplane. The balloon was at risk of exploding,

72. Maw Oral History, 20.

73. Ibid.

74. Ibid.

75. Maw, *Adventures with Life*, 82–83, 85

76. Maw Oral History, 22.

so both the observer and Chaplain Maw were forced to jump from the balloon and parachute to the ground. Noting that he had never jumped from a plane or balloon before, Maw commented wryly that events like that “added a considerable amount of interest and excitement to the routines of army life.”⁷⁷

Maw’s unit found itself in France during the last three months of the war. “And I was there,” he said, “when our boys were killed. One of my instructions was that I should be where I was needed. Of course when you’re in active combat you’re always needed at the front.” Years later Maw vividly remembered that “war scares you terribly. People talk about brave soldiers. Well, I’ve never seen one that wasn’t scared. But of course that’s a sign of bravery. If you weren’t afraid you wouldn’t be brave. It’s being afraid and then standing your ground anyway that is a sign of bravery.”⁷⁸

Chaplain Maw later observed that “scores of times at the front, that pronouncement of protection, guidance, and inspiration [from the First Presidency] was fulfilled during months which followed, for I was repeatedly prompted to move from places of danger which would have resulted in disaster for me if I had not heeded those promptings.”⁷⁹ The Lord gave him “a sense of prompting when I was

in danger. Time after time I moved away from things, from places that seemed safe, because I was literally prompted to do it. And every time I moved it was from a place where I would have been killed or wounded if I hadn’t moved.” One day, two German airplanes “were flying above us, so our orders were to stay under cover, and those were my desires, too. All of a sudden I got an impression. It was just like someone telling me out loud, ‘Leave this place.’ Knowing my orders I hesitated. And then there flashed into my mind for no reason on earth that little story I learned in Sunday School where Wilford Woodruff was asleep and he was told to get up and move his horse that was tied to a tree. And he got up and moved it and the tree was struck by lightning and his horse would have been killed if he hadn’t moved it. That flashed through my mind,” Maw continued, “and I knew it was a warning. So I grabbed my helmet and said to the fellow next to me, ‘I’m getting out of this place. It isn’t safe. I walked up the street and I wasn’t 200 yards from that building until I heard the shell coming. That shell landed in the very room where I had been sitting. . . And I had so many instances that were similar to that.”⁸⁰

After the November armistice, Chaplain Maw’s division was sent to Germany to perform occupation duty.

77. Maw, *Adventures with Life*, 87–88.

78. Maw Oral History, 22–23.

79. Maw, *Adventures with Life*, 80–81.

80. Maw Oral History, 26.

He returned to the States and was mustered out of the service in June 1919.⁸¹ In 1940 he was elected as the eighth governor of Utah and served with distinction. His reelection in 1944 remains the closest gubernatorial election in Utah history.

Calvin S. Smith

The second child of Joseph F. Smith's last wife (Mary Taylor Schwartz), Calvin S. Smith (29 May 1890–15 June 1966) was one of six sons of the prophet who served in the military during World War I.⁸² Beginning in 1910, Calvin served two-and-a-half years as a Mormon missionary in Germany—living in Hamburg, Chemnitz, Freiburg, Lebach, and Hanover. He grew to love and respect the German people as he learned to speak fluent German and conversational French. Both languages would serve him well when he returned to Europe five years later as an Army chaplain.⁸³

After the United States declared war, Calvin said, “We all drew lots to see who was going into the war and wasn’t going into the war. I was

labeled 4-F. I didn’t think I would have any chance of getting into the war.”⁸⁴ He married his sweetheart, Lucile, in September 1917. His selection by the First Presidency as one of the three Latter-day Saint chaplains must have been particularly emotional for his father, who wrote, “I have some feeling[s] in these matters. . . I love my sons.”⁸⁵

A 1918 military history observed that “requirements at Washington D.C. for chaplains are rigid, and a local army board passes besides, upon their personality and ability to deal with men.”⁸⁶ The Church notified the War Department regarding Calvin’s selection as a potential chaplain on 5 January 1918. Calvin was directed to appear before a chaplain examination board at Fort Douglas, Utah. On 7 February 1918, the board reported that Smith passed their review and was recommended to receive a chaplain’s commission.

The War Department issued Special Orders, No. 47 on 26 February 1918 announcing the “appointment of *Calvin S. Smith* as chaplain at large, United States Army, with rank of first

81. “Mormon Chaplain Returns from War,” *Salt Lake Telegram*, 13 June 1919.

82. Roberts, *Comprehensive History*, 6:476.

83. Claudia S. Landro and Diana L. Reese, *Calvin S. Smith: A Biography* (unpublished, undated).

84. Calvin S. Smith interview, 29 December 1965, MS 23095, Church History Library, Salt Lake City, UT.

85. Joseph F. Smith, “A Message to the Soldier Boys of ‘Mormondom,’” *Improvement Era* 20:9 (July 1917), 825.

86. Alice Palmer Henderson, *The Ninety-First: The First at Camp Lewis* (Tacoma, WA: John C. Barr, 1918), 121.

lieutenant.” A telegram was sent to Calvin that same day notifying him of his appointment as an officer and chaplain in the United States Army and ordering him to report to Camp Lewis at American Lake, Washington. The newly appointed lieutenant wired his acceptance to Washington, DC, later that day and left for Camp Lewis the following day.⁸⁷

Regarding his call to serve as a chaplain, Calvin said, “If I’d have had my own choice of a position in the Army, it wouldn’t have been [as a] chaplain.” He was concerned that he “had no training whatever” and “didn’t know what was expected of a chaplain. I got a book which explained the duties of a chaplain and among the duties was taking care of the post office and the post exchange, the selling and buying of goods for the organization, and taking care of the recreation.”⁸⁸

Upon reporting to Camp Lewis, Washington, Chaplain Smith was assigned as one of ten chaplains in the 91st Infantry Division—nicknamed



Chaplain 1st Lieutenant Calvin Smith with U.S. and Regimental flag (Courtesy Calvin S. Smith Family)

the “Wild West division.” His appointment as an “at-large” chaplain meant that he was to “look after the [approximately 1,800] members of the Latter-day Saint Church in the division as a whole.”⁸⁹ (A World War I division could contain up to 28,000 men.) “The work of the chaplain,” he noted, “was not alone in the realm of religion, but meant looking after such work as education, recreation, athletics, illness, mail and canteen service.”⁹⁰ He said, “I wasn’t given any training. I had to find my own way. Because of that, I acquired a good dose of ulcer. I thought that I would have to be oper-

87. U.S. Army, Calvin Schwartz Smith Service Record, U.S. Army Chaplain Corps Museum, Fort Jackson, SC.

88. Calvin S. Smith, interview, 29 December 1965.

89. Henderson, *The Ninety-First*, 121. An undated World War I soldiers list shows that Utahns were assigned to the following 91st Division units: 361st, 362nd, 363rd, and 364th Infantry Regiments; 346th, 347th, and 348th Machine Gun Battalions; 346th, 347th, and 348th Field Artillery Regiments; 316th Engineers; and the 316th Sanitary Train. Calvin S. Smith Collection, MSS 8922, BYU Library, Provo, UT (hereafter MSS 8922).

90. “Says Pact Will End Bloodshed,” *Salt Lake Tribune*, 4 August 1919.

ated on. But, fortunately, that ulcer cleared up.”⁹¹

One of his first actions as a chaplain was to contact newspapers in Utah and invite “Utah boys who are to be assigned to that camp in the next draft [to] communicate with him” so that “he may be of service to them in helping them to get acquainted in camp and becoming initiated into national army life.”⁹² He worked at division headquarters as a member of the commander’s staff and fulfilled both administrative and clerical roles.⁹³

Chaplain Smith quickly recognized that “the amount of good he did depended on him,” and he grew to believe that “the Chaplain’s job is one of the most important in the army and it is fraught with the greatest of

opportunities.” In addition to his religious responsibilities, he organized classes on a wide variety of subjects, including ethics, languages, agriculture, history, and business: “Where a group of ten men wanted any technical subject taught the chaplain found a teacher.” He arranged for band concerts, dances, boxing contests, movie nights, theatrical plays, intercompany athletic competitions, and other recreational activities.⁹⁴ He also sent “Camp Lewis Notes” to Salt Lake newspapers in an effort to keep family members informed.⁹⁵

The 91st Division boarded transport ships and sailed from New York City on 6 July 1918. Chaplain Smith sailed on the RMS *Empress of Russia* as part of the largest convoy that had ever crossed the Atlantic up until that

91. Calvin S. Smith interview, 29 December 1965, MS 23095, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City. Chaplain Maw was also described as serving as an “at-large” chaplain; “Bishop Charges Discrimination,” *Salt Lake Telegram*, 27 July 1918.

92. “Chaplain Wants to Hear From Men,” *Salt Lake Telegram*, 25 March 1918; “Chaplain Asks Utah Boys to Write Him,” *Salt Lake Tribune*, 25 March 1918. Chaplain Smith took similar actions after his division deployed to France, except that time he offered “to furnish friends and relatives of Utah men with the ninety-first division any information he can concerning the welfare of the men.” See “Chaplain Smith Ready to Advise,” *Salt Lake Tribune*, 4 November 1918. The Selective Service Act of 1917 initially organized the U.S. Army into three components: the Regular Army, the National Guard, and the National Army. As the war progressed, many of those identities disappeared. “By mid-1918 the War Department changed the designation of all land forces to one ‘United States Army.’” Richard W. Stewart, ed., *American Military History, Volume II: The United States in a Global Era, 1917–2003* (Washington, DC: Center of Military History, 2005), 21.

93. “Camp Lewis Men Attend Services,” *Salt Lake Tribune*, 12 March 1918.

94. Harold H. Jenson, “Utah’s Three Latter-day Saint Chaplains,” *The Juvenile Instructor* 54:10 (October 1919), 521–522.

95. For example, see Calvin S. Smith to *Deseret News*, 14 May 1918, MSS 8922



Chaplain Calvin Smith's "dog tag." Dog tags, such as this were issued to soldiers in 1918. "NA." is an abbreviation for "National Army."
(Courtesy Calvin S. Smith Family)

time.⁹⁶ During the crossing, he spent much of his time as a military censor, primarily reading soldier letters to ensure that they contained no militarily sensitive information. While it was "a tedious job because the letters were so much alike," it did lead to at least one humorous experience. A sergeant in the 362nd Infantry "wrote to his fiancée in Los Angeles, his 'best girl' at Tacoma, his 'only beloved' at Olympia, and the 'only girl he truly loved' at Seattle." After reading the letters, Calvin "inadvertently" switched them

and always wondered "what happened as a result of that."⁹⁷

The ships and soldiers arrived at Liverpool "slushy and wet." After a few days, the soldiers were transported to Southampton on the southern coast of England where they sailed on 22 July to Le Havre, France.⁹⁸ Smith's division spent six weeks training near the small village of Montigny Le Roi, three hundred kilometers southwest of Paris, before being sent one hundred kilometers north to the war's front at St. Mihiel.⁹⁹ While visiting one regiment near the front, Chaplain Smith watched soldiers line up for food outside a mess tent. As German bombs exploded nearby, a sergeant yelled "Take Cover!" but no one moved because they wanted "to keep their place in line."¹⁰⁰

In a letter sent to his father shortly after his arrival in France, Chaplain Smith wrote, "I have never felt so vigorous and happy as I do at the present time. Yesterday I walked about seven kilometers to see some of our men at a near-by city. . . I am told that the men feel glad to have me here." He commented that "we have seen very little of war so far, but we

96. T. Ben Meldrum, *A History of the 362nd Infantry* (n.p.: The 362nd Infantry Association, 1920), 8; Warrum, *Utah in the World War*, 47.

97. Calvin S. Smith interview, 29 December 1965; Meldrum, *A History of the 362nd Infantry*, 16.

98. Meldrum, *A History of the 362nd Infantry*, 8; Warrum, *Utah in the World War*, 47.

99. Calvin S. Smith, *Reminiscences*, MSS 8922.

100. Calvin S. Smith, *Reminiscences*, MSS 8922; also, "Says Pact Will End Bloodshed," *Salt Lake Tribune*, 4 August 1919.

U. S. ARMY FIELD MESSAGE						
TIME FILED	NO.	SENT BY	TIME	RECEIVED BY	TIME	CHECK
THESE SPACES FOR SIGNAL OPERATORS ONLY						1+
From _____						
At _____						
Date _____		Hour _____		No. _____		HOW SENT _____
To _____						
<p>Wilson 2261528 Orson P. Mech. Co. L. 362 Inf. Date of burial Nov. 1. 100 Meters west from Heirweg to small road running south from the main road. Grave 200 Meters south main road Grave on east side of road. Countermark No. 29. Single Grave. Peg Marker One tag on body one on marker.</p>						

Page from Chaplain Calvin S. Smith's "burial book" recording internment details for an American soldier, Orson P. Wilson, who had been killed in France (Courtesy Calvin S. Smith Family)

have done a good deal of playing at it."¹⁰¹ But that would soon change.

Shortly before American forces were about to launch an offensive in the Argonne Forest, a young soldier came to Chaplain Smith and said, "I think you ought to call all of the men of the division together, and let's have prayer before we go over the top." The chaplain replied, "Well, I think that it wouldn't be appropriate. I'm not sure that the men feel the same way as you

do about it. It isn't the right time. It wouldn't do you any more good for me to pray for you, than it would for you to pray for yourself." The soldier, though, reported in a letter home that Chaplain Smith had said, "There's a time to fight and a time to pray, and this is the time to fight." That rephrasing was shared in the Church's next semiannual general conference, and Calvin Smith became known for the

101. "Salt Laker Tells of Work Abroad," *Salt Lake Tribune*, 10 September 1918.

rest of his life as “Utah’s fighting chaplain.”¹⁰²

Chaplains, who do not carry weapons, seldom attack with front-line soldiers, but Smith went “over the top” with his division on 26 September 1918 as they attacked entrenched German units across no-man’s-land. He commented that no-man’s-land “looked like a field where fire had passed over, leaving only barbed wire on ground that looked like a rough sea of dirt.”¹⁰³ Of that experience, Chaplain Smith wrote, “We waited in the dugouts with considerable curiosity for the zero hour. . . It was a cold clear night, we all were shivering. At zero hour the sky was lighted up by our guns and pandemonium had broke loose. It was a beautiful, but fearful and awful sight. . . One shell fell short. It exploded in front of the dugout where I was; a brick and some dirt fell on my head.” He was with a medical detachment of stretcher bearers who “went over the top first” to care for the wounded. “We stretcher-bearers were ignorant of where the German line was and were going where not

even the infantry was going,” he said. They worked until exhaustion forced them to stop. “We tried to sleep, we nearly froze. No one had a blanket. We had nothing to keep us warm. . . I had several narrow escapes.”¹⁰⁴ Death and misery were the soldiers’ constant companions.

Few people owe their life to a can of beef, but Chaplain Smith did. In September 1918, Allied armed forces moved to occupy a position recently evacuated by German soldiers. After passing a graveyard for German soldiers, he walked into a nearby field and suddenly “became aware of the fact that somebody was shooting at [him].” He “flattened out on the ground” and waited while the enemy “shot two or three times and then quit.” That evening at dinner, he discovered that a bullet had “gone through the top of the can” of beef he carried in his mess kit and “part way out of the back.” As he started to eat, he reported, “I nearly cracked my teeth because it was dark when. . . I bit down on the bullet. It was in the mess

102. Calvin S. Smith interview, 29 December 1965. Perhaps unwittingly, the young soldier had paraphrased a statement attributed to John Muhlenberg, an eighteenth-century American Anglican priest who served Lutheran congregations. Muhlenberg preached a sermon in January 1776 on Ecclesiastes chapter 3, reportedly telling his congregation: “There is a time to pray and a time to fight, and the time to fight has now come!” See Don S. Armentrout and Robert Boak Slocum, eds., *An Episcopal Dictionary of the Church* (New York: Church Publishing, 2000), 345, and F. F. Sedgwick Martyn, “The Citizen and the Law,” *Improvement Era* 35:11 (September 1932).

103. “Says Pact Will End Bloodshed,” *Salt Lake Tribune*, 4 August 1919.

104. Calvin S. Smith to Joseph F. Smith, 15 November 1918, MS 1325, Church History Library, Salt Lake City, UT.



*Chaplain Calvin S. Smith's metal helmet which still shows the green pine tree emblem on the front representing the Ninety-First Division
(Courtesy Calvin S. Smith Family)*

kit. It saved me from being wounded in the back.”¹⁰⁵

Chaplain Smith's final wartime letter to his father, President Joseph F. Smith, was written in France on 15 November 1918, four days after the armistice. In it, he shared several of his combat experiences. He wrote that he ministered to Latter-day Saint soldiers in the 346th Machine Gun Battalion, joined a medical detachment, and “tried to be generally useful.” At one point, he “put on a French uniform and helped the intelligence officer of the 362nd infantry [regiment] map out the trails which were to be cut through the forest to the front line trenches,” and he survived an aerial bombardment when a dud bomb dropped a few feet from him. Finding himself at the front lines, he “went over the top” with his unit to attack the enemy. Serving as part of a medical unit, Chaplain Smith said,

“I went out with stretcher-bearers to find wounded. . . [We] worked till nearly exhausted.” During the same offensive, the Germans launched a systematic artillery barrage on his location—shells “fell every dozen feet, and soon there were many cries for help. One shell lighted within a dozen feet. . . as I lay in the hole.” Suddenly, he “felt as if someone had lashed [him] with a whip and blood began to run down [his] trousers.” He recognized that he had been wounded. Although injured, he “got up many times during the night to help carry wounded [soldiers] to the automobiles.” His colonel recommended him for a promotion, but, as he informed his father, “A chaplain serves seven years as a first lieutenant and then is automatically promoted,” which led him to believe (correctly, as it turned out) that “this recommendation may never be acted on.”¹⁰⁶ A few days later, his unit again marched to the front and was ordered into action at Ypres, where he was wounded again, that time in his right arm.

In his letter home, he acknowledged the armistice and wrote, “I am happy to say that peace seems to have come. . . I felt happy to be alive and safe. . . I hope I come home from this war more of a man than I went into it. If I don't I'll feel that I have not played my part.” President Joseph F. Smith never had the opportunity to read his son's last letter; the prophet died 19

105. Calvin S. Smith interview, 29 December 1965.

106. Calvin S. Smith to Joseph F. Smith, 15 November 1918.

November 1918, just four days after Calvin's letter was written.¹⁰⁷

The book *Utah in the World War*, a 1924 history of Utah's participation in World War I, observed that "there was no more popular man in the division than the chaplain, who never considered personal risk when he could serve his comrades."¹⁰⁸ Chaplain Smith was not a self-promoter, but the soldiers and officers he served with were "loud in their praise of [his] valor." Lieutenant H. F. Weyerstall from Butte, Montana, wrote that "Chaplain Smith was the most popular chaplain in the whole 91st division. For bravery and daring he was unequaled by any chaplain in France." He reported that "Chaplain Smith was twice wounded during the fighting, once in the Argonne and the second time in Belgium. Both times he was out in No Man's Land carrying back wounded soldiers, exploding high-explosive shells wounding him, but he refused to stop on his errand of mercy, even though he was suffering from wounds" himself. Chaplain Smith was awarded the Distinguished Service Cross for battlefield bravery.¹⁰⁹

Some Closing Thoughts

Statehood and the Spanish-American War opened new doors of opportunity for the Church. The Church's emergence and acceptance on the national stage increased during the First World War. As Anthony V. Ivins (who served as a counselor to Heber J. Grant in the Church's First Presidency) noted, beginning in 1917 "the Church [was] brought into direct contact for the first time with a great world war. . . Never before [had] the effect of war been so universally felt and the people put to a similar test."¹¹⁰ During the Church's April 1920 general conference, President Grant read selections from speeches made in the United States Senate. Quoting Utah Senator Reed Smoot, President Grant read, "No one can examine the record made by [Latter-day Saints] during the World War without coming to the conclusion that no more loyal people live on this earth. No call was made upon them without an immediate response, and not only for the amount asked for but for nearly double the amount in most every case."¹¹¹ In his father's biography, Church President Joseph Fielding Smith wrote that Joseph F. Smith "regretted the outbreak of war, and the necessity of the United States enter-

107. Calvin S. Smith to Joseph F. Smith, 15 November 1918.

108. Warrum, *Utah in the World War*, 47.

109. "Extol Chaplain for Brave Acts," *Salt Lake Tribune*, 16 April 1919.

110. Anthony W. Ivins, in Conference Report, June 1919, 81–82.

111. Heber J. Grant, in Conference Report, April 1920, 7.

ing the conflict, yet he encouraged the members of the Church in the United States to be loyal to their country, feeling that their cause was just and would eventually prevail.”¹¹² President Smith lived long enough to learn that an armistice ending the war was signed on 11 November 1918, but he died just eight days later.

Two of the first four Latter-day Saint military chaplains saw combat (Calvin S. Smith and Herbert B. Maw), and two did not (Elias S. Kimball and B. H. Roberts). But they all served equally well. As we look at these four great men, several lessons seem to

present themselves in summary (see Table 1). From Chaplain Elias S. Kimball, we learn that we should serve when called. From Chaplain B. H. Roberts, we learn to participate fully. Chaplain Herbert B. Maw taught by example to serve where called, and from Chaplain Calvin S. Smith we learn to do more than is required. These first four Latter-day Saint military chaplains served their nation during wartime with honor and distinction. They set a high standard for the many Latter-day Saint chaplains who have followed them.

Table 2.1 Lessons Learned from the First Four Latter-day Saint Chaplains

Chaplain	Lesson Learned	Selected Scriptural Reference
Elias S. Kimball	“Serve when called.”	“. . .hearken to the calling where-with you are called. . .Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees.” (D&C 81:1, 5)
B. H. Roberts	“Participate fully.”	“. . .be a lively member. . .” (D&C 92:2)
Herbert B. Maw	“Serve where called.”	“Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.” (D&C 107:99)
Calvin S. Smith	“Do more than required.”	“And whosoever shall compel thee to go a mile, go with him twain.” (3 Nephi 12:41)

112. Smith, *Life of Joseph F. Smith*, 419.

Questions for Discussion and Thought

1. From lessons learned from the four Latter-day Saint chaplains, what are your thoughts? How will you function as a Latter-day Saint chaplain?
2. What were the ministry styles of each Latter-day Saint chaplain (Kimball, Maws, Smith, and Roberts)?
3. Discuss lessons learned from the table on the previous page. Divide into groups of two. Examine each scripture and discuss each scripture and how it applies to today's chaplaincy.
4. How did the chaplains receive their assignment to be a Latter-day Saint chaplain? What was their story? What is your story?
5. What did you learn from the legacy of the first four Latter-day Saint chaplains serving in the Spanish American War and WWI.

Chapter 3

How Latter-day Saint Chaplains Became Part of the Armed Forces Chaplaincy¹

Joseph F. Boone

The possible origins of the military chaplaincy, at least in Western history, may be found in antiquity. Biblical accounts show that Israel's kings often asked a prophet to confer with the Lord concerning coming battles and the strategy that should be employed to gain victory. Book of Mormon accounts relate similar happenings.

Several colonies established chaplain positions in connection with militia units prior to the Revolutionary War, but the first national legislation concerning the chaplaincy was 29 July 1775, when the Continental Congress adopted a pay scale for chaplains which was that of commissioned captains: “twenty dollars a month, with a forage for one horse.”² From this beginning, the military forces of



*Painting by John Ward Dunsmore, James Cladwell
Revolutionary War Chaplain. Put Watts in 'Em
Boys!!! (Courtesy Wikimedia)*

America were served by “men of the cloth.”

Following the organization of the Church in 1830, only a few years elapsed until chaplains were named to serve in its various military endeavors. Chaplains were mentioned specifically in connection with several

1. The content for this chapter and the following chapter is from Chapter 8: “The Latter-day Saint Chaplaincy,” 542—654 from the dissertation of Joseph F. Boone, “The Role of the Church of Jesus Christ of Latter-Day Saints in Relation to the United States Military, 1900-1975 (Vols. 1 and 2)” (Ph.D diss., Brigham Young University, 1975).

2. Donald A. Thompson, *American Army Chaplaincy, a Brief History* (Washington, DC: The Chaplain Association, 1946), 2-3.

movements, from Zion's Camp in 1834, to President Brigham Young's "expeditions," to various settlements in the intermountain area until President Young's death in 1877.³ Their function was of such a nature that any of the members could have filled the role, for in most instances, the chaplains were active Church members.

As stated in the last chapter, it was not until the Spanish American War that a Latter-day Saint was called to serve in the United States Army, since for previous military encounters the Church was in its infant stages. The reconstruction, however, of a series of reports and letters reveals that Church leaders felt the Church, during the First World War, was entitled to "not less than twenty Chaplains." President Heber J. Grant said, "We made application for permission to furnish our quota, but for some reason, unknown to us, we were only allowed to furnish three chaplains."⁴ At the preceding general conference, David A. Smith of the Presiding Bishopric said, "according to the ruling of the government, we should be entitled to the appointment of others.

Recommendations have been made, and we hope assignments will follow soon."⁵ Speaking on the subject years later, Elder Harold B.



Spanish American War: Teddy Roosevelt's Rough Riders (Courtesy Wikimedia)

Lee said that the government had allowed the Church "just an arbitrary recognition."⁶

One reason that may have influenced the decision to not allow additional Latter-day Saint chaplains was reported in a Salt Lake City newspaper in an interview with Bishop David A. Smith of the Presiding Bishopric. He "expressed a feeling of resentment against the ban" that had been placed on Latter-day Saint men who had offered their services as chaplains. The newspaper reported that representatives of the Young Men's Christian Association, usually referred to as the YMCA, charged that the Church was "unchristian" and therefore its members were unfit for service as chaplains. Bishop Smith said that he

3. Brigham H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, 6 vols. (Salt Lake City: Deseret News, 1930), IV:9, 299.

4. Heber J. Grant, in Conference Report, June 1919, 74.

5. David A. Smith, in Conference Report, October 1918, 153.

6. Report of Chaplains Meeting, October 1966, Military Relations Committee Office, in Boone, 547.

knew of five fully qualified Latter-day Saint men who had volunteered their services but who were rejected. In the course of the article, he refuted the charge of the “unchristian” status of the Church.⁷

Another group of Christians expressed their concern about the proselyting efforts of the Church during the conflict in a brief note under the caption, “Mormon Chaplains”. The report read:

Both Eastern and Western Mormons are urging their soldier boys in the army to miss no chance to spread Mormonism among their comrades. Polygamist B.H. Roberts and a son of Jos. F. Smith, the head Utah Mormons, have secured appointments as “Chaplains” and will do their utmost to help this on. Mormonism made a leap ahead in the Civil War because of the diverted attention; it is doing the same now.⁸

From this report and the general consensus by some Christian organizations, it can be inferred that the Mormon chaplains that were selected to represent their Church, though they performed their ministry in an exemplary manner, had challenges as they paved the way for future chaplains in their service to God and their Country.

Protestants or Something Else?

One consistent issue that has been at the forefront of conversation with the military across the years was and is the categorization of Latter-day Saints as Protestant by the military. For military convenience, the branches of the armed services referred to each member as a Protestant, Catholic, Jew, or “none,” as far as religious affiliation was concerned. They set aside those who may have belonged to other religious followings, such as Buddhists, Hindus, Muslims, and so on, and improperly classified the various Orthodox groups with members of the Latter-day Saint Church as Protestants.

Elder High B. Brown, the Church Servicemen’s Coordinator in 1945, said that “the Church of Jesus Christ of Latter-day Saints is as distinctive from the Protestant denominations as is the Catholic Church.” Placing his quotation in context, he said:

The General Authorities are also of the opinion that no Latter-day Saint should partake of the sacrament of another church. Nor should he bless the element in the communion service of another church. We look upon the sacrament as being strictly a denom-

7. Journal History of The Church of Jesus Christ of Latter-day Saints, July 28, 1918, Church Historical Department. Hereafter this collection is cited as Journal History; *Salt Lake Tribune*, July 29, 1918.

8. “Mormon Chaplains,” *Missionary Review of the World*, XLI (July, 1918), 541.

inational affair. As for our own Church, we believe it is necessary for a man to have authority before he offers the blessing; that is, he should hold the Priesthood. When he does so officiate, it should be on behalf of members of the Church.

The very word “communion” indicated that they who partake are in communion, one with another. The renewal of covenants mentioned in the prayer for the bread and water indicates that such covenants have previously been made, and that of course was at the waters of baptism. It is obvious then that non-members are not entitled to the sacrament of any church. Certainly no Catholic would ask a Protestant to partake of the Catholic sacrament administered by a Protestant. The Church of Jesus Christ of Latter-day Saints is as distinctive from Protestant denominations as in the Catholic Church.⁹

Earlier, Elder Harold B. Lee of the Council of the Twelve and chair of the Servicemen’s Committee in 1943 wrote the Church’s representative in Washington, DC, the following:

We wonder if you could have the opportunity of discussing this

matter with the Chief of Chaplains, with whom you are associated, and see what steps can be taken to have this matter clarified so that every Latter-day Saint boy in military service may have “L.D.S.” stamped on his identification tag instead of “P” for Protestant, inasmuch as we are in no sense Protestants. Would you kindly give us the benefit of your efforts at the earliest possible time?¹⁰

Though the Church disclaimed the Protestant classification, it nevertheless was obligated to let its chaplains be referred to as such because of military classifications. J. Willard Marriott explained the reasoning behind such a position as he reported a visit he and Elder Bruce R. McConkie made to the Army Chief of Chaplains in 1947:

Even though we do not consider ourselves Protestant, and could convince them of our distinctive position, it would be very difficult for the War Department to separate us from the smaller Christian denominations and put us in a separate category. If they did this for our Church, it would have the same request from Christian Scientists, Southern Baptists, United Brethren and many other minority groups.¹¹

9. Elder Hugh B. Brown to Samuel R. Jones, February 26, 1945, Church Historical Department.

10. Elder Harold B. Lee to Gustave A. Iverson, June 8, 1944, Brigham Young University Library.

11. J. Willard Marriott to Elders Harold B. Lee and Mark E. Petersen, April 23, 1947, Brigham Young University Library.

Clearly, some things have changed among Latter-day Saints since the 1940s. Any visitor to a Latter-day Saint sacrament meeting in 2018 is now welcome to participate in the sacrament. No longer is it simply administered to members of the Church. Yet, having said that, as will be shown later, there are still certain restrictions on chaplains in the performance of their duties when it comes to members of other denominations and traditions because of beliefs about priesthood and authority.

***President Gustave A. Iverson—
The Church's
Representative in
Washington, DC:
1941–1945***

Prior to America's involvement in World War II, the First Presidency asked Elder Thomas E. McKay to keep them informed on all military matters. His calling probably came because of his concern for the Saints in Europe over whom he presided before all missionaries were withdrawn. He continued to maintain correspondence with as many of the Church leaders there as possible, and out of his concern for them, he observed closely the development of the war. He continued this liaison capacity following his call as an Assistant to the Twelve in April, 1941.

As the war expanded, the Church

felt a need to do likewise with its military programs. Following his appointment as coordinator, Elder Hugh B. Brown made several trips to Washington, DC, in an effort to secure the appointment of additional chaplains who could represent the growing number of Latter-day Saints in uniform. His efforts met with little success. Because he was needed elsewhere, he had little time to follow through on any of the programs the Church may have initiated. For some time, Elder McKay maintained correspondence with the Chief of Chaplains office, but it was felt that more personal contact than he could provide from Salt Lake City was needed. This need became even more apparent when in June, 1941, the General Commission on Army and Navy Chaplains was reorganized.

The General Commission on Army and Navy Chaplains had its origin in 1917 during World War I. During the Second World War it was composed of representatives of approximately forty-five Protestant denominations with the declared purpose of representing each church group in the appointment and welfare of its chaplains. The First Presidency felt that though the Church was not Protestant, membership in the cooperative agency might provide the means for the appointment of additional chaplains, so when the invitation was tendered, they accepted, and asked President Gustave A. Iverson, who was presiding over the Eastern States Mission, to repre-

sent them.¹² His background seemed appropriate for the calling in the nation's capital, because he had served there prior to his mission as assistant attorney general of the United States.

With the onset of the war, literally hundreds of men applied for positions as Latter-day Saint chaplains with relatively few being accepted. Included in the number who formally applied, but for one reason or another were not selected were two future General Authorities, Gordon B. Hinckley and John Longden, as well as Robert McKay, the son of President David O. McKay of the First Presidency.¹³ Such rejections were not reflections on the men's worthiness, for the First Presidency endorsed their applications, but rather it was a product of the regulations established by the military that constituted a constant problem for the Church, a problem that lasted long after World War II was over.

After several years of close association with the Chief of Chaplains, his staff and members off the General Commission on Army and Navy Chaplains, President Iverson observed, "in so many cases, it seems difficult for good men to understand or appreciate the qualities and features, not to men-

tion plans and programs of the Church of God."¹⁴ His observation appeared to be the crux of the difficulty, but there were other possibilities such as a desire to raise the standards of the military chaplaincy or an effort to discriminate against an unpopular organization.

Raising the Standards or Intentional Discrimination

One former chaplain, looking back, wrote J. Willard Marriot in 1947 that he felt the Church was suffering from discrimination on the part of the military.

From Senator Thomas I recently learned that you are having difficulty in gaining these desired appointments because of the "repeated argument that our men lack the formal training which is required of the representatives of other faiths." He further stated: "I do not know how we are going to overcome this prejudice." I was unaware that such obstacles continue to exist. Under the date of June 3, 1933, the Deseret News

12. Gustave A. Iverson in Conference Report, October, 1944, 21-22; see also Gustave A. Iverson to the First Presidency, March 6, 1943, and Gustave A. Iverson to W. Aird MacDonald, May 25, 1944, Brigham Young University Library.

13. Gordon B. Hinckley to the First Presidency, November 4, 1943, and the First Presidency to the Commanding General, Headquarters 9th Corps Area, Fort Douglas, May 28, 1942, Brigham Young University Library.

14. Gustave A. Iverson to the First Presidency, September 6, 1944, Brigham Young University Library.

published an article called, “New Ruling Removes Inequality Put upon Church.” An excerpt from that article reads: “After years of effort, elders of the Church are given the same privileges as those of other religions in applying for places in the Regular Army, Chaplains Corps. It is announced in Washington, DC the principal figures in bringing this condition about are President Heber J. Grant who wrote to Senator Elbert D. Thomas renewing previous requests that this be done; Senator Thomas, who as a member of the Senate military affairs committee, sought the good offices of Secretary of War, the former George H. Dern, whose office established a new ruling, thus bringing about the desired status for Latter-day Saint applicants. Approximately seven members of the Church who are members of the Army Reserve Chaplains Corps are interested. The designation of eligibility culminates a long fight for equality among religions. The Church sought favorable action in Washington by which it might have its quota based upon its Church population in comparison with others.”¹⁵

As indicated in the above news release, the Church in 1933 felt that the “long fight for equality among religions” had

ended, but such was not the case as indicated by the following regulation that set forth the requirements of eligibility for the U.S. Army chaplaincy in December 1941. Each applicant had to be:

- male citizen of the United States.
- between the ages of 23 and 34 years.
- regularly ordained and in good standing with a religious denomination or organization with an apportionment of chaplain appointments.
- a graduate of with both four years of college and three years of theological seminary courses.
- actively engaged in the ministry as the principal occupation in life for at least three years, and able to pass a physical examination.¹⁶

Of the six specified requirements, two of them eliminated all Latter-day Saints, as well as some other church groups from having representation in the chaplaincy. In essence, the originators of the regulation seemed to be saying that the Church was good enough to send its sons to die for the cause of democracy, which more than five thousand did in World War II, but not good enough to have those same men represented ecclesiastically. President Iverson thought that he possibly

15. Chaplain Reed G. Probst to J. Willard Marriott, April 26, 1947, Brigham Young University Library.

16. Army Regulation 605-30, December, 1941, Brigham Young University. Library.

knew the source of the difficulties. The following are his comments on the subject to the First Presidency:

I am of the opinion that somewhere within the ranks of the Federal Council of the Church of Christ in America there is a guiding group of ministers whose functions have to do with the shaping of policies, and I sometimes wonder if some of the existing difficulties relating to the appointment of Chaplains are not traceable to this source.¹⁷

Chief of Chaplains, William R. Arnold

On the other hand, the Chief of Chaplains seemed to be favorably disposed toward the Church. The *Church News* reported an early compliment:

It is encouraging to note the high regard Chief of Chaplains Arnold has for Mormon Chaplains, for in a panel discussion in one of the national convention meetings of chaplains held at Cincinnati, Ohio, May 23 to 25, 1939, Dr. Arnold paid the Mormons the following compliment: "I have never found better cooperation anywhere in all my military work than I found with a Mormon bishop in Arizona. They (the Mormons) can be depended upon to administer

and care for the religious needs of their men."¹⁸

Some two years following the expression of those sentiments, in 1941, Chaplain Arnold was called on to represent his office in explaining to Senator Elbert D. Thomas the reasons for the regulations as they affected the Church. He wrote:

In former conversations and correspondence, we have discussed the qualifications of chaplains and the basis upon which representatives of the Mormon Church might be appointed. May I hope to get your approval of a statement of the position of this office which has met with the approval of the First Presidency of your church.

Mormon chaplains are appointed under the same provisions, with one exception, as are the representatives of other religious bodies. Enclosed is a memorandum of information which is sent to all applicants for appointment as Reserve chaplain. In it will be found regulations under which Mormon chaplains are appointed. The one exception referred to is—whereas it is not the practice of the Mormon Church to have a ministry devoting their time exclusively to religious work as clergymen, an exception is made as to their being actively engaged

17. Gustave A. Iverson to the First Presidency, March 2, 1943, Brigham Young University Library.

18. *Church News*, March 22, 1941.

in the ministry as their principal vocation in life. In making this exception, this office considers the secular occupation of the applicant and limits appointment to men engaged in those occupations, which by common acceptance, are considered the nearest approach to the occupation of a clergyman. In your particular group this occupation is teaching.

This office insists that the candidate must meet the educational requirements as indicated in the attached memorandum. In doing this we expect the Mormon applicant to have a collegiate degree from a recognized college and be able to demonstrate by examination that he has the equivalent of a satisfactory theological education. To ascertain whether the applicant has this equivalent, the candidate is required to take a written examination.

It is believed that the Mormon group should be represented by chaplains upon extended active duty. To give them such representation, the War Department makes the exception indicated above. *However, the duty of the War Department and the Office of the Chief of Chaplains is to the Army as a whole rather than to particular groups within the Army. To meet that obligation it must insist that all chaplains meet the same standards and requirements so far as can be done reasonably.* The mere

fact that a person belongs to a given denomination and that he desires to serve as a chaplain is not sufficient reason in itself for his appointment to that duty.

This office has conferred with proper representatives of the governing body of the Mormon Church as to this policy followed in connection with the appointment of Mormon chaplains. It is believed the policy followed meets with their concurrence.

It should be remembered that the duties of a chaplain extend beyond a spiritual ministration exclusively to the members of his own religious faith. He must be a man of experience, ability, tolerance and thoroughly capable of being able to provide general spiritual instruction and inspiration to the entire command. Because of this requirement stipulated by Congressional enactment, the War Department pursues the policies indicated above.

It is believed that while the positions outlined above, if followed and adhered to, may in some exceptional instances deny the church and the government the services of well-qualified men, it will on the other hand simplify the work of the representatives of the church in recommending chaplains and the work of the War Department in selecting chaplains. It is desirable from

many points of view to consider all churches and denominations as nearly upon the same basis as possible, if you know of any other occupation generally followed by members of your church which would more closely approximate the moral and spiritual responsibilities of the chaplain than the profession of teaching, I should be very glad for you to suggest it to me.

With renewed expression of my appreciation of the fine work of the Mormon chaplains now on extended active duty and my high esteem for you, their legislative representative, I am.

Cordially,
(Signed) WM. R. ARNOLD
Chief of Chaplains¹⁹

Clearly, Chaplain Arnold saw himself responsible to and for the whole chaplain corps and those whom they served. It also appears that he was viewing the role of the chaplain more broadly than some in the Church. Chaplains were to minister to all, not just to persons of their own faith. On both sides of this discussion there would be growth over the years. His explanation, however, that such a policy “met with the approval of the First Presidency” must be considered in light of their repeated efforts to have it changed. An example of the First

Presidency’s disapproval was contained in a 1943 letter over the signatures of Presidents Heber J. Grant, J. Reuben Clark Jr., and David O. McKay to President Gustave Iverson in which they said:

We hope that you will be able so to explain our situation to the officials in Washington that the more or less constantly recurring difficulty which we seem to have in getting our men into the chaplain service will be eliminated.²⁰

On the other side of the issue, all indications were that Chaplain Arnold was a man of integrity and his statement may have alluded to the “approval of the First Presidency” of some favorable concessions, though the policy was not nearly all the church had waited, worked, and prayed for.

The Waters Were Still Murky: Three Years of Teaching

Though the governing policies were clear in the minds of some, the following pages reveal that such an understanding was not universal. In early 1943, the Director of the General Commission, Edwin F. Lee, passed on to President Iverson some information recently received from the War Department. He reiterated Chaplain Arnold’s message in part:

The regulation governing L.D.S.

19. William R. Arnold, Chief of Chaplains, to Senator Elbert D. Thomas, August 26, 1941, Brigham Young University Library. *Italics added.*

20. The First Presidency to Gustave A. Iverson, March 9, 1943, Brigham Young University Library.

applicants, which is still in force, is that they shall have an “unquestionable A.B. degree” and in view of the fact that the church does not have a professional ministry with seminary preparation must be “engaged in religious teaching as their principal vocation”—the idea being that this was the nearest approach to the professional ministry which the other churches have.²¹

A week later, the Chief of Chaplains wrote:

Candidates from the Church of the Latter-day Saints are required in order to qualify for appointment, to have at least three (3) years of experience in teaching all of which must have been with their schools of higher learning, and must be engaged in that profession prior to and immediately prior to making application.²²

Over a year later in March of 1944, President Iverson wrote to his associate, S. Arthur Devan, and reported his recent visit with Chaplain Arnold, the Chief of Chaplains. Research showed that the rules had not been adhered to. He wrote:

It was pointed out that necessary qualifications for a Latter-day

Saint candidate is that he must have been a teacher or an instructor in some school—not necessarily a seminary or Church school. . . I was not certain at the time of these conversations that candidates had been appointed who had had no experience whatsoever as teachers in any school, but upon my return to my office here, I have taken occasion to look into this matter and I discover that a number of applicants who have had no teaching experience have been appointed. There seems to be some inconsistency here.²³

In the May of 1944, he answered the letter of an Assistant Latter-day Saint Coordinator who inquired about the regulations governing appointments of chaplains:

The L.D.S. Church has no paid ministry [therefore] no L.D.S. applicants could qualify [for the Chaplaincy] so a substitute basic formula was arrived at in 1941. This requires that an L.D.S. applicant must be engaged as his principal occupation in life in teaching. . . We are now engaged in preparing another and more sensible formula. . . I have just forwarded this new formula to the First Presidency for consideration. All appli-

21. Edwin F. Lee to Gustave A. Iverson, March 4, 1943, Brigham Young University Library.

22. Chief Chaplains to Hyrum J. Smith, March 9, 1944, Brigham Young University Library.

23. Gustave A. Iverson to S. Arthur Devan, March 20, 1944, Brigham Young University Library.

cations are being held up pending action by the authorities.²⁴

Can Missionary Service Count?

On that same day, President Iverson wrote to a prospective chaplain who was soon appointed and who during the Korean conflict served a second tour of duty. It seems that President Iverson was trying to emphasize as much as paper would allow the mandatory prerequisite of teaching, for he employed the use of quotation marks and underlining (indicated here by italics) to stress that information. He said the following in his instructions:

As it now stands, L.D.S. applicants must be *currently* teaching in a school of higher learning as their "*principal occupation*" and must have been serving in this capacity for at least three years to be eligible for appointment.

. . . It is patent that few could or can meet this requirement. Some exceptions have occurred, followed by complaint of discrimination, etc. The formula now drawn and sent to the First Presidency requires that L.D.S. applicants "must be engaged in teaching in public schools, church schools, or higher institutions of learning" as their principal occupation for a period of not less than two

years, and that, in determining the credit for said teaching experience, consideration may be given to service as a regular missionary of the church, such credit not to exceed one year.

In effect he said that the current regulation specified three years of teaching, but a proposed formula, if approved, would require two years of teaching, one year of which could be satisfied by having fulfilled a mission thus leaving one year of actual teaching as a prerequisite for appointment.

In less than a week, President Iverson wrote the same young man again. He wrote:

There has been much confusion in the selection and appointment of Chaplains in recent years. Some questions are difficult of understanding, and you have made reference to the very center around which much complexity and uncertainty revolve.

May I suggest that perhaps the major difficulty has grown out of a basic formula adopted in 1941. I have endeavored to express to you how this formula has led to the difficulties which we are encountering. Of course, it is our view, and it is a sound one so far as we are concerned, that Missionary, as well as other ministerial experience should be considered fundamental in determining whether the applicants of the L.D.S.

24. Gustave A. Iverson to Leon H. Flint, May 25, 1944, Brigham Young University Library.

Church should be appointed. But unfortunately, the Church does not appoint Chaplains. As you doubtless know, the qualifications of Protestant Chaplains outside of professional life and the obtaining of college degrees are based upon the fact of ordination as ministers of the various denominations. They must engage in the ministry as their major occupation and as an avenue for the making of a living. The General Commission and the Chaplains were also unwilling to accept the labors of missionaries which are voluntary, and not permanent as meeting with the requirements of this formula, and so after considerable discussion, in which Senator Thomas of Utah, the Chief of Chaplains, and others took part, it was agreed that a substitute be prepared and used as a basis for the qualifications religiously or denominationally of L.D.S. applicants, and this substitution, strange to say, has absolutely nothing to do with religion. Under it, applicants of our faith are required to be teachers in a school of higher learning for a period of three years and they must be so engaged at the time of their applications for Chaplaincies, or they cannot qualify.

Last week I was able to get from the Chief of Chaplains, General Arnold, a formula vastly more consistent with our views as well

as common sense, and convenience in application. If this formula is adopted and the Chief of Chaplains told me that he was quite certain that he could get the War Department to accept it, missionary experience may be taken into consideration. They are, however, required to establish at least one year of teaching experience in public schools. It seems to me that almost any applicant who has a degree can meet the requirements of this formula. I sent this on to the First Presidency last week from Washington, DC, suggesting its adoption in a letter directed to the Chief of Chaplains. So far as I know, it has not been received by the Chief, but I will, I suppose, get a copy of whatever is written to him about it. Upon acceptance of it by the First Presidency, if it is to be accepted, you will be advised.²⁵

The War Department's official declaration that announced approval of the new policy was dated May 23, 1944, but from the two previously quoted letters, it is evident that the announcement had not reached President Iverson though dated earlier. The wording, however, would make it appear that he may have assisted in its construction. The important document read:

In addition to the education requirements, applicable to all applicants regardless of denomination, the applicant from the

25. Gustave A. Iverson to Leon H. Flint, May 31, 1944, Brigham Young University Library.

Church of the Latter-day Saints must have the required standards of the Church and be engaged in teaching in public schools, church schools, or higher institutions of learning as his principal occupation in life. Experience therein must not be less than two years. In determining the credit for said teaching experience, consideration may be given to service as a regular missionary of the Church. Such credit is not to exceed one year.²⁶

President Iverson's office had responded to inquiries numerous times and explained in relative clarity the new procedure. There seemed to be no exceptions as there had been prior to the May 1944 ruling. President Iverson wrote in December that "evidence of school teaching is vital. Without it there is really no point in applying for a chaplaincy in the Army."²⁷

From May 1944, to July 1945, sixteen chaplains entered active duty. This fact seems to indicate that the new policy was a move in the right direction as far as the Church was concerned. That Church leaders were not

entirely pleased with the provisions of the ruling is gleaned from a letter by J. Willard Marriott to Elder Clifford E. Young, an assistant to the Council of the Twelve, in which he said, "We hope someday to have the regulations changed because we feel that, at present, they eliminate many of our best qualified boys."²⁸

President Iverson was the sole representative of the Church for many years in Washington. He occupied a very influential position because he was elected as a member of the Executive Committee at the first meeting of the Commission.²⁹ As the Church's representative, his official title was "Chairman of the Denominational Committee." From mission headquarters in New York, President Iverson regularly traveled to Washington to look after the Church's interests in the chaplaincy. On 15 May 1944, he was formally released as President of the Eastern States Mission. He spent a few weeks touring the mission with its new president, Roy W. Doxey, and then at the request of the First Presidency felt his full-time service was needed in representing the Church and coordinating matters relating to the chaplaincy.³⁰

26. Policy Statement, War Department, Office of Chief of Chaplains to Gustave A. Iverson, May 23, 1944.

27. Gustave A. Iverson to Henry L. Isaksen, December 5, 1944, Brigham Young University Library.

28. J. Willard Marriott to Clifford E. Young, July 25, 1945, Brigham Young University Library.

29. Gustave A. Iverson to the First Presidency, March 6, 1943, Brigham Young University Library.

30. Gustave A. Iverson in Conference Report, October 1944, 20-21, and the First Presidency to Gustave A. Iverson, June 5, 1944—Brigham Young University Library.

Priority Lists

President Iverson's responsibility was to assist the Church in getting its designated representatives appointed to the chaplaincy. Through the years, the procedures changed, but the end goal remained constant. Initially, the Church formally endorsed or recommended the appointment of individuals who they felt were worthy and capable of serving as chaplains. This was followed by the applicants endeavoring to fulfill the requirements established by the military for such an appointment. Elder Hugh B. Brown's office prepared a "priority list" of endorsed candidates and sent it to the Chief of Chaplains, but difficulties arose when a man whose name appeared lower on the priority list qualified for an appointment sooner than a man whose name preceded his. Numerous priority lists were submitted from 1942 to 1944, which caused great confusion in determining which list should govern. A man may have appeared high on one list and have been in the process of being appointed when a new list showed that the Brethren recommended someone else more highly. The ramifications were many and often complex.

Finally, in February, 1944, President Iverson received the following

guidelines, which accompanied a priority list containing thirty names:

Brother McKay and I agree that you should not be held to the priority list as given in this list, but be free to recommend those of them whose papers are in order and who, in your opinion, are entitled to priority.³¹

In 1944, the process was reversed, so that the applicant had to satisfy all requirements first and then obtain the First Presidency's approval. The major difficulty in this procedure seemed to be that anyone interested could complete the necessary paperwork, and even if he filled all the requirements, he may not have been acceptable to the First Presidency. Prior to this time, many had assumed that if they were acceptable to the Church, they were fully qualified to serve in the chaplaincy as they were in all other Church positions. President Iverson pointed out, however, "the formal statement of the First Presidency related to the standing in the Church of the applicant and does not apply to his eligibility with respect to ministerial status."³²

To one applicant he wrote: "Your statement that you 'presume the people to whom my application will go are informed that our Church does not have a regular paid clergy and that the endorsement from our First

31. Elder Hugh B. Brown to Gustave A. Iverson, February 23, 1944, Brigham Young University Library.

32. Gustave A. Iverson to Albert O. Mitchell, September 16, 1944, Brigham Young Library.

Presidency means we are acceptable regardless of that' is hardly correct."³³ He later wrote, "I have nothing to do with the handling of applications until an applicant's file has been completed. Then it is delivered to me as Chairman of the Denominational Committee of the General Commission on Army and Navy chaplains for ecclesiastical endorsements. When this is done, I return the papers to the Director of the General Commission and my functions are at an end so far as applications are concerned."³⁴

All indications are that President Iverson did all in his power to establish and maintain harmonious relations with his associates on the Commission and in the Chiefs of Chaplains' offices. He seemed to be a modern Paul, "all things to all people," as he addressed his Protestant associates as "brother" and sometimes even referred to Latter-day Saint seminary teachers and bishops as "Reverend," so that members of the Commission might understand their positions in relation to their own ecclesiastical titles and roles.³⁵

On 8 May 1945, V-E (Victory in Europe) Day, President Iverson passed away before his long worked-for dream

reached fruition, which took place in the fall of 1945, soon after the conclusion of the war in the Pacific.³⁶ It was assumed that from the announcement that secular teaching would no longer be a pre-requisite to the appointment of the Latter-day Saint chaplains and that the Church would have an equal footing with other denominations, but future events proved that concept erroneous.

World War II Chaplains

Elder Harold B. Lee reported that the Church was represented by a total of forty-six chaplains during World War II, thirty-eight having served in the Army and eight in the Navy.³⁷ At least eleven of these men were on active duty prior to the bombing of Pearl Harbor on 7 December 1941, which marked America's entrance into the war.

All of the initial group were Reserve, National Guard, and Civilian Conservation Corps chaplains who had been called to active duty for a year, but with the declaration of war, their commissions were extended for

33. Iverson to Mitchell, September 16, 1944.

34. Gustave A. Iverson to W. Aird Macdonald, May 25, 1944, Brigham Young University Library.

35. Gustave A. Iverson to Edwin F. Lee, Director of the General Commission on Army and Navy Chaplains, April 29, 1944, Brigham Young University Library.

36. Chaplain Delbert Barney to J. Willard Marriott, October 30, 1945, and J. Willard Marriott to Luther D. Miller, Chief of Army Chaplains, October 2, 1945, Brigham Young University Library.

37. Harold B. Lee, "A Challenge to Youth," *The Improvement Era*, XLIX (September, 1946), 560.

the duration of the conflict. The senior chaplain was C. Clarence Nelsen. His chaplain service in the Utah National Guard began when he replaced Elder Brigham H. Roberts more than a dozen years before.³⁸ For over twenty-five years, he had served as a bishop and for ten years as a city commissioner and mayor of Salt Lake City.³⁹ Three other chaplains, Theodore E. Curtis, George R. Woolley, and Reuben E. Curtis also had appointment dates in the 1920s.

Though the war was in full force and the Church was more than proportionately represented in manpower, chaplain appointments were slow in coming, with only two being granted in 1942. Both of these appointments were in the Navy making a total of three in that service—the first, John W. Boud, had received his commission in July, 1941.⁴⁰ President Iverson reported that, for some unexplained reason, the War Department and Chaplains Corps based World War II quotas on World War I standards for the first years of the conflict, and consequently, the Church was denied

appointments based on its current membership, because only three chaplains had served in the first war.⁴¹

Early in 1943, President Iverson wrote the First Presidency saying that the army desired to have seventeen Latter-day Saint chaplains,⁴² but they were slow in coming due primarily to the restrictions found in the official appointment requirements. By late October, President Iverson was able to report that sixteen chaplains, twelve in the Army and four in the Navy, were on active duty.⁴³ Eight men received appointments during 1943.

In March 1944, President Iverson told the First Presidency that sixteen slots had been tentatively allotted to the Church according to the Chief of Chaplains.⁴⁴ Records indicate that during that year, fifteen Church members filled chaplain positions. By February 1945, there were thirty-seven Latter-day Saint chaplains on active duty, thirty in the Army and seven in the Navy.⁴⁵ Seven chaplains reported for duty in 1945 and one in 1946, which ended appointments for Church members during the war. It is

38. Malan, Roberts., 125.

39. *Church News*, March 22, 1941, and *Deseret News*, December 12, 1941.

40. Clifford M. Drury, *United States Navy Chaplains, 1778-1945* (Washington, DC: United States Government Printing Office, 1948), 2-3.

41. Guatave A. Iverson in Conference Report, October, 1944, 22.

42. Gustave A. Iverson to the First Presidency, January 30, 1943, Brigham Young University Library.

43. Iverson to the First Presidency, October 30, 1943, Brigham Young University Library.

44. Iverson, March 21, 1944, Brigham Young University Library.

45. Iverson, February 27, 1945, Brigham Young University Library.

of interest that the 1946 appointment was allowed, because the Secretary of War had issued a directive that no new appointments would be made after September 2, 1945.⁴⁶

Because the Chaplain's commissions were for the duration of the war plus six months,⁴⁷ the rapid demobilization quickly reduced the number of chaplains that had reached a high of forty active duty chaplains in August 1945.⁴⁸ In November of that year, there were still thirty-nine chaplains on duty, thirty-three in the Army, and six in the Navy,⁴⁹ but by 1 July 1946, seven months later, that number was reduced to ten, all of whom were in the Army. There was also one Latter-day Saint chaplain in the Veteran's Administration at that time.⁵⁰ With the release of Chaplain Delbert Barney in August, 1947, the Church was completely without representation in the U.S. chaplaincy.⁵¹

The forty-six chaplains serving during World War II were assigned at one time or another in every major theater of the conflict. The following areas and countries constituted their multiple duty assignments: the continental United States, the Aleutians, the Philippines, the South Pacific the Marianas, Okinawa Island, Hawaii, Japan. India, New Guinea, Alaska, Italy, France, Austria, Belgium, Germany, and England.⁵² Representatives of this group were in Japan and Germany during the early occupation days prior to their releases. Several members of the forty-six received recognition for excellence in the performance of their duties and valor under enemy fire. Some were wounded, and one paid the supreme sacrifice, Chaplain L. Marsden Durham, whose death being the result of an accident.⁵³

It was the desire of Church leaders to have a chaplain appointed in

46. Luther D. Miller, Chief of Chaplains, to Ernest L. Wilkinson, October 12, 1945, Brigham Young University Library.

47. William R. Arnold, Chief of Army Chaplains, "Memorandum of Information," February 1, 1945, Brigham Young University Library.

48. J. Willard Marriott to "Laymen's Missionary Movement," August 13, 1945, Brigham Young University Library.

49. J. Willard Marriott to the First Presidency, November 24, 1945, Brigham Young University Library.

50. Minutes of Meeting of the General Commission on Army and Navy Chaplains, July 1, 1946, and October 23, 1946, Brigham Young University Library.

51. Chief of Chaplains to J. Willard Marriott, August 15, 1947, Brigham Young University Library.

52. *The Improvement Era*, May, 1943, 286, September, 1944, 547, August, 1942, 511, June, 1944, 376-377, June, 1946.

53. *Servicemen's Edition of the Church News*, June, 1944, September 15, 1944, 4, June, 1945, 4, November, 1945, 5.

the Canadian forces, but after a long effort, the Canadian government turned down the application on the grounds of an insufficient number of Church members in their military organizations.

Summary

In summation, following the outbreak of World War II, the first three chaplains appointed went into the Navy. Each of them, along with their colleague who was assigned approximately six months before the war commenced, held LLB degrees or the equivalent of the formal schooling received by graduates of theological institutions.⁵⁴ As the war progressed and manning became more critical, the Navy, too, relaxed their requirements. The policy of making exceptions to an established ruling was not unique to the Latter-day Saint Church by any means. Other organizations had their particular problems also, and waivers and regulation changes were granted to accommodate what the military regarded as the genuine needs of these groups.⁵⁵ Because it was advantageous to the military to do so, the age limits for chaplains was

changed on occasion, and the “Army reduced its requirements as to length of experience in the pastorate. This was done in order to secure a larger number of graduates directly from theological schools.”⁵⁶

When the war concluded, however, so did the concessions of the military toward the Church’s chaplaincy needs. Brother J. Willard Marriott, who accompanied Elder Ezra Taft Benson of the Council of the Twelve on a visit to the Chiefs of Chaplains in March

1947, reported that the Navy needed chaplains, but not if they did not have full professional credentials. The Army reported a similar disposition. He added that “a board” was presently considering the possibility of relaxing the requirements on a permanent basis for the Latter-day Saints and another church with similar needs.⁵⁷

New Representatives

***Ernest L. Wilkinson
and J. Willard Marriott, 1945***

So important was President Iverson’s work on behalf of the chaplaincy that

54. Clifford M. Drury, *History of the Chaplain Corps, United States Navy*, 2 Vols. 1778-1939 (Washington, D.C.: U.S. Government Printing Office, 1949), 32, 124, 137, and 234.

55. Director of General Commission on Army and Navy Chaplains, Memorandum, July 28, 1943, Brigham Young University Library.

56. “Report of the Director,” to members of the General Commission on Army and Navy Chaplains, May 2, 1945, 15, Brigham Young University Library.

57. J. Willard Marriott to the First Presidency, March 19, 1947, Brigham Young University Library.

the First Presidency sent the following letter “to whom it may concern” two days prior to President Iverson’s interment in May 1945:

This is to certify that we have this day appointed Ernest L. Wilkinson [member of the Washington Stake Presidency] and J. Willard Marriott [member of the High Council of the Washington Stake] to represent the Church of Jesus Christ of Latter-day Saints upon the General Commission of Army and Navy chaplains.

Heber J. Grant
J. Reuben Clark, Jr.
David O. McKay⁵⁸

The following day President Heber J. Grant sent a telegram to the Chief of Chaplains notifying him of the change and soliciting his support as the two men looked after matters previously handled by President Iverson.⁵⁹ Two days after sending the telegram, President Grant himself passed away. The First Presidency was reorganized a week later on May 21, with George Albert Smith as President of the Church and Presidents Reuben Clark, Jr., and David O. McKay remaining as counselors. The following day, 22 May 1945, the newly organized First Presidency wrote to President Wilkin-

son and Brother Marriott confirming the telegraphed request of President Grant and the previous letter that they “take over Brother Iverson’s files in regards to chaplain work.” They asked that both men serve on the Denominational Committee with Brother Marriott serving as Chairman due to President Wilkinson’s busy schedule. The First Presidency concluded by asking the support of the two men and pledging their own in “bringing spiritual aid and comfort to our men in the service.”⁶⁰

Brother Marriott began an immediate program of personal contact with the two Chiefs of Chaplains, which he maintained through his years of service, and both he and President Wilkinson attended the meetings of the Commission. President Wilkinson forwarded the minutes of one such meeting to the First Presidency and in his accompanying letter he mentioned a resolution censoring a Brigadier General (an aide to the President of the United States) for his remarks concerning the mediocrity of Protestant chaplains. The resolution demanded an apology by the president of the United States. President Wilkinson said:

I hesitated to say anything, but the violence of the denuncia-

58. The First Presidency “To whom it may concern,” May 11, 1945, Brigham Young University Library.

59. Telegram from President Heber J. Grant to William R. Arnold, Chief of Chaplains, May 12, 1945, Brigham Young University Library.

60. The First Presidency to J. Willard Marriott and Ernest L. Wilkinson, May 22, 1945, Brigham Young University Library.

tion finally compelled me to suggest that those assembled ought to exercise “a little Christian restraint.” My suggestion then received support from a few others, with one minister actually admitting that in his Church he knew they had appointed ministers who they thought needed some change.⁶¹

In spite of this and similar items of discussion, President Wilkinson recommended that the Church continue membership in the Commission.⁶² This subject was to be discussed many times during the following years.

*Continuing Challenges:
Financial Considerations
1944–1950*

From its beginnings, the Commission assessed dues annually, based on the participating Church’s chaplain strength. Periodically, they sponsored various projects that required additional money. On one such occasion, the First Presidency wrote, “It is doubtful whether the plans projected will be of material assistance to us, but nevertheless, we are happy to make our pro-rata contribution. . .”⁶³ *The Chaplain’s Magazine* began publication in October 1944, with the

General Commission as its sponsor. The Church was expected to contribute to its publication and did. Though the First Presidency helped finance its publication, they said, “We might say that we think the price charged for this publication might be termed exorbitant. We are sending the money merely to indicate our willingness to go along.”⁶⁴

During December 1946, Brother Marriott wrote the President of the Church saying:

I am enclosing a recent letter from the General Commission on Army and Navy Chaplains stating that our quota for the year 1947 will be \$610.50 [\$6,831.96 in 2018 dollars]. You will note this amount is considerably more than the \$238.00 for last year.

This year there was a merger of the General Commission with the Servicemen’s Christian League. So instead of publishing only one magazine, “The Chaplain,” which is sent to 1,800 chaplains, the combined organization is now also publishing “The Link,” which is a former publication of the Serviceman’s Christian League. Eighty-five thousand copies of “The Link” are sent to servicemen in the Army and distributed through the

61. Ernest L. Wilkinson to the First Presidency, December 3, 1945, Brigham Young University Library.

62. Wilkinson to the First Presidency, December 3, 1945.

63. The First Presidency to Gustave A. Iverson, July 26, 1944, Brigham Young University Library.

64. The First Presidency to J. Willard Marriott, January 5, 1946, Brigham Young University Library.

chaplains each month. This is the main reason for the increase.

There was a question in the minds of President Wilkinson and myself as to whether or not our Church should continue as members of this Commission. At the present time, we have five chaplains in the Army and one in the Veterans Administration. Only one of these chaplains is in the permanent Army and the one with the Veterans will be permanent. The other four are in the Reserve and will probably be released in the near future. It is not necessary for us to belong to the Commission to get chaplains in the Army or Navy. We can make our endorsements direct to the War Department.

After our conference, Brother Wilkinson and I felt that we probably should continue on as members at least for this year. However, we do feel that the matter should be reconsidered again the latter part of 1947. It may not be worthwhile for us to continue indefinitely. If we discontinue now in the face of the 1947 assessment, it may leave a bad impression. We have very fond relations now with the members of the Commission as well as the

Chief of Chaplains' offices of the Army and Navy, and we would like to continue on this basis.⁶⁵

Following this report and recommendation, he added, "If you brethren feel we should continue as members of the Commission, will you please send a check in the amount of our 1947 quota."⁶⁶

The following spring J. Willard Marriott wrote to Elders Harold B. Lee and Mark E. Petersen of the Church Servicemen's Committee recommending withdrawal from the Commission and giving his reasons for doing so. His stationery revealed that President Wilkinson and he were both counselors in the Washington Stake Presidency. He wrote:

Brother McConkie and I had lunch with Mr. Rymer, the Director of the Commission on Army and Navy Chaplains. Their present headquarters are not satisfactory, and the Commission has decided to buy a building which will cost \$65,000 [\$662,399.55 in 2018 dollars]⁶⁷. They would like to have our Church make a contribution.

I explained to Mr. Rymer that it was possible that we would have only one or two chaplains in the service during peacetime,

65. J. Willard Marriott to President George Albert Smith, December 30, 1946, Brigham Young University Library.

66. Marriott to Smith, December 30, 1946.

67. "U.S. Inflation Rate," accessed July 28, 2018, <https://www.officialdata.org/1947-dollars-in-2018?amount=65000>.

and therefore the question was going to come up this fall when the time came for the payment of another year's membership dues as to whether or not we should remain a member even though we didn't have any chaplains, because he thought we should support the Commission in its effort to encourage and take care of the chaplains from other Christian churches, for, he stated we should be as much interested in the spiritual welfare of Non-Mormons as we are Mormons.

There are several churches which do not belong to the Commission. They make their own certification of the eligibility of their chaplains direct to the Chief of Chaplains offices.

I doubt if we should continue as a member of the Commission after this year. It costs us over \$600 a year, and I don't feel we are obligated to support the Commission longer because of the number of chaplains we have in the service. Consequently, I don't feel that we could contribute to their building. I would like to have an expression from your committee on this matter. You may feel differently. I feel that we can join the Commission again at a future date if necessary,

and if we do not want to join, we can still get as many chaplains appointed without the Commission. However, we have no way of determining the influence of the Commission in establishing the quota of chaplains. I don't believe the churches that are not members of the Commission have been discriminated against because of this fact.⁶⁸

Elder Bruce R. McConkie, who had been recently called as a General Authority and as coordinator for Latter-day Saint service members, wrote to President Marriott concerning their recent visit with the director. He said:

Mr. Rymer's reasons as to why you should remain a member of the Chaplains Commission did not impress me. The thought that passed through my mind was that he was anxious to maintain an extensive organization and a large Commission for personal reasons. I may be wrong in this. If you are to remain a member of this Commission, I would think it should be for other reasons, than those he gave. The policy of the Church in making contributions to such projects as the proposed Chaplains Commission Building, is something entirely outside the scope of my experience.⁶⁹

68. J. Willard Marriott to Elders Harold B. Lee and Mark E. Petersen, April 19, 1947, Brigham Young University Library.

69. Elder Bruce R. McConkie to J. Willard Marriott, April 25, 1947, Brigham Young University Library.

At approximately this time, the General Commission purchased the eighteen-room residence of former California Senator Hiram W. Johnson, which was located across the street from the Supreme Court Building.⁷⁰ This was the building to which reference had been made in recent correspondence. Whatever thoughts the two men may have had about leaving the Commission were dispelled when the First Presidency wrote in June 1947, encouraging them to remain. They also enclosed a check for \$1,000 [\$11,466.23 in 2018] to be used for the erection of the Memorial Building that was also to house the offices of the General Commission.⁷¹ The home was remodeled and formally dedicated on 3 November 1948.⁷² The name of “The General Commission on Army and Navy Chaplains” was changed to “The General Commission on Chaplains” during their meeting on 30 April 1947.⁷³

In 1948, J. Willard Marriott was

called to preside over the Washington Stake of the Church. His former assistant and fellow counselor in the stake presidency, Ernest L. Wilkinson, was asked to maintain relations with the General Commission. The last instructions for President Marriott from the First Presidency, prior to his relinquishing his position with the General Commission, were, “We believe the decision to remain on the Commission is a wise one.”⁷⁴

Ernest L. Wilkinson represented the Church on the Commission until it was learned that he would return to Utah to serve as the President of Brigham Young University. Ralph W. Hardy, a Church leader in the nation’s capital and a vice president of the National Association of Radio and Television Broadcasters, succeeded him.⁷⁵ Ralph Hardy requested that Alton B. Moody, an active duty Navy Officer be his assistant.⁷⁶ His request was accepted and the two men began their service, which lasted until Brother Hardy’s

70. Memo from Edward J. Smith to J. Willard Marriott, April 30, 1947, Brigham Young University Library.

71. The First Presidency to J. Willard Marriott and Ernest L. Wilkinson, June 13, 1947, Brigham Young University Library.

72. Printed Program of the Dedicatory Services of the General Commission on Chaplains Building, November 3, 1948, Brigham Young University Library.

73. Minutes, General Commission on Army and Navy Chaplains, April 30, 1947, Brigham Young University Library.

74. The First Presidency to J. Willard Marriott, August 24, 1948, Brigham Young University Library.

75. Ralph W. Hardy to Thomas A. Rymer, Director of the General Commission on Chaplains, August 31, 1950, and Thomas A. Rymer to Stanton W. Salisbury, Chief of Navy Chaplains, September 22, 1950, J. Willard Marriott Collection, Washington, DC, hereafter cited as Marriott Collection.

76. Ralph W. Hardy to the First Presidency, October 16, 1950, Marriott Collection.

death in August 1957.⁷⁷ In addition to his other responsibilities, Brother Hardy had served as bishop in one of the Washington wards.

***Ralph W. Hardy and
Alton B. Moody, 1950***

***The Genesis of the Latter-day Saint
Committee on Chaplains***

On 10 July 1951, after a year's involvement in the Korean War, Bishop Hardy wrote to his assistant "to convey some of the items covered with the General Latter-day Saints Servicemen's Committee." Included in those items was the fact that: "President Clark, speaking on behalf of the First Presidency, approved a recommendation from us and the General Latter-day Saint Servicemen's Committee that we terminate our relationship with the General Commission on Chaplains in an appropriate manner."⁷⁸

Sometime between the date of the above-cited letter and 18 December 1951, the approved separation took place. Bishop Hardy informed Elder Bruce R. McConkie in the Decem-

ber letter that "formal action has now been taken retiring the Church from membership on the General Commission on Chaplains."⁷⁹ On 17 January 1952, the First Presidency determined "that Brothers Hardy and Moody should be designated as the 'Chaplains Committee' of the Church of Jesus Christ of Latter-day Saints." Bishop Ralph W. Hardy was named as chair and Alton B. Moody as his assistant. The two were the only committee members.⁸⁰ For the next five and one-half years, these two men represented the Church's military interests. Bishop Hardy passed away unexpectedly of a heart attack in August 1957.⁸¹ For the second time, President J. Willard Marriott was asked to represent the Church in matters concerning the chaplaincy and other military related programs. His call to service began on 18 December 1957.⁸²

President Marriott requested that Frank C. Kimball serve as vice-chairman of the committee. The two men had been associated for many years, because Frank Kimball was employed by President Marriott's business firm and had also served as his counselor in the Washington Stake presidency

77. Alton B. Moody to the First Presidency, August 13, 1957, Marriott Collection.

78. Ralph W. Hardy to Alton B. Moody, July 10, 1951, Marriott Collection.

79. Ralph W. Hardy to Elder Bruce R. McConkie, December 18, 1951, Marriott Collection.

80. Elder Bruce R. McConkie to Ralph W. Hardy, January 22, 1952, Marriott Collection.

81. Moody to the First Presidency, August 13, 1957.

82. Statement by Mrs. Mervel Denton, Secretary to J. Willard Marriott, telephonic interview with Carolyn Yonk, Secretary to Military Relations Committee, March 3, 1975, in Boone, 588.

for nine years.⁸³ Another assistant who aided them from time to time was Robert Barker, a Washington, DC attorney.

The Korean War

The interim between the late days of World War II and the outbreak of the Korean conflict in June 1950, witnessed numerous changes in the military chaplaincy. Early in 1945, Congress officially organized the Office of Chief of Navy Chaplains. The new Navy structure was able to develop considerably during the five years leading up to the Korean War. The Air Force was created as a separate military force in 1947, necessitating a third chaplaincy organization. Grant E. Mann, who had served as an Army chaplain from 1944 to after the close of World War II, was recalled and accepted a commission as the first Latter-day Saint chaplain in the Air Force on 5 July 1948.

Another World War II Army chaplain, Marc H. Sessions, joined Chaplain Mann in the Air Force in September, 1950. These two men were the lone Latter-day Saint representatives in their branch of the service until early in 1952. Theodore E. Curtis, Jr. was the only Army chaplain on active duty when the hostilities began. Follow-

ing his separation from the service, after the Second World War, he made application for reentrance in February 1948, and was accepted in May. He was serving as a hospital chaplain in Japan when America entered the war. During November and December of 1950, three other former Army chaplains were reappointed and assigned to training centers at Fort Ord, CA, Fort Lewis, WA, and Fort Sill, OK.⁸⁴

With the appointment of these men, the Church inaugurated the policy of setting apart Latter-day Saint chaplains. The first to be so set apart was Warren Richard Nelson from Manti, Utah, who was set apart by Elder John A. Widtsoe of the Council of the Twelve. Like so many of his colleagues, he had served in the seminary system of the Church. He had also been on the faculty at Brigham Young University in the Division of Religion.⁸⁵ A news release indicated that “those already in service will be set apart as circumstances permit and all newly called chaplains will be set apart as they leave for their field of assignment by members of the Council of the Twelve.”⁸⁶

By the end of the 1950, there had been six months of fighting in Korea, and the Church had six chaplains on active duty. A *Church News* announcement in December of that year quoted the General Latter-day Saint Service-

83. J. Willard Marriott to the First Presidency, January 24, 1959, Marriott Collection.

84. *Church News*, December 27, 1950, 11–12.

85. Ibid.

86. Ibid.

men's Committee as saying, "New Military regulations make it possible for many to qualify for commissions as chaplains."⁸⁷

Changes

No changes in the regulations were made for Church candidates until approximately six months into the Korean conflict. The *Church News* then reported that:

New Military regulations make it possible for many Latter-day Saint servicemen to qualify for commissions as chaplains; it was announced this week by the General Latter-day Saint Servicemen's Committee.

Chief changes in the defense department standards permits substitution of a full-term mission plus other Church activity for the long-standing military requirements that chaplains must be graduates of theological seminaries.⁸⁸

The report continued by saying that in World War II, "because of the emergency, the official regulations were waived by the department concerned in order to have Latter-day Saint representation in the respective

chaplains corps."⁸⁹ Then the report added the following: "Now the regulations themselves have been modified so that Latter-day Saint brethren can meet them even though the Church does not have a trained ministry from the standpoint of the world."⁹⁰ The release then specified who would now be considered "qualified."

Those appointed chaplains must be faithful and devoted members of the Church; must be college graduates; must have filled a full-time mission for the Church, or have spent three years teaching in the Church seminaries; and must have the particular aptitudes fitting them for the specialized work required of chaplains.⁹¹

All requirements were then listed:

1. Age. The applicant must have reached his twenty-first birthday but not his thirty-third.
2. Undergraduate education, A minimum of 180 quarter hours (or 120 semester hours) of undergraduate work in an accredited college or university.
3. Graduate education. A minimum of 90 semester hours of graduate work in

87. Ibid.

88 *Church News*, December 27, 1950, 11.

89. Ibid.

90. Ibid.

91. Ibid.

an accredited theological seminary.

4. This is the defense department standard which has been modified for the benefit of Latter-day Saint servicemen. In lieu of, in proper cases, the military officials will accept the following: Civilian experience. A minimum of three years of active civilian experience as a fully qualified missionary or a duly ordained officer or religious teacher, or any combination thereof.⁹²

Church leaders were grateful for the concessions but still desired representation on equal grounds with other denominations.

Many Latter-day Saint young men responded, so many, in fact, that the Servicemen's Committee found it necessary to issue a letter to all stake and mission presidents early in February, 1951, saying that "the prospects of any but the most outstanding young men receiving commissions as chaplains is remote." The letter also emphasized "the fact that the Church does not call brethren to serve as chaplains; it is wholly a voluntary matter with the individual applying."⁹³ Such a posi-

tion did not negate the fact that the Church had to endorse each application before an appointment could be granted, however.

As military and political leaders saw that the conflict might be longer than originally anticipated, they took steps to increase man-power needs, not only for the present crisis, but for the ensuing years. One such program involved the rapid increase of Reserve Officer Training Corps (ROTC) units on college campuses across the country; the Air Force began such a program on the Brigham Young University Campus in July 1951. Some chaplain officials expressed a desire to initiate a chaplain training program in connection with ROTC detachment and "commissioning graduates of the AFROTC in the Reserve Chaplain Corps." The leaders of the Church rejected the plan with at least one reason being the fact that such a program resembled too closely a "trained ministry."⁹⁴

1951-1959

In October 1951, the Navy accepted their first Latter-day Saint chaplain, Paul R. Cheesman, and by June

92. *Church News*, December 27, 1950, 12.

93. Servicemen's Committee to all stakes and mission presidents, February 13, 1951, Church Historical Department.

94. Lowell Call, "Latter-day Saint Servicemen in the Philippine Islands: A Historical Study of the Religious Activities and Influences Resulting in the Official Organization of the Church of Jesus Christ of Latter-day Saints in the Philippines" (unpublished Master's thesis, Brigham Young University, 1955), 77.

1952, sixteen active duty chaplains represented the Church.⁹⁵ During the ensuing months, all three branches of the service were receiving new Church representatives. In December 1952, there were four Latter-day Saint chaplains in the Navy, five in the Air Force, and twelve in the Army for twenty-one active duty chaplains. Two Veterans' Hospital chaplains also represented the Church, Reuben E. Curtis at Fort Douglas, and George R. Woolley at 12th Avenue and "E" Street, both in Salt Lake City.⁹⁶ In the spring of 1953, the greatest number of chaplains to represent the Church at one time during the conflict were on active duty. In June, the Servicemen's Committee wrote:

We now have 27 brethren serving on active duty as chaplains, which is one chaplain for about every 700 of our brethren in the service. We also have a set apart a group leader for about every 30 of our brethren in the service.⁹⁷

The approximately eighteen thousand Latter-day Saint service members also represented the maximum number of Church members in the war at one time. The twenty-seven chaplains included five in the Navy, five in the Air Force, and seventeen in the Army.⁹⁸ The high number of twenty-seven who served at one time was reduced to twenty-six by December 1953, to twenty-five by February, 1954, and to twenty-four by that April, and it then took a sudden drop to nineteen in August, 1954.⁹⁹ In June, 1955, the last chaplain in Korea, Spencer J. Palmer, sent his final report to the Servicemen's Committee.¹⁰⁰ From that date to the present, however, an occupation force has been stationed in South Korea with several Latter-day Saint chaplains serving tours of duty there in the interim. A total of thirty different men served as Latter-day Saint chaplains during what is referred to as the Korean era.

With the conflict over, the number of active duty chaplains continued to

95. Servicemen's Committee to "The General Authorities," June 5, 1952, Church Historical Department.

96. "Roster of Latter-day Saint Chaplains for December, 1952," Military Relations Committee Office. All similar rosters located in same collection. It should be noted in this chapter that sources cited as located in the Military Relations Committee Office were by mistake destroyed. Joseph Boone's dissertation as cited in this chapter is the only printed record of these sources.

97. Servicemen's Committee to "The General Authorities," June 5, 1953, Church Historical Department.

98. "Roster of Latter-day Saint Chaplains for September, 1953."

99. Rosters of Latter-day Saint Chaplains for respective dates shown.

100. Chaplain Spencer J. Palmer to Servicemen's Committee, June 1, 1955, Church Historical Department.

decline. In July, 1955, there were seventeen, then twelve in January, 1956, and ten in December, 1956. A year later there were eight and the first report in 1958 (January's) showed that only six were on active duty.¹⁰¹ There were twelve Latter-day Saint chaplains in the U.S. Army Reserve in 1957,¹⁰² in addition to a small representation in National Guard units. The last Navy chaplain of the Korean era left the service in 1957, and the 1958 listing of active duty chaplains revealed that only one of the six active duty chaplains was in the Air Force with the five remaining chaplains serving in the Army. All five of them were career officers and eventually retired from the military following a minimum of twenty years of service. It is of interest to note that not one of the ten chaplains in the Navy and Air Force was stationed outside of the continental United States while eight of the Army chaplains were abroad, with seven of them serving in Korea itself.¹⁰³

Challenges Once Again

A General Protestant "Church"?

During the summer of 1957, new

issues arose which the Church needed to address concerning the Church servicemen's program on Air Force installations. The Church Servicemen's Committee wrote the following to the First Presidency:

In recent months, we have had increasing difficulties in attempting to carry on the Church servicemen's program at Air Force installations.

Reports from our chaplains and group leaders seem to indicate that there is appreciable pressure being exerted to create a super-protestant church for the Air Force, which will absorb all churches that the Air Force chooses to classify as Protestant. They place us in this group.

Copies of official regulations seem to bear out these reports. At least they contain provisions which force our brethren to receive religious indoctrination which is directly contrary to revealed truth.¹⁰⁴

The letter then cited "Lackland AFB Group Regulation, No. 165-1, dated 2 April, 1957," which specified that "all basic trainees will attend a religious

101. Rosters of Latter-day Saint chaplains for the respective dates shown.

102. Herman H. Heuer, Sixth U.S. Army Chaplain, to Servicemen's Committee, October 3, 1957, Church Historical Department.

103. "Roster of Latter-day Saint chaplains for October, 1959, in Boone, 555.

104. Servicemen's Committee to the First Presidency, August 20, 1957, Military Relations Committee, in Boone, 605.

worship service, according to the three major religious groups (Roman Catholic, Protestant and Jewish).” It also said that all trainees were required to attend a series of Protestant lectures where “the Bible,” “the Church,” and “the essentials of Protestantism” would be discussed.¹⁰⁵ The third mandatory lecture included the Protestant tenets of “Justification by Faith,” “Priesthood of all Believers” and the “Sufficiency of the Scriptures.”¹⁰⁶ Though the Church leaders did not believe the doctrines taught, they had no objections to others believing and teaching as they wished. Their objection was the mandatory attendance of Latter-day Saint men at the “indoctrination” sessions and worship services. They felt that one of the major freedoms for which Americans wore uniforms and fought was that of religious freedom, and here the organization which was to help preserve such freedoms was fostering the opposite.¹⁰⁷ The Servicemen’s Committee then cited a regulation issued at Scott Air Force Base on September 17, 1956, which stated that the General Protestant Religious Program provided for everyone and that “Separate denominational religious education programs will not be conducted.”¹⁰⁸

The report continued:

Certain permission is granted for limited denominational worship, but it appears to be so couched with restrictions and so arranged as to discourage any but the most determined persons from participating therein. For instance, one regulation stipulated, “Requests for such services or activities must be forwarded by the Commander, through military channels to this Headquarters [meaning Washington]. Upon receipt of authorization from USAF headquarters, the Senior Installation Chaplain is the one who will determine the scheduling of such services and/or activities so *that they will not conflict with the regularly scheduled religious programs of the installation*. Our chaplains tell us that unfriendly Senior Chaplains habitually schedule such authorized meetings at such hours as to discourage our brethren from attending.”¹⁰⁹

The committee added:

The Drew Pearson syndicated column on July 14, 1957, a copy of which is attached, is a protest against this program of lumping all Protestants, so-called, together

105. Servicemen’s Committee to the First Presidency, August 20, 1957.

106. Ibid.

107. Servicemen’s Committee to the First Presidency, August 20, 1957, 606.

108. Servicemen’s Committee to the First Presidency, August 20, 1957.

109. Ibid.

and of discriminating against minority denominations.¹¹⁰

The “Drew Pearson” column referred to was written that day by Jack Anderson and entitled, “Religious Rulings Miff GI Chaplains.” It indicated that other groups were also experiencing difficulties. The column read:

Washington—Chaplains aren’t supposed to talk about it this side of the pulpit, but many have complained privately that the armed forces are trying to mold all Protestant churches into one all-embracing religion for American soldiers.

Even such non-Protestants as the Orthodox, Mormons, Mohammedans, Buddhists, and atheists are lumped with the Protestants and sometimes forced to receive “general Protestant” instruction against their will.

Any church that resists suddenly finds its quota of chaplains drastically cut. For example, the Eastern Orthodox Church objects to being labeled as Protestant and wants the right to hold separate services. Result: the church can’t get the Defense Department to appoint more than 10 Orthodox chaplains.

Yet this church has as many members as the Episcopalians who are allotted 92 chaplains, more mem-

bers than the Disciples of Christ who are allowed 110 chaplains.

Others who insist on holding their own service are the Christian Scientists, Mormons, and the Church of Christ. These denominations are restricted to 12, 10, and 8 chaplains respectively. Yet there are as many Mormons, for example, as Disciples of Christ, who rate 10 times more chaplains.

What makes this discrimination all the more glaring is that the armed forces swear (presumably not on a stack of Bibles) their chaplain quotas are filled strictly according to church membership. This would entitle the Orthodox to about 100 chaplains and the Mormons about 80, instead of 10 apiece.

When the Orthodox complained about being short-changed, the Defense Department suggested they use Catholic chaplains. The Orthodox, however, have had some bitter doctrinal disputes with the Catholics.

Perhaps because of this, the armed services classify the Orthodox as Protestants; which makes it all the more paradoxical that they should be asked to use Catholic chaplains.

The armed forces have designed a great GI church and even pre-

110. Servicemen’s Committee to the First Presidency, August 20, 1957, in Boone, 607.

scribed a standard worship that is supposed to fit all Protestant and minority religions. These GI services carefully avoid doctrinal questions. The sermons are restricted pretty much to morality lectures.

This has upset even some of the big Protestant churches. A confidential desk-letter to all Lutheran chaplains, for example, recently, referred to the GI services with the wry comment: "The week's ration of religion has been issued."

The Rev. Dr. Engelbert O. Midboe, secretary of the Lutherans' Military Personnel Bureau, declared in his annual report for 1956: "There is taking place a separation between the service church and the civilian denomination. . . One cannot help but question the continuing and consistent emphasis upon the general Protestant as over or against the denominational service. In some instances, one would not dare to deviate from what has already been set down (the prescribed GI service) for fear that there would be administrative consequences."

Most Army, Navy, and Air Force bases discourage, but still allow, any denomination to conduct its own services. The catch is that the services usually aren't permitted at the regular church time.

Lackland Air Force Base, Tex., finally ordered the Mormons to stop holding Sunday morning services on the premises. Result: they are now raising funds to build their own chapel just outside the base.

Even more shocking, Scott Air Force Base, Ill., actually issued this written regulation: "It is considered that the general Protestant religious education program provides for all Protestant groups. Separate denominational religious education programs will not be conducted."

Lackland, which trains most Air Force recruits, requires all basic trainees to attend religious worship service. Catholics and Jews are sent to their own service. All the rest, including some whose religion forbids them from attending Protestant services, are forced to attend Protestant church.

Trainees are also marched to religious training classes. Again, the Orthodox, Mohammedans, atheists and the like are forced to take Protestant instruction.

All trainees will attend these (religious) instruction periods as a part of their scheduled training," the regulations decree.¹¹¹

The Servicemen's Committee concluded their report by saying:

111. Jack Anderson, "Religious Rulings Miff GI Chaplains," *Washington Post*, July 14, 1957,

We wondered if a member of the First Presidency might want to take up this matter with the Chief of Air Force Chaplains in Washington or with such other persons as might be proper. There is also the possibility that our Senators might be of some help to us.¹¹²

*The Church Responds
Based on Religious Freedoms*

In May of 1960, the Church Servicemen's Committee prepared a document entitled "Religious Freedom in the Armed Forces." It recited the First Amendment to the U.S. Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Though Congress had not created such laws, portions of the government had. The committee wrote, "It appears that Latter-day Saint servicemen are now subjected to a serious denial of their basic and constitutional rights of freedom of worship while in the armed services."¹¹³ Included were several pages of the "lecture-outline" that Protestant chaplains gave to their followers, as well as Church members who were required to attend, and which "Latter-day Saint chaplains in

such groups" were "expected to conform to."¹¹⁴ The balance of the presentation included "explanatory material and documentation" and "a general summary of the problems, including proposed recommendations." Basic areas of concern were "Limitations on separate denominational services," "Mandatory attendance of Protestants (including L.D.S.) at certain Sunday and weekday religious services," "L.D.S. Sunday Schools not permitted," "L.D.S. Sunday Schools prohibited," and "a summary of data relative to the past and present selection of Latter-day Saint brethren to serve as chaplains" including, "a brief setting forth the teaching, training and experience of Latter-day Saints which qualify them to serve as chaplains in the armed services."¹¹⁵

The report included the following recommendation:

The adoption of a basic policy guaranteeing freedom of worship to members of the armed services, to which policy all regulations and procedural arrangements would thereafter conform. It is the custom and practice in the armed services to amend and change directives from time to

112. Servicemen's Committee to the First Presidency, August 20, 1957, Military Relations Committee Office, in Boone, 608.

113. "Religious Freedom," 18-19, Charles I. Carpenter, Chief of Air Force Chaplains, to Senator Arthur B. Watkins, September 5, 1957, Church Historical Department.

114. "Religious Freedom," 10.

115. "Religious Freedom," 1-2, Charles I. Carpenter, Chief of Air Force Chaplains, to Senator Arthur B. Watkins, September 5, 1957, Church Historical Department.

time. A basic agreement to guarantee freedom of worship would be more important in the long run than an agreement to change individual regulations which could be changed again at the desire of some administrative officiate.¹¹⁶

Under the sub-title of "Implementation of Policy of Religious Freedom," the committee suggested the following:

1. This policy of religious freedom should place the affirmative obligation upon commanders at all levels and upon all chaplains to guarantee freedom of worship; to make this freedom of worship available to servicemen of all faiths on a basis of absolute equality and complete impartiality; to authorize, allow, and encourage the holding of separate denominational worship services and educational meetings, without for instance in any way giving preference or precedence to interdenominational services.
2. Remove Latter-day Saint servicemen from the artificial and somewhat arbitrary classification of "Protestant," and put them in a classification by themselves.
3. As should be well known, the only sense in which Latter-day Saints are Protestants is in that they are non-Catholic. Latter-day Saints do not believe Protestant doctrines or adhere to Protestant practices. For instance:
 - a. Latter-day Saints have an entirely different concept of God than Protestants do.
 - b. They use different scriptures.
 - c. They do not recognize as valid or binding any Protestant ordinance.
 - d. In fact, their doctrines and beliefs are farther removed from those held by Protestants than are Protestant views from the Catholic.
4. Exempt Latter-day Saint servicemen from mandatory attendance at Protestant services during basic training, including both worship services on Sunday and religious orientation or indoctrination courses on weekdays where lectures on "Essentials of Protestantism" are frequently given.
5. Approve the holding of separate denominational educational services on bases (including Sunday Schools, MIA [Mutual Improvement Association],

116. "Religious Freedom," 1-2.

(and other meetings) at the most convenient hours possible and on the same basis that such meetings are held for general Protestants

6. Recognize Latter-day Saint group leaders as fully empowered to conduct and hold all Latter-day Saint services and to counsel Latter-day Saint servicemen in their personal affairs.
7. Make chapels and other facilities on military installations available for use by Latter-day Saints and other separate denominations on a basis of fairness and impartiality.

As far as Latter-day Saint needs are concerned, this would not involve any additional expense to the government. On bases where there are hundreds of Latter-day Saint servicemen, the hours at which chapels are used could be staggered. On bases where there are small groups of our brethren, arrangements could be made for the use of convenient rooms in almost any office or other military building. Chapels as such are not essential to our worship or religious study.¹¹⁷

Standards to Become Chaplains Continue to Shift

In the fall of 1957, the Army and the Navy decided to go back to their former standards and accept only the chaplain applicants who had completed ninety semester hours of graduate theological training. These rulings meant that no Latter-day Saint could qualify.¹¹⁸ “The Air Force took a more liberal view, stating that “if graduate theological training is unobtainable in the applicant’s religious group, he may offer civilian experience as compensatory credit.” Approximately two years of “civilian experience in an ecclesiastical position” was required for each year of seminary training that was lacking and all compensatory credit had to meet the approval of the Chief of Chaplains.¹¹⁹

At that time the Air Force agreed to accept Latter-day Saint applicants who were Air Force ROTC graduates and who had also filled full-time missions for the Church. Pleased with this policy, the Church approached the other services but both the Army and the Navy, with full knowledge of the Air Force program, pointedly refused to grant this or any equivalent set of

117. “Religious Freedom,” 1-2, Charles I. Carpenter, Chief of Air Force Chaplains, to Senator Arthur B. Watkins, September 5, 1957, Church Historical Department.

118. Document prepared by Servicemen’s Committee, “Religious Freedom in the Armed Forces,” May, 1960, 17-18, Church Historical Department.

119. “Religious Freedom,” 17-18, Charles I. Carpenter, Chief of Air Force Chaplains, to Senator Arthur B. Watkins, September 5, 1957, Church Historical Department.

standards.”¹²⁰ The Servicemen’s Committee continued to ask for representation by pointing to conditions in a predominantly Latter-day Saint setting. They wrote:

In the intermountain West there are many Reserve and National Guard units which are made up almost entirely of Latter-day Saint personnel. But Protestant, Catholic, or Jewish chaplains are the only ones available to serve in these units under present regulations. Because of the wide doctrinal gulf that exists between such chaplains and Latter-day Saint servicemen, our brethren do not go to these chaplains for counsel or attend the religious services which they hold. In these military units, the armed services are in effect providing chaplains who in the very nature of things cannot and do not serve the purposes for which they have been appointed. Such meetings as are held for Latter-day Saints, and such counseling as is given comes under the direction of civilians or lay members of the Church in the service.

With rare exceptions our brethren on active duty do not go to other than Latter-day Saint chaplains for counseling and do not attend general Protestant services. Such

spiritual guidance as they receive comes either from civilian leaders or from their fellow servicemen who hold priesthood offices and are appointed by the Church to care for the spiritual well-being of their associates in the service.¹²¹

The Servicemen’s Committee concluded this portion of their presentation by stating the following:

It is difficult to understand why a man must have graduate theological training to serve as a chaplain in the Army or Navy but not in the Air Force; how so many of our brethren can serve effectively as Reserve chaplains without this training, and yet no new ones can be appointed without it; and why what are considered by the military to be higher requirements should be in force in peace time than under the difficulties of war time.

Whatever the theory may be, and however much it may be argued that Latter-day Saint chaplains constitutes an abridgment and curtailment of the religious freedom of a large segment of the armed services.¹²²

Instead of the Army and Navy accepting the Air Force policy as the Church

120. “Religious Freedom,” 16.

121. “Religious Freedom,” 18-19, Charles I. Carpenter, Chief of Air Force Chaplains, to Senator Arthur B. Watkins, September 5, 1957, Church Historical Department.

122. “Religious Freedom,” 18-19.

had hoped, the Air Force repealed its policy and joined those two services after a few years of allowing a full quota of ten Latter-day Saint chaplains to serve on active duty. This change was announced by the Servicemen's Committee in December 1960. It read:

New regulations governing the appointment of L.D.S. brethren to serve as chaplains have now been issued by all branches of the military establishment. The Air Force, Navy, and Army, including all of their reserve and National Guard components are now operating under the same regulations. The change, as far as it affects us is that all chaplains from now on must have at least 90 semester hours of postgraduate training, either in Christian Theology, the Humanities, or Sociology. You will note, that for all practical purposes, this means that chaplains must graduate from a divinity school or must have their doctor's degree in a related field. In practice this means that we will not gain any additional chaplains in any branch of the service. This regulation was issued as a result of rather extensive negotiation and consideration by the various offices in Washington concerned. Elder Harold B. Lee on one occa-

sion and Elder Hugh B. Brown on several, met with the military officials in Washington. The matter was given consideration by the various echelons up to and including the Secretary of Defense. For the moment we see no hope that it will be changed or modified. Obviously, in the event of a National emergency they would again waive their requirements and take our brethren in as chaplains under some such a system as has prevailed in the past. This new setup will necessitate more attention on our part to the effective functioning of our groups.¹²³

A letter from Elder Bruce R. McConkie's secretary to a chaplain applicant reaffirmed the impact the decision had on the Church:

For some time, we have been negotiating with the various branches of the armed services relative to the requirements for Latter-day Saint brethren to receive appointments as chaplains. A final decision has been reached by each branch of the service that all future chaplains must have 90 semester hours of postgraduate work in one of the following fields: Christian Theology, Sociology, or the Humanities. These new regulations are to con-

123. Chaplains Newsletter, December 21, 1960; see also Air Force Manual (AFM) 36-5, Ch. 5, November 15, 1961; Department of Army CA Form 77, October 13, 1960, and Frank A. Tobey, Chief of Army Chaplains, to J. Willard Marriott, August 25, 1961, Brigham Young University Library.

tinue unless and until there is a national emergency. Under them, for all practical purposes, we are precluded from gaining future chaplains. These regulations are not to our liking but we are bound by them.¹²⁴

The Church's Recommendations for Group Leaders and Latter-day Saint Chaplain Qualification

The Church's Servicemen's Committee found itself dealing with two issues in early 1961, neither of which was totally new. The first was an attempt in the military to curtail the "group leader" program on various bases. The second was, as always, the issues surrounding the certification of Latter-day Saint chaplains. To address the latter issue, the Church suggested requirements for future Latter-day Saint chaplains that it desired to see implemented. These requirements included "a minimum of 120 semester hours or 160 quarter hours of undergraduate work in an accredited college or university" and a "minimum of three (3) years of active civilian experience as a fully qualified missionary or a duly ordained officer or religious teacher, or any combination thereof, plus an ecclesiastical endorsement."

The section concluded with the suggestion that, "if these chaplains could be given assignments which would enable them to travel to various commands where small groups of servicemen are located, it would be very helpful."¹²⁵

Some conditions improved, others seemed to deteriorate. In April 1961, the Servicemen's Committee, over the signature of Elder Bruce R. McConkie forwarded a letter to U.S. Senator Wallace F. Bennett. The letter contained a history of the group leader program of the Church that the committee agreed to provide during a previous meeting in which Senator Bennett indicated his willingness to negotiate with the respective branches of the armed services. The committee expressed their appreciation by saying, "We are grateful to you for your help and counsel where the spiritual well-being of Latter-day Saint servicemen is concerned."¹²⁶

The Group Leader Issue

For about 25 years this group leader system has operated effectively in the Army, Navy, and Air Force, and in their reserve components. Each group leader has carried an official Certificate of Appointment which has been recognized by chaplains, commanding officers, and others concerned. As far

124. Velma Harvey, Secretary to Elder Bruce R. McConkie to Fred L. Tubbs, August 23, 1961, Church Historical Department.

125. "Religious Freedom," 3.

126. Elder Bruce R. McConkie to Senator Wallace F. Bennett, April 17, 1961, Church Historical Department.

as we can learn, there have been no problems of any great moment. We have not flooded the military establishment with card-carrying representatives. Our meetings and programs have not been unseemly or lacking in decorum. They have been conducted reverently and properly, primarily for our own church members, with, as it is to be expected, a few friends and others also attending.¹²⁷

Paragraphs six and seven of Elder McConkie's letter outlined the difficulties that had been encountered and included specific recommendations. The two paragraphs read:

In recent months, regulations have been adopted by all branches of the military establishment, and particularly by the air force, which limit, restrict, and curtail (from a practical standpoint) the effective operation of our group leader program. For instance:

1. A recent air force regulation specifies that non-chaplain personnel cannot conduct services on a military installation unless "*the necessity is established as valid and is approved by the base commander and the major air commander concerned.*"
2. This regulation further specifies that non-chaplain personnel cannot serve unless "*authorized to conduct such religious services*

or rites upon approval of Headquarters USAF."

3. In a letter dated December 23, 1960 to J. Willard Marriott, chairman of our chaplain's committee, Brigadier General Robert P. Taylor, Deputy Chief of Air Force Chaplains, directed that a certificate of appointment for a Latter-day Saint group leader will not be approved by USAF Headquarters unless it is certified to in each instance by Brother Marriott's office. In this same letter, General Taylor made this rather interesting explanation: "*As you know, the U.S. Government cannot permit individuals or droves of 'card-carrying' or 'letter-bearing' non-chaplain constituents of any denomination to invade the confines of Federal agencies, let alone the Military Establishment. Only designated individuals may be authorized to serve, upon competent authority, in such a capacity in the Military Services.*"
4. Under date of March 9, 1961, in a letter to Frank C. Kimball, member of our chaplain's committee, Major General Terence P. Finnegan, Chief of Air Force Chaplains, issued these further restrictions:
 - a. We may have only "one

127. Elder Bruce R. McConkie to Senator Wallace F. Bennett, April 17, 1961, Church Historical Department.

religious lay leader at a time at a given Air Force installation.”

- b. Before any group leader may serve it must be determined officially that “a requirement LDS worship services exists.”
- c. “The request for certification of a qualified LDS religious lay leader” must be approved by the commanders of the “base and the major air command concerned.”

It seems to us that regulations and restrictions of the foregoing type constitute an infringement of the religious freedom of the individual. As is well known, and as has been often explained to those administering the chaplaincy programs in the armed services, our servicemen do not attend either Protestant, Catholic or Jewish *religious* services for the purpose of worship. Individuals may attend these services on isolated occasions for the purpose of comparison or out of curiosity, but they do not participate in them as a means of worship or to study or learn the doctrines of the gospel.

As far as actual worship is concerned, our servicemen, attend and participate exclusively in Latter-day Saint religious services. Unless such services are made available to them, they are

denied (for all practical purposes) the right to worship while in the armed services. Certainly they should have the right to worship according to the dictates of their own consciences, and not be dependent for the right to attend the church of their choice upon a “finding” by a local commander and the commander of a major command (both of whom will be influenced in their findings by the recommendation non LDS chaplains who may have their own reasons for such views as they hold.)

Since our duly certified group leaders have been serving effectively and without trouble or incident for a quarter of a century, it is difficult to understand why they must now gain the approval of a local commander, and have that approval certified through channels to USAF Headquarters in Washington and then back through channels to the local base. Nor can we understand why, after this long period of permitting stake and mission presidents to approve group leaders, it should be necessary to limit the certifying power to one church committee in Washington. In Practical effect all of this type of restriction curtails the effective operation of our group system and therefore infringes the religious liberties of our brethren.

Since our brethren do not worship at other than Latter-day Saint

services; since they are perfectly capable of handling their own services; and since these services do not, in any way that we can learn, interfere with the orderly operation of any other program, whether religious or secular, we feel that the armed services are obligated to approve and maintain a system that will enable Latter-day Saint servicemen to worship freely as they choose.¹²⁸

Recommendations for Chaplain Qualifications Yet Again

The April 17, 1961, letter to Senator Wallace F. Bennett included “a six-page analysis” entitled “Qualifications of Chaplains—Church of Jesus Christ of Latter-day Saints,” which had been prepared “some years ago” by “the Brethren.” The committee said that they had brought the statistical data up to date and concluded that the presentation “very ably” summarized the training program that prospective chaplains received which the committee felt was more than adequate to qualify them for active duty service.¹²⁹

The introduction of the report read:

We venture again to invite your attention to the questions which have arisen during the recent years as to the eligibility for appointment as chaplains of

Elders of the Church of Jesus Christ of Latter-day Saints who are not graduates of theological seminaries and who are not, at the time of appointment, occupying pulpits as paid ministers.

The course which our previous discussion has taken, as well as our observations as to the work of our own chaplains among our troops in the recent war and before and since, persuades us that our Elders are equally qualified (allowance being made for the exceptional man, good or bad) with the ministers of any other denomination for appointment to the position of chaplain.

Indeed, we trust you will allow us to say, we believe with strict accuracy, that in at least some respects, we feel our Elders are better qualified for service with troops than are the ministers of other denomination—we have in mind their experience as presiding officers and as leaders in initiating and conducting group activities; and that they are not inferior to the ministers of any denomination (taking them and ours as a whole) in all other essential respects, and especially in the matter of genuine conversion to Christian principles and Chris-

128. Elder Bruce R. McConkie to Senator Wallace F. Bennett, April 17, 1961, Church Historical Department.

129. McConkie to Bennett, April 17, 1961.

tian living and a high degree of spirituality.

To state specifically what is implicit in some of the foregoing observations: The Church of Jesus Christ of Latter-day Saints does not have a paid ministry, nor does it train those who act in capacities equal to that of the ministry of other denominations, in theological colleges and seminaries, as do other denominations. It will be only by rare chance that any of our ecclesiastical administrative officers shall have had any training in theological seminaries or colleges. Nevertheless, we repeat, we feel that they are equally qualified for chaplain work with those who are trained in theological colleges and seminaries.¹³⁰

Following the above introduction, the report summarized in approximately five pages the “training and study” that Latter-day Saint applicants received through their formative years in Church organizations. The training organizations included the Primary Association, the Mutual Improvement Association, Sunday Schools, priesthood organizations, seminaries and institutes, missionary service and general leadership training.¹³¹

The report included a paragraph of the Church’s past record and history in the U.S. military chaplaincy. The brief statement read:

We are anxious that our chaplains meet, in the fullest sense, all of the requirements for appointment except that of having a degree from a Theological Seminary and of being engaged in paid pastoral activity at the time of appointment. For instance, we feel that they should be citizens, meet the age requirements, have a B.A. or B.S. degree, be physically fit, have the endorsement of the Church, be possessed of the qualities of leadership, be of unquestioned integrity, have the ability and desire to work with young men, and especially that they have a firm, living conviction of the truthfulness of fundamental Christian principles and concepts.¹³²

The Servicemen’s Committee felt that “based on the training, experience and preparation given our young men through our unique system of Church activity and education,” their candidates for chaplaincy were fully qualified for service.¹³³ Those in a position to alter the requirements continued to think otherwise, however. Unable to

130. Qualifications of Chaplains—Church of Jesus Christ of Latter-day Saints,” Cited by Elder Bruce R. McConkie to Senator Wallace F. Bennett, April 17, 1961 in Church Historical Department.

131. Ibid.

132. Ibid.

133. Ibid.

have the requirements changed, the Church initiated a program of contacting Church members who were pursuing graduate work in an effort to learn if any of them would be interested in the chaplaincy.¹³⁴ The program was unsuccessful. The equivalent training required for the chaplaincy amounted to a doctorate in a man's chosen profession and only a few expressed an interest. With no opportunity to receive commissions for its men, the Church's representation diminished until only six chaplains were in the service: four in the Army and two in the Air Force. All six were career servicemen. Conditions in Southeast Asia had developed to a point where more than twelve thousand Church members were on active duty in 1963 and the outlook did not appear favorable for improved world conditions. Even with the growing number of Church members in the service and with the precarious world situation, military leaders felt that the situation still did not warrant granting chaplaincy waivers to the Church.

In late 1964, conditions became such that Church leaders asked Brother J. Willard Marriott to speak to the Chiefs of Chaplains, which he did. One Chief of Chaplains indicated that the Church's quota had been reduced

from "16 to 3" chaplains, because the Church had failed to fill the allotted positions, *but he indicated that the quota would be restored when the Church produced qualified applicants.* The same Chief of Chaplains indicated that the Armed Forces Chaplains Board would gladly meet with Church representatives again, but it was his feeling that such a meeting "would not help."¹³⁵ Brother Marriott was also personally doubtful that such a meeting would help but suggested, "We might consider the status of our connections for getting the requirements relaxed." He referred to the fact that President David O. McKay knew the president of the United States and that Senator Ted Moss from Utah had been reelected.¹³⁶

Once more, the Servicemen's Committee made an effort to have the regulations changed. They referred to the ruling created in 1960 in which the Defense Department altered the requirements for the chaplaincy in an attempt to "raise the standard of service among chaplains and to discourage unqualified and less desirable candidates."¹³⁷ "With this we do not take exception," the committee said, and they added:

We feel that each chaplain should

134. J. Willard Marriott to Elder Boyd K. Packer, November 6, 1964, Military Relations Committee Office, in Boone, 620.

135. Marriott to Packer, November 6, 1964, 621.

136. *Ibid.*, 621.

137. Servicemen's Committee to Chairman of the Armed Forces Chaplain's Board, 1965, Military Relations Committee, 622.

serve with such ability and dedication that he will reflect highest credit upon the Church he represents and upon the military service as a whole. The present qualifications, however, were established in favor of those churches which have a paid ministry and which maintain theological seminaries. . . for the purpose of preparing members of their church to enter the ministry as a career. The Church of Jesus Christ of Latter-day Saints has no paid ministry.¹³⁸

Church’s “Statement of the Chaplain Problem”

In connection with the efforts of the Servicemen’s Committee to secure representation in the various branches of the military chaplaincy, they assembled a brochure entitled “Statement of the Chaplain Problem,” which was made available to various offices and individuals involved in the dilemma. Because of the completeness of this report and its timeliness to the present discussion, lengthy extracts are included verbatim. The 1965 report read in part:

The Problem¹³⁹

Members of the Church of Jesus Christ of Latter-day Saints are subject to service in the military under laws enacted by Congress; at the same time a regulation set forth by the Department of Defense effectively prohibits the Church from providing chaplains in the armed forces to look after the spiritual well-being of members serving in the military.

There have been no chaplains representing the Church commissioned in the past six years (July, 1959). The remaining chaplains representing the Church were commissioned at a time when the regulation was not in force.

L.D.S. Chaplains Presently Serving:

U.S. Navy	None
U.S. Marine Corps	None
U.S. Army	Four
<u>U.S. Air Force</u>	<u>One*</u>
	Five

*A second Air Force chaplain is presently on inactive duty attending school.

We do not encourage our members to avoid their military obli-

138. Servicemen’s Committee to Chairman of the Armed Forces Chaplain’s Board, 1965, Military Relations Committee Office, in Boone., 622.

139. The problem of how to access chaplains in the armed forces was drafted in 1965 by the Servicemen’s Committee in an attempt to resolve the accessioning concerns of the Latter-day Saint church.

gation and we presently have over 12,000 members of the Church serving in the Armed Forces of the United States.

Questions and Answers concerning the Latter-day Saint Chaplain Problem

Question: With only five chaplains presently active in the military, do we get full service benefit from them?

Answer: No, we get very limited benefit from them for the following reasons:

They serve as general Protestant chaplains; we are not Protestants.

Little attention has been given to deploying L.D.S. chaplains in areas where there are larger concentrations of L.D.S. servicemen, or in such a way as to give us the best service from our limited number of chaplains. For instance:

For approximately three years Chaplain Madsen was stationed in Pasadena, California. He advised that during that entire time the largest group of L.D.S. boys stationed under his jurisdiction was seven.

Recently Chaplain Madsen, as well as Chaplain Green, were deployed to Germany where they are serving in the same area.

Until recently both L.D.S., chaplains in the Air Force were sta-

tioned at the same base (Lackland, Texas). Chaplain Sirles has since left Lackland for special schooling.

L.D.S. Chaplains are not given travel privileges as are Jewish chaplains to visit other installations in the area.

Question: Why are we unable to supply L.D.S. chaplains?

Answer: Present Department of Defense regulations require ninety semester hours of graduate work in a theological seminary or at a recognized college or university in related fields of religion, humanities, or social sciences. The regulation is structured to fit professional clergy or paid ministry of other churches. This stringent academic requirement has the effect of excluding L.D.S. members from the chaplaincy.

Question: Is any recognition given for academic training to members of the L.D.S. Church in religious subjects on a secondary and on a university level?

Answer: None whatsoever. The Chiefs of Chaplains have steadfastly refused to give any recognition to this academic training merely because it does not fit the pattern of ministerial training in churches where a paid ministry is accepted.

Question: Since we do have members of the Church who could

meet this academic qualification, why are they not attracted to the chaplaincy?

Answer: Ninety semester hours of graduate work is equivalent to a doctor of philosophy degree in a secular field. Since we have no paid ministry and since we do not maintain theological seminaries to train professional clergymen, our members pursue graduate work in a secular field.

By the time a member of the Church has achieved the ninety semester hours of graduate work (a doctor of philosophy degree) he is well established in his career and ordinarily has accomplished the following:

- He has served in the Armed Forces of the United States for approximately two years.
- He has served two or two and one-half years on a full-time proselyting mission for the Church.
- He has spent four years achieving a baccalaureate degree.
- He has spent three to five years in graduate school.
- He is married and has a family.
- His doctorate is salable to business or industry, to institutions of higher learning, to governmental agencies institutions of higher learning, to governmental agencies or

in public education. To enter the chaplaincy it would be necessary for him to interrupt his established career, back grade himself, and enter the military as a chaplain at the same grade and with the same pay as an R.O.T.C. man just out of college.

Question: If successful business and professional men can be called to serve in church capacities including service as a mission president away from his business or profession, why are we unable to call men to be chaplains?

Answer: We have no paid ministry. It is a basic principle with us. We do not call men into career assignments. To do so would violate a principle fundamental to the Church and its doctrines.

Question: If we cannot call them to career service as chaplains, why not call them to serve temporarily (two or three years) as we do with mission presidents, or as the Jewish people do for chaplains?

Answer: Because a call is to the ministry of the Church. L.D.S. chaplains are designated as Protestant chaplains and spend the major portion of their time rendering service to members of other denominations. Also, chaplains are paid for their services.

Question: There is a group leader program under which members of the Church serving in the mili-

tary may be authorized to conduct meetings, etc. Why does this not fill the need?

Answer: It does partially meet the need. However, there are some serious problems with this program:

Our group leaders are not recognized uniformly in all of the services.

The effectiveness of a group leader in arranging for meeting places, etc., depends almost entirely upon his rank. (A field grade officer has little difficulty, a corporal or a private has little success.)

At installations where L.D.S. men are concentrated, a group leader cannot fill the need because he has regular full service duties to perform.

A group leader does not have access to records, lists of religious affiliations, etc., as does a chaplain.

Question: There is an auxiliary chaplain program which provides for non-military clergymen to be designated as auxiliary chaplains. Why will this not solve the problem?

Answer: Auxiliary chaplains are paid from government funds. This violates the principle basic to us concerning paid ministry. In some areas where we have designated civilian church leaders to attend

to the needs of our members at military installations, we find that they are not given the same recognition as chaplains serving the other denominations in the military.

Question: There is a "Seminarian Program" available to college students interested in the chaplaincy. Why does this not fill the need?

Answer: Because students in college are not attracted to complete the equivalent work for a doctorate and then back grade themselves to begin at the same grade and pay as an R.O.T.C., graduate.

The 1965 Report then went on to identify what attempts had been made by the Church to resolve the issues that had just been identified. Once again, the question/answer format was used.

Question: What has been done in an effort to change this regulation?

Answer: The following things have been done over the past years to effect a change:

Six years ago [1959], we had a hearing before the Inter-service Chaplains' Board. The only result was some recognition of the group leader program. As mentioned previously, this has not provided an adequate answer.

We met with the Chief of Manpower, Mr. Carlisle Runge,

Assistant Secretary of Defense (Manpower), concerning this problem. The only result was a recognition of humanities or social science instead of theological subject matter. This has not affected the problem.

On many occasions we have visited Washington, DC, and have called upon the Chiefs of Chaplains of all of the Armed Services. These many trips have been to no avail. We have received no indication that the chaplains were willing to yield on the ninety semester hours graduate work requirement.

Question: Would another meeting with the Inter-Service Chaplains' Board be helpful at this time?

Answer: We have considered this. However, we have been frankly told by all three Chiefs of Chaplains that such a hearing would affect no change.

Question: What do the Chiefs of Chaplains indicate their position is in this matter?

Answer: They say that the ninety-semester hours graduate work is a Department of Defense regulation and they are helpless to effect a change. They indicate that this is a requirement for the commission, not for the chaplaincy. They also indicate that they oppose a change in the regulations since it would open the door to the down-grading of the

chaplaincy by admitting chaplains from many small churches where they have no training whatsoever for the ministry.

Question: Why do we feel that the ninety semester hours of graduate work is not a realistic requirement?

Answer: We question this requirement for the following reasons:

1. To set an academic requirement that effectively prevents us from chaplains, without regard for the high standards met on all other qualifications, is to show favoritism to those churches, which have a professional clergy, and at once discriminates against our right to have chaplains in the military service.
2. Ninety semester hours of graduate work as a minimum academic requirement is not realistic. Such an academic requirement is not imposed by:
 - a. Accrediting associations responsible for the upgrading of public and private education in the United States.
 - b. Recognized institutions of higher learning in the United States as a requirement for faculty members.
 - c. Theological seminaries

established to train the ministry in other churches.

d. Governmental agencies.

e. Business and industry.

3. We question the feasibility of designating ninety semester hours of graduate work, simply because it fits the pattern of ministerial training in other churches, as the minimum qualification. The high quality academic training given to members of the Church is totally ignored and received no evaluation whatsoever merely because it does not fit the pattern convenient to the other churches.

4. We question the feasibility of such a high minimum academic standard since it is recognized by competent academicians that such a standard emphasized above other considerations may actually weaken the chaplaincy by giving preference to individuals who are scholastically or research oriented, but who have no facility in the basic procedures of human communication so vital in such an assignment.

This problem could be resolved if recognition could be given to academic and other type training received by members of the Church in lieu of the ninety semester hours of graduate

work which is essentially a requirement of the professional clergy in other churches. Members of the Church receive training in the following areas:

1. *Home.* A systematic program for the teaching of principles of religious and moral values to members of the Church at home is correlated with church organizational instruction. This program sponsors a close-knit family group dedicated to Christian ideals.

2. *Primary.* From four years until twelve years they are in a week-day activity and instruction program.

3. *Sunday School.* Beginning at age three, members of the Church regularly attend Sunday School where they are taught Biblical and other scriptural values, and trained in elements of Christian service.

4. *Mutual Improvement Association.* The Mutual Improvement Association is a cultural, recreational, and spiritual auxiliary to the Church. It is activity centered, and members of the Church enter a program and are trained in activities that would be ideal training for chaplain preparation.

5. *Scouting.* The Church of Jesus Christ of Latter-day Saints is recognized as one of the most

active sponsors for the Scouting program in the United States. It is recognized that there is probably a higher percentage of scouting activity under Church sponsoring than virtually any other organization.

6. *Aaronic Priesthood*. At the time a young man is twelve years of age he is ordained to the Aaronic Priesthood where he begins training in priesthood activities and service-centered responsibilities.
7. *Seminary*. Beginning in the ninth grade, members of the Church are trained under released time provisions, one hour per day, instruction in scriptural subjects in adequate classrooms under competent teachers.
8. *Institutes of Religion*. On a college level, members of the Church are trained in scriptural subjects in adequate classrooms in addition to their regular secular college training.
9. *Missionary Service*. Most young men at age nineteen sustain themselves for two and one-half years in a full-time missionary assignment. Ordinarily this includes mastery of a foreign language.
 - a. Since there are very few Latter-day Saint chaplains, the deployment of these

chaplains with inter-service authorization would greatly alleviate the problem. For instance, if one L.D.S. chaplain was stationed in Japan and could attend to the spiritual needs of L.D.S. men in the Army, Navy, Marine Corps, and Air Force installations, it would greatly relieve the problem.

- b. If Latter-day Saint chaplains could be stationed at Command Headquarters with travel privileges, to visit other installations, to attend to the spiritual needs of Latter-day Saint men similar to the assignment of Jewish chaplains, this would greatly relieve the problem.
- c. The Church of Jesus Christ of Latter-day Saints is not a Protestant church and we are not affiliated with any of the national or international organizations or councils of churches. If Latter-day Saint chaplains could be deployed to areas of concentrations of Latter-day Saint members in the service and be relieved to an extent of the responsibility to function as Protestant chaplains, this would greatly relieve the problem.

Conclusion

We look forward with grave concern over the possibility that in the foreseeable future we may be totally without representation by chaplains in any of the Armed Forces of the United States.

We are vitally concerned that while our members serve in the Armed Forces they maintain the standards of fine citizenship and Christian conduct which would reflect credit not only on the Church but upon the military units in which they serve.

Since the present Department of Defense regulation effectively prohibits us from qualifying chaplains, we foresee a circumstance where it would be as though there were no chaplaincy insofar as the Church of Jesus Christ of Latter-day Saints is concerned.

Some resolution of this problem is urgent. For members of the Church to be compelled by act of Congress to present themselves for service in the military, and at once to have a Department of Defense regulation that prevents members of the Church from qualifying for the chaplaincy seems contrary to the American way.

General L.D.S. Servicemen's
Committee

Harold B. Lee, Chairman

Gordon B. Hinckley

Boyd B. Packer

H. Richard Thomas, Secretary¹⁴⁰

1965: President Lyndon Johnson Intervenes

As mentioned, it had been six years since the last chaplain was commissioned [1959]. As the preceding material shows, there had been a long and consistent effort to effect a change in the Defense Department regulation that appeared discriminatory toward the Church. During the months of February and March, 1965, many factors seemed to crystalize. Numerous small meetings, several large ones, conference telephone calls across the country, and personal visits brought the problem into sharp focus. The minutes of the Servicemen's Committee for February 2, 1965, read in part:

The Washington, DC, visit was discussed, and it was suggested that Brother Packer meet with Senator Moss and Senator Howard Cannon and with them explore the possibility of their giving us some help on the chaplain's problem. It was mentioned by Brother Lee that it may be possible for these two senators to arrange a meeting

140. "Statement of the Chaplain Problem," February 1965, Military Relations Committee Office, as quoted in Boone, 630.

with President Lyndon B. Johnson for Brother Packer.¹⁴¹

Within the week Elder Boyd K. Packer was in Washington, DC. He prepared the following memorandum for his files concerning the events of February 8, 1965:

We met at 8:00 a.m. at the home of Brother J. Willard for breakfast. Those present were: Brother Marriott, Brother Robert W. Barker, Senator Frank E. Moss of Utah, Senator Howard W. Cannon of Nevada, and Elder Boyd K. Packer.

We discussed the possibility of getting some contact made in the Defense Department in an effort to try to change the regulations which prohibit us from having chaplains.

It was finally agreed that the only effective way to move on this matter would be to attempt to make an appointment with President

Lyndon B. Johnson. This matter was discussed in length.

The senators finally asked that they have a letter from President McKay to them asking them to set up an appointment with the President if possible. I indicated that such a letter would be inadvisable and that if a letter should come, it would come from President McKay directly to President Johnson.

The two senators agreed to do anything they could to help on the matter. They asked for more information. We agreed to provide them a brief statement on the issues and the history of the problem in order that they could educate themselves for any role they may play in assisting with the problem.

Later that day we met with Chaplain Robert Taylor, Chief of Chaplains for the Air Force. As usual he

Protestant Chaplains				
Grade School	High School	College	90 Semester Hours Graduate	2 Years Parish Service
Latter-day Saint Chaplains				
Grade School	High School	College	2 Year Mission	
	Seminary	Institute		

Figure 5. Academic Training Received by Protestant and Latter-day Saint Chaplains

141. "Servicemen's Committee Minutes," February 2, 1965, Military Relations Committee Office, as in Boone, 630.

was friendly but non-committal. He indicated our chances for having the thing changed were very small. He indicated that it was a Defense Department regulation and that they were helpless to change it.

He did say that he thought the decision made at the Inter-Service Chaplains Board hearing five years' prior had the effect of making it a problem for commissioning, not a problem for the chaplaincy. Therefore, he said he had no objection, if we wanted to try to work with the Defense Department to try to get the matter resolved.

We met with and had lunch with Admiral Kelly, Deputy Chief of the Navy Chaplains, and met briefly with Admiral Dreith, who is Chief of the Navy Chaplains and Chairman of the Inter-Service Chaplains Board. Admiral Kelly showed himself much more friendly than he had before but was very pointed in stating that he had to assume the position of opposing any change in the regulation, and that he felt that while our cause was just that little could be done. This, of course, was the same that we had heard from him and from all of the other chaplains on previous occasions. We did feel, how-

ever, that at this meeting he was considerably more friendly than he had been before.

We went to meet with Chief of Chaplains, Charles Brown, Major General from the Army. He was not in the city. We, therefore, met with his deputy, Chaplain Moran, a brigadier general, with whom we had met on previous occasions. Chaplain Moran had always been more cooperative and friendly. We had essentially the same type of an interview with him, going over this whole matter again and having him indicate that our cause was just. They all seemed to admit, however, that another hearing before the Chiefs of Chaplains Board would not be productive.¹⁴²

Of the events for the following day, February 9, 1965, Elder Packer wrote:

We returned again to Chaplain Taylor and discussed with him the possibility of making some contact through the congressional representatives. He said he would not object but he made it very plain he didn't want anything he said as being an endorsement of what we were to do.¹⁴³

On February 21, 1965, Elders Harold B. Lee and Boyd K. Packer spent "much of the day" with J. Willard Marriott. They "decided that if a letter could be

142. Elder Boyd K. Packer, Memorandum, February 8, 1965, Military Relations Committee Office, in Boone, 633.

143. Packer Memorandum, February 9, 1965, 633.

obtained from President McKay to President Johnson that the way would be cleared to have an appointment at the White House.”¹⁴⁴ Elders Lee and Packer called on Senator Wallace F. Bennett on February 23, 1965, to let him know what course of action was being pursued. He had not been asked to actively participate though his colleagues Senator Frank E. Moss of Utah and Howard W. Cannon of Nevada had been involved for some time.

On that evening, Senator Bennett called these two leaders and told them he had been to the White House for a reception and that during the evening he had had a chance to visit with the president for a few moments. “He indicated to President Johnson, who had inquired about President McKay’s health, that there was one thing he could do to make President McKay happy.” When asked what that was, Senator Bennett made an explanation of the Church’s chaplain problem and the president indicated, “He would look into the matter.”¹⁴⁵

Three days later on February 26, 1965, Presidents Hugh B. Brown and N. Eldon Tanner of the First Presidency met with Elders Lee, Hinckley, and Packer of the Servicemen’s Committee. The matter of sending a letter to President Johnson over President McKay’s signature was discussed. A

format for the letter had been prepared and was given to President Brown who agreed to prepare it for President McKay’s signature. The letter was mailed to President Johnson that afternoon.¹⁴⁶ During this meeting, it was decided that Elder Packer should attend the appointment at the White House.¹⁴⁷

Elder Boyd K. Packer recorded that on March 2, 1965, he was called by Cyrus Vance, Deputy Secretary of Defense, who indicated that President Lyndon B. Johnson “had called him concerning this matter and that he would like to meet with me.” Elder Packer then called J. Willard Marriott “to inform him of the developments.” Brother Marriott told Elder Packer that Chaplain Kelly from the Navy “had brought an assistant over and had lunch” with him and “they were very anxious to work something out, having been called upon by Deputy Secretary Vance to get some information on the matter.” Brother Marriott had “also met with Chief of Chaplains Brown from the Army, who indicated that he could solve this problem now if we could just get him a letter.”¹⁴⁸ Elder Packer reported that Brother Marriott:

. . . was anxious for us just to get a letter to Chaplain Brown and

144. Packer Memorandum, February 21, 1965, 633.

145. Packer, Memorandum, February 23, 1965, 634.

146. Packer, Memorandum, February 26, 1965, 634.

147. Ibid.

148. Packer, Memorandum, March 2, 1965, 635.

then drop the matter and let him work the thing out. I indicated that we were opposed to this since they had never shown themselves the slightest bit anxious to resolve this problem, that if we dropped the opportunity to meet on a higher level now we probably would lose our case.

I finally arranged a conference call with Senator Moss, Brother Marriott, and myself, and after having counseled with Brother Lee told them that we were most anxious to follow through on the meeting with the President and that we did not want to meet with Cyrus Vance until after we had met with the President.

Of the next day, March 3, 1965, Elder Packer wrote:

I received a call from Ted Moss who said that morning he had talked with the President at a reception. The President indicated that he had called Cyrus Vance and asked him to solve the problem. Senator Moss told the President that that would not solve it and asked if we still couldn't see him. He indicated affirmatively and Senator Moss said that he could set up the appointment. I told him that I would leave immediately for Washington.¹⁴⁹

The meeting was arranged for the

following day and of it Elder Packer reported:

On Thursday, March 4, at 12:30 p.m., I went to the White House with Senators Moss and Cannon and met with President Johnson. He indicated that he had already phoned Cyrus Vance, Deputy Secretary of Defense, concerning this matter, that he had taken that action immediately upon receipt of the letter from President McKay.

He listened to a statement of the situation and then read to us from a memo from Cyrus Vance which proposed no solution to the problem and actually would have been negative in its effect.

President Johnson immediately had Cyrus Vance on the telephone and instructed him to "give us what we wanted." He told Mr. Vance over the telephone something about the training our boys received and that it was his wish that they get an exception or a waiver or a change in regulation that would clear this problem for us.

He indicated to Mr. Vance that he did not want Dr. McKay to feel that he was not doing everything he could to answer his request.

There was some discussion on

149. Elder Boyd K. Packer, Memorandum, March 3, 1965, Military Relations Committee Office, in Boone, 635.

the matter and President Johnson made a final statement to Mr. Vance that he was to solve this problem.

Later in our conversation he spoke respectfully of the Church indicating that he had never met a poor Mormon. He said "I suppose you have them, but I haven't met them." He indicated his regard for Senators Howard Cannon and Frank Moss.

When I expressed appreciation for the action he had taken, and expressed appreciation from President McKay, he said as nearly as I can quote, "I don't know just what it is about President McKay. I talk to Billy Graham and all of the others but somehow it seems as though President McKay is something like a father to me. It seems as though every little while I have to write him a letter or something."

President Johnson was in all ways courteous to us and certainly in the few minutes we solved a problem that has been insurmountable for the past six years.

He sent his personal regards to President McKay and the other members of the First Presidency.

Later that afternoon I met with Mr. Cyrus Vance, Deputy Secretary of Defense, together with

Mr. Norman Paul, his assistant in charge of Manpower, and discussed in length and in detail the chaplain's problem. We presented them with the statement which we had prepared. They listened attentively and carefully and indicated their sympathy to our problem and promised an immediate solution.

Mr. Vance directed Mr. Paul to notify the Chiefs of Chaplains that a decision had been made favorable to the request we had made and that the details would be worked out between Mr. Paul and myself. We mutually agreed that I would meet with him when in Washington, DC, on March 30 and 31 to work out the final details of this matter.¹⁵⁰

Elder Packer kept the March appointment and the following is the report of Mr. Norman S. Paul who was an assistant to the Deputy Secretary of Defense, Cyrus Vance. Mr. Paul was in charge of Manpower.

"Memorandum for the Record"

Rear Admiral Dreith, Chairman of the Armed Forces Chaplains Board, Chaplain Rhea of my staff and I met today with Elder Packer of the Mormon Church, Mr. Marriott and Mr. Barker. I confirmed the previous statement by Mr. Vance that the Department was agreeable to waiving the ninety-hour post-grad-

150. Elder Boyd K. Packer, Memorandum, March 4, 1965, in Boone, 637.

uate requirement for admission into the Chaplaincy and told them that the Services were prepared to accept Mormon Chaplains as soon as they were available and certified by Elder Packer, in the following numbers: Army 4, Navy 3, and Air Force 4. *Chaplain Dreith informed the gentlemen that these Chaplains, once in Service, would be expected to perform the regular duties of all Chaplains, except that they would not be required to conduct divine services for other than Latter-day Saint personnel.* Chaplain Dreith further informed them that we would attempt to assign the Mormon Chaplains in areas where the military population of Mormons was likely to be the greatest, and that they would have regional responsibilities in this regard.

Elder Packer stated that this was everything they could have asked for, that they were most grateful, and that he would personally guarantee that the chaplains provided by the Church were of the highest caliber.

Signed Norman S. Paul
March 30, 1965¹⁵¹

Chaplain John I. Rhea, Executive
Director of the Armed Forces Chap-

lains Board, sent the new requirements for Latter-day Saint applicants to Elder Packer on March 31, 1965. He wrote:

I am enclosing a brochure from each of the three Services in compliance with our conversation yesterday. I hope you will find the information helpful.

You will note that requirements for a chaplaincy commission are the same, but that the processing procedures are a little different. For example, all applicants must be:

Not more than 33 years of age on date of commissioning.

Have completed 120 credit hours of undergraduate work in an accredited institution. (The 90 semester hours of graduate work is waived for Latter-day Saint men).

Meet physical standards.

Pass the National Security check.

Be a male citizen of the United States.

Have an endorsement form your committee.¹⁵²

Approximately two years after this in

151. Norman S. Paul, Assistant to the Deputy Secretary of Defense, Memorandum, March 30, 1965, Military Relations Committee Office, in Boone, 637.

152. Chaplain John I. Rhea, Executive Director of the Armed Forces Chaplains Board, to Elder Boyd K. Packer, March 31, 1965, Military Relations Committee Office, in Boone, 638.

1967, “the Pentagon” released the following message:

The Mormon Church had been unable to have chaplains assigned in the same ratio as other religions prior to that time because of Pentagon regulations requiring that chaplains be seminary graduates.

In 1965, President David O. McKay asked President Johnson through a delegation of Mormon lawmakers, to change the regulation. Sen. Frank E. Moss, D-Utah, Sen. Wallace F. Bennett, R-Utah, and Senator Howard Cannon, D-Nev., presented the Church recommendation at the White House, with the presidential decision following later that year.¹⁵³

The *Church News* of May 22, 1965, contained an article entitled “Eleven New Mormon Chaplains Needed.” In addition to listing the requirements, the article said that:

Applicants must hold the Melchizedek Priesthood. Careful attention is given those requesting Church endorsement relative to their worthiness, missionary and other Church experience, knowledge of the Gospel, training

in seminary, institutes or Church schools and faithfulness in activities in the Church.¹⁵⁴

The announcement appeared to be precisely worded as if to emphasize the need for exceptionally qualified applicants. “There is no question, however, but that it is a professional choice which should be weighed along with others available,” the announcement from the committee said.¹⁵⁵ The chaplaincy is in no sense a ministerial call from or for the Church. But rather the chaplaincy offers some very rewarding and worthwhile opportunities for service to members of the Church in the armed forces and, indeed, to our brethren out of the Church also.¹⁵⁶

In July, 1965, the newly approved chaplain candidates met with the Servicemen’s Committee. Elder Boyd K. Packer “reviewed the history of the struggle for the chaplains, emphasizing the fact that this was truly a historic day one that the chaplain candidates should feel the significant opportunity that was now theirs.” He emphasized that participation in the Latter-day Saint chaplaincy was “not a call from the Church in a ministerial capacity, though it has elements of it.”¹⁵⁷

153. *Church News*, July 1, 1967, 3.

154. *Church News*, May 22, 1965.

155. *Ibid.*

156. *Ibid.*

157. Minutes, Chaplain Candidates Meeting, July 28, 1965, Military Relations Committee Office, in Boone, 639.

According to the minutes of the meeting, Elder Packer indicated that the reason for the adoption of the stringent requirements was the fact that ministers of other faiths who could, went into the ministry and those who couldn't make it, went into the chaplaincy causing a degeneration of the chaplaincy and the institution of new requirements which we couldn't meet. But we were as a Church being deprived of significant rights and there were certain things which chaplains can do which our group leaders were not able to do. Therefore, we fought for a relaxation of the stringent requirement.¹⁵⁸ He continued his remarks by saying that it was "just requisite" that the new men be successful. "We cannot have any scrubs," he said. "We have made a guarantee that the men we would nominate would be at least as good as other church's seminary graduates."¹⁵⁹

The recorder of the meeting in referring to Elder Packer's remarks wrote:

He indicated there were three basic guarantees which were verbal, and I am putting them now into the Minutes with the witnesses who were present when they were given. Those three guarantees were:

1. That we would have eleven chaplain openings as an initial quota.
2. That consideration would be given to deployment of these L.D.S. chaplains to areas of high concentration of L.D.S. men.
3. That the chaplains we were to nominate and who were commissioned would have an opportunity to coordinate our group leader program.

Those present in the meeting were Elder Boyd K. Packer, J. Willard Marriott Sr., Admiral Dreith, Chief of Navy Chaplains and Chairman of the Inner-Service Chaplains Board, and a Mr. Norman Paul who is assistant to Deputy Secretary of Defense Vance, being in charge of manpower.¹⁶⁰

Reactions to President Johnson's Intervention

The Navy held "strictly to the first allotment of three chaplains rather than expanding it as the other two branches of the service" had done. However, when J. Willard Marriott visited the Chief of Navy Chaplains, he was assured that if the Defense Department authorized additional chaplains that the Navy would abide by it.¹⁶¹ Both agencies acted affirma-

158. Minutes, Chaplain Candidates Meeting, July 28, 1965, in Boone, 640.

159. Minutes, Chaplain Candidates Meeting, July 28, 1965.

160. Ibid.

161. Elder Boyd K. Packer, Remarks, Servicemen's Committee Minutes, September 28, 1966, Military Relations Committee Office, in Boone, 641.

tively and in time, the Church was fully represented in all branches of the chaplaincy.

The Reverend A. Ray Appelquist

Other denominations were not as pleased as was the Church over the intercession of President Johnson and the subsequent relaxing of requirements for Latter-day Saint chaplains. The General Commission on Chaplains and Armed Forces Personnel, a Protestant organization representing numerous churches in military matters and spending “over a million dollars a year on chaplaincy supervision and recruiting” protested the action. Reverend A. Ray Appelquist, the executive secretary of the organization was “instructed to explore” the “whole matter and report back to the Commission.” and asked for the opportunity to discuss the situation.¹⁶² Reverend Appelquist expressed his concern and that of the General Commission he represented to J. Willard Marriott by saying:

Recently, at the suggestion of the President of the United States, Secretary Cyrus Vance gave instructions that the three Chiefs of Chaplains would take a limited number of additional Latter-day Saints chaplains on active duty, waiving the theological or graduate level of equivalent training required.

No doubt, this was done as a kindness and the request must have seemed reasonable to the Latter-day Saint Church in view of special criteria for the religious training of its members. However, this action has created serious problems for other religious bodies participating in the chaplaincy. Some church representatives are so disturbed at this erosion of chaplaincy standards and seemingly unfair concession to a single group that they may make a public issue of it to restrain the White House from what they feel to be political pressure on the chaplaincy. This would be unfortunate for the chaplaincy and the position of respect and confidence it must maintain before the public.

As you can imagine, there are other bodies in American life which would like to place chaplains on active duty with waivers of one kind or another. If it becomes generally known that the White House can and does secure waivers of chaplaincy requirements the President will be embarrassed by the volume of requests he will receive for such consideration, and the logic of the Latter-day Saint appeal for special treatment will not be apparent to the other groups. *As you perhaps know, our American chaplaincy contains some earlier chapters in which*

162. Reverend A. Ray Appelquist to J. Willard Marriott, October 23, 1966, Military Relations Committee Office, in Boone, 642.

it was very nearly discredited for lack of standards.

When this matter first came to our attention months ago, we privately expressed our misgivings to the Chiefs of Chaplains. Apparently they had some difficulty in conveying our concern to the upper levels of the Pentagon and to the White House. We seem to have extremely poor arrangements for advising the top people in the government of the points at which religious sensitivity is likely to occur. Often an accommodation would be possible if we could sit down in advance and discuss these items.¹⁶³

The crux of the Commission's apprehension seemed to be summarized by Reverend Appelquist in the following observation:

The present waiver action may seem to solve a problem for the Latter-day Saint people but it certainly creates new problems for the religious groups that are supplying the bulk of the chaplains and thus making the system workable.¹⁶⁴

Brother Marriott and the Rev. Appelquist met and discussed the recent events, their causes and pos-

sible consequences. At the bottom of the previously cited letter was the following note written in longhand and dated "Oct 31" which was presumably after the meeting. It read, "JWM saw Mr. Appelquist who understands our need for chaplains but still has pressures of other groups."¹⁶⁵ The "JWM" was assumed to be J. Willard Marriott, the chair of the Church Committee in Washington, DC.

The Reverend C. Edward Brubaker

Reverend Appelquist's colleague, Reverend C. Edward Brubaker, a vice chairman of the General Commission, did not appear to be as sympathetic to the Latter-day Saint cause or possibly his approach differed because he was not speaking to a representative of the Church. Regardless of his feelings and motivation, he wrote the President of the United States "to register" a "vigorous dissent" concerning the recently enacted policy. He wrote:

At the direction of the Executive Committee and of the representatives comprising the General Commission on Chaplains and Armed Forces Personnel, I am writing you to register our vigorous dissent from the policy you have effected in granting a waiver for the Church of Jesus Christ of Latter-day Saints from the 90

163. Ray Appelquist, "Letter from Reverend A. Ray Appelquist to J. Willard Marriott, October 23, 1966," Military Relations Committee Office, in Boone, 642.

164. Appelquist to Marriott, October 23, 1966, 643.

165. *Ibid.*, 643.

semester hours of graduate, or seminary, work normally required of all chaplains of all faiths. We wonder if you and your advisors are fully aware of the deteriorating effect this will have upon the total chaplaincy and the unpleasantness that is bound to ensue in time.¹⁶⁶

He continued by saying that:

A review of the history of the chaplaincy in the United States Armed Forces will reveal that the chaplaincy at one time became almost totally discredited because of its lack of standards for the men serving as chaplains.¹⁶⁷

Referring to that period in the history of the chaplaincy he said:

Chaplains at that time were appointed upon basis of personal or political friendship. After a long and tortuous struggle, the chaplaincy rose to its present estate of high esteem and effectiveness due primarily to the diligent work of the denominations and the Chiefs of Chaplains to establish uniform standards of accreditation and a workable relationship of church and state in this matter.

The waiver granted for chaplains

of the Church of Latter-day Saints can only have the long-range effect of undermining the standards of the chaplaincy at large, though we are sure that your action was intended as a kindness to the Latter-day Saints.

The fact of this new policy is sure to become even more widely known, and you may be besieged with requests and personal pressures of all types to grant similar privileges to other groups and individuals. It will be impossible to justify the granting of a waiver to only one group.

If the exception is upheld for one denomination, it undoubtedly will be interpreted as political favoritism. If it is made a general policy, then the morale of the chaplaincy and the effectiveness of its service is sure to deteriorate.¹⁶⁸

As an evidence of the lack of qualification among Latter-day Saint chaplains, as he viewed it, Reverend Brubaker said:

The Latter-day Saints chaplains who have been approved for service on the basis of the recent waiver, 17 so far, may face disappointment when they come before

166. Reverend C. Edward Brubaker, Vice Chairmen of the General Commission on Chaplains and Armed Forces Personnel, to President Lyndon B. Johnson, November 4, 1966, Military Relations Committee, in Boone, 644.

167. Brubaker to Johnson, November 4, 1965, 644.

168. *Ibid.*, 645.

selection boards for promotion due to their lack of equivalent educational background.

Future years revealed that some of the L.D.S. chaplains did “face disappointment” when they were considered for promotion, but it was not determined whether it was due to lack of training or to lack of popularity of the church they represented. Only one such case was explored in depth, and the conclusions showed that the L.D.S. chaplain’s efficiency reports were superior to some chaplains who were promoted when he was not.¹⁶⁹

Reverend Brubaker brought to President Johnson’s attention other considerations and recommendations:

The desire of the Mormon people to minister to the approximately 20,000 men of their persuasion who are in the Armed Forces is certainly understandable and merits fair consideration. Other facts in the picture, however, are these:

1. The members of the Latter-day Saints Church are so scattered through the numerous units of the three services as to make a particular ministry to them alone impractical on the usual basis of assignment for chaplains.
2. While the Latter-day Saints consider the training they give their missionaries adequate

for their purposes, the overwhelming majority in any given unit come from churches which do not believe that such training is enough to equip a man for effective ministry to their constituency.

In view of this, there are at least two alternatives to your present policy which might adjudicate the situation.

1. The Church of Latter-day Saints could send enough of their men to graduate school or seminary, as the Christian Science Church is now doing, to provide qualified candidates for their quota in the chaplaincy. Such men would be better equipped to fulfill the broad ministry required of a chaplain in a typical military unit.
2. Chaplains commissioned on a waiver basis for this special purpose could be assigned by the Chiefs of Chaplains to commands where they might fulfill a particular ministry to their own L.D.S. personnel on a broad area basis and not be asked to be the chaplain for a particular unit of men.

We have chosen to write you in this way in the hope that you, or your appointed representatives, may wish either to reconsider the granting of this waiver or to dis-

169. Records in possession of Chaplain Crozier K. Fitzgerald, Clark Air Force Base, Philippines.

cuss the matter further prior to any new action. It is our preference that this not be made a public issue. Our objection is based solely on the question of uniform standards for the chaplaincy and that will provide the best ministry to the Armed Forces in the long run. There are others, unfortunately, who may seize upon the issue, if it comes even more widely into the public domain, as a means for expressing their religious bigotry. We hope that such may be avoided, as it can only harm the chaplaincy, your office, and the churches.¹⁷⁰

Reverend Brubaker's request that the matter "not be made a public issue" may have been observed by the president's office, but others were anxious to see it publicized. At least two magazines provided their readers with sketches of the Church's action and their attitudes toward it. In the fall of 1966, *The Christian Century*, a periodical advertised as "an ecumenical weekly" published an article under the caption "President Debases Chaplaincy Standards." The brief report said that "under pressure from representatives of the Church" that:

President Johnson ordered the Chiefs of Chaplains to accept "a limited number" of Mormon

clergy as chaplains despite their failure to meet the educational standards prescribed by the General Commission on Chaplains and Armed Forces Personnel.

The article concluded as follows:

Whether the military chaplaincy should be under governmental or ecclesiastical control is, as we have shown, debatable. But the chaplaincy's need for competent, well-trained, religiously devoted men should not be open to question. In what may have been a thoughtless act of kindness President Johnson compounded the problems faced by the Commission on Chaplains.¹⁷¹

In April, 1967, over two and a half years after the waiver was granted, *Christianity Today* carried an article on the issue. The release quoted the General Commission on Chaplains and Armed Forces Personnel's executive secretary as saying, "Our raising a public protest over the erosion of standards for chaplaincy candidates seems to have lessened the problem." The secretary, Reverend A. Roy Appelquist added, "Most of us thought there would be a large increase coming in under the waiver, but that has not been the case." He concluded by saying that "the Commission has always

170. Reverend C. Edward Brubaker, Vice Chairmen of the General Commission on Chaplains and Armed Forces Personnel, to President Lyndon B. Johnson, November 4, 1966, Military Relations Committee, in Boone, 646.

171. "President Debases Chaplaincy Standards," *The Christian Century*, November 30, 1966, 1965.

recognized the right of the Chiefs of Chaplains to grant individual waivers for candidates who did not meet the seven years of required training,” but “many churches oppose the blanket waiver given the Mormons by President Johnson.”¹⁷²

It appeared ironic that in writing to the President of the United States the Commission’s representative would say, “It is our preference that this not be made a public issue”¹⁷³ and then they were the very organization that provided the material for the two previously cited articles.

The Church was pleased with the concession of the military in granting the waiver but was not fully satisfied. Church chaplains had limited opportunity for promotion with a “waiver tag” attached to their records and no opportunity to receive regular commissions in their respective services.

1965 to the End of the Decade

Through the end of 1965, the Church continued its search for qualified and interested applicants. The Servicemen’s Committee corresponded with those who had previously expressed an interest¹⁷⁴ and sent a circular letter to stake presidents asking their support in locating “the best available brethren,”¹⁷⁵ as the military gradually enlarged the Church’s quota. Within approximately a year, there were six Air Force, two Navy and seven Army chaplains for a total of fifteen.¹⁷⁶ As might have been expected, there were charges of unfairness concerning the political intervention and “a public protest over the erosion of standards for chaplaincy candidates” followed.¹⁷⁷ It appears, however, that from 1965 the relationship between the Church and Chiefs of Chaplains improved and certainly the Church was grateful to have more chaplains, as the Vietnam crisis was beginning to reach full intensity. In September, 1966, there

172. “Mormon Waiver Watched,” *Christianity Today*, April 28, 1961, 41-42.

173. Reverend Brubaker to President Lyndon B. Johnson, loc. cit.

174. Elder Mark E. Petersen to Farrell M. Smith, November 5, 1965, Military Relations Committee Office, in Boone, 641.

175. Servicemen’s Committee to “All Stake Presidents,” December 17, 1965, Military Relations Committee Office, in Boone, 641.

176. “Roster of Latter-day Saint Chaplains for March 10, 1966,” Military Relations Committee Office.

177. “Mormon Waiver Watched,” *Christianity Today*, April 28, 1967, 41-42.

were twenty-one active duty chaplains and eighteen in Reserve and National Guard Units.¹⁷⁸ In August, 1967, there were twenty-four on active duty and twenty-seven in August of 1968.¹⁷⁹ A Vietnam era high of thirty active duty chaplains was reported by Elder Boyd K. Packer in April, 1970.¹⁸⁰

Duties and Limitations of Chaplain Service

Latter-day Saint chaplains were expected, like their Catholic, Protestant, and Jewish colleagues, to conduct and supervise activities as varied as their assignments. A chaplain aboard a ship, for example, would probably have different “extra” duties than a chaplain serving in Alaska or Greenland. Their “basic” duties, however, remained somewhat constant.

An official War Department bulletin released just prior to the beginning of World War II said:

It is the primary duty of a chaplain to conduct public religious services, to provide spiritual ministrations, moral counsel and religious guidance, and be the

exponent of the religious motive in right thinking and acting. Chaplains should serve as friends, counselors, and guides to all members of the command to which they are assigned regardless of creed or sect.¹⁸¹

Ambivalence about Conducting Protestant Worship Services

The “public worship services” were usually General Protestant” worship services. Responses of past and present chaplains varied concerning the conducting of such services. Some expressed the view that such participation provided good exposure for the Church and a worthy ministry while others felt handicapped in performing such duties. The majority felt the “Protestant” chaplains, and not the “Latter-day Saint” chaplains should conduct such services. Without desiring to be uncharitable, one chaplain said of the subject:

It looks as though I shall get out of the Army by the first of September. It will be a pleasure to be free again, free to speak the whole truth to people who want it rather than part of the truth to people so steeped in their

178. Rosters of Latter-day Saint chaplains for respective dates shown.

179. “Roster of Latter-day Saint chaplains for August 4, 1967” and “Roster of Latter-day Saint chaplains for August 15, 1968,” Military Relations Committee Office.

180. Boyd K. Packer, in Conference Report, April, 1970, 2.

181. *Church News*, March 22, 1941.

own traditions that the truth offends them.¹⁸²

Chaplains of other denominations expressed similar feelings about the traditions and beliefs of their churches that could be neither appreciated nor understood by a multi-faith congregation.

Specific Latter-day Saint Chaplains Responsibilities

In addition to conducting general worship services, most Latter-day Saint chaplains at one time or another in their tours of duty conducted Latter-day Saint programs and services including priesthood meetings, sacrament meetings, Sunday School, Mutual Improvement Association meetings, district and other conferences, Relief Society programs, fast and testimony meetings, choir practice and various types of study classes. Additionally, they performed children's blessings, baptisms and confirmations, personal interviews, ordinations in the priesthood, and administrations to the sick exclusively for Church members.

Pastoral Care

In serving military members and their families, the Latter-day Saint chaplains were involved in various varieties of counseling, and in visiting

work centers, combat areas, hospitals, homes and disciplinary facilities. They conducted religious education programs, morality lectures, marriages, funerals and graveside services. Often, they functioned as liaisons between community and military undertakings such as scout work, charitable fund-raising programs, and disaster relief. Their work included bookkeeping, accounting, and teaching, coordinating youth groups, women's group, men's groups, and performing numerous other functions.

Practices That Were Avoided

Though military regulations did not require chaplains of any denomination to perform service contrary to the teachings of their church, Latter-day Saint chaplains were sometimes asked to do some things that were not consistent with Church procedure and practice. Those surveyed reported that they were sometimes asked to wear robes and other vestments, perform baptisms for members of other denominations, perform christenings, administer last rites, conduct communion services, conduct Lenten services and to hear confessions.¹⁸³

The Church gave guidance on these issues. The minutes of a September 28, 1966, Servicemen's Committee reflect a negative attitude to doing the

182. Chaplain Wilford E. Smith to Servicemen's Committee, August 8, 1946, Brigham Young University Library.

183. Questionnaire prepared by the Servicemen's Committee and responded to by former Latter-day Saint chaplains and assistant coordination's following World War II.

ordinances or sacraments of another denomination.

. . .the matter of the chaplain's administering ordinances of other churches as had been suggested by a couple of our chaplains was discussed with the expected response being very negative. They may not administer in any ordinances which are contrary to revealed truth.¹⁸⁴

Elder Harold B. Lee further said that "an L. D. S. Chaplain should never wear the habit of a sectarian, priest or minister; should they do so, ecclesiastical endorsement will be withdrawn."¹⁸⁵ Because Latter-day Saints could not perform certain rites for members of other denominations, they used such limitations as justifications for assigning Latter-day Saint chaplains to large military installations, and the military often used the same limitations as reasons for eliminating Latter-day Saint men from the chaplaincy.

Though serving as "Protestant" Chaplains, Latter-day Saint chaplains were periodically reminded "to avoid Protestantization or militarization, to fight against it, and to use Church terminology rather than Protestant

or military terminology to the extent possible."¹⁸⁶ On another occasion, Elder Harold B. Lee said to a group of chaplains, "You are then set apart not as chaplains, because your commission is chaplain for the United States Army or Navy or Air Force, but you are set apart to be special missionaries in the Church."¹⁸⁷

Permitted Practices

It appeared that certain Protestant practices were from time to time set forth as requirements. One such item involved "offertory prayers and collection" in Protestant worship services. Elder Bruce R. McConkie wrote:

Our attention has been called to the requirements imposed upon some of you by your supervising chaplains to take up collections by passing of the plate in your nondenominational Protestant services.

The Brethren feel that there is no objection to this if it is required of you and if it does not involve any rite or prayer contrary to revealed truth or the established procedure of the Church. This would mean that if you are required to take up

184. Servicemen's Committee Minutes, September 28, 1966, Military Relations Committee Office, in Boone, 573.

185. Remarks of Elder Harold B. Lee at Chaplains Meeting, October 1966, Military Relations Committee Office, in Boone, 573.

186. Minutes, Chaplains Meeting, October 2, 1970, Military Relations Committee Office, in Boone, 572.

187. Remarks of Elder Harold B. Lee at Chaplains Meeting, October. 1966, 572.

a collection, you should not follow the practice of other churches of “blessing the plate,” or giving an offertory prayer at any time in the course of the collection. It would not be amiss to arrange for those taking the collection to pass out through the back of the hall after the plate has been passed.

In our meetings with servicemen you will, of course, continue to follow the established practices and policies of the Church. Your good work as always is appreciated.¹⁸⁸

The minutes of the same September 28, 1966, Servicemen’s Committee meeting counsel in response to the question: May chaplains perform marriages and other ordinances in behalf of Protestants?

There should be no difficulty in the performance of these ordinances by virtue of endorsement of the church and commission as a chaplain. Marriages may be performed and funerals may be conducted. However, no ordinance should be performed which is contrary to revealed truth. Communion should not be administered to members of other faiths nor should such matters as absolution be performed by our chaplains on behalf of men of other faiths. This is not to suggest that great

effort should be exerted to administer comfort and faith to men of all denominations. They may be read to from their books, blessed be the laying on of hands but no L.D.S. Chaplain should assume the role of a minister or priest in performing ordinances of another denomination.

Elder Harold B. Lee recounted the experience of a chaplain during World War II who just previous to the invasion of Iwo Jima set forth the water and grape juice as emblems of the communion and encouraged the men assembled to come forth and take of them thinking of them in terms of the schooling they had previously had. This Latter-day Saint Chaplain read to the men from the scriptures of the Lord’s Supper and recounted Paul’s admonition not to partake unworthily and then invited them to come forth and partake. Following this experience, he went into a side room, blessed the sacrament in the Lord’s way, and shared it with the Latter-day Saint men who were there. So if a boy is dying on the battlefield a chaplain should give him such comfort as he can, reading from his prayer book, and giving the young man every assurance and blessing that he can apart from administering ordinances contrary to revealed truth.¹⁸⁹

Almost without exception, each

188. Elder Bruce R. McConkie to all LDS Chaplains, February 16, 1955, Church Historical Department.

189. Minutes, Chaplains Meeting, October 1966, Military Relations Committee Office, in Boone, 574.

time the subject of Church relationships with other denominations was presented, a comment concerning respect and tolerance was mentioned such as, “Elder Lee emphasized tolerance of the practice of others stating that we are using the meeting places of other religion, and we should not remove crosses, etc.”¹⁹⁰

In the early 1970s, Latter-day Saint chaplains were assigned to stake high councils as a rule. While such chaplains have been encouraged to maintain full association with their local wards and to accept responsibilities therein as time permits, they were also counseled that their chaplaincy work was their “primary responsibility.”¹⁹¹

Beginnings of an Educational Program

An ongoing echo throughout everything we have seen in this chapter is that those who had oversight for the chaplains’ program in the military never doubted the integrity and commitment of Latter-day Saint chaplains. What concerned them was the lack of academic credentialing. When President Johnson granted a waiver for Latter-day Saint chaplains, it was

the general feeling of the chaplain leadership that the President had diminished the chaplaincy by lowering its standards and perhaps opening the door to decreased competency. The fear arose from a time in the past when the chaplains were less competent than they currently were, and this had led to the strengthened educational demands that had been established. However, it was becoming clear to Latter-day Saint chaplains and leadership, that even with the waiver, the Latter-day Saint chaplains continued to be disadvantaged, especially when it came time for promotion. Thus, there was a growing movement to add some educational opportunities for chaplain from the Church of Jesus Christ of Latter-day Saints.

Elder Boyd K. Packer

Beginning with April general conference of 1966¹⁹² and continuing to the present, all active duty chaplains were invited to Salt Lake City to attend a chaplain’s seminar held in connection with general conference. Under the direction of the Military Relations Committee and its predecessor, the assembled chaplains were given instruction, counsel, and advice. After six months of possible semi-isolation

190. Minutes, Chaplains Meeting, October 2, 1967, 574

191. Minutes, Chaplains Meeting, October, 1966, and Robert G. Crawford, “Status Report—Military Relations Program of the Church of Jesus Christ of Latter-day Saints,” September, 1971, Military Relations Committee, in Boone, 575.

192. Servicemen’s Committee Minutes, July 5, 1966, Military Relations Committee Office, in Boone, 562.

from Church and colleagues, these seminars coupled with the conference meetings served as “great encouragers and rejuvenators of the Spirit.”¹⁹³ Prior to 1966, a few such meetings were held for specific situations. Growing out of these gatherings, and at the request of the chaplains, a program was initiated in 1968 by Elder Boyd K. Packer, managing director of the Servicemen’s Committee, that provided additional schooling and consequently greater opportunity for promotion. Initially, these classes were offered on the BYU campus in connection with the chaplains’ conferences that were held around the April and October General Conferences. Elder Packer wrote of the beginning in these words:

At the meeting of the Servicemen’s Committee with active duty and reserve chaplains on Sunday, October 5, 1968, several questions were raised concerning the possibility of offering graduate courses for chaplains on active duty. The Servicemen’s Committee has asked Daniel H. Ludlow, Dean of the College of Religious Instruction at BYU, to appoint a committee to appraise the situation and to make recommendations. This Committee is comprised of BYU faculty members who are also reserve chaplains:

Chaplain (LTC) Ernest LeRoy Olson, USAR, as Chairman

Chaplain (MAJ) Curtis E. Ledbetter, ANG

Chaplain (LTC) Eldin Ricks, USAR

Chaplain (LTC) Wilford E. Smith, USAR¹⁹⁴

This was the beginning of a program that eventually led to the elimination of all entrance requirement waivers and to the possibility of Latter-day Saint chaplains gaining regular commissions. The plan was devised to help chaplains obtain ninety graduate hours and to therefore be fully qualified.

The first class began following April conference in 1969. Six months’ worth of readings and research were assigned and the class was completed immediately preceding the October 1969 conference. After several years, the format changed so that all necessary research and reading could be done before the class met and then it met at only one conference. The regular transfer of chaplains to new assignments made this change necessary. The classes offered and instructors were as follows:

*Analysis of the Old Testament—
The Pentateuch and Historical
Books*
Dr. Ellis T. Rasmussen

193. Statement by Chaplain Peter M. Hansen, personal interview, October 6, 1974, in Boone, 562.

194. Elder Boyd K. Packer to all Latter-day Saint Chaplains, January 6, 1969, Military Relations Committee Office, in Boone, 648.

Comparative Studies in American Religion

Dr. Milton V. Backman, Jr.

Counseling Seminar

Dr. Eugene T. Buckner

Pearl of Great Price Seminar

Dr. H. Don Peterson

History of the Early Church to the Fourth

Century and Readings In Christian History

Dr. A. Burt Horsley

Latter-day Saint Church History (1820-1839)

Dr. Russell R. Rich

Latter-day Saint Church History (1839-1850)

Dr. Russell R. Rich

Latter-day Saint Church History (1850-1900)

Dr. Russell R. Rich

Readings in Latter-day Saint Church History

Dr. Russell R. Rich

The program was supervised by Dr. Chauncey C. Riddle, Dean of the BYU Graduate School. Under his direction, the chaplains stationed in the United States were able to work toward the fulfillment of the military requirement that specified the completion of

ninety graduate hours in order to be fully qualified as chaplains.

As the sequel to this program, members of the Military Relations Committee accompanied by Dr. Riddle met with the Armed Forces Chaplain Board in the fall of 1972 and agreed on a program for the future. The agreement was that all applicants from the Church would “have completed ninety semester hours of graduate credits from an accredited college or university,” or have “completed a two-year full-time mission for the Church and thirty semester hours of graduate credit in counseling, guidance, and related fields.” The same requirements were also applicable to the chaplains already on active duty.¹⁹⁵

From that date, all new chaplain applicants were fully qualified and several active duty chaplains had the waivers under which they were serving removed as soon as their university transcripts were examined. In 1975 the BYU Graduate School was cooperating with prospective chaplains who were endeavoring to qualify for entrance into the service and with those active duty chaplains who had been able to avail themselves of the program. The new policy also brought new responsibilities for some of the chaplains. Prior to this time, some branches of the service did not require remote tours except in very isolated instances, but with the fully qualified

195. Robert G. Crawford, “Report of Accomplishments and Activities of the Military Relations Committee from August 1, 1972, to July 31, 1973, Military Relations Committee Office, in Boone, 652.

status they were declared eligible for worldwide duty and that is what they received.

In his report of a visit with the Chiefs of Chaplains in Washington, DC, in the fall of 1971, Robert W. Crawford, executive secretary of the Military Relations Committee wrote:

Wednesday afternoon, October 27, Brother J. Willard Marriott, ecclesiastical endorsing agent for the Church, and myself visited with the Chief of Chaplains of the Navy, Admiral Garrett. Augmentation of our chaplains into the Regular Officer Corps from the Reserve Corps was discussed. Academic qualifications in regard to 90 semester hours of graduate credits has been the major factor in keeping our chaplains from augmentation into the Regular Officer Corps. Chaplain Garrett is attempting to have quotas established by denomination which on the surface would appear to assure us of a better chance for augmentation of our chaplains. However, in discussion of the Air Force and the Army, the 90 graduate semester hour requirements would still be a factor in determining selection for Regular Officer status. Chaplain Hyatt of the army suggested the possibility of BYU granting graduate credit

for the two-year mission and the Seminary and Institute courses which the chaplains have taken as the equivalent of 90 hours. Graduate credit granted on the basis of a full-time mission, however, would not be considered as credit towards fulfilling requirements for any degree such as a Masters or Ph.D.¹⁹⁶

At least two of the three Chiefs of Chaplains showed themselves to be interested in the Church's chaplaincy problem. For many years, the Church had endeavored to have missionary service regarded as compensatory training, but now a Chief of Chaplains had suggested it and the Church was anxious to follow-up on the opportunity immediately.

The minutes of a Military Relations Committee meeting on November 9, 1971, indicated that Elder Boyd K. Packer was going to meet with Dr. Chauncey C. Riddle "to determine a course of action and to discuss the possibility of chaplains receiving academic credit for full-time missions, Seminary and Institute classes (such credit to apply toward fulfilling requirements for the chaplaincy, but would not apply towards a degree).¹⁹⁷

During the following months, the details of a proposed program were developed, visual aids prepared and an appointment made with the three

196. Robert G. Crawford to Military Relations Committee, "Report of Washington, DC Visit," 1971, Military Relations Committee Office, in Boone, 650.

197. Minutes, Military Relations Committee, November 9, 1971, Military Relations Committee Office, in Boone, 651.

Chiefs of Chaplains for Thursday, September 7, 1972. Elder Boyd K. Packer of the Council of the Twelve, advisor to the Military Relations Committee, Elder David B. Haight, an Assistant to the Twelve and managing director of the Military Relations Committee and Dr. Chauncey C Riddle, Dean of the Graduate School of Brigham Young University attended the meeting representing the Church, because the First Presidency and the Council of the Twelve were meeting in the temple at that hour. Elder Haight reported that as the three men left Salt Lake City, the President of the Church, President Harold B. Lee, said, "We'll be in the temple praying for you."¹⁹⁸

Elder David B. Haight in a report of the meeting three weeks later said that as he "presented the next to the last chart in the presentation, Chaplain Garrett, Chief of Navy Chaplains, broke in and said, 'I recommend that the Armed Forces Chaplains' Board accept the request of the Latter-day Saints.'" The last chart read, "From now on every Latter-day Saint chaplain will be fully qualified."¹⁹⁹

The executive secretary of the Military Relations Committee said of the meeting that an agreement

was reached with the Armed Forces Chaplains Board concerning the qualifications of members of the Church required for ecclesiastical endorsement for the chaplaincy of the military services and requirements for those presently serving on active duty to qualify for consideration for augmentation into the Regular Officer Corps.²⁰⁰

The agreement is that applicants for the chaplaincy will have completed the 90 semester hours of graduate credits from an accredited college or university, or completed a two-year full-time mission for the Church and 30 semester hours of graduate credit in counseling guidance and related fields. The same requirement applies to present active duty chaplains to be recommended for regular augmentation.²⁰¹

Elder Haight told the chaplains that while military and university authorities recognized a two-year mission as the equivalent of sixty hours of graduate study, that such hours would not be marketable in any other area. They were applicable only in the removal of

198. Joseph F. Boone, *Diary*, September 30, 1972.

199. *Ibid.*

200. Robert G. Crawford, "Report of Accomplishments and Activities of the Military Relations Committee from 1 August, 1972, to 31 July, 1973," Military Relations Committee Office, in Boone, 652.

201. Crawford, "Report of Accomplishments," 652.

the waiver.²⁰² From the fall of 1972 to 1975, requirements for the chaplaincy were:

Members of the Church of Jesus Christ of Latter-day Saints are eligible for the chaplaincy of the United States Military Services if they meet the following requirements:

1. An applicant must be a male citizen of the United States of America and be less than 33 years of age at time of appointment.
2. He must have completed 120 semester hours of satisfactory undergraduate work in an accredited college or university.
3. The applicant must have completed 90 semester hours of graduate credit from an accredited theological seminary or graduate school of theology. This requirement may be met by the applicant having served a full-time two-year mission and completed a minimum of 30 semester hours of graduate credit in the areas of Counseling and Guidance, Marriage Counseling, Family Relations, Religion, and Speech. It is recommended that 25 semester hours be in the area of Counseling and Guidance.

Five semester hours may be in the other field or area listed. If an applicant has completed graduate courses, a transcript of graduate credits should be submitted for evaluation and determination of credits which may be applicable and additional courses required. Each applicant's qualification will be carefully appraised and a determination made as to his acceptability relative to the military and Church standards.

4. An applicant must be medically qualified for general military service and meet all of the other requirements prescribed by the military to be commissioned.
5. He must not have any other military obligations which would preclude appointment to the chaplaincy
6. An applicant must hold the Melchizedek Priesthood and be recommended by his bishop and stake president in order to qualify to receive the endorsement of the Church.
7. Applications for other than active duty must include a letter from the unit commander where the applicant desired to be assigned stating that there is a chaplain vacancy in the

202. Minutes, Chaplains Meeting, October 1972, Military Relations Committee Office, in Boone, 653.

unit and that the applicant is acceptable to fill the position.²⁰³

Seventy-four years following the appointment of the first Latter-day Saint chaplain, the church was able to endorse its first “fully qualified” chaplains. Additional time will be required to observe and analyze the effects of those changes.²⁰⁴

As of 2018, Brigham Young University has a ninety-hour graduate program to qualify military chaplains. This program meets fully the Department of Defense educational requirements for military chaplaincy. Chapters 9 and 10 give a detailed explanation of the MA in Chaplaincy program at Brigham Young University.

Visits to Salt Lake City, Utah by the Chiefs

With the 1972 visit of Rear Admiral Francis L. Garret to Church Headquarters in Salt Lake City, the Church achieved a new dimension in public relations as far as military affairs were concerned. Chaplain Garrett was the Chief of Navy Chaplains, and the first

Chief of Chaplains to make a visit to Salt Lake City. He visited with the First Presidency and spent a considerable amount of time with Elder Boyd K. Packer, managing director of the Military Relations Committee. He visited Temple Square, Brigham Young University, the Weber State College Institute of Religion, Layton Seminary, toured the new Provo Temple before its dedication and attended a Tabernacle Choir rehearsal, an experience, which, he said, fulfilled one of his long-time wishes.²⁰⁵

Within the next eighteen months, Major General Gerhardt W. Hyatt, Army Chief of Chaplains and Major General Roy M. Terry, Air Force Chief of Chaplains made similar visits to Church headquarters. Following the death of Church President Harold B. Lee in December, 1973, the Chief of U.S. Army Chaplains, Chaplain Hyatt, sent a personal representative to his funeral services.²⁰⁶

In 1974, Elder Packer reported new favorable relationships with the Chief of Chaplains’ offices as two of the three chiefs and the Deputy of the third visited the new Temple of the Church of Jesus Christ of Latter-day Saints in the nation’s capital.

203. Military Relations Committee to Chaplain Candidates, “Requirements for the Chaplaincy,” January, 1975, Military Relations Committee Office, in Boone, 654.

204. It should be noted that all of the minutes concerning chaplain meetings located in the Military Relations Office of the Church of Jesus Christ of Latter-day Saints were mistakenly shredded in the spring of 2013. This document contains excerpts from the chaplain meeting minutes pertaining to Latter-day Saint chaplain issues.

205. *Salt Lake Tribune*, January 14, 1972, and *Church News*, January 22, 1972.

206. *Deseret News*, April 11, 1973, and statement by Robert G. Crawford, personal interview, November 11, 1974.

They, their wives, and members of their staffs, about seventy in number, attended the guided tour through the recently constructed but undedicated Washington, DC Temple, and they had a luncheon hosted by Brother J. Willard Marriott and Elder Packer.²⁰⁷

As 1975 commenced, the favorable relationships between the Church and the military chaplaincy appeared to be at its all-time highest level. Representing the Church in the uniforms of the three U.S. Military services were twenty-seven chaplains, ten in the Air Force, thirteen in the Army, and four in the Navy.²⁰⁸

Chapter Summary and Conclusion

This chapter concerns chaplains from the Church of Jesus Christ of Latter-day Saints and their ability to become part of the fabric of the armed forces chaplaincy. Many issues were raised and discussed both in Washington, DC, and in Salt Lake City. The question of how to characterize Latter-day Saints was a difficult problem—were they Protestants or something else? What should be the qualifications for chaplains and should they receive waivers, because they did not have a professional clergy? Could one of those waivers be grounded in missionary service? Should the Church be paying dues into the General Com-

mission on Chaplains when the Church had so few chaplains? Shepherding all of these questions through Washington, DC, channels were President Gustave A. Iverson, Ernest L. Wilkinson, J. Willard Marriott, Ralph W. Hardy, and Alton B. Moody. Out of all the discussions, the Church decided in the fall of 1951 to no longer belong to the General Commission on Chaplains, and instead created its own “Chaplains’ Committee,” which is the forerunner of today’s Military Advisory Committee. Today the endorser for the Church continues to solve issues that concern military chaplains and to represent the interest of the Church concerning accessioning requirements, and providing the best qualified military chaplains to the armed forces.

Also, many positive things occurred in the search to qualify Latter-day Saint chaplains in the fifteen years between 1960 and 1975. The offices of the Chiefs of Chaplains adamantly held to the position that all chaplains needed to be fully qualified with ninety hours of post-graduate studies. The Church sought various ways to gain alternative credit for missions, seminary, institute, and priesthood experience. Things were in a stalemate until President Lyndon Johnson ordered that the military grant a waiver of the 90 graduate hour requirement for the chaplains. That created a firestorm of complaints from the chaplains and other denominations. Even though a waiver was granted, it did not

207. Remarks of Elder Boyd K. Packer at Chaplains dinner, Salt Lake City, October 4, 1974, in possession of writer.

208. “Roster of Latter-day Saint Chaplains for January, 1975,” Military Relations Committee Office.

go well for Latter-day Saint chaplains when it came time for promotion. Thus, there was a recognition that the Church needed to assist its chaplains in gaining educational opportunities that moved them toward full credentialing. With the leadership of Elder Boyd K. Packer an educational program began in 1968 that ultimately moved chaplains to full qualifications, so that by 1975 there were no more waivers being needed for the Latter-day Saint chaplains. However, this program did not endure, and the Latter-day Saint chaplaincy returned to a waiver policy until 2008 when Dr. Roger Keller with the approval of the Church Education System was granted approval to develop an education program at Brigham Young University. Under the direction of Frank Clawson Director of Military relations, a graduate program at Brigham Young University in the Col-

lege of Religious Education was developed which met the Department of Defense requirements for professional education of military chaplains.

Finally, this chapter was written from documents, memos and letters primarily kept at the Church of Jesus Christ of Latter-day Saints Headquarters in the minutes from the Military Advisory Committee and other sources. As previously suggested, it details many of the challenges, issues, and hurdles that the Church overcame to provide fully qualified military chaplains to the armed forces. This overview gives the student an understanding of the journey that the Latter-day Saint chaplaincy has taken, and will continue to take as it adjusts to the policies, directives and the culture of the United States armed forces chaplaincy.²⁰⁹

209. The Church of Jesus Christ of Latter-day Saints is not the only faith tradition that met with challenges in sending chaplains to the armed forces to represent their denomination. Early in the history of the chaplaincy during the Revolutionary War it was the Catholics and Baptists. During the Civil War, it was the Jews, Baptists, and Black chaplains. The first Black chaplain was accessioned during the Civil War. Later, as the fabric of the chaplaincy began to change, it was women in the chaplaincy (1970). Today, Muslims, Buddhists, Hindus and other faith-based traditions that represent the diverse religiosity of the Chaplain corps are called to serve.

Questions for Thought and Discussion:

The following questions concern chaplains from the Church of Jesus Christ of Latter-day Saints. When content from the question has the term chaplain they are Latter-day Saint chaplains, unless otherwise indicated.

1. Who was the first Latter-day Saint chaplain?
2. Why was this such a distinction to be a Latter-day Saint chaplain?
3. During WWI, what prevented the Church of Jesus Christ of Latter-day Saints from filling its quota for chaplains? What was the public's perception of chaplains?
4. How many chaplains served in WWII? What were the branches of military service, and how many chaplains served in each?
5. Who was the first endorser of chaplains in the Church of Jesus Christ of Latter-day Saints?
6. What were the names of the three chaplains who served in the 1920's?
7. What was the problem concerning the accessioning of chaplains during WWII?
8. This changed in 1943. What was the change?
9. What happened to the numbers of chaplains after WWII?
10. During WWII which theaters of conflict were the chaplains involved?
11. What was the problem concerning the accession of a chaplain from Canada?
12. Who was the first Latter-day Saint chaplain in the Air Force?
13. Who was the only Latter-day Saint chaplain on active duty when the Korean conflict started? Where was he stationed and what was he doing?
14. When did the policy of setting apart chaplains begin, and who implemented it? What was the church's position concerning a calling?
15. What caused the Church of Jesus Christ of Latter-day Saints to reject a plan to initiate a ROTC chaplain-training program at BYU?
16. How many Latter-day Saints service men were involved in the Korean conflict?

17. What did the time period of the Spanish American War to the Korean War teach us about the use of chaplains?
18. After the Korean War, the Army and Navy chaplaincies reverted to pre WWII accessioning standards. What were these standards? What was the Air Force chaplaincy standard?
19. What was the *Chaplain's Newsletter*?
20. What is the story concerning Lyndon B. Johnson and the Latter-day Saint chaplains. When did chaplain conferences begin, and how were they funded? What was their purpose?
21. What was included in the policy of setting apart chaplains as special missionaries, and who started it?
22. How did the family home evening program influence the Navy chaplaincy?
23. When did chaplain training begin at BYU and why?
24. What was the issue concerning dog tags for service members?
25. What did Harold B. Lee say concerning setting apart chaplains?
26. What advice did Bruce R. McConkie give concerning offertory prayers and the collection plate?
27. What was Harold B. Lee's statement about communion and chaplains?
28. After President Iverson died, who was the Washington DC representative for Latter-day Saint chaplains?
29. What future General Authorities applied to be chaplains, but were rejected? Why were they rejected?
30. The standards for accessioning for Latter-day Saint chaplains were constantly in flux. What is your perception?
31. What was the issue with group leaders?
32. What is your take on this back and forth problems with the Chief of Chaplains concerning the ninety-hour graduate degree requirements of the Department of Defense during that time period?
33. With your knowledge of where the Latter-day chaplaincy is today what is your analysis? What are your questions?



Chaplain praying with servicemembers (Courtesy Department of Defense)

Part II

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Chapter 4

Latter-day Saint Chaplains Navy Ministry Model: A Perspective

Robert Vance

Now that you have a wonderful and detailed introduction to the Military Chaplain Corps in general, it is time to share a more detailed look at the United States Naval Chaplain Corps, hereafter referred to as CHC. You will have noticed in Chapter 1 ‘The Military Chaplaincy in the Armed Forces’ there are a plethora of cited references to official documents. These publications are the guiding principles or standards by which we operate. The ones pertaining to the CHC are generally designated as OPNAVINST, SECNAVINST or MCO. Before I continue it is probably worth understanding the peculiar way the Navy constructs acronyms. Let’s look at SECNAVINST. This is known as Secretary of the Navy Instructions. One would think a simple ‘SN’ would suffice, but oh no, the Navy has to be slightly different from the rest of the Services. We tend to use the first three letters of the word to form the acronym, hence SECreary of the NAVy INSTruction. Now you will say, ‘wait a minute’ INST is



Crewmembers pose for a photo on the bow of the aircraft carrier USS Midway (Courtesy Department of Defense)

four letters, yep, like I said we have to be different, even within our own rules. As another example, the acronym CHC represents CHaplain Corps. We make rules, then break them. I think the whole concept is to confuse the enemy. The funny thing is after a short period of time it starts to make sense...to us.

Where It All Starts

May I digress a little before I launch into the specifics of the Navy CHC?

As the opportunity was given to me to write this chapter I reflected on my journey in becoming a Naval Chaplain. I would suppose you may write a similar story or at least relate to being prompted to pursue this grand adventure. So, "Let the Journey Begin"¹

I was pursuing my Masters of Education in Counseling Psychology at the University of Nevada, Las Vegas, when two Sisters from my Ward and I had a conversation. They were spouses of Active Duty, United States Air Force (USAF) officers and were also enrolled at UNLV. During this conversation, they both told me with my background I could become a chaplain. How strange I thought, as the only 'chaplain' I knew of was Father Mulcahy, who played in the popular movie and Television Series *M*A*S*H*.² I grinned and asked if I had to wear the funny hat, like he did? We had a nice chuckle, to which they said, "no". The conversation was brief and we moved on to commiserate over how hard each of our respective programs were. The thought left as quickly as it came. However, about a year later that conversation kept coming back to me and became very pervasive, to the point I shared it with my wife. Something or should I say someone was

prompting me. My wife encouraged me to look into it. While I will not bore you with all the funny stories and tender mercies that followed, I will tell you that as my wife and I sat in the Tabernacle on Temple Square during a session of General Conference, both of us fasting for guidance, something profound happened. At the very same moment, we received confirmation from the Holy Ghost, this was what we were supposed to do. We turned to each other and knew we had received heavenly guidance.

The purpose in telling this abbreviated story is to impress upon you what you by now may already know. This is a calling. Not in the sense we usually view a calling, like when the Bishop calls us to be a Sunday School teacher, this is something different. Webster defines it like this, "a strong inner impulse toward a particular course of action especially when accompanied by conviction of divine influence."³ A few Chaplain Seminar's ago, during the Navy break-out session, each of the chaplain's bore testimony to this concept. This sense of calling becomes one of the inner strengths we all lean on as we navigate through the trials that will certainly come!

1. Adam Levin, "Popular U.S. Navy Sayings, Motto, and Slogans," accessed March 7, 2017, <http://blog.customink.com/2013/06/us-navy-slogans-and-sayings/>.

2. Cynthia Littleton, "M*A*S*H Star William Christopher [Father Mulcahy] Dies at 84," *Variety*, December 31, 2016, accessed March 21, 2017, <https://variety.com/2016/tv/news/mash-william-christopher-dead-84-father-mulcahy-1201950747/>.

3. Merriam-Webster Dictionary, "Calling," accessed March 21, 2017, <https://www.merriam-webster.com/dictionary/calling>.

The Recruiting Process

The first person you will need to talk to is the Navy Recruiter. This person will likely be an Enlisted Sailor, who is serving the United States Navy (USN) in this billet, which is outside of their normal training and expertise. The term billet means a job or position. So, you may encounter someone who is trained in the Aviation field, or any other one of a host of areas, who is serving as a Recruiter. These files or jobs as it were, are known as “Ratings”. You may have heard of Boatswains Mate, or Yeoman, these are examples of ‘Ratings or Rates’ in the USN. Your Recruiter will quickly pass you on to an Officer Recruiter. He/she will be an important link for your joining (accessing) into the USN. Once the Officer Recruiter gets all the information he/she needs you will be passed on to the CHC Recruiter. Does it sound complicated? Well it really isn’t, but each recruiter plays a part in helping you become a Naval Chaplain.

In addition to fulfilling all the requirements for the Navy, you must also meet the requirements for the Church. The director of the Military Relations and Chaplain Services for the Church of Jesus Christ of Latter-day Saints is also serving in the capacity of an ‘Endorsing Agent’ and represents the Church to the Department of Defense (DoD). Having met all the requirements for the USN and the requirements for the Church, you can apply for admission into the Service. The Endorsing Agent is current

on all the DoD and USN requirements for accession, so stay connected to him. Requirements change from time to time, and you always want to be up on the latest information.

It’s Official

When you are certified by the Endorsing Agent you are now authorized to represent the Church of Jesus Christ of Latter-day Saints to the USN and the USN has confirmed you meet all the requirements. Congratulation! You will shortly be hearing from another person, he/she is known as the ‘CHC Detailer’. The Detailer’s job is to assign or ‘detail’ you to a billet within the CHC. Each field in the USN has a Detailer whose job is to place people in billets. Your CHC Detailer is a senior Chaplain who, like the Recruiter, is working outside of their ‘normal’ training. Think of him/her as the placement manager in a large company. The Detailer has the big picture view of the CHC and knows what billets need to be filled at any given time. He/she will look at the availability of billets that will be coming open around the time you will be coming in and will give you an assignment to one of them.

Now here is a little warning; you likely will not have much of choice in the matter. The Detailer’s responsibility is to fill billets for the CHC according to priorities, rank, specialized requirements, etc. You may just be told or “ordered” to an assignment.

Here is the first reality of the Navy, or any branch of the DoD. We all raise our hand and swear to the following: "I, do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter. So help me God."⁴ In short, we go and do what we are told. . .as long as it is both legal and moral. Having said that, you may be given a couple of choices, to which you and your wife should counsel together. She is no doubt in tune, as are you, so the decision will probably be an easy one. Don't be surprised if the Detailer wants an immediate response. . .he/she is pretty busy and working with many others who are looking to have an assignment!

Your next big step will be going to Officer Candidate School (OCS), yep we broke the acronym rule again. OCS is the training all men and women go through, which teaches you how to function and become an Officer in the USN. This is then followed by another School, The Naval Chaplaincy School and Center (often referred to as 'Chaplain basic school'). You guessed it, here you will be taught how to be a Naval Chaplain. For you information,

CHC officers wear two insignia's; one is our rank and the other denotes our Staff Corp, which for us is the Cross. Not to get too far into the weeds, but the Officer Corps in the USN has two delineations, "Line" (ship drivers, pilots, SEALs etc.) or "Staff" (Doctors, Engineers, Chaplains, etc.). When you graduate from the Chaplain training you will be a functioning Staff Officer in the USN.

Upon graduation of both Schools you will execute your Orders and proceed with your family to your first 'Duty Station', this is where your billet is located. For example, you may be assigned to the Second Marine Division, of the United States Marine Corp (USMC) which is stationed at Camp Lejeune, North Carolina. Or you may be assigned to CG 73 USS PORT ROYAL(Cruiser class ship), which is stationed in Pearl Harbor, Hawaii.

One of the benefits and blessings of moving around in the USN is the fact that professional movers will come to your home, box up all your belongings, load them on a truck and ship them to your new duty station. Once you find a place to stay and yes, the USN will help you with this too, the movers will come, unload the truck, open and unpack the boxes, clean up their mess, all while you are just watching. . .not bad! Be sure to tell you wife this part, no fuss and no broken nails.

You will receive a 'sponsor' who

4. "5 U.S. Code § 3331 - Oath of Office," Cornell University Law School-Legal Information Institute, accessed March 21, 2017, <https://www.law.cornell.edu/uscode/text/5/3331>.

will help you with all the little details of moving to a new place. He/she will send you a packet of information, websites and try to make the transition as smooth as possible. Do expect hiccups and ask lots of questions. We have moved several times and there is always something unexpected, but if you look at it as an opportunity or adventure, it will become so!

Where You Will Serve

The USN is rather unique from the other services, because we have perhaps the widest variety of assignments. The USN has most of the types of Chaplain billets you would find collectively in the other services. Having said that, there will be some exceptions, but few. I hope to be able to do justice to our ‘Sister-Services’ and certainly it is not intended to say we can do it all. That would be patently untrue, but as this progresses I hope you will get the spirit of what I am trying to convey.

As USN Chaplains, we have the opportunity to serve in the USN, the USMC, the United States Coast Guard (USCG), the Merchant Marines (MM), Joint Assignments (open to all DoD Services) and exchange assignments (serving with foreign military’s).

As was mentioned we have guiding documents and these are readily available on line. There are SECNAVINST,

Operational Navy Instructions (OPNAVINST), Marine Corps Orders (MCO) and Coast Guard Commandant Instructions (COMDINST).

All of these have numerical references and the series which covers religious ministry for each of the services is under the ‘1730’ series. SECNAVINST 1730.7D is the Religious Ministry Within the Department of the Navy.⁵ In this document, one can see what it means to function as a chaplain in the USN. Take some time to refer to it and get a feel for what is expected. If you want to do more researching each SECNAVINST usually have several references built into the document. Be careful as it is a bottomless pit of exploration.

Serving in the USN

Normally when we talk of the Navy we think ships. While that is one of the main reasons the USN exists. . .to go to sea. . .that is just the tip of the iceberg of potential assignments.

Ships

Let’s talk for a few minutes about ships. The biggest one and the one you always see on the recruiting ads is the Air Craft Carrier (ship/hull designation, CVN). While I won’t bore you with the technical specs, just know when a CVN is fully loaded and

5. Department of the Navy, *Religious Ministry within the Department of the Navy*, U.S. Navy SECNAVINST 1730D (Washington, DC: U.S. Department of the Navy, August 8, 2008).

operational it will have 5-6K people onboard. With this many people, there is a need for multiple chaplains. The usual complement are three Chaplains who are assigned to ships company (meaning that is their assigned billet), but there will also be a Wing Chaplain on board. What is a Wing Chaplain? That is the billet for all the personnel that came aboard to fly and maintain all the aircraft (Wing). I will get to the aviation side of the house a little later on. The CVN is home ported in one of the following duty stations; Norfolk, VA, Mayport FL, San Diego, CA, Everett WA or Yokosuka, Japan. When the CVN is not at sea, it will be in one of these locations and that is where the families reside. As mentioned there is always a Wing attached to the CVN and it is located at a nearby Naval Air Facility, again more on the Wing later.

A CVN is never alone, for a variety of reasons. They usually go out in what is called a Strike Group, consisting of a Cruiser (CG) which has about 400 people on board and has one assigned Chaplain. There will also be multiple Destroyers (DD), which have 150-200 onboard. There is no billet for a Chaplain on a DD. Multiple DD's are grouped into what is known as a Destroyer Squadron (DESRON) and there are two chaplains who are billeted there. Both of these types of ships will usually be homeported with the CVN. One or two Submarines may be a part of the Strike Group, how-

ever there are no chaplains billeted to them. They have a similar structure to the DESRON, can you guess what it would be called? Submarine Squadron (SUBRON).

Other ships who have chaplains are Amphibious Assault ships (their primary mission is to transport and support the USMC, Flag ships, tenders and supply ships (all with specialized functions. These will have between one and two chaplains aboard, depending on the size of the crew.

As was mentioned before, ships were meant to be at sea, so what is it like to be at sea?

I could use any ship as an example, but some have different nuances and missions making them not all equal. For now, let's just go over the things they all have in common. As a side note, it is customary to refer to a ship as 'She' (she is listing to port, or she is over the horizon, etc.).⁶ We will start with the maintenance phase, and go from there. Unless there is an unexpected deviation, a normal cycle for a ship is to go under some type of routine maintenance, where she is pier side or in a dry dock. This will be followed by periods of underway (at sea) training to ensure the ship and crew are an effective team. For many this training and certification phase can be the most challenging as you are away for two weeks, back for a couple of days, out again, in again, out again, in again. . . for what seems to take for-

6. "Why is a Ship Called a She?," accessed March 21, 2017, <https://www.reference.com/world-view/ship-called-she-9e902fcbf0afbb4f#>.

ever. This phase is especially hard on the family as they can never get into a real rhythm of you being gone.

Then the final day happens and you are ready to start your 6-7-month deployment (which if necessary can extend even longer). It almost comes as a relief. “Finally, we get to go do what we have trained for.” There is a whole emotional cycle one goes through during this period of time, for both the Sailor and the family.⁷ Then the long-awaited time will come when you get to come home! The homecoming is sweet, there is a period of leave and reset, then it starts all over again. This cycle is usually between 18-24-months long.

I remember when I was talking to my recruiter about deployments and she said, ‘you will be gone a lot’. Okay, how naïve I was. To me a long time was a couple of weeks, because up until then, that was the longest I had been away from family. Boy was I and my family in for a bit of CHC culture shock. In my first eight years for service I was deployed, temporary duty (TAD), in the field training, on ship doing work-ups and away at school for a total of 52 months (non-continuous). . .now I realized what ‘a lot meant’!!! I say all this not to scare you, but know each chaplain will have ‘away from family time’. How much will it be? I cannot say, but I think it is best for you and your family to have

an understanding of what that could be!

May I point out that this cycle will occur no matter what deploying group or service you are with, so as we go I will refer to this as ‘the standard work up and deployment cycle’.

A ship is a 24/7 operation and you as the chaplain need to be flexible. You will need to adjust your hours so as to see all of your people. There is nothing really normal about your work schedule while underway. You will likely get to do church services onboard, both Protestant and Latter-day Saint, depending on the ship. You will pastoral counseling a lot, you will feel what they feel and experience all the joys and sorrows they feel, you are one of them. You can eat four times a day, because that is what a 24 hour operations needs to keep stomachs full, you will miss sleep. Oh, let’s not forget the seasickness, no matter how strong you may be, there will be those times when you will have wished you didn’t eat the meal a couple of hours ago!

Aviation

As mentioned you may serve with the flying component of the Navy. I mentioned the Wing, which consists of smaller units known as Squadrons. A Wing will have several squadrons and a command or leadership unit, often referred to as the Head Quarters (HQ). Regardless of the type of

7. Kathleen Vestal Logan, “The Emotional Cycle of Deployment,” *Proceedings Magazine* 113, no. 2 (February 1987): 1008, accessed March 21, 2017, <https://www.usni.org/magazines/proceedings/1987-02/emotional-cycle-deployment>.

airframe, fixed wing (jets and propeller driven) or rotary wing (helicopters, or tilt rotary) you will be serving with the HQ and will have responsibility to work with multiple squadrons. For the most part these squadrons deploy with ships, so you may be asked to join them on a deployment. Same rules apply as the ship when it comes to 'the standard work up and deployment cycle'. You go where your people go. I mentioned you usually go on ships, however there are times the Wing/Squadron are sent to land bases, such as in times of conflict (Iraq, Afghanistan, or some other location that is near the conflict).

There is a different feel for the Aviation community and the Ship community, this is really true of almost any community in the DoD. They each have their own traditions and languages. They have different missions and heritages, all combined to give each community a slightly different feel. I do not want to cast one community in a certain light that would sound pejorative. So, let me just say when you transition from one to the other you will feel it and say, "oh, that is what he was talking about".

You may likely get to fly in some of the airframes of the squadrons with whom you will serve. I say may, because some of them have only one seat. Others it takes a very senior USN official to grant that permission.

If you don't ask for a ride, the answer will always be no! So ask!

Shore

Shore duty can take on many different flavors, but the key take away, is shore. For the vast majority of shore assignments there are no deployments. That is not to say it cannot happen, but the norm is no deployments. There is a concept in the USN known as Ship/Shore rotations.⁸ This rotational component is a way to try and give the Sailor a break from the operational tempo that surrounds the deploying forces. Many will tell you that shore duty, while you may be going home every night, can be just as demanding and in some ways more demanding than a deploying billet. As with any billets, they differ in the 'away time'. I use the term 'away' as it could relate to travel, training, conferences, workshops and the like.

Chapel billets mean you will be assigned to a Chapel and may have preaching responsibilities, administrative functions and certainly a time to learn and teach what you have learned. As Latter-day Saint Chaplain's this is historically a billet which presents its own unique type of difficulty. As the Church of Jesus Christ of Latter-day Saints usually has a unit established off base, you will not likely be holding a Latter-day Saint service. The exception to this is in a "Training

8. MILPERSMAN 1306-116, "Prescribed Sea Tour (PST) / Normal Shore Tour (NST)," March 9, 2007, accessed March 21, 2017, <http://www.public.navy.mil/bupers-npc/reference/milpersman/1000/1300Assignment/Documents/1306-116.pdf>.

Command” (one which has students, who normally do not leave the confines of the base). Even as I say this, usually the Stake who has jurisdiction of the Training Command, may have already established a Branch there, so you may be assisting a Branch President. This is the polity of the Church and often the CHC does not understand how we work! Most Latter-day Saint chaplains would be best not to volunteer for a chapel. The chance to be minimized or relegated to ‘other’ duties is high. Some have thrived, others have really had a hard time. Be especially prayerful before accepting a Chapel.

Other billets like Recruiting and ‘Chaplain Religious Education Development Operation’ (CREDO) often have a good amount of travel. As one of these chaplains you will be going to other locations in your assigned area of responsibility to either recruit or train others. These will be demanding in travel, but can be quite rewarding from a fulfillment aspect. You really get to help others choose their paths. All official travel is paid for, so do not worry about incurring debt as a result of taking one of these assignments.

CREDO is the retreat and training arm of the CHC. Here you will provide retreats for marriages, families and singles. You will train on things like resiliency and self-reliance. You will help others understand their personality types and teach organizations to work as effective teams. This billet is a fun one. It does require specialized training like pastoral care, which if

you do not have, the CHC is willing to foot the bill for you to acquire the training.

One anomaly in the USN is the Construction Battalion’s (CB), affectionately known as the SEABEEs. These are your builders and are best explained as tradesman, engineers and fighters. They will build a landing strip or an orphanage, whatever is needed. Their motto(s) is ‘can do’ and ‘we build and we fight’. They often find themselves right along the USMC on deployments and can certainly hold their own in hostile situations. Chaplains who serve with them are never disappointed!



*United States Marine Corps Expeditionary Strike Group 1 disembark a U.S. Navy landing craft utility, Exercise Bright Star 05 in Murbark, Egypt
(Courtesy Department of Defense)*

Serving in the USMC

Before I delve into the nuances of the USMC, let me explain in very simple terms, you may be deployed on ships with the USN, you may be a part of the USMC Aviation community, or be

stationed at a shore or training command. Does that sound like the USN? Well it should as the USMC is a part of the USN by policy. All I previously explained about the USN, as far as billets are concerned, are similar, except you won't be assigned to a ship or be a recruiter.

So, what makes the USMC different from the USN? Let me count the ways. . .

"The official mission of the U.S. Marine Corps was established in the National Security Act of 1947, amended in 1952. Marines are trained, organized and equipped for offensive amphibious employment and as a "force in readiness." The Marine Corps motto is *Semper Fidelis* ("always faithful")⁹ The 'Corps' as Marines refer to the USMC, is steeped in tradition and pride. Rightfully so, as they have earned the accolades since inception in 1775. This pride represents itself in many areas. Exactness in what they undertake, honor in how they do it, unapologetically and always taking responsibility for their actions. Their uniforms are crisp, their fitness levels off the chart. They have a salute that cuts the air with a snap. These concepts are institutionalized. You follow orders! You will find similarities of these ideals and actions

in the other Services of the DoD, but not like this. They are the smallest of the services and like the scrappy little kid down the street, will leave a fond impression on you! They do not take defeat as an acceptable option. Does it sound like I like the Corps? I do, I have spent more time with the USMC than the USN and can tell you I have loved it.

They organize themselves the same at all levels. The concept is called the Marine Air, Ground, Task Force. (MAGTF). The MAGTF consists of four components The Command Element (HQ), Aviation Combat Element (ACE), Ground Combat Element (GCE), and the Logistics Combat Element (LCE).¹⁰

The MAGTF is the deploying side of the USMC. This is the 'force in readiness' as was referred to in the mission. This is often referred to as the Fleet Marine Force (FMF). The FMF has many similarities to the United States Army, the main difference has to do with sustainability. As I mentioned the USMC is smaller and traditionally a 'Sea Service' meaning launching from the sea. Think of establishing a beach head and opening up the door for the much larger U.S. Army (USA) to come in. While this is an over simplification, it still applies.

9. "Mission of the U.S. Marine Corps," accessed March 21, 2017, https://www.google.com/?gfe_rd=cr&ei=fsHHWIyOJPOQ8QeGu7D4BA&gws_rd=ssl#q=mission+of+the+usmc&.

10. U.S. Marine Corps Concepts & Programs, "Marine Air Ground Task Force (MAGTF) Composition," last modified January 23, 2015, accessed March 21, 2017, <https://marinecorpsconceptsandprograms.com/organizations/marine-air-ground-task-force/magtf-composition>.

The MAGTF by design is to be expeditionary not occupational in nature.

In the ACE, you could find yourself with fixed and rotary wings units. With the GCE you could find yourself with infantry, tanks, mortars, special forces, and more. With the LCE you could find yourself with military police, engineers, mechanics, supply and more. Each dynamic in function, but singular in purpose. . .support the MAGTF. The common saying ‘every Marine is a Rifleman’ is an ethos. No matter your job or assignment or where you are you are first and foremost a basic rifleman, a warfighter!

You will deploy and it may be on ship or you will be flown to an assignment—that may be here or overseas. You usually will be aware for 6-7 months and yes, ‘the standard work up and deployment cycle’ applies. The work ups may look different because you may not be on ship and may be in the field instead, but all the emotional turmoil will likely be experienced.

United States Coast Guard (USCG)

Serving in the USCG has a lot of similarities of the USN. There are ships and aircraft, it is certainly a ‘Sea-service, but it is also so much more.¹¹

First a little explanation of who



U.S. Coast Guard patrol (Courtesy Wikimedia)

and where the authority for the USCG comes from. The DoD takes its authority from Title 10 of the Constitution, the USCG takes its military role from Title 14. The USCG is a branch of the military, but it has a much broader scope and range. There are several actual Titles of the constitution from which it takes its authority.¹² (United States Coast Guard [USCG], 2017). They have law enforcement, customs, environmental protections, vessel boarding, Search and Rescue authorities, just to name a few. This is quite a different animal, primarily because it is designed to function in and around the United States and its territories. However, just as I say that, you will find the Coast Guard all around the world!

The USCG like the USMC does not have Chaplains, so we as USN Chaplains cover their needs. The ministry is similar, but the environment is slightly different. You may find yourself traveling a fair amount to go to the USCG stations in your respective

11. United States Coast Guard: Department of Homeland Security, “Mission, etc.,” accessed March 21, 2017, <http://www.overview.uscg.mil/>.

12. United States Coast Guard: Department of Homeland Security, “Authorities,” accessed March 21, 2017, <http://www.overview.uscg.mil/Authorities/>.

districts. For that you will have a lot of latitude and virtually free reign of your time. . . which is to say you will be busy!

All of those who have served the USCG have told me they have loved the 'Coasties' as they are affectionately called and they love their Chaplains. Their motto is *Semper Paratus*, which means 'always ready'. They will also say, "We will always go out, but they may not come back." They can be found in some of the most dangerous conditions when doing search and rescue and more than a few have lost their lives trying to save others!

Serving in the Continental United States (CONUS) vs Outside the Continental United States (OCONUS)

As the terms are pretty self-explanatory let me share some thoughts. The OCONUS assignments will be predominately with the USN, as we have bases in other countries. Additionally, you will recall I made mention of Joint Assignments, where you may be serving in a billet which is held by and rotated with the other services. These may be both OCONUS and CONUS. If you are stationed OCONUS you might be on either a ship or shore assignment. The difference is once you step outside the fence line of the base, you will be in a foreign country. Usually, our Host Country citizens are glad we are there and treat us well. You may

want to learn the language and certainly will want to sample the cuisines and do the tourist thing. Regardless, if you are ship or shore there will be time for you to enjoy another part of God's creation and children.

Familiar comforts are there, but they may not be all encompassing. If you live in Italy you will not find an Outback Steak House, Wendy's or Walmart, but you will find bread, cheese and gelato shops. You can go to a real butcher and eat pizza and calzone to your hearts content. You will also have the Defense Commissary (Grocery Store) so you will likely be able to buy most of your favorite foods. There is an Exchange (like a Walmart) where you can shop for brand names and familiar items. The base will also have restaurants which will stave off the "American cravings". You can go 'native' or just dabble in the local culture, you decide.

When my father was in the Navy during WWII one of the mottos was 'Join the Navy, and see the World". That saying is still true today. Europe, Asia, The Middle East, Pacific Islands are all places you might be assigned. My first OCONUS assignment was Hawaii. To think I would have gotten paid to have a five-year vacation in 'paradise' is something I never dreamed of when I had the conversation with those sweet sisters back in Las Vegas. But it did not stop there, we have also lived in Europe and Japan. . . we have indeed seen the world and met many wonderful people. Through port visits, leave and exercises, I have

visited over 40 countries, you can indeed see the world!

I hope this little snapshot of what and where you may find yourself as a USN Chaplain is helpful to you. Being a Naval Chaplain provides opportunities unlike anywhere else. It truly is unique and I am sure my USA and USAF colleagues would agree!

Conclusion

Now let me tell you the neat part. You will have an eternal impact on your Sailors, Marines and Coast Guardians. There will be those times that your counsel will save a marriage, calm a soul, bring peace after the death of a loved one, intervene with moral cour-

age for those with no voice, stiffen the resolve of leaders, call some to repentance and yes even save a life. It will be one of the most rewarding jobs you will ever do!!! You will bring the Spirit of light and truth, you will bring wisdom, you will bring maturity, you will bring the Priesthood into countless lives. You will embody what it means to be called 'Chaps' or 'Padre' and you will come to reverence those sacred references as those who represent our Lord and Savior! You will experience Tender Mercies aplenty, you will see the hand of God direct your paths and those to whom you minister. You will grow spiritually and your family will be blessed because of your service. May the Lord Jesus Christ bless you as you strive to bless his seafaring children.

Question for Thought and Discussion

1. What is your perception of the USN Chaplain Corps. What is their ministry model?
2. Explain the differences between the ministry in the United States Navy, the Marine Corps, and the Coast Guard.
3. What is the emotional cycle of deployment in the Navy?
4. What is the difference between shore and ship ministry?
5. What is CREDO and how can it help sailors, Marines, and the Coast Guard (Coasties)?

Chapter 5

Latter-day Saint Chaplains Air Force Ministry Model: A Perspective

Kleet A. Barclay

Joining the military was never even a remote thought in my mind while growing up. None of my immediate family served, and of my rarely seen uncles that served in Korea and Vietnam, they had little or nothing good to say about their military experiences. Nevertheless, I joined because of a dare with my long-time high school and college friend. We essentially said to each other, “If you will do it, then I will.” During the recruiting process, my friend became sidetracked and committed to marry the love of his life, and I ended up committing to become an enlisted Security Police Officer in the Air Force Reserve.

During the first weekend of Basic Training at Lackland Air Force Base, I was shepherded off with my flight to go to worship services. We got to the chapel, the Catholics went to the left, and the Protestants went to the right. Not fitting into either category, I chose to go with the Protestants to a worship service with around four hundred other trainees. It was too full



The United States Air Force Thunderbirds, practice in their F-16 fighting falcon fighters over Indian Spring, Nevada. (Courtesy Department of Defense)

for all of us to have seats in the pews, so the ushers took some of us to the front to sit on the floor. The only open space was next to the drums. I do not remember much about the service, other than that it had a different feeling and tempo than what I was accustomed to. Even though the animated chaplain preached with enthusiasm, the only thing that really caught my attention was how loud the drums were during the songs and how they disrupted my sleep!

Once back at the dorms I was able

to ascertain the time and location of the Latter-day Saint service and find an escort to accompany me. The sacrament and Sunday school meetings comforted my anxious and questioning basic-trainee soul. The truths of the gospel calmed my troubled mind and reminded me that because I am a child of God, He would continue to provide for me. I gave humble thanks to Heavenly Father for the comforting Spirit in the service and simultaneously rejoiced that I chose to be a Reservist and not an active duty Security Police Officer. Nevertheless, I continued wishing that I was back at college looking for a girl to marry, while still giving thanks that I would only have to do the military thing “one weekend a month and two weeks a year” for four years and then get out. No one could have been more surprised than I that eight years later I was back at Lackland Air Force Base, Texas, as a first assignment chaplain preaching to Basic Training and technical school trainees, working with the Security Force trainees,¹ and assisting with the Latter-day Saint Servicemen’s Group!

Air Force Ministry

On 12 September 1947, the Air Force became a separate branch of the U.S. military. Shortly thereafter, many of the Army Air Corps Chaplains became

Air Force Chaplains. These early Air Force Chaplains brought with them the expectations and skills of their former Army Air Corps experiences, but over the last seventy years, the Air Force chaplaincy has instigated some models of ministry unique to the Air Force and has incorporated some ministries that mirror the other services. From a chaplain’s perspective, the primary Air Force Ministry Model ties directly to the name—ministering to those that support or fight our nation’s battles from the air. Air Force ministry links closely to the Air Force mission to fly, fight, and win. Even though the Air Force mission has evolved to include developing the capacity to engage enemies in space and cyberspace, the foundational ministry perspective remains constant.

The vast majority of Air Force personnel are not directly engaging in kinetic combat. For decades, the kinetic combat took place primarily for aircrew as they delivered “weapons on targets.” In general, aircrew would depart from a relatively safe location and possibly fly into contested airspace to engage the enemy. If the mission were short and successful, the aircrew would return to their base of origin, sleep in their own beds, and prepare to do it all over again the next day. The support tail for the air missions is extensive, but like the aircrew, the supporting jobs (e.g. weapons loaders, security, maintenance, medi-

1. In 1996, the Security Police career field changed names and became the Security Forces career field.

cal, facilities, fuels, finance, food, personnel actions, etc.) are in reasonably safe settings far from enemy activity. Hence, when it comes to ministry, Air Force Chaplains primarily focus on the needs of installation personnel—principally in a safe stationary location—as the aircrew depart and return after fulfilling their mission and then resume their routine activities that they may have left hours earlier.

Therefore, unlike Army and Navy

Chaplains that may move with their units from location to location and mission to mission, as a whole, Air Force Chaplains are usually more stationary and minister from established or semi permanent locales. These stable settings facilitate better arrangements for quality of life, and this higher quality of life results in personnel on Air Force installations experiencing more of the amenities common in civilian communities



Chaplain Kleet Barclay leading Easter Sunrise Service, Tillil, Iraq, 2003 (Courtesy Kleet Barclay)

(hence the jokes and realities of nice golf courses on Air Force bases).² The expectation for full-service Air Force amenities commonly includes the necessity of comprehensive religious programming. Therefore, over time, Air Force ministries are known to be more chapel- or parish-centric than

chaplaincies from the other military branches.

The chapel-centric setting of the Air Force creates both opportunities and challenges for Latter-day Saint chaplains. Each Latter-day Saint chaplain's chapel-centric experiences varies based on the setting and chain of com-

2. Two jokes show differences in military services:

First Joke—If you give the command “SECURE THE BUILDING,” here is what the different services would do:

The Navy would turn out the lights and lock the doors.

The Army would surround the building with defensive fortifications, tanks, and concertina wire. The Marine Corps would assault the building, using overlapping fields of fire from all appropriate points on the perimeter.

The Air Force would take out a three-year lease with an option to buy the building.

Which Service Has the Smartest Enlisted Force?

Of all the Services, the Air Force has the most intelligent enlisted people. This is not just opinion, it's provable fact:

Second Joke:

The Army. When stuff goes wrong, the young Army private wakes up from a bellow from the First Sergeant. He grabs a set of BDUs out of his footlocker, gets dressed, runs down to the chow-hall for a breakfast on the run, and then jumps in his tank. Pretty soon, the Platoon Commander arrives, gives him a big salute, and says, “Give ‘em heck, men.”

The Marines. When stuff goes wrong, the young Marine recruit is kicked out of bed by his First Sergeant, puts on a muddy set of BDUs because he just got back in from the field three hours before. He gets no breakfast, but is told to feel free to chew on his boots. He runs out and forms up with his rifle. Pretty soon, his platoon commander comes out, a young Captain, gives his Marines a Sharp Salute, and says, “Give ‘em heck, Marines!”

The Navy. When stuff goes wrong, the young Sailor is eating breakfast in the mess room. He walks 20 feet to his battle station, stuffing extra pastries in his pocket as he goes. There he sits, in the middle of a steel target, with nowhere to run, when the Captain comes on the 1MC and says, “Give ‘em heck, Sailors! I salute you!”

The Air Force. When things go wrong, the Airman receives a phone call in his off-base quarters. He gets up, showers, shaves, and puts on a fresh uniform he had just picked up from the cleaners the day before. He jumps in his car, and stops at McDonald's on his way into work. Once he arrives, he signs in on the duty roster and proceeds to his F-16. He spends 30 minutes doing pre-flight checks, and signs off the forms. Pretty soon the pilot, a young captain, comes out and straps into the plane and starts the engines. The young Airman stands at attention, gives the captain a sharp salute, and says, “Give ‘em heck, Sir!”

mand. Insights from a few parish-centric experiences may prove insightful to new chaplains, regardless of their branch of service.

Setting

Overall, installations that are more out-of-the-way tend to have a higher percentage of worship participation because there are fewer off-base options, and the isolated base personnel naturally draw closer as a community. Overseas installations and deployed locations mirror this trend as well. Off-base language barriers and local travel or worship restrictions may also feed into higher worship participation on the base. However, reduced off-base worship options is a double-edged sword. Individuals who are not accustomed to the pluralistic setting of the chaplaincy may not appreciate services that are not denominationally specific. Variations in the order of worship, chaplains with differing faith backgrounds and experience levels, and the skill limits of contracted religious support leaders (e.g. musicians, children or youth ministers, parish coordinators, etc.) combine to create challenging dynamics that military personnel encounter as they seek to meet their religious and spiritual needs among the diverse and ever-changing settings in the military.

Truthfully, the likelihood of a limited amount of chaplains fully meeting the widely distinctive wants and needs of a large population is scant. Ultimately, both chaplains and congregants may be frustrated with the base worship experience unless they are willing and able to find solutions or compromises necessary to support a diverse military community.

Latter-day Saint chaplains have restrictions when providing non-Latter-day Saint services. Latter-day Saint chaplains cannot wear robes, stoles, sashes, or clergy collars or lead the creedal professions in worship services. Latter-day Saint chaplains cannot provide or participate in communion or other religious rites.³ These restrictions may be contrary to what some congregants expect their chaplain to do and to provide. These endorser-driven restrictions are notable differences when comparing Latter-day Saint chaplains and chaplains of other faiths. However, chaplains of other faiths may also have restrictions such as not “sharing the pulpit” with Latter-day Saint chaplains,⁴ not providing communion to other denominations, or not leading worship services where same-gender couples are in leadership positions. It is for these and many more reasons that each military assignment creates unique dynamics requiring thought-

3. *Guidelines for Latter-Day Saint Chaplains*, 2017 Intellectual Reserve, Inc.

4. For example, Missouri Synod Lutheran chaplains cannot share, participate, or co-lead a worship service with any chaplain outside of the Missouri Synod, not even other Lutheran chaplains such as the larger Evangelical Lutheran Church of America.

ful approaches to meet the free exercise of religion needs of its diverse personnel.

Chain of Command

The military's hierarchical environment heavily influences day-to-day life in the chaplaincy, especially because chaplains are to assist the commander (and others in leadership) in providing for the free exercise of religion. Simultaneous to providing for the free exercise of religion, a commander seeks to maintain good order and discipline among the personnel. In essence, a commander should facilitate the free exercise of religion, which may or may not be contradictory to mission needs. For example, if a Jewish Airman requests time off to celebrate the high holy day of Yom Kippur, in theory the commander would grant the time off, just as it would likely be granted for another Airman's Christmas or Easter request. However, if the commander perceives that the military mission may be negatively impacted, the request for accommodation may be denied.

A chaplain should be an important agent in advocating with the commander for the free exercise of religion for all personnel regardless of their distinctive religious backgrounds. In the end, the commander

may face opposing and mutually exclusive needs, the need to support a military mission versus the need to allow an individual to freely exercise his or her chosen religion. It is only a matter of time before most commanders, chaplains, and military personnel encounter challenges in accommodating religious and spiritual needs while pursuing military mission requirements.

Furthermore, even though chaplains agree to work in and facilitate a pluralistic environment,⁵ it does not mean that they interpret pluralism the same way. Religious needs, especially in a congregation of diverse backgrounds, challenge the ability, and even the acceptability, of chaplains providing for the free exercise of religion. The faith backgrounds of some chaplains, commanders, or congregants may hold definitively strong negative beliefs about the faiths of others in the military community. These beliefs are apt to cause conflicts, and the military hierarchy, or chain of command, often sets the tone for how, or even whether, to address the discord.

For example, while stationed at Kadena Air Base in Okinawa, Japan, over the course of four years, I dealt with several such challenges. The first challenge to pluralism came after I gave a

5. Merriam Webster defines pluralism as: "a state of society in which members of diverse ethnic, racial, religious, or social groups maintain and develop their traditional culture or special interest within the confines of a common civilization" (accessed 31 October 2017) www.merriam-webster.com/dictionary/pluralism.

prayer during the congregational prayer time⁶ in a Traditional Worship Service.⁷ I had attended the service several times prior to participating and gave the prayer by invitation of the chaplain in charge of the Traditional Service. I followed a similar outline and format to what the Traditional Service Chaplain did week after week. Within a few days of the prayer, I was asked to come to the office of the Traditional Service Chaplain. He commended me on the prayer and then got right to the point and informed me that there was a complaint about it. Well, not really about the prayer, but about me—the prayer giver!

The congregant did not like the idea that a Mormon was praying in the Traditional Service because he did not want his children to be confused to see a Mormon praying in a Protestant service. They did not want his children to hear a “Christian prayer” from a Mormon because he felt it would mislead his children (who were taught that Mormons are not Christian). When I asked to speak to the indi-

vidual about his concerns, the Traditional Service Chaplain relayed that the individual did not want to address it with me, nor would the chaplain relay the name of the individual but shared that he was one of the top Colonels on base and a key supporter for the worship service. With that said, I was told that I could not participate in future Traditional Services.

The Traditional Service was the only Protestant worship service of the six services (Contemporary, Gospel, Liturgical, Evangelical, Young Adult, and Traditional) offered at Kadena that I had been invited to participate in, and it was the most likely service to fit the background and experience of a Latter-day Saint chaplain. It was uncomfortable for the Traditional Service Chaplain to explain to me the exclusionary way ahead (as approved by the senior installation chaplain). He was sorry, but that was how things would be. Unless other chaplains invited me, I would not be involved in any worship services. His sorrow did little to soothe my heartbreak

6. Congregational prayers are often led by chaplains and take place during a service when congregants verbally, or by written explanation, share prayer requests or concerns, praise reports about God’s goodness or interventions, and often end with the Lord’s Prayer, or one of the Protestant Creeds such as the Nicene or Apostles Creed.

7. Air Force Instruction (AFI) 52-101. “Chaplain Planning and Organizing,” 5 December 2013, paragraph 4.2.2.2., 10. “Protestant Worship. When there is only one worship service, led by a Protestant Chaplain it may be advertised as ‘Protestant Worship.’ When there is a need to offer multiple Protestant services in various styles, they will be advertised using the terms: liturgical, traditional, contemporary, gospel, and community.”

and inner anger. I was angry and heartbroken that my right as a chaplain to participate in worship was taken away because of the rank and power of several persons (the disgruntled colonel, the installation chaplain, the Senior Protestant Chaplain and the Traditional Service Chaplain). I wondered once again how I would ever make it as a chaplain if I could not even say a public prayer, let alone preach in a worship service, a key part of Air Force ministries.

More than a year after being excluded from worship services, I was asked to prepare to cover the Liturgical Service for a week when their chaplain was not available. The Liturgical Service Chaplain (who was my supervisor and the Senior Protestant Chaplain⁸) had spoken with the congregants ahead of time about my Latter-day Saint background. His actions and advocacy paved the way for my one-time participation. The congregation was gracious as I led the liturgy and preached. After the initial service, I was invited back a few times to preach. Within a few months of the initial coverage

request and subsequent sermons, I was in for another surprise.

Because of a controversial situation at the Air Force Academy,⁹ a chaplain identified to move to Kadena as the new chaplain turned down the assignment. The outgoing chaplain had to leave for his new assignment, and so I was asked to be the interim Liturgical Service Chaplain until they could find and reassign a chaplain (approximately 4–6 months) with a proper liturgical background to move to Japan. This request was unique on many levels. First of all, the Liturgical Service took communion each week, and Latter-day Saint chaplains are not to provide communion. Second, the service was primarily comprised of several influential DoD civilians that had been part of the service for many years. Last, liturgical services are the most highly structured, creedal, and rigid of all the types of Protestant worship—far distinct from my Latter-day Saint experiences.

During my interim coverage, I prayed fervently for Heavenly Father's support and guidance so

8. Senior Protestant Chaplains are responsible for overseeing all the Protestant worship services, religious education, and other programs. Under the supervision/oversight of the Senior Protestant Chaplain, lower ranking chaplains, may have responsibility for specific aspects of the Protestant program, or for a Protestant Worship Service.

9. "Air Force Academy Staff Found Promoting Religion," *The New York Times*, 23 June 2005, (accessed 31 October 2017), <http://www.nytimes.com/2005/06/23/politics/air-force-academy-staff-found-promoting-religion.html>.

I could meet the needs of the congregation and keep it going until the new chaplain made it to the island and was ready to take over. To accommodate the congregants' communion needs, a fellow chaplain would come in mid-service for a few minutes and provide the weekly communion (about 10 minutes before his service was to start). Once the new chaplain arrived, I transitioned the service to his leadership.

Shortly thereafter came a second surprise. I was asked to start participating in the Traditional Service again (the disgruntled Colonel had left earlier for another assignment in the United States). My participation unexpectedly became quite time consuming because I was then asked to be the Traditional Service Chaplain! My time as both the Liturgical Service Chaplain and Traditional Service Chaplain was very rewarding. Interestingly, the attendance at each service increased while I was leading them.¹⁰ After I had been leading the Traditional Service for about six months, the Liturgical Service (with the newly arrived chaplain that replaced me) was discontinued for lack of atten-

dance, and I was asked to mentor the new chaplain on how to lead a congregation as he was reassigned to "assist" me.

Later, as I left Kadena, another Latter-day Saint Chaplain had orders to serve there.¹¹ He would have very different and challenging experiences, not only with worship services but also with privileged communication.

A key takeaway from my time at Kadena is that the will and support of leadership makes all the difference. Initially, chapel leadership chose not to stand up to the disgruntled Colonel and I was told not to participate. Next, another chaplain led out and paved the way for my participation in a different service and then supported me as the one to take his place when a projected replacement did not materialize. A third chaplain also chose to take time out of a busy schedule, right before his weekly service, and led the liturgical communion to accommodate my restrictions and the congregation's religious rite requirements. Lastly, chapel leadership showed their support and entrusted me to take over the Traditional Service

10. A fellow chaplain commented to me that only two of the six Protestant services on base were growing and one of them was mine. He said he was "surprised that the Traditional Service was growing because you aren't even ordained." I was pleased to share with him that I had been ordained since I was twelve and had several more years of "ordination" than he did.

11. Since there are so few Latter-day Saint chaplains in the Air Force, it is rare to ever be assigned at the same location as another one or to follow one back-to-back.

and even to mentor the chaplain in how to lead worship services and congregations.

While in the midst of the challenges of working in a pluralistic worship environment, it is not always easy to see God's hand and provision. It is easy to feel down, discouraged, and abandoned. However, the truth is that God is there doing things, often unseen and unknown, that provide for the needs of the congregation, chaplain, and mission. A chaplain's challenge is to be patient in the process and to remain faith-filled in spite of how negative and ominous things may appear.

Some seek to exclude Latter-day Saint chaplains from participating in military worship services because Latter-day Saint congregations generally have their own services. It is important to remember, and possibly remind others, that for the most part military Protestant services are not wholly defined by doctrine but more by worship style. Doctrinally, there are significant differences among the many denominations; however, in military worship settings these differences are rarely addressed. Furthermore, when looking into the diversity of the congregants' faith backgrounds, it is not uncommon to have someone that is a

Latter-day Saint attending a military service. Often, a Latter-day Saint congregant in a Protestant service has married someone of a different faith and has determined that the military worship setting is a suitable compromise given their denominational differences.

Privileged Communication

I began to understand the extensive nature of privileged communication during my first assignment while speaking with a more experienced chaplain. The chaplain shared that during a counseling session at a training base; an Airman confessed that prior to joining the Air Force, the Airman had killed someone. The Airman explained that it was still an unsolved case for the civil authorities. The Airman was remorseful about the killing but was not willing to confess it to anyone but the chaplain. After the counseling session was over, the chaplain was left with knowledge that the Airman had taken the life of another human, but the chaplain could not report it because of privileged communication.¹²

The right of privileged communication belongs to the counselee, not the chaplain. If the counselee comes to the chaplain as a clergyperson and shares something as a formal act of religion or an act of conscience, it is

12. Military Rules of Evidence 503 states: "A person has a privilege to refuse to disclose and to prevent another from disclosing a confidential communication by the person to a clergyman or to a clergyman's assistant, if such a communication is made either as a formal act of religion or as a matter of conscience."

privileged communication. The privilege is counselee-based and remains so regardless of what the counselee shares. The counselee, not the chaplain, controls the right to dissemination of the information. The counselee does not have to state the need for privileged communication or ask in any way for his or her disclosures to the chaplain to be kept confidential. The fact that the counselee is engaging the chaplain (or chaplain assistant) as a formal act of religion or conscience means that there is confidentiality regarding the content of the conversation.

Privileged communication is absolute, and there are no caveats or loopholes that allow a chaplain to forgo the right of the individual. Under

no circumstances may a chaplain (or chaplain assistant) disclose privileged communications without the individual counselee's informed, written consent.^{13 14} The consent must be signed, dated, and witnessed by a disinterested third party. If a chaplain violates privileged communication, several things can happen: (1) loss of trust by the chapel staff and installation personnel, (2) possible Uniform Code of Military Justice (UCMJ) action¹⁵ against the chaplain, (3) any legal proceedings may be thrown out of court, and (4) loss of something uniquely entrusted to the Chaplain Corps.

Chaplain Captain Zebulon Beck, a Latter-day Saint chaplain at Kadena Air Base, faced a very high visibility challenge to privileged communica-

13. If a person dies, the inability to disclose the privileged communication is still in force. The death does not release the chaplain of the responsibility to not disclose the information. If a person cannot give their informed, written consent and sign it away in front of a disinterested third party, there is no consent to disclose. For example, I, along with several other personnel, had counseled with and tried to help an Airman who was struggling with numerous significant life challenges. After months of numerous people reaching out and trying to help the Airman, she committed suicide. The Office of Special Investigations (OSI) contacted me and wanted to know what the Airman had shared with me during counseling. I could not, and did not, relay anything regarding the content of our discussions. As much as I may or may not have wanted to help the OSI, they would have to gather whatever information they could from others who were not restricted as I was by privileged communication.

14. If two or more people (other than the clergyman or clergyman's assistant) hear the same privileged communication at the same time, they may choose to divulge the communications. For example, if a husband and wife are counseling with a chaplain, even though the chaplain must maintain the privilege with both people, they are not under the same obligation. Therefore, the husband or wife could leave the counseling session and share any and all that was said by the chaplain or their spouse.

15. Uniform Code of Military Justice (UCMJ) represents a legal system within the military. UCMJ actions may result in dishonorable discharge from the military, imprisonment, and/or other negative career and military service actions.

tion. An active-duty Latter-day Saint was referred to Chaplain Beck by a civilian Latter-day Saint branch president. The person confessed to Chaplain Beck some very serious illegal activities that would get the person not only dishonorably discharged from the military, but also imprisoned for a long time. Through avenues outside of Chaplain Beck and the Latter-day Saint branch president, others became aware of the person's illegal activities, and the Office of Special Investigations (OSI) started to investigate. As the investigation progressed, OSI agents called Chaplain Beck in for an interview. Chaplain Beck was told that he needed to share all he knew about the situation, but he refused to do so. The agents threatened Chaplain Beck that he would be charged with UCMJ violations that could end his career and possibly put him in jail. Chaplain Beck was then read his rights, fingerprinted, and handcuffed for obstructing justice.

After several hours, he was released from custody but told by the OSI agents that they would continue to contact him and pursue the UCMJ actions against him and the other person with alleged criminal activities.

Chaplain Beck was told to not talk about the case with others, and not to include his chain of command or the Latter-day Saint leadership.

The discussions, accusations, and challenges related to Chaplain Beck's chaplain status and whether he truly had the right to uphold privileged communication continued over several months. It was a lonely and challenging time for Chaplain Beck because he did not have others he could get counsel from or speak to in confidence.¹⁶

In many ways, this was a "test" case to see how far the Air Force Chaplain Corps would go to protect the right of privileged communication. The lead OSI agent made it clear that he believed that any commissioned officer, including chaplains, should not be allowed to maintain confidential communications involving crimes. The agent hoped the Air Force Chaplain Corps would not defend this right of privileged communication considering the serious nature of the crime and, thus, set a new precedent for future cases with chaplain involvement.

OSI continued to apply significant pressure on Chaplain Beck and unrelentingly threatened his career

16. According to Air Force Instruction (AFI) 52-101 paragraph 5.1.7., Chaplain supervisors are to avoid privileged communication-like situations with subordinates on their staff. Staff members are encouraged to exercise this privilege with a chaplain outside their chain of command when such a communication is needed. In principle, when someone reveals something illegal to anyone in their chain of command, the chain of command is to take appropriate action and address the situation. Therefore, if chaplains want to share something as a formal act of religion or as a matter of conscience, it should be done with a clergyperson who has no supervisory authority over the penitent chaplain.

and his reputation; threats included court-martial and possible jail time. At times, Chaplain Beck wondered if he had made the right decision and was unsure about what the final verdict would be. Nonetheless, he expressed his trust in the training he received and the integrity of the Chaplain Corps to stand by him as the pressure mounted. Over the months, OSI tried multiple tactics to convince Chaplain Beck to share the privileged information: sympathizing with him, threatening him, and trying to negotiate with him. OSI went as far as to request all the privileged communication training slides from the Chaplain Corps College in order to verify that chaplains received training stipulating that “all” communication done in the client/chaplain relationship is confidential. The Air Force Chaplain Corps remained resolute and fully stood by the policy and supported Chaplain Beck’s unwillingness to break confidence.

After three long, stressful months, it was determined by the legal office and the Installation Commander that Chaplain Beck conducted himself in accordance with Department of Defense instructions, Air Force instructions, and established Air Force policy. Chaplain Beck had done what was expected of all chaplains. Against OSI’s wishes, all charges were dropped against Chaplain Beck. The commander personally thanked and congratulated Chaplain Beck for maintaining the counselee’s right to privileged communication. He com-

mended Chaplain Beck for withholding any and all information shared by the counselee, even though the OSI so desperately and heavy-handedly sought it out. The lead OSI agent, who relentlessly pressed to destroy the tenets of privileged communication, was subsequently relieved of duty and, at the direction of the Base Commander, sent to another base.

Thanks to Chaplain Beck’s integrity, steadfastness, and faith, privileged communication survived another difficult test and continues to be a blessing that chaplains are able to provide for men and women of the armed forces.

Chaplains in the Organizational Chain

Air Force chaplains experience a different role in the command organization compared to how other services assign and utilize chaplains. In general, tactical-level chaplains work with several units at the same time, meaning that tactical-level chaplains are responsible to provide for the needs of multiple commanders. It is common for Air Force tactical-level chaplains to work directly with 4–8 unit commanders. The exposure to so many commanders and missions is good, but it brings its own set of challenges because no two commanders are alike. Some commanders are very supportive, whereas others may have little use for chaplains. Ultimately, a commander’s desires, preferences, and personality has significant impact on the accessi-

bility that chaplains get with unit personnel or on how much involvement a chaplain has with the unit's mission.

A commander may or may not want chaplain participation in staff meetings. Some commanders want chaplains to pray and/or share motivational or spiritual thoughts in their staff meetings, whereas others will not devote any time for chaplains to routinely provide input. Some commanders may not even allow a chaplain in the room during the staff meeting.

A critical thing for a chaplain to remember when being accepted and invited to participate in staff meetings is to not take lightly the opportunity to speak in front of unit leadership. It does not take long for chaplains to lose or gain credibility by how they use or abuse the leadership's time. A good way to determine leadership expectations and preferences is by talking beforehand with the commander, the commander's secretary or executive officer, the second in command, the senior enlisted person, and the unit's First Sergeant. Each of the individuals in their unique positions and roles work closely with the commander and have insights into what it may take for a chaplain to be successful and accepted in the unit. For example, a joking chaplain may find it hard to develop relationships of trust with commanders who are excessively serious and outcome driven,

whereas chaplains who are able to come alongside the commander and help motivate unit leadership will gain credibility and a place at the table.

In the Air Force, numerous units (e.g. intelligence, cyber, linguists, special operations, aircrew, etc.) work with Top Secret (TS) information and require TS clearances to be a part of their mission. Therefore, some units can only allow personnel with TS clearances in their buildings or work area. TS-cleared personnel are extremely cautious to not share or hint around anything TS. Consequently, if a chaplain has a TS clearance it paves the way for more accessibility to the unit members. Without this clearance, not only is accessibility limited, but also the unit members are reluctant to speak with the chaplain. Therefore, even though what is shared with a chaplain remains confidential according to privileged communication guidance, a TS-cleared person will not be able to share all that is on his or her mind if it has anything to do with the TS world and its applicability to daily life.

The Wing Chaplain determines the units a chaplain covers. Sometimes, Wing Chaplains assign a chaplain to cover several squadrons from different groups (e.g. Operations Group,¹⁷ Medical Group, Maintenance Group, Mission Support Group), or assign based on the chaplain's skills

17. On an average base, the Operations Group gets the most attention (and is a highly coveted chaplain assignment) because it is comprised of the aviators and the aviation support personnel. The other groups do not get the same glory, attention, and large funding as the Operations Group.

or the need to broaden his exposure. Good career development for chaplains involves learning the dynamics and challenges that are experienced by individuals and groups in various career fields as they support the mission to fly, fight, and win. When a chaplain is routinely assigned to a similar type of unit at different bases, this decreases the chaplain's breadth of knowledge and experience, and may, in the end, diminish promotability.

Even though Air Force Chaplains are assigned to cover units, they generally "work for" or are supervised by more senior chaplains, not the unit commanders. There are pros and cons to this supervision structure. A pro is that Air Force Chaplain evaluations are written by more senior chaplains who understand the chaplain promotion system better than the line officers do. Some sister-service chaplains are supervised by line officers, which may be beneficial when the commander likes what chaplains bring to the mission, but this can be detrimental if the line officer does not value a chaplain's role, or know

how to write annual evaluations that turn out favorably for chaplains. Conversely, working for another chaplain (rather than for a commander) may make it more difficult to get important "pushes" from the "line" that increase promotability. Even though chaplains that are more senior supervise junior Air Force Chaplains, a line officer supervises the senior Air Force Chaplain on the installation.¹⁸

Organizationally, Air Force junior chaplains rarely supervise. Even though the junior chaplains outrank all the enlisted chaplain assistants on the staff, they generally do not supervise them. More senior chaplain assistants supervise Air Force chaplain assistants. The primary exception is that the Wing Chaplain supervises the senior enlisted chaplain assistant. Therefore, the Wing Chaplain has ultimate control and supervision of all the chaplains and chaplain assistants on the installation.

Successful chaplains learn to "bloom where they are planted"¹⁹ regardless of their personal desires and preferences. A notable challenge

18. Usually the Wing Commander supervises the Senior Chaplain. Getting a stratification (a favorable comparison ranking against other officers) from the Wing Commander is important for a chaplain's promotion. However, some commanders will not stratify senior chaplains against other officers, especially "line officers." Line officers have "command authority," whereas non-line (i.e. chaplains and medical officers) do not. A commander may have the perspective that a chaplain does not measure up against a pilot who flies missions and delivers bombs that break things and kill people, or a maintenance officer who fixes all the airplanes so the pilots can fly missions, or an attorney who keeps the commander out of jail and provides valued legal advice and guidance, or the Security Forces officer who keeps people or nuclear weapons safe, and so on.

19. Colonel, Chaplain Joseph Boone shared this in a talk during Latter-day Saint Chaplain Training in the late 1990s.

for Wing Chaplains is to provide coverage for all the units with limited chapel personnel and ensure equitable growth and development opportunities for the chapel staff. To have subordinate chaplains jockeying for different or more prestigious units detracts from the overall mission and degrades leadership's trust. Wing Chaplains may also choose to assign chaplains to different roles based primarily on religious preferences or personality distinctions.

At Malmstrom Air Force Base, a Latter-day Saint chaplain (Senior Major) was not permitted to fill a role (Senior Protestant Chaplain) that rightfully should have been his because of his rank and experience. The Latter-day Saint chaplain was frustrated to be denied the position, and he was somewhat disgraced to be assigned to a lower-ranking position as the Security Forces unit chaplain. He felt sure that the assignment to a lower-ranking position would end his career and any hopes for promotion. Even though the Malmstrom Security Forces are responsible for providing security for fifteen Intercontinental Ballistic Missile (ICBM) alert facilities and 150 launch facilities spread

over the 13,800-square-mile missile complex,²⁰ it was still a step down in responsibility for the Latter-day Saint chaplain.

It was while the downtrodden but compliant Latter-day Saint chaplain was assigned to Security Forces that the demands and pressures of working long hours with nuclear weapons, the isolation, and other contributing factors combined and resulted in several Security Force personnel committing suicide. Because of the suicides and the chaplain's ability to care for members of the distraught unit over a long period of time, the Latter-day Saint chaplain ended up being in situations that received significant visibility. Ultimately, he garnered much recognition and kudos for his exceptional support and provision to the Security Forces unit and other distraught personnel on base. In the end, the Latter-day Saint chaplain's actions were recognized by the Wing leadership, and the chaplain's annual evaluations were so good that even though the chaplain was assigned a position below his rank, he was promoted, and his career continued to flourish there and at other locations.

20. John Turner, "Security boosted by 'Big Missiles,'" 20 July 2014, *Great Falls Tribune* (accessed 31 October 2017) www.greatfallstribune.com/story/news/local/2014/07/20/security-boosted-big-missiles/12928597/. The distances to get to, and go between, the missile alert facilities require the Malmstrom Security Forces personnel to travel nearly a million miles a year on Montana's roads and to be at the missile sites three days straight working twelve-hour shifts and then staying on site before returning to their homes for two to three down days before returning back to the missile fields.

***Unit Engagement:
(Squadron-Focused Warrior Care)***

Unit engagement is critical to RST effectiveness. Unit engagement is essentially going to where the Airmen work, and possibly even to where they live and play on the installation. Visiting with and getting to know the Airmen is the basis for providing effective religious and spiritual support. RSTs should actively engage units and provide care that is supportive of all Airmen. The RST provides religious support (including rites, religious observances, religious education, unit engagement, and spiritual care). RSTs also provide advice to leadership (concerning spiritual, ethical, moral, morale, and religious accommodation matters that affect personnel, as well as concerning religious issues in the operational area).²¹ If RSTs are not out engaging personnel, they will not be able to effectively advise leadership on the status of their people.

Though it seems straightforward for RSTs to engage in unit visitation, this is something that must be prioritized, scheduled, and protected. The day-to-day demands for chaplains and chaplain assistants could easily consume most work hours, often without the chaplain or chaplain assistant leaving the office. Therefore, leaving the

office and going to the work areas of assigned personnel must remain a high priority, or else it gets sidelined. Some installations have abnormally heavy counseling loads²² that fill most of a chaplain's day, so unit visitation is essential.

Unit commanders, First Sergeants, Chiefs, and front-line supervisors send distressed personnel to speak to the chaplain—if they trust the chaplain. Trust is generally built on relationships based on shared experiences and common knowledge gained during unit engagement. If RSTs are not out with the troops, they are not developing relationships of trust with the troops or their leadership.

It is best to intentionally engage Airmen in conversations of value and substance rather than merely discussing safe and superficial things such as the weather or sports (unless those are substantive conversations for a specific Airman). Ultimately, if chaplains are facilitators of the free exercise of religion, religion and spirituality are natural discovery areas and touchpoints to address and investigate when visiting with personnel.

A RAND Corporation study on resiliency looked at links between spiritual fitness and resilience and identified four key constructs relevant

21. AFI 52-101. Chaplain Planning and Organizing, 5 December 2013, paragraph 3.2.5.

22. Air Education and Training Command (AETC) bases experience higher than average counseling rates. Most trainees in AETC are new to the Air Force and are trying to assimilate (or not) into a new lifestyle while experiencing the stress and demands of training. It is not uncommon for AETC chaplains to provide 4–6 hours of counseling a day.

to spiritual fitness: (1) a spiritual worldview, (2) personal religious or spiritual practices and rituals, (3) support from a spiritual community, and (4) spiritual coping.²³ When visiting with personnel, addressing any of the four spiritual resilience areas may spark interesting, insightful, and possibly deeply meaningful conversations.

The Air Force describes spiritual fitness as a set of core personal values that suggest a conceptualization of a spiritual worldview that includes beliefs in transcendent meaning and purpose.²⁴ Asking Airmen about their spiritual worldview can lead to very short or very in-depth discussions. Further understanding is gained through discussions about personal religious or spiritual practices and rituals. The practices vary from faith to faith and person to person, and they may include things like church attendance, prayer, volunteer work, holiday celebrations, rites of passage, meditation, or yoga.²⁵

Support from spiritual communities, religious or otherwise, constitutes a social aspect of spiritual fitness. Conversations regarding a person's participation, or lack thereof, in a spiritual community or the extent to which support is available are help-

ful.²⁶ It is not uncommon to learn about an individual's positive and negative experiences when asking about spiritual/religious communities. Spiritual support questions also tie closely to spiritual coping. Spiritual coping refers to the extent to which individuals use their beliefs as a source of comfort to deal with stress and challenges. The comfort derived from spiritual or religious beliefs may stem from optimism, hope (a Western religious worldview), and a sense of meaning and purpose in life.²⁷

Often, questions about spiritual worldviews, personal religious or spiritual practices and rituals, support from a spiritual community, and spiritual coping create a foundation for having further discussions and developing relationships with Airmen, regardless of their rank or position. Another tactic of engaging and getting to know individuals is following the FORD model: ask about *Family/Faith*, challenges or joys of their *Occupation*, important *Relationships*, and their *Dreams* in life. As RSTs have meaningful engagements with personnel, they will be able to provide meaningful inputs to commanders and unit leadership about the well-being of their unit.

23. Douglas Yeung and Margret T. Martin, *Spiritual Fitness and Resilience: A Review of Relevant Constructs, Measures, and Links to Well-Being* (RAND Corporation, 2013), www.rand.org/content/dam/rand/pubs/research_reports/RR100/RR100/RAND_RR100.pdf

24. Ibid., 17.

25. Ibid., 21.

26. Ibid., 23.

27. Ibid., 25.

Chaplains must not shy away from addressing the religious and spiritual perspective of individuals. If chaplains avoid addressing these areas, they end up as highly educated and well-paid morale officers that may be easily replaced with less costly contractors.

AFCCARS

The Air Force Chaplain Corps tracks its activities through AFCCARS (Air Force Chaplain Corps Accountability Reporting System).²⁸ This is a system in which chaplains, chaplain assistants, and chapel contractors summarize and record some of their daily activities. AFCCARS tracks inherently Chaplain Corps activity data such as the number of worship services held and their attendance; time spent counseling, giving briefings, offering invocations, and visiting units; and the quantity of people seen during the unit visitation. The data is frequently further broken down to better clarify what actions are taking place. For example, concerning counseling, the system will track and record the type of counseling (e.g. suicidal ideation, sexual assault, domestic violence, religious concerns, work problems, marriage or family issues, and addictions), the length of counseling, and how many individuals were involved in the counseling. Ultimately, AFCCARS

serves as a tool for Wing leadership to see trends based on cumulative data in order to better prepare and respond to developing situations.

AFCCARS is not an all-encompassing duty log. It does not, and should not, capture duties that are inherently military, such as doing physical training, taking computer-based training, attending meetings, cleaning facilities, preparing and participating in inspections, answering emails, purchasing supplies, or counseling/mentoring subordinates.

Wing-level AFCCARS data is combined with data from other branches in the same Major Command and is eventually tallied so that the Office of the Chief of Chaplains and the Air Force Chief of Staff can evaluate the data. The data drives decisions at all levels, and, often, there is money associated with the decisions. Therefore, if individuals or branches do not have the hard data to validate their activities, they may lose some of their appropriated fund support. On the other hand, the cumulative data may validate the need for more manpower or increased budgets.

AFCCARS helps commanders understand some of the issues people are getting counseling for, even though the counselee retains the right of privileged communication.²⁹ Telling a commander that fifty people were seen for counseling is not nearly as

28. AFI 52-101 paragraph 8, 13.

29. It is not possible to put individual names or identifying data of counselees into AFCCARS. Recording the issue discussed during counseling does not break privileged communication.

impactful as being able to accurately say that of the fifty people seen, twenty-three were for marriage issues, twelve were for suicidal ideation, five were for unreported sexual assaults, and so on.

For some, it may seem callous or seemingly unnecessary to track inherent Chaplain Corps activities. Yet, as budgets and available manpower shrink, it is primarily through data that commanders make decisions. Without concrete data, commanders may have difficulty justifying expending resources on Chaplain Corps needs if there are only anecdotal examples of what the chaplains are doing and how it may be helping others. Given that much of what the Chaplain Corps does is somewhat intangible, hard to track (things like increased spirituality, healthy marriage relationships, or improved morale), and difficult to put a dollar value on, any avenue to put solid numbers to activities is beneficial in showing potential impact.

Commanders have limited budgets and limited time to address issues. A commander may be torn between funding a contractor for the youth center or the chapel, or may only have enough money to update two facilities when numerous buildings need updating. It is concrete data (and using the data to help a commander understand the impacts of

Chaplain Corps activities) that provides helpful inroads to get money to fund programs. Without that concrete data, it is easy to push chapel things aside when they are competing against the needs of the medical or dental clinic, security forces, aircraft maintainers, linguists, intelligence personnel, aircrew, and on and on. It is through hard data, such as what AFC-CARS tracks, that commanders are able to make more informed decisions.

Religious Support Team

The Religious Support Team (RST) is the primary manpower model used to care for the spiritual needs of Airmen, to provide religious support, and to offer advice to leadership. "Religious Support Teams are comprised of at least one chaplain and one chaplain assistant working together at any echelon."³⁰ RSTs are partners in ministry with different roles and expectations for the chaplain and chaplain assistant. The chaplain and chaplain assistant have some similar roles, such as working on unit engagement and developing an annual Airmen Ministry Plan. Other roles are distinctive; for example, chaplains plan and lead worship services, whereas chaplain assistants facilitate worship services by handling building/classroom scheduling, setting up for services, and training laity (especially regard-

30. Air Force Policy Directive 52-1, Chaplain, 17 February 2016; also see AFI 52-101 paragraph 3.2.5., AFI 52-102v2 Chaplain Assistant Professional Development paragraph 1.2.; AFI 52-104 Chaplain Corps Readiness paragraph 1.1.; and Joint Publication 1-05 Religious Affairs in Joint Operations.

ing regulations for handling Chapel tithes and offerings). The senior RST is responsible to the commander for the entire chapel program.

Successful RSTs are built upon partnerships between the chaplain and chaplain assistant. RSTs should be complementary, collaborative, synergistic, trusting, loyal, and partners that employ the Wingman³¹ mentality in ministry. Additionally, it is important to understand that chaplain assistants rarely have the same religious convictions and motivations as the chaplain, or may not have any religious convictions at all. The RST needs to work together to support and uphold the free exercise of religion for everyone in spite of any conviction differences the RST may have with each other or individuals in their assigned units.

In the Air Force, there are substantially fewer chaplain assistants³² than chaplains, so it is not uncommon for a chaplain to periodically take on some of the chaplain assistant duties. Even though the ideal is for chaplain



*Chaplain Barclay and Sgt Ratcliffe (chaplain assistant) Kandahar, Afghanistan 2014
(Courtesy Kleet Barclay)*

assistants to frequently accompany or assist chaplains, oftentimes the chaplain assistants are busy taking care of additional duties such as facility management and worship-programming support needs. It is usually only in deployed or overseas locations that there may be close to

31. In aviation terms, a wingman is the pilot positioned behind or outside of the aircraft leading a formation. Wingmen watch out for and protect each other in order to accomplish the mission. Wingmen take care of each other in public and private settings. A wingman never leaves a friend behind or allows a friend to fall prey to known pitfalls. The term *wingman* applies to all Air Force personnel regardless of their job, age, or rank.

32. There tends to be about 25 percent fewer chaplain assistants than chaplains across the Air Force. In 2017, the Air Force employed approximately 500 active-duty chaplains and 370 active-duty chaplain assistants. However, the number of available chaplain assistants is less than 75 percent of chaplain end-strength because at times, chaplain assistants must fill special duties assignments (e.g., Military Training Instructor, Military Training Leader, Recruiter) that pull them from chaplain assistant duties for several years.

a 1:1 ratio of chaplain-to-chaplain assistants. Comparatively, the Air Force has the fewest RSTs per capita of the services.³³ The table 5.1 to the right shows the roles and functions of the Chaplain and Chaplain Assistant.

Deployments

Air Force deployments are generally shorter than other military branch deployments. Since Desert Storm, Air Force deployment taskings for chaplains have ranged 3–6 months. Under the Air Expeditionary Force (AEF) structure, Air Force personnel can project when they are vulnerable to deploy and plan ahead.³⁴

AEF deployments consider and deploy individuals based on their military specialty, not their unit. This means that it is possible for the aircrew to deploy to base X in country Y, whereas the civil engineers, personnel, contracting officers, finance, security forces, and chaplains from the same base X may simultaneously go to numerous different locations.³⁵ In other words, these kinds of deploy-

ments mean that it's possible for a unit, which can be seen as a package, to get broken up and divvied out to many locations rather than the whole package going to the same location. Deploying to locations with new commanders, military personnel, and different missions creates opportunities to quickly expand horizons and broaden one's exposure. Likewise, deploying to locations with unfamiliar missions and different leadership makes for a steep and truncated learning curve.

During a deployment to Ali Al Salim Air Base, Kuwait, in 1999, I experienced some notable opposition as a Latter-day Saint chaplain. I was one of three people to go from Travis Air Force Base to Ali Al Salem. There were only two American chaplains there, me and a Catholic Priest who arrived from a different base. A few days after I arrived, it became apparent that the outgoing chaplain did not appreciate that a Latter-day Saint chaplain was deployed to run the Protestant Program. The departing chaplain voiced his disdain to




33. In 2011, the Air Force had approximately one Religious Support Team (RST) per every 900 Airmen, the Navy had one RST to every 600 sailors, and the Army had one RST to every 350 soldiers.

34. Being placed in a specific AEF cycle does not guarantee that a person will deploy during the cycle. If a person is not formally tasked to deploy in a cycle, one still remains on standby until the end of the cycle but may get last-moment deployment orders.

35. In 2002–03, I deployed to Kuwait, while an aviation unit I was assigned to cover at our home station went to a base in the United Arab Emirates. My deployment was for 120 days, and the aviation unit deployed for ninety days.

Latter-day Saint Chaplains Air Force Ministry Model: A Perspective

Table 5.1 Roles and Function of the Chaplain and Chaplain Assistant

Chaplain		Chaplain Assistant
		Force Protection
Warrior Care		Warrior Care
Counseling	Communicate  Impliment	Crisis Intervention Counseling
Crisis Intervention		Crisis Intervention
Needs Assessment		Needs Assessment
Unit Engagement		Unit Engagement
Religious/Spiritual Advice		Religious/Spiritual Advice
Develops Annual Ministry Plan		Develops Annual Ministry Plan
Religious Observance		Religious Observance
Plan/Lead Services	Communicate  Impliment	Facilitate Services
Rites and Observances		Train/Recruit Laity
Advertise		Advertise
Invocations		Facility Scheduling
Resourcing		Resourcing
Advise Leadership		Advise Leadership
Religious Accomodation Ethics, Morals, Morale Cultureal/Religious Items Briefs Other Command Interest Items	Communicate  Impliment	Religious Accomodation Ethics, Morals, Morale Cultureal/Religious Items Briefs Formal/Informal Counseling
Attends Staff Meetings		Attends Staff Meetings
CGOC, Officer Calls		Enlisted Calls, Check, Enlisted Pulse
Top 3, 1st Sgts, Council, Chiefs Group, Senior Staff Meetings		Top 3, 1st Sgts Council, Chiefs Group, Senior Staff Meetings

me and to other individuals he had been leading in the congregations during his four-month deployment.

The displeased chaplain did not think that Latter-day Saint chaplains should be considered Protestants. Also, based on his experiences from working for another Latter-day Saint chaplain years earlier, he assumed that Latter-day Saint chaplains would not participate in Protestant services, because his former Latter-day Saint boss had refused to preach in Protestant services.

After he left, I took over the Protestant program and its three services. A couple of weeks later, the Vice Wing Commander sent a complaint to the United States Central Commander Air Forces (CENTAF) Command Chaplain.³⁶ Even though the Vice Commander had never attended one of the services since I had been there, he was adamant that Latter-day Saint chaplains should not be filling one-deep positions as Protestants, and that Latter-day Saints were part of a cult.

In short, order, the CENTAF Command Chaplain came for a visit and relayed the Vice Wing Commander's concerns. The CENTAF Chaplain felt that I had the right to be there and that I should continue to lead the services. Nevertheless, the Vice Commander, who also served in the additional role as the base Inspector General,³⁷ did not concur with the CENTAF Chaplain, so within a short time I was ordered not to preach in the Traditional Worship Service. Given that I still had responsibility for the whole Protestant worship program, I arranged for someone to preach (usually a chaplain passing through or one from a nearby base) but continued to attend the service each week. A few weeks after being excluded from the Traditional Service, individuals from the Gospel Service also began to complain about having a Latter-day Saint chaplain lead their service.

It was challenging to remain upbeat with vocal pockets of opposition seemingly building each day. To make sure I was approaching the degrading sit-

36. CENTAF Chaplain was the Senior Chaplain for all chaplains in Central Command, Air Force. The title is now AFCENT Air Forces, Central Command.

37. Inspector Generals (IG) serve as a resource for personnel who believe they are being discriminated against. IGs are investigative officials who serve as the eyes, ears, voice, and conscience for military personnel. They work complaint programs and fraud, waste, and abuse programs, and they oversee criminal investigations and readiness inspections. If service members believe they are experiencing discrimination based on race, religion, creed, or gender, they can turn to the IG for resolution.

uation wisely and responding correctly, I frequently contacted other Latter-day Saint chaplains and the Latter-day Saint Military Relations Division. They were key to helping me keep a positive perspective in what I felt was a very unfair situation. During the last two weeks of my deployment, I shared some of what I had been experiencing with one of the faithful congregants who often came to Bible Studies and one of the other worship services.³⁸ He was shocked and dismayed to learn what had been happening with the other two worship services. He was surprised by the exclusionary attitudes, especially from base leadership. However, in the midst of our discussion, he gave one of the biggest compliments I have ever received in the chaplaincy. He said, “Chaplain Barclay, I have never met anyone that loved Jesus Christ as much as you do.”

I was deeply humbled and touched that he could see and feel my testimony of Christ, especially in light of what had been going on for several months. My first deployment experience proved to be a valuable lesson that continues to serve as a seminal benchmark in my life. I learned how to be resourceful when things did not go as planned. I learned that it is

important to remain faith-filled and positive even when things are seemingly not working out the way I (or my mentors) preferred. I learned that the “right” thing does not always happen in the short term. I gained a greater testimony that Heavenly Father’s love and provision continues, if not increases, when we are weak and vulnerable.

Latter-day Saint Servicemen Groups are generally established in deployed locations and function under the military oversight of the senior chaplain. The groups follow the lay-led pattern of the Church with Servicemen Group leaders that are set apart to oversee the needs of the group. The group leader facilitates worship and Latter-day Saint programming at the location but does not have stewardship to address repentance issues of individuals or priesthood advancements. Latter-day Saint chaplain involvement in Servicemen Groups varies based on the needs of the group and, at times, the directives of the senior chaplain. In general, even if a Latter-day Saint chaplain is at a deployed location, it is best to have authorized lay leaders run the Servicemen Groups, not the chaplain. Yet, at times, the senior installation chaplain may not allow Latter-day Saint lay

38. The individual attended the Contemporary Worship Service, the only service where there had not been a vocalized resistance to my leading the service.

leaders to run the group if a Latter-day Saint chaplain is present.³⁹ Even though there may be strong Latter-day Saint preferences and justifications to have Servicemen Group leadership called and empowered in specific ways, ultimately, the wishes and orders of the base leaders will prevail in the near term.

In August 2012, Air Force Instruction 52-104, Chaplain Corps Readiness, separated deployed Latter-day Saint Chaplains from the Protestant category. This delineation of Latter-day Saint chaplains as a distinct faith group was the outcome of a 2009 Chief of Chaplains initiative to “define Protestant worship and who should lead it.”⁴⁰

In 2009, a group of senior Air Force chaplains met to discuss the initiative and to provide courses of action (COAs) for the Air Force Chief of Chaplains regarding Protestant worship. During the discussions, it was clarified that most Congressio-

nal complaints involving Protestant worship related to the participation of Latter-day Saint, Seventh Day Adventist, and Christian Science Chaplains. Chaplain Colonel Steve Merrill (the senior Latter-day Saint AF Chaplain) spoke to the group about the history and challenges of Latter-day Saint chaplains and how it took President Lyndon B. Johnson to clear the way for Latter-day Saint chaplains to more easily serve on active duty and stay on afterward in a post-war environment. President Johnson’s directive to allow Latter-day Saint chaplains to serve kept Latter-day Saint under the Protestant umbrella. President Johnson’s intervention solidified a place for Latter-day Saint chaplains, but it did not take away the opposition regarding Latter-day Saint chaplains being classified as Protestants.

In the end, there were three notable outcomes of the Chief of Chaplains 2009 Protestant Worship Initiative. The first was that Latter-day Saint chaplains were “shredded out” from

39. On my second deployment to Kuwait in 2002–03, the senior chaplain forbade me from taking over the Latter-day Saint group, even though no Arabian Peninsula Stake representative could come to set apart a new lay leader because all non-essential travel was forbidden leading up to the war in March of 2003. From the senior chaplain’s perspective, I was there as a Protestant, not a Latter-day Saint chaplain. The group functioned without a lay leader for a couple of weeks before I could get approval from the Arabian Peninsula Stake President (via email) to interview, call, and set apart a lay leader. Ironically, a short time later, another Latter-day Saint chaplain (Chaplain, Captain Erik Harp) was deployed to a different location, and the senior chaplain made him lead the Latter-day Saint Servicemen Group.

40. Colonel, Chaplain Steve Merrill, a highly respected Latter-day Saint chaplain, was a key participant in the Protestant Worship Initiative. Chaplain Merrill presented a Latter-day Saint perspective for the other participants to consider as they deliberated on possible courses of action to recommend to the Chief of Chaplains.

the Protestant umbrella for deployments. The new Latter-day Saint deployment category authorized a Latter-day Saint chaplain to deploy after there were 3,751 or more personnel at a specific deployed location.^{41 42} From the Chief of Chaplains perspective, the shred-out seemed to “work,” as no more Congressional complaints were received about Latter-day Saint chaplains in Protestant services. However, even though there were still a lot of deployments taking place, none of the deployed locations had over 3,751 personnel assigned, so Latter-day Saint chaplains essentially stopped deploying.⁴³

The second by product of the initiative was that Latter-day Saint chaplains were no longer allowed to participate in Protestant services at home-station locations. Even though the Latter-day Saint shred-out was only mentioned in one deployment regulation, it was quickly interpreted by most senior chaplains to apply to home-station worship services as well. Latter-day Saint chaplains who had been preaching in Protestant services prior to the new regulation were summarily excluded from continued involvement.

The third, and most favorable, outcome for the Chaplain Corps was the determination to do away with the “Senior Protestant” supervisory position. The position and title of Senior Protestant had become an unfair advantage for promotion, because only Protestants could get such a title and the accompanying developmental leadership experience. With the pairing down of Air Force Chaplain Corps population over the years, it became unlikely to ever have a Catholic, Jewish, or Orthodox chaplain supervising chaplains of their same faith, unlike the Protestants. There were simply not enough Catholic, Jewish, or Orthodox chaplains to assign at the same locations to make equitable duty titles. Consequently, in order to better develop chaplains across all faith groups, the duty titles of Deputy Wing Chaplain or Branch Chief became authorized duty titles that identified supervisory responsibilities, but had no reference or requirement for specific faith backgrounds. This important duty title change allowed individuals, especially Catholic, Jewish, Orthodox, and Latter-day Saint chaplains, to serve in supervisory jobs much earlier than was previously pos-

41. AFI 52-104 Chaplain Corps Readiness 6 August 2015, paragraph 3.2.1.9, states: “XFFCL. Latter-Day Saints chaplain, authorized grade O-2 through O-5. This UTC provides routine chaplain support as well as Latter-Day Saints chaplain support across the full range of military operations.”

42. AFI 52-104 Chaplain Corps Readiness, Table 3.1. UTC Bed-Down Population Distribution, 12–13.

43. A few Latter-day Saint chaplains were able to deploy, but it was in spite of the regulation. The deployed Latter-day Saint chaplains were with Air Force Special Operations units that do not deploy according to AEF and AFI 52-104 constructs.

sible, and it paved the way for more equitable professional development across all faith backgrounds.

The Air Force Latter-day Saint chaplaincy and Protestant categorization story does not end with the 2012 “shred-out.” The Army and Navy did not “shred out” the Latter-day Saint chaplains, and it seems that in the near future,⁴⁴ Air Force Instruction 52-104 will do away with all denominational shred-outs.⁴⁵ Future regulations and deployments will have chaplains deploy as tactical, operational, or strategic-level taskings, not as denominational taskings. The outcomes of doing away with the Latter-day Saint shred-out and involvement in home-station Protestant worship remains to be seen. However, a safe bet is that there will still be plenty of opportunities to stand for the right while experiencing “opposition in all things.”⁴⁶

Conclusion

In many ways, ministry in all the branches of service is similar. Chaplains are endeavoring to support and sustain the individual’s rights to the free exercise of religion. Chaplains seek to “provide or provide for”⁴⁷ the needs of individuals on their temporal and spiritual paths. Chaplains may have very liberal or conservative values and interpretations of holy writ, but they bring those differences to bear, or not, as they seek to support the needs of the military personnel and their family members.

The chapel-centric focus of the Air Force chaplaincy is slowly transitioning to a more industrial or workplace chaplaincy. Nevertheless, Protestant worship settings remain important and are arenas where Latter-day Saint chaplains are apt to face challenges participating in or leading the worship. Participating in worship services is a mixed blessing, because it may

44. The new regulations that better align the Air Force, Navy, and Army use of Latter-day Saint chaplains should be in place and acted upon by 2020.

45. Shred-outs currently include Protestant, Catholic, Orthodox, Jewish, Muslim, and Latter-day Saints; AFI 52-104 30 August 2012, paragraph 3.2.1.9.

46. 2 Nephi 2:11, “For it must needs be, that there is opposition in all things. If not so. . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one. . .”

47. “Provide or provide for” insinuates that the Chaplain Corps personnel will provide the opportunities for the free exercise of religion. However, because of endorser restrictions based on theological principles and distinct individual interpretations of what are appropriate and acceptable religious practices, it is impossible for chaplains to always “provide” what every individual needs. Chaplains “provide for” religious needs by arranging or facilitating that diverse religious needs may be met by other chaplains, clergy, or authorized personnel.

bring out opposition to Latter-day Saint chaplains, but it also may be a time of great spiritual and leadership development as Latter-day Saint chaplains take on the responsibility of leading a congregation and providing a good part of their spiritual nurture. Leading a Protestant worship service may break down barriers and ill-founded presuppositions. Ultimately, leading a worship service is a wonderful way to bring the Spirit into the lives and worship experiences of the congregants.

Base and chapel leadership all have the same regulations but will interpret and execute the guidance differently, hence a chaplain's experience will change from base to base, from commander to commander, and from senior chaplain to senior chaplain. The constant in the chaplaincy is that Heavenly Father does not change from base to base or leader to leader. Heavenly Father's plan of salvation and redemption is effective every minute of each day. His provision is ongoing, far beyond what our temporal eyes can see, and likely more than what our spiritual eyes can comprehend at this point in our lives.

Latter-day Saint chaplains are generally praised for being kind, energetic, engaging, and supportive in the workplace. Latter-day Saint chaplains are making a difference for the better wherever they go. In addition, Latter-day Saint chaplains stand out for their faithfulness and willing-

ness to stand firm, even as Shadrach, Meshach, and Abednego of old. They believed that they could be delivered from the fiery furnace of Nebuchadnezzar, "but if not" delivered they would still remain faithful to God to the very end. It was only after they were thrown into the fire that the misled and ill-intentioned king could see that they were not hurt and that one "like the Son of God" was with them.⁴⁸ So it is with Latter-day Saint chaplains—the Son of God is with us.

Today, Latter-day Saint chaplains are able to do and experience things that our predecessors could not have experienced because of the opposition and hostile work environments that often surrounded them. Because of the humility, steadfastness, meekness, and sacrifices of past Latter-day Saint chaplains, we are experiencing a much more equitable and accepting environment. We have hopeful visions of what the future holds for those who follow us. The power of the priesthood is a growing force and influence in the chaplaincies. We experience better todays because we can see improved futures as we now stand much higher and taller than before. We see so much clearer than in the past because we stand upon the shoulders of the spiritual Latter-day Saint giants that came before us.

I testify that being a chaplain is an incredible way to serve in Heavenly Father's kingdom. Chaplains truly get to serve on the front lines of day-to-

48. Daniel 3:14–30.

day life and war, rejoicing with others in the good that is from God, and sorrowing in the evil that is authored by the enemy. As chaplains, we are mod-

ern-day warriors for Heavenly Father. My family and I have been blessed beyond measure, and yes, I would do it again.

Questions for Thought and Discussion

1. How much does a military service culture play into leadership's expectations for chaplains?
2. How does a chaplain increase or decrease in value to a commander?
3. How does a chaplain develop relationships of trust with unit leaders?
4. What are things a chaplain can do to destroy relationships of trust?
5. What avenues does a chaplain have to address personal or unit-member religious discrimination?
6. What are effective practices to incorporate into one's life if working in a confrontational and/or non-supportive environment?
7. In what ways do your actions affect the lives of other Latter-day Saint chaplains?
8. How will you personally deal with the burdens of privileged communication?
9. When would you break privileged communication?
10. How will you lead in the military if you do not have command authority?
11. Who are your mentors? What have you learned about yourself from them?
12. What are good ways to interact with and support personnel who are discriminatory?
13. How may deployed ministry be different from home-station ministry? How are they similar?
14. Which scriptures sustain you in moments of weakness or doubt?
15. What experiences have you had in life that prepare you or make you want to come alongside someone in the midst of their personal trauma?
16. What roles do you see your immediate family playing in your ministry as a chaplain? What roles do you not want them to play?
17. A testimony is built through faith and tests in life. What events could you foresee that would test your faith?

Chapter 6

Latter-day Saint Chaplain and the Army Ministry Model: A Perspective

Thomas Helms

As a Lieutenant Colonel Army Chaplain, I began commuting in 2012 to Washington, DC, where I served at Arlington National Cemetery, and then later at the Pentagon. My commuting partner was an Air Force Chaplain who was working in the Pentagon. Every day, as we commuted, we discussed the important topics that each service was facing. I was struck with how similar the Army and Air Force Chaplaincies are, and yet how unique and different they are. Each Chaplain Corps has ministers, but they operate differently and independently. These conversations verified what I had learned earlier in my career.

For chaplains, the first decade of the twenty-first century was dominated by the United States' Global War on Terrorism. During this decade, there was a strong push in the Department of Defense to get different military services to operate closely together in what are termed "joint" operations. Getting the Army, Navy, Air Force, and Marines to work well



United States Army (Courtesy Department of Defense)

with each other has always been a challenge. However, the push to work together was so intense that there was talk of merging some specialty occupations, such as doctors and chaplains, to operate across the services. Occupations that could work in any of the services were nicknamed the "purple force." This idea gained so much momentum that Congress passed a funding bill that required all of the chaplain schools across the services to be located together at Ft. Jackson in South Carolina. After all, shouldn't a chaplain be able to pray with and minister to a marine, as well as a soldier or



*Chaplain (LTC) Thomas Helms at Arlington
National Cemetery
(Courtesy Thomas Helms)*

airman? Couldn't a chaplain be interchangeable among the services?

However, as I quickly discovered, not everyone was a believer in a "purple" chaplaincy. Soon after the new schools were announced by Congress in 2005, I flew to the Army's chaplain school at Ft. Jackson for meetings.

While I was there, the Army Chief of Chaplains called with a message for the Army Chaplains who were gathered for the conference. His message was simple but shocking to me. He stated that the Army Chaplain Corps wanted nothing to do with a joint chaplain school. As it turned out, this was the feeling of each of the services that were forced to move their schools to Ft. Jackson.¹

Soon after this experience, I was selected by the Army to get an ethics degree. In 2006, I went to the University of Pittsburgh to get a master's degree in ethics. For one of my projects, I chose to look at the question of a joint, or "purple," chaplaincy. I conducted surveys among chaplains of all branches. I found, much to my surprise, that few chaplains wanted an interchangeable or "purple" chaplaincy. The Navy Chaplains did not want to serve in the Army, and the Army Chaplains did not want to serve in the Navy. The Air Force Chaplains did not want to serve anywhere but in the Air Force. Chaplains had little desire to minister beyond the bounds of their own service. I found that the cultures of each service deeply

1. Eventually, the Army, Navy, and Air Force chaplain schools were moved to Fort Jackson in South Carolina. However, although the schools technically met the intent by co-locating to the same few acres of land, the schools were built without touching one another. They were clearly skirting the intent of Congress. Today, over a decade later, the schools all share the same parking lot, but that is about it. They all have different curriculum, leadership, and buildings. For the foreseeable future, the closest thing that we have to an interchangeable chaplaincy are the small number of chaplains who switch services early in their careers.

affected the ministry and were just too different to be combined.²

For Baptists, Catholics, and even Latter-day Saints, the ministry will be uniquely forged by the branch of service they select. Over time, the branch of service forms a unique family with unique traditions and skills. Perhaps these differences are not unlike those faced by Paul as he went from the Jews to the Gentiles. The message was the same, but the ministry style and challenges were unique. In this chapter, I will outline the factors that make the Army ministry model unique among the services.

The Army Ministry Model

The Army ministry model was born out of historical necessity and is unique among the services. The Army ministry model is shaped by two major factors: location of ministry and focus of ministry. In the location

of ministry aspect, all Army Chaplains are assigned to minister at the unit level, work for commanders, and work with Religious Affairs Specialists. In the ministry aspect, the Army has three paradigms that attempt to simplify the complex role of ministry to soldiers.

Location of Ministry

The most distinct feature of Army ministry is the location of their service. Most Army Chaplains are assigned to serve in Army units rather than chapels. By current Army regulation, a chaplain is to be assigned to serve in every Army unit that is battalion sized and bigger.³ This applies to both warfighting units and to non-warfighting units.⁴ Assigning chaplains to units has deep implications in the Army. First, this means that Army Chaplains work directly for their Army Commanders and not for other chaplains. Secondly, this means that a chaplain's "flock" are the sol-

2. This was later confirmed while serving in the Pentagon from 2012 to 2014. As I began my service in the Pentagon, I was perplexed to witness how separate, and even antagonistic, the Military Chaplaincies were from one another. I tried to bridge the gap while I was there. I visited the offices of Air Force, Navy, and Marine Corps Chaplaincies on a regular basis. I began a monthly luncheon among the services field grade officers in an effort to begin dialogue at the field grade level. The luncheon was aptly named the Purple Feast.

3. AR 165-1. Assigning chaplains at every Army unit has proven a great protection for chaplain slots during times of economic decline. When the military services began dramatically reducing in size around 2010, the chaplaincies were also targeted. The Air Force lost hundreds of chaplain slots during this period. However, since Army Chaplain slots are not eliminated unless an entire unit is eliminated, the Army Chaplain reductions were relatively small.

4. Army Battalions contain from 300 to 800 soldiers depending on the type of unit. Brigades contain from 2000 to 5000 soldiers, and Divisions approximately 20,000.

diers in their unit, not just those who show up to their chapel.

Types of Army Units

Army Chaplains' daily routine will be affected by the type of unit they are ministering in. In the Army, there is a wide variety of possible assignments during a chaplain's career. The following are the major Army commands and the percentage of Army chaplains who serve in that command.⁵

United States Army Forces Command (FORSCOM) / United States Army Pacific Command (USAPAC) / United States Army Europe (USAEUR): Fifty percent of Army Chaplains. These three commands hold most of the United States' fighting forces. The largest of these is U.S. Army Forces Command (FORSCOM), which covers all conventional fighting forces in the continental United States, and is by far the largest of the Army commands. Half of all Army slots for chaplains reside in FORSCOM. FORSCOM is the overarching command in the continental United States for providing fighting forces to Combatant Commands. U.S. Army Pacific (USAPAC) and U.S. Army Europe (USAEUR) are the two other commands in the world that host the remainder of Army fighting forces. Most of the Army's warf-

ighting corps, divisions, brigades, battalions, and companies are in these commands. Units in the commands include airborne infantry, mechanized infantry, light infantry, armor, artillery, aviation, engineer, and support units.

Ministry in these units is focused on caring for the spiritual needs of soldiers who are preparing for war, in war, or coming home from war. Chaplains in these units go wherever their units go in training, deployment, and war.

In my own career, I have had a number of assignments with these units. Early in my career, I volunteered to go to "jump school" to become qualified for airborne parachute operations. Then, I served with the 82nd Airborne Infantry Division on various assignments. I started out as a Battalion Chaplain with a parachute infantry battalion and later served as a Brigade Chaplain in the same command.

I learned from my soldiers (one-by-one) as we practiced jumping out of C-130 aircraft over the skies of Ft. Bragg in North Carolina. I prayed with my paratroopers before our jumps and conducted worship services with them in the field.

Soon after 9/11, I was deployed with the division for combat oper-

5. Percentages are from the author's experience in working with force structure for the Army.

ations in both Afghanistan and Iraq. During those deployments, I would accompany my soldiers on many combat operations. I would position myself with medical personnel in preparation to provide emergency religious support to the wounded. I also had opportunities to provide humanitarian support to local villagers.

During these deployments, my Religious Affairs Specialist and I had the opportunities to provide worship services, prayer, and Bible studies. We obtained chapels wherever we went. In Kandahar, Afghanistan, it was a Russian power station; in Fallujah, Iraq, it was a trailer; in Mahamadia, Iraq, it was the center of a factory. We also convoyed or flew to remote locations throughout the region to visit with our soldiers, who were often scattered across a broad area.

On the Forward Operations Bases, we located ourselves near the medical station to provide immediate ministry to the wounded. As soldiers were injured, we provided immediate religious support. When soldiers died, we provided counseling and memorial services.

Later in my career, I deployed as a Brigade Chaplain and served as a Division Chaplain in airborne infantry and armor units. In those assignments, I had the additional opportunity of training and serv-

ing subordinate Unit Ministry Teams (UMTs).

United States Army Installation Management Command (IMCOM):

Sixteen percent of Army Chaplains. Although most chaplains are assigned to Army units, there are still a small number that are assigned to Army installations under the U.S. Army Installation Management Command (IMCOM). These chaplains help to run the religious support program on every major U.S. Army Installation. The chaplains are assigned to the Installation Headquarters Battalion and work for the Garrison Commander. Positions include the Installation Chaplain and Deputy Installation Chaplain, who provide overall leadership for the Religious Support programs; the Funds Manager, who oversees the religious support fund policy and management; the Pastoral Coordinator Chaplain, who oversees the worship services, chapels, and the religious education programs; and the Family Life Chaplain, who has a master's degree and specialized training in counseling and whose responsibilities include not only counseling, but training other chaplains in their pastoral counseling skills.

United States Army Training and Doctrine Command (TRADOC):

Ten percent of Army Chaplains. The Army maintains an

extensive education system. Soldiers receive education and training during milestones throughout their careers. Soldiers in the Army spend approximately 10 percent of their career in Army schools.

Chaplains are assigned to most major Army schools, including basic training battalions, advanced individual training schools, and officer basic and advanced courses.

Chaplains in these schools help soldiers cope with the transitions in their lives. They spend many hours counseling with soldiers and their families.

At the officer basic and advanced schools, chaplains are assigned to teach ethics. As part of the Army's Advanced Civilian Education Program, these chaplains are sent for one year to obtain a master's degree in ethics. Then, they spend three years as instructors teaching ethics and other leadership classes.

Some of my favorite assignments were serving in TRADOC. For my first assignment as a chaplain, I served with new soldiers who were in their advanced individual training. I spent my days counseling new recruits, visiting classrooms, and checking on Drill Sergeants. Later, I served as an observer/controller at the National Training Center in California. I assisted UMTs (Unit Ministry Teams) as

they participated in large-scale training exercises prior to deployment. I also enjoyed serving as an ethics instructor and small group leader for classes of lieutenant and captain signal corps officers. I taught classes in ethics, leadership, and military history. My students included dozens of NATO and Allied officers from around the world.

United States Army Medical Command (MEDCOM):

Six percent of Army Chaplains. Chaplains are assigned to all battalions and larger sized medical units to include combat field hospitals and all major Army hospitals. In order to serve in these units, chaplains must be selected by a special board to attend one year of Army CPE qualification. Then, they go on to serve for a three-year assignment in a hospital. A small number of these chaplains will later go on to serve as CPE instructors and supervisors.

Other High-Level Army Commands: 6 percent of Army Chaplains. Chaplains are assigned to all Army commands. These include commands led by three- and four-star generals. These include Army Material Command, U.S. Army Central, U.S. Army North, U.S. Army Africa, and U.S. Army Corps of Engineers. Some of these commands, such as U.S. Army Central, only have a small group of chaplains at headquar-

ters. However, during wartime or deployment operations, U.S. Army Central Command borrows units from other commands, such as FORSCOM, and grows to be gigantic organization with as many as 100 or more UMTs.

United States Army Special Operations Command (USASOC): Four percent of Army Chaplains. Select Army Chaplains who can pass rigorous physical standards are chosen to serve in U.S. Army Special Operations Command. Assignments include Special Forces, Ranger, Psychological Operations, and Special Operations Aviation units. These chaplains provide spiritual fitness and worship opportunities to the soldiers of the Army's most elite units.

United States Army Intelligence & Security Command (INSCOM): Two percent of Army Chaplains. U.S. Intelligence and Security Command Chaplains are assigned the Military Intelligence units. These assignments are unique in that they require chaplains to possess high-level security clearances.

United States Army Network Enterprise Technology Command (NETCOM): Two percent of Army Chaplains. When chaplains are assigned to Network Enterprise Technology (NETCOM), they work with the Signal

and Cyber units throughout the Army. These units are often dispersed over large geographical areas and are unique in that they require chaplains to travel quite frequently to visit their soldiers. I served as a Battalion Chaplain for a Strategic Signal unit stationed in Korea. My unit covered the southern two-thirds of the Peninsula, and I traveled quite frequently to visit with soldiers at many locations.

Other: Three percent of Army Chaplains. There are other unique assignments throughout the Army that include working with the Arlington National Cemetery (ANC); U.S. Army Military Academy (USMA) in West Point, NY; Accessions Command; Criminal Investigations Division (CID); and Leavenworth Prison. The chaplains who are assigned to Arlington National Cemetery will perform military funerals every day of the week. Chaplains assigned to Accessions Command serve as recruiters for the chaplaincy or as chaplains to U.S. Army recruiters. Chaplains assigned to Leavenworth and other detention facilities must be CPE trained. They provide religious and counseling support to incarcerated soldiers.

I had the opportunity to serve as the Senior Chaplain at Arlington National Cemetery. Our team performed up to fifteen funerals

a day, five days a week. The cemetery is hallowed ground. The first day I was in the ANC, two of the soldiers from my previous unit who had been killed in Iraq were buried. Our chaplains at the cemetery performed a remarkable service. They comforted the wives, children, and parents of young soldiers killed in combat. They performed services of equal quality for the highest of generals to the humblest of privates. They performed services for soldiers who had been lost decades ago but whose remains had finally been located. They provided hope, love, compassion, and honor in a location that is, perhaps, as remarkable and unique as any historic landmark in the United States.

Chaplains Work for Commander

The Army Ministry Model is unique because chaplains work directly for commanders and not normally for other chaplains. According to Army command structure, most unit chaplains serve on a commander's special staff. Every commander at battalion level and higher has a chaplain assigned to advise him or her directly. Because chaplains work directly for the commander, they have direct access to provide advisement.

As a member of the commander's special staff, the chaplain is given

important responsibilities. Commanders are ultimately responsible for the religious support program of the Army.⁶ In the Army, commanders are responsible for ensuring that all soldiers under their command have the opportunity to worship. They must provide or perform these services. Commanders have the authority to ensure that these things happen.

Chaplains serve as the commanders' primary resource to ensure that their religious program is accomplished. Commanders have the authority and resources, but chaplains have the expertise and religious authority to ensure that this happens. Chaplains also play a vital role in advising the commander in matters of morals, ethics, and morale. (More on this later)

Chaplains Work with Religious Affairs Specialists

The second distinct feature of Army ministry is service alongside an enlisted Religious Affairs Specialist. The former name for this specialty was Chaplain Assistant. By Army doctrine and force structure, wherever there is a unit chaplain, a Religious Affairs Specialist is also assigned.⁷ The Religious Affairs Specialist serves as the enlisted aide to the chaplain. The Religious Affairs Specialist greatly enhances the capabilities of the chaplain. Together, the chaplain and Reli-

6. Army Regulation (AR) 165-1, para 1-10.

7. AR 165-1, 2-2a.

religious Affairs Specialist form their own small organization called the Unit Ministry Team (UMT).

The UMT is a true team. By historical precedent, the Religious Affairs Specialist was assigned to provide security and transportation for the chaplain on the battlefield. This necessitated a close working relationship in which a chaplain would never be without a Religious Affairs Specialist. Over the decades, this relationship has eventually carried over to include training and garrison settings. The chaplain directly supervises the Religious Affairs Specialist. In fact, the Religious Affairs Specialist is the only soldier that will fall under the direct supervision of the chaplain.

My personal experience with Religious Affairs Specialists has been exceptional. In the 82nd Airborne Division, I trained extensively with my Religious Affairs Specialist. We jumped out of aircraft, visited troops in the field, and did programs for the command. When we were deployed, we worked very closely together. In 2002, after the fall of the Taliban, we were deployed together to Kandahar, Afghanistan. As a team, we walked around the captured airport and found an old Russian power station. We worked together to remove the debris and to build the Powerhouse Ministry Center. As the deployment progressed, we went on many missions together throughout Afghanistan and the Middle East. Whenever we got mortared or attacked, the Religious Affairs Specialist was always

there to provide security. In Iraq, it was the same. Upon our arrival in Iraq, soon after the fall of the regime, my Religious Affairs Specialist helped me to build a chapel in an old abandoned chicken factory. He provided security when we traveled around the country. When I got injured during a combat patrol, he evacuated me to the hospital. Together, we nurtured the living, cared for the wounded, and honored the dead.

Focus of Ministry: Simplifying the Complex

Military operations can be very technically complex. Over time, to organize complex ideas and concepts in simple ways, the Army has created and refined many types of paradigms, models, or acronyms. For example, the Army's acronym for reporting enemy formations is SALUTE: size, activity, location, unit/uniform identification, time, and equipment. The seven values are LDRSHIP: loyalty, duty, respect, selfless service, honor, integrity, and personal courage. The Army's paradigm for what a commander needs to be able to do in battle is UVDD: understand, visualize, describe, and direct. In these ways, the Army builds mind maps to help soldiers grasp the complex world of military operations.

In a similar way, the Army Chaplain Corps has also developed different models to try to capture the essence of what chaplains should be able to do. The three major paradigms for Army Chaplains are the three "Core

Competencies,” the two “Core Capabilities,” and the ten “Religious Support Functions.”

***Three Core Competencies:
Nurture, Care, and Honor***

“Nurture the living, care for the wounded, and honor the fallen” is a combat-based paradigm. It is the most important of the ministry paradigms in the Army, and is often shortened to “nurture, care, and honor.” This ministry mantra has been used for decades by the Army Chaplain Corps and is, by far, the best-known paradigm. It is easy to memorize and encompasses the main mission of the Chaplain Corps on the battlefield because it is tailored toward ministry in major combat operations. The essence of this paradigm is as follows:

1. Nurture the living: Chaplains prepare soldiers for combat operations by providing for their spiritual welfare through worship, religious rites and ordinances, religious education, and prayer. They ensure that soldiers have the constitutionally mandated free exercise of religious practice anywhere on the battlefield.
2. Care for the wounded: Chaplains care for soldiers who have been physically, mentally, or spiritually wounded during combat operations.
3. Honor the fallen: Chaplains

honor the service and sacrifice of soldiers who died in the service of their nation. Chaplains conduct memorial ceremonies, memorial services, and funerals for fallen soldiers.

One positive aspect of this ministry model is that it focuses on the core mission of chaplains in combat operations. It quickly and easily shows the valuable service that chaplains provide during major wars such as the Revolutionary War, the World Wars, and the Vietnam War. The ministry model is also easy to memorize and packs a powerful psychological punch.

The unfortunate aspect of this model is its lack of day-to-day utility. While combat may be the ultimate reason why the Army has chaplains, it is also one of the least likely things that chaplains will encounter in their career. As the mantra goes, even in warfare the life of a soldier is 1 percent pure terror and 99 percent sheer boredom.

While chaplains will always spend time nurturing the living, they spend very little time caring for the wounded or honoring the fallen. Less than 3 percent of chaplains' time during their career will be spent doing these tasks during actual combat operations.

So, while this paradigm is good for focusing chaplains during combat operations, it is seriously lacking in providing good guidance and direction for chaplains who will spend the vast majority of their career doing other things.

Two Core Capabilities: Religious Leader and Religious Staff Advisor

The Army Chaplain Corps has a role-based paradigm, which was just introduced within the last two decades, called the Core Capabilities. The two core capabilities are Religious Leader and Religious Staff Advisor.

1. Religious Leader: The chaplain serves as a Religious Leader. In this role, chaplains provide ministry, worship, pastoral care, sacraments, and prayers for soldiers in their unit, area, or denomination.
2. Religious Staff Advisor: As mentioned before, a chaplain serves on the commander's staff as an advisor for internal and external matters.

In regard to internal advisement, chaplains advise their commanders on the morale of soldiers, the ethical climate of the command, and military operations. They advise commanders on policies that affect the soldiers' well-being, which may include advisement on religious support during military operations. Chaplains participate fully with the rest of the military staff in the military planning process to ensure that religious support is provided as an integral part in every phase of military operations.

In the case of external advisement, chaplains advise their commanders on the impact that religion has on the operating environment. Chaplains provide assessments for

their commanders on indigenous religions, holy sites, religious calendars, and unique religious practices that may affect military operations. Chaplains also conduct Religious Leader Engagements with indigenous religious leaders.

The paradigm of Religious Leader and Religious Staff Advisor is an exceptional model because it encompasses all that a chaplain does. Although not perfectly synonymous, the paradigm is similar in nature to the civilian concepts of speaking about clergy roles in ministry versus administration.

1. In the Army, chaplains spend significant amounts of time in both direct ministry (religious leadership) and in administrative tasks, advisement, or preparing for ministry.
2. Most chaplains come into the Army prepared to be religious leaders. They are very comfortable in leading worship, performing pastoral counseling, and leading Bible studies. On the other hand, most chaplains spend their entire careers working on their abilities to be staff advisors to their commands. Administrative and staff responsibilities in a military culture are complex activities, and few civilian experiences can prepare chaplains for these roles.

3. As a paradigm or model, the Core Capabilities provide powerful instruction for how chaplains should balance their roles in the Army. It is a simple model that can break everything a chaplain does into one of two areas. The downside to this model is that it doesn't provide specifics. For those who are looking for a specific list of what chaplains do, this model is too broad to be really helpful. There is a need for a third model to give more detailed information about a chaplain's responsibilities.

Ten Religious Support Functions

Throughout the years, the Religious Support Functions (RSFs) have been changed in name, substance, and number. However, for many years, there has been a list of eight to twelve things that chaplains should be able to do.⁸ In FM 1-05 they are codified as the religious support functions.

The following is the current list of RSFs:

1. Advising the command on religion, morals, morale, and ethical issues

2. Leadership of religious worship
3. Administration of religious rites, sacraments, and ordinances
4. Provision of pastoral care and counseling
5. Teaching and management of religious education
6. Family Life ministry
7. Provision of professional support to the command
8. Management and administration of personnel, facilities, and funds necessary to the religious support mission
9. Liaison with local or host-national religious leaders as directed by the commander
10. Conduct religious support planning, training, and operations⁹

The benefit of this list of RSFs is that it clearly outlines the main tasks of the Chaplain Corps and of chaplains. This is an excellent list for chaplains to review if they want an outline of the services that they are to provide

8. In AR 1-165, these aspects have been called Religious Support Areas. At the Army Chaplain Center and School and in Army training doctrine, this is called the "Religious Support Task List, and is as follows: 201 Religious Services; 202 Rites, Sacraments, Ordinances; 203 Pastoral Care & Counseling; 204 Religious Education; 205 Family Life Ministry; 206 Clinical Pastoral Education; 207 Professional Spt to Cmd & Staff; 208 Management & Administration; 209 Religious & Humanitarian Spt; 210 Training; 211 Religious Support Planning & Ops.

9. Field Manual (FM) 1-05, Department of the Army.

for the command and for soldiers. The disadvantage of this list is that it is too long to easily memorize. Although it is complete, there is no acronym or acrostic that makes this list roll off the tongue or easy to memorize.

A Unified Model of Army Ministry

It is inherent in human nature to try to simplify the complex things in life in an effort to understand and describe what we witness in our world. Thus, the Chaplain Corps uses simple models to help explain what a

chaplain's duties are. Currently, the Chaplain Corps does not have a unified model that puts its three different models together, but it is only a matter of time before the Corps does this. In the meantime, as a division chaplain, I needed a simple way to encapsulate the three Army Ministry Models into an understandable framework for my chaplains to follow. Figure 6.1 is a unified map for Army Military Ministry that puts together the Three Core Competencies, "Nurture, Care, and Honor;" the Two Core Capabilities, "Religious Leader and Religious Staff Advisor;" and the ten Religious Support Functions (as listed on page 202):

RELIGIOUS LEADER	RELIGIOUS STAFF ADVISOR
<i>Nurture</i> <ol style="list-style-type: none"> 1. Worship 2. Religious education 3. Care 4. Pastoral care 5. Family Life ministry 6. Nurture, Care, and Honor 7. Rites, sacraments, and ordinances. 	<i>Internal Advisement</i> <ol style="list-style-type: none"> 1. Advise religion, morals, morale, and ethical issues 2. Professional support 3. Personnel, facilities, and funds 4. Religious Support planning, training, and operations 5. External Advisement 6. Religious leader liaison

Figure 6.1 Army Military Ministry framework

Conclusion

Over the last twenty years, I have immensely enjoyed the opportunity to minister to soldiers as an Army Chaplain. The variety of assignments has made the experience interesting and challenging. The face-to-face ministry with soldiers and other chaplains has made it rewarding and worthwhile.

I look at any given day as an amazing experience in the chaplaincy. The following is an example of one of my days as a chaplain,

I drove to Seoul and picked up a Jewish Rabbi that we had flown to Korea to conduct High Holy Day services. I brought him to Camp Humphreys, where I arranged a meeting with the Garrison Chaplain. We worked on possible ways to grow a local Jewish service for our soldiers. We then toured local

chapels and discussed the need for a Hallah Kitchens. After that, I met with 8th Army Staff to finalize arrangements for a meeting this week between senior U.S. and Korean chaplains and general officers. I then met with lawyers to discuss the legal issues of bringing a civilian nonprofit group to Korea during the holidays. I emailed a welcome to a new chaplain who was being accessioned into the Army, updated a photo roster for chaplains that I mentor, and validated the monthly pay for our civilian translator. I then joined with my Senior Chaplain and our Sergeant Major to discuss the need for a memorial ceremony policy for our organization. We also discussed names for our four new chapels.

It was a great day to be a chaplain!

Questions for Thought and Discussion:

1. What is the difference between the Army's model of ministry and the other two branches?
2. What are the differences between competencies and capabilities?
3. The Army values were discussed briefly. How do these values reinforce the chaplaincy's code of ethics?
4. Discuss what it means to be a religious leader and a religious staff officer. How are they the same and how are they different?
5. Why is the relationship with the religious affairs specialist so important?

Chapter 7

Latter-day Saint Chaplains Combat Ministry during the Global War on Terror: Twelve Narrative Stories

Jeffrey Skinner and Vance P. Theodore

Military chaplains' involvement in the Global War on Terror (GWOT) has been extensive. Because chaplains are embedded at all levels in the armed forces, they deploy with service members to provide or facilitate religious support. As religious leaders in the armed forces, they encourage the living, care for the wounded (mind and body), and honor the fallen.¹ Latter-day Saint chaplains have been involved in both the Afghanistan and the Iraq conflicts and have admirably served God, service members, and their country.

This chapter, according to a chronological time line, briefly examines the circumstances that led up to the wars in Afghanistan and Iraq and

include a short history of U.S. involvement in these conflicts since the turn of the twenty-first century. Twelve narrative stories of Latter-day Saint chaplain's combat ministry were also compiled. Content from the narrative stories were analyzed to reveal themes and patterns in their ministry. However, these narratives are only a sample of the chaplains' ministry in a deployed setting, and the presented materials are limited as to the breadth and depth of the ministry and combat experiences described. Two narratives are also included that deal with religious support in a garrison environment so that chaplains understand the comprehensive nature of pastoral care of those not deployed.²

1. Department of the Army, *Religious Support*, FM 1-05 (Washington DC: Department of the Army, 2012), armypubs.army.mil/epubs/DR_pubs/DR_a/pdf/web/fm1_05.pdf.

2. The term *garrison* refers to military installations that are normally based in the United States. However, installations can be found in other countries like Germany, Japan, or Korea. Two narrative stories have been added outside the combat environment. Nevertheless, the ministry provided by the chaplains relates either to wounded warriors being treated in Germany (at the hospital) or in religious support found in honoring the fallen in memorial or graveside services.

Prelude to the Global War on Terror

The United States had been involved in the Cold War with the Soviet Union for decades when, on 26 December 1979, Soviet military forces invaded Afghanistan.³ This began what would be yet another proxy war between the United States and the Soviets, with the former investing tens of billions of dollars to support the Mujahedeen guerrilla fighters against the Soviet forces. During this time, a Saudi Arabian by the name of Osama bin Laden would become involved in supporting the Mujahedeen.⁴ Although the United States would ultimately win the Cold War, the true repercussions from their involvement in the region were still yet to be felt.

In the late 1980s and into the 1990s, the money and arms the United States provided in support of the Mujahedeen against the Soviets would transform and solidify into the creation of Afghanistan's Taliban government and even more radical groups like Al-Qaeda.⁵ During this decade, there would be repeated attacks on

U.S. entities, including the attack on the World Trade Center (WTC) on 26 February 1993, the bombing of the Khobar Towers on 25 June 1996, and the bombing of the U.S. embassies in Kenya and Tanzania on 7 August 1998.⁶ During the 1990s, these, and many other attacks on the West and the United States specifically were either financed, directed, or influenced by Osama bin Laden.⁷

The election of President George W. Bush in late 2000 signaled a change in emphasis for the United States, as many of Bush's campaign promises focused on domestic policies like education and economic reforms. However, on a beautiful clear morning in New York on September 11, 2001, much of that would change. At 8:46 a.m., American Airlines Flight 11 was flown into the North Tower of the WTC, and at 9:03 a.m., United Airlines Flight 175 crashed into the South Tower of the WTC. At 9:06 a.m. President Bush, who was attending an event at Booker Elementary School in Florida, was informed by Chief of Staff Andrew Card that "America's under attack."⁸ At 9:37 a.m., American Airlines Flight 77 crashed into the

3. Paul Thompson, *The Terror Timeline Year by Year, Day by Day, Minute by Minute: A Comprehensive Chronicle of the Road to 9/11—and America's Response* (New York, NY: Harper Collins Publishers, 2004), 5.

4. *Ibid.*, 5.

5. *Ibid.*, 4–5, 7.

6. *Ibid.*, 11, 17, 21.

7. *Ibid.*, 8–26.

8. *Ibid.*, 371, 390, 397.

Pentagon in Washington, DC, and at 10:06 a.m., United Airlines Flight 93 crashed in Shanksville, Pennsylvania.⁹ That evening, as a shocked and traumatized nation steadied itself, President Bush declared what would come to be known as part of the “Bush Doctrine,” stating that, “We will make no distinction between the terrorists who committed these acts and those who harbor them.”¹⁰ On 14 September 2001, the U.S. congress would authorize the administration to “use all necessary military force against the perpetrators of the 9/11 attacks, their sponsors, and those who protected them.”¹¹ This brief overview describes the prelude to what would become the longest protracted conflicts in U.S. history, ushering in major U.S. military involvement in both Afghanistan and Iraq.

Short History of the Global War on Terror

The events of September 11, 2001, in which nearly 3,000 Americans lost their lives, sparked what would come to be known as the Global War on Terror (GWOT). While the GWOT has grown to officially include more than

a dozen different countries, the focal point for U.S. involvement has largely been Afghanistan and Iraq. For examining these conflicts, the following will serve as definitions.

War in Afghanistan

The war in Afghanistan, also known as Operation Enduring Freedom (OEF), began on 7 October 2001. The aim of OEF was to carry out a GWOT, which included the locations and countries of Guantanamo Bay (Cuba), Djibouti, Eritrea, Ethiopia, Jordan, Kenya, Kyrgyzstan, Pakistan, the Philippines, the Seychelles, Sudan, Tajikistan, Turkey, Uzbekistan, and Yemen. Although OEF ended on 31 December 2014, U.S. forces remained in Afghanistan under the banner of Operation Freedom’s Sentinel (OFS) and are still operating there at the present day.¹² For the purposes of this project, the war in Afghanistan is understood as beginning 7 October 2001, and includes all operations (OEF and OFS) that have taken place in Afghanistan up to the present day.

War in Iraq

The war in Iraq, also known as Operation Iraqi Freedom (OIF), began on 19 March 2003. The actions taken in OIF

9. Thompson, *The Terror Timeline*, 422, 450.

10. Ibid., 468.

11. Ibid., 320.

12. United States Department of Defense, “Casualty,” United States Department of Defense, last modified 2 February 2017, www.defense.gov/casualty.pdf.

were many times referred to as central to the GWOT. However, OIF and OEF were never officially integrated, and they remained separate operations.¹³ Operation Iraqi Freedom continued until 31 August 2010, when it was announced that the U.S. combat mission in Iraq would end. On 1 September 2010, the military forces in Iraq carried on a different mission under the banner of Operation New Dawn (OND), which ended on 15 December 2011, when U.S. forces officially ended the war in Iraq.¹⁴ However, as recently as June 2014 the United States reengaged the conflict in Iraq because of the rise of the Islamic State of Iraq and Syria (ISIS), beginning what would come to be known as Operation Inherent Resolve (OIR), which is ongoing.¹⁵ For the purpose of this project, the war in Iraq is understood as beginning 19 March 2003, and includes all operations (OIF, OND, and OIR) that have to the present time occurred in Iraq.

Timeline

Having defined the scope of the conflicts in Afghanistan and Iraq, the

following is a condensed timeline of significant events that took place during the GWOT over the last decade and a half. In the days and weeks that followed the attacks on September 11, 2001, it became evident that an individual by the name of Osama bin Laden, the head of an international terrorist group named Al-Qaeda, was the mastermind behind the attacks.¹⁶ The United States suspected the Taliban government in Afghanistan of providing a safe haven for Osama bin Laden and Al-Qaeda. After the Taliban reportedly refused to give up bin Laden, the United States began combat operations in Afghanistan on 7 October 2001, under Operation Enduring Freedom (OEF).¹⁷ The goals of OEF were to depose the Taliban, deny Al-Qaeda safe haven, and institute new leadership in Afghanistan. After trying to drive the Taliban from power, the United States instituted an interim government in December 2001, led by Hamid Karzai.¹⁸ Notably, in the months before the events of September 11, 2001, the Bush administration had been concerned

13. The White House, "Global Message: A Central Front in the War on Terror," published 7 September 2003, <http://georgewbush-whitehouse.archives.gov/news/releases/2003/09/20030909.html>.

14. Barbara S. Torreon, "U.S. Periods of War and Dates of Recent Conflicts," Congressional Research Service, published 27 February 2015, www.fas.org/sgp/crs/natsec/RS21405.pdf.

15. United States Department of Defense, "Operation Inherent Resolve: Targeted Operations Against ISIL Terrorists," published 5 July 2016, www.defense.gov/News/Special-Reports/0814_Inherent-Resolve.

16. Thompson, *The Terror Timeline*, 468.

17. Thompson, *The Terror Timeline*, 473.

18. Thompson, *The Terror Timeline*, 474–475, 479, 482.

about the potential threat that Iraq and its authoritarian leader Saddam Hussein posed. In the months that followed, there would be further scrutiny into Iraq's supposed involvement in the attacks. This was to become the groundwork for the U.S.-led invasion of Iraq less than two years later.¹⁹

In 2002, the Afghan fight against the remaining elements of the Taliban and Al-Qaeda in Afghanistan became increasingly volatile, as both the interim government and regional warlords fought for power and U.S. support. The instability in Afghanistan was further exacerbated by the assassination of Afghan Vice President Hajji Abdul Qadir.²⁰ During this time, President Bush's administration began to look at the possibility of invading Iraq, pushing for the possibility publicly by labeling the Iraqi regime as part of the "Axis of Evil."²¹ This was based on intelligence that led the Bush administration to believe that Iraq and its President Saddam Hussein were harboring terrorists and building up nuclear capabilities.²²

On 19 March 2003, the United States began combat operations in Iraq under Operation Iraqi Freedom

(OIF). The stated goals were widening the scope of the GWOT, removing Saddam Hussein from power, and instituting democracy in Iraq. On May 1, President Bush arrived aboard the aircraft carrier USS *Abraham Lincoln* and declared that conventional hostilities in Iraq would end and that the mission was accomplished.²³ On December 13 of that same year, Saddam Hussein was captured in Iraq.²⁴

In 2004, the United States was facing a troubling situation in Afghanistan. Conditions in the country had deteriorated as infighting continued between the Afghan interim government and regional warlords, both of whom were supposed to be fighting remnants of the Taliban and Al-Qaeda, and both of whom were vying for power and U.S. support.²⁵ In April 2004, the human rights violations at Abu Ghraib prison in Iraq became known.²⁶ Not only did the Bush administration's public ratings drop, but many worldwide felt that the United States was beginning to lose the moral high ground it once held in carrying out the GWOT. During that year, some of the most

19. Thompson, *The Terror Timeline*, 315–326.

20. Ibid., 481.

21. Thomas R. Mockaitis, *The Iraq War Encyclopedia*, (Santa Barbra, CA: ABC-CLIO, 2013), 34–35.

22. Mockaitis, *The Iraq War Encyclopedia*, 497.

23. Ibid., 498.

24. Thompson, *The Terror Timeline*, 325.

25. Ibid., 482–483.

26. Mockaitis, *The Iraq War Encyclopedia*, 499.

intense fighting of the war took place in Fallujah, Iraq.²⁷ Contributing to the instability in Iraq was a growing insurgency, fueled by sectarian (Sunni vs. Shiite) violence.²⁸ More than 900 U.S. service members were killed that year in Afghanistan and Iraq combined.²⁹

In 2005, U.S. forces in Afghanistan doubled from 10,000 to 20,000; while the numbers in Iraq remained, steady around 130,000 to 140,000.³⁰ In Iraq, there was progress in instituting a government structure, with national elections for the Iraqi Legislative Council, the first meeting of the Iraqi National Assembly, and the election of Jalal Talabani as president of Iraq.³¹ With the re-election of President Bush the previous November, many Americans were resigned to the fact that the GWOT would continue into the coming years. Once again,

more than 900 U.S. military members were killed that year in Afghanistan and Iraq combined.³²

In 2006, public perception of the war had sunk to an all-time low. At the beginning of the GWOT, the public perception that the United States and its allies were winning the war was approximately 66 percent, but later dipped to 29 percent, with an ever-increasing number believing that neither side was winning.³³ In Iraq, the transitional government was replaced by a regular governing body that was more autonomous, and in December of that year Saddam Hussein was executed by hanging.³⁴ For the third year in a row, more than 900 U.S. military members were killed in Afghanistan and Iraq combined.³⁵

In 2007, the number of U.S. troops in Afghanistan remained at

27. Mockaitis, *The Iraq War Encyclopedia*, 499.

28. Kent M. Bolton, *U.S. National Security and Foreign Policymaking After 9/11: Present at The Re-Creation*, (Lanham, MD: Rowman & Littlefield Publishers, 2008), 192.

29. ICasualties, "Iraq Coalition Military Fatalities by Year—Afghanistan Coalition Military Fatalities by Year," Iraq Coalition Casualty Count, published 2 February 2017, <http://icasualties.org/>.

30. Amy Belasco, *The Cost of Iraq, Afghanistan, and Other Global War on Terror Operations Since 9/11*. (Washington, D.C. Congressional Research Service, 2014), 9.

31. Mockaitis, *The Iraq War Encyclopedia*, 499.

32. ICasualties, "Coalition Military Fatalities."

33. Frank Newport, "Ten Years in, Many Doubt U.S. Is Winning War on Terrorism," Gallup, published 9 September 2011, www.gallup.com/poll/149381/ten-years-later-doubts-war-terrorism.aspx.

34. Mockaitis, *The Iraq War Encyclopedia*, 171–172.

35. ICasualties, "Coalition Military Fatalities," <http://icasualties.org/>.

approximately 20,000.³⁶ That year the Iraq surge peaked at more than 165,000 troops, but the year was riddled with large-scale attacks such as the Baghdad Market bombings (February 3), Al-Hillah bombings (March 6), Tal Afar bombings (March 27), Baghdad bombings (April 18), Mosul massacre (April 23), Al-Askari Mosque bombings (June 13), Kirkuk bombings (June 16), Amirili truck bombing (July 17), Baghdad Market bombing (July 26), Yazidi community bombing (August 14), and others.³⁷ At home in the United States, the war was as unpopular as ever, as the number of U.S. military members killed that year in Afghanistan and Iraq combined surpassed 1,000.³⁸ Table 4.1 provides a breakdown of the number of U.S. military fatalities in Afghanistan and Iraq per year from 2001 to 2017.

In 2008, the nation decided decisively for the U.S. presidential candidate who promised a drawdown in both Afghanistan and Iraq, and that year Barack Obama was elected the 44th president of the United States.³⁹ Shortly after the election that November the United States and Iraq signed a status of forces agreement to begin

the withdrawal of U.S. troops from Iraqi cities by 2009, and to have all of them out of the country by 2011.⁴⁰ In 2009, the Obama administration began its drawdown in Iraq, with the number of troops taking a sharp drop to 140,000.⁴¹ The withdrawal emboldened the opposition insurgency, and in the latter half of the year hundreds of Iraqis were killed as Baghdad was bombed repeatedly (between August 19 and December 8 an estimated 383 died).⁴² While the public perception and support of the GWOT slightly increased in the United States, it was mostly only by virtue of the Obama administration's promise to drawdown and end the U.S. presence over the coming decade.⁴³

In 2010, the Obama administration increased U.S. military troop levels in Afghanistan to almost 100,000; it would remain steady there for over a year. Meanwhile, on September 1, the United States ended OIF in Iraq and maintained its presence in country under Operation New Dawn (OND). It was announced publicly that the United States would end combat missions in Iraq the next year, as troop

36. Belasco, *The Cost of Iraq*, 9.

37. Mockaitis, *The Iraq War*, 501.

38. ICasualties, "Coalition Military Fatalities."

39. Mockaitis, *The Iraq War Encyclopedia*, 312–315.

40. *Ibid.*, 502.

41. Belasco, *The Cost of Iraq*, 9.

42. Mockaitis, *The Iraq War Encyclopedia*, 502.

43. Newport, "Many Doubt U.S. Is Winning War."

Table 7.1. U.S. military fatalities in Iraq and Afghanistan

Year	Iraq	Afghanistan	Total
2001	NA	12	12
2002	NA	49	49
2003	486	48	534
2004	849	52	901
2005	846	99	945
2006	823	98	921
2007	904	117	1021
2008	314	155	469
2009	149	317	466
2010	60	499	559
2011	54	418	472
2012	1	310	311
2013	NA	127	127
2014	3	55	58
2015	6	22	28
2016	17	14	31
2017	3	NA	3
Total	4515	2392	6907
<i>ICasualties, "Iraq Coalition Military Fatalities by Year—Afghanistan Coalition Military Fatalities by Year," Iraq Coalition Casualty Count, published 2 February 2017, http://icasualties.org/.</i>			

levels there had dropped even lower to 60,000.⁴⁴

On 1 May 2011, U.S. service members raided a compound in Pakistan and killed Osama bin Laden.⁴⁵ At this point, the United States was handing off major responsibilities in Afghanistan to the Afghans, hoping that they could take the lead so that U.S. troops could be removed. On December 15 of that year, the United States

ended OND, and troops officially left Iraq after there was failure to reach another status of forces agreement.⁴⁶

In 2012, the Afghans' role and responsibility grew, and U.S. troops continued to be sent home from Afghanistan, ending the year with just over 66,000 in country.⁴⁷ As the election drew near the Obama administration began pushing to fulfill its campaign promise to pull out of the

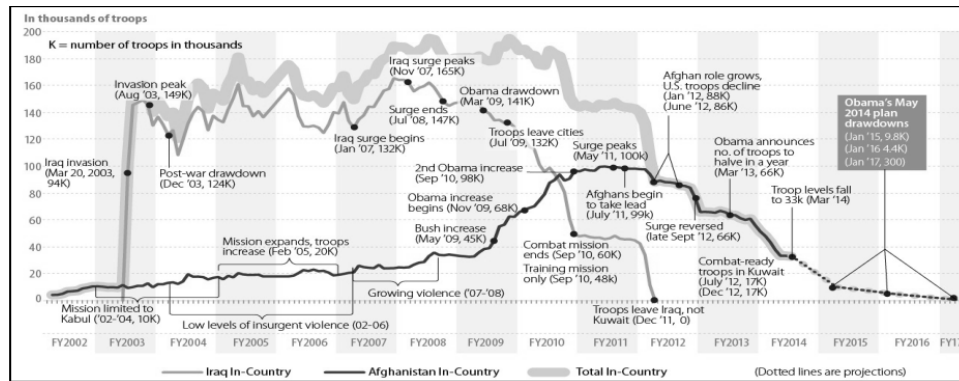
44. Belasco, *The Cost of Iraq*, 9.

45. Paul J. Springer, *9/11 and the War on Terror: A Documentary and Reference Guide* (Santa Barbara, CA: Greenwood & ABC-CLIO, 2016), 326.

46. Mockaitis, *The Iraq War Encyclopedia*, 502.

47. Belasco, *The Cost of Iraq*, 9.

Twelve Narrative Combat Stories



Boots on the Ground in Country, FY2002–FY2017. Source: DOD, Monthly Boots on Ground Reports provided to CRS and Congressional Defense Committee, 2001-2014. Note reflects U.S. troops in-country; excluded troops providing in-theater support or conducting counter-terror operations outside this region.

Middle East. However, an increasingly volatile environment in the Middle East complicated their plans; in the previous months, the Arab Spring had led to numerous government overthrows, and the United States had even lost its ambassador Christopher Stevens to assassination in Libya.⁴⁸

In 2013, having won re-election the previous November, President Obama announced that the 66,000 troops in Afghanistan would drop by half in the coming year. In Iraq, the government struggled to maintain stability as sectarian violence flared.⁴⁹

In 2014, the number of troops in Afghanistan fell to 33,000 U.S. military forces on the ground, and it was projected that by January 2017 there

would only be 300 troops in country.⁵⁰

In Iraq, ISIS took over Fallujah in January.⁵¹ In June, ISIS made a major push into Northern Iraq, causing the country to go into a state of emergency. On 13 June, the United States began to reinsert itself by carrying out airstrikes on ISIS in Iraq.⁵² On 8 August of that year, the United States officially reentered the conflict with Operation Inherent Resolve (OIR), which is ongoing. In Afghanistan, OEF ended on 31 December 2014.

On 1 January 2015, the United States maintained their presence in Afghanistan under the banner of Operation Freedom's Sentinel (OFS), which continues at the present day. Having reinserted itself in Iraq the

48. Springer, *9/11 and the War on Terror*, 326.

49. Belasco, *The Cost of Iraq*, 9.

50. Ibid., 9.

51. Tara John, "Timeline: The Rise of ISIS," *Time Magazine*, published 9 October 2015, <http://time.com/4030714/isis-timeline-islamic-state/>.

52. Springer, *9/11 and the War on Terror*, 327.

previous year, the United States stepped up its air campaign and influence in the fight to stop ISIS. At present, the conflict continues. Figure 4.1 provides an overview of the numbers of troops on the ground in Iraq and Afghanistan during the years 2002 to 2017.

A recent report shows that, in all, almost \$700 billion dollars has been spent in Afghanistan and over \$800 billion in Iraq, with the grand total being over \$1.5 trillion. The projected costs over time are estimated to be \$4.8 trillion.⁵³ More than 2.5 million U.S. service members have gone to war in Afghanistan and Iraq, 6,907 U.S. service members were killed, and more than 52,514 were wounded.⁵⁴ Additionally, by conservative estimates, more than 200,000 civilians have died due to the conflict, and an estimated 7.6 million have been displaced.⁵⁵

From this overview of the GWOT one can begin to gain a small appreciation for the complex circumstances in which chaplains have found themselves operating during the wars in Afghanistan and Iraq. Chaplains in the armed forces were deployed and have been deployed into these circumstances since 2001. Their stories

of combat ministry are inspiring and their devotion to God and country noteworthy. We hope that this summary of the conflict will help the reader better understand the following chaplain narratives and their place in the larger picture of the GWOT over the last decade and a half since the beginning of the wars in Afghanistan and Iraq.

Introduction to Narrative Analysis

We will use the theory of narrative analysis to understand the stories of Latter-day Saint chaplains and their ministry in combat and in supporting areas. Because there are as many methods to analyzing narratives, there is no precise definition for narrative analysis. However, the narrative analysis of the included stories seeks through multiple methods to understand the subjective accounts of each individual Latter-day Saint chaplain and his ministry.

The history of what could be considered narrative analysis dates back hundreds of years “both in Western and non-Western cultures, [and] it is only in the past fifty years that the

53. Lizzy Tomei, “It’s 2015. Time for Some New U.S. Operations in Iraq and Afghanistan,” *Mint Press News*, published 6 January 2015, www.mintpressnews.com/2015-time-new-us-operations-iraq-afghanistan/200501/.

54. United States Department of Defense, “Casualty,” United States Department of Defense, last modified 2 February 2017, accessed 2 February 2017, www.defense.gov/casualty.pdf.

55. Brown University, “Costs of War: Civilians Killed & Wounded,” Watson Institute International & Public Affairs, last modified 2016, <http://watson.brown.edu/costsofwar/>.

concept of narrative has emerged as an autonomous object of inquiry.”⁵⁶ Some of the earliest scholars who made substantial contributions to the field of narrative analysis are individuals like Vladimir Propp (1895–1970), Wayne C. Booth (1921–2005), and Tzvetan Todorov (b. 1939).⁵⁷ Together, these individuals helped establish the study of narratives so that, while it was still innately interdisciplinary, it began to solidify into its own field of learning.

To understand the narratives of chaplains and their ministry in combat, these accounts are interpreted according to what Michael Q. Patton reports in his book *Qualitative Research and Evaluation Method* concerning interpreting for meaning. He suggests that qualitative interpretation begins with elucidating meanings. The analyst examines a story. . .and asks, What does this mean? What does this tell me about the nature of the phenomenon of interest? In asking these questions, the analyst works back and forth between the data or story. . .and his or her own perspective and understanding to make sense of the evidence.⁵⁸

It is with this in mind that qualitative data of twelve narratives of military chaplains who served in Afghanistan and Iraq has been gathered.⁵⁹ These accounts come from books as well as personal stories that were sent to the authors. The collected narratives are formatted for analysis.⁶⁰ This format consists of (1) a brief bio of the individual, including his background and when and where he was serving; (2) a brief description of his experience, to present as much of the original content as possible; and (3) a summary highlighting points of the given experience to aid in later analysis of the chaplain narratives as a whole. If, for whatever reason, this format is not followed, we will provide an explanation for the deviation.

Finally, inductive analysis of the qualitative data (narrative stories) will take place through content analysis, which looks for patterns and themes. “Inductive analysis involves discovering patterns, themes, and categories in one’s data. Findings emerge out of the data through the analyst’s interactions with the data [narrative stories].”⁶¹

56. David Herman, John Manfred, and Ryan Marie-Laure, “Narrative,” Routledge Encyclopedia of Narrative Theory, published 2010, http://literature.proquest.com.erl.lib.byu.edu/searchFulltext.do?id=R04432226&divLevel=0&queryId=2969547911148&trailId=15918EDCAF3&area=ref&forward=critref_ft.

57. Herman, “Narrative.”

58. Patton, *Qualitative Research*, 477–478.

59. Ibid., 40.

60. Ibid., 447–451.

61. Ibid. 453.

In analyzing the content of the narrative stories, analysis refers to “any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings.”⁶² With the narrative account of Latter-day Saint chaplains and their ministry, patterns are defined by “descriptive findings,” such as individuals reporting their ministry with themes being “categorical or topical,” including experiences with traumatic material, pastoral counseling, religious support, or faith strengthened by religious beliefs.⁶³

In short, the framework for understanding the narrative stories comprises collecting qualitative data (accounts), organizing the stories in a narrative study approach, and using content analysis to understand themes and patterns found in the given narratives. In his book on conducting qualitative data analysis, Patton states the following: “In actually doing analysis, *you will have to adapt what is presented to fit your specific situation and study*. However, analysis is done, analysts have an obligation to monitor and report their own analytical procedures and processes as fully and truthfully as possible [emphasis added].”⁶⁴

It is in this spirit that the authors

will seek to present the following narrative accounts and the findings from them. The narrative accounts are examined according to Patton’s concept of qualitative analysis.

Narrative Stories— Latter-day Saint Chaplains⁶⁵

Among the thousands of U.S., military members who have served during the GWOT are military chaplains. Much like their fellow service members, they have sacrificed and suffered to help carry out the military’s mission. Following are the unique accounts of twelve U.S. Latter-day Saint military chaplains who served in Afghanistan and Iraq and a few narratives of those who supported the GWOT at their home-based installations.

Chaplain Horton

“So Many Needs”

Chaplain (CPT) Anthony Horton deployed more than a dozen times in his seventeen years as a Latter-day Saint Chaplain in the U.S. Army. When he heard in May 2003 that he was to be deployed to Iraq, he was

62. Patton, *Qualitative Research*, 452–453.

63. Ibid., 453.

64. Ibid., 434.

65. The ranks of the chaplains associated with the ministry accounts are the ranks they held during their narratives.

“excited and relieved all at once.”⁶⁶ He was to be assigned to the 40th Engineer Battalion, which belonged to the 1st Armored Division in Germany. The unit was already stationed in downtown Baghdad, Iraq, and it had been without a chaplain for two months. Upon arrival, he was inundated with soldiers’ requests to meet with him. In making his rounds and one-on-one visits, he learned of the toll that the deployment was taking. There were many issues manifest among the service members whom he counseled, including divorce, death, gender identity, and suicide, among others. In one account he recorded the following:

It was late in the afternoon at the security checkpoint on the south end of the 14th of July Bridge in Baghdad, Iraq. The temperature was a blistering 152 degrees, and the sergeant of the guard called for the chaplain. A soldier really needed to talk. I arrived to find the soldier sitting slouched over, shoulders heaving up and down as the soldier sobbed. Next to his head was the muzzle of his M16, conveniently leaning against the track vehicle he sat against, and due to the security conditions, I knew a round was chambered. My immediate thought was that this possibly was this soldier’s last

attempt to save himself. Had I not arrived, I sensed he was finalizing his commitment to kill himself. Adultery was the behavior that had torn his life into the shredded mess it was in.⁶⁷

While there were little to no additional resources available to assist Chaplain Horton, he stayed with the soldier. He ordered the soldier to spend the night next to his cot, where the chaplain buoyed him up and counseled with him, until finally the soldier could return to duty.

His work, however, was not confined to his own soldiers, as there was much opportunity for engaging the locals in the area. He met with an Imam who had been mistreated by American soldiers, reached out to religious minorities to build relationships of trust, and helped provide medical care for Iraqi citizens in need.⁶⁸ Traveling outside Green Zone boundaries to do this work had its consequences, and he repeatedly faced the dangers of doing so, as he recorded:

My first Sunday in Iraq, I was asked to go to the Baghdad Airport and pick up a Catholic priest and bring him back to the Green Zone for our Catholic soldiers. My assistant, angry that I made him

66. Anthony W. Horton, *Finding Faith in the Desert* (Brigham City, UT: Brigham Distributing, 2004), 6.

67. *Ibid.*, 121.

68. *Ibid.*, 126–127, 161.

drive, commented that it would be his luck that if we got hit on our trip, I'd get killed and he would survive. . . We were just leaving the compound of our palace, and stopped at the guard gate. . . At that moment, we both heard a very large explosion. Not more than 30 seconds down the road in front of us, a car bomb exploded. Had we not stopped at the guard gate for those short moments, we would have been caught in the blast area, and perhaps killed.⁶⁹

Fortunately, Chaplain Horton made it through his tour without serious injury, and he was able to give timely service to those in need. His deployment was extended for three months, which gave him extra time and ample opportunity to continue his service.

The following are several of the most prominent themes of this narrative, which are briefly highlighted and categorized: (1) exposure to traumatic material, (2) abundant opportunity to provide pastoral care and counseling, (3) physically dangerous situations, (4) the normal stress that many service members in combat feel, and (5) building relationships of trust.



*Chaplain Eric Eliason conducting religious services
(Courtesy Eric Eliason)*

Chaplain Eliason

"My Muslim Friends"

Chaplain (CPT) Eric Eliason served with the U.S. Army in Afghanistan in early 2004. While there, he was assigned to work with the 1st Battalion 19th Special Forces Group, Salt Lake City, Utah.⁷⁰ In contrast to how some have portrayed the war in Afghanistan, Chaplain Eliason said that he and his men "won the support of locals by risking our lives to protect them, not by threatening to kill them if they got in our way."⁷¹ This approach gave him the opportunity to build bridges of friendship and faith during his deployment.

In speaking of his experience, Chaplain Eliason said the following:

As new Afghan armies are

69. Horton, *Finding Faith*, 171.

70. Eric Eliason, "'Lone Survivor,' A Veteran's View: Movie's 'moral dilemma' on whether to kill goat herders is troubling," *USA Today*, published 29 January 2014, www.usatoday.com/story/opinion/2014/01/29/lone-survivor-review-navy-seals-veteran-column/5037595/.

71. Eliason, "A Veteran's View."

recruited and trained to maintain order in their deeply religious country, Afghan soldiers naturally begin to seek chaplain support. Religious leadership in Islamic countries is much more valued than it is in the West. So while Afghan soldiers are being trained to become professionals, training is also taking place for Afghan chaplaincies. Considering that the conflicts of the region have religious dimensions, the developing role of chaplains will have an increasing importance. As Americans, we did not want to meddle in their religious affairs, but we did need to foster chaplaincies that wouldn't succumb to radical religious leaders. In the spring of 2004, I developed and conducted a short chaplain-training program for a man named "Maseullah," the indigenous mullah (Islamic religious leader).

Though our backgrounds—a militant-trained Afghan mullah and an American Christian chaplain—might make us seem unlikely friends, Maseullah and I shared an almost instant bond of purpose. I became known as "the American Mullah." That I was a Christian became of second importance to him. In the course of this experiment, we learned the truth and wisdom of an old Afghan proverb that was one of the guiding lights of our project: "I destroy my enemy by making him my friend." Maseullah quickly put

into practice, in real-world combat situations, the training from our lessons together. I explained, "When you go to minister to an injured person, tell them who you are and what is going on. You are a symbol of God's love and watchfulness over soldiers." . . .

"It's curious," Maseullah had responded, "but even my soldiers who are not very good Muslims like seeing me. They seem more calm when I am around." . . . "That's because they can see you are a peaceful person who is right with God. This makes them feel secure. That is why they chose you as their mullah," I had said, referring to his role as his soldiers' elected pastor. Maseullah dramatically "switched on" to the idea of promoting religious tolerance and freedom, at great risk to himself. As my student, he was a marked man by allies of the Taliban. He was going against the enforced propaganda that America was the Great Satan.



*Chaplain Eliason with a Muslim friend
(Courtesy Eric Eliason)*

One day I met with Maseullah after being separated from him for some time. He told me that he had been with his prior teachers in Pakistan. He confided with them that he was working with the Americans and said to them, “They are not the crusaders you said they were.” He supported his statement by citing the many worthy actions of his American friends. They refused to believe him, so he invited them to come to witness it for themselves.

Through the eyes of Maseullah and other Afghans, I witnessed that freedom from tyranny was affecting peoples’ lives. I saw refugees returning from Iran and Pakistan to their homes. I worked with members of an Afghan women’s group, no longer hunted and murdered by the Taliban, now operating freely for the benefit of Afghan women. I listened to people excitedly discussing, for the first time in their lives, differing opinions about candidates in upcoming elections. I saw girls going to school for the first time. I watched independent farmers freely planting lucrative crops the Taliban had earlier monopolized for themselves.

During one of our many conversations, Maseullah said, “You see, Chaplain, whether I live or

die is no matter. I will die when I die, and I hope to die while doing what is right—regardless of the dangers. It is all in God’s hands. We are working together, you and I—a Muslim and a Christian working together to conquer those who don’t like the idea of a Muslim and a Christian as friends here in Afghanistan or anywhere in the world. If God wills, we will prevail; so we need not fear.”

I sensed a great lesson in this for both America and the Muslim world in these times of trouble. Without fear, there is hope.⁷²

In short, one can see that Chaplain Eliason was able to provide critical support and training to Afghan nationals who were working to rebuild their country’s military. The following are several of the most prominent themes of this narrative, which we briefly highlight and categorize: (1) religious advisement and leader engagement, (2) building relationships of trust, and (3) the promotion of religious tolerance.

Chaplain McCain

“It Can Be Dangerous”

Chaplain (CPT) Henry McCain served with the U.S. Army as a Latter-day Saint chaplain in Iraq on two yearlong tours, the first from 2004 to 2005, and the second from 2007 to 2008.

72. Chad S. Hawkins, *Faith in the Service: Inspirational Stories from LDS Servicemen and Servicewomen* (Salt Lake City, UT: Deseret Book, 2008), 150–153.

On his first deployment in Iraq, Chaplain McCain arrived at a time when violence in the country was escalating. As such, he faced many dangerous situations as he accompanied his service members.⁷³

In speaking of his service, he shared a particularly poignant experience:

It was early Easter morning in 2004, and we had just had an uplifting Protestant service. Following the service, at about 10:00 a.m., we received word that an Apache helicopter had been shot down. We did not yet know of the status of those in the helicopter, but we knew we had to get to them. They had crashed off post in an unsafe area during an intense time of the war. The military had ordered that no one was allowed off base unless it was an emergency mission. This was an emergency, but as we proceeded out the gate I remember someone saying, "You are all going to die. It is too dangerous for you to go out there."

As our convoy proceeded, we passed other convoys—each one burning and abandoned. We could feel the insurgents roaming the countryside. Once we located the chopper we began to secure the area. As we were getting out of our vehicles, two Iraqi insurgents jumped out of a canal and started

raining fire down on our vehicles. We returned fire, and they disappeared back into the canal.

I was then told that a chaplain had previously come by and did an open prayer for the deceased soldiers. The previous chaplain did not know who the deceased were but he did pray for them. I wanted to know who the soldiers were and pay them the proper respects, so I ran to the chopper. It was still on fire, so all I could do was grab the dog tags off the pilot and an I.D. bag from the other. I now had their names. My commanding officer was a Catholic, and he instructed me to perform their last rites. I was able to offer the appropriate prayer using their names: Colton and Fortenberry. I will never forget those names. These pilots had been shot down while trying to save other U.S. soldiers in a convoy. As I offered their last rites, I was thinking that it was Easter morning back home in the States. If these soldiers had children, their children were perhaps looking for their Easter eggs. I thought about the meaning and importance of Easter, the miracle of the Savior's resurrection, and the incredible hope and promise that resurrection provides us all.

Even though these two heroes had died, they will someday be resurrected and restored whole, with

73. Hawkins, *Faith in the Service*, 170–171.

perfect, immortal bodies. I look forward to the day when I will meet them as resurrected beings. This life is only a temporary state but because of the miracle of our Savior's resurrection, we will all be restored.⁷⁴

From this experience, one can see that Chaplain McCain willingly went beyond to serve not only those service members living, but also those deceased. The following are several of the most prominent themes of this narrative, which we will briefly highlight and categorize: (1) physically dangerous situations, (2) exposure to traumatic material, (3) spiritual strength drawn from religious beliefs, and (4) the opportunity to provide pastoral care and counseling.

Chaplain White

"The Lord is with Us"

Chaplain (MAJ) Gerald White served with the Utah Army National Guard as a Latter-day Saint chaplain. He deployed to the Middle East twice, first to Iraq in 2004, and then to Afghanistan in 2006.⁷⁵ In seeking out opportunities to provide a ministry of presence, he would often go where his soldiers did, even when it meant going into a dangerous situation.

Speaking of a particular experience during his first deployment, he said:

During the first week of June 2004, I was approached by a soldier and asked if I would travel with his convoy. The convoy was leaving Bagram and heading to Asadabad through Jalalabad, a distance of about two hundred kilometers. I agreed because it was an opportunity to ride and minister to soldiers moving through the country of Afghanistan.

The convoy left midmorning and headed out the gate, fully loaded with all of our gear and an enthusiasm to get to Asadabad. Little did I know the trip was going to be an all-day-long adventure. The roads were dusty and dirty, with little pavement except from Bagram to Kabul. Once we left the Kabul area the roads turned to dirt, washboard style. We drove for several hours, traveling no faster than thirty miles an hour. Our convoy had a few armed vehicles, along with several trucks needing protection. At about 1300 hours, we stopped along the road to stretch. Soldiers jumped out of the vehicles and set up a perimeter in case of an ambush. As we prepared to leave, our lead vehicle wouldn't start. A mechanic ran to the lead vehicle to analyze the problem. The bolt to the starter had dropped out, paralyzing the vehicle. Although we thought we would never find

74. Hawkins, *Faith in the Service*, 170–171.

75. *Ibid.*, 159.

the bolt, we located it on the ground right where the vehicle had stopped. During our return from Asadabad, we were driving in a light sandstorm; vehicles could be seen only two or three car lengths away. It reminded me of a very hazy, smoggy day anywhere in the United States. Ahead of us was “ambush alley,” a long stretch of dirt road with a slight rise in elevation on each side. Strategically, it was a perfect place to be attacked, and many ambushes and fatalities had occurred there. As we entered ambush alley, our left rear tire blew out. We were forced to stop right in the middle of this dangerous location. Again, soldiers jumped out of the vehicles and set up a security perimeter. Our safety was compromised and our nerves were on edge. As the tire was being changed, the sandstorm rapidly increased in intensity. Everything around us became invisible as more and more sand was tossed in the air. My vehicle commander asked if I was praying. I said, “I haven’t stopped since we left Bagram.” After the tire was changed, the vehicle was lowered—and to our shock, the spare tire was flat. With a flat tire, we had to travel through ambush alley at a pace of only one or two miles an hour. The fierce storm forced us to remain close together. We had no idea if the enemy was near. After inching along for eight miles we saw a

lighted sign. Lighted signs in the countryside are relatively rare in Afghanistan because most small villages usually don’t have electricity. But there was that lighted sign. We pulled in and, using very basic English, asked if anyone had an air tank. Filled with gratitude, we inflated the tire. As we pulled out of the gas station the blinding storm subsided. Our adventure continued as we began to climb a very steep pass. The vertical climb caused the second vehicle in the convoy to overheat. We all stopped as the mechanic inspected the problem. He told the convoy commander that we should proceed but predicted we would soon have to tow the vehicle back to base. Towing a vehicle uphill in a combat zone one hundred miles from base was a worst-case scenario. I remember saying a quick prayer asking for help to get back safely. We proceeded up the mountain into Kabul and, thankfully, arrived at our distant base without having to tow.

I am convinced we were watched over and protected throughout our long journey. Finding an essential lost bolt; experiencing a blinding sandstorm that shielded us from the enemy as we drove through ambush alley; seeing a lit sign in a place where electricity is scarce; and being able to drive a disabled vehicle to its destination—to me, all these are miracles. I am not sure why we were so

blessed, but I am very grateful we were.⁷⁶

From this experience, it is clear that for Chaplain White a ministry of presence came with a cost, one that he willingly paid. The following are several of the most prominent themes of this narrative, which we briefly highlight and categorize: (1) physically dangerous situations, (2) spiritual strength drawn from religious beliefs, (3) the opportunity to provide pastoral care and counseling, and (4) the stress of the deployed environment.

Chaplain Merrill

"A Lifetime of Ministry"

Chaplain Colonel Steven Merrill, U.S. Air Force, deployed to Kuwait in 2006. Those stationed in Kuwait provided logistical support to forces engaged in military operations in Iraq. Kuwait was critical for support operations to units involved in combat in Southwest Asia. Chaplain Merrill's ministry in Kuwait was important to those affected by the war as depicted by the following narrative.

Merry Christmas and Happy New Year! Some of you have been asking for the next Kuwaiti epistle and here it is right before all of you gather to have fun, food and fellowship together. I will deeply miss being in your presence, but I am still grateful for this opportunity to serve the God whom I love

during this very sacred time of year. I always approach this letter with mixed feelings. I have never enjoyed writing! I would much rather speak or teach than write. I am confident the Book of Mormon would have been much shorter if I'd been in Nephi's shoes. For me this is a labor of love and obedience to the promptings of the Spirit commanding me to write in detail some of the experiences I am having. I do not know why I have been prompted, but I trust in the Lord and hope you will be strengthened in your resolve to love each other more completely and solidify your testimony of the truthfulness of his gospel.

So many things have happened since the last time I wrote I am not sure where to begin. . .how about in chronological order!

We have a group of Seabees stationed with us and they do not have an assigned chaplain located with them. I have been adopted as their chaplain recently because of a "sad experience." Chuck Coompa was stationed here at Ali Al Salem for 3-months prior to heading north in Iraq. I never met Chuck, but his friends loved him and thought the world of him. He was married and the father of two children. Chuck was killed by an IED (road side bomb) while traveling on a normal mission to

76. Hawkins, *Faith in the Service*, 159–161.

help Marines with construction up north. Chuck's enlistment in the military had ended prior to his deployment and he had made plans to get out. He then learned two weeks after he was officially released from military duty that his unit (friends) would be deploying to Iraq for 6-months in 30-days. Chuck talked to his wife and signed up for another tour of duty knowing he would have to deploy. You see he just couldn't think about his friends going it alone without him. I was asked to conduct a Memorial Service in his honor and I felt it a privilege to do so. Chuck attended a small Christian church in Montana and my message was centered on the Savior and service. As part of my message I shared the hymn, "Have I Done Any Good In the World Today" because it fit perfectly. . I did not attempt to sing it, but I did share it with the 60+ in attendance. It was a wonderful opportunity to teach part of the gospel and several commented it was the "best" Memorial Service they had attended. Two days after the service I ran into a female Seabee who had been in attendance and she asked me, "Are you LDS by any chance chaplain?" I responded in the affirmative. She then told me she had felt the spirit so strong during the service and had never had that experience in the presence of a military chaplain in the past! She is LDS and felt confi-

dent prior to the reading of the hymn that I was LDS and when I read the hymn it increased her suspicion. The mini-sermon had opened the door for her to talk to her roommate about the church. They were both headed north that evening and she asked me to keep her in my prayers.

One night when I was serving as the duty chaplain I received a request to notify a soldier of his father's sudden death. The soldier was part of an Army Guard unit from Minnesota and he was headed back to the states on R&R. R&R is a two week vacation granted after serving six months of a one year tour of duty. The soldier had already headed to the Kuwait City airport and per the instructions of the Army I was to leave for the airport in 10-minutes to make the notification. I then had a thought that if I was his mother and I knew he was heading home in less than two hours; I would want to wait until his arrival in Minnesota to tell him of his father's passing. I took it upon myself to call his mother in Minnesota and I asked her what she wanted me to do. She knew her son was supposed to be coming home, but they didn't know exactly when! The Mom held a quick Family Council and the entire family requested her son NOT be notified until they could tell him on his arrival in Minnesota approximately 20-hours

later. I must admit it was wonderful to hear her Minnesota accent. It brought back fond memories of the lake and Grandpa Larson's roots. Believe it or not talking to the Mom was the easy part! Convincing the Army to wait for notification was the difficult part and I knew it would be, based on my experience with Army protocol. In the AF we are taught it is OK to respectfully question what we perceive to be "dumb policies." In the Army you are taught to salute smartly and never verbally question superiors or policies. They pay you not to think!! I would have been thrown out of the Army! It took me 30-minutes to convince all the players to honor the wishes of the family and of course I had to send an e-mail up the chain explaining my actions and take full responsibility for any adverse actions that may have occurred. It was the right thing to do! I called the mother back and assured her the Army was supportive of her decision and she was greatly relieved.

A soldier came into my office and the first thing he wanted to know was how confidential our conversation would be. The Army, Navy and Air Force have varying degrees of interpretation in the area of chaplain confidentiality. The AF has complete 100% [confidentiality] regardless of what a counselee may or may not reveal behind closed doors. The soldier

seemed relieved and proceeded to tell me of some of his experiences up north with detainees. He told me of abuses involving his chain of command and how afraid he had become of those in supervisory roles over him. He had signed up for the military with a very idealistic view of what it would be like to serve and planned on making it a career. Because of the recent experiences he had had, he came to the decision to get out at the first opportunity. His four-year commitment will be finished this February. He had learned the day before that his unit was under investigation and was notified an Air Force investigator was coming to question him the same day he had come to my office. His dilemma was do I tell everything I know or do I just shut my mouth and get out in February. He was young and afraid that if he told the truth his life could be in danger. We talked for a long time!! He came from a religious background and believed in prayer. I counseled him to be prayerful, but I also reminded him the scriptures teach us that the "truth will set you free." I explained to him that telling the truth does not always lead to positive outcomes. Jesus told the truth in front of the scribes and Pharisees and they crucified him. At the end of the day and the end of our lives we will have to return and report to a merciful Master. I asked him what

he wanted his personal report card to look like when he stood before the Savior and would he be able to look himself in the mirror for the rest of his life with a clear conscience? He spent the next two days with the investigator and he told him everything he knew.

One night I was in the office late and I heard a knock at my door. I was working on my talk for LDS services and thought about not answering. . .but my conscience got the best of me and I let a soldier in. He just needed somebody to talk too. He had just finished up his R&R and was headed back up north with his unit. He described himself as an outcast, computer geek, socially inept and religiously intolerable! I thought to myself why are you coming to see a chaplain then? The answer: we are the only ones that will listen to him! He told me he was Wiccan and I don't have time to explain his belief concepts on paper!! He had been married for 6-months just prior to entering the Army. The part I will never forget about this young man was his counsel to his wife prior to his departure. He told her it was "OK for her to have as many affairs with as many men as she wanted to while he was gone. . .after all it's just sex and doesn't have anything to do with love." I usually confront what I consider to be self-destructive thoughts and behaviors, but something inside me said,

"Be still." He left my office and I felt spiritually drained! The gap between the wicked and the righteous is Grand Canyon wide!

The very next day after the Protestant worship service I met with one of the Lord's best. He was just returning from two weeks of emergency leave. His brother had been brutally murdered in the L.A. area. My message in the service had been on counting our blessings even through the trials of life. This brother in Christ was concerned more about his soldiers up north than he was about himself. He was viewed by all as the spiritual warrior in his unit. Always studying the word and leading his unit in prayer prior to dangerous missions. He had started a Master of Divinity program and wanted to become a minister or chaplain, but ran out of money for school. His home church was filled with Messianic Jews. He had found no answers from his friends and colleagues at home and felt compelled to seek me out after the service. While going through his brothers belongings he found a ten page letter his brother had written to him. It was obvious by its contents his younger brother had written the letter when he himself was in Baghdad as an Army troop and honestly believed he wouldn't make it out alive. The contents of the letter [were] filled with love and tenderness aimed at his older brother and his hero!

His greatest concern was keeping his head clear to focus on his mission as he headed north and what could he say to other soldiers that would benefit them through his loss. "Help me chaplain, to understand what blessings I can share with my soldiers as a result of this senseless act besides eternal life?" I then felt impressed to share with him the power of the atonement many Christians do not focus on. We talked about how Christ not only died for our sins, but how he felt all the emotional pains associated with the trials of this life. I told him the Savior took upon himself the emotional burdens of his entire family associated with his brother's death and that it caused him to bleed from every pore in Gethsemane as recorded in Luke because the pain was so great. That Christ could empathize with us through our pains was something he had never heard. . .he will never hear it in divinity school! And yet the words rang true to him. I testified to him that God would reveal the blessing of his trial in the days ahead and then I offered up to him food for thought. I asked him, "What was the Savior's response when he was asked what the great commandments were?" He answered, "To love God with all our hearts and our neighbors like ourselves." I then asked him if his family was filled with love and he responded they had always been close. I

counseled him to tell his soldiers how grateful he was to have been raised in a family where he learned how to love. Tell them how much you love your brother and how much he loves you. Tell them you know the Savior will heal your broken heart, help increase your empathy towards others and experience an even greater amount of love towards them. He smiled and said, "You have taught me things I did not know about Christ's sacrifice. You have pointed out my greatest blessing. . .my love for my family and my God. Some people never learn how to love. Thank you, chaplain!"

Bro. Tyler Robertson has been the LDS group leader here at Ali Al Salem. He is a C-130 pilot (I can hear my brother-in-law Darrell cheering in the background!) currently stationed in Germany. After a sacrament meeting he asked me if I had time to give him a blessing. He had received news that he wouldn't be going home before Christmas as expected and the news had been especially hard on his wife. The Robertsons have 3 little ones at home and Mom didn't want to be the one to break their hearts. During the blessing I felt impressed that Tyler would be going home as scheduled and the counsel in his blessing was to remain focused on mission requirements, to not murmur and he would be blessed in his desires to be with his family. He seemed

very relieved by the blessing and asked me if he should tell his kids anything. I told him not too. Tyler left this past Saturday to go home. . . plans changed. I had the privilege of releasing him from his calling and then setting apart a new group leader. The priesthood is a great comfort in our lives!

One of our LDS airmen is a recent convert to the church and has only been a member for 4-months now. He was struggling with temptations he had engaged in prior to becoming a member of the church. He had “messed up” with old habits and felt convinced he was a real lousy Latter-day Saint. We spent time talking about the Atonement and I let him know Satan’s greatest tool according [to] David O. McKay is discouragement. I asked him if he thought Nephi was a very good Saint? He laughed and said, “Of course he was!” And then we spent time reading 2 Nephi 4:15–35. This portion of the Book of Mormon is known as Nephi’s Psalms. I explained what a Psalm was and how Nephi both rejoices in the scriptures and things of the Lord, while at the same time expressing concern for his mortal frailties and shortcomings. I asked him why someone as righteous as Nephi would have feelings of being overwhelmed by his weaknesses. Nephi describes himself as being a “wretched man” in vs. 16 and continues to lament his sins through 19. And then there

is a shift starting with vs. 20–27 where Nephi focuses on the power of God and his relationship with him. Look closely at vs. 26 where Nephi says: “. . . Why should my heart weep and my soul linger in the valley of sorrow” (why should I keep holding on to the past). It sounds like Nephi is an expert in this area of lamenting! And then I pointed out the critical nature of what Nephi teaches starting in vs. 28–35. You can read it on your own. If we fail to see and feel and accept Nephi’s teachings in these vs. we will likely fall into the trap of low self-esteem, discouragement and depression. Nephi moves from being potentially overwhelmed by discouragement to solid and firm confidence in his future with God. I then challenged Joseph to liken the scriptures unto himself. . . He already had and he knew it was time to get back on the horse and start riding again. I then explained to him that the more righteous an individual becomes the more they will see “imperfections” glare at them in the face of light and truth. All great saints will feel these feelings and it should stand as a personal witness that they are well along the narrow path that will lead to God and salvation. Joseph is doing well and he is on fire with desire!

At the Protestant worship service I had decided to present a sermon on “The Language of the Spirit.”

It is a sermon I have given in the past, but I changed it in order to touch the lives of the congregation. The most amazing thing happened that morning! We had 8 Arabic contracted translators attend church. All 8 had previously lived in Iraq as Muslims, but left because of their personal conversion and acceptance of Christianity. They were returning because of their gratitude for what the United States was committed to doing in their country. Translators are a top priority for the Al Qaeda network to take out! The faith these men and women had was incredible. They were willing to die for their faith in Christ. I started out my sermon a little different than what I had planned. I asked the congregation if there were those present who were fluent in another language other than English. At least 50% of the congregation was fluent in another language other than English. I then transitioned into my sermon and I asked how many were familiar with the language of the spirit. It was a wonderful time spent focusing on the still small voice and the “light of Christ” that lies within each of us. It was and will be a memorable day for me and the sermon the Lord planted on my heart could not have been more germane for the occasion.

A Marine I had spent time with stopped by office after 2-weeks of emergency leave in the US.

His father had had a heart attack and when he left the doctors were giving his father less than a 30% chance of living through the required surgery needed to save his life. This Marine asked me if I would pray with him and for his Dad prior to his departure. He stopped by to tell me “thanks” and that God had heard and answered his prayers. His Dad had made it through surgery and was well on his way to recovery. I’ve been in this business for 22+ years and not many ever return to say “thanks.” The healing of the 10 lepers in the NT is a reminder to all of us. . .so if somehow I’ve failed to return my thanks to any of you. . .THANKS! I let this wonderful young Marine know how appreciative I was of having him stop by to give me a report. His response was, “Sir, how could I not.”

I have told you in past letters how much I have enjoyed reading several church books while I’ve been here. I was asked to speak about the Apostasy and Restoration at our LDS servicemen’s group during two successive sacrament meetings. The subject matter was the group leader’s idea based on his desire to strengthen the testimonies of the two new converts in the group. I was thrilled, since I had completed the “Inevitable Apostasy and Promised Restoration” by Bro. Tad Callister. I made those two lesson presenta-

tions working off a document I prepared as a handout. I plan to continue to add to it as a reference for teaching. It was really fun for me to teach! Lt Col Hansen who is an active member commented: "This has been like attending BYU Education week the last two Sundays. I vote we let the chaplain teach all the time." I thanked him for his compliment. To me there is no greater joy than teaching the gospel. . .not even hitting a baseball!

Our facilities continue to improve and look even better! SSgt Tom Tipton, one of the chaplain assistants stationed with me, really likes to decorate! The chapel looks terrific with our Christmas decorations. I must confess in [order] to put up our "live" tree we had to borrow a table from a Camp gazebo, use an Latter-day Saint sacrament table cloth as table skirting and a green Catholic Priest robe to wrap around the base of the tree. I will send you pictures of the beauty of our work! SSgt Tipton's mother sent him curtains for all our offices and a Patriotic wall paper border for his office. He asked me if I had ever put up wall paper border and I told him I had at Maxwell AFB in the kitchen. I also confessed I had watched my wife on many occasions and was willing to take charge of the project. My wife would be so proud of my corners and how I matched up the pattern

perfectly! I will send you a picture. Thanks to Tanner and Carsten, I now have several family pictures on the walls and bulletin board in my office. If you would like to be a part of my Kuwait experience send me a digital picture via e-mail and you too can become part of my office collage!

This year of 2006 has brought many trials to our family. I have faced some of the greatest personal challenges in my life as well. I must admit I am praying 2007 will be a better year, but if not the reassurances of a personal Savior and his atoning sacrifice in my life will lift me up during life's cruelest moments. I know that Isaiah was inspired when he shared his testimony of the Savior. . .He described the Christ as "a strength to the needy in his distress, a refuge from the storm, a shadow from the heat." He further declared that the Savior possessed the power to "comfort all that mourn" and wipe away tears from all faces," "revive the spirit of the humble," and "bind up the broken hearted." So powerful was his sacrifice he could exchange "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." I testify that the baby grew to be a perfect man and that his transforming power can heal the spirit; it comforts and it breathes new life into hopeless hearts. It has the power to transform all that is ugly and

vicious and worthless in life to something supreme and glorious splendor. Isaiah promised us that the Savior's healing balm would be so sweeping that "Sorrow and sighing shall flee away." I am profoundly grateful to be part of a family that has felt of his atoning power first hand as evidenced by the goodness in your lives. Remember the words of Nephi: "Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation."⁷⁷

From this experience, one can see that Chaplain Merrill's ministry was one of presence, in which he provided pastoral counseling and care, along with worship opportunities and religious teaching to the men and women he served. The following are several of the most prominent themes of this narrative, which we briefly highlight and categorize: (1) the opportunity to provide pastoral care and counseling, (2) spiritual strength drawn from religious beliefs, (3) the stress of the deployed environment, (4) building trust with soldiers and airmen, (5) his ability to teach and inspire, (6) the strengthening of the chaplain's family, and (7) honor the fallen.

Chaplain Harp

"We Have to Care"

Chaplain Captain Eric G. Harp served as a U.S. Air Force Latter-day Saint chaplain in the intensive care unit of Landstuhl Regional Medical Center, Germany, in 2005. Though he wasn't involved in combat operations, he was intimately involved with combat soldiers and their medical care. The following narrative depicts his pastoral care, concern, and counsel in assisting the wounded warriors. His poignant story tells of his ministry by word, touch, and deed.

I have been given a very sacred charge by the United States government and the American people to fill a unique need for our soldiers. The doctors and nurses take care of the physical needs of those who enter the hospital, and my job is to assist the soldiers with their spiritual needs. The physiologists and social workers are there to assist, but they usually use their skills in an office. Chaplains are able to serve patients at their bedside.

Here at Landstuhl, we are closer to the war zone than we are to the States. It takes only six hours for the soldiers to reach our hospital from Iraq. Often I will be sitting with the soldier as the sedation first wears off. I always address

77. Steve Merrill, February 20, 2018, retrieved from archives of The Church of Jesus Christ of Latter-day Saints Military Relations Division and Chaplain Services.

the wounded by their first names. I know their names by looking at their dog tags or medical charts. When they awake, it will often be the first alert and conscious moment since the accident or event took place. Usually they are made unconscious by a mortar attack, an IED (improvised explosive device), or RPD (rocket propelled grenade). They frequently wake up in a confused panic because they are disoriented and unsure of their environment. They often start to sweat as if they are still back in the battle. Some can talk, while some can't.

That is when I need to be there. I will say, "I am Chaplain Harp. You are in Landstuhl, Germany, and you are safe." I tell them, "We love you." I use the word "we" to represent the American people, as well as the chaplain corps. Then I tell them in a more specific way: "I love you." Sometimes those army guys will look at me funny when I say that, but soon they learn that I really do deeply care and that I don't have an agenda.

The intensive care unit is a ministry of touching. To comfort the afflicted, I will hold their hand. If they have lost a hand, I will put my hand on their shoulder. If their shoulder is bandaged, I will put my hand on their head.

Once they are aware of their situation and circumstances, they have an overwhelming desire to get back to their place of service. Countless times I've heard someone say, "I have got to get back! Fix me up so I can get back to my boys. Someone is doing my job because I am not there!" That is when I will remind them of their injuries. I try to speak their language by saying, "You are a good soldier. You have been given a new set of orders, which indicate you are to go back to the States. You need to be united with your family and get better. You are going to get a new sergeant and that sergeant is going to be your physical therapist and you are going to do what he says."

I am a convert to the gospel, and I am indebted to the missionaries who saved me spiritually. Therefore, I feel a driving obligation to somehow help relieve the pain of another. I do it inadequately, there are too many of them. But it gives me strength to know that this is the Savior's work. I often think of the words, "When I was sick ye came unto me. When I was in prison ye visited me." For the soldiers who come here, their bodies can be a prison. The Savior's words give me strength as I try to fulfill my duty here at the hospital.⁷⁸

From Chaplain Harp's account, it is

78. Hawkins, *Faith in the Service*, 142-143.

apparent that he provided hands-on ministry and care to the wounded, not only physically but also spiritually. The following are several of the most prominent themes of this narrative, which we briefly highlight and categorize: (1) the opportunity to provide pastoral care and counseling, (2) dealing with the effects of trauma, and (3) spiritual strength drawn from religious beliefs.

Chaplain Degn

“Shepherd to His Soldiers”

Chaplain (CPT) Christopher Degn U.S. Army deployed with the 264th Corp Support Battalion (Airborne) out of Fort Bragg, NC from December 2004 to January 2005, and again with the 24th Infantry Division, Hawaii while assigned as the battalion chaplain with the 2nd of the 35th Infantry, Schofield barracks. His ministry is especially poignant in lessons learned about his service members and in honoring the fallen.

In combat, leaders use call signs on the radio to identify themselves without using their own rank/name. Many chaplains use the first half of their commander’s call sign as other leaders do within their unit, and then attach something like “Shepherd” on the end of it. My call signs as a young battalion chaplain were, “Victory Shepherd” with the 264th Corps Support Battalion (Airborne) and “Bayonet Shepherd” with the 3rd

Brigade Special Troops Battalion, 25th Infantry Division. I chose “Shepherd” because of the calling I felt I had to watch over my “flock” of Soldiers downrange – and I took that calling very seriously, truly feeling responsible for their spiritual welfare. All Army Chaplains are taught their pastoral care is divided into three priorities of effort: 1. *Nurture the Living*, 2. *Care for the Sick and Dying*, and 3. *Honor the Fallen*. I would get the chance to engage in all three of them in my three combat deployments in support of these two units, once to Bagram, Afghanistan and twice to Iraq (Baghdad, northern Iraq). My focus downrange was twofold, as it is with most chaplains – support of my assigned unit—to travel quite a bit around the AO to establish and support LDS service member groups, especially in the early days of the GWOT when the local church hierarchy was not so well developed.

I thought I knew my LDS flock well when I deployed, but I was saddened to find that in my second deployment with the 264th CSB(A) that one of them—In my very own battalion and whom I knew as a leader—was never specifically identified to me as a Latter-day Saint. SGT Rocky Payne was a beloved young leader in a recently reconstituted / reactivated unit from four other Army posts, the 497th Transportation Company (nicknamed the “Iron

Pony Express” due its unique mission to gun truck escort civilian KBR truckers who carried the US Mail around the AO). His unit joined us shortly before we deployed, and thus, I did not enjoy a previous relationship with them nor did I ever really get thorough personnel (i.e., religious preference) information on them. SGT Payne, a former US Marine who changed branches due to an old knee injury, was a respected mentor to the Soldiers of his section, providing leadership to them and teaching them how to maintain and fire their weapons. He was not only a super Soldier, but apparently devout in his belief in God and read Scripture often, to include the Book of Mormon, but for some reason, did not make it out to our very tiny LDS group at his FOB on the far side of Baghdad International Airport, which I didn’t make it out to every Sunday due to other obligations. He once wrote home to his bishop, “Bishop, I do not know if I have an LDS chaplain and I do not know where services are, but I read my Scriptures and pray often.” SGT Payne was killed by an IED placed on the flat bed of truck parked on a roadside which detonated as his gun truck rolled by, killing him in his gun turret. The death impacted the 497th, but had special impact on me as I later identified his faith in preparing for his military honors.

In prayer, I felt inspired, despite pressure from a division chaplain, to cite the story of Captain Moroni and the Title of Liberty found in the Book of Mormon. I told everyone in the audience of SGT Payne’s packed memorial ceremony at 1st Cavalry Division Chapel (to include an entire back-row filled with the KBR civilian drivers who absolutely loved SGT Payne) that they were themselves “walking Titles of Liberty with the U.S. flag on their uniform shoulder - and that Rocky would want them to carry themselves appropriately with that in mind.” The senior chaplain barked at me afterwards for “not using a Bible verse more applicable to all,” but the Division CG overheard and said, “Chappy, I loved that story. You picked the right verse to honor him. I may use it myself sometime.” Later, SGT Payne’s bishop back in Howell, UT would confirm my inspiration when he informed me that growing up, Rocky had earned as a Scout his Eagle rank and many palm devices, so they decided to specially honor him at his 18th birthday by coming up with a special award they named, the “Title of Liberty,” since it was a favorite story of his.

As Victory Shepherd, I felt a bit of a failure for not having the close relationship with SGT Payne I may have enjoyed if I had known better the individual Soldiers of his company—hard to do when you have

five companies and 900+ Soldiers—and I would get out to his company once a week or so. I do feel, however, the Lord guided me in the grief support I provided to the leadership whom I was close with.

Time went by, as it always does in military service and life, and I moved on to a new battalion, leaving behind Fort Bragg and going to Schofield Barracks. I wouldn't get to enjoy my entire tour in the paradise of Hawaii, because the 25th Infantry Division deployed me back to the desert and heat of Iraq and I served an extended tour there of 15 months. While there, I was the group leader for the LDS service member group and got very close to my LDS flock, one of whom was another LDS NCO, SGT Derek Roberts (affectionately known by his battle buddies as "D-Rob"). SGT Roberts was on his second combat deployment as a member of the 2-35 Infantry or "Cacti" Battalion. He, like SGT Payne, was also a well-respected young leader of Soldiers. He had not always been an active member of the Church and had a troubled past delving into some things he later had to repent of. His father had what we chaplains sometimes refer to as "come to Jesus talk" with his boy before he deployed and Derek promised his dad he'd come back to the Church. Between many counseling sessions with his bishop back home in Gold River, CA and with me in FOB Warrior, he did make it back. I gave him

a new set of Scriptures—in hard copy format and .MP3, which he made his battle buddies listen to in their Humvee while on combat patrols. I remember him bringing a bunch of friends to church one Sunday and my welcoming them one-by-one that filled the pew with him as, "Welcome Bro. Jones, Bro. Johnson, Bro. Smith, etc." only to have SGT Roberts whisper to me at the end of the pew, "Chappy, they're not members, they're my fire team. I brought them all to Church with me." Bro. Roberts would eventually be deemed worthy and passed the Sacrament in our FOB LDS service the week before he was killed by a cataclysmic IED that rendered the remains of everyone in his truck unrecognizable. Derek's buddies would come to my CHU (Containerized Housing Unit) and inform me of his tragic loss. They knew me too, because I would occasionally eat with them in the DFAC and work out with them in the FOB gym. His buddies were amazed at how I knew personal things about him like his old gang sign and his nickname. At his memorial ceremony, everyone, from those buddies all the way to his battalion commander, commented on how he'd totally taken his dad's advice and come back strong to the Lord. He touched many lives with his powerful transformation and winning attitude. He, like Bro. Payne before him, had become a true Stripling Warrior and was a walking Title of Liberty.

I was Bayonet Shepherd (3 BSTB), not Cacti Shepherd (2-35 IN), so I didn't get to escort SGT Roberts' remains home, but instead had the honor of writing his graveside message which I forwarded to my mentor in the Chaplain Corps, CH (COL) Vance Theodore stationed back home in Hawaii. Bro. Theodore and my sweet companion, Kristi, met SGT Payne's remains at the Honolulu International Airport as his plane arrived and escorted him to be buried and memorialized at the Punchbowl National Cemetery in Honolulu, HI where many other Tropic Lightning brothers of the 25th ID are now buried. After redeploying, I would get to meet Derek's parents who came to visit us. We took them to a Fast and Testimony meeting in our Wahiawa, HI ward and his father got up to bear his testimony. He quoted a line from one of his son's letters home during that deployment saying, "Chaplain Degn is one of my heroes." As I left the 3 BSTB, 25 ID, I would be promoted to the rank of Major and awarded the Bronze Star Medal, Meritorious Service Medal, and the Combat Action Badge. Derek's words to his dad in that letter are the highest "award" I ever received in Hawaii—not the other stuff.

I believe that a tender mercy that

came out of my third combat deployment was that I, Bayonet Shepherd, got to be there for the fallen Stripling Warrior (i.e., Bro. Roberts) after I was not there for the one that fell (i.e., Bro. Payne) when I was previously Victory Shepherd. I call it my "mulligan" or "do over." I would never say that it was meant to be, because I do not believe God necessarily takes Soldiers from this world in combat, but that it happens nonetheless. Combat Chaplains shepherd or pastor their flock sometimes *personally* (Nurture the Living – or – Care for the Sick) and sometimes *posthumously* (Honor the Fallen). And I had the honor and privilege to be a shepherd these different ways to outstanding Warriors. The Chaplain Corps motto is *Pro Deo et Patria* (For God and Country). That motto describes Rocky and Derek, for they served both with distinction. I hope I have truly done the same.⁷⁹

From Chaplain Degn's stories, his ministry of honoring the fallen, and his encouragement to his soldiers during combat is noteworthy. The following are a few of the prominent themes from his narratives as briefly highlighted: (1) ministry of presence, (2) honoring the fallen, (3) sorrow and loss, (4) gaining of trust from the service members in his units.

79. Chris Degn, March 6, 2018, e-mail narrative of combat ministry to authors.



Memorial Ceremony for SGT Robert (Courtesy Chris Degn)

Chaplain Theodore

“Nurture the Living, Honor the Fallen”

Chaplain (COL) Vance Theodore U.S. Army served as the command chaplain for the 94th Air Missile Command at Fort Shafter, Hawaii, from 2005 to 2008. The following account shows that coordination between deployed chaplains and chaplains at home stations is important, especially when honoring the fallen.

As I stand on the Hickam’s Air Force base runway waiting with the honor guard to meet a fallen Soldier from Iraq, the tropic trade winds gently soften the heat of the evening. This soldier gave his life for his country and we are here

to honor him. I can see a group of the soldier’s friends. They are also waiting at the edge of the runway anticipating his arrival. We expectantly wait, in silence, in a formation of eight men, two rows. The casket will be lowered from a C-17 Troop Globe Master transport aircraft.

The non-commissioned officer in charge gives the command, and we stand at

attention dressed in our Class-A uniforms. Suddenly, at 10:00 p.m., the casket is lowered, and as if on cue we hear Taps being played over the base loud speakers. Taps is played to signal that the day is done. How appropriate that it is sounding softly in the background

as we pay tribute to this young man.

I think back to the week before. The soldier's chaplain emailed me from Iraq and

asked me to perform the burial ceremony for one of his friends. His parents wanted him to be buried in the national memorial cemetery (Punch Bowl Crater, Hawaii) close to his unit, so that his comrades in arms could visit him.

They had already performed the memorial ceremony (led by Chaplain Degn) in Iraq, where his command and chaplain paid tribute to one of their own. The chaplain had been counseling with this young soldier who was killed, and he the soldier had been attending his religious services (Latter-day Saint). He explained to me what a fine young man the soldier was. He was getting his life back on track. I could feel the sentiment and sadness in his email.

My wife and I meet the soldier's family the next evening. We attend a family dinner

in the home of the chaplain who emailed me from Iraq. The soldier's father, mother, brother, and grandparents are there. Tomorrow, the soldier's fiancée will be arriving for the internment ceremony. You can feel the sadness in the room. They talk about their son, how proud they are of his ser-

vice to his country. They reminisce about his life. The chaplain's wife (Kristin Deign) is so kind to them. Her home is like a comfortable sofa that invites one to relax for a moment from the stresses and worries of life.

I ponder about the soldier's chaplain, a kind-hearted man—Chaplain Chris Degn. He is on his third tour of duty. He has served two tours in Iraq and one tour in Afghanistan. He has faithfully served his country, and the men and women of the military, for almost eleven years. He has almost three years of combat experience. We have not seen that type of chaplain service since WWII. I wonder how he is doing.

I had the privilege and honor of performing the burial ceremony for the soldier. The graveside service is performed. Appropriate honors are rendered and the flag is presented to his mother. The grave is dedicated as the final resting place of the soldier.

As the father and family prepare to leave, the father gives me a coin, which his family had minted in honor of their son. It says SGT Derek T. Roberts—March 6, 1983, to June 14, 2007. He was just 24. On the back of the coin is the division patch (Tropic Lightning)—the 25th infantry division out of Hawaii. It also has the combat infantry badge emblem, his rank,

a picture of the temple, and an image of the Book of Mormon. In the center of the coin is the U.S. flag. Encircling the emblems just mentioned are the words presented by his proud parents naming the conflicts his son was involved in—Operation Enduring Freedom—Operation Iraqi Freedom. I hold the coin in my hands as I watch the family leave the Punch Bowl. My heart is heavy. Freedom is not cheap.⁸⁰



*Chaplain Theodore counseling with a soldier
(Courtesy Vance Theodore)*

From this narrative story, one can see that ministry in a combat setting is not only done in an operational environment but also continues in a base, installation, or garrison setting. This account is unique in that it features two Latter-day Saint chaplains: Chaplain Degn, ministering to his soldiers in Iraq, and Chaplain Theodore, continuing that ministry at his home station in Hawaii. In categorizing the themes and patterns in this account, a few are apparent: (1) dealing with

traumatic material, (2) honoring the fallen, (3) providing spiritual comfort, and (4) the issues of grief and loss.

Chaplain Montoya

“Ever Present”

Chaplain (MAJ) James Montoya U.S. Army was the battalion chaplain for the 1457th Engineer Combat Battalion (Wheeled) during campaigns in 2003 (Iraq) and the 142nd Military Intelligence Battalion (2008) Afghanistan, Utah National Guard. Chaplain Montoya wrote the following account in the third person for his narrative story concerning ministry in combat.

Iraq

With seven days’ notice, Chaplain Montoya left Utah with his 450-soldier unit, the 1457th Engineer Combat Battalion (Wheeled), in February of 2003 as part of the initial ground force into Iraq. Combat quickly became a reality on their 20-hour convoy as the vehicle two behind Chaplain Montoya’s HUMMV was hit by an RPG and subsequent small-arms fire on the outskirts of Baghdad. The convoy prayer offered by the Chaplain in Kuwait prior to leaving was honored by the Lord—no one was harmed and all vehicles arrived safely at BIAP (Baghdad International Airport).

The operational tempo for the

80. Vance P. Theodore, August 12, 2007, personal story by the author.

unit was arduous throughout the deployment. Early on, Chaplain Montoya visited the soldiers throughout the city. Most saw combat action and the Chaplain was no exception, being present for enemy small-arms attacks, mortar fire, and a rocket attack. He saw the aftermath of IEDs, VBIEDs, and MASCALS on military members and civilians. Later, he was directed to avoid traveling “outside the wire” by his Battalion Commander.

Chaplain (MAJ) Montoya oversaw eight LDS services, eventually consolidating them into three. He coordinated for other services and facilitated an Episcopal service. Additionally, he ran weekly bible study, family home evening, a Book of Mormon course, and a marriage enrichment course. He provided Critical Incident Stress Debriefings for those involved with many different traumatic events.

He coordinated MWR [Morale, Welfare and Recreation] for the unit. Part of his load plan was 17 televisions, sports equipment and complete setup materials, thousands of pounds of weight-training equipment, many games, and hundreds of books. He was also the chair for a command directed LSA [Life Support Area] improvement committee, assisting in requests for electricity, toilets, showers, air conditioners, refrigerators,

fans, flooring, furniture, and anything that might make living conditions better. Until the cooks had more time, he was in charge of acquiring and maintaining a snack and drinks store. He also organized various tournaments and contests.

In the first four months in Iraq the unit had over 100 messages from the Red Cross that came at all hours. Each required immediate notification to the soldier by the command, and included the chaplain. By the end of the 15-month deployment he had conducted more than 2000 scheduled counseling sessions, which didn’t include the impromptu, “Hey chaplain, can I talk to you for a minute?” He assisted with every imaginable issue as there were no other professional resources to help people with their difficulties.

Of his experience, Chaplain Montoya said, “As the intensity of difficulties increased in my ministry, so did my capacity. There were times when I wondered if I could maintain my OPTEMPO, [Operational Tempo] but the Lord made me equal to my call. Truly, the Lord is faithful.”

Afghanistan

After three and a half years at home, Chaplain Montoya deployed for 12 months to Eastern Afghanistan with the 142nd

Military Intelligence Battalion. At that time, Operation Enduring Freedom was called the forgotten war. Most resources had been focused on success in Iraq as evidenced by the same temporary plywood housing in use for 6 years. The enemy was organized and had increased in number. There was unfettered movement by terrorists across the Afghanistan/Pakistan border. There was a significant increase in casualties in Afghanistan.

The unit was spread over 28 locations. It required a lot of travel by helicopter. Much like Iraq, the battalion had teams out every day in harm's way. Knowing the dangers of combat intimately, he experienced strong concern for his safety. It did not keep him from doing his job. His first visit was to Forward Operating Base Blessing, a hotbed of insurgent activity and frequent attacks. On his first day at Blessing, mortars began to fall on the base. In that moment his mind shifted into what he calls combat mode and he immediately felt at ease knowing there was nothing he could do to control his destiny—it was in the Lord's hands. That calm remained with him for the rest of the deployment though he experienced other dangers. His calm demeanor helped decrease the anxiety of those who were unfamiliar with combat, as they smoothly moved to bunkers. It was solemn to watch the full

fury of retaliatory fire by mortar teams and Apache helicopters on the enemy attackers.

Unlike his time in Baghdad, everything [in Afghanistan] was already established. There were buildings, stores, entertainment, a hospital, and combat-stress professionals. This allowed Chaplain Montoya to focus on religious and spiritual support and travel. He was also able to give more time to his faith group in helping them establish an LDS military district and branches. He ministered to members of all the services and some civilian agencies. He provided escort for the U.S. Army Muslim Chaplain who came during Ramadan for religious support to U.S. service members. He was also the lead on community interactions with service members, distributing letters and care packages from school children, community and church groups from across the USA.

He had to balance his time away from their headquarters and a significant group of his unit, and providing support to the outlying soldiers. Often it was easier to bring soldiers in to see the chaplain than to send the chaplain out taking him away for multiple days at a time. He did travel out and minister to many unit teams in their various locations and again was exposed to all the same types of enemy contact, including, this

time, an IED. He participated in honoring the dead and caring for the wounded as they came through the hospital, including those of his own faith. Those were holy and sacred times of giving honor and support to those who had sacrificed so much, even their lives.

He enjoyed his experiences with longtime friends in his unit and collegiality with other chaplains. Those relationships along with making a difference for his soldiers and other service members and patriots in their hour of need were the highlights of this 12-month deployment.⁸¹

It is clear from Chaplain Montoya's narrative accounts of his work in Iraq and Afghanistan that he had similar experiences to other Latter-day Saint chaplains deployed in the same area. The following are some of the more prominent themes presented in the narrative: (1) physically dangerous situations, (2) pastoral care and counseling provided to his soldiers, (3) spiritual strength drawn from religious beliefs, and (4) the stress of the deployed environment.

Chaplain Thompson

"Be Where They Are"

Chaplain (CPT) Chad Thompson deployed with the 1-504 Parachute Infantry Regiment, 1st Brigade Com-

bat Team of the 82nd Airborne Division to Afghanistan in September 2014. The following account is one vignette of his combat ministry to the soldiers of his battalion.

I spent a couple of hours the evening of September 3, 2014, ministering to the Paratroopers of our Bravo Company as they sat awaiting the CH-47 helicopters to pick them up for a nighttime air assault mission. They were partnered with an Afghan special police unit for a show-of-presence mission designed to keep any potential enemies away from Forward Operating Base (FOB) Ghazni as our battalion prepared to turn the FOB over to the Afghan National Army three days later. I spoke to each platoon and wished them success and safety.

At around 0300 hours I awoke to the sound of a signal I came to dread over the FOB loud speaker indicating a wounded Soldier was being evacuated to our Forward Surgical Team (FST) due to wounds suffered on the mission. I prayed the Soldier was not seriously injured, but by the time SPC Brian Arsenault arrived, he was deceased.

I began my ministry by offering comfort to the diligent health care workers who used every bit of their skill to save SPC Arsenault.

81. James Montoya, November 10, 2017, e-mail narrative of combat ministry to authors.

I also spoke with the Soldiers that escorted SPC Arsenault from the point of injury to the hospital. In those moments, there is not much to say, but I felt like my presence was welcomed and helpful.

I made my way to the Tactical Operations Center, [which had been] consolidated and downsized over the last couple of days to fit in a small building near the Helicopter Landing Zone (HLZ) in preparation for our impending departure. I spoke with my Battalion Commander (BC) briefly about the morale and welfare of the surgical team and the others at the hospital. Not five minutes later, we heard a large explosion just north of our FOB. We rushed to a place where we could get a better view of the gigantic plume of smoke rising in the Ghazni sky. We thought a vehicle-borne improvised explosive device (VBIED) exploded on the northern perimeter of the base. Word came that the explosion was north of the entire base and hit the base of the Afghan special police unit out with our Bravo Company the night before. I checked on Soldiers as they operated their defensive positions and prayed that we would suffer no further injuries.

After Bravo Company, who was walking back to the base, was safe inside the perimeter, we began to receive enemy small-arms fire combined with rocket-propelled

grenade (RPG) fire. The base was well defended and fortified so the enemy was quickly repelled. When the dust settled I quickly linked in with Bravo Company and was present when the Company Commander broke the sad news of their friend's decease. Grief counseling shortly followed and consumed many of the next 24 hours.

The next day I asked the BC if I could go on Bravo Company's next and final mission at FOB Ghazni. They were to conduct a nighttime dismounted patrol to the south and west of the FOB. As I approached the Soldiers prior to that final mission, I felt like they appreciated the presence. One of the squad leaders commented that I was either the bravest or the dumbest person in the battalion to go outside the wire without a weapon. I assured them that I trusted in their skills and God's grace and power would keep me safe. The mission was successful, despite being mistakenly shot at by a group of Afghan National Police and having to scare away a small pack of wild dogs.

Being present for that night mission paid off huge dividends as I gained credibility and respect from the Bravo Company Soldiers. I talked my way onto the manifest with them as we all took CH-47 helicopters to FOB Shank, where we stayed for two days. During that time, I talked to Soldiers

during their grief and helped them cope with their loss. They were not very talkative, so presence was my most productive course of action. I listened as they talked about their fallen brother. As always, the presence and listening produced helpful insights as we prepared for the memorial ceremony.

This tragedy yielded many more ministry opportunities as it was determined that SPC Arsenault was, unintentionally, killed by friendly fire by one of our Snipers. I was present when the command told him the lethal round was traced to his weapon. He was, obviously, devastated. I sat with him as he fell to the ground in a ball of tears and followed him outside as he sat in the dark in unbelief. Over the next few weeks, we talked, almost daily, as he worked through this tragedy.

I was grateful the Lord entrusted me to be present during these tragic but sacred moments and pray my efforts were comforting to the Soldiers and pleasing to God.⁸²

From this narrative, it is apparent that Chaplain Thompson experienced many of the same themes and patterns of other Latter-day Saint chaplains involved in combat. However, one theme was unique: moral injury—that is,

the experience of the soldier who caused the death of one of his friends in combat. The collateral effects of this incident increased the need for pastoral counseling in the areas of grief and loss.

Chaplain Omer

“So That’s How it is!”

Chaplain (CPT) Loren Omer, U.S. Army, was the Battalion Chaplain for the 4th Battalion 25th Field Artillery Regiment, 3rd Brigade Combat Team, 10th Mountain Division out of Fort Drum, New York. His entire brigade deployed to Afghanistan in March 2011 for twelve months. His wife, Bryn, and their four children resided at Fort Drum throughout the deployment. His account not only relates to ministry to his own battalion, but also describes how chaplains can be moved on the battlefield in support of casualty ministry.

Our battalion operated in the Maywand District of Kandahar Province. Although we deployed with our howitzers, the unit did not perform a firing mission and was instead utilized as infantry. I was located with the battalion headquarters at Forward Operating Base (FOB) Azzizulah. Some of our subordinate elements were at distant combat outposts and patrol bases.

82. Chad Thompson, October 18, 2017, email narrative of combat ministry to authors.

As the only chaplain on our FOB, I ministered to approximately 600 personnel (soldiers and civilian contractors) on the FOB and approximately 200 personnel at our outposts and patrol bases. Our numbers would fluctuate based on additional platoons, companies, and/or support elements co-located with us throughout the year. I would lead four or more (as needed) Sunday worship services (Latter-day Saint [Latter-day Saint] and Protestant) at the FOB, and provide worship services at our outposts and patrol bases throughout the week as I traveled with whatever combat vehicle patrol or convoy I could catch a ride on.

Some journal entries from the early days of my deployment provide a prelude to what I would experience throughout the twelve months:

27 MAR 2011, Sunday. "Flew out of Kandahar Air Field on a Chinook helicopter at approx 0345 hrs. Landed at FOB Azizullah at approx 0430. It was a very surreal nighttime experience.

"Got some sleep on a cot for about 4 hrs. Woke up and got oriented to the area. Moved into the Chapel office/sleeping quarters located behind a plywood wall on the back side of the chapel tent."

28 MAR 2011, Monday. "Took some pictures of the area out-

side of our FOB perimeter. Our immediate surroundings are miles of open fields used for farming crops and animal pastures. There are flocks of sheep just outside our FOB. The spring plants are sprouting, so most of the land is somewhat green. A few miles to the north is a mountain range. The mountains have no vegetation; rugged and brown. To the south is a green river valley, and a few miles beyond that is a vast brown-orange desert of rolling dunes that extends to the horizon.

"As I was taking these pictures there was a lot of fighting going on in the area. The firefight was far enough away that I could not see it directly, but close enough to feel the explosions and see aircraft firing on distant targets. An A-10 took two passes on a target with its Gatling gun, and several attack helicopters also joined in.

"Another group of our troops flew into our FOB on two Chinooks. Some of our soldiers and I met them at the LZ."

29 MAR 2011, Tuesday. "Received another group of our troops flying in on two Chinooks. Some of our soldiers and I met them at the LZ."

31 MAR 2011, Thursday. "One of our soldiers pulled me aside. He explained that he is Wiccan and would like to post a flyer with the Wiccan Reid in the chapel to get

other Wiccans to be aware of each other. I told him that I could help him do so.”

Much of the same continued throughout the 12 months. Fire-fights occurred daily. Rocket attacks, IED explosions, and other noises of war happened regularly. Our battalion was blessed to return home without any killed, but we had many wounded (bullet and shrapnel wounds, explosive concussions, and limbs lost from explosions). I counseled and prayed with soldiers regularly, tried my best to always be in the area of greatest need and with the person(s) of greatest need, and prayed to stay positive, encouraging, understanding, and approachable even when the going got tough.

A significant event midway through my deployment found me tired and dirty, with rucksack on my back, walking slowly to my sleep tent after returning from a three-day trip to our combat outposts. As I approached my sleep tent, I found a convoy of combat vehicles lined up outside (very unusual; our vehicles are usually staged elsewhere). A Sergeant First Class that I did not know dismounted from the first vehicle and told me two of their soldiers had been killed earlier that day and that I was supposed to ride with them to their patrol base. I hurried to my tent and grabbed

some clean t-shirts and underwear (the Latter-day Saint kind), ran to our battalion headquarters and confirmed the situation with my battalion XO, threw my rucksack in the back of one of the awaiting vehicles, and jumped in. The following journal entry describes the next two days:

23 September 2011, Friday. “Two days ago, the battalion to our west had two soldiers shot and killed in a firefight. Their chaplain was elsewhere in Afghanistan at the time, so I was called to fill-in. I spent two days and nights with the platoon who had lost the two soldiers. They were at a Strong Point located about 25 km southwest of my battalion’s FOB. It was a unique 48 hrs. That first night (the firefight had taken place earlier that morning just outside of their Strong Point) the platoon conducted their own unofficial memorial. They shot several M203 (grenade launcher) illumination rounds into the night sky. They then conducted a mortar fire mission firing a few 60 mm illumination rounds to honor their fallen soldiers. That night and during the next two days, I spent time with many of the soldiers (individually, in groups, formally, and informally). One of the soldiers was Latter-day Saint. He asked if I would meet with him. He had guard tower duty late that first night. I met him in the guard tower just after midnight, and we

talked for about 2 hours as he kept guard on the nighttime perimeter. He shared some very trying things that were troubling him. He said he wouldn't have been able to talk about his difficulties with anyone else except a Latter-day Saint. The platoon thanked me for being with them. I'm glad I could help and thank God for aiding me as I ministered to these soldiers."

Verses of scripture that were very meaningful to me throughout the deployment:

"There is no fear in love; but perfect love casteth out fear" (1 John 4:18);

"I fear not what man can do; for perfect love casteth out all fear" (Moroni 8:16);

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).⁸³

From Chaplain Omer's narrative, account, it is apparent that his ministry of presence was evident. The following are several of the most prominent themes of this narrative, which we briefly highlight and categorize: (1) the opportunity to provide pastoral care and counseling, (2) dealing with the effects of trauma, (3) faith strengthened, (4) sorrow over loss, and (5) honoring the fallen.

Chaplain Saxon

"Purpose Filled Ministry"

Chaplain (MAJ) Damon Saxon deployed to Iraq with the 7th Special Troops Battalion out of Fort Eutis, Virginia, from October 2007 to December 2008. Their mission was mail, finance, food, water, fuel, and other sustainment operations. He was stationed in the contingency operation base (COB) Adder in Tallil, Iraq. Concerning his ministry, he gives the following account:

Our mission was mail, finance, food, water, fuel, and other sustainment operations. We had Soldiers spread out on 12 different FOBs. I came into a very mature theatre. We had Morale, Welfare and Recreation, United Service Organizations [USO], a Post Exchange [PX] dining facilities, gyms, air conditioned trailers, and more. I learned so many lessons from this deployment that it is really hard to distill out what would be most helpful. I know others have commented on casualty ministry, so though I had some of that, I think others have adequately addressed that. One thing that was unexpected to me that reared its head early on was the amount of downtime that Soldiers had, and that I had. Some of our Soldiers' jobs were essentially being done by KBR [construction company], so they had nothing to

83. Chaplain Loren Omer, November 23, 2017, e-mail narrative of combat ministry to authors.

do. They immediately started getting in trouble. Our chapel annex was a mess, and I wanted to make it a place where people wanted to come. I was led by the Spirit (I didn't realize it was the Spirit at the time) to start a work crew with some of the Soldiers to make the chapel annex a nicer place. We transformed a building that had six inches of dust in it into an amazing coffee and snow cone shop (One of our Soldiers named it "God's Grounds" as a word play on the coffee shop). We also put a wraparound deck and pergola up to provide shade and to cover up the ground that became a mud bog during the rainy season. Because of our work, the State Department had us help refurbish almost 200 desks for a girls' school. We did several other projects too. I think the three main Soldiers who helped me would have been chaptered out of the Army before the deployment was over if they had not come to help me with those projects. That area became a popular hangout for close to a hundred visitors a week, from maybe 10 a week before our renovations. The principle here is that we can use our skills and knowledge to give Soldiers something worthwhile to do on their downtime so that their idle hands don't become a devil's workshop.

I heard Soldiers share experiences of how "lucky" someone was all the time. I wish I would

have captured all these stories. For instance, a couple female Soldiers moved their room around one day, and that night a mortar came through their roof and went right where one of them had the head of her bed just earlier that day. Another day, I had a Soldier who changed up his shower routine one morning and was in the shower when a mortar totally destroyed the sink area where he would have been had he not deviated from his normal routine. I have a ton more stories like those and I know I had heard several others that I did not write down that are gone from history. I will keep a journal next time. Miracles happen on a regular basis in war.

Another situation I was not fully prepared for was the sexual temptation even among LDS Soldiers. I had a couple of soldiers come to me who were struggling with sexual temptation. Many Soldiers had the Internet in their own room. A common practice with Soldiers was to get on Skype with their spouse and get naked and talk sexually. It did not relieve the appetite, but stirred it up and left the Soldier wanting more. I had a couple LDS Soldiers come to me who were struggling with pornography and masturbation. I think they both engaged in the practice of getting online with their wife and being sexual. I know for sure that one of them ended up getting divorced over sexual problems

that were exacerbated during the deployment. What I personally found helpful was to avoid anything that stirred up those feelings. I didn't watch any movie that had even a hint of sexual content. I didn't listen to any music with it either. My wife and I did not talk about sex in any way. At the PX, my brigade chaplain and I asked the manager to move the sexually provocative magazines away from the checkout line so we didn't have to see them every time we checked out. He was very kind and moved them to a place we did not have to go. I did not struggle in that area, and it actually strengthened me for when I returned.

We had an extraordinary amount of donations from people in America. Almost every day we would get a package of food and hygiene stuff. There were lots of organizations that we could give our name and address to that would send stuff to us. It really was a morale boost to the troops to get this stuff. I think it also gave the people back in America a feeling that they were supporting us. I would have been more intentional about responding to their generosity if I could have a do over. We also had people send a bunch of humanitarian supplies for the people of Iraq. They had been pil-

ing up in the building we turned into a coffee shop and had inches of dust on them. We worked with the State Department so that those good-intentioned donations didn't end up being wasted. We were able to give a bunch of soccer balls to the girls' school. I think there was enough that they could all have their own.

We also had opportunities to talk to people from Uganda, Australia, Great Britain, and Romania who were our allies stationed with us. It was a great opportunity to get to know people and for them to get to know us. An easy in was to go and visit their chaplains and their churches. They were always very happy to speak with us and tell us about their services and share some of their culture with us. I think it was a good chance for them to get to know us as people versus just what they see on TV, which is not always flattering or representative.⁸⁴

The following are several of the most prominent themes of this narrative, which are briefly highlighted and categorized: (1) pastoral care and counseling to Latter-day Saint service members (2) stress of the deployed environment and (3) the stress that occurs with service members being separated from family and loved ones.

84. Chaplain Damon Saxon, October 23, 2017, e-mail narrative of combat ministry to authors.

Content Narrative Analysis

In overviewing and briefly analyzing the previous narratives, it was obvious that these Latter-day Saint chaplains offered invaluable aid to their fellow service members in Afghanistan and Iraq, and in a few garrison settings as well during the GWOT. Additionally, in studying the broad range of narrative responses, one can see the effects of service on each of the respective chaplains. Table 4.2 was developed to depict the themes and patterns found in each narrative. A summation of the themes and patterns in each chaplain's narrative was previously portrayed by short analyses at the end of the chaplain's narratives.

It should also be noted that the themes and patterns in the analyses are not, by any means, meant to be, disparaging, derogatory, defamatory, or definitive. The themes and patterns observed are merely the subjective insights of the authors. Nevertheless, in order to overcome bias in a single observer's analysis, triangulation, which "is based on the premise that no single method ever adequately solves the problem of. . . explanation",⁸⁵ was utilized to help the authors minimize their biases. To do this, a technique called analyst triangulation was used to validate the themes and patterns that the authors discovered in the narrative chaplain combat stories.⁸⁶

A committee of three chaplains who have been involved in combat ministry analyzed the narratives to validate the authors' analyses. The committee reviewed the narratives to see if the analysis was reliable and to find other themes or patterns that the authors may have missed.

Moreover, if readers wish to further analyze and understand the more prominent themes and patterns from the given narratives, they have but to refer to the given accounts themselves. Table 4.2 represents prominent themes and patterns observed in the narratives of the twelve chaplains. However, not all the effects of service described in the accounts are listed in the table. This is because they were not recorded as having been repeated by more than one chaplain. A pattern or theme was recorded if it was mentioned more than three times in the various chaplain narratives.

This being said, in the interest of acknowledging those elements not included in Table 4.2 they are listed as follows: change in how the chaplain saw service members; ministry of touch (Harp); religious advisement and leader engagement, promotion of religious tolerance (Eliason and Horton); increase in marital counseling, family was strengthened by deployed experience (Merrill); and the concept of moral injury (Thompson).

One of the limitations of these

85. Michael Quinn Patton, *Qualitative Research & Evaluation Methods*, 3rd ed. (Thousand Oaks: Sage Publication, 2002), 555–556.

86. Patton, *Qualitative Research*, 556.

Table 7.1 Analysis of Chaplain Narratives for Theme and Patterns

Chaplains Narrative Stories										
Chaplains	Themes and Patterns	Ministry of Presence	Pastoral Care and counseling	Dealing with Traumatic Material	Stress of the Deployed Environment	Psychically Dangerous Situation	Faith Strengthened	Sorrow and Loss	Trust	Honoring the Fallen
Horton, USA		✓	✓	✓	✓	✓			✓	
Eliason, USA		✓	✓	✓		✓				
McCain, USA		✓	✓	✓	✓	✓	✓			
White, USA		✓	✓							
Merrill, USAF		✓	✓		✓	✓	✓		✓	✓
Harp, USAF		✓	✓	✓	✓	✓	✓			
Degn. USA		✓	✓	✓				✓	✓	✓
Theodore, USA		✓	✓					✓		✓
Montoya, USA		✓	✓		✓		✓			
Omer, USA		✓	✓	✓	✓		✓	✓		✓
Saxon, USA		✓	✓	✓	✓					
Thompson, USA		✓	✓	✓	✓					
Totals		12	12	8	8	6	5	3	3	4

narratives is that the ministry or experiences in combat reflected in the themes and patterns could have been experienced by all twelve Latter-day Saint chaplains. Nevertheless, the narratives speak for themselves, and the approach (analysis) used was to parse out aspects of the chaplain experiences for future training and discussion.

Summary

From these accounts, it is evident that the content of the narrative combat stories of these Latter-day Saint chaplains is rich with themes and patterns. The chaplains' ministry is inspiring and their narratives tell their story. Key phrases and statements from their personal experiences that speak directly to their ministry were selected and examined. Physical danger was

an ever-present theme expressed by many of the chaplains. Indeed, a combat environment can be dangerous. As of 2 February 2017, 6,907 service members fighting the GWOT have lost their lives in service to their country.⁸⁷ However, this number does not take into account the wounded in mind and body.

All chaplains in the narratives were present in the lives of the service members. Ministry of presence was a common factor in being where the service members lived, fought and worshipped. The Army calls this muddy boots ministry, the Air Force unit engagement, and the Navy deck plate ministry; however, muddy boots is common with the Marines. This ministry of presence helps to build the trust that chaplains have with service members in helping them to provide or to perform religious support according to the environment and military operation.

The chaplains' ability to be honest and authentic, especially concerning their ministry, is inspiring. Sharing the pain and the bonding experience of combat with their service members is noteworthy. Albert Schweitzer best described this type of bonding as the fellowship of pain.⁸⁸ This type of bonding helped to build trust which though

primarily reflected by three of the chaplains (Horton, Merrill, Degn) is probably present in all the narratives. The authors tried to be sensitive to the words and experiences of the shared narratives.

Pastoral care and counseling was another common pattern shared by the chaplains. Pastoral counseling "is a focused form of pastoral care geared toward enabling individuals, couples, and families [of service members] to cope more constructively with crises, losses, difficult decisions, and other anxiety laden experiences."⁸⁹ This was demonstrated clearly in all of the narratives, which described assistance with suicidal ideation, bereavement help, marital advice, concern with moral injury, and so on. In many of these narratives, the chaplain was sought out for counsel. The chaplains helped those who were burdened to constructively work through their issues. Though not specifically mentioned, it can be inferred from the narratives that the chaplains were able to help others with their brokenness.

Trauma "is an emotional response to a terrible event like an accident, rape or natural disaster."⁹⁰ Exposure to traumatic material is a common theme in these narratives. Also present is the effect of secondary trauma, which is

87. ICasualties, "Coalition Military Fatalities."

88. Norman Cousins, *The Words of Albert Schweitzer* (New York: Newmarket Press, 1989), 10.

89. Howard Clinebell, *Basic Types of Pastoral Care & Counseling* (Nashville: Abingdon Press, 2011), 9–10.

90. American Psychological Association, "Trauma," accessed February 25, 2017, www.apa.org/topics/trauma/.

the process wherein trauma is transferred to another. Secondary trauma has been defined as “the emotional duress that results when an individual hears about the firsthand trauma experiences of another. Its symptoms mimic those of post-traumatic stress disorder (PTSD). Accordingly, individuals affected by secondary stress may find themselves re-experiencing personal trauma.”⁹¹ Because many suffered from the effects of trauma, it can be implied that many of the Latter-day Saint chaplains were effected by traumatic material. The effects of secondary trauma may be more prevalent than the narrative stories depict, and the field of compassion fatigue as it relates to secondary trauma may be an area for future research.

The stress of the deployed environment is evident in many of the explored narratives, which describe roadside bombs, separation, ministering to the dead and dying, and the everyday, personal experiences of the deployed chaplains. Their ability to be present in ministry is a key factor in encouraging the living, caring for the wounded (body and spirit), and honoring the fallen. Clearly, a combat environment can be a dangerous and complicated setting.

From the provided narratives, it can be inferred that many of the

chaplains counseled with those who suffered from trauma like PTSD, post-traumatic stress disorder. As stated in DSM-5, the criteria for PTSD are as follows:

Criterion A (one required): The person was exposed to: death, threatened death, actual or threatened serious injury, or actual or threatened sexual violence, in the following ways: direct exposure, witnessing the trauma, learning that a relative or close friend was exposed to a trauma, indirect exposure to aversive details of the trauma, usually in the course of professional duties (e.g., first responders, medics). Criterion B (one required): The traumatic event is persistently re-experienced, in the following way(s): intrusive thoughts, nightmares, flashbacks, emotional distress after exposure to traumatic reminders, physical reactivity after exposure to traumatic reminders. Criterion C (one required): Avoidance of trauma-related stimuli after the trauma, in the following ways(s): trauma-related thoughts or feelings, trauma-related reminders. Criterion D—H continues with trauma related symptoms as diagnosed by a competent psychiatrist.⁹²

91. “Secondary Traumatic Stress,” *National Child Traumatic Stress Network*, accessed February 22, 2017, www.nctsn.org/resources/topics/secondary-traumatic-stress.

92. American Psychiatric Association, “Posttraumatic Stress Disorder,” in *DSM-5* (Washington, DC: American Psychiatric Publishing, 2013). Criteria for review can also be found at www.ptsd.va.gov/professional/PTSD-overview/dsm5_criteria_ptsd.asp.

Post-traumatic stress disorder, indeed, affects many service members. Charles Hogue, a medical doctor in the Army, found that over 15.6 to 17.1 percent of service members⁹³ involved in the wars in Afghanistan and Iraq suffered from PTSD, anxiety, or major depression because of their deployments. In another study conducted by Hogue and his colleagues, they found an increase in mental health problems in more than 300,000 service members who had been deployed to Iraq and Afghanistan, which was accompanied by a rise in the use of mental health care providers by these service members.⁹⁴ This suggests that chaplains, as members of the combat community, are not immune to the effects of PTSD or mental health-care concerns caused by experiencing traumatic material.

Moral injury, though not depicted as a pattern or theme of the chaplain stories, was evident in one chaplain's narrative (Thompson). Moral injury has been defined as, "perpetrating, failing to prevent, bearing witness to, or learning about acts that transgress deeply held moral beliefs and expectations."⁹⁵ This is a concept that has generated much discussion among

chaplains during the last few years, and is an area where future research can be conducted by others interested in the how moral injury effects service members.

In addition, as these narratives demonstrate, the chaplains were not protected from traumatic material just because they were chaplains. The very concept of ministry of presence kept them on the front line, ministering to their units in times of combat and during periods of rest. They all experienced the effects of combat and its difficulties. As the themes and patterns suggest, they suffered from the environment, which affected their ability or inability to minister to others. Just as moral injury can cause one to challenge one's own values and religious beliefs, trust and relationships are important aspects in maintaining a positive perspective while providing or performing religious support in the chaplain's ministry.

Another interesting facet in the chaplain narratives is dealing with loss: the loss of friends by death, the effects of grief, and so on. Though it was not explicitly expressed in the narratives, it is likely that the chaplains suffered from grief, which is a form of

93. Charles W. Hogue, et al., "Combat Duty in Iraq and Afghanistan, Mental Health Problems, and Barriers to Care," *New England Journal of Medicine* 351, no. 1 (July 2004): 13.

94. Charles W. Hoge, Jennifer L. Auchterlonie, and Charles S. Milliken, "Mental Health Problems, Use of Mental Health Services, and Attrition from Military Service after Returning from Deployment to Iraq or Afghanistan," *Journal of the American Medical Association* 295, no. 9 (March 2006): 1023-1024.

95. Litz Brett, et al., "Moral Injury and Moral Repair in War Veterans: A Preliminary Model and Intervention Strategy," *Clinical Psychology Review* 29, (2009): 697.

loss. Kubler-Ross, in her seminal work concerning grief, *On Death and Dying*, breaks bereavement down into various stages—in other words, patterns of adjustment to loss: denial, anger, bargaining, depression, and acceptance.⁹⁶ It is evident that the chaplains were affected by loss, and when they returned home from combat they had to adjust and re-integrate into a “normal” life-style. It can be inferred that many of these chaplains may have experienced the stages of grief or loss as described by Kubler-Ross.⁹⁷

Finally, one of the narratives dealt with how the chaplain advised the commander on how religion influenced the combat environment. It not only dealt with religious advisement, but also with leader engagement in working with religious leaders in the community in response to local needs and in lessening tensions that can occur in a combat environment.

Conclusion

It is the authors' intent that these narratives help future Latter-day Saint military chaplains understand the effects, challenges, and rewards of ministry in a combat setting.

Though the stories shared here in narrative format were inspiring and thought provoking, it is evident that combat ministry affected Latter-day Saint military chaplains in many different ways. Obviously, ministry in a combat environment has many unique challenges. It is hoped that these shared chaplain narratives, though few in number, provide insight into the life and ministry of chaplains involved in combat. Hopefully, these experiences can help the students understand the various forms of ministry in a combat environment.

96. Elisabeth Kubler-Ross, *On Death and Dying* (New York: Macmillan, 1969), 34–121.

97. It should be noted that Kubler-Ross's stages of adjustment are just one of many models in dealing with loss. There are other strategies such as psychotherapeutic models, psychoeducational programs, and religious counseling to help individual alleviate the effects of loss.

Questions for Thought and Discussion:

1. What did you learn from the narrative stories of Latter-day Saint chaplains involved in combat?
2. Think about your pastoral counseling. How could it affect you personally? How might secondary trauma influence you, your family, and your ability to minister to others?
3. Contemplate what your ministry model might be in a combat environment. What concerns or challenges could you experience?
4. How will you provide self-care in situations like these, and how will you stay connected with family and loved ones?
5. Think about how ministry is performed in installation, base, and garrison settings due to what happens in a combat environment. What is the concept of one team? What does it mean?
6. How might the chaplain be prepared to provide religious support to casualties outside of his own unit?
7. What are skills you can develop or areas for future training that may help you with complex issues like PTSD, moral injury, effects of deployment, and so on?
8. Ponder these narratives stories. What will your story be? How will you minister as a guardian of free exercise of religion and an individual who facilitates or provides religious support to the service members and families of the armed forces? How will you encourage the living, care for the wounded (mind and body), and honor the fallen?



*First Graduating Class 2010 left to right Ryan Williams, Rick Gabbitas, Chad Thompson, Jacob Snell, James Willis, Loren Omer, and Mark Simonson, under the direction of Dr. Roger Keller
(Courtesy Religious Education, BYU)*



First Graduating Class 2014 left to right Brandt Peacock, Mark Deluca, and Jeremy Brown, under the direction of Dr. Blake Boatright and Dr. Vance Theodore (Courtesy Religious Education, BYU)

Part III

Development of the Military Chaplain Program at Brigham Young University

Chapter 8

Fully Qualified: BYU's Latter-day Saint Military
Chaplaincy Program, 1990–2012261
Roger R. Keller

Chapter 9

BYU's Latter-day Saints Military Chaplaincy Program,
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Chapter 8

Fully Qualified: BYU's Latter-day Saint Military Chaplaincy Program, 1990–2012

Roger R. Keller

The Program

The changing standards for chaplains in the various branches of the service, as well as attempts within the Church to meet those standards up to 1975, have been well documented by Joseph Boone in Chapters 3. Dr. Roger R. Keller's involvement in the program began shortly after he came to BYU in the fall of 1986. Because of his prior experience as a Presbyterian minister and his military service, he was introduced to Dr. Ronald Bingham, who was then on the Military Relations Committee of the Church, and a faculty member in the David O. McKay School of Education. Dr. Ronald Bingham from BYU's school of education was assisting in providing pathways to qualify Latter-day Saint chaplains, and he and Dr. Keller discussed additional ways

to help chaplain candidates be better prepared to minister in the pluralistic environment of the various branches of the military.

The Beginnings

In 1974, Dr. Curtis Ledbetter, a former Methodist minister and Air Force Chaplain who converted to the Church, wrote the first BYU course for military chaplains. It was REL 540, Christian Rites and Liturgy.¹ It was a three-credit-hour graduate course offered through the BYU Department of Independent Study. The content was primarily historical in nature. It contained fourteen chapters, including "The Origin and Meaning of Liturgy," "The Eucharist: First through Fourth Centuries," and "Christian Worship: Fourth through Ninth Centuries." Chapters with more immediate usefulness to a chaplain dealt

1. Curtis Ledbetter, *Christian Rites and Liturgy* (Provo: Department of Home Study, Division of Continuing Education, Brigham Young University, 1974).

with the liturgical calendar, scripture reading, the sermon, and music. A few of the chapters required students to visit other churches or to interview pastors of other Christian denominations. There was a reading list consisting of twenty-two books, again primarily historical in nature. Each lesson included questions that had to be answered and submitted in writing to be graded, and there were three papers scattered throughout the term. These were the lessons that were being used when Dr. Keller arrived at BYU, and they were providing a bridge into a pluralistic ministerial setting.

The Next Step

Dr. Chapman and the Military Relations Committee felt that a more practical approach was needed. Hence, Dr. Keller was asked to create a new set of lessons to be taught under the REL 540 course number. The new course was titled "Introduction to Military Ministry" and was given the course designation of REL 540R. Like the prior course, it was a three-credit-hour graduate course and was distributed through BYU Independent Study beginning in 1991. The foreword to the course is instructive. It reads:

The Military Relations Committee of the Church asked Dr. Roger R. Keller, a faculty member in the Department of Church History

and Doctrine at Brigham Young University, to rewrite and update the Christian Rites and Liturgy (Religion 540) course presently required for LDS Chaplain endorsement. The attached course is much more compatible with the needs of today's military chaplains and better prepares them to function under the Protestant management umbrella.

The content of the course reflects the experience and background of Brother Keller's Protestant ministry prior to becoming a member of the Church, as well as his present philosophy. It also contains suggestions from today's LDS military chaplains. The course content has been reviewed by the Military Relations Committee. The revision of the course has been approved by the Committee and meets the needs of those preparing for military ministry as LDS chaplains.

Military Relations Committee
4 September 1991²

The course was intended to be practical, experiential, and reflective. It included reading requirements, writing segments, visitations to various churches, and conversations with pastors and priests. It was also designed to be a screening device for those who thought that they had a calling to serve in the military chaplaincy. The

2. Introduction to Military Ministry, Religion 540R (Provo: Brigham Young University Independent Study, 1991), 3.

first paragraph in the introduction to the course says it best:

This course is designed for Latter-day Saints considering service as active-duty or reserve-duty chaplains within one of the branches of the military. It is a course that will be most helpful to prospective chaplains, if it is taken relatively early in the graduate program. It is the only required course dealing directly with the vocation of military ministry. The course provides opportunity for self-assessment and evaluation. It also provides exposure to the ministry expected in differing branches of the armed forces, and it provides knowledge, understanding, and practical experience in various aspects of the military ministry. It is hoped that this course will either confirm one's interest in the military ministry or lead one to other arenas of professional preparation and service.³

The course was intended to be taken along with other required graduate classes in the helping fields and with other religion courses. The context for the entire course was *pluralism*. The Latter-day Saint chaplain simply does not work in a predominantly Latter-day Saint environment, so all the lessons stressed the need to be open to others of all faiths, whether they be Christians or of some other faith family. Two other paragraphs from the

introduction underline this dimension and are actually the philosophy that led to the construction of the chaplain training program at BYU fifteen years later. They say:

Of equal import is that prospective Latter-day Saint chaplains come to the realization that they will be working with men and women who also have deep faith commitments and who also love the Lord. In addition, others have much truth that we as Latter-day Saints can accept and applaud. All of us working together can bless the lives of people. In part, this is the reason for the various quotations at the beginning of each lesson. Each quotation provides insight into some aspect of Protestant thought on the subject under consideration and reflects the faith of the authors of those quotations. Thus, these quotations are not intended to reflect LDS perspectives.

It must be realized that The Church of Jesus Christ of Latter-day Saints does *not* support the concept that LDS chaplains are called to minister solely or even primarily to LDS servicemen and women. *All chaplains, of whatever denomination, are called by the military to minister to all men and women in their commands, regardless of denominational affiliation. The Church supports this concept*

3. Introduction to Military Ministry, 5.

and expects its chaplains to provide that breadth of ministry. It is essential that you understand this before you enter the chaplaincy. This expectation, however, does not mean that an LDS chaplain should ever compromise his beliefs or values. He is a Latter-day Saint!⁴

The first chapter dealt with pluralism, and the first requirement was that the students consult the regulations for the service they planned to enter where those regulations dealt with the issue of pluralism. After that they were to read *The Churches and the Chaplaincy*⁵ by Richard G. Hutcheson, Jr., and *Reformed Christians and Mormon Christians: Let's Talk* by Roger Keller.⁶ Two articles discussing interfaith relations from a Latter-day Saint perspective were included in the lesson: Elder William Grant Bangerter's "It's a Two-Way Street"⁷ and Elder M. Russell Ballard's talk titled "The Hand of Fellowship."⁸

The second chapter asked the students to do a self-evaluation of their reasons and motives for wishing to enter the military ministry. There were twelve questions for reflection covering effects on the family, where they expected to go to church, how many hours a week they expected to

put in, forced geographical separations, and ethical temptations and conflicts of interest they might face, as well as other issues. They were to discuss all of these with their spouse and with an active-duty chaplain to help them understand what they were signing on for. They were then to report what they had found. The last lesson of the course was a reprise of this lesson, requiring students to reflect once again, after experiencing all the other lessons, on the same twelve questions. These reflections were then shared with Military Relations as part of the candidate's portfolio.

Based on the foundation of pluralism, the other lessons moved into various areas of ministry. Lesson three was on the theory of preaching. Lessons four, seven, nine, eleven, and thirteen required students to discover the meaning of a biblical text and then to develop ideas that might be used in a sermon about the text, choose a title, write the sermon, and finally preach the sermon and record it. All of the student's study notes, the written text, and the recording were then submitted for critique. Interspersed between the sermon lessons were lessons on worship, the Christian year, the worship area, the Christian educator, and weddings and funerals.

4. Introduction to Military Ministry, 8; italics in original.

5. Richard G. Hutcheson, Jr., *The Churches and the Chaplaincy* (Atlanta: John Knox Press, 1975).

6. Roger R. Keller, *Reformed Christians and Mormon Christians: Let's Talk* (Ann Arbor, MI: Pryor Pettengill, 1986).

7. William Grant Bangerter, "It's a Two-Way Street," *Ensign*, July 1986.

8. M. Russell Ballard, "The Hand of Fellowship," *Ensign*, November 1988.

Dr. Keller graded this course for the first two years, and then Military Relations felt that if they were to grade it in-house, they would gain a better feel for the candidates who were working toward Church endorsement. At that time, Richard Whaley, a retired Latter-day Saint chaplain, was serving in the Military Relations office and took over the course. Feeling that the requirements were too strenuous for only three credit hours, he recommended turning it into two courses, Introduction to Military Ministry, Parts I and II. This was accomplished in 1993. Sometime later, due to family circumstances, Brother Whaley had to relinquish the course, and Dr. Keller resumed managing it until the BYU chaplaincy program was developed. Thus, for chaplains to gain endorsement from the Church, they had to meet the 90 graduate hours expected by the military, but they were required by the Church to take the Military Ministry class in conjunction with their other work.

It seems that in the 1990s, the 90 graduate hours were flexible. Vance Theodore contacted three chaplains who had been accessioned in the 1990s and asked them about those requirements. He learned the following information.⁹ Layden Colby was accessioned in 1995 and had a PhD in counseling psychology from BYU. He reported that the Department of Defense required 72 hours of graduate work, which could be a mix of secular

and religious courses. He had taken REL C 540R from Dr. Keller.

Tom Helms was accessioned in 1996 and held an MPA from BYU and had done other graduate work in sociology, social work, marriage and family, and religion. He too reports that 72 hours of graduate work was the requirement, and like Chaplain Colby, noted that it could be a mix of secular and religious subjects. He had also taken REL C 540R, but he took it from Richard Whaley, and by that time the course was Military Ministry I and II for six credit hours.

Kleet Barclay was accessioned in 1997. He had an MA in marriage and family therapy from Abilene Christian University. He also reports that 72 graduate hours were required for the chaplaincy, but that 24 hours could be in religion. He had 45 hours of religion credit that were counted from the Logan Institute of Religion, and all of it was undergraduate. In addition, he had 19 hours of undergraduate continuing education credits in religion from BYU. In all of these, there may well have been waivers granted. Vance Theodore stated that Latter-day Saint chaplain candidates in these earlier years were often granted waivers, because the Latter-day Saints did not have a seminary training program of which prospective chaplains could avail themselves.

A New Direction

With the arrival of Col. Frank Claw-

9. Vance Theodore, email message to Roger Keller, 26 May 2017.

son as director of Military Relations in 2001, a new age was born in the preparation for the military chaplaincy. When Col. Clawson began his work, he realized that the Church was steadily losing ground in the military chaplaincy. In 1985 there were 125 Latter-day Saint chaplains, but by 2004 there were only 63. This steady attrition led Brother Clawson to approach Religious Education at BYU to encourage them to create a program for chaplains to meet the requirements laid down by the various service entities. The administration at that time felt that the faculty was already stretched to its limits, and without seven new full-time-equivalent faculty members, they could not meet the request.¹⁰

In October of 2002, the Department of Defense standardized the requirements for the chaplaincy, bringing them more into line with what had been required of Chaplains Colby, Helms, and Barclay. Rather than requiring a 90-hour master of divinity degree or its equivalent, the new requirement was for a 72-hour master's degree in theology or related studies, of which 36 hours had to be in religion, thereby placing added emphasis on the religious component. This negated a degree solely in counseling, but it still held open the door to combined degrees in counseling

and theology. Latter-day Saint chaplain candidates continued to, for the most part, get a counseling degree, which could be used outside the military, and then combine it with 36 hours of religion from a seminary.¹¹ Dr. Ronald Bingham offered to help with the graduate degree through BYU's College of Education,¹² which was the first direct involvement of a BYU academic program in preparing chaplains. Several students used Lubbock Christian University in Lubbock, Texas, and Amridge University in Montgomery, Alabama, to fulfill these requirements.

Around 2004, Religious Education at BYU agreed to permit students enrolled in the College of Education's program under Dr. Bingham to enroll in Religious Education classes to add the required religion hours. This agreement occurred when Terry Ball became dean of Religious Education. President Eyring instructed Religious Education to develop the program, and BYU and the Church were able to give Religious Education one additional faculty slot and a half-time administrative position to cover the heightened workload of administering the program. Dr. Keller was assigned to the faculty position and began the first steps toward developing the current BYU chaplain accreditation program.¹³ In reviewing the documents,

10. Frank Clawson, letter to Roger Keller, April 21, 2017.

11. Ibid.

12. Ibid.

13. Terry Ball, email to author, March 21, 2017.

it is clear that the current educational program was the product of a long process of trial, more trial, and negotiation.¹⁴

The First Try

Over the spring and summer of 2005, Brother Keller developed the first proposal for an in-house BYU chaplain's program, which was submitted to the Department of Religious Education, the Department of Marriage, Family, and Human Development (MFHD), and the Department of Marriage and Family Therapy (MFT), along with the Military Relations Office. It was printed on 1 September 2005. The foundation for the program was 33 hours of MFHD classes with an additional 36 hours in Religious Education and 6 hours of electives to bring the total program to 75 hours. The class work was spread over three years without summers and would utilize as much as possible the preexisting courses for Church Educational System employees seeking master's degrees. Thus, in most semesters only two Religious Education faculty members would be required.

Added to the proposal was a caution that read, "Religious Education needs to be willing to commit the faculty resources to the program, and Military Relations needs to commit

that this program at BYU will be the focal point of their recruiting. In my mind, we can't commit the resources for one or two students."¹⁵ The proposal also indicated that there needed to be three new graduate religion classes—two on world religions and one introduction to Christian theology. Along with these, the preexisting Introduction to Military Ministry I and II needed to be drawn into the curriculum and possibly reworked. The intent was to recycle the religion courses every three years, so that candidates could drop into the program at any point. However, the MFHD and MFT classes had to be taken as they could be found and fit into an individual's schedule. Students were expected to have the approval of Military Relations and to compete for slots in the MFHD program; if accepted, they could take the religion courses. Persons with a graduate degree from another institution could also, with the approval of Military Relations, take the religion courses as non-degree-seeking students. Military Relations also wanted an ethics course to be part of the curriculum. At that time, the ethics course in MFT did not meet the needs of prospective chaplains, so one in the business school was explored, and other departments offered such courses. On the following page is the proposed sequence of

14. Note that where dates are cited for papers related to the development of the chaplaincy program, they usually reflect when the last change was made to the document in Dr. Keller's computer.

15. Roger R. Keller, "Proposed Sequence for Chaplaincy Program," September 1, 2005.

<p>Semester 1</p> <p>MFHD 600-3 Research Methods MFHD 611-3 Advances in Human Development REL 540 (1)-3 Intro to Military Min. REL 601-3 Intro to the OT 4 hrs.</p>	<p>Semester 2</p> <p>Statistics-3 Elective (MFHD)-3 REL 540 (2)-3 Intro to Military Min. REL 611-4 Intro to the NT</p>
<p>Semester 3</p> <p>MFT 651-3 Psychopathology Elective (MFHD)-3 REL 621-3 Book of Mormon REL 640-3 History of Christian Church</p>	<p>Semester 4</p> <p>MFHD 612-3 Intro to Research MFT 649-3 Addiction and Violence REL 650-3 Doctrinal Contributions of the Restoration REL 645-3 <i>Christian Theology</i></p>
<p>Semester 5</p> <p>Elective MFHD-3 Elective MFHD or MFT-3 <i>World Religions-(1)-3</i> REL 624 or 625 D&C-3</p>	<p>Semester 6</p> <p>MFHD 699R Thesis-3 <i>World Religions-(2)-3</i> Ethics (prob. from Bus. Sch.)-3</p>

courses, with new classes being both italicized and boldfaced, for a total of 75 hours.¹⁶

In October, some additional parameters were defined for those wanting to enter the program:

- GRE scores of at least 500 on the verbal part and of at least 600 on the quantitative portion. The new writing portion of the GRE is also required. No test but the GRE is acceptable.
- GPA requirements will vary depending on schools, departments, letters of recommendation, and admission years, but normally an applicant should have a 3.5 GPA or better.

- Prerequisites prior to entering the MFHD graduate program are classes in research methodology, statistics, and one upper-division class in marriage and family and one upper-division class in human development. These are not necessary to apply to the program, but they must be completed before a student begins classes.¹⁷

Even with these general agreements, the potential program was still very much in flux. By December, in an attempt to remove some of the uncertainties about which courses were really needed, Brother Keller created a memorandum that was sent to all interested indi-

16. Keller, "Proposed Sequence for Chaplaincy Program."

17. Roger R. Keller, "Chaplain Candidates Graduate Program," October 20, 2005.

viduals at BYU. It set parameters with which the program would operate and read as follows. Note that there is now a balance between MFHD courses and MFT.

Possible Religious Education Chaplaincy Program

Using existing C.E.S. Religious Education–MA¹⁸

1. Create no new degrees.
2. Use existing courses.
3. Limit the stress on existing resources.

Shared Courses with Church Education System (CES)		
REL 601	4.0	Graduate Seminar in Old Testament
REL 611	4.0	Graduate Seminar in New Testament
REL 621	4.0	Graduate Seminar in Book of Mormon
REL 624*	3.0	Graduate Seminar on D&C Part 1
REL 625*	3.0	Graduate Seminar on D&C Part 2
REL 640	3.0	History of the Christian Church
REL 650	3.0	Doctrinal Contributions of the Restoration
Total Shared Hours: 21		
*Complete One of Two Courses		

Unique but Approved Chaplaincy Courses		
REL 540-1	3.0	Military Ministry-1
REL 540-2	3.0	Military Ministry-2
REL 645	3.0	Graduate Seminar in Christian Theology
REL 630	3.0	Graduate Seminar in World Religions: India and China
REL 631	3.0	Graduate Seminar in World Religions: Monotheism and Japan
Total Unique Hours: 15		

18. Roger R. Keller, "Possible Religious Education Chaplaincy Program Using Existing Church Education System (CES) Religious Education MA," December 16, 2005.

Courses in Helping Professionals		
Ethics	3.0	Yet to be determined which ethics course to take
MFT 649	3.0	Addictions and Violence in Families
MFT 650	3.0	Theoretical Foundations of Marital and Family Therapy
MFT 651	3.0	Psychopathology and Assessment in Marriage and Family Therapy
MFHD 600	3.0	Graduate Research Methods
MFHD 602	3.0	Experimental Design
MFHD 611	3.0	Advances in Human Development
MFHD 612	3.0	Introduction to Research and Theory in Family Science
Electives	12.0	In MFT or MFHD or related helping field
Total Helping Professionals Hours: 36		
Total Degree Hours: 72		

As can be seen, the memorandum describing the program is still very much a proposal. The program required cooperation from other departments, and most of this was still based on trial and error. No one had ever tried an interdisciplinary degree like this before. The first student to avail himself of the program, using the proposed outline, was Richard Gabbitas, who was admitted in the fall of 2006. That year, the Independent Study course Military Ministry was added to the program. The course was brought in house, given the number REL 541, and markedly revised for internal use. Four non-degree-seek-

ing students, Timothy Blatter, Brian Croak, Brent Duncan, and Aaron Loughhead, were admitted to REL 541 in addition to Gabbitas. Richard Gabbitas was a naval reserve officer, and toward the end of his first semester he was called to active duty to serve in Afghanistan for a year and had to drop out of the program. The other four students continued by taking REL C 542 (the second half of Military Ministry) in the winter semester of 2007. Today, Blatter and Duncan are Army National Guard Chaplains and Croak is an active-duty Army Chaplain; Loughhead eventually dropped out of the program.

As noted above, Military Ministry I and II, which were used in house, were indeed rewritten, although their companion courses offered through Independent Study were continued in their old form. At the beginning of the fall 2006 semester, the syllabus for REL 541 articulated the purpose for the two-course Military Ministry sequence:

The purpose of this course is to expose students to the various issues that will confront them as chaplains in the armed forces. The course is in two parts, i.e., the first semester which will focus primarily on historical and philosophical issues; the second semester which will focus on the practical aspects of ministry.¹⁹

Specific to the fall course, the syllabus read:

It is important that we understand ourselves, those to whom we will minister, and the context in which that ministry will take place. To this end, we will examine the work of a chaplain in a variety of venues, examine the code of conduct for chaplains, and write a self-evaluation.

The next block of the course will deal with Christianity in America. Few of the military personnel to whom you will minister will be LDS. Consequently, it is

important to know something of the roots and experiences of other Christians in the United States, and why some have been more successful than others. Once we have examined the diversity of Christian traditions, we will move into the realm of religious pluralism, for military ministry is distinctly pluralistic in nature. Finally, we will look at the process of preparing a sermon, finishing the class by preaching a sermon on a prescribed text which will serve as the bridge to the practical aspects of ministry in the next semester. Near the end of the course, we will meet with one of the most successful chaplains, Don Hanchett, that the church has had. Following that meeting with Bro. Hanchett and his wife, Cynthia, students will be asked to revise their views on the code of conduct and their self-evaluation where appropriate.²⁰

The reading list focused predominantly on the church in America:

- Selections from Course Manual for Religion 540 1 and 2. Provo, UT: Brigham Young University.
- Paget, Naomi K., and McCormack, Janet R. *The Work of the Chaplain*. Valley Forge: Judson Press, 2006.
- Noll, Mark A. *A History of*

19. Roger R. Keller, "REL 541: Military Ministry, Fall 2006 Syllabus," September 9, 2006.

20. Keller, "REL 541 Syllabus."

Christianity in the United States and Canada. Grand Rapids: William B. Eerdmans Publishing Company, 1992.

- Finke, Roger, and Rodney Stark. *The Churching of America: 1776–2005*. 2nd ed. New Brunswick, NJ: Rutgers University Press, 2005.
- Eck, Diana L. *A New Religious America*. San Francisco: Harper: San Francisco, 2001.
- McMickle, Marvin. *Living Water for Thirsty Souls*. Valley Forge: Judson Press, 2001.²¹

The classes were based on the readings listed in the syllabus. They included *The Work of the Chaplain* (Paget and McCormick, three classes), “The Covenant and Code of Ethics” (one class, with the beginning of an ethics paper), “American Christianity” (Noll with Finke and Stark, eight classes), “Religious Pluralism” (Eck, two classes), and “The Practice of Preaching” (Marshall with McMickle, six classes). Sermons were delivered in three classes, and Don and Cynthia Hanchett were scheduled for two classes.²² Sadly, at the last minute, the Hanchetts were unable to come due to illness in the family.

With the loss of Richard Gabbitas, the winter semester of 2007 had no degree-seeking candidates, but REL C

542 was offered, as noted above, for the four non-degree-seeking students. This semester was directed toward the practice of ministry with a focus on counseling, preaching, and worship, as is clear from the required texts.

- Clinebell, Howard. *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing and Growth*. Revised and enlarged. Nashville: Abingdon Press, 1984.
- Long, Thomas G. *The Witness of Preaching*. 2nd ed. Louisville, KY: Westminster/John Knox Press, 2005.
- Segler, Franklin, and Randall Bradley. *Christian Worship: Its Theology and Practice*. Nashville: B & H Publishing Group, 2006.
- The Office of Worship for the Presbyterian Church (USA) and the Cumberland Presbyterian Church. *The Funeral: A Service of Witness to the Resurrection*. Philadelphia: The Westminster Press, 1986.
- Wicker, Les C. *Preparing Couples for Marriage: A Guide for Pastors for Premarital Counseling*. Lima, OH: CSS Publishing Company, Inc., 2003.²³

As noted, the emphasis was on pastoral ministry. Areas covered were

21. Keller, “REL 541 Syllabus.”

22. Roger R. Keller, “REL 541: Military Ministry-1, Fall 2006 Schedule,” October 17, 2006.

23. Roger R. Keller, “REL 542: Military Ministry, Winter 2007 Syllabus,” January 9, 2007.

“Preaching” (Long, three classes), “Worship” (Segler and Bradley, five classes), “The Funeral” (one class), “Pastoral Care and Counseling” (Clinebell, six classes), and “Preparing for Marriage” (Wicker, three classes).²⁴ Interspersed through the semester, the students preached three sermons using the Utah State Hospital Chapel. To help the students understand and use the lectionary, they were given three Sundays from the lectionary for that year. They were the following:

Sermon #1

3rd Sunday of Advent

Isaiah 61:1–4, 8–11

I Thessalonians 5:16–24

John 1:6–8, 19–28

Sermon #2

Palm Sunday

Isaiah 50:4–7

Philippians 2:5–11

Matt. 21:1–11

Sermon #3

15th Sunday after Pentecost

Jeremiah 20:7–9

Romans 12:1–7

Matthew 16:21–28²⁵

Students could choose any one of the three texts for Sunday, and they were required to submit their notes, exegetical ideas, and final sermon draft. While the Independent Study preaching assignments had to be taped or filmed and submitted to the instructor, these sermons were preached

before fellow class members and the instructor, and they, therefore, received immediate feedback on where they were successful and where they could improve.

In addition to classroom work on worship and preaching, students were required to visit two worship services and interview the pastors about the form, content, and meaning the services held for their members. It was recommended that one of the visits be to a mainline Protestant denomination, while the other be to an Evangelical or Pentecostal church. Following the visits, a five-to-seven-page reflective paper was to be submitted.

To conclude the semester, Rich Whaley and Col. Michael Cuff were invited to share their perspectives on the roles of the chaplains, Brother Whaley from the standpoint of an active-duty chaplain and Col. Cuff from the perspective of a commanding officer having served in Desert Storm in Iraq. Col. Cuff was also on the Church’s Military Advisory Committee.

Broadening the Coalition

During the 2006–2007 academic year it became obvious that the program needed some changes. First, the religious education MA was based on a two-year cycle, and the three-year MFHD program couldn’t guarantee that the religion classes were

24. Roger R. Keller, “Schedule for REL 542: Military Ministry-2, Winter 2007,” February 14, 2007.

25. Keller, “REL 542 Syllabus.”

on a cycle that would meet everybody's needs. Second, other departments were concerned that adding chaplain candidates to their classes would increase the number of students in graduate seminars beyond the optimum number. The first step in resolving these issues was to figure out how chaplain candidates might meet requirements for classes beyond the religion classes, especially if we wanted to move toward a single MA degree in religion with the other courses augmenting it, rather than adding religion classes to someone else's MA degree. Thus, Dr. Keller reached out to other departments to find out what classes were on the books that could broaden a religion MA. The results were quite encouraging, as were the various department heads during conversations. Brother Keller compiled the following list of potential classes that could be tapped.

COUNSELING PSYCHOLOGY AND SPECIAL EDUCATION

Are willing to have our students (as long as all five of ours don't show up at the same time), if we are willing to have some of their students in World Religions and Christian Theology. Since I will teach those courses, I would be happy to have some of their students.

646 Counseling Theory and Interventions-3 [credits]

648 Group Counseling and Interventions-3

649 Human Growth and Development-3

655 Crisis Intervention-3

656 Spiritual Values and Methods in Psychotherapy-3

SCHOOL OF FAMILY LIFE

Marriage and Family Therapy

630 Theoretical Foundations of Family Systems-3 [credits]

645 Analysis and Treatment of Human Sexual Development (Pre[requisite]: MFT 650-3

649. Addictions and Violence in Families-3

650 Theoretical Foundations of Marital and Family Therapy-3

651 Psychopathology and Assessment in Marriage and Family Therapy-3

654. Issues of Gender and Ethnicity in Marriage and Family Therapy-3

Marriage, Family, and Human Development

Must fulfill all prerequisites. They are moving to stronger theoretical classes, and these may be less attractive to our students than in the past.

511 Familial Influences on Social Development (Pre[requisite]: MFHD 330 or equiv.)-3 [credits]

512 Emotional and Moral

Development (Pre: Instructor's consent)–3

514 Theories of Human Development (Pre: MFHD 330 or equiv.)–3

540 Family Economics–3

550 (MFHD-SOC) Contemporary Family Theories (Pre: MFHD 250, SOC 311, or equiv.)–3

551 Fathering: Scholarship and Intervention (Pre: Instructor's consent)–3

PSYCHOLOGY

510 History and Systems of Psychology–3 [credits]

SCHOOL OF SOCIAL WORK

570 Crisis Intervention–3 [credits]

585 Global Issues of Children at Risk–3

595R Directed Readings–1–3

670R Special Topics in Advanced Clinical Practice (Pre[requisite]: Instructor's consent)–1–3

671 Play Therapy (Pre: Instructor's consent)–3

672 Cognitive Therapy (Pre: Instructor's consent)–2

673 Object Relations Therapy (Pre: Instructor's consent)–2

675 Substance Abuse (Pre: Instructor's consent)–2

676 Theological Perspectives on Social Work Practice (Pre: Instructor's consent)–2

681 Comparative International Social Welfare Policy (Pre: Instructor's consent)–3

683 Practice in Child Services (Pre: Instructor's consent)–3

684 Gender Issues in Social Work Practice (Pre: Instructor's consent)–2

SOCIOLOGY

525 Sociology of Religion (Pre[requisite]: SOC 111, 325, or instructor's consent)–3 [credits]

(527 Sociology of the LDS Church and Its People–3. Hasn't been taught for some time, but if there were interest they would consider it.)²⁶

Clearly, there were many courses that could augment a religious education-based program. Given this, it was decided in the fall of 2007 to orient the chaplaincy program around the courses that were being taught to the Church Educational System master's degree candidates, augment

26. Roger R. Keller, "Potential Graduate Classes for Chaplain Candidates in the Helping Fields," May 24, 2007.

Summer 2008 500-2 Phil. & Values of RE 595-2 Research Meth. 650-3 Doct. Contrib. of Restoration	Fall 2008 541-3 Military Ministry-1 624-3 D&C-1 Electives: 6
Winter 2009 542-3 Military Ministry-2 625-3 D&C-2 Electives: 6	Spring 2009 501-2 Scripture Teaching 641-3 Christian Theology
Summer 2009 611-4 New Testament 621-4 Book of Mormon	Fall 2009 601-4 Old Testament 630-3 Indian & Chinese REL Electives: 6
Winter 2010 640-3 Hist. of the Christian Ch. 631-3 Monotheistic and Jap. REL Electives: 6	Spring 2010 699R-3 Culminating Assess.
	Total Hours: 72

those with special religion classes for chaplains, and then use the plethora of helping-profession courses from which chaplain candidates would draw to complete the required minimum of 72 hours. The distribution of classes over two years is displayed above,²⁷ and the bold faced courses are those that were already being taught to the CES graduate students.²⁸

This was the pattern that was in place as chaplain candidates began to apply to the program in the fall semester of 2007. At first, there was some confusion, because the first couple of candidates who applied were told that only CES personnel could apply for the

religion MA. With the help of then-Academic Vice President John Tanner, this issue was quickly resolved, and student applications were accepted.

The First Class of Candidates:

Summer 2008

The first true class of chaplain candidates was admitted in the summer of 2008. Richard Gabbitas had returned from Afghanistan and re-entered the program. He was joined by Loren Omer, Mark Simonson, Jacob Snell, Chad Thompson, David Ryan Williams, and James Willis. They were admitted to the two-year program

27. Roger R. Keller, "Two-Year Degree," September 28, 2007.

28. Boldfaced type indicates courses that make up the religious education master's degree. Courses in regular type are those added specifically for chaplains. Electives would be outside the religion curriculum in other departments.

sketched previously, and for the religion segment were in lock-step with the CES graduate students, so that faculty members were used efficiently. The chaplain candidates took the additional classes in world religions and Christian theology, along with electives from the helping fields. These electives were scattered across departments, so that no one department was overburdened.

Some changes were made in REL 541 and 542, the military ministry classes. The first change that affected both classes was an added emphasis on ethics. The classes used Dan Judd's book *Taking Sides*.²⁹ Ethical issues examined over the two semesters were war, church and state, capital punishment, abortion, and same-sex attraction. In addition, during the first semester it was felt that there needed to be some leadership training. Thus, Thomas Kolditz's book *In Extremis Leadership*³⁰ served as the foundation for this discussion over the semester. Otherwise, the semesters remained pretty much the same as they had been in the previous years and retained, especially in the second semester, the emphasis on counseling and the practical theology of worship, preaching, marriage, and funerals.

In the spring 2009 term, the course Christian Theology (REL C

641) was introduced. The following were the required texts for the course:

- McGrath, Alister E. *Christian Theology: An Introduction*. 4th ed. Malden, MA: Blackwell Publishing, 2007.
- Musser, Donald W., and Paulsen, David L. (eds.). *Mormonism in Dialogue with Contemporary Christian Theologies*. Macon, GA: Mercer University Press, 2007.
- Stott, John R. W. *Basic Christianity*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.³¹

The intent of the course was to give students an overview of the issues that have shaped modern theological thinking. These were topics with which their colleagues would be knowledgeable, and our chaplains needed to know these issues, not only to understand their colleagues, but also to understand those men and women to whom they would be preaching and giving pastoral care and counseling. The foundation was McGrath's book, and the topics covered first a historical survey of thought from the Patristic Period to the modern era. Students looked at the sources of theology, how one gains a knowledge of God, and the relationship between theology

29. Daniel K. Judd, *Taking Sides: Clashing Views on Controversial Issues in Religion*. Guildord, DT: McGraw-Hill/Duskin, 2003.

30. Thomas A. Kolditz, *In Extremis Leadership: Leading As If Your Life Depended On It*. San Francisco: John Wiley and Sons, Inc., 2007.

31. Roger R. Keller, "REL C 641: Christian Theology," Spring 2009.

and philosophy. They then moved into doctrinal areas such as the doctrine of God, the Trinity, the person of Christ, and the doctrines of salvation, human nature, sin, grace, the church, the sacraments, and Christian hope. The class then turned to Musser and Paulsen's book to see how there could be meaningful dialogue between Protestant theologians and Latter-day Saint thinkers. The students were exposed to dialogues about Karl Barth's theology, process theology, feminist theology, and openist theology. The term ended with a look at the thinking of one of the most outstanding evangelical theologians, John Stott. His positions are those taken by the best of the evangelical chaplains in the service, and there is much in Stott's writings with which Latter-day Saints can feel completely comfortable.³²

In March 2009, Dr. Keller became a diplomate in the College of Pastoral Supervision and Psychotherapy. From his training at Princeton Theological Seminary, he knew that an integral part of every seminary MDiv program was "fieldwork." Ministry is not something that can be done simply based on lectures and the reading of books. It needs real-life contexts, and this is what fieldwork provided to prospective ministers. Most seminarians found positions in nearby churches, where they could serve as assistants to the pastor with responsibilities in whatever areas of church life they could negotiate. Thus, they might

work with youth, make pastoral visits to shut-ins, preach occasionally, sit in on administrative board meetings, and perform any number of other ministerial obligations. They learned by actually getting their hands dirty. Dr. Keller realized that this element was completely lacking in the BYU program.

With Dr. Keller's certification as a diplomate, that could change. The chaplain at the Utah State Hospital, Michael Benedict, had Clinical Pastoral Education (CPE) certification and was on the verge of seeking diplomate certification himself. He and Dr. Keller put together a one-quarter CPE program at the Utah State Hospital that Chaplain Benedict would run under Dr. Keller's supervision. It was the perfect opportunity to give the chaplain candidates some hands-on experience with ministry in an environment that would let them see a wide range of human problems, from addiction recovery to mental illness. If they could successfully minister at the hospital, they could minister anywhere. Thus, beginning in the summer and moving into the fall of 2009, Richard Gabbittas, Loren Omer, Jacob Snell, Chad Thompson, and David Ryan Williams began taking CPE under the direction of Chaplain Benedict.

The heart of CPE is the group meetings that take place around "verbatim," which are write-ups of an interaction between the student and a patient. A verbatim explains the inter-

32. Keller, "REL C 641."

action between the two with, as nearly as possible, a word-for-word report of what was said, as well as what was observed and felt in the interchange. This is then shared with the group, who raise questions about motivation and why things were either said, not said, or done, with critiques—sometimes very pointed critiques—of how the interaction was carried out. No one is sitting on the fence. Everyone is expected to participate and learn from what happens in these roundtables. Generally, in a clinical quarter everyone submits between three and five verbatims, depending on the size of the group. From this point on, CPE was an expected component of the BYU program. At first, a quarter received four credits, and later this was raised to six to bring it in line with other seminary programs.

By December 2009, the program began to be distilled to a more settled group of required courses. There were choices, but fewer than when the group began in the fall of 2008. It was still essentially a 72-hour program, and the categories were still the same, but the largest addition was the final project. It was designed to integrate all the course work and practical work done over the two-year period. Following is the description of the final project.

REL E 698 Chaplaincy Comprehensive Final Project (3 Hrs.)

This final assessment is designed to bring together theology, course work in clinical areas, and

the practical experience gained through Clinical Pastoral Education. The assessment will be based on the case method that is used in a variety of disciplines with cases drawn from theology, clinical areas, and practical experience, but each answer would integrate all areas as fully as possible.

Faculty members in Religious Education; Marriage and Family Therapy; Counseling Psychology, Social Work; and Marriage, Family and Human Development, as well as active duty or retired chaplains, will submit cases from their particular areas of expertise which will demand research and thought on how the other disciplines inform the case. From these the Director of the Chaplaincy program, in consultation with faculty from the various disciplines, will create a bank of case studies from which several, covering the spectrum of disciplines experienced by the candidate, will be selected for the Culminating Assessment. The Assessment will be part of the student's course load in the final semester.

Students may seek research guidance from faculty, but [they] are expected to create original and personal (i.e., they may not work together) responses to the various cases. It is expected that cases will be well written, well researched, and well argued, with other disciplines as integrated as possible

Relations and to Religious Education as everyone sought ways to meet this new requirement.

*Considerations for Chaplain
Education
April 5, 2010*

There are two issues which need to be separated in this discussion, and they are how to educate those who want to go on active duty and those who are in the Guard or Reserve. Given that, let me suggest some principles that will undergird what I am going to say.

1. I believe we are going to have to live with the new regulation sooner or later. I don't see how we can adequately justify a special educational exemption when there are perfectly adequate alternatives.
2. We already train our chaplains who do not come to BYU using Protestant seminaries.
3. We can encourage our candidates, in almost any seminary setting, to focus (beyond the required Bible and theology and history courses) on the pastoral and counseling skills we want them to have.

Active Duty Candidates

There are really only two choices here.

1. The candidates come to BYU. I am going to encourage those who do come to add additional hours above the 72 required, so that they look better in

competition with seminary graduates who usually have 90 hours. They should not just do the bare minimum but could be up around 80 hours in the two-year program.

2. The candidates attend a seminary full time. I have looked at the Evangelical Lutheran Church in America seminaries, and they look very promising. Luther Seminary in Minneapolis/St. Paul has accepted LDS. Claremont Seminary, a Methodist school in California, may be a reasonable option, although it is probably fairly liberal in outlook. Emmanuel School of Religion in Johnson City, TN, has what looks like a good program in Christian Care and Counseling. Aaron Loughhead is at Emmanuel currently. Vanderbilt and the University of Chicago have accepted LDS. So have Harvard and Yale Divinity Schools. Most seminaries permit a concentration in pastoral care and counseling, and that would probably be the best focus for our chaplains. If a candidate attends a Protestant Seminary, they should be required to be enrolled in Institute simultaneously to keep them rooted in the Restoration.

I had a conversation with Dean Ginger Barfield (a fellow Blue Devil from

with a graduate level of critical thinking and clinical judgment. In the end, it will be the graduate faculty members who determine whether the Culminating Assessment has been passed. A Comprehensive Assessment Committee will be made up of those graduate faculty members whose cases have been included in the final assessment. The committee will be chaired by the Director of the Chaplaincy Candidate program. A major component of the assessment will be how well a candidate is able to bring together theory and practice. The end product should be approximately 40 pages in length. Cases will be graded on a pass/fail basis, as with comprehensive exams, and all cases must receive a Pass for the student to pass the Culminating Assessment. In the event that a student fails one or more of the cases, he will be asked to rewrite the case(s) until the graduate faculty members are satisfied with the final product. No one may graduate without passing the Culminating Assessment. Cases will be given to students on the first day of Winter Semester in their second year and are due in the Director's office on the last day of class in that semester.³³

With the completion of the final

project and the other course work, all seven of the chaplain candidates graduated with an MA in Religious Education with a specialization in Military Chaplaincy on 22 April 2010. At the writing of this chapter, Loren Omer is an active-duty Army Chaplain, as are Jacob Snell, Chad Thompson, and James Willis. Mark Simonson is a Navy Chaplain currently on assignment with the Coast Guard, and David Ryan Williams is a very successful Navy Chaplain. Richard Gabbitas is a chaplain with the Civil Air Patrol.

The 2010 to 2012 Class

The class of 2012 began their studies in the summer term of 2010. The class was made up of Alan Clark, Andrew Cook, Spencer Cooper, Samuel Fletcher, Wade Hammond, Travis Kirkman, Ryan Lewis, John Luckesen, Benjamin Reed, and Ryan Smith. The program they entered was essentially the same one that the prior class had utilized, but there were still issues that begged for resolution, especially because in 2010 the Department of Defense issued a directive that candidates could no longer join a counseling degree with religion courses. The only acceptable degree was a *single* 72-hour degree (or greater).³⁴ The challenges raised by this new directive are captured in a 5 April 2010 memo written by Dr. Keller to both Military

33. Roger R. Keller, "Course Categories for Two-Year Chaplain Candidates' Master's Degree Program," December 2, 2009.

34. Clawson to Keller, April 21, 2017.

Duke) of the Lutheran Theological Seminary in Columbia, SC. They have an M.Div. program with an emphasis on Military Chaplaincy, and with Fort Jackson just an hour away, it has some tremendous potential. When I explained to her what we wanted in a program which would prepare our candidates for ministry in a pluralistic context, she said they would have no problem admitting our students. She is sending me some materials on the program. So, I think we have some great options.

Guard and Reserve Chaplains

There are a couple of problems with these individuals which concerned BG Jeff Burton. The first is that Guard and Reserve chaplains usually have professions which prevent them from going to a seminary full time. Thus, distance learning becomes important. While I still think the classroom is the best place to train chaplains, since chaplaincy is about interpersonal relationships, a good distance learning program can give the grounding that Guard or Reserve chaplains need. They will simultaneously be tutored by their colleagues.

The second problem is that many Guard and Reserve chaplain candidates already have master's degrees that include skills needed in the chaplaincy. Amridge University in Montgomery, AL, has shown a willingness to accept up to 36 hours of credit toward the M.Div. from other degree

programs. This cuts off a year's work, and they are on the cutting edge of distance learning. They even have M.Div. degrees in counseling, marriage and family therapy, and pastoral counseling, as well as the traditional M.Div. which would require some visits to the campus. Another possibility is Lubbock Christian University which has been quite good to us. How much course work they might be willing to accept, I don't know. They, too, would require some week-long visits to the campus in the traditional M.Div. program. Both of these programs can be completed in three to three-and-a-half years, if a person is committed to them. They may also take longer, depending on an individual's circumstances.

In summary, I believe we would hurt ourselves with the military, if we seek exceptions to the new regulation when the above options are available. As I noted at the beginning, we already use Protestant seminaries. We just need to determine how best to use them.³⁵

By the beginning of 2011, the program had been through one full cycle. With the new group of ten candidates, we were finding that some of our sister programs' classes were being overwhelmed with chaplain candidates, especially in the Department of Marriage and Family Therapy. There are optimal student numbers for graduate seminars to function well, and these were being exceeded. Therefore, it was

35. Roger R. Keller, "Considerations for Chaplain Education," April 5, 2010.

necessary to go back to the drawing board and reevaluate what we were doing. The following draft of a new proposed program that only admitted three chaplain candidates a year was an attempt to address these issues. The attached schedule (table 8.3) with Groups A and B running in parallel was designed to prove that we could make the two-track system work.

*Proposed Program for Prospective Military Chaplains: 2011*³⁶

The following is predicated on the following presuppositions:

1. Three chaplain candidates will be admitted each summer term. Therefore, there will be six chaplain candidates in residence at any given time. Only three chaplain candidates will be in any one MFT class at a time.
2. The goal is to train persons with a pastoral heart and an inclusive view of the world.
3. Candidates will be considered only when recommended by the Military Relations Department of the Church.
4. Admission to the program is the sole prerogative of BYU.
5. Candidates must meet with an Admissions Committee composed of faculty from Religious Education, Marriage and Family Therapy, and Counseling Psychology.
6. Admission to the program will be at first conditional. At the end of the Fall semester, candidates will be reviewed by the Admissions Committee and the MFT program to determine whether they are fitted for the chaplaincy or should seek another line of work. Full admission will occur at the beginning of the Winter Semester.

36. Roger R. Keller, "Draft—Proposed Program for Prospective Military Chaplains," February 17, 2011.

DEVELOPMENT OF THE MILITARY CHAPLAIN PROGRAM AT BRIGHAM YOUNG UNIVERSITY

Group A	Group B
Summer 2012 REL E 595-2 Research Methods REL C 650-3 Doctrinal Contributions of the Restoration MFT 695R-3 Treating Behavioral Addictions REL C 695R-1 Guest Lecturer	
Fall 2012 REL E 541-3 Military Ministry-1 REL C 624-3 D & C-1 MFT-3 Basic Counseling or MFT 655R Intermediate Practicum in M&F Therapy MFT 651-3 Psychopathology	
Winter 2013 REL E 542-3 Military Ministry-2 REL C 625-3 D & C-2 REL C 641-3 Christian Theology MFT 654-3 Gender and Ethnicity CPSE 656-3 Spiritual Values in Psychotherapy	
Spring 2013 CPSE 648-3 Group Counseling and Intervention CPSE 655-3 Crisis Intervention	
Summer 2013 REL A 611-4 New Testament REL A 621-4 Book of Mormon REL A 621-1 Guest Lecturer	Summer 2013 REL A 611-4 New Testament REL A 621-4 Book of Mormon REL A 621-1 Guest Lecturer
Fall 2013 REL A 601-4 Old Testament REL C 630-3 Indian and Chinese Religions MFT 630-3 Theoretical Foundations of Family Systems MFT 649-3 Addictions and Violence CPSE 710-3 Ethics	Fall 2013 REL A 601-4 Old Testament REL C 630-3 Indian and Chinese Religions MFT-3 Basic Counseling or MFT 655R Inter Practicum in M&F Therapy MFT 651-3 Psychopathology

Fully Qualified: BYU's Latter-day Saint Military Chaplaincy Program, 1990–2012

Group A	Group B
Winter 2014 REL C 640-3 History of the Christian Church REL C 631-3 Monotheistic Faiths REL E 698-3 Culminating Assessment MFT 650-3 Fndtn of Mar Fam Therapy	Winter 2014 REL C 640-3 History of the Christian Church REL C 631-3 Monotheistic Faiths MFT 654-3 Gender and Ethnicity CPSE 656-3 Spiritual Values in Psychotherapy
Spring 2014 No Classes	Spring 2014 CPSE 648-3 Group Counseling and Intervention CPSE 655-3 Crisis Intervention
Summer 2014 REL E 595-2 Research Methods REL C 650-3 Doctrinal Contributions of the Restoration MFT 695R-3 Treating Behavioral Addictions REL C 695R-1 Guest Lecturer	Summer 2014 REL E 595-2 Research Methods REL C 650-3 Doctrinal Contributions of the Restoration MFT 695R-3 Treating Behavioral Addictions REL C 695R-1 Guest Lecturer
Fall 2014 REL E 541-3 Military Ministry–1 REL C 624-3 D & C–1 MFT-3 Basic Counseling or MFT 655R Inter Practicum in M&F Therapy MFT 651-3 Psychopathology	Fall 2014 REL E 541-3 Military Ministry–1 REL C 624-3 D & C–1 MFT 630-3 Theoretical Foundations of Family Systems MFT 649-3 Addictions and Violence CPSE 710-3 Ethics
Winter 2015 REL E 542-3 Military Ministry–2 REL C 625-3 D & C–2 REL C 641-3 Christian Theology MFT 654-3 Gender and Ethnicity CPSE 656-3 Spiritual Values in Psychotherapy	Winter 2015 REL E 542-3 Military Ministry–2 REL C 625-3 D & C–2 REL C 641-3 Christian Theology REL E 698-3 Culminating Assessment MFT 650-3 Fndtn of Mar Fam Therapy
Spring 2015 CPSE 648-3 Group Counseling and Intervention CPSE 655-3 Crisis Intervention	Spring 2015
Summer 2015 REL A 611-4 New Testament REL A 621-4 Book of Mormon REL A 621-1 Guest Lecturer	Summer 2015 REL A 611-4 New Testament REL A 621-4 Book of Mormon REL A 621-1 Guest Lecturer

As can be seen on pages 284 and 285, this program prevents overloading partner classes in other departments. It also keeps the chaplain candidates in sync with their CES colleagues. On 17 February 2011, Associate Dean of Religious Education Dennis Wright, who had worked with Dr. Keller to create this new format, received a letter from Elder Robert C. Oaks, chair of the Military Advisory Committee, giving his support to the proposal. Elder Oaks stated, "I am happy to endorse it as meeting both the goals of the Church and those of the Department of Defense. It will provide a sound foundation for those looking forward to ministering within the context of the Armed Forces."³⁷

Once again, because of the interdisciplinary nature of the program and the fact that it had never really been tried before at BYU, it was necessary to respond to some very legitimate concerns from the administration. Dr. Wynn Sterling, the newly appointed dean of graduate studies, had a number of concerns. Of course, he had not been involved in any of the prior discussions leading to this point in the middle of the winter semester of 2011. Thus, to clarify why Religious Education and Military Relations wanted to create a new program, the following letter was sent to him by Dr. Keller in response to a 6 April 2011 letter from Dean Sterling.³⁸ The head-

ings correspond to questions Dean Sterling had raised.

To: Dean Wynn Sterling
BYU Graduate Office

Resource Implications

The old program was based on candidates selecting from a smorgasbord of *pre-existing* courses. The new program prescribes pre-existing courses, and both MFT and CPSE have agreed that there is no impact on their programs, if only three chaplain candidates are added to their pre-existing classes. The increased hours come from requiring three chaplain candidates a semester to take prescribed classes that already exist and are being taught. The only new classes are REL C 695R Lecture Series (\$2,500/year), offered during summer terms, and MFT 554 Basic Counseling Skills, which was begun in the fall of 2010 and for which Religious Education paid \$5,000 for the two graduate MFT students to teach. The costs for both courses will be borne by Religious Education each year. Prof. Mark Butler will teach his course on Treating Behavioral Addictions every other year, but again not solely for chaplains, since it is an MFT course. The first chaplain candidate program, because it had to use an elective approach, placed undue class-load

37. Elder Robert C. Oaks, letter to Dr. Dennis Wright, February 18, 2011.

38. Roger R. Keller, reply to Wynn Sterling's letter of April 6, 2011.

hardships on MFT and CPSE that they could not meet.

Staggered Admissions

As indicated in the documents submitted, we do intend to stagger the admissions by admitting only three chaplain candidates *every year*, thus having two cadres running simultaneously. Attached is the course plan for the next several years. All candidates will take whatever religion classes are offered in a given year, but dependent upon the year of entry the two cadres will take a different but defined sequence of MFT and CPSE courses. Thus, no CPSE or MFT class will ever have more than three chaplain candidates added to the department's students, even though there will be six chaplain candidates in the program at the same time.

Two Degrees

We are proposing that there be two master's degrees in religious education, i.e., an MA in Religious Education for S & I students and an MA in Religious Studies for chaplain candidates. The two degrees are very different in content, the first requiring 36 hours (including thesis) to complete and the latter requiring between 79 to 85 hours to finish.

Navy Candidates

Navy candidates have to be gone

the first spring they are here for basic officer's training. The other students will take two CPSE courses in that term, one in group counseling and the other in crisis counseling. There is normally a SW 570 Crisis Intervention that could be taken by Navy Chaplain candidates in the fall of their second year. This would give a 16- to 18-hour load (dependent upon the year), but we are not at all sure of the future of the social work class from our conversation with FHSS, so we have not added it as a sure option. We plan to recommend that Navy candidates take that course, if it still exists in the future. That would give them 82 hours total.

Changes between the Old and New Programs

The changes we submitted are summarized below in tabular form [table 10.4]. On the left is the original program and on the right is the new program explaining why certain courses were cut or added. Unless otherwise indicated, all classes are 3-hour courses.

Twelve Page Limit per Case in Final Assessment

The final assessment is essentially a 60-page comprehensive project to see if a person is able to integrate classroom work, clinical experience, and practical situations. The following is the assign-

ment and explains why 12 pages are both adequate and also necessary. The director of the program grades this final project.

The purpose of this final research project is to have chaplain candidates demonstrate the knowledge they have gained through classroom work and practical experiences by applying that knowledge to case studies. There are five cases based on films. In each case a DSM-IV diagnoses will be required for major figures in each film, as well as a systems analysis of the environment (be it family or professional), a treatment plan developed, a spiritual assessment of principal individuals, and a plan for how a chaplain would respond as a pastor to the people involved. In other words, they are to develop a pastoral treatment plan. Finally, it will be necessary to evaluate how the film resolves the issues presented and whether that resolution was adequate or fanciful and what still needs to be done.

This is a research project, so in-depth research is expected into the areas of pain that the films raise whether they be grief, sui-

cide, addiction, marital tension, or PTSD. Some of this research has already been done in classwork, so a part of this assignment is to bring that knowledge to bear on the problems, footnoting resources. However, additional research and reading will be necessary to deal adequately with the issues.

Since there are five films, there will be five parts to the assignment and no part is to be more than 12 double spaced pages. Given what one has to do, however, the use of those 12 pages will probably be necessary.

Catalog Changes

It has been impossible to make correct catalog changes until the chaplaincy program has been approved. Once we know that we have an approved program, we will make the appropriate adjustments to the catalog entry for both the MA in Religious Studies (a full-time two-year program) and the MA in Religious Education (a part-time program with the third year devoted to the thesis).

Yours sincerely,
Roger R. Keller

Fully Qualified: BYU's Latter-day Saint Military Chaplaincy Program, 1990–2012

Original Program vs. New Program, Submitted with Letter to Dr. Wynn Sterling, 6 April 2011

Research Methodology (2 Hrs.) REL E 595-2 Research Methodology	Research Methodology (2 Hrs.) REL E 595-2 Research Methodology
Scriptural Studies (14 Hrs.) REL E 501-2 Teaching the Scriptures REL A 601-4 Grad. Sem. in Old Test. REL A 611-4 Grad. Sem. in New Test. REL A 621-4 Grad. Sem. in Book of Mormon	Scriptural Studies (12 Hrs.) REL E 501-2 Teaching the Scriptures (Dropped: Relevant only to S&I) REL A 601-4 Grad. Sem. in Old Test. REL A 611-4 Grad. Sem. in New Test. REL A 621-4 Grad. Sem. in Book of Mormon
Church History (9 Hrs.) REL C 624-3 Grad. Sem. in D&C and Church History REL C 625-3 Grad. Sem. in D&C and Church History REL C 640-3 History of the Christian Church	Church History (9 Hrs.) REL C 624-3 Grad. Sem. in D&C and Church History REL C 625-3 Grad. Sem. in D&C and Church History REL C 640-3 History of the Christian Church
Theology (8 Hrs.) REL E 500-2 Educational Philosophy and Values in Religious Education) REL C 650-3 Doctrinal Contributions of the Restoration REL C 641-3 Grad. Sem. in Christian Theology	Theology (8 Hrs.) REL E 500-2 Educational Philosophy and Values in Religious Education (Dropped: Relevant only to S&I) REL C 650-3 Doctrinal Contributions of the Restoration REL C 641-3 Grad. Sem. in Christian Theology REL C 695R-2 Lecture Series (Added: Visiting lectures from various faith traditions.)
World Religions (6 hrs.) REL C 630-3 Grad. Sem. in Indian and Chinese Religions REL C 631-3 Grad. Sem. in Monotheistic and Japanese Religions	World Religions (6 hrs.) REL C 630-3 Grad. Sem. in Indian and Chinese Religions REL C 631-3 Grad. Sem. in Monotheistic and Japanese Religions
Military Ministry (6 Hrs.) REL E 541-3 Grad. Sem. in Military Ministry–1 REL E 542-3 Grad. Sem. in Military Ministry–2	Military Ministry (6 Hrs.) REL E 541-3 Grad. Sem. in Military Ministry–1 REL E 542-3 Grad. Sem. in Military Ministry–2

<p>Basic Counseling (9 Hrs.) Choose three of the following CPSE 646-3 Counseling Theory and Interventions CPSE 648-3 Group Counseling and Interventions CPSE 656-3 Spiritual Values and Methods in Psychotherapy MFT 630-3 Theoretical Foundations of Family Systems MFT 650-3 Theoretical Foundations of Marital and Family Theory MFT 654-3 Issues of Gender and Ethnicity in MFT</p>	<p>Basic Counseling Skills (18 Hours) Classes now required MFT 554-3 Basic Counseling Skills (New course added at recommendation of MFT) CPSE 646-3: Dropped: Did not fit time slots available. CPSE 648-3 Group Counseling and Interventions CPSE 656-3 Spiritual Values and Methods in Psychotherapy MFT 630-3 Theoretical Foundations of Family Systems MFT 650-3 Theoretical Foundations of Marital and Family Theory MFT 654-3 Issues of Gender and Ethnicity in MFT</p>
<p>Diagnosis (3 Hrs.) MFT 651-3 Psychopathology and Assessment in MFT</p>	<p>Diagnosis (3 Hrs.) MFT 651-3 Psychopathology and Assessment in MFT</p>
<p>Crisis Intervention (3 Hrs.) CPSE 655-3 Crisis Intervention</p>	<p>Crisis Intervention (3 Hrs.) CPSE 655-3 Crisis Intervention</p>
<p>Addiction and Violence (3 Hrs.) MFT 649-3 Addiction and Violence in Families</p>	<p>Addiction and Violence (6 Hrs.) MFT 649-3 Addiction and Violence in Families MFT 695R-3 Treating Behavioral Addictions (New course by Mark Butler)</p>
	<p>Professional Ethics (3 Hrs.) CPSE 710-3 Ethical/Legal Standards (an ethics course is required by the Department of Defense. Already existing course.)</p>
<p>Clinical Pastoral Education (4 Hrs.) REL E 655R-4 One quarter of Clinical Pastoral Education under certified supervision</p>	<p>Clinical Pastoral Education (6 Hrs.) Increased credit hours bring this into line with Princeton Theological Seminary, Duke Divinity School, etc.</p>

<p>Family Issues (3 Hrs.) Choose one of the following MFHD 540-3 Family Economic MFHD 545-3 Family Financial Resource Management (Pre: Inst. Consent) MFHD 550-3 Contemporary Family Theories (Pre: MFHD 250-3, SOC 311-3, or equiv.) MFHD 551-3 Fathering: Scholarship and Intervention (Pre: Inst. Consent) Or (If not used earlier) MFT 630-3 Theoretical Foundations of Family Systems MFT 650-3 Theoretical Foundations of Marital and Family Theory</p>	<p>Family Issues (0 Hrs.) All the upper division courses dropped because they were no longer being offered, at least not on a regular basis MFT 630-3 and 650-3 are now required under Basic Counseling</p>
<p>Culminating Assessment (3 Hrs.) REL E 698 Chaplaincy Comprehensive Final Project</p>	<p>Culminating Assessment (3 Hrs.) REL E 698 Chaplaincy Comprehensive Final Project</p>
<p>Total Hours: 73</p>	<p>Total Hours: 85</p>

A New Degree

Not only were we seeking approval for the academic program and calendar from Dean Sterling, but we also asked, as can be seen, for a new degree—an MA in Religious Studies, not Religious Education. In any Protestant seminary in the country, a masters in religious education (MRE) was the degree that was awarded to persons seeking to become full-time Christian educators in a local church. It had a biblical and theological foundation, but much of the course work dealt with methodology and delivery of

an educational program, and it was a two-year degree. Christian educators worked under the supervision of a pastor and *were not ordained*. Thus, when the military would hear that a person had an MA in religious education, it immediately brought to mind the MRE degree and the *unordained* Christian educator. It was, therefore, important to underscore that Latter-day Saint chaplains had equivalent credentials to those chaplains who had an MDiv degree. The change in name would highlight this reality and would better define the real training that Latter-day Saint

chaplains received at BYU, removing the confusion between an MRE and an MA in Religious Rducation. By the end of winter semester 2011, the curriculum for the chaplaincy program was accepted by the university, and the new degree, the MA in Religious Studies, was approved.

The 2012 Final Project

The group of students who graduated in 2010 completed a final project based on cases suggested by faculty members, but as indicated in the letter to Dean Sterling, that was changed in 2012 to be a final project based on five films. This came as a suggestion from the Department of Marriage and Family Therapy, and it gave students a sense of being on the case and working with the people. Many of the directions for the final project were included in the letter to Dean Sterling, so we will avoid repeating them here. Below is the definition of the assignment.

No work of less than B [quality] will be accepted. If one or more portions of the exam are failed, the student will receive an I (incomplete) until the section(s) of the exam which were failed are brought to a passing grade. The final grade will be a pass/fail.

The five films are:

- The Story of Us: Bruce Willis and Michelle Pfeiffer. In addition to

the film, students are required to read Anne Teachworth's book entitled *Why We Pick the Mates We Do*. This will be available from Cheryl.

- *Ordinary People*: Donald Sutherland and Mary Tyler Moore.
- *My Name Is Bill W.*: James Woods and JoBeth Williams.
- *The Great Santini*: Robert Duvall and Blythe Danner.
- *Born on the Fourth of July*: Tom Cruise. This is an R-rated film with one brief nude scene. That piece can be easily skipped. An alternative to the film is Ron Kovic's book *Born on the Fourth of July*.

While students are welcome to watch the films together, this is not a group project. Each person is expected to do his own work and writing. Discussion with faculty is appropriate, especially when seeking resources, but not between students. Use the departmental and library resources. The completed work will be due March 15, 2012.³⁹

Graduation

All ten of the candidates for the degree of masters of religious studies completed the final project and their program of study, and they were awarded their degrees on Thurs-

39. Roger R. Keller, "Chaplains' Final Project, Winter 2012, REL E 698," November 20, 2011.

day, April 19, 2012. Spencer Cooper became an Air National Guard Chaplain and as the chaplain at the Utah State Hospital. Samuel Fletcher, Travis Kirkman, Ryan Lewis, and Benjamin Reed became Army Chaplains and are all on active duty. Wade Hammond and John Luckesen became Navy Chaplains, and like their comrades are on active duty. Alan Clark entered a PhD program at Claremont Graduate School, and Andrew Cook and Ryan Smith, for family reasons, did not enter the chaplaincy. Smith, however, because he was a graduate of an ROTC program, went on to serve four years on active duty.

Admissions Committee 2012

In a letter to Dean Wynn Sterling, it was stated that an interdisciplinary admissions committee would be created to review candidates for the chaplaincy program. Toward the end of the fall semester of 2011, this was accomplished with the addition of Col. Frank Clawson, director of the Church's Department of Military Relations. The committee reviewed all the materials submitted by the candidates and selected three to be admitted in the summer of 2012, and this began the new phase of the chaplaincy program, which came under the supervision of Col. Vance Theodore and Col. Blake Boatright. Both men had been long-time active-duty Army Chaplains and

brought a depth of experience that enabled them to raise the program to a new level. The next chapter in this book is the story of their contribution to the modern chaplaincy program.

Conclusion

The creation of the chaplains' program at BYU attests to the Church's desire to put the best-qualified people forward for any position that Latter-day Saints may hold. By the time the 2012 group graduated, it was no longer necessary to seek waivers⁴⁰ to have Latter-day Saint chaplains accessioned, and once on active duty they received high marks from their colleagues and commanders for their contributions to ministry in the pluralistic military environment. Several, to better qualify themselves, have chosen to take a full year of CPE, and this counts toward the requirement that they have two years of practical ministry after graduate school and before entering active duty.

The program at BYU also affirms the wisdom of reaching beyond disciplinary boundaries to create a course of study that utilizes the skills of diverse faculty members. A program more whole and comprehensive than any one discipline could have produced by itself was created. It proves, also, that people of good will can work

40. The Chief of Chaplains for the Army, Air Force, and Navy now require two years of professional work experience (PWE) post graduate degree. Frank Clawson, Director for Military Relations and Chaplain Services, submits a waiver for 1 year of PWE, but not coursework.

together constructively and comfortably, and that with the guidance of the Spirit, wonderful things can be accomplished. I extend my appreciation to

all my colleagues with whom I worked over the twenty-two years that it took to create and develop this chaplaincy preparation program.

Chapter 9

BYU's Latter-day Saints Military Chaplaincy Program, 2012 to the Present

Vance P. Theodore and Allen Blake Boatright

By 2012, Brigham Young University's military graduate chaplaincy program had been established and had graduated two classes under the able direction and hand of Dr. Roger Keller. Before the program started in 2008, many Latter-day Saint military chaplains who had been endorsed and accessioned into the armed forces received their educational training at other seminaries and educational institutions of learning. Brigham Young University's first graduating classes were successfully accessioned into the armed forces as military chaplains. This was a milestone achievement because Latter-day Saint chaplains could now be trained at their own educational institution of higher learning and in their own doctrine and gospel practices. As stated by the Commandants at the United States Armed Forces Chaplains Schools, "We want the best representation of LDS [Latter-day Saint] chap-

lains for the armed forces."¹ Where better for prospective Latter-day Saint chaplains to obtain training and education than at Brigham Young University in the College of Religious Education? The development of BYU's master's program for military chaplains was designed with this intent in mind and accompanied by a desire to establish a quality graduate program for Latter-day Saint armed forces chaplains.

Planting Seeds: Another Branch of the Chaplaincy Program Begins

Dr. Vance Theodore's Story

In the spring of 2007, Vance Theodore, an LDS chaplain received a visit from Frank Clawson, the Director of Military Relations for The Church of

1. Discussion with Vance Theodore and Blake Boatright during a visit to the Armed Forces Chaplain School at Fort Jackson, South Carolina, in the summer of 2012.



Chaplain (COL) Vance Theodore speaking at a Command Ceremony (Courtesy Vance Theodore)

Jesus Christ of Latter-day Saints. At that time, Vance Theodore was serving as the Command Chaplain for the 94th Air Missile Defense Command at Fort Shafter in Honolulu. The purpose of the endorser's visit was to check on the welfare of the chaplains, meet with commanders, and answer any questions in regard to career or chaplain policies. During this visit, Brother Clawson informed Chaplain Theodore that Dr. Roger Keller would be retiring from his position as head of the chaplain training program at Brigham Young University in the spring of 2012. He asked Brother Theodore if he would be interested in applying or preparing to meet the educational requirements of such a demanding position. It would require

a PhD and a commitment of four years of educational training, with no promise of getting the job or permanent employment.

Brother Theodore had an extensive background in armed forces chaplaincy. He was well liked by the Chaplain Corps and had served in many responsible positions. As a young colonel in the Chaplain Corps, he could continue to serve for another five years before retirement. After listening to Brother Clawson, he decided to pray about this decision to retire early from the armed forces and begin educational preparation for possible employment at Brigham Young University. In a journal entry recorded on 24 June 2007, Christine Theodore wrote, "Vance was asked by Frank Clawson if he might want to teach at BYU with chaplain candidates in a few years. It sounds appealing to him."²

After prayerful consideration, Brother Theodore decided to retire from the Army chaplaincy and apply for PhD programs at Brigham Young University, University of Utah, and Kansas State Universities. He was selected by Kansas State University for the PhD program in human ecology with an emphasis in family studies. Brother Theodore had attended Kansas State University in 1995, where the Army sent him to get his master's degree in marriage and family studies. In a statement made to his

2. Journal entry by Christine Theodore June 24, 2007. The journal entry coincided with Frank Clawson's endorser's visit to Chaplain (COL.) Vance Theodore. Frank Clawson was the Director of the Military Relations Division for The Church of Jesus Christ of Latter-day Saints.

wife concerning his graduate studies at Kansas State, he remarked that, "One day in [the spring of 1996] I was walking down the stair case of the human ecology building after taking a class in gender and ethnicity. As I was walking, I had the strongest impression that I would be back at this university at some later date studying in a PhD program."³

This was a busy time for the Theodore family. Leaving Honolulu, Hawaii, in June of 2008, Brother Theodore started his graduate studies at Kansas State in Manhattan, Kansas, in August of the same year. He graduated in the summer of 2011 with a PhD in human ecology, less than three years after starting the program. His dissertation was about compassion fatigue and the care-work of military chaplains. During this time, he kept in contact with Frank Clawson and apprised him of his educational progress. In the winter of 2011, in a meeting in the Military Relations Division at the Church Office Building, Frank Clawson advised Brother Theodore that it might be a good idea for him to improve his educational resume and to do postgraduate work at a theological seminary.

Again, with prayerful consideration, Brother Theodore applied and was accepted into the

Certificate of Advanced Professional Studies program at the Pacific School of Religion, which is a member of the Graduate Theological Union (GTU) in Berkeley, California. This program is designed for individuals who hold a master of divinity or other professional degree in ministry to study or take theological classes of interest. This was an exciting and academically inspiring time for Brother Theodore. He took classes about Josephus, Islam, the history of early Christianity, Orthodoxy, iconography, and religion and the environment. He also had the interesting opportunity to live in the dorms with the divinity students. Taking theology classes from a consortium of seminaries located in Berkeley, California, called "Holy Hill," was a very enriching experience. Students in the dorm, upon hearing that Brother Theodore had just graduated with a PhD from Kansas State, would stop by his room and request his help with papers or ask general questions concerning military chaplaincy. It soon became known that there was a Mormon living in the dorms and that he had recently retired from the military after twenty-five years as an Army Chaplain. Brother Theodore had many wonderful discussions with

3. Personal recollection of Vance Theodore while a graduate student in the master of marriage and family studies program at Kansas State University in the spring of 1996. The Army sent chaplains to Kansas State University to get their master's degrees in marriage and family counseling so that they could train other chaplains concerning family issues that often affect service members and families living in a military environment.

students about military service and pastoral opportunities for vocation in the military, with a few religious questions sprinkled in concerning Latter-day Saint doctrines.

In another quarter, Frank Clawson had also planted a seed with Chaplain Allen Blake Boatright concerning possible employment at Brigham Young University. His story is just as interesting as Brother Theodore's.



Chaplain (COL) Blake Boatright Speaker at Prayer Breakfast, Dugway Proving Ground. (Courtesy Blake Boatright)

Dr. Allen Blake Boatright's Story

A curious thing happened to Brother Boatright while serving as an Operations Chaplain for 3rd Army Headquarters in Atlanta, Georgia (2005). He felt a prompting to earn a doctorate in ministry. Like other promptings that led him in the chaplaincy, this one was repeated three times. He found it curious that rather late in his career he would be inspired to pursue a doctorate. He did some homework and applied to Columbia Theological

Seminary in Atlanta. He participated in a long discussion in the registrar's office about the idea of the school letting a Mormon into their Doctorate in Ministry (DMin) program. At the end of that discussion a registrar said, "I guess if we let a Rabbi in, we could let a Mormon in!"

Brother Boatright had completed nine semester hours successfully at Columbia when they called him back in and informed him that his prerequisites were too old and couldn't be used as a basis for the program. While relating this to a colleague chaplain who was faculty at Erskine Theological Seminary, Blake was encouraged to enroll in their program for a DMin with the reassurance that they would accept all his previous work at Columbia. He graduated from Erskine in 2006 with a dissertation titled "Suicide Prevention and the Japanese Ground Self-Defense Force." In his last assignment at Camp Zama, Japan, he worked with the Japanese Army in developing their first-ever suicide prevention programs. After retiring in 2009, Blake and his wife, Miriam, moved to Cambridge, Massachusetts, where each of them attended Harvard University. Miriam earned a master's degree in education and Blake earned a citation in education and religion from the Harvard Extension School, sponsored by the Harvard Divinity School.

After Blake graduated from Harvard in 2011, Frank Clawson asked him to submit an application to BYU. He was accepted and began teaching

Doctrine and Covenants to undergraduate students; he then transitioned to teaching graduate classes in the chaplain program. In his hiring interviews with Dr. Terry Ball and Dr. Richard Bennett, there was some discussion about which retired chaplain they should hire, Blake or Vance. Blake suggested that they both be hired part-time and work as a team. They've been a good team ever since.

For both applicants, the journey to Brigham Young University began in the winter of 2012. Each was asked to teach one undergraduate class in the College of Religious Education in order to be evaluated in regard to teacher proficiency. Brother Boatright taught a class on the Doctrine and Covenants and Theodore taught a class on marriage and family. Frank Clawson had given three names to the religious education college for possible consideration for employment: Blake Boatright, Joseph Boone, and Vance Theodore. However, Joseph Boone, a retired Air Force Chaplain, was not interested and was serving a mission in Germany at the time.

At the beginning of the 2012 winter semester, Brothers Boatright and Theodore were asked to apply for the position soon to be vacated by Dr. Roger Keller due to retirement; that is, they were to coordinate and teach eighteen hours of graduate work with a chaplaincy emphasis in the Master of Religious Education program, as it was titled at that time. The interview for the position was with Dean of Religious Education Dr. Terry Ball

and Associate Dean Dr. Richard Bennett. They asked questions concerning both applicants' military experience and education background. Dr. Terry Ball was interested in their military ministry and what prepared them to run a program. Both Theodore and Boatright were thanked for their service to God and country and told that they would be notified concerning the decision. The next day, both were contacted and notified that they would be hired as contract (adjunct) professors with additional responsibilities and duties to run the program and teach the following classes:

- REL E 602 (2) Interfaith Lecture Series
- REL E 541 (3) Military Ministry 1
- REL E 542 (3) Military Ministry 2
- REL E 630 (3) Monotheistic Faiths 1
- REL E 631 (3) Monotheistic Faiths 2
- REL E 698 (3) Culminating Project
- REL E 688R (1) CPE—Oversight for Clinical Pastoral Education

A New Chaplaincy Team for BYU's Religious Education Master of Arts

With just under four months before

Dr. Roger Keller would retire, Theodore and Boatright were enthusiastic about the opportunity to take an excellent program developed by Dr. Keller and give it a military chaplaincy focus. Both chaplains had extensive experience in combat arms and knew intimately the ministry models of the armed forces chaplaincies (Army, Air Force, and Navy). They both had worked in joint operations and understood the intricacies of doing ministry in a military environment. They were asked to use their knowledge to modify the program (keeping the exceptional academic bones of what had already been created), develop curriculum where needed, and provide a vision of what could be accomplished in the next few years. It should be noted that Dr. Keller developed the program that exists today. His able leadership and understanding of academia and the world outside of the Latter-day Saint culture set the standard for revision and course correction when the Department of Defense changed regulations, or when the Armed Forces Chief of Chaplains changed policies. The MA in Chaplaincy is greatly indebted to his foresight, his ability to move through administrative minutia, and his untiring love for Latter-day Saint chaplains who are serving God and country.

This time of development created a need for a new position within the program: graduate coordinator. Ray Huntington was given the duties of managing both the religious education master's degree and the chap-

laincy program. He was known for being a cordial individual and having a pleasant personality. He would often joke about how he had been given two thoroughbreds to manage while he himself was a Clydesdale. For example, both Boatright and Theodore were still gaining an understanding of the system of a university department. When given a task they would respond quickly, such as when they were asked to develop a budget for the fiscal year. In the military, both had created budgets that projected to the penny how much money would be spent. When the time came to present the budget to Dr. Richard Bennett, the associate dean of religious education, they gave him a thirty-page document containing forecasted budget items, including vendor information and a timeline for spending. When Dr. Bennett looked at the document, he smiled and replied that "one page would have been sufficient."

Curriculum Development and Exposure to the Military

The first task given to the new chaplain team was to develop an interfaith lecture series to be conducted in the summer of 2012. The purpose of the interfaith lecture series as envisioned by Dr. Richard Bennett was to bring to campus prominent individuals who had a diverse perspective and rich experience of ministry in sharing God's work. The goal was to deepen students' appreciation and understanding of other faiths.

Dr. Richard Bennett's (Associate Dean of Religious Education) vision was to have a luncheon with a speaker attended by faculty and graduate students of the religious education college (seminary and institute and chaplain candidates). He would also invite graduate students from counseling psychology and marriage and family therapy who also had classes with the chaplain candidates. The luncheon was to be for a small group of about thirty to thirty-five participants. The chaplain team discussed possible topics for the lectures, including the following: "How can a Latter-day Saint chaplain best serve the needs of your particular faith group?" or "How could I, as a Latter-day Saint, assist an individual of the lecture's religious persuasion in their religious walk?" or "What is important to know about your faith that will help me to better minister to individuals within your religious tradition?" Another idea was, "What is important to know when working with mental health issues from your religious perspective?" These and other questions would give the graduate students the opportunity for interfaith dialogue.

The first summer lecture series brought to campus Bishop Wester (Catholic) and Bishop Hyashi (Episcopalian). Rabbi Benni Zippl also provided an excellent presentation on Orthodox Judaism. Imam Muhammad S. Methar provided a much-needed perspective on Islam and answered questions concerning its practice and application. The invited speakers

spent one day in Salt Lake City hosted by The Church of Jesus Christ of Latter-day Saints, visiting the humanitarian center, the bishops' storehouse, and the family history center. They spent the next day was at BYU, where they were given a tour of campus and an introduction to the MA in Religious Studies program (chaplaincy emphasis) before they addressed graduate students at the interfaith luncheon held in the Hinckley Alumni Center. This model of hosting and lecturing became the chaplaincy program's framework for conducting the interfaith lecture series.

Many wonderful speakers from different faith-based traditions have participated in the interfaith lecture series since its inception in the summer of 2012. Following is a list of some of the speakers:

Chaplain Paul Vicalvi, Endorser for the National Evangelical Association
The Right Rev. James B. Magness, Bishop Suffragan for Federal Ministries and Canon of Washington National Cathedral, Washington, DC
Reverend Doctor Karen A. Hamilton, General Secretary, the Canadian Council of Churches
Rabbi Benny Zippl, Rabbi for Chabad Lubavitch of Utah (Utah branch of world's largest Jewish outreach program, Chabad Lubavitch), Salt Lake City, Utah
Chaplain (Colonel) Michael Ortiz, United States Army (Ret.), Chaplain for thirty years in the Army with First, Third, Fifth, and

*Tenth Special Forces to include the
82nd Airborne Division
Chaplain Jan Saeed (Baha'i Faith),
Director of Religious Life at
Westminster College, Salt Lake
City, Utah
Father John M. Kinney, Director,
Chaplain Accessions, Air Force
Recruiting Service, Joint Base San
Antonio—Randolph, Texas
Chaplain (Colonel) Janet Horton (Ret.),
Christian Science Military Chaplain
Endorsing Agent and Trainer,
Boston, Massachusetts
SFC Andrew R. Wicks, Senior Plans
and Operations Chaplain Assistant
Non-Commissioned Officer Joint
Special Operations Command, Fort
Bragg, North Carolina
Father Justin Haven, Head Priest of
the Orthodox Christian Church
of Saints Peter & Paul Orthodox
Christian Church in Salt Lake City,
Utah*

After the summer semester of 2012 was completed, the first order of business in developing a new emphasis for the chaplaincy program was to provide Dr. Ray Huntington with an orientation to military chaplaincy and to what it means to serve in the military. Dr. Huntington was exposed to the military chaplaincy through a visit to various chaplain and military programs.⁴ On 16 August, Theodore, Boatright and Ray Huntington (the team) met with the Commandants of

the Chaplain Schools of the Armed Forces (Army, Air Force, Navy) based at Fort Jackson, South Carolina. The purpose of the visit was to brief the Commandants on our educational program at Brigham Young University (MA Religious Studies), which prepares chaplain candidates for the Armed Forces Accessioning Board. The Commandants of all three services were very cordial, and they were impressed that we took the time to get their input on how we can better prepare our BYU graduate students. After explaining BYU's chaplaincy program, the team asked the commandants how they could improve it. All the Commandants emphasized that we should send our best-qualified chaplain candidates—strong in their faith, based in their doctrine, scripture, and experience. Their suggestions for improvement were to be more competitive: to require 90 credit hours of schooling and extend program to three years; to select the most qualified individuals who are flexible and adaptable and can work in a pluralistic environment; and to prepare students academically in ethics and morals—in other words, the prospective chaplains should develop a prophetic voice (and strive to do the things they ought to and should do).

Theodore and Boatright next met with the Directors of the Spiritual Leadership and World Religions Cen-

4. This orientation was provided to Dr. Ray Huntington by Brothers Boatright and Theodore. They coordinated a visit to the Pentagon, Arlington Cemetery, and the United States Armed Forces Chaplain School in Fort Jackson, South Carolina, and they visited Navy and Army installations.

ter at the U.S. Army Chaplain School: Chaplain (LTC) Ira Houck, and Chaplain (LTC) William Barbee. We were interested in how they prepared chaplains to understand different faith-based traditions. After looking at our program, they recommended that we pay attention to the strategic picture—that is to say, where our forces are involved in conflicts throughout the world. They explained that academic courses that teach world religions or monotheistic faiths should use a religious analysis military model, which analyzes what the commanders need to know about religion in their areas of operation and how religion could affect their mission. Religious analysis should take into account culture, values, sacred texts, sacred sites, literature, music, etc. Chaplains Houck and Barbee suggested areas where future conflicts would take place: China, Africa, and the Middle East. We discussed religion and the religious influence of cultural figures from which analysis could be developed—Buddhism, Confucianism, Taoism, Animism, Christianity and Coptic Christianity, and Islam. The Commandant of the Canadian Armed Forces Chaplain School, Chaplain (LTC) Pierre R. Bergeron, was present during our two-hour discussion. He was also interested in the Chaplain School's model of religious analysis and may use it as a conceptual foundation as instruction for chaplains in the Canadian Armed Forces. Chaplain Houck, a George Mason Fellow, was impressed with Brigham Young University's Cul-

tureGrams, which are used for cultural sensitivity.

Of interest was a tour given by the Chaplain School's museum curator. He took time out of his busy schedule to share with the team (Boatright, Theodore and Huntington) the history of the armed forces military chaplaincy. We were impressed with the types of ministry provided in war and in peace. The chronological displays explained the antecedents of chaplain history and involvement in the United States Armed Forces, and they also provided vignettes of ministry with poignant stories of heroism, sacrifice, and dedication from chaplains who ministered freely to all, including some who gave their lives in service to their country.

On August 17, the team from BYU attended the graduation of our four BYU graduates from the Chaplain Basic Officer Leader Course. Three out of the four chaplain candidates were in the top 10 percent of their class of 160 graduates. During the evening a dinner was hosted for the graduates, among whom were two chaplain candidates who were studying at the Lutheran Theological Seminary in Columbia, South Carolina. The interchange between chaplain graduates and chaplain candidates was stimulating. It was a good opportunity for them to talk about their theological training and what they have experienced and are experiencing in different graduate academic settings.

On August 18, the team journeyed to Fort Bragg, North Carolina, where they met with the senior Lat-

ter-day Saint chaplain in the United States Army, Chaplain (COL) Ronald Hill. He explained to them the mission of Army Chaplains throughout the United States and their areas of involvement. He also helped them to understand the strategic picture of ministry in a changing environment in which chaplains constantly deploy and provide or perform ministry in a myriad of complex settings and situations. They were impressed with his account of memorial services at Fort Stewart, Georgia, where his ministry teams provided ministry to the families and friends of more than four hundred deceased soldiers killed in combat in Iraq and Afghanistan. His explanation of ministry was poignant and inspiring.

During their time at Fort Bragg, they examined the Army's model of ministry by visiting chapels and museums, which helped them gain a historical perspective on ministry in combat environments—WWI to Iraq and Afghanistan. During their visit to the military chapels at Fort Bragg, they attended a praise practice where a group of African American teenagers were practicing mime with scripture and music. They warmly accepted them into their rehearsal and explained its significance by performing for us. The stained glass windows in the chapels represented chaplain involvement in conflict and in peace.

On 19 August, the team visited Latter-day Saint Chaplain Robert Vance, United States Navy. He graciously spent time with them explain-

ing how chaplains operate on ship, and he explained their ministry models in the Navy, Marines, and Coast Guard. participated in a gospel service in which close to two hundred people worshipped with music, enthusiastically responded to the word preached, and expressed their feelings verbally while standing with their arms raised in praise. The preaching during the sermon was responsive in nature, with the congregants adding "Amen," "Preach it," and "Bring it on home" from the audience. The style of worship drew a predominantly African American audience. There was a loving spirit in the service. They warmly welcomed them into the congregation, responding with hugs and "God bless you" as they left. Brother Boatright sang a gospel hymn solo for the congregation. It was well received.

On 20 August, Latter-day Saint Chaplain (LTC) Tom Helms gave the team tour of the Arlington Cemetery. This is sacred ground. Chaplain Helms explained to them the history of the cemetery, how it came to be, and what it represents today. He shared with them that outside of Latter-day Saint temples, this is one of the holier places in the United States. He stressed that every day he feels like he is working and walking on sacred ground and that it is a privilege and an honor to serve our honored dead. Next, the team met by Chaplain (MAJ) Kleet Barclay, Latter-day Saint chaplain. He was their escort officer for a meeting in the Pentagon with Chaplain (COL) Jerry Pitts of the Chaplains Armed Forces Board.

This board makes recommendations to the Secretary and the Under Secretary of Defense concerning personnel, assignment of military chaplains, and issues affected by religion. Chaplain Pitts was very cordial.

The same day, they had lunch with Chaplain Barclay in the Pentagon dining area. He reiterated what the Commandants had to say concerning the importance of a 90-hour program. He confirmed the importance of Clinical Pastoral Education (CPE). At the table, a discussion that examined Latter-day Saint Air Force chaplains being a separate faith group in the USAFR was pursued. There was also a spirited discussion involving Chaplain Kleet Barclay regarding how a Latter-day Saint chaplain's career could be hurt during deployment to areas of conflict because the other chaplain branches (Army, Navy) did not recognize Latter-day Saint chaplains as a separate faith group outside the Protestant umbrella. He emphasized that there were no letters of agreement between the services (Army, Navy) to support Latter-day Saint chaplain ministries to Latter-day Saint members as are provided to Catholic and Jewish chaplains who happen to be in the USAFR and can cross over Army and Navy boundaries to perform religious rites and ordinances. This is a concern, and he expressed how Latter-day Saint chaplains could be marginalized and become less competitive than their peers when presented for promotion boards.

Before the team met with the

Army's chaplain accession section, they toured the part of the Pentagon where on September 11, 2001, a Boeing 757 with 10,000 gallons of fuel crashed into the west side of the building, penetrating deep into its five corridors. There is a memorial chapel at the site. As an interesting side note, the Latter-day Saint Chaplain (COL) Donald Hanchett was instrumental in the design and procurement of the Pentagon's memorial chapel.

One of the teams more important meetings followed the luncheon with Chaplain (MAJ) Phillip Kramer, accessioning board, Army. He was very open and professional as he explained the process for accessioning Army Chaplains. The team briefed him on BYU's academic program and how the program prepared chaplain candidates to meet the accessioning board requirements. He was very candid and clarified the accessioning process and explained what represented a best-qualified chaplain candidate application. He explained how five chaplain officers sat on a board and how they graded each file. Chaplain accessioning boards usually occur about eight times during the year. However, due to decreases in the number of chaplains being accessioned, the boards will now only meet six times a year. The team asked him what BYU can do to better prepare our Latter-day Saint chaplain candidates so that they are best qualified. He candidly responded that they should have a professional photo, at least two quarters of CPE (minimum), 90 hours

in graduate theological education, a pastoral identity, two years of pastoral experience post-graduate degree, and a well-written essay, and they should do well on the senior chaplain interview. In essence, the board is looking for the best-qualified applicant no matter their religious denomination (except for Catholic chaplains).⁵

The team asked what he meant by a pastoral identity. He explained that in the past, chaplain applicants have pieced together their ministry bit by bit in regard to their pastoral identity. They may work at Burger King, teach a Sunday school class, or be involved in youth ministry. According to Chaplain Kramer, he felt was not pastoral identity. The accessing board is impressed by applicants who have dedicated their life to the calling—that is, being a shepherd and feeling the call to serve, which represents a life dedicated to pastoral care and ministry. This is a full-time calling, not part-time ministry. We briefly responded by explaining how Latter-day Saints are involved in ministry (priesthood) from age twelve onward. (This will be further explained in Chapter 12, in an interview with Frank Clawson, Director of LDS Chaplain Services. We left feeling uplifted but cautious because the pastoral identity and post-pastoral experience of Latter-day Saint candidates may not be understood by the accessions board when compared to

candidates with professional ministry experience.

On August 21, the team visited Southern Virginia University in the morning, and then in the afternoon they met with Chaplain (COL) Donald Hanchett (Ret.) and his wife, Katherine. The team interviewed him for four and a half hours for the Latter-day Saints at War Project. During the interview they listened to his inspiring stories and were truly impressed with Chaplain Hanchett's career. There have been many Latter-day Saint chaplains throughout the Church's almost one hundred years of service to the armed forces. However, Chaplain Hanchett probably affected the chaplaincy on a systemic level more than any other Latter-day Saint chaplain. He rose to the highest levels in the Department of the Army chaplaincy, where he influenced policy, regulations, and strategic thinking.

From the exposure to the military for Dr. Ray Huntington and the team's visit to key leaders in the military chaplaincy, they learned the following information, which has been helpful for course development and in defining areas of emphasis for the master's program:

- Continue to attend BYU chaplain graduations at the military chaplain training schools.
- Increase the MA in Religious Education program from 85 hours to 90 hours.

5. Catholic priests are in short supply in the armed forces: Though Catholics represent 21 percent of the total force, they only represent 9 percent of the armed forces chaplain population.

- Increase requirements for Clinical Pastoral Education (CPE).
- Adjust the focus of the Monotheistic Faiths class toward areas forecasted by strategic conflicts.
- Teach Monotheistic Faiths according to a religious analysis model (i.e., how to advise the commander concerning religion and the effects of religion on the military mission). Model accounts for culture, values, sacred writ, music, literature, etc. Change course title from REL C Monotheistic Faiths 1 & 2 to REL C World Religions and Strategic Analysis and REL C World Religions and Area Analysis.
- Develop the prophetic voice of the chaplains concerning ethics and morals as influenced by a military context.
- Advise chaplain candidates as they prepare their accessioning packets.

Dr. Ray Huntington did indeed receive an exposure to and understanding of the chaplaincy and learned how to better train and provide areas for improvement for the Masters of Religious Education program (chaplaincy emphasis). Dr. Huntington was instrumental in providing structure and guidance for Theodore and Boatright, who were familiar with hierarchies and program results, but

not with academia. Dr. Huntington was a valued and loved member of the team. He retired in September of 2016 when he and his wife, Sandy, were called as humanitarian volunteers representing The Church of Jesus Christ of Latter-day Saints in Turkey.

Program Content

The first year of BYU's chaplaincy program (2012–2013) was a busy and exciting time. A graduate handbook of guidelines and policies was developed. Course corrections were made so that all graduate courses reflected the numbering of the graduate department, and not that of church history or ancient scripture. The course numbers were changed to REL E (graduate coursework) and were no longer REL C or A, which represented undergraduate coursework in religious education. The chaplain candidate emphasis coursework carried the designator of REL E. However, all the coursework of the theology classes that the chaplain candidates took with the seminary and institute students carried the coursework designator from the departments of church history and ancient scripture. Even though these seem to be minor course corrections, class numbering and reflection of course content were significant changes in the chaplaincy program, and these were reviewed and approved by the Graduate Studies Department, the Academic Council, and the Curriculum Council.

With coursework corrections made and the content of course-

work (catalog descriptions) changed, one preexisting course and four new courses were recommended for change and development. Previous graduate students (2007–2012) had taken two classes on monotheistic faiths. This would be changed to two classes about world religions with a military strategic and area of operation focus. Another part of the students' plan of study was one ethics and standards course taught in the marriage and family therapy department. Missing from their coursework was a class in pastoral counseling and chaplain care ministry. Chaplains in the armed forces are not therapists, though many have training as psychotherapists. Primarily, they are trained as pastoral counselors, and they refer to other mental health agencies when their service members and families have significant emotional concerns. Both Brother Boatright and Brother Theodore recommended that a class be developed concerning pastoral counseling and chaplain care ministry. This was approved, and the coursework was developed and taught in the fall semester of 2013. Also approved was the removal of the ethics class that was taught in the Department of Marriage and Family Therapy. The armed forces chaplaincy has its own ethics, standards, and roles as a profession in the profession of arms. This class was added in 2013 and named REL E 602 Ethics, Roles, and Standards for Military Chaplains.

Following their visit to the Armed Forces Chaplain School in the summer

of 2012, recommended changes to coursework about monotheistic faiths was changed to reflect how religion influences the tactical environment of the armed forces. With this in mind, in the summer of 2013, a proposed a visit to the National Defense University in Washington, DC was made to the Academic Council. Content of the proposal and visit centered on the current curriculum (REL C 630/631 Graduate Seminars in Monotheistic Faiths). These courses focused on the doctrines, world views, and practices of Islam, Sikhism, Judaism, Bahai, and Shinto, with comparisons to the restored gospel. Course content presented knowledge of various religions. However, the content did not present a template from which the chaplain candidates could interpret and analyze religion as it affects military operations. Because chaplains are deployed to different areas of the world, it is important that they understand the spiritual and religious beliefs and practices of the people they encounter and how their beliefs and practices could influence a military operation.

In preparation for a change of emphasis from specific regional religious knowledge to a strategic and area focus on religion, a site visit was made in August 2013 to the Armed Forces Chaplain Schools (Army, Navy, Air Force). Each of the service school chaplain Commandants recommended that academic coursework for chaplain candidates, pertaining to world religions, have a strategic and area focus. This means that (1) the chaplain can-

didates in an academic environment learn how to explain, interpret, evaluate, and advise commanders regarding how religion impacts military operations; (2) instructors provide a template for understanding religion as a cultural and multifaceted power that identifies structure and knowledge concerning religious themes, cultural paradigms, and thoughts that can influence how a military operation is conducted; and (3) instructors provide a strategic analytical outcome targeted to major war-fighting command headquarters, such as South Command (liberation theology), Pacific Command (Asian religions, Buddhism), and Southwest Asia Command (comparative analysis of Islam and how it relates to religious practice, e.g., the Muslim Brotherhood, Hamas, Hezbollah, Al Qaeda, and Jamaat al-Islamiyya, etc.). The Commandants recommended that a strategic focus guide the development of coursework and that a religious studies emphasis should be placed according to religious strategic needs.

To build on what Boatright and Theodore learned from their visit and communication with the Commandants of the Armed Forces Chaplains Schools in the summer of 2012, they scheduled a visit during the summer of 2013 to meet with Chaplain (COL) Kenneth Leroy Sampson, Senior Military Fellow, Institute for National Security Ethics & Leadership, and Instructor at the National Defense University (NDU) in Washington, DC, to discuss the curriculum devel-

opment of two BYU courses. The National Defense University is an accredited graduate-level university whose mission is to provide professional military education to members of the armed forces. Chaplain Sampson developed and taught graduate courses in religion and security with an emphasis on the global impact of religion on the strategic military mission of U.S. armed forces.

Also, another area or emphasis for study was that of ethics, roles and standards of the chaplaincy. The current course on ethics was being taught in Marriage and Family Therapy. Both Boatright and Theodore felt that ethics of the chaplaincy as a profession should be taught. It was important to dialogue with the chaplain corps to develop a course in this subject. Chaplain (LTC) Thomas Helms, Force Structure Manager, in the U.S. Army Chief of Chaplains Office had recently graduated with a Master's in Ethics and was an ethics instructor at one of the service schools.

A proposal to meet with Chaplain Sampson and Chaplain Thomas Helms a military ethics instructor was approved by the Academic Council in BYU's College of Religious Education, and both Boatright and Theodore planned a trip for 5–8 June 2013 with two goals in mind: (1) develop new curriculum for the World Religion classes, and (2) develop coursework for ethics, roles, and professional standards for military chaplains.

As stated, the goal for the visit was to get information to develop

courses titled REL E 630 World Religions & Security Issues and REL E 602 Ethics, Professional Roles, and Standards of Military Chaplaincy. The REL C 630 and 631 coursework would help chaplain candidates appreciate how religion influences U.S. national policy and ultimately would provide them with a framework for analyzing and interpreting the major religions in a specific area and helping military commanders understand how religion impacts their mission on the ground (tactical operational level). The REL E 602 class would focus on ethical decision-making, the role of the chaplain as a professional officer, and the importance of being aware of military chaplain doctrine when providing religious support to military members, civilians in the armed forces, and their families.

Chaplain (COL) Kenneth Leroy Sampson helped Theodore and Boatright understand the importance of religion's impact on national affairs at the strategic level. His wealth of information was invaluable in providing us reading materials, websites, curriculum resources, and points of contact in facilitating our curriculum development process. He was also instrumental in setting up a two-hour meeting for us with Ms. Veronica Alvarado, soon to be Deputy Ambassador (Deputy Chief of Mission) to the Vatican in Rome, Italy. As a foreign service officer, she directed the Religious Freedom Act of 1998 on Capitol Hill. Her insight and knowledge concerning how religion impacts

our foreign policy was fascinating. She shared with Boatright and Theodore how her agency developed training concerning these issues for foreign service officers. She was very cordial and encouraging and discussed various ideas around development of their specific curriculum.

Chaplain Sampson offered the curriculum he had developed for NDU as a template for BYU to follow and gave the program permission to revamp his own syllabus content and resources for the World Religion classes. The following were suggested topics:

1. Resurgence of Religion
2. Religion and International Relations Theory
3. Religion and Conflict
4. Religious Perspectives on War
5. Religion and Terror
6. God and Globalization
7. American Religious Character
8. American Religious Culture and U.S. Foreign Policy
9. Religion and Non-State Actors
10. Religious Freedom and Human Rights
11. Religion and Conflict Resolution
12. Religion and Implications for New Diplomacy

13. Framework for Religious Analysis

He also recommended the following texts:

Rethinking Religion and World Affairs, edited by Timothy Samuel Shah, Alfred Stephan, and Monica Duffy Toft (New York: Oxford University Press, 2012).

The Tenth Parallel: Dispatches from the Fault Line Between Christianity and Islam, by Eliza Griswold (New York: Farrar, Straus and Giroux, 2010).

World Religions—The Great Faiths Explored and Explained, by John Bowker (New York: DK Publishing, 2006).

Religion in China—Survival and Revival Under Communist Rule, by Fenggang Yang (New York: Oxford University Press, 2012).

Just and Unjust Peace—An Ethic of Political Reconciliation, by Daniel Philpott (New York: Oxford University Press, 2012).

Religion and Foreign Affairs: Essential Readings, edited by Dennis Hoover and Douglas Johnston (Baylor University Press: 2012).

Ken Sampson, review of *You Don't Have to Be Wrong for Me to Be Right—Finding Faith without Fanaticism*, by Brad Hirschfeld, *The Army Chaplaincy* (summer–fall 2009), pp. 110–111.

"Hinduism and International Humanitarian Law," by Manoj Kumar Sinha, *International Review*

of the Red Cross (June 2005), pp. 269–284.

"*Religion, Conflict and Peacebuilding: An Introductory Programming Guide*," United States Agency for International Development (September 2009), pp. 1–13.

During the visit June 5–8 2013, both professors met with Chaplain (LTC) Thomas Helms, who was responsible for Force Structure and Management Issues in the Chief of Chaplains Office for the United States Army. He informed them concerning budget restraint issues of sequestration and how the chaplaincy manages personnel, logistics, and manpower. Chaplain Helms was also an ethics instructor for the chaplaincy, and he provided suggestions on how to develop a course in ethics, professional standards, and chaplain military doctrine for the chaplain candidates. He recommended a curriculum with a developed focus on the case study method of moral and ethical decision-making. He suggested the following learning outcomes for the ethics course:

- Understand chaplain military code of ethics
- Understand what it means to be a professional officer in the armed forces
- Use case studies as a method for teaching moral and ethical decision-making
- Use texts and historical examples of how military leaders solved moral and ethical dilemmas

- Help chaplain candidates resolve their own personal moral and ethical decisions and decide how they will help military service members with the same issues
- Understand military chaplain doctrine in performing and providing religious support

Chaplain Helms talked about the theoretical foundational elements of ethics (virtue ethics, situational ethics, relativism, etc.); however, he cautioned not to spend a great deal of time in this area. He argued that it would not stay with the candidates, but that the case study method would help them internalize how to make ethical and moral decisions.

The overall outcome of the trip was very beneficial as curriculum was considered for development, i.e., three courses—world religion and security issues, world religions and area analysis, and ethics, professional standards and the roles of military chaplains.

Name Change from “MA in Religious Education” to “MA in Religious Studies”

Another area that caused a certain amount of turmoil and consternation with the graduating class of 2014 was what degree they would be granted—a master of religious education degree or a master of religious studies degree. When they received their acceptance letters into the graduate program (winter 2012), they were told that they would receive a master’s degree

in religious studies. However, when students and chaplain candidates Marc Deluca and Brandt Peacock went to check their paperwork for graduation, it stated that they would receive a master of religious education degree. Apparently, the College of Religious Education was not in sync with the Graduate Studies Department, or there was a misunderstanding with the university. In a memo dated 12 October 2011 from The Church of Jesus Christ of Latter-day Saints Board of Trustees meeting, it stated in the minutes, section 5, that

President Cecil O. Samuelson requested approval to create an expanded degree of Master of Arts in Religious Studies—Military Chaplaincy. He explained BYU has a military chaplaincy program in religious education, psychology and counseling which was implemented three years ago as a specialization under the MA degree in Religious Education. However, the military chaplaincy and Religious Education programs have very different requirements. The MA in Religious Education is a 36-credit hour program for seminary and institute teachers, while the military chaplaincy program is currently a 72-credit hour program.

In order to increase the competitiveness of BYU graduates with other chaplaincy programs, Church Military Relations has encouraged several changes. A separate degree has been pro-

posed: “Master of Arts in Religious Studies—Military Chaplaincy,” with an increase to 85 credit hours to strengthen the counseling component, and admission of three students per year instead of six every other year. The latter change is to accommodate limited room in the Marriage and Family Therapy and Counseling Psychology clinical classes included in the expanded credit hour requirement provided by the McKay School of Education and the College of Family, Home, and Social Sciences.⁶

This proposal was approved and endorsed by the Church’s Priesthood Executive Council, and it was reviewed and recommended by the Graduate Council and the Academic Vice President’s Council of Brigham Young University. In a university as large as BYU, sometimes issues fall between the cracks. When the university was advised of the mistake, they quickly amended the name of the master of religious education degree to “master of religious studies” for chaplain candidates. Finally, with the change from master of religious education to master of religious studies, Associate Dean of Religious Education Dr. Dana Pike suggested that a foundation class in religious studies be added to

the program’s curriculum. This made perfect sense, and the class was developed and taught by Dr. Greg Wilkinson in the summer of 2014.

Name Change from MA in Religious Studies to MA in Chaplaincy—2018

As of April 2018, the MA in Religious Studies underwent another name change to MA in Chaplaincy. This title best reflects the purpose of the program and its content.

Graduate Handbook

As previously mentioned, one of the first orders of business for the graduate program was to develop a graduate handbook. The purpose of the graduate handbook was to provide guidelines and policies concerning the Master of Arts in Chaplaincy program with an emphasis in military chaplaincy.

The handbook emphasized that the program was designed to prepare graduates for service in the armed forces. The program was to focus on training future chaplains to serve in the challenging and rewarding military environment. Goals of the program included (1) to qualify students

6. Minutes are from the Board of Trustees 12 October 2011 meeting concerning approval of changing the Master of Arts in religious education degree to a Master of Arts in Religious Studies degree for the chaplain candidate program. It should be noted that the Master of Arts in Religious Education for seminary and institute instructors did not change. This change was coordinated with the Military Advisory Committee, which consisted of Frank Clawson, Director of Military Relations and Chaplain Services and Dr. Roger Keller, Professor at Brigham Young University.

with an MA in Chaplaincy to apply for a military chaplain assignment in the armed forces, (2) to provide a solid practical and theoretical foundation in religion, scriptural studies, and applied theology, as well as to offer courses in military ministry, homiletics, worship, interfaith seminars, pastoral counseling and care, family studies, and clinical pastoral education, and (3) to prepare chaplains to meet and face the special challenges of working in a military setting, and to enhance and strengthen the effectiveness of chaplains working in a pluralistic environment.

The vision, mission, and guiding principles of the program are as follows:

Vision: Graduate students engaged in a quality program that prepares potential chaplains to serve in the Armed Forces.

Mission: Graduate students trained and prepared to minister in a pluralistic environment—that is, to provide military ministry—anytime, anyplace, and for anyone.

Guiding Principles of the Program:

- All people are of great worth. “The worth of souls is great in the sight of God” (D&C 18:10).
- “When ye are in the service of your fellow beings ye are only in the service of your God” (Mosiah 2:17).

- “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (KJV Matthew 25:40).

The handbook was one of the first official documents that described the policies and procedures of course content, academics, and graduation requirements.

Curriculum Changes

Other curriculum changes that occurred from 2012 to 2013 included adding a course called Pastoral Counseling and Chaplain Care Ministry and changing the content of REL E 698 to a project instead of an extensive examination of a case study. The Chaplain Final Project (REL E 698R) is an academic paper with a focus on a product with a practical application (psycho-educational, curriculum, training programs, etc.) that could be used as ministry resources in the field by chaplains in the armed forces.

The project is a substantial piece of research, well written and utilizing critical thinking and application. It demonstrates through scholarly research and a familiarity of the professional literature related to the project topic. Through independent research (sourced) and careful formulation of the project topic, each graduate student demonstrates his knowledge of a particular subject, which culminates in the final project—a project ready for publication and formatted for distribution to the field as a separate product, for exam-

ple curriculum, lesson plans, training materials, and so on.

The projects have proven to be very effective and have been distributed to Latter-day Saint chaplains as resource materials that can be used in chaplain ministry. The projects developed by graduate students from 2012 to 2018 are as follows:

PsyCombatant: Pre-deployment

Psychoeducational Training for Service Members, Marc Deluca, class of 2014.

Post-Traumatic Growth for Military Personnel, Jeremy Brown, class of 2014.

Sermonettes for Chaplains: A Compilation of Short Sermons from "Music and the Spoken Word," Brandt Peacock, class of 2014.

Orientation Brief Concerning Violent Extremism for Military Chaplains: The Taliban, Bryan Wiltermood, class of 2015.

Motivational Interviewing in Military Chaplaincy, Robert Finicum, class of 2015.

Monty Roberts' Horse Sense and Healing, David L. Davis, class of 2015.

Combating Secondary Traumatization: Using Bibliotherapy with Children and Adolescents in the Military Families, Nathan T. Smith, class of 2016.

Post-vention and Support for Military and Family Members Impacted by Suicide, Valdon Steve Jensen, class of 2016.

Self-Care of Joseph Smith: An

Examination of the Physical, Mental, Social and Spiritual

Practices of the First Latter-day Saint Prophet, Brandon L. Schlecht, class of 2016.

A Survey of Resiliency Programs (Army, Navy, Air Force) of the United States Military with Resiliency Training Materials for Navy Chaplains, James F. Hummel, class of 2017.

Chaplain Combat Ministry during the Global War on Terror in Afghanistan and Iraq: Twenty Narrative Stories with Analysis, Jeffrey Adam Skinner, class of 2017.

Ameliorating Moral Injury Through the Atonement of Jesus Christ: A Latter-day Saint Theistic Approach to heal the Wounded Soul, Austin Bowler, class of 2017.

An Assessment of the Religious Tensions that Exist between India and Pakistan over the Areas of Kashmir, Devin Singh, class of 2018.

Bodies Through Which the Spirit May Act: A Study of Health within Latter-day Saint (LDS) Chaplaincy, Garrett Cardinet, class of 2018

A Primer for Acceptance and Commitment Therapy for Christian Chaplains, Jared Ryan Payne, class of 2018

Coordination with Other Graduate Programs at Brigham Young University

The successful completion of the Master of Arts in Chaplaincy program in

the College of Religious Education could not be accomplished without successful cooperation with other graduate degree programs at Brigham Young University whose focus is in the field of mental health. Graduate students in the MA in Chaplaincy program take 24 semester hours in counseling from three departments: Marriage and Family Therapy, School of Social Work, and Counseling Psychology. These three programs provide the graduate students with coursework in the field of mental health. Military chaplains by regulation and policy in the armed forces strive to meet the religious needs of those they have been called to serve. Due to the nature of this service, they are involved with significant amounts of traumatic material. They are asked to nurture the living, care for the wounded (emotionally, spiritually, and physically), and honor the fallen.

Their ability to provide pastoral counseling and care is essential in their journey in the chaplaincy, whether on land, at sea, or in the air. Also, their ability to work with a wide range of issues (spiritual, social, and emotional) and with service members from different religious backgrounds is essential. It is not about them, but those whom they serve.

Chaplain candidates take a variety of graduate coursework from these three departments at Brigham Young University when it is feasible and when their schedules do not conflict with coursework provided.

Graduation

The culminating event for the Master of Arts in Chaplaincy is graduation. The first graduating class under the direction and instruction of Drs. Blake Boatright, Vance Theodore, and Ray Huntington took place on April 25 2014 in the Ezra Taft Benson Building, room W-111. The first three students who received their MA in religious studies degrees were Ensign Brandt Neal Peacock, First Lieutenant Marc Andrew DeLuca, and Second Lieutenant Jeremy Jason Brown.

Marc DeLuca was the student speaker, and he gave a reflection on graduate education. Marc had received a BA in music from Brigham Young University. In 2003 he enlisted in the U.S. Army and was trained as an Arabic cryptologic linguist in the Military Intelligence Corps. In 2006 he deployed with the 4th Brigade, 1st Cavalry Division to Mosul, Iraq, as part of Operation Iraqi Freedom. Tasked as the intelligence specialist for a SIGNIT terminal guidance team, he has been decorated with the Bronze Star Medal, the Army Commendation Medal (with "V" Device), and the Combat Action Badge. As a staff sergeant in 2012, DeLuca was active in the Chaplain Candidate Program and received a direct commission as a second lieutenant. He is married to Dana Merrill (now Dana DeLuca), and they are the parents of four children.

The guest speaker for the spring commencement exercise was Dean of Religious Education Brent A. Top. Each student was hooded and given



MA Chaplaincy Coin, Brigham Young University

a coin that represented the spirit of the program: “Ministry Anytime, Anyplace”; the logo “*vocatio ad servitium*,” which translates “Called to Serve.” The picture on the front of the coin depicts a hasty aide station with a chaplain and his assistant ministering to wounded soldiers in Iraq. The picture was painted by Larry Selmer, who gave permission to use the image from his painting on the coin. The only reimbursement he required was “two coins.”

Change of Leadership

Dr. Terry Ball replaced Dr. Ray Huntington as the graduate coordinator in the winter of 2016. As a former dean of religious education, he brought a wealth of experience to the program. One of his first acts was to obtain a \$500,000 endowment for granting chaplain candidates tuition and fees during their graduate studies. This ensured that tuition and fees for the master’s degree in chaplaincy will continue in the near future.

Also, Dana Pike, associate dean of religious education, was replaced by Daniel K Judd in July 2017. The leaders of the College of Religious Education continue to support the

chaplaincy program and to provide excellent leadership.

Academic Unit Review: Office of Planning and Assessment

*Brigham Young University,
February 2017*

In February 2017, an Academic Unit Review was conducted for the master’s programs in religious education and religious studies. A team of evaluators was selected and consisted of the following individuals:

External Reviewer:

Rev. Dr. Clay Schmit, Sr., Pastor of Trinity Lutheran Church and former Provost for Lutheran Theological Seminary in Columbus, South Carolina

BYU Internal Reviewers:

Doug Wetherford, Review Team Chair, Spanish and Portuguese

Michael Rice, Electrical and Computer Engineering

Randy Lewis, Chemical Engineering

The results from the 5-Year Review were as follows:

Strengths:

- This is a well-conceived, well-executed program, with an outstanding reputation.
- Chaplaincy students are well

qualified and highly motivated, with a strong sense of service

- Competent leadership

Improvements:

- Promote a graduate culture among faculty of both departments that encourages transparency in graduate course and thesis committee assignments, and broader participation in program direction and assessment
- Strengthen homiletics course. More preparation for “preaching.”
- Plan for replacement of associate graduate coordinators.

Conclusion

The Brigham Young University chaplaincy program continues to develop and change. Its vision and purpose is to educate the best-qualified chaplains for the armed forces. As depicted in Chapters 8 and 9, the program constantly strives to update curriculum and to stay current academically with changing trends and policies that effect the chaplaincy. Also, its grad-

uates have been successful in being accessioned into the armed forces.

Recently, a new emphasis in health-care ministry was being considered for those who want a career in health-care chaplaincy. Though not fully developed, a pilot program was initiated in the summer of 2017 by Dr. Blake Boatright. His passion for ministry and his sensitivity to other forms of chaplaincies was critical for program development. Delacie Barney was the first graduate student to be selected for this program, and will graduate in winter 2019.

However, the purpose of the MA in Chaplaincy will remain primarily as a professional graduate degree for military chaplains in qualifying them educationally to meet the demanding requirements of serving in the United States armed forces. With a dedicated staff, the progress of the Master of Arts degree in chaplaincy will continue to flourish at Brigham Young University. This professional degree program will influence the lives of those who serve their country and its ultimate goal is that it will be the genesis, academically, for future generations of chaplains who have entered to learn and have gone forth to serve.



*Chaplain Eric Eliason presenting flag to family member honoring a fallen soldier
(Courtesy Eric Eliason)*

Part VI

Policies, Advice, and Guidelines

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Chapter 10

Endorsement/Polices and Guidelines for Latter-day Saint Chaplains

In 2018, retired Colonel Frank W. Clawson, was serving as Director of Military Relation and Chaplain Services for The Church of Jesus Christ of Latter-day Saints. One of his responsibilities was to serve as the Church's endorsing agent for Latter-day Saint chaplains. This chapter contains excerpts from an interview between Frank Clawson and Kenneth L. Alford on April 27, 2018 at Brigham Young University in Provo, Utah.

What is the role of a military chaplain endorser?

Dating back to the Revolutionary War, General George Washington established the need to have chaplains embedded within the military units to provide for the religious needs of the service members. However, the Constitution prohibits the government or its entities, including the military, from establishing a religion. Since there isn't a state religion, the Department of Defense looks to the various religious denominations for endorsement (certification) that a chaplain applicant is trained, ordained, and

qualified to serve as clergy within their denomination. Chaplains are part of the professional corps along with doctors, nurses, dentists, lawyers, etc., and as such, the military looks to other entities to certify that an individual is qualified to serve in their respective profession. These professions have processes and criteria for certifying and credentialing an individual. The military has established certain educational requirements and basic ministerial experience requirements that each chaplain candidate must meet, but they look to the various denominations to endorse or certify that an individual is qualified to function as clergy within their faith tradition.

For many years, the endorsing agent for the Church was one of the General Authorities. However, in the 1980s, the First Presidency decided to delegate this responsibility to the Director of Military Relations. For the past 16 years, I have served as the endorsing agent for the Church. The Department of Defense and the Armed Forces Chaplain Board will not accept an endorsement from another

person, unless the First Presidency submits a letter designating the individual as the endorsing agent. As the endorsing agent, each year I submits a list of all endorsed Latter-day Saint military chaplains to the Armed Forces Chaplain Board. I also provide an endorsement (DD Form 2088) for all new chaplain candidates who are applying to become military chaplains.

What is the basic process for approving a Latter-day Saint chaplain?

Each chaplain applicant is pre-screened to ensure that the individual will represent the Church in an effective and positive way and is a good fit for military ministry. One of the first things I do is to determine if there are any show stoppers. The military has physical fitness requirements and height and weight standards. If someone is unable to meet those standards, it would be best for them to pursue other career options. If applicants are not within the standards, they must demonstrate a serious commitment to take the steps necessary to meet the standards before they can enter the military. There are also other medical conditions that would likely disqualify them. I also try to determine if they will be a good fit for military service. It's one thing to say: "I want to be a chaplain," but it's another thing to actually serve as a chaplain in the military. The military will require personal and family sacrifices that will test their resiliency and commitment

The next step is to have potential chaplain candidates complete and submit a written application which is reviewed by our staff and selected members of the Military Advisory Committee. If we have any follow-up questions, we will contact the applicant to discuss them. After reviewing the application, we send a letter to the applicant's bishop and stake president asking them to conduct an interview with the potential candidate. It is a more in-depth interview than a temple recommend interview. Following the interviews, the stake president will send us the completed interview form. If everything is in order, we will schedule a psychological evaluation (personality test). Dr. David Wood at BYU has been conducting these evaluation for several years. The final step is an interview by one of the General Authority.

One of the things we try to do throughout the application process is to ensure that they are a good fit for military ministry and will represent the Church in a very diverse religious environment. It is difficult in the initial application process to accurately project where a person will be twenty years from now. Will they perform well and excel in a military environment? I find this to be one of the most challenging things connected to this process. Ideally, it would be wonderful if everyone I endorse to be a chaplain would eventually be promoted to the rank of Colonel for Army and Air Force chaplains or Captain for Navy chaplains. At some point it would be nice

to see one of our chaplains become the Chief of Chaplains. In reality, it is nearly impossible to predict how far someone will progress during the initial screening process.

I've talked at length with Elder Robert C. Oaks about that challenge, and he has reassured me that the system will take care of itself. Not everyone will be able to reach the highest ranks in the military. It is an up-or-out system. So if they don't get promoted to colonel it doesn't mean that we didn't pick the right people. It just means that for whatever reason, they didn't get selected for promotion and sometimes people, really good people, don't make it in the up-or-out system in the military. It's just the nature of the promotion system and how it works. As long as we endorse good people who understand military ministry, then we have done our part. The rest is up to the individual.

I believe there are two ways to have influence within the chaplaincy—quantity and quality. First, we have to have a sufficient number of chaplains within the institution, so people know that there are Latter-day Saint chaplains serving in the military. Second, we must have high quality chaplains. It doesn't really matter what rank chaplains are promoted to, they can still be effective in one-on-one ministry. But if we are going to have a lasting influence on the institution, then we need chaplains who are promoted to higher rank and given increased responsibilities where they can have a voice in establishing poli-

cies for the institution as a whole. Fortunately, we have had some wonderful chaplains who have faithfully served and left a great legacy for others to follow.

What is one of the biggest challenges you have when certifying Latter-day Saint chaplain candidates?

We have to translate Latter-day Saint Church service and experience into terms that the military chaplaincy understands. It is somewhat akin to learning and speaking a foreign language. We have to use different terminology to help them understand the depth of experience of our candidates. We also help the military understand that our candidates will never have full-time ministering experience, except during their missionary service. It is always interesting when you try to communicate from our lay-ministry tradition to those who come from a paid-ministry tradition.

We have to try and translate our common experiences into explanations that will make sense to those who are serving as chaplains from other religious traditions so they can better understand our experiences. They won't know what an Elder's Quorum or Young Men's President is, for example. They are used to hearing terms like Youth Minister or Associate Pastor. So when we're preparing an endorsement, we try to communicate the experience level of an individual in terms that they are familiar with.

How many Latter-day Saint chaplains serve in the military?

Until 1985, the military had a denomination quota system in place. We received chaplain “slots” based on the percentage of Latter-day Saints in the United States. So, if two percent of American population was from the Church of Jesus Christ of Latter-day Saints then we would receive authorization to fill two percent of the chaplain corps. Whether new Latter-day Saint chaplains were assigned to the Army, Navy, or Air Force was dependent on what vacancies were available at any given time.

In the mid-1980s, it became increasing difficult for some denominations to commission enough chaplains to fill their quotas. Rather than have numerous chaplain vacancies, the Department of Defense changed to a “Best Qualified” selection system that was no longer tied to denomination percentages within the general population. Instead, each military service conducts its own chaplain selection boards throughout the year to identify which chaplain candidates will be invited to serve. Under the current system, each service projects how many chaplain authorizations they have, how many chaplains are going to be retiring or leaving the service, and how many new chaplains they need to fill those vacancies.

Candidates who wish “to be boarded” submit their application which includes an endorsement from our Church and certification that they meet that service’s requirements to

serve as a chaplain. All applicants, regardless of military service, are interviewed by an O-6 chaplain (Colonel-equivalent) from the service to which they are applying and that chaplain’s recommendation is of critical importance to their application.

When I began serving in my current position in 2005, we had 64 Latter-day Saint chaplains in the military. We currently [as of April 2018] have 103. That number includes active duty, National Guard, and the Reserves.

Is an ecclesiastical endorsement permanent?

Chaplains, of any denomination, may lose their endorsement if they engage in behavior that is contrary to the teachings to their Church. Any actions by a Latter-day Saint chaplain that would call for disciplinary council action from Church authorities would also bring into question their continued endorsement. Unfortunately, we have had a few experiences where such action was necessary.

A chaplain needs to be cautious above all else. Yes, you want to be friendly. You want to be loving. You want to be supportive. But you also need to be careful when you’re counseling the spouse of a soldier, for instance, who comes in to see you. Perhaps they have a terrible marital relationship, and the initial intent was to receive some counsel regarding rebuilding their marriage. As a chaplain, you can show love, concern, and compassion, but you must ensure

that everything remains professional and above suspicion.

How can Latter-day Saint chaplains best serve those who are not of our faith?

All chaplains feel most comfortable with their own faith tradition and beliefs. When you are serving someone who is not of your faith, you must place yourself in their shoes and empathize with them as much as you can. That's one of the key benefits of the training that we have here at BYU. Our graduate program helps prepare chaplain candidates who better understand other faith traditions and what they believe and experience.

Chaplains must develop a sense of how they should minister to individuals from a wide variety of faith traditions. We need to help others, especially other chaplains, understand and recognize that we are Christians in the fullest sense of the word. We worship, love, and follow our Savior, Jesus Christ. I think that is too often misunderstood within the broader military and chaplain communities.

You can be effective no matter what or where you are called to serve. Don't let others limit your effectiveness. "Bloom where you are planted." There is so much important chaplain work that can be done. Don't be afraid to try something new to help others.

How are Latter-day Saint chaplains viewed within the military?

When I visit our military posts, bases, camps, and stations, I talk to commanders and supervising chaplains. Without exception, I receive high praise from them for the type of ministry that our chaplains are providing. They recognize our integrity even when they don't necessarily agree with our theology and doctrine. They recognize who we are. We can be, and are, effective as chaplains. Some chaplains are more effective than others, of course, but that's just the nature of life. You're going to have some chaplains who understand and adapt to the military environment better than others. If there's one accomplishment that has helped in this area, it would be establishing the graduate program here at BYU. It has made all the difference in the world in our preparation to ensure that our chaplains are grounded in their own doctrine and theology. They understand how to use that in the chaplain environment because we've got experienced people to teach and guide them. Even though the BYU chaplain graduate program didn't start until 2008, the accelerating growth with Latter-day Saint chaplains in the military is a result of having that program at BYU. Graduates from that program are generally doing an outstanding job.

I see a lot of good in all of our chaplains. I feel that they really want to represent the Church in the best

way that they can. I sincerely believe that most of our chaplains do not want to disappoint me or anyone else in their performance. I think they truly want to serve others, and I find that extremely gratifying.

What advice do you have for Latter-day Saint chaplains?

I think chaplains need to have what I would call an engaging personality. It's really a matter of can I be, am I, engaging? Do I have a genuine love of people? Am I willing to understand and work within the regimented military environment? If I don't initially understand the military culture, will I keep working at it until I do? Is my personality such that I can deal with a wide variety of commanders, officers, sergeants, enlisted service members, as well as their families? Am I able to effectively function in the role of a chaplain?

Ideally, both the Church and the military would love to see every one of our chaplains have experiences as an Elders Quorum President, a Young Men's President, or serving in a bishopric because then they will have seen the full scope of ministering. We want chaplains who have experience interviewing and inviting people to serve in various callings. With that experience, they know how to conduct a worship service in a war zone as well as in peacetime location. They're not afraid to stand before a group and give a sermon. We're looking for candidates who can make a smooth transi-

tion from Latter-day Saint to general Christian service. Latter-day Saint chaplains need experience in various Church callings if they are going to be able to serve effectively as a chaplain in a war zone where they may be the only voice of the Church there.

My first close experience with a chaplain was when I was a squadron commander. The chaplain assigned to my squadron was there as a designated additional duty. He was stationed at the base chapel, and he could be busy all day long there. I would invite him to the commander's calls, to give prayers at different functions such as Christmas parties and things like that, but he seldom visited my unit on his own. If I had an issue with one of my airmen, such as a marital problem, I would send him to see the chaplain. It's wonderful that you are taking care of the three or four percent of the base population who attend worship services, but what are you doing for the other ninety-five percent who don't regularly attend services?

I looked at chaplains through my lens as the commander. What is the chaplain doing to help the men and women in my organization so that they can be fully capable to do their mission? What can the chaplain do so that service members aren't distracted by marital problems, domestic violence, or other issues? I wanted to know how the chaplain was addressing those kinds of things for me. In short, I wanted to know: How can the chaplain help us be ready to go to war?

I think that the most valuable

thing chaplains can do is to find out what is important to the commander in taking care of his people. Then you should focus your ministry in those areas. Some of that will be religious support. Some of it might be emotional support or having an awareness of how to recommend someone for mental health care if needed. I would hope that helping the commander be successful would be the chaplain's first level of support. Get to know your commander as well as the men and women in your organization. A good chaplain knows his people. He knows what their challenges are before the commander does. Address the commander's concerns.

Chaplains need to have a wide-ranging skill set. Can you speak in public? Can you have a spiritual thought or a motivational message ready at a moment's notice? Can you give a powerful prayer at a Change of Command ceremony? Do you have those kind of professional credentials? Chaplains need to be good at ceremonial functions. They need to be polished. Don't try to "wing it."

I think we live in a world today where people face more emotional challenges than in the past. The majority of chaplain work is probably spent in one-on-one relationships. Can you do that well? You need to be able to effectively teach and train others—such as organizing and executing religious support programs, marriage retreats, and training for suicide prevention. Many people today seem to be less resilient; they sometimes don't

know how to deal with adversity as well as previous generations did. Some of them enter the military with a lot of baggage from their upbringing. You need to help them work together. Sometimes it requires a chaplain to help straighten out an individual who came from a rough environment and maybe didn't have adequate social values ingrained in them.

Chaplains need to be circumspect. You must be cautious in your relationships. People you are assisting may sometimes misread your intentions. Some women you counsel may think, for example, "Oh, I wish my husband was like you, Chaplain. You're so kind, so wonderful, and so understanding. Why can't my husband be the same?" If you fail to recognize the warning signs, you could end up in a difficult situation. You can't play it too safe. Never be in a building alone with someone. Do not have a couch in your office. Always have something between you and an individual you are interviewing. Those are precautions you ought to take so that you don't fall into a trap. If you don't have your chaplain assistant nearby, have a window in the door. Do commonsense things to protect both you and the people you are serving.

Don't assume that your family will always understand your responsibilities as a chaplain. Seek for balance in your life. Spend time—really meaningful time—with your family. Sometimes you may feel like you are on a short leash and subject to the com-

mander's every whim. Recognize that it is part of what you signed up to do.

You need to be able to manage the responsibilities and expectations that will be placed on you. Follow the basic counsel of our Church leaders. Hold weekly Family Home Evenings. Study the scriptures daily. Spend time in personal devotion and preparation. I recommend that you should study a separate gospel topic or principle topic every week and build a file of them. Have a book of short sermonettes that can be given at a moment's notice. That and similar preparation will make you much more effective. Advance planning will also enable you to reserve sufficient time, especially as you increase in rank and leadership responsibilities, to stay close to your own family. You will have time to be with your family because you've done the preparation. Your family is key to your success as a chaplain. If you allow your own family relationships to deteriorate, then you are more vulnerable to slip into other inappropriate conduct.

What advice do you have for the spouses of Latter-day Saint chaplains?

Chaplain spouses need to understand that they live in a fish bowl—similar to being the wife of a bishop, stake president, or general authority. Quite often in the military, chaplains are placed on a pretty high pedestal and viewed as God's representatives. And some will assume that chaplains are

probably perfect. Chaplains are generally viewed as someone who “has it all together.” Chaplains are assumed to be perfect husbands, perfect fathers, and perfect parents. In the same vein, chaplain's wives and families are also presumed to be perfect and the epitome of what every family should be. If you're not careful, those expectations can add so much pressure on your children that they will rebel against it.

Keep everything in perspective. It's not about you, as a chaplain's spouse. It's also not entirely about the chaplain in your family. It's about you, your spouse, and your family living the best you can despite the few warts and challenges that you have in your day-to-day life. Don't add additional pressure to an already stressful situation. Don't feel like you can't take a breath without someone looking at you, wondering what you're doing, or judging you. That's no fun. But, at the same time, recognize that there will be a bit of a fishbowl effect. There will be a general expectation that you will be striving to live a better life. And that's okay. It's good to have high expectations for your family. Just keep it within the bounds. Don't dump it all on the kids if they happen to act up a little bit.

Recognize that your husband can't do it all on his own. If you are part of the ministry, then people will love you and respect you, too. They will recognize that you and your husband are a team, and isn't that really what you want to communicate both to him and to those he serves? If he has responsi-

bility for conducting worship services on base, and you never attend, what message are you communicating to the other attendees? Are you inadvertently telling them that you feel you are too good to be there with them?

As with all things, you will need to strike a balance. We want you to be fully engaged with Latter-day Saint services. Sundays will almost certainly be more demanding for you because you might have to attend a general Christian service and then you'll have your regular Church responsibilities, too. You'll probably have many long Sundays, but that's part of what you are signing up for. If you're going to have any positive influence, you have to be there. You will have to develop those relationships. We expect you to be part of the team.

On a personal note, how did you become the Church's endorser for military chaplains?

In the spring of 2001, I was invited to submit an application for the position of Director of Military Relation and Chaplain Services for the Church. The applicants were paired down to three, and we were interviewed by three members of the Quorum of the Twelve Apostles. I was then notified that they had selected me to serve as the new Director. I was thrilled. I had almost three months overlap with the previous director, Paul Jensen. Church leadership wanted a little overlap so that we could do a couple of trips to

visit chaplains and do an endorser visit as well.

It's interesting that I actually started my first day in the new assignment on September 10, 2001. My first day in the office was "9/11"—September 11, 2001. And since then we've been involved in the war on terrorism, supporting our military, and the impact that it's had not only on service members but also their families. While our office oversees our chaplains, that's only a part of what we do in terms of what we do in terms of supporting Church members who are serving in the military.

What does it mean to you personally to have served our nation in the military?

I realize the importance that this nation is to the gospel of Jesus Christ. I don't think it was by accident that the Church was restored here. I think there was divine intervention in the formation of our country, the Declaration of Independence, and the Constitution. All of those things were divinely inspired and despite the challenges that we may feel like we are facing, we are still the standard to the world of freedom and liberty. People still want to come to our nation. I would say that part of it is because of the restoration of the gospel and the ensign to the world that we can provide for them. That inspires me to want to defend this nation. Without this bedrock of freedom, I don't think the Church could thrive as well

as it does. It was an honor to serve. At first I went into the Air Force not anticipating making it a career, but one of the things I found when I got in there is that I loved everything about it. Think about it, who gets the kind of opportunities that service members and their families do? And yet with that opportunity comes a tremendous amount of responsibility.

I loved serving in the military because I was also able to serve in the Church in significant ways that was enjoyable, too. Demanding and stressful? Certainly. But I would do it all over again!

We had a saying in the fighter business that went like this. "All I ever wanted in life was an unfair advantage."

People would laugh at you initially and then they would wonder, "Hmmm, what does that mean?" So we would explain that in war there is no reward for second place. You always have to be at your very best. You get an unfair advantage because you're willing to do things that other people are not willing to do. And because they are not willing to do it, they'll always see it as you having an unfair advantage. You get the unfair advantage by being better educated, better trained, and having a better work ethic. If you're lacking in some talents, you can make up for it with hard work. I hope that you will always have an unfair advantage as well.

Chapter 11

Advice to Latter-day Saint Chaplains and Their Spouses

This chapter contains excerpts from interviews conducted during winter 2017–2018 by Kenneth L. Alford with the following general officers and their wives:

As a group, they have over 280 years of combined military experience. (Please see Appendix A for additional biographical information.)

Table 11.1 List of Interviewees

Interviewee	Brief Biography
Robert C. Oaks	General Authority Seventy (Emeritus), General, U.S. Air Force (Retired)
Gloria Oaks	Wife of Robert C. Oaks
Bruce A. Carlson	General Authority Seventy (Emeritus), General, U.S. Air Force (Retired)
Vicki L. Carlson	Wife of Bruce A. Carlson
Timothy R. Larsen	Major General, U.S. Marine Corps (Retired)
Sharon Larsen	Wife of Timothy R. Larsen
Brian L. Tarbet	Major General, The Adjutant General, Utah Army National Guard (Retired)
Mary S. Tarbet	Wife of Brian L. Tarbet

Advice for Chaplains

Building a Relationship with Your Commander

GENERAL OAKS: The relationship between the chaplain and the commander should be such that when the chaplain has a concern, whatever it might be, that he can walk into the commander's office and say "Sir, I have a concern" and then express it freely.

GENERAL CARLSON: Chaplains should remember that the relationship they establish with their commander is extremely important. You need to remember that, even if your commander doesn't. Chaplains have a responsibility to enrich that relationship at every opportunity.

GENERAL TARBET: You have to let your relationship with the commander mature and blossom. You just can't assume it will immediately be there.

GENERAL LARSEN: Chaplains need to be able to approach their commander. They need to focus on helping members of the unit. Chaplains need to be problem solvers for their commander. If chaplains are not solving problems, then they are not being effective. If he's bound to his office, or if he's not getting out and doing the same things the troops are doing—like going on battalion road marches, going on runs, doing the same things that they do, then he is not being effective.

GENERAL OAKS: Early during your tenure as an organizational chaplain,

ask to have an appointment with your commander and say, "I want to do what you want me to do. Here's what I can do to help you: I'm prepared to evaluate the moral character, attitude, and atmosphere of our organization, especially in the barracks." In my mind, the chaplain needs to have an orientation toward the barracks because that is where the people who need the chaplain the most are residing. They're predominantly single young men, and they have opportunity to get into more moral trouble than the man or woman who leaves work at five o'clock (or whenever they leave work) and goes home to their family.

GENERAL LARSEN: My chaplains could tell me things about my organization that no one else could. Chaplains can be a great help, but they need to have their finger on the pulse of the organization. Chaplains need to stay up-to-date regarding what's going on and what the unit is doing. If chaplains can do that they can really make a difference and a significant contribution. Communicate with your commander. I hope that he or she will have an open door policy for you. I hope that you will feel comfortable enough that you can talk frankly with your commander about serious issues. Give your commander the unvarnished truth. Help your commander understand what is really going on in your unit.

GENERAL TARBET: Recognize that commanders have a lot on their plate.

You need to be careful when you walk in saying “Well, you look like you need help” because it can be taken wrong, and sometimes the commander doesn’t need help.

GENERAL CARLSON: The relationship between a chaplain and commander is different at each level of command. I’ll speak from my Air Force experience. If you’re a chaplain for a squadron commander then your relationship should be very, very personal. Ideally, you should have a regular, on-going meeting with him at a scheduled time, such as every third Thursday or every fourth Sunday. You need to meet with him so you can talk to him or her about individual people in that command. If you’re a wing chaplain and you’re responsible to the wing commander, then your relationship with your commander will be different. In that case, it’s more like being on a ward council. If you’re the Sunday School President, you have responsibility for the Sunday school, but you have also additional responsibilities as a member of the ward council. If you’re a chief of chaplains or a wing chaplain, then you’re a member of the commander’s staff. You may have more of an advisory kind of role. But through your squadron chaplains, you will also have your finger on the pulse of the entire organization. You should not only have a close working relationship with the wing commander, but also with the commander’s senior enlisted advisor. As a wing chaplain, you’re probably not on the commander’s calendar as often as when you served in

smaller units. Regardless of what level you are serving at, ensure that you keep your commander informed. He is not going to know everyone. If you are promoted to higher grades, you may become a command chaplain. At that level you won’t have the opportunity to visit every unit, but you can still see trends. Command chaplains hold a very important place on the command staff. A command chaplain can influence the morale and the way people think on the entire staff.

GENERAL OAKS: To be honest, I don’t remember an instance where I went to one of my chaplains and asked for their advice, but I should have. I should have brought them in and asked them how things were going. What are your challenges, including your personal challenges? What are our organization’s moral challenges? I should have done that. I’m sorry to say that I don’t remember doing it. I would encourage chaplains to help their commanders to do so.

GENERAL LARSEN: A chaplain has to build credibility with his unit. Chaplains, like commanders, should be out there talking and working with the troops. Be where they are. Eat where they eat. Do the things they do, including physical training and 25-mile marches. Chaplains are part of the organizational leadership. Chaplains who do those things will also build credibility with their commander. I know that kind of chaplain would build credibility with me. And when you have credibility, it’s easier

to approach the commander with an expectation that he's going to listen to you.

GENERAL OAKS: A chaplain should develop a moderately aggressive attitude toward his job. Don't wait to be called upon. Go to the commander and say, "I'd like for you to confirm that I am free to knock on your door when there's a chaplain kind of problem in our unit that I need to share with you. I will understand if you don't always share my view or accept my recommended solution. I'm okay with that, but I would like to feel free to share my views with you."

GENERAL LARSEN: Start building credibility from the day you arrive. And you can do that by truly being a part of the organization. When your commander sees that you're part of the solution and interested in resolving problems, he'll talk with you and you can talk to him.

GENERAL TARBET: My interactions with my chaplains were almost uniformly positive and wonderful. If I had one thing I would say to chaplains, both young and old, it is that you are in the business of building personal relationships. Don't presume that you have one with a commander until it's actually there. You are going to have to judge that and know when that relationship is there.

GENERAL LARSEN: You have to be willing to do the right thing. You have to be willing to communicate with that commander, and let him know what's going on in his unit. You will

know things that he needs to be made aware of. If you don't do that and he hears it secondhand or after the fact, then you're not being effective as a chaplain. Do the things you need to do. Don't be afraid to talk to your commander.

GENERAL CARLSON: Get on your boss's schedule. He may try to pass you off to his secretary, senior enlisted advisor, executive officer, or someone else, but get on *his* schedule. Respectfully say, "Boss, I know you don't have much time, I just want to let you know who I am, and what I'm trying to do here. I want to make sure that what I'm doing supports and matches your vision." You might just have to be a little pushy (respectfully, of course).

Understanding the Role of a Chaplain

GENERAL LARSEN: Recognize that you don't truly understand the culture that you will be joining. For a long time, I thought I understood the culture of the Marine Corps because I grew up around the Marine Corps. But until I actually entered the Marine Corps and was part of it, I really didn't understand it. Prior to being commissioned, you can only observe your service from the outside. When you begin serving, you will not fully understand what is expected of you or what you have to do. And please understand that your family members will understand even less than you do.

GENERAL CARLSON: Quite frankly, some of your finest work will be done

outside of your office or the installation chapel. So go out there and be out there.

GENERAL LARSEN: I think it's really important for the chaplain to understand what the chaplain's role is. He needs to understand that an infantry battalion seeks out, closes with, and destroys the enemy by fire and maneuver. It's a serious, deadly business. If the chaplain doesn't understand that, then he is going to be ineffective as a chaplain. Chaplains need to consciously contribute to helping their organization move forward and complete their mission. If the commander comes to believe that you do not support his priorities or are not part of the solution for the issues he has, then you will find yourself sidelined. Commanders will not include you in their inner circle if you are not going to be useful. It's that simple.

GENERAL OAKS: The chaplain should be an interface between individual service men and women and the command staff. Be ready and eager to be that interface. When you discover problems, bring them forward. Help find solutions. That's one of the best ways you can serve and support your commander and your organization.

GENERAL CARLSON: Once people deploy, problems multiply by an order of magnitude. If they had a problem with pornography back on base, they're going to have a real problem with it when they deploy. If they had a problem in their relationship with their wife or husband before they left,

they're going to have a real problem when they deploy so you have to be out there among them.

GENERAL LARSEN: To be effective, chaplains need to be able to communicate with everyone from the lowest private to the commander and even the commanding general. Their needs can be very different, and the chaplain needs to be able to identify, understand, and appropriately address those varied needs. Not surprisingly, though, often their needs are very similar. Sometimes all chaplains need to do is just listen. Other times you will be asked to share your insights and counsel. Chaplains can play a very important role within a military organization.

GENERAL CARLSON: As you mature and advance as a chaplain, your roles will evolve over time. Chaplains who can make that transition will do very well. The evolution from being a junior chaplain into serving as a senior chaplain is important.

GENERAL LARSEN: There are commanders and commands where the chaplain is not an integral part of the organization. The chaplain may be pushed to the side in a sense. Sometimes that may be because the commander's low opinion of the chaplain's role or the commander's opinion regarding the chaplain himself. Like everyone else, all chaplains are not created equal. Honestly, I had chaplains in my command who were less effective than other chaplains doing the same job. If the chaplain wasn't

there to help people, help resolve problems, and come up with solutions, then he wasn't an effective member of my command.

GENERAL CARLSON: The next piece of advice I would give is for mid-grade chaplains, and that is that you have to be a little bit pushy. Now, I don't mean you have to be in-your-face pushy. I mean that you have to be just a little bit pushy with your boss and with others who serve on the commander's staff. They may sit you at the end of the table during staff meeting, but you're still at the table. That means that you're a peer with everyone else. You might be the colonel and there might be a two-star so you don't want to be calling him Joe—that's not the point. Just remember that when you're a member of a command staff sometime you'll have to insert yourself because not everyone remembers the chaplain all of the time.

GENERAL LARSEN: As you move up to different levels of command—whether that is as a regimental chaplain, a division chaplain, or serving on the base side at your installation—you need to understand the culture at each level. You need to understand local and unit history. You need to be able to objectively look at where you are, what you're doing, what's going on, and how your area of responsibility is doing. Then you need to be able to put those things together in order to help the commander and his staff understand the potential impact of their decisions on your service mem-

bers, on unit esprit de corps, on the local area, and on the organizational culture. Ideally, you should be able to provide some perspective.

GENERAL CARLSON: You should know the names of every first sergeant that you're responsible for, and they should know you by name—and, more importantly, they should know you. Ensure that the senior sergeants in your organization know what you can do for them. Many chaplains will say, "Hi, my name's Chaplain Johnson, and I just wanted to meet you and say hi." Then, whoosh, they're out the door. If your sergeants don't know what kind of counseling you can provide, what kind of resources you have available, or how to get a hold of you at midnight, then their trust and confidence in you will be reduced. After your commander and sergeants know that they can trust and have confidence in you, then they won't hesitate to call you.

GENERAL LARSEN: Here is an experience I think is worth sharing. I was serving in an Infantry battalion—First Battalion, Sixth Marines, and we had a junior Latter-day Saint chaplain. It was his first assignment. He knew nothing about the military. He was brand new to the military and still learning. He was trying to do a great job as a chaplain. I was a company commander. As such, I was responsible for all of the individuals in my company. One of the things we needed to do was to make sure we knew where people were and what they're doing.

Personnel accountability is always an issue in the military. One day I was looking for one of my Marines. I knew he should be in the area, but we couldn't find him. So I went up to the battalion headquarters, and just by chance stopped by the chaplain's office. And I found my missing Marine just sitting there. I asked the Marine what he was doing, why he was there, and he didn't have any good answers. I told him to get the heck out of there and get back to the area where he's supposed to be. The young chaplain was sitting there with his eyes about as big as saucers. He learned a valuable lesson that day about the chain of command and how it works. If you are going to be successful, you need to work *through* your organization and not just with individuals *in* your organization.

Working with Other Faiths

GENERAL TARBET: Our chaplains formed a great team. A beautiful thing about faith is that the bottom line is that soldiers don't really worry too much about who is talking to them. Soldiers care more about how genuine he is. Chaplains should be able to minister equally to Latter-day Saints, non-Latter-day Saint, as well as those who aren't particularly interested in religion. They just need to minister and be there for them. It's important just to be there. Whether the kid is Latter-day Saint or not, when a close family member dies it's still a tough thing. He needs some help that chap-

lains can provide. Chaplains need to "be there" for everyone.

GENERAL CARLSON: Be willing to learn. I've had to talk with chaplains who worked for me about this. Often you learned something about another religion when you were a kid, and it's not true. Be willing to learn from those who work with you. If you've got four different religions represented in your squadron chaplains, and you're of the fifth religion, then I'll bet you don't know everything about those other four religions. For heaven's sakes, be willing to learn from them.

GENERAL OAKS: I have seen cases where doctrinal differences got in the way of chaplains working together. One chaplain might have some prejudice against another sect. This is not a problem that is unique to any particular sect.

GENERAL LARSEN: Chaplains need to understand the tenants of their own religion, but they also need to understand that they are going into a culture where not everyone is of their faith. But they need to be a man of faith. They need to understand that Heavenly Father knows who they are and has a plan for them. They need to be selfless. They need to be of service. If being of service and working with people is not what makes you happy in life, then you are in the wrong profession. Do something else.

GENERAL CARLSON: Check your feelings about other religions at the door. If you can't do that, then you're not going to be an effective leader. Bias

will cause you to be disloyal to certain groups of people and that is inappropriate. Loyalty in the military is incredibly important. If you can't be loyal to your flight leaders, then you're going to get him shot down. Loyalty is an incredible part of what we do.

GENERAL LARSEN: I think chaplains will be challenged. They should also expect to be challenged regarding their faith. I believe that there is an attack on religion in the military today. There's a real effort from the federal government regarding political correctness. There are topics like gender issues and same-sex attraction that in the past were not at the forefront, but they are more so today. There's an expectation that chaplains will agree with all of the things that are being forced upon them. Sometimes those more controversial topics will be in conflict with their core beliefs, and they will have to make a decision. Are they going to compromise their core beliefs? Are they going to do what is expected of them from the military perspective and from a social perspective? Are they going to stick and adhere to the beliefs that they have in the gospel of Jesus Christ? I think there will be very difficult issues ahead for chaplains as we continue to go forward.

GENERAL OAKS: It is a challenge for chaplains to have a broad enough doctrinal understanding, compassion, and patience so that they won't try to convert others to their doctrines. They can't spend time telling others how

they're wrong, how they baptize incorrectly, etc. Having a patient, tolerant, objective view of chaplain's responsibilities is important, but, unfortunately, it's not always there.

GENERAL LARSEN: I think that when chaplains are not tolerant of other religions and someone else's beliefs, then that's a problem. In that case, the chaplain himself becomes part of the problem and not part of the solution. Let me share a little experience. I was in Okinawa serving as a regimental commander in the Fourth Marines. We had an accident that occurred late one night. There were Marines who were drinking in the barracks, and they ended up playing some trust game. They were holding each other out a third-story window in the barracks, and a Marine got dropped out the window. He fell and landed on his head. It was serious. A young unit chaplain happened to be in the area, and he soon arrived on the scene. Everyone present tried to render first aid to the injured Marine. An ambulance soon arrived, and the chaplain climbed in with the Marine to accompany him to the hospital. I think the chaplain was Southern Baptist, and the Marine was a Roman Catholic. En route to the hospital the Marine died. The chaplain wasn't the right religion to offer last rites and do the things from a religious perspective that someone might hope for. But the chaplain did the best he could. He provided some assistance as they drove to the hospital with the seriously injured Marine. In the next couple of days, I

learned that the senior chaplain in the regiment had written a letter of reprimand for the chaplain who was in the ambulance. I had to get all of my chaplains together and explain that chaplains don't write each other letters of reprimand. That's just not how the system works and that's not what we're trying to do. The young chaplain was trying to do the best he could, and he had no idea that the Marine was going to pass away. That's one instance where the senior chaplain was not focused on doing the best that he could to help his fellow Marines or help other people resolve their problems. He was more worried about his own standing in the community, his position in the organization, and what his expectations were for other chaplains. One of the things I tried to help them realize is that chaplains work for the commander. Junior chaplains don't work for the senior chaplain in the regiment. That's not how the organization works and that's not how chaplains interface with each other.

What Successful Chaplains Do

GENERAL CARLSON: Work hard to be friends with people. That means you might have to go to the officer's club on Friday evening. I went to the officer's club on Fridays. I didn't stay long, and, of course, I didn't drink. Because you're serving in the military, you will have to be willing to do some things that you wouldn't normally do—as say a Latter-day Saint bishop. You've got to go to the squadrons. You've got to be there on Friday afternoons. You

have to be there at midnight, if they're flying at night. You've got to be on the flight line at odd hours. Don't just wait for things to happen. If you want to be an effective chaplain you have to be a friend to your people.

GENERAL OAKS: The chaplain should be in the barracks on Saturday nights. Be seen. Be available to the young man or woman who might have a problem, such as a personal or moral problem. And then you will be in a position to say, "I'm here on Saturday night, and I've got a closet to sit in. I'll be happy to listen to your problems and provide whatever advice seems appropriate to help you with your challenges." Chaplains need to be available.

GENERAL CARLSON: No one goes to see the chaplain except when someone has died, or they're broke, or they just beat up their wife. I know that's an overstatement, but you understand the point I'm making. People seldom just drop by the chaplain's office to chat. Many service members don't even know where the chaplain's office is. They've never been there before. So make yourself available. Spend time in your unit's work areas. Make sure they know how to get in touch with you. Make sure that you're not a stranger on their doorstep. You don't want to meet someone for the first time when there has been a death in their family or organization.

GENERAL TARBET: The chaplains became much busier as young men and women readied themselves to go to war with the notion in mind that

they might not be coming home. A lot of the chaplains were instrumental in helping those troops put their houses in order so they were spiritually, physically, and emotionally ready to go to war.

GENERAL LARSEN: I think chaplains need to be concerned about doing the things that help resolve problems in their unit. When a chaplain starts to think more about himself—about their career, what their next assignment needs to be, the things that they need to do to manage their career, I don't think that their service is going to be as successful as it could have been.

GENERAL CARLSON: Chaplains need to recognize that there are marital problems at every level. When I entered military service, marital problems were a small percentage of what chaplains dealt with. But today, it's a rising number. The number of addictions that people deal with today is also rising. Addiction to drugs and certainly pornography is a much more difficult problem today. Recognize that if you associate with combat types, you're going to see pornography. You've got to help service members break the pornography chain. It's becoming more and more prevalent—both in and outside the church, both in and outside the military. So, if you're a chaplain, you have got to figure out what's in your kit bag for dealing with someone who finally admits they have a pornography problem. Be able to talk with folks and say,

"Hey pal, you know you have a problem with this. Is there anything I can do to help you?" Addictions today run much deeper than when I was a junior officer.

General Advice

GENERAL OAKS: I want chaplains to be Christ-like. I won't take time here to walk us through all of the Christ-like characteristics, but the chaplain should be extremely familiar with the New Testament and the life of Christ. Latter-day Saint chaplains should know Christ. But at the top of the list of acquiring Christ-like attributes would be compassionate caring. Seek to help individuals resolve their problems. Don't seek your own self-interest. The definition of charity is a great place to start: charity suffereth long and is kind, it is not puffed up, seeketh not its own, envieth not. That's the chaplain I want—a man or woman of charity.

SISTER TARBET: If I could speak directly to our chaplains, I would encourage them to look first at their relationship with their wife and their children. Strengthen your relationship with your wife. Show people that you love your wife and children. Do as much as you can for your own children so that they won't feel left out. Don't leave your family behind. Make certain your children feel important.

SISTER CARLSON: One of the great things I saw chaplains do was at Christmas time. They would gather up their families and go together to visit

the squadrons, or the flight line, or the hospitals.

GENERAL TARBET: I don't know how many times I've seen our chaplains head out the door to do a death notification. I'll always be grateful to all of them for doing the hardest thing that I imagine they ever have to do. Prepare for doing that in advance.

GENERAL CARLSON: Have a sense of humor. Don't take yourself too seriously. Odds are that some of the commanders you will work for are not going to appreciate you. Period. So just get over it. Realize that not everyone likes chaplains. Not everyone today is religious. We live in a material world. If you give your commander some advice, and he tells you to go lay an egg just smile and say "Well, thank you, Sir. May I have another?" Or, if other officers tell you: "Hey, you're kind of an idiot," or you're kind of stupid, or you're kind of whatever, don't be embarrassed or frustrated by that. Just laugh it off. For heaven's sake have a sense of humor with the people you work with. It will rub off. Enjoy what you're doing. If you don't enjoy what you're doing, find something else to do.

GENERAL OAKS: What is the basic message that chaplains should teach? First, there is a God. He knows you and He loves you. He's concerned about you. He has given us guidance in the Old and the New Testament. We all have a moral compass—as Latter-day Saints, we know that is the Light of Christ—that helps us under-

stand our relationship to God and keeps us better attuned to the true north in our character.

GENERAL CARLSON: There are no dumb questions for an incoming chaplain to ask. So ask questions. Everyone else in your unit already knows that you don't know anything about the military when you're just starting out. Don't wait until you're in the middle of an inspection or in the middle of an exercise to find out what your gas mask is for, you know? Don't be afraid to ask questions.

GENERAL TARBET: It was always interesting to me how chaplains could find out information that I couldn't. I fancied myself as someone who the troops would talk to. But candidly, that view had too much conceit in it. Soldiers were not going to immediately start rattling off their problems to the two-star. So I learned to travel with my command sergeant major and the chaplains. They would get information from the troops that I needed to know, but that the troops weren't going to tell me directly. Our chaplains were very good about filtering that information to me and sharing information we needed to help families deal with a variety of challenging situations. Chaplains shared with me the kind of things that we needed to get ahead of, such as possible drug use. My chaplains served almost like advance scouts who found and shared important information with me.

GENERAL OAKS: Chaplains need to remember the importance of having

an internal moral compass, and they need to remind others. I think that's an important part of every chaplain's job. It's also a commander's job to help people understand that there's a need for a moral compass. It's not just a military thing, it's a life thing. Help people to understand that having a moral compass helps them to better understand their relationship to God.

GENERAL CARLSON: Be friends with everyone. I've known some chaplains who were only friends with everyone who attended chapel services. But that's usually a very small number of people, and they didn't assert themselves and say, "Hey, my name is Chaplain Joe. I just want to let you know that I'm available. Here's my card, and I'm happy to do whenever I can for you. You know, I'd like to be able to say a prayer at your commander call, or I'd like to come in and talk about whatever you would like me to help you with." Make yourself available. Don't be an "I'm available during office hours only" kind of chaplain.

GENERAL TARBET: What makes a good chaplain? Simply, that they care. They genuinely care. And they have to be good with people. My chaplains were, and I will always be grateful to them.

GENERAL OAKS: I would remind chaplains of their obligation to be a positive example. Don't be just a talking head regarding morality. Be a genuine example in your personal and family life. When you go to an individual who's having family problems with

a child or spouse and say "Here's what I would suggest," you will have some credibility. I would remind chaplains of the importance of figuring out and then following the kind of life you should lead.

GENERAL CARLSON: Here's a piece of advice for young chaplains who are marriage eligible but not yet married. You need to be very, very careful about your selection of a wife. Your future wife needs to be very careful about her acceptance to marry you because being a chaplain is tough and demanding.

GENERAL LARSEN: I don't know if "counseled together" would be the right phrase, but we always included the chaplain in the things we did with families. In the Marine Corps, there's a family support program where spouses and family members are organized to support each other, especially during deployments. Chaplains played a very key role in the organization and operation of that program.

GENERAL TARBET: Assume that there's always some kind of family tension involved in someone's life. Then you won't be surprised when there is. Consider what your upcoming unit deployment is going to do to marriages and special needs children, for example.

GENERAL OAKS: I heard of an experience that reportedly happened at a military medical center at Landstuhl, Germany. Service members arrived there with all sorts of wounds. There were many amputations performed,

and they would take the boots or shoes off and throw them in a basket outside the clinic door. During a command walk-through, a new hospital commander saw the basket and said, "What's that?" After hearing the answer, he ordered, "Well, let's get rid of it. It's an eyesore." But a young chaplain spoke up and said, "Don't touch that, Sir. That basket represents the sacrifices of the men and women who were willing to offer everything for their country." He wouldn't let the commander remove it, and the basket stayed there. I love that story, and I love that chaplain. Chaplains should stand up when it's time for someone to stand.

GENERAL TARBET: Try to get out in front of your deployment cycle. A lot of our soldiers were also students. If we deployed them at the wrong time of the year, they wouldn't just lose one year of their education, they would lose two because they got out of cycle in their course work. Our chaplains were instrumental to helping us de-conflict soldier schedules and swapping assignments when needed. Chaplains can help commanders to "address the each's," if you will. Commanders lead from a macro level, but what chaplains do best is often at a micro level.

SISTER TARBET: I've seen chaplains be aware of problems that no one else has seen or felt. Good chaplains seem to have a sixth sense—kind of like mothers. I don't think all of them come that way, but I believe through

training and desire they can acquire that skill.

GENERAL LARSEN: I'm not big on people taking credit for other people's work, or what other people do, or what other people try to contribute to an organization. When it becomes about them and not others, then I think they've lost sight of what they're trying to do, and the chaplain will not be as effective. For example, we had an excellent family support program in one of my assignments. My officers and NCOs did some novel things that worked extremely well. The chaplain who assisted me was a good man and was very effective. I met him a couple of years later, and we went out to dinner. During the meal he explained that after he left my unit, he organized the same program that we had worked on together, but he made everyone think that it was solely his ideas. He had taken credit for all of the innovations that everyone on my staff had contributed. You know, he talked like everything had been his idea, and how he was planning to do it all across the entire Navy for all of the chaplains. Hearing him reminded me of the importance of frequently asking yourself, "What are my motivations? Why am I doing the things that I'm doing? Am I doing things to help other people, to be a positive influence in their lives, or is it just about me taking credit for something that I really didn't do?"

SISTER TARBET: I honor our chaplains, and I love their wives. I've seen

chaplains give counsel, but I've seen them recognize that at times it is more important just to sit and listen. I have seen chaplains help people learn to use their own agency to make decisions that will make them happy.

GENERAL CARLSON: The odds are probably pretty good that somewhere sometime you will work for a boss who doesn't particularly like you. I remember one boss who my husband worked for, in particular. Every day when he came home, we asked him: "Did you get fired today?" It was comical.

GENERAL TARBET: I want to thank our future chaplains because they're embarking on a career which is more like a calling. They're going to become military officers and that has a host of requirements and obligations associated with it. They will have tremendous demands put on their families. Chaplains may be called upon to be gone a lot, but even when they're home they're still ministering. It's a very, very tough career choice, but it can be an extremely rewarding career. Being a chaplain can bring great joy and tremendous satisfaction.

BYU's Chaplaincy Graduate Program

GENERAL OAKS: Several years ago, I received a letter calling me to serve as Chairman of the Military Advisory Committee for the Church. I became aware of the training of Latter-day Saint chaplains, and I was astounded that our chaplains weren't able to come to BYU to receive religious train-

ing prior to being commissioned as chaplains. I won't go into the reasons why. They made sense to someone, but they didn't make any sense to me. We worked at it for some time because I knew that we had this marvelous religious educational program for Latter-day Saints, but our chaplains didn't have access to it. They went off around the country to seminaries sponsored by various other denominations. I was invited to speak at one of the denominational seminaries where chaplains were trained. While there, I spoke to a graduate the day before I commissioned him. I asked him, "How did you get through this?" It was several years of non-Latter-day Saint training, sometimes almost counter-Church training it seemed. He said "Every morning I would get up and read the Book of Mormon to remind me who I was." I just shook my head because we could do better. So I kept working on it, and the BYU program developed. There was space for chaplains to come here to learn doctrine and chaplain things. This program gives chaplain candidates the opportunity to learn about the chaplaincy in a proper way, in a conducive atmosphere, and in an appropriate doctrinal environment. I consider this program a remarkable step forward. As an aside, I will say it was a lesson for me in bureaucracy. The church, you know, is not above bureaucracy. It is key that we understand the importance of keeping a heavy heel on bureaucracy. Bureaucracy can promote order, consistency, and constancy, but

only when there is a proper heel on its head. That's what I learned. I am so proud to be associated with BYU chaplain's training program. I think it's on the right track, and I'm thankful for it.

Advice for Chaplain Spouses

Being “the Chaplain’s Spouse”

SISTER CARLSON: People often ask me, “What was it like to have your husband in the military?” And I always answer, “I don’t know anything different.” It was his job. He went to work every morning. He flew airplanes. I didn’t think about it. That will be your situation, too. You’re the chaplain’s wife. That’s the way it is.

GENERAL TARBET: There is nothing easy about what chaplains do. Spouses need to know that. I’m not telling them anything new; they’re fully aware of the challenges associated with it. There can be tremendous rewards from this type of service—both for chaplains, their wives, and their families. But you should understand that most of the rewards will be private not public. There will be quiet, meaningful moments with soldiers, their spouses, or their families. You’ll know that you and your husband have made a difference. That’s the real pay day.

GENERAL CARLSON: When you’re a chaplain’s spouse, you’re in a pretty small group of spouses. You are going to be called on to be part of a spouse

organization. They might not be as accepting and as friendly as the Relief Society or Young Women’s or wherever else you’re serving. They will have different goals and different problems. You have to be willing and understanding when you’re in those settings. You will have a dual set of responsibilities—church and military. There are many places where, if you’re a young Latter-day Saint woman and you marry a Latter-day Saint man, your entire social life can be wrapped up in Church experiences. If you’re a chaplain’s wife, that is just not going to be the case. You need to be capable and willing to deal with a diverse sets of circumstances.

GENERAL LARSEN: Chaplain’s wives, if they’ve only observed the military service from the outside, may not understand what’s going to be expected of them or what they may have to do. Their families won’t understand, either. The decision to become a chaplain needs to be a family decision. People considering the chaplaincy need to talk to their spouse about it and come to a joint decision that this is absolutely and wholeheartedly what they want to do. If they are not happy helping other people then they should reconsider what they want to do in life.

GENERAL CARLSON: Chaplain’s wives need to understand that they will not have a regular marriage. It’s not like marrying someone who is going into business or someone who will be working in construction. You

may marry a traveling salesman and he may be gone, or you may marry a construction person and he may be gone, but if you marry a chaplain he will be gone and when he comes home he could be damaged. He could have PTSD and that's serious business. It's difficult to be a chaplain's wife. He will have to counsel people who have incredibly complex problems. He will be involved in decisions of life and death. He may be serving on a staff when decisions are made to do extremely difficult and complex things or to take life. When he comes home, he may be troubled. He may even be angry, and he won't always be able to share with you or explain what's troubling him. You're going to have to find a way to help him share the burdens he carries even though he can't even fully explain what he's going through.

Blessings of Church Membership

SISTER OAKS: Having the Church wherever you go makes a big difference. As soon as you find out where the church is, you will immediately have friends. You will know people who can and will help you.

SISTER CARLSON: I saw chaplains' wives have huge effects in their ward as well as at the base because they know how to serve. They learned how to serve through the Relief Society. They know how to give. They know how to love. You can do that anywhere and in many ways. You can do as much or as little as you want, but you'll have more fun if you find ways to interact

with other people, especially through the chaplaincy.

SISTER LARSEN: Everywhere we went in the military, we already had a little family there for us because of the Church. People who believed the same things we believed. That's why I think it was really important for us and for our children that we found the ward or branch immediately. We accepted any callings they asked us to do. We got very involved in each ward that we lived in, even if we were only going to be there for a short time. At one point, I had been called to be the Primary President three moves in a row. We moved to a new place and were only going to be there six months. When I was called to be the Primary President again, I said, "You know, I'm only going to be here six months." They said, "That's fine. It's okay." And everything worked out great.

SISTER CARLSON: The first thing to do when you move is to find your local ward or branch.

SISTER OAKS: Learn from each other. When we went to Mountain Home, Idaho, my husband was squadron commander. I realized that I was going to be in charge of the spouse group in his command. I didn't really know how to do it. Soon after we arrived, one of the wives called me. She was upset that I didn't come over and see her because her husband was gone. I had no idea that her husband was gone. And so I thought, "Well, I'm just going to handle this situation like it's a Relief Society thing. We'll set up

something like visiting teaching (now ministering sisters visits).” I talked to each of the flight commander wives and said, “You have to tell me when the husbands are gone. Then you can either call them or go over and see if they have any problems. Then tell me what the problems are.” I asked the four or five wives to help, and they did so. It worked great. I realized that you can put your church experience into your military experiences.

SISTER LARSEN: When I was asked to work with other military spouses, I tried to run it almost like a little Relief Society.

Keep a Sense of Humor

SISTER LARSEN: Find some humor in every situation. You know, moving is stressful. Moving children is stressful. Some children acclimate better than others do. Some children make friends quickly; some do not. Maintaining your sense of humor along the way is very helpful. I know that it was very helpful for us.

SISTER CARLSON: You’ve got to maintain a sense of humor in your life. Let me share one example. When our son Scott was about two years old, we moved to Langley Air Force Base in Virginia. Scott loved to run everywhere; he seldom walked anywhere. While long staff meetings were going on, I sometimes took Scott to the headquarters building and would pin skirts for the secretary before I altered them. One day I looked around and Scott was gone, and I just

figured that he was in the hall running up and down. All of the sudden I turned around and there was Bruce with Scott in his hands with a look that said, “Don’t ever bring this child to this building again!” It turns out Scott had run to the conference room where all of the generals were meeting, opened the door, walked in, and said, “Hi, Dad!” The staff all said, “Hi, Scott!,” and Bruce just about died! Fortunately, we were able to laugh about it. Kids will keep you humble, and life will keep you humble. Together we did all right.

Moving

SISTER OAKS: I think our children were always naturally anxious about moving to a new place. Your children will be, too. Recognize that. But they were able to make friends wherever they went.

SISTER CARLSON: Moving can be a challenge. Raising our children in the military was a lot of fun until high school and then it became a great challenge. One of our sons, for example, went to three kindergartens and three high schools and four schools in between. He attended ten schools in thirteen years. We moved him his senior year from Langley, Virginia to Mountain Home, Idaho. At that time, the school at Mountain Home was noted in the *Guinness Book of Records* for having the most graffiti on the inside walls of a high school. People ask, “Was it good for your kids to move 24 times in 37 years?” Moving

was very difficult. But the church, and the wards we lived in, allowed them to have great leaders and be surrounded by great kids. Because of the Church, wherever we went we had a family. It was our life, and it was a great life. It afforded us a lot of wonderful opportunities. We had a lot of moves. We lived in a lot of different homes, but we had a lot of different and great experiences.

SISTER LARSEN: Being a military spouse, just like being a spouse anywhere, has its good points and its bad points. Deployments aren't very fun, but I found that we could make the best of them. We worked to make the best of every move. We did that by working together as a family to learn about the areas we were moving to, the history of the area, and the culture of the people in that area. Then we worked to get really involved. The quicker we did that, the easier all of our children fit in.

General Advice

SISTER TARBET: It's important that you demonstrate your love of your husband and children in public. Some service members have never seen a happy marriage. Let them see yours. Hug and kiss your spouse. Show what a happy relationship looks like.

SISTER OAKS: When we first entered the military, I knew nothing about the military. I worked at the Air Force Academy during his last year waiting for him to graduate so we could get married. I often asked one of the

people at the credit union, "What is this? What is that?" and she patiently explained to me about the differences in military ranks. She also taught me to "always be nice, especially when you go to the hospital or different place. Always treat people with respect and they will treat you with respect. No matter what rank your husband is." That is an important lesson for us all to learn.

SISTER CARLSON: Get involved with spouse support groups and clubs. I loved working with them. They're all volunteers like you. We were women doing stuff because we wanted to do it, not because we were getting a salary. And we did great things. Working with the enlisted wives' group was probably the most fun that I had. In fact, Bruce loves to tell the story how he came to one of our meetings with his uniform on and spoke. Afterward, a woman came up to him and said, "So who are you?" And Bruce said, "Well, I'm the wing commander. Vicki's my wife." And the woman answered, "Oh, you belong to Vicki. OK." A lot of people had no idea who I was and what I did. It's fun that way.

SISTER LARSEN: Chaplain spouses need to remember that life is a journey, whether you're in the military or not. There will be ups and downs throughout your life. Having a strong foundation in the Gospel will save you every time.

SISTER CARLSON: We knew a chaplain's wife who went to every church's Bible study classes. She learned peo-

ple's names, who they were, and what they did. There is no harm in going to a Bible study group, especially if your husband's a chaplain.

SISTER TARBET: Make friends with other spouses in your unit support group. If your spouse leaves for a year because of a deployment, those friendships can be priceless.

SISTER LARSEN: I think you really need to work together as a husband and wife team. I have people say, "How long was your husband in the Marine Corps?" And I am pleased to answer, "Well, we were in the Marine Corps for 35 years. It was really a team effort. He supported me as best he could, and I supported him."

SISTER CARLSON: One thought I might share has to do with when your husband comes home from work. In our case, when my husband walked in the door, I gave him a big hug and a kiss and hoped he'd had a good day, but I didn't ask him a lot of questions. I had learned that if he was able to share something with me, he'd tell me. But I recognized that there were many things he was not allowed to share.

SISTER LARSEN: If you'll take advantage of it, the military life provides an opportunity for you, as a couple, to really work closely together.

SISTER CARLSON: Spouse unit organizations can be a great opportunity for you. They can be very comforting because you are all going through the same thing. We did fun things together as spouses.

SISTER OAKS: When you're associated with the military, I think you just feel like you're part of something bigger than yourself. I was proud that my husband chose to be in the military. I loved the people that we associated with. They love our country. We got amazing opportunities to meet other people around the world. It was a blessing to be able to move, rather than staying in just one place. I learned that people everywhere are not that different. When we were living in Turkey, I attended a women's luncheon. They were talking about their kids and how they come home from school and turn the music on. I thought to myself, "Oh that sounds familiar." And then one of the Turkish women said, "My favorite singer is Frank Sinatra." And I thought, "Oh, me, too!" We may live in different parts of the world, but we're actually not that different.

SISTER LARSEN: We kept our family routine the same whether my husband was in town or out of town. Our family routine changed as little as possible. I think it's comforting for children to keep the same routine.

SISTER CARLSON: Be involved! Get involved with Church, with your schools, with scouts, and on base.

SISTER LARSEN: Don't get me wrong. It can be very challenging at times, but there are also a lot of very good times. Don't be afraid of the future. Go forward, knowing that the Lord is with you. If you, as a couple, are seeking the Spirit in all of your major deci-

sions, things will work out. You will be led to the right places. You will be led to the right people who can help you and who you can help. When you have your life centered on the gospel of Jesus Christ, even during troubling and scary times, you can feel peace and comfort.

SISTER TARBET: When you are separated from your spouse, involve him in your life and the lives of your children as much as you can. Take advantage of all of the technology that is available today. Talk on the phone or the computer as much as possible. Include your children in the conversations. Don't make your husband feel guilty for not being able to be there for everything. Try to include your

husband in little decisions, but have a back-up plan.

SISTER OAKS: I'm grateful for what the military taught me. I'm grateful for our flag. I remember being in Del Rio, Texas and visiting our children there. The Star Spangled Banner was playing on base at the end of the day as the flag was being retired, and I saw my little grandchild stand with his hand over his heart while the national anthem was playing, and I thought "That's what it's all about. We love our country." It makes me wonder, "Why don't more people go into the military? Why do they sometimes say poor things about people who choose to serve in the military?" We loved it. We absolutely loved it. I'm thankful that my husband and I chose that life.

Chapter 12

Notes from the Field

This chapter contains excerpts from interviews conducted during summer 2018 by Kenneth L. Alford with the following chaplains and their wives.

Collectively, they have over a century of experience with the chaplaincy.

Table 12.1 List of Interviewees

Interviewee	Brief Biography
Vance P. Theodore	Chaplain (Colonel), U.S. Army (Ret.)
Christine Theodore	Wife of Vance P. Theodore
Allen Blake Boatright	Chaplain (Colonel), U.S. Army (Ret.)
Miriam Hawkes Boatright	Wife of Allen Blake Boatright

Advice from Chaplains

What do you know now that you wish you had known when you began serving as a chaplain?

CHAPLAIN BOATRIGHT: I was unaware that there might be “mine field” in the chaplain service. A chaplain supervisor would be kind and friendly to my face but worked behind my back to have me sent somewhere else. Even then, perhaps it is best not to know too much about such things in advance. But recognize that there can sometimes be “mine fields” hidden from your view.

CHAPLAIN THEODORE: I wish I better understood how important personal scripture study truly is. During the course of my career it became important not only in grounding me, but in renewal. On a daily basis, it helped me keep a positive attitude and know what I needed to do. Another area is to not be naïve about chaplain politics. There will always be politics, and there will be those who try

to raise themselves by lowering others. Early in my career, I became disillusioned with this and was about to leave the Chaplain Corps. However, there was a Catholic priest who helped me understand how important it is to have a cross-section or diversity of all faith traditions in the Chaplaincy. He suggested that I not get wrapped around the axle about how other chaplains were treating each other, but just try to do the best I could every day. He believed that we should treat everyone with kindness and not worry about the politics inside the Chaplain Corps. It was sage advice and counsel that I followed throughout my career.

CHAPLAIN BOATRIGHT: It took an experienced supervisor chaplain to help me see that not everyone will want to add light to their life. They may not want a spiritual lift or encouragement. I began my chaplaincy with the idea that everyone needs more spiritual light in their life, and I defined that as the teachings of God in scripture—and for Latter-day Saints, the teachings of living prophets. I grew frustrated trying to add light to the lives of everyone with whom I counseled or met. My supervisor wisely told me that when someone is eager and ready to grow spiritually, then giving them additional light will be both appropriate and a joy. Until then, we simply need to love, serve, and set a good example for them.

What are the best pieces of advice you can give to new chaplains?

CHAPLAIN THEODORE: Don't try to be someone you are not. Be yourself. Who you are is more important than what you do. Also, have fun. Don't carry other people's concerns with you. I remember one of my executive officers gave me some excellent advice. He said, "Chaplain, you need to know when to turn your heart valve off. If you don't, it will kill you." There is a time and a place to get involved. However, don't take the concerns of others home with you. Be kind to others. Have fun, and trust in the Lord.

CHAPLAIN BOATRIGHT: Without question, seek the guidance of the Spirit of the Holy Ghost. Seek the Spirit in all you do. He can warn you of hidden dangers or relationships that aren't what they seem at first. He can educate you in areas that are new and unfamiliar. He can encourage and strengthen you when no one else can. It's not like the Holy Ghost will be constantly whispering to you, but He is willing to assist us when we exercise faith and go forward. It has been my experience that answers most often come when we are taking action, trying to help, and not simply sitting around waiting for inspiration. Occasionally, you will feel a sense of failure that you did not serve someone well enough. There is grace available for such days. Most chaplains have those days from time to time.

CHAPLAIN THEODORE: I had to learn

early on in my career that when I took a problem to my commander I also needed to offer a possible solution. Many times commanders are already aware of unit problems. They want you to be a professional staff officer and provide them with suggested solutions. This doesn't mean that you can't have a dialogue with your commander. But if you don't have any suggestions regarding how to solve a particular problem, then you should let the commander know that you will get back to him or her when you've had time to think about it. This often means studying the problem, praying about it, considering alternative solutions, and then providing your commander with the best possible course of action.

What are the best things associated with being a chaplain?

CHAPLAIN BOATRIGHT: Learning to serve, finding joy in serving in hard places, and enjoying the journey along the way. I am afflicted with a love of adventure. I share this trait with my wife. I frankly enjoyed the excitement of airborne operations, working with foreign militaries in their home countries, seeing the world from the point of view of a soldier with a ruck sack, and having the sense of purpose and mission of a chaplain in combat. Finding the wounded, being there for them, and praying for and with them was a high honor. I had the privilege of conducting the funeral service for a Vietnam-era veteran, a Medal of

Honor recipient, who was buried in a family cemetery in Wilmington, North Carolina.

CHAPLAIN THEODORE: The freedom to serve others, numerous opportunities to grow, and the flexibility to plan and execute. I enjoyed being in charge of the commander's religious program. However, I always let the commander know what I was doing and received direction about how it should be implemented. Another great thing about being a chaplain is the people you will meet and associate with. Throughout my career, I met some of the best leaders, best people, and best families in the world. It was an absolute honor to serve with them.

What are the most challenging things associated with being a chaplain?

CHAPLAIN THEODORE: There are many challenging things about being a chaplain. Perhaps one of the hardest things you may be asked to do is being away from your family on deployments. Try to use the time during your separation to become even closer as a family. Take it easy when you return home, though. Realize that things have changed while you were away. Don't try to do everything in a week or two. Hopefully, separations will make you stronger. You can use times when you're together to further strengthen your personal attachments. Help your children and sweetheart realize that they are always important in your life.

CHAPLAIN BOATRIGHT: It's a chal-

lenge to keep your personal spiritual connection strong, to keep your spouse happy and be attentive to her needs, to help your children find and nurture their spiritual health, and still have enough in reserve to help a service member or their family. There were days when the weariness was bone deep, when my own reserves (physical, emotional, and spiritual) were gone. And yet, another call for the chaplain would rally me to my feet, and I would pray for sufficient strength to complete that next mission. Our Father in Heaven answered my prayers again and again. Later, when I received medals for my service in combat or other tough circumstances, it was hard to accept them. I felt like handing the medal to God and saying “Thank you!” Many chaplains agree with me that none of us go this way alone. There is a danger of losing our faith when trying circumstances wear us down to the bone. For me, God was, and is, always there, and I am thankful.

CHAPLAIN THEODORE: Another area of concern is rotating to a new assignment every few years. It’s difficult to leave those you love; however, it is also exciting to start anew. One of the challenging things is constantly needing to revalidate your position as a chaplain. In essence, you are required to start over again every few years. Don’t worry about being uncomfortable in a new assignment. It usually took me two to three months to understand the commander’s intent, the mission, and what was expected of

me. Each assignment will be different. Look at each new assignment as an opportunity to grow, to meet new people, to have different adventures, and to experience new cultures and places in the world. It can be a very enriching experience for you, your spouse, and your children.

What general advice would you give to chaplains?

CHAPLAIN THEODORE: Remember that you represent The Church of Jesus Christ of Latter-day Saints. That’s important. Keep in contact with your endorser, and let him know what you are doing. If you have any concerns, he will always be there to advise you. Don’t let problems fester. Seek help early so that issues can be settled in a professional and proper manner.

CHAPLAIN BOATRIGHT: Follow the rules, pray, study the scriptures, and help your family do the same. Go to the temple whenever you can. Serve in any calling that is extended to you. Figure out who you serve. If you serve service members and their families, you will always have meaningful work to do. If you find yourself getting wrapped up in your career, your promotion potential, or wanting some particular duty that is visible to your leaders; then maybe it’s time to reconsider why you became a chaplain. At the end of your time in the service, the medals and honors will be put on a wall or in a drawer. What really matters are the memories of those who you served. Those relationships will be

more valuable than any worldly honors you may receive along the way.

CHAPLAIN THEODORE: The chaplaincy is an amazing opportunity to serve. But remember that the chaplaincy is not who you are, it is what you do. Counsel with your spouse regularly. Whenever possible, attend church services and partake of the sacrament.

What general advice would you give to their spouses?

CHAPLAIN BOATRIGHT: Watch for signs of stress in yourself, your children, and your spouse. Get help, if you need it, sooner rather than later. It surprised my wife how much she grew to love the other chaplain families and their children. She served them like a visiting teacher (ministering angel), and many of the other chaplain wives did the same thing, no matter what their religion was. When our oldest son, who was just seventeen-and-a-half years old, died at Fort Bragg, North Carolina, the chaplain families of all faiths rallied around us to offer support and give ministry. It was humbling to receive so much love from them. The senior Catholic priest in our command basically adopted our family and fell in love with our two-year-old.

CHAPLAIN THEODORE: Try to have a good sense of balance between your husband's career, your church service, and your family life. There will be different stages during your husband's career and your family life when

your priorities will change a little bit. Sometimes your primary focus will be your family, other times it may be your spouse or yourself. As your children leave for missions, college, and marriage, your opportunities for service and involvement will also change. Working with the Lord, you and your husband can always know what is best for your family. Talk to other Latter-day Saint chaplains and ask them how they handled challenging issues that surfaced during their careers. When you need a priesthood blessing, never be hesitant to ask for one. Most of all, enjoy the ride. Don't take yourself too seriously.

What advice would you give to their children?

CHAPLAIN THEODORE: This is a difficult question because all children have different personalities. When my children were young, they were very resilient about my being gone. They were always excited when Dad came home. However, as they got older, they realized that separations would continue. They were close to me, but I had to try harder to remain connected. Spending time individually with each child as they got older was important—to them and to me. Never stop trying to connect with your children. Children need to have someone who is there for them. Each family will have to figure this out for themselves. Your career should not be more important than your family.

CHAPLAIN BOATRIGHT: Be faithful.

Be a great friend. Stay in touch with the good friends you will meet all over the world.

How did you balance Church responsibilities with chaplain-related responsibilities?

CHAPLAIN BOATRIGHT: The Holy Ghost is the best balancer and advisor. Also, work like there is no tomorrow. I kept my stake leaders, ward leaders, and military supervisors informed to let them know what I was doing, what I could do, and also sometimes what I could not do. They knew that they could call on me for assistance with military and counseling matters. I believe they knew that I was a partner in the great work that they were called to do. They quickly learned that my schedule was dictated by my unit, collateral duties on base, and whatever time I could give to the Latter-day Saints. Chaplains serve everyone in their unit.

CHAPLAIN THEODORE: Early in my career, I was always deployed. I was gone three of the first four years. I learned how important it is to attend church meetings whenever possible. Also, remaining connected to priesthood authority is critical. I always accepted callings and didn't feel that my setting apart as a chaplain usurped my general responsibilities as a member of the church. I always let my priesthood authorities know what I was doing and when I would be gone. Clear communication helped me to

better juggle both my chaplain and church responsibilities.

What avoidable mistakes did you see chaplains make?

CHAPLAIN THEODORE: Sometimes chaplains try to become someone they're not. You are set apart as a Latter-day Saint chaplain or as a special missionary without proselyting authority. Be sensitive to others and realize that it is not about you but about those you have the opportunity to serve. You will never completely achieve it, but always seek for balance. Many young chaplains burn themselves out in their first few years. Remember: The chaplaincy will take whatever you give it. Be smart in how you handle your family, church responsibilities, and your career.

CHAPLAIN BOATRIGHT: From what I've seen, it usually boils down to a problem with "SAM" (Sex—which includes pornography, Alcohol, or Money). There was a problem with one or more of those three in nearly all of the difficulties I saw chaplains create for themselves. I could give many examples of sad stories where promising careers and capable service went by the wayside because personal desires became more important than the call to serve. Chaplains have been sent as inmates to the Kansas Disciplinary Barracks at Fort Leavenworth, Kansas. Leaders and soldiers set chaplains on a pedestal. When a chaplain falls, they feel betrayed. It is not uncommon for anger to attend events

when a chaplain has betrayed a trust. So I counsel all chaplains to walk the talk, toe the line, and be absolutely faithful.

What were the first things you did when you showed up at a new duty assignment?

CHAPLAIN THEODORE: I reported to my new commander. You should let your commander know that you are ready to serve. I always reported in my service uniform.

CHAPLAIN BOATRIGHT: I tried to follow the same basic “new guy routine” every time I was reassigned. I always met the command chaplain first and then the commander. Next I tried to meet all of the helper agencies on base like the Red Cross, Army Emergency Relief, as well as the social and behavioral health workers. It’s nice to know someone before you walk in their door with your hat in hand asking for their help. And, of course, get to know soldiers and their families. It’s kind of like the church’s ministering program writ large. Show up and participate in physical fitness training. Misery loves company. Soldiers know you care when you share their life, such as a 25-mile ruck march, a 10K run, or being out in the elements (whether it’s rain, dark, cold, wind, heat—or all of the above). Make their schedule your schedule as much as you can. Recognize that there will always be more work, ministry, and genuine need than you will ever be able to do. Learn

to listen to the Spirit as you make your way, and do what He bids.

CHAPLAIN THEODORE: The first and continuing thing to do is to take care of your family. Getting children registered in school and handling all the tasks of setting up your home are critical. Establish a foundation for your family first, then you can get started at work. Report to your installation chaplain in your service uniform, and let him or her know that you are a team player and are excited to be there. They will usually let you know what ministry opportunities are available. I never pushed for behind-the-pulpit service. I always let them know that I was willing to serve anywhere, and then I let them tell me where I was needed. If they were hesitant, there is always ministry that could be done on the Sabbath. During my time as a chaplain, it was the chief of chaplain’s policy that all chaplains be busily engaged on their day of worship. So Sundays were always a very busy day, especially if we were not in the field. In some ways, though, every day is a Sunday for a chaplain. If I wasn’t involved in a church service—a Latter-day Saint military service or otherwise, then I developed areas of ministry for my unit. I never had any problems finding ways to be involved. I usually handled the jobs that the other Christian chaplains did not want to do, such as being in charge of key security for facilities on the Sabbath. That meant making sure all worship sites were closed and locked at the end of the day. I loved doing it because I was

able to visit all of the worship sites. It provided an easy opportunity for me to meet with congregants, other chaplains, and, at the same time, make sure that our worship facilities were cared for and secure.

How did you help people, including other chaplains, better understand what Latter-day Saints do and do not believe?

CHAPLAIN THEODORE: Probably the most important aspect of helping others to understand Latter-day Saints believe is to live as a Latter-day Saint should live. You will have rich experiences with other faiths, cultures, and ethnicities. Remember that you represent your denomination. Don't do anything that would bring shame on your faith tradition.

CHAPLAIN BOATRIGHT: The best way to teach others is by your personal example. People would rarely listen to doctrinal discussions. Sometimes you may have a discussion where you can share your personal conversion story, such as, what the Book of Mormon means to you or how you pray. A young chaplain under my leadership once told me that he wanted to read the Book of Mormon. I let him know that clergy of faiths other than mine had done that and had become members of The Church of Jesus of Latter-day Saints. Since I was not in a proselyting mode, I suggested he talk that idea over with his spouse and his endorser. His evangelical, fundamen-

talist endorser suggested that he absolutely not read the Book of Mormon! That is a switch from my normal interest in sharing my faith.

CHAPLAIN THEODORE: Conversations about theology will occur during your service as a chaplain. Approach those interactions with a curious mind. Always be respectful. Try to understand the beliefs and views of others, as you would want them to understand you. When I was asked about Latter-day Saint doctrine, tradition or culture, I first asked what they knew or had heard that we believed regarding that subject. Having them share their knowledge about a particular concept, helped give me important context regarding their question. It also provided a starting point for my answer. In that way, I could correct with kindness, inform with knowledge, and provide resources that were accurate to help them better understand our perspective from the Church of Jesus Christ of Latter-day Saints.

What suggestions do you have regarding establishing a meaningful rapport with commanders?

CHAPLAIN THEODORE: Probably the most important suggestion I could give about commanders is that they are very busy people. Be professional with your commanders. Relationships take time to develop. Don't become discouraged if your commander does not engage you concerning your ministry. Nevertheless, it is important to

have face time with your boss. Elder Gene R. Cook, a General Authority Seventy, gave me wise counsel when I was a young chaplain. He said, “When you have the opportunity to visit with your commander, take a moment before you enter his or her office, and ask the Lord what he wants you to say.” Elder Cook was reminding me to pray before I entered the commander’s office. I took his advice during my career. My prayers were sometimes as simple as, “Father, what do you want me to say or learn with my commander today?”

CHAPLAIN BOATRIGHT: Let your commanders know that you are there to help them get promoted. Then work for that. Good ministry will do that. Commanders will appreciate the work that you do to assist service members and their families, such as preventing a divorce or helping someone break free from an addiction. However, it is not appropriate to walk into a commander’s office and parade your work as if you are the best thing since sliced bread. Let your commander find out about your good works from others. If you stay silent, it can create credibility that you cannot earn any other way. Live to be worthy of the respect and honor of those you serve.

CHAPLAIN THEODORE: Don’t bother your commander. Be intentional in what you do. I would check-in with all of the subordinate leaders in my unit at least once a week. Be yourself. Trust in the Lord. The relationship with your

commander will mature as you share experiences in your unit together.

What are some of the common traits of students who have been successful in the MA Chaplaincy program at BYU?

CHAPLAIN THEODORE: Students who have been successful in this program tend to have an inquiring mind. They are not hesitant to ask questions. They tend to be effective balancing their time between family, school work, and church—demonstrating the same skill that they will need while serving as a chaplain.

CHAPLAIN BOATRIGHT: “Stick to it-tiveness,” endurance, and a stellar spouse. Successful students “plan their work and then work their plan.” The best work we’ve seen is when our students collaborate to support each other, and they learn together. The idea of being part of a team is transferable to the military setting. Everything you will do in the military will be a team effort. Additionally, successful students learn to work with the “chain of command” to solve problems at the lowest level. When students work with their program advisors, they can become advocates for them.

CHAPLAIN THEODORE: A common trait of successful students is the ability to not complain. Murmuring or complaining is different than asking questions or giving feedback to improve the curriculum, class procedures, or program policies. Zig Ziglar, a popular self-help speaker, said this

about complaining: “Be grateful for what you have and stop complaining. It bores everybody else, does you no good, and doesn’t solve any problems.”¹

What seem to be some of the common traits of students who have struggled in the MA Chaplaincy program at BYU?

CHAPLAIN THEODORE: Time management seems to be a common concern among graduate students. Completing so many graduate hours in two years is a daunting task. Nevertheless, students who start assignments early and bring concerns to their professors before they become monumental generally do well in the program.

CHAPLAIN BOATRIGHT: Ego can get in the way of learning and performance. Humility is what’s needed. If a student has unreported or unrepentant sins that haven’t been disclosed, they will often come to the surface in the crucible of this vigorous graduate program. We direct them to their ecclesiastical leaders for assistance. In addition, hospital ministry is difficult to do. Our students have been challenged in the Emergency Room and Intensive Care units during their first winter semester, yet they have learned casualty ministry and become better prepared for future service in the

armed forces. Faith is so important in these settings.

CHAPLAIN THEODORE: I have noticed that students who work closely together, communicate about assignments, and coordinate study groups, will successfully “survive and thrive” in this program. Students who tend to work alone will usually find the program more difficult.

What other information or advice would you like to share with new chaplains and their wives?

CHAPLAIN THEODORE: The opportunity to study at Brigham Young University is an incredible experience. The University’s vision that students will “Enter to learn; [and] go forth to serve” is not just a motto but a mission. The relationships you develop with other students in this program can last throughout your lifetime. The experiences you have at Brigham Young University may not seem important now, but as you and your spouse progress in your career, you will look back at this time with fondness.

CHAPLAIN BOATRIGHT: Make sure the Lord wants you to go in this direction. Then, after you know that you want to serve as a chaplain, don’t hold anything back! Full-time military chaplaincy is so absorbing, engaging, and difficult that you will need all the

1. Zig Ziglar, “Complaining, BrainyQuote,” accessed January 15, 2019, https://www.brainyquote.com/quotes/zig_ziglar_617796.

faith you can muster, a strong trust in the Lord, and the best support your family can give to you in order to succeed.

CHAPLAIN THEODORE: Remember you will only get out of your studies what you put into your studies. John Bytheway, a popular speaker to Latter-day Saint youth, once said, “God already knows what we’re made of, but perhaps He wants us to learn what we’re made of. I think we would all agree that we learn more from our tough times than from our easy times.”² Successfully completing this program can give you the necessary skills to creatively go forth to serve God and your country.

CHAPLAIN BOATRIGHT: Happy and amazing things will happen to you and your family in the strangest places at the most unusual times. Throughout your service, you will meet some wonderful people, and they will become your friends for life.

Advice from Chaplain Spouses

What are the best parts of being the wife of a chaplain?

SISTER BOATRIGHT: There’s a personal role for the chaplain’s wife, and for me it’s easier in that role to be the example of Christian discipleship that

I want to be because people expect that of me anyway. For example, when I suggest that we pray for someone, or I ask for help in serving someone, or I refrain from criticizing someone, people usually respond warmly and then we bring out the best in each other.

SISTER THEODORE: There are so many great things about being the wife of a chaplain! I thoroughly enjoyed the opportunity of serving in general, but I especially appreciated when we could serve together as a couple. As a convert that was helpful to me; I had not grown up serving. I loved the excitement and adventure of not being in control of where we would be moving next.

SISTER BOATRIGHT: There’s great fulfillment in being in the background, too, working in unity to support my husband even though my service is less direct. During most seasons of my military life, I’ve had a large family to care for and all of the church service that I could handle. But the Lord guided me to know what to do and when to do it. Whenever I’m aware of the families my chaplain-husband is counseling and comforting, I feel the same compassion he feels for them, and I take great satisfaction knowing that any support I give to him in his work will spill over into the lives of those he’s able to serve.

SISTER THEODORE: Learn to make the best of the situations that life, and

2. John Bytheway, “BrainyQuote,” accessed January 15, 2019, https://www.brainyquote.com/quotes/john_bytheway_633521.

the military, give to you. I loved getting to know new people and places. Usually I received fairly time-consuming callings at Church that helped me to grow. They gave me the opportunity to become closely involved with the people in the wards where we lived, and I loved it!

SISTER BOATRIGHT: There's a huge pride I feel for the members of military families—a heartfelt appreciation for their work and sacrifices. It's a great feeling of belonging, of patriotism that I think every military spouse can feel. But as a chaplain's wife, especially, you can have an extra sense of the Lord's care whenever your husband is in a combat zone—because he isn't even carrying a weapon, but you can still feel comfort and peace. As Church members you and your husband can have extra insight about the sacred gift of agency, which is the gift you hope you're defending by your own personal sacrifices.

What is the most challenging parts of being the wife of a chaplain?

SISTER BOATRIGHT: A big challenge for me was learning not to resent the unpredictability of military expectations or of other people's emergencies. I've had to become less selfish. Ideally, my husband yearned to serve and to respond with sacrifice and compassion to the military's demands and to other people's crises. He tried to make home and family his first priority, but sometimes it was challenging to respond to

all of this with unity as a couple and to communicate from our different perspectives what was needed at home and what was needed for the military community.

SISTER THEODORE: Hands down the most challenging part of being a military spouse was that my husband was gone a lot. I rarely feared for our family or for him, except when he went to Desert Storm and the projections were dire. I trusted that he would be the good and honorable man that he always has been wherever and whenever he deployed. But we missed him! He missed out on so much, but has done a great job since retiring being a wonderful grandpa and father of adult children. He always tried his best, but the chaplaincy can be all consuming to do it well. He always provided well for us, for which I was very grateful, but I missed his companionship and counsel. During his times away from our family, communication was much more difficult.

SISTER BOATRIGHT: Separations were hard. On my end, Blake's deployments and absences have meant that I've had to figure out how to do a lot of things without his help. (Doing so was "the pits" at times, but it was enabling and empowering in the long run.) Parenting without his help was a lot harder to figure out than figuring out how to fix a broken washing machine, but I certainly learned compassion for single parents. I think the separation times were harder for us than for some, precisely because my husband

was so devoted, present, and committed when he did get to be at home.

What advice would you give to chaplains?

SISTER THEODORE: My first and best advice is to follow what you hear every Sunday at church. Pray. Study your scriptures. Attend church whenever possible. Attend the temple when you can. Keep the commandments so you will be able to have the constant companionship of the Holy Ghost to guide and protect you. Second, try your best to balance work and home life. The Holy Ghost will help you with knowing how to do this!

SISTER BOATRIGHT: I would remind all Latter-day Saint chaplains: Never forget that you hold the Melchizedek priesthood! Your fellow chaplains are as choice before the Lord as you are, but because you hold the priesthood He can use you in ways that He can't use them. Specifically, you can provide authorized priesthood ordinances in which the power of God is manifest, like the sacrament for our women and men, or a blessing of healing for someone who has faith in Christ. You could be sent with a particular priesthood mission into areas where priesthood leaders need you to go, where because you act under their direction you'll have a unique power. Also, because the priesthood has been restored, you have the gift of the Holy Ghost. Other chaplains, who are not from our church, can receive help from the influence of the Holy Ghost—but you

have a covenant access to it. Trust in and remember these great differences—even as you're learning to appreciate all of the good things that Latter-day Saint chaplains have in common with other faiths and other chaplains.

What advice would you give to chaplain spouses?

SISTER BOATRIGHT: Don't let fear be your counselor! You'll have fears during military life, and they'll be big and valid ones at times, but know that things often turn out in the most unexpectedly wonderful ways. I remember being very concerned as a young mom about what our children would be like if we chose a military career. I'd only known a few "military brats" in my elementary school, and they were rightfully called that. They seemed like social misfits and often moved away in a few short months. When we prepared to enter the chaplaincy, I was told in a priesthood blessing that our family's experience with military life would be a great education and a tremendous benefit for them. I was comforted often by that, as it's proven to be a prophetic promise.

SISTER THEODORE: If you are as pure and worthy to have the Holy Ghost as your companion, you will receive guidance, comfort, warnings, protection, and insights to help both your children and your husband. While you still have children at home, consider

carefully before choosing to work outside of your home.

SISTER BOATRIGHT: Accept that you may be moving a *lot*, but give your heart completely wherever you go. Tearing up your roots will hurt, but if you never put them down deep you won't grow as much. Some service members get to "homestead" for many years in one location, but chaplains usually don't. Moving—called a Permanent (ha-ha!, right!) Change of Station—with all of the associated logistical challenges, was a huge inconvenience, interruption, and sometimes waste of time, even though I was really good at it. But it was worth it. The new experiences and friends we gained were never to be traded. After twenty years of moving, I longed to go back to Washington and see my dream house. As I stood on the lawn thinking about how I'd wanted to stay there forever, an overwhelming sense of gratitude surprised me and flooded my memory with choice experiences that had come to us. There are blessings and rewards for being willing to move over and over again.

SISTER THEODORE: When your husband is busy or has been deployed, you will be called upon, in many ways, to be both a mother and a father to your children. Don't abandon them to paid employees who won't love them as much as you do. You may feel like you have to do it for your sanity. Just be wise in your choices. A lot rests on your shoulders, especially while your husband is away helping others.

SISTER BOATRIGHT: If the people in your community don't seem to support you or relate well to you because you're associated with the military and they're not, or if Church members don't understand why Latter-day Saint chaplains seem to do what non-Latter-day Saint ministers do, here's what I recommend doing: Don't ignore their lack of understanding, but don't let it hurt your feelings either. They probably don't have many examples to judge from, especially if you live in a non-military community. Find out what their concerns are. Are they concerned that your children might be a negative influence on theirs? If you become friends, are they afraid that they will have to say goodbye to you soon? Find out what their assumptions are. Do they feel, for example, that Latter-day Saint chaplains' families are too liberal in their spiritual beliefs? Or that your personal politics are too supportive of current wars? Have natural conversations with them, and ask how you can fit in better and be a blessing to them.

What advice would you give to their children?

SISTER THEODORE: First, I'm sorry! It can be a challenging life, and your kids didn't ask for it. Not only are your children military dependents, which brings with it a set of distinct challenges, but they are also "the chaplain's kid." But it can give your children unique and rich insights into other religions. It can provide opportunities

for your children to serve and also to see you and your husband providing meaningful service to others. “Better to see a sermon than to hear one any day,” as my father-in-law used to say. For children raised in the military, going off to college or a mission is not as hard because they’ve been moving to new places during their entire life. Frequent exposure to people of other faiths can also better prepare your children for missionary service.

SISTER BOATRIGHT: You might feel pressured because you’re a “PK”—a preacher’s kid—who’s supposed to be especially good. If you do, tell your dad how you feel about it. Counsel with him about what to do, and try to stay close to him. Understand that he might act a little weird after a deployment or a combat experience. If you can be tender with him, it will help a lot. Strengthen your family and help your mother, especially during your dad’s absences or other difficult times. It’ll make you all feel so much better. Help your brothers and sisters. You can be each other’s best friends when you have to move again and again. Be grateful. Try not to think that your life is any harder than anyone else’s life. When you have to move to a new place, recognize your opportunities to serve, to travel, to learn, and to live on a military installation with hundreds of potential friends. Don’t resent moving. Don’t shut yourself off

from opportunities in your new location. Risk loving people with all your heart, even though you know you’re going to move again someday. You’ll be amazed that you really *will* see a lot of your friends again, and maybe even marry one of them! Remember all of the ways that the Church can help you find friends and strengthen your family. Go to seminary. Find some really good friends who will help you be your best self. By the way, since your dad’s a chaplain, learn about other faiths—then learn what’s so choice about being a Latter-day Saint!

SISTER THEODORE: Make the best of wherever the military sends you. Living in different places can be very enriching and wonderful. Learn to live on your modest military income. Our five children thrived and are doing well as adults with their own families. And your children can, too. There are certainly challenges along the way, though. What child wants to move right before their senior or junior year in high school? Today our children love to “one-up” each other about how many high schools they attended, as if it is a badge of honor. With a loving home life, membership in the church, and opportunities for them to serve and be loved by their ward family, our children all did well. Scripture study and church attendance will always save the day.

Appendix A

Biographical Sketches

This appendix provides brief biographical sketches of Latter-day Saint chaplains and others who made a difference in the Army, Air Force, Navy and other organizations that supported the Latter-day Saint military chaplaincy. The biographical sketches in this appendix represent only some of the many outstanding Latter-day Saint chaplains who have served our country.

These biographies are drawn from a variety of sources, including the Brigham Young University Saints at War Project, historical information in this textbook, published sources—such as Richard Maher’s book *For God and Country: Memorable Stories from the Lives of Mormon Chaplains* (Bountiful, Utah: Horizon Publishers, 1976) and Claude D. Newby, *It Took Heroes: A Chaplains Tribute to Vietnam Veterans and those Who Waited* (Springville, UT; Bonneville Books, 1998)—as well as direct submissions from the officers themselves.

Chaplain (Captain) Elias S. Kimball, U.S. Army {1898–1899}



In the history of Latter-day Saint service in the Chaplaincy, Elias Kimball is significant because he was the first Latter-day Saint to be commissioned as a

chaplain in the U.S. military. In 1898, Elias S. Kimball, son of President Heber C. Kimball, was serving in Chattanooga, Tennessee as president of the Southern States Mission when he received an invitation from the First Presidency to be the first Latter-day Saint chaplain. He was appointed during the Spanish-American War. Elias wrote several journal entries describing his feelings toward the call saying he was not excited about the change, but he was committed to serve. After moving his family home to Mendon, Utah, he received a cable

that President McKinley appointed him to serve as a chaplain. Elias was reluctant to leave his family, but he knew that this call was issued from a prophet and an American president so he was prepared to go to war. While serving, Elias found difficulty in executing his call due to various circumstances, which made his service a struggle. Despite several obstacles, Elias completed his duty and opened a new chapter for the Latter-day Saint church in the military.

Chaplain (First Lieutenant)
Brigham H. Roberts, U.S. Army
{1918–1919}



At the time World War I began, Elder B. H. Roberts was serving as a president of the Council of the Seventy. He loved his country and volunteered

to serve in the Army as a chaplain. By this time, he was 60 years of age and considered too old to serve. However, Elder Robert's was determined to qualify. A waiver, dependent upon successful completion of chaplains schooling at Camp Zackary Taylor (near Louisville, Kentucky), was issued by the War Department. Chaplain Roberts devoted himself to training his body for the rigors of

a military life style and to prepare to pass the physical and academic examination required by the Army. Roberts was eventually commissioned as the Chaplain of the 1st Utah Battalion. Chaplain B.H. Roberts served with distinction. His unit reached the front lines just as the Armistice was signed ending the war.

Chaplain (First Lieutenant)
Herbert B. Maw, U.S. Army
{1918–1919}

In March 1918, President Charles W. Penrose of the Church's First Presidency notified Herbert B. Maw, who had just finished the ground component of flight training, that the U.S. Army had authorized the appointment of three Latter-day Saint chaplains to serve during the war and that he had been selected as one of those three. Chaplain Maw served with the 89th Infantry Division, a unit that had a high concentration of soldiers from the Reorganized Church of Jesus Christ of Latter Day Saints. His unit was sent overseas in June 1918 where his Division participated in the St. Mihiel and Meuse-Argonne Offensives. He was involved in active combat. Following the signing of the Armistice, his Division was sent to Germany as an occupation force. He was mustered out of the military in June 1919. Herbert Maw was elected as Governor of Utah in 1940 and served two terms.

Chaplain (First Lieutenant) Calvin S. Smith, U.S. Army {1918–1919}

After the U.S. declared war on Germany in April 1917, Church president Joseph F. Smith was invited to nominate three men to serve as Army chaplains. One of the men selected was his son, Calvin S. Smith. From 1910–1913 as a full-time missionary in the French and German Mission, Elder Calvin S. Smith had grown to love the German people, yet he served his country with distinction. He served first as a “chaplain at-large” in the 91st infantry Division and later in the 362nd Infantry Regiment. He served on the front lines in France and Belgium and saw extensive combat during the St. Mihiel, Meuse-Argonne, and Lys Scheldt Offensives. He was known for going over the ramparts with his boys. His bravery and concern for others led to his being wounded several times and caused his commanding officer to nominate him for a battlefield promotion. Utah’s official WWI history notes that “there was not more popular man in the [91st] division than the chaplain [Calvin S. Smith] who never considered personal risk when he could serve his comrades.”

Chaplain (Lieutenant Colonel) Eldin Ricks, U.S. Army {1942–1969}

From his youth, Eldin Ricks felt destined to be a minister. His first opportunity came as a full time missionary in the eastern U.S.. On his



return home, he also studied and eventually graduated from BYU. As war clouds loomed in Europe at the beginning of World War II, and even before his departure to

serve as a missionary, he expressed an interest in becoming a chaplain in the Army. Upon his return 1943, he was formally selected as a chaplain. After attending chaplaincy school at Harvard University’s Divinity School. Chaplain Ricks served both in Italy and northern Africa where he had remarkable experiences. Among these was a chance to visit Rome and meet Pope Pius XII at which time he presented the Pontiff with a copy of the Book of Mormon. Following the close of the war, Ricks accepted an appointment to teach in Religious Education at BYU. He served a professor from 1949–1981.

Chaplain (COL) Theodore E. Curtis, Jr., U.S. Army {1928–1958}

Theodore Curtis was appointed as a Chaplain in the United States Army on July 1, 1928. In 1933, he served five years with the 38th Infantry Regiment at Ft. Douglas.. He later was chaplain at San Luis Obispo, CA for the 115th Engineer Combat Regiment; artillery chaplain for the 25th Infantry Divi-

sion in Hawaii, and then 40th Infantry Division chaplain on Guadalcanal, New Britain and Philippine Islands. He departed the U.S. on December 6, 1941 for his first assignment at Fort Stotsenburg, Philippines. However, because of the attack at Pearl Harbor his assignment was changed to the Hawaiian Islands. Because of his actions during the war, he received the Silver Star for heroism while helping the wounded during the battle for the Philippines. During the war, he was promoted to lieutenant colonel and served as Division Chaplain for the 40th Division. He was the first Latter-day Saint chaplain to be a division chaplain. He saw action at Guadalcanal and in the battle of Okinawa. He was called back to active duty in 1948 and served as assistant division chaplain for the 4th Division at Fort Ord, California. He served in Japan from 1949 to 1952 and later served in the Korean War. He earned the rank of Colonel and retired in 1958.

***Chaplain (COL) Rueben E. Curtis,
U.S. Army {1929–1969}***

Like his brother, Rueben E. Curtis was appointed as a Chaplain in the U.S. Army on April 4, 1929. However, his first duty was as a Civilian conservation Corps Chaplain at Camp Ord in California prior to being called into the military. It is interesting to note that Rueben did not have a college degree when he was accessioned as a Chaplain. During WWII, he served in Attu, Kwajalein, Philippines and Okinawa.

During the war, he was the 7th Infantry Division Chaplain. While serving in combat, he received the Bronze Star for outstanding service performed at Attu, Kwajalein, Leyte, and Okinawa. During the war, he was later promoted to Colonel along with responsibilities as the X Corp Chaplain. He was the highest ranking Latter-day Saint chaplain of World War II. After the war, he served as a Veteran Affairs Chaplains until his retirement in 1969.

***Chaplain (Captain) Ben
Mortensen, U.S. Army
{1951–1955}***

Shortly after graduating from Brigham Young University in the spring of 1951, Ben Mortensen was drafted into the Army. He took basic training at Fort Ord, California, during which time it was learned there was a shortage of Latter-day Saint chaplains in all branches of the military service. Upon investigating the situation, it was discovered that he possessed the necessary qualifications for the chaplaincy, which at that time was a bachelor's degree from an accredited university and the fulfillment of a full-time mission for the Church of Jesus Christ of Latter-day Saints. He applied to both the Army and the Latter-day Saint Church Servicemen's Committee and some six months later received a commission as a 1st Lieutenant as a U.S. Army chaplain.

He was sent immediately to Fort Slocum, New York, for eight intensive

weeks of military chaplain's training. After completion of the chaplain's school, he received orders for the Far East Command. He served in the Korea War from 1 September 1951 until 17 August 1953. At the time he received the Silver Star for valor, he was serving with Headquarters and Headquarters Company, 65th Infantry Regiment, 3d Infantry Division, U.S. Army.

After returning from Korea, Chaplain Mortensen was assigned to Fort Ord, California, where he served until May of 1955. He returned to Brigham Young University where he received a master's degree in Educational Psychology in June of 1956. He then went to the University of Utah and in 1960 obtained his doctor of philosophy degree in Clinical Psychology. Dr. Mortensen is presently retired and living in Sun Lakes, Arizona.

Chaplain Mortensen served gallantly and was able to "stick it out" as recommend by Chaplain Wilson. His love for his men and his bravery in combat was depicted by his daily acts of service. He was one of our finest and his service truly showed the care that he had for his men.

***Chaplain (Captain) Spencer
Palmer, U.S. Army {1952–1954}***

Chaplain Palmer was drafted into the U.S. Army as the Korean War was being fought. Following boot camp, he applied to be an Latter-day Saint Chaplain. He eventually received a



chaplain's commission and was assigned to serve on the Korean peninsula. His service allowed him to work in a relief role with many

of the South Koreans following the signing of the Armistice Agreement in 1953.

After the war, he assisted in hosting Elder Harold B. Lee of the Quorum of the Twelve Apostles as he toured South Korea which set the stage for the dedication of South Korea for the preaching of the gospel just one year later in 1954. Following this experience he devoted his life to Asian studies, taking a masters and doctors degree from UC Berkeley in Asian history and world religion. He joined the religion faculty at BYU in 1962 where he taught world religion for more than thirty years and assisted in the establishment of the David M. Kennedy Center for International Studies. During his teaching tenure, he traveled extensively in Korea, Japan, China, India, South Africa, Israel, and the Middle East. He authored, co-authored, and edited some thirteen books on world religions and religious practices. He served as a mission president for three years in South Korea with his wife Shirley, regional representative in Southeast Asia, and was in two stake presidencies.

***Chaplain (Captain) Joseph
McConkie, U.S. Army
{1966–1969}***



J o s e p h McConkie was one of a number of Latter-day Saints who served as a chaplain during the Vietnam War. Raised in

Salt Lake City, the son of Elder Bruce R. McConkie of the Quorum of the Twelve Apostles and his wife Amelia, Joseph joined the Army in 1966 and was commissioned as a chaplain. He served in this capacity for three years including a year in Vietnam where he ministered to soldiers of a wide variety of backgrounds and had some remarkable experiences. Including among these was the opportunity of hosting his father as he came to conduct a tour of the area. Upon his discharge from the Army, Joseph completed a doctorate degree in education and accepted employment for the Church Educational System, first as an institute teacher and in 1977 he joined the religion faculty at BYU. He served from 1977 until his retirement in 2006. Sadly, he passed away in 2013.

***Chaplain (Colonel) Kay
Schwendiman, U.S. Army
{1951–1978}***

He served his country as an officer in the U.S. Army in the Philippines



during World War II, in Japan during the occupation following the war, and as a chaplain during the Korean conflict. He served as a chaplain of

the 96th ARCOM during reserve service that covered nearly thirty years. He retired with the rank of colonel in 1978 after 34 years of Active and Reserve service. Kay was a member of the LDS Church Military Relations Committee for 28 years; following that he served for 15 years as an Adviser to the Military Relations Division.

Kay devoted many years of service to the LDS church as a missionary in Argentina, as the Bishop of the Canyon Rim Ward, as a member of the Stake Presidency of the Canyon Rim Stake, as a Regional Representative, and as a devoted home teacher. He was also the endorsing agent for the chaplains for the LDS church for a number of years both before and following his retirement.

***Chaplain (Lieutenant Colonel)
Claude D. Newby, U.S. Army
{1966–1993}***

C l a u d e D. Newby, a native of East Tennessee, enlisted in the Army in 1952. He fought



his way into the infantry, only to be made a combat medic. His first assignment was in Berlin, Germany. While there he served as a horse-mounted Military Policeman.

He separated from the Army in 1958 and moved with his family to California, where he served as a correctional officer at Alcatraz. From 1960 to 1964, he served as a police officer for the city of Ogden, Utah while attending college. In 1965, after teaching high school-level religious classes full-time for a year he was commissioned a first lieutenant, and returned to active duty in the Army in 1966.

Newby received a bachelor of science from Weber State in Ogden, Utah. He earned two masters of arts degrees, the first in the field of sociology in 1974 from Long Island University, and the second in journalism from Brigham Young University in 1981.

In 1993, Chaplain Newby retired, having served 33 years on active duty, including two tours with the 1st Cavalry Division in Vietnam. He served in various assignments and units during his time as a chaplain in the U.S. Army.

His awards include the Combat Infantry Badge, three Bronze Stars for Valor, an Army Commendation for Valor, three purple Hearts, and Air Medal, two additional Bronze Stars for service, the Vietnamese Cross of Gallantry and the Vietnamese Honor Medal. He is one of two chaplains to receive the combat Infantry Badge while serving as a chaplain, and the

only one to do so in the Vietnam War. He is one of the most highly decorated LDS combat chaplain.

Chaplain Newby married Helga M.A. (Raasch) in Berlin, Germany. They have seven children, six of whom are living, twenty-nine grandchildren and two great-grand daughters. Chaplain and Mrs. Newby live in Bountiful, Utah.

***Chaplain Colonel Joseph F. Boone,
U.S. Air Force
{1969–1999}***



Chaplain Boone was born Aug. 16, 1944 in Jacksonville, Florida and graduated from Alfred I. DuPont High School in 1962.

He entered the Air Force in 1969, receiving a direct commission. He has served in various capacities including work with basic trainees, officer trainees, tech school students, and permanent party personnel; a remote tour in Southeast Asia, supervising remote station chaplain activities in Alaska; twice as a member of a command chaplain's staff where he was responsible for all chaplain functions in 19 Southwest Asian nations and had a major role in DESERT STORM. He has served approximately seven years as an installation staff chaplain and as a senior chaplain.

Chaplain Boone's last assign-

ment was as the U.S. Strategic Command Chaplain, Offutt Air Force Base, Nebraska.

He is married to the former Alisyn Day of Salt Lake City, Utah. They have nine children including three daughters, Mary, Sarah, and Barbara and six sons, Taylor, Adam, Nathan, Kimball, David and James.

He was promoted to Colonel on November 1, 1989, with the same date of rank. He retired 1999.

He served as the Mission President to the Mission Training Center from 2001

*Chaplain (Captain) J. Steven
Lineback, U.S. Navy
{1980–2007}*



Chaplain Steve Lineback was born July 12, 1945 in Los Angeles, California. After completing his BS degree in Psychology at

Brigham Young University, he obtained his Master of Arts degree in Family Counseling at University of Southern California in 1973. Steve worked as a counselor and teacher in Los Angeles from 1973 until 1980. He received his commission in the U.S. Navy October 5, 1980, and started his career as a Navy Chaplain on the USS Fulton, submarine squadron, Groton, CT. He quickly discovered chaplaincy was his most loved

calling. As a Navy Chaplain, he was also assigned to serve with the U.S. Marine Corps, which he found to be his favorite assignments. Steve always said, "The Marines take care of each other," and he was the best emblem of that caretaking throughout his career.

After serving in Groton, he served at the Portsmouth Naval Hospital, Norfolk, VA, and then the Squadron 8 Diving/Salvage, in Little Creek, VA (counselling those who salvaged the crashed space shuttle Challenger). He then attended post-graduate school in pastoral counseling at Catholic University of America, Washington D.C. After that schooling, in 1988, Steve served as a Battalion Chaplain (Brig) at Camp Lejeune, NC, followed by a posting in Okinawa, Japan, as Regimental Chaplain. In 1994, Steve served as Alcohol Rehabilitation Center Senior Chaplain at Miramar and Point Loma, San Diego, CA; before returning to Okinawa in 1997 as Wing Chaplain, where he received his promotion to Captain. He returned to San Diego in 1999 to serve as Director of Pastoral Care at Balboa Naval Hospital, followed by a posting to 29 Palms, California, Marine Base as the Base Chaplain from 2002 to 2004. Steve's next and final posting was to New Orleans as the Force Chaplain with Marine Force Reserves, traveling widely to train Navy and USMC reserve chaplains and religious program specialists.

He received many honors and rewards throughout his military service, but the ones he was most proud

of were the Outstanding Volunteer Service Medal and the Humanitarian Service Medal.

In 2007 Steve retired from the military. He married Laura Kay Finch Lineback on December 27, 1967. They have three 3 children and 11 grand-children. Sadly, Steve passed away in 2018.

***Chaplain (Colonel) Richard Peter Roggia, U.S. Army
{1980-2010}***



Chaplain Roggia attended ROTC at Montana State University and was commissioned a second lieutenant July 29, 1977 in the Army Medical Service Corps. He

served in the Army Reserve and on 10 October 1980 he entered active duty as a Chaplain at Fort Carson Colorado.

His previous assignments include: USAG-Heidelberg Garrison Chaplain Heidelberg, 5th Signal Command Chaplain Mannheim, Germany, Brigade Chaplain for the Infantry Training Brigade and Director of the Chief of Chaplains Family Life Training Program Fort Benning Georgia 1997-2001. ASG/Installation Chaplain Okinawa Japan, 10th Area Support Group 1993-1997, Brigade Chaplain Fort Benning Georgia, 36th Combat Engineers Group 1991-1993, Family Life

Chaplain Fort Benning Georgia 1988-1989, Student Intern Ft. Riley Kansas, Kansas State University 1988-1989, Battalion Chaplain Mainz, Germany, 8th Infantry Division 4/69 Armor, 1984-1988, Headquarters Command Chaplain Fort Carson Colorado (Law Enforcement Command (Confinement Facility) 1982-1984, Battalion Chaplain Ft. Carson Colorado 1-12 Infantry Battalion 1980-1982. Group Chaplain 159th Support Group, 96th ARCOM Helena Montana 1977-1980

Chaplain Roggia is endorsed as a chaplain by the Church of Jesus Christ of Latter-day Saints.

Chaplain Roggia holds a Masters degree in Guidance and Counseling and a Bachelors degree in Social Work from Montana State University. He also has a Masters Degree in Marriage and Family Therapy from Kansas State University.

His military education includes the Medical Service Corps and Chaplains Officer Basic Course, the Chaplains Advanced Course, Command and General Staff College and the Installation Chaplains Course.

He is an Approved Supervisor and clinical member of the American Association of Marriage and Family Therapists, a Fellow in the American Association of Pastoral Counselors and a Diplomate Pastoral Psychotherapist/Supervisor in the College of Pastoral Supervision and Psychotherapy.

His awards include: the Legion of Merit with oak leaf cluster, the Meritorious Service Medal with three oak leaf clusters, the Army Commendation

Medal with three oak leaf clusters, the Army Achievement Medal with four oak leaf clusters.

Chaplain Roggia is married to the former Cathy A. Sampson for over thirty years. They have five children, Aaron, Joy, Dean, Cathy, and Adam. They are also the proud grandparents of eight grandchildren and two more on the way.

Chaplain (Colonel) Allen Blake Boatright, U.S. Army {1986–2009}



Allen Blake Boatright is a native of Las Vegas, Nevada. He enlisted in the Army after serving

a two-year church mission in Denmark for The Church of Jesus Christ of Latter-day Saints. He also taught Danish to missionaries at the Ricks College Language Training Mission. He attended Officer Candidate School in 1975 and was branched Infantry at graduation.

After five years on active duty serving in various Infantry assignments he left active duty to pursue commissioning as a Chaplain. During that five-year period in Graduate school at Pacific Lutheran University and Eastern Washington University he served in the active reserves as a Company Commander in the 104th Training Division in the Northwest. In 1985 he was commissioned a Chaplain and traded his crossed rifles for a

Christian cross. He served on active duty from 1986 until 2009. He was endorsed by The Church of Jesus Christ of Latter-day Saints.

Chaplain Boatright holds a Bachelor's Degree from the University of the State of New York, Albany; a Master's Degree in Counseling from Eastern Washington University and a Doctorate in Ministry from Erskine Theological Seminary in Due West, South Carolina. In addition he has a Citation in Religion and Education from Harvard University.

His military education includes the Infantry Officer Basic Course, Chaplain Officer Basic and Advanced Courses, Combined Arms Staff Service School and the Command and General Staff College. As an Infantryman he earned the Expert Infantryman's Badge and was sent to German Ranger School. As a Chaplain assigned to the 5th Special Forces Group at Fort Bragg he attended the "Q" Course and qualified as an 18A Special Forces "A" Team Leader. He is a Master Parachutist.

His major assignments included the 27th Engineer Battalion (Cmbt Abn), 5th Special Forces Group (Abn), 4th Psychological Operations Group (Abn), 1st Battalion 508th Infantry (Abn) and 3rd Special Forces Group (Abn) at Fort Bragg, North Carolina. The 4th Aviation Brigade, 4th Infantry Div and the 3rd Armored Cavalry Regiment at Fort Carson, Colorado. He served as an Operations Chaplain with V Corps in Heidelberg, Germany and as a Deputy Staff Chaplain for the 80th Area Support Group in Mons,

Belgium. His final active duty assignment was with the U.S. Army Japan at Camp Zama, Japan. During the War on Terrorism he served as Deputy Command Chaplain for Third Army, Fort McPherson, Georgia. His combat assignments were with the 1/508th Infantry (Abn) in Panama during Operation Just Cause and with the 1st Battalion of the 3rd Special Forces Group in the first Gulf War. During the Global War on Terror he worked with USCENTCOM and Third Army. His worldwide deployments focused in Central and South America, Europe, Africa and Southwest Asia.

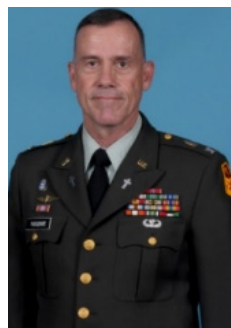
His awards and decorations include: The Legion of Merit, the Bronze Star for merit; Defense Meritorious Service Medal, Meritorious Service Medal with Silver and two Bronze Oak Leaf clusters, Army Commendation Medal with three Oak Leaf Clusters, Army Achievement Medal with one Oak Leaf Cluster, Army Superior Unit Service Ribbon, Army Good Conduct Medal, Army Occupation Medal, Army Expeditionary Medal with Arrowhead device, National Defense Service Medal with two Bronze Stars, and numerous service awards. His foreign awards include the Honduran, Zairean and Australian parachutist wings and the German Army Ranger badge (Einzelkämpfer.)

He and his wife, Miriam, have seven children. They are the proud Grandparents of fourteen grandchildren. Blake teaches at Brigham Young University as Associate Graduate Coordinator in Coordinator in the

College of Religious Education and co-leads the Master of Arts in Chaplain program with emphasis on Military Chaplaincy.

He is married to the former Miriam Hawkes and is the proud parent of 6 children and 13 grandchildren.

***Chaplain (Colonel) Vance
Theodore, U.S. Army
{1983–2008}***



Chaplain Vance P. Theodore was born in Salt Lake City, Utah in 1953. He was commissioned a First Lieutenant in 1983 and entered active duty in January of 1984.

Chaplain Theodore began his career as a battalion chaplain with the 7th Infantry Division (L) at Fort Ord, California in the 13th Engineer (L) and 5/21 Infantry (L) Battalions. Other assignments as a battalion chaplain include 716th MP, 3/37 AR, and then Deputy Division Chaplain 1st Infantry Division Fort Riley, Kansas. He then served as Deputy Base Support Chaplain, and 1st Brigade Chaplain with the 3rd Infantry Division, Schweinfurt Germany. He was selected to be an Instructor at the School of the Americas, Fort Benning, Georgia. He taught human rights, ethics and democratic sustainment.

He later served as the XVIII Air-

borne Corps (Abn) Artillery Chaplain, Training and Mobilization Manager in the XVIII Airborne Corps Chaplain's Office, Fort Bragg, North Carolina, and the Installation Chaplain, at Fort Wainwright, Alaska. His last assignment was as the Army Air Missile and Defense Command Chaplain, Fort Shafter, Hawaii.

Chaplain Theodore is a graduate of the Chaplain Officer Basic Course, Chaplain Officer Advance Course, Combined Arms Services Staff School, and the Command and General Staff College. He holds a Bachelor of Arts degree in Political Science and an Education Specialist degree in Counseling and Guidance from Brigham Young University. He also holds a Master of Science degree in Family Studies and Development from Kansas State University, and a Master of Science degree in International Relations from Troy State University, Alabama. He finished a Ph.D. in Human Ecology at Kansas State University in 2011. Following graduation, he did one year at the Pacific School of Religion in Berkeley California where he received a certificate of advance professional studies.

In 1984 he and his assistant were selected as U.S. Forces Command Unit Ministry Team of the Year.

His awards and decorations include: Legion of Merit, Bronze Star Meritorious Service Medal, Meritorious Service Medal (4), Army Commendation Medal (silver palm), Army Achievement Medal, National Defense Service Medal (2), Armed Forces Service Medal, South West Asia Medal

with three Battle Stars, Army Valorous Unit Award, Overseas Service Ribbon (two), Multi-National Peace Keeping Force Medal-Sinai, South West Asia Kuwaiti Liberation Medal, Kuwaiti Liberation Medal, Volunteer Service Medal one star, and the Parachutist badge to include Honduran and Chilean Parachutist Wings.

Vance Theodore is married to the former Christine Clark of Berkeley, California. They have five children, and eleven grandchildren.

He currently is associate graduate coordinator for the Master of Arts in Chaplaincy program where he teaches, and advises graduate chaplain candidates in the College of Religious Education at Brigham Young University.

*Chaplain (Colonel) Ronald Hill,
U.S. Army, {1983–2013}*



Chaplain (COL) Ronald B. Hill's active duty career in the U.S. Army spanned 30 plus years.

His assignments included: Deputy Forces

Command Chaplain (FORSCOM), Ft Bragg, NC; Command Chaplain 94th Missile Defense Command, Ft. Shafter, HI; Installation Chaplain, Ft. Stewart, GA.; Division Chaplain, 1st Infantry Division, Wurzburg, Germany; Deputy 1st Corps Chaplain, Chaplain Resource Manager, Fort

Lewis, WA; Family Life Chaplain, 98th Area Support Group, Wurzburg, Germany; Deputy Division Chaplain, 2nd Infantry Division, Camp Red Cloud, Korea; Deputy Division Chaplain, 7th Infantry Division (Lt), 9th Infantry; Regimental Chaplain, 3.9 Infantry Battalion Chaplain, Fort Ord, CA; 79th Engineer Battalion Chaplain, Karlsruhe, Germany; 3-37 Armor Battalion Chaplain, 1st Infantry Division, Ft. Riley, KS.

Military awards include: Legion of Merit (2); Meritorious Service Medal (6); Army Commendation Medal (2); Army Achievement Medal (4); National Defense Service Medal w/ Bronze Service Star; Army Superior Unit Award; Global War on Terrorism Service Medal; Korean Defense Service Medal; Army Service Ribbon; Overseas Service Ribbon (5); Armed Forces Medal; Armed Forces Reserve Medal; Military Outstanding Volunteer Service Medal; Air Assault Badge

Military schooling includes: Command and General Staff College; Combined Arms Service Staff College; Installation Chaplain Course; Division Chaplain Course; Ministry Resource Management Course; Chaplain Officer Advance Course; Chaplain Officer Basic Course. He is also a graduate of the Army Air Assault School.

Civilian schooling includes: Master of Science from Kansas State University, Manhattan, Kansas; Master of Education from Brigham Young University and a Bachelor of Science degree from BYU, Provo, Utah.

Ron was born May 15, 1954 in

Payson, UT. He is married to the former Vickie Vittoria of Portland, OR. They have four children: two sons, two daughters, and thirteen grandchildren.

***Chaplain (Captain) Robert Vance,
U.S. Navy
{1995–present}***



Captain Vance was born in Akron, Colorado. He is a graduate from El Dorado High School in Las Vegas, Nevada. He graduated from the University of

Nevada, Las Vegas with a B.S. in Athletic Training and a M.S. in Counseling Psychology. His Religious Education is through Brigham Young University, Institute of Religion. CDR Vance is a graduate of Navy Command and Staff College, and holds a M.A. from the Naval War College in National Security and Strategic Studies.

Vance is an ordained minister through the Church of Jesus Christ of Latter-day Saints. Additionally, he is a Licensed Professional Counselor in the State of North Carolina and is a Nationally Certified Counselor.

Commissioned a LTJG in July 1995, CDR Vance received orders to Navy Chaplain School in Newport, Rhode Island. He reported to his first duty station at Camp Lejeune, North

Carolina in September, 1995. During this tour, his assignments included the Chaplain for the Regional Brig, the School of Infantry, and the Marine Corps Engineer School. In August 1998, he reported to the Third Battalion, Sixth Marine Regiment, Second Marine Division, Camp Lejeune, North Carolina. During this tour he served with the 22nd Marine Expeditionary Unit (Special Operations Capable), that deployed with the LF6F 1-00. In March 2001, he reported aboard USS PORT ROYAL (CG 73), Pearl Harbor, Hawaii and deployed in support of OEF.

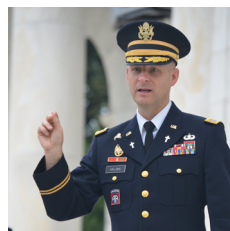
In May 2003, he reported to NAVSECGRUACT Kunia (NIOC Hawaii), Schofield Barracks, Hawaii. In June 2006, he reported to Marine Aircraft Group 26, Second Marine Aircraft Wing, MCAS New River, North Carolina. During this tour, he deployed in support of OIF. In Jan 2009, he reported to Director CREDO EURAFSWA, Deputy CNIC Region Chaplain, Naples, Italy. During this tour, he deployed to Southwest Asia in support of OEF. In January 2012, he reported as the Deputy Chaplain, 2d Marine Logistic Group and Combat Logistic Regiment 25 Chaplain, Camp Lejeune, North Carolina. In June 2014, he reported as Command Chaplain for Marine Aircraft Group 12, First Marine Aircraft Wing, MCAS Iwakuni, Japan. He currently serves as Command Chaplain for Commander Fleet Activities, Yokosuka Japan.

His personal awards include the Defense Meritorious Service Medal,

the Meritorious Service Medal, with one gold star, the Navy and Marine Corps Commendation Medal, with three gold stars in lieu of fourth award and the Navy and Marine Corps Achievement Medal, with gold star in lieu of second award. He is qualified as a Fleet Marine Force Officer.

He is married to the former Lynnette McKnight. They have four boys and ten grandchildren.

Chaplain (Colonel) Thomas S. Helms, U.S. Army, {1997–present}



Chaplain (COL) Thomas S. Helms III assumed duties as the Eighth Army Deputy Chaplain on May 10,

2017. Previously, he served as the 1st Armored Division Chaplain, Fort Bliss Texas. He has just been assigned to the Pentagon in Washington, D.C.

Chaplain Helms joined the Army Reserve in 1986 and served as a Combat Medic and Combat Engineer. He attended OCS in 1993 and commissioned as a Military Intelligence Officer in the Utah National Guard. He was ordained an Elder in the Church of Jesus Christ of Latter-day Saints in 1987 and served from 1988–1990 as a minister in central Canada. After completing his graduate work at Brigham Young University he was commissioned as an Army Chaplain in 1997.

He has served in a variety of assignments including Battalion Chaplain, 73rd Ordinance Battalion, Fort Gordon, Georgia; Battalion Chaplain, 36th Signal Battalion, Taegu, Korea; Battalion Chaplain, 3BCT 82nd Airborne Division, Fort Bragg, North Carolina; Observer/Controller, National Training Center, Fort Irwin California; Ethics Instructor/Small Group Leader, U.S. Army Leadership College for Information Technology, Fort Gordon, Georgia; Brigade Chaplain, 1BCT 82nd Airborne Division, Fort Bragg, North Carolina; and Senior Army Chaplain for Arlington National Cemetery; and Force Management officer, Headquarters, Department of the Army, Chief of Chaplains Office. His service includes two deployments to Iraq and one to Afghanistan.

Chaplain Helms earned a Bachelor of Science in History and a Masters Degree in Public Administration from Brigham Young University. He also completed advanced studies in Counseling and Religion at Brigham Young University. He completed a Masters of Public Policy and Management from the University of Pittsburgh with emphasis in Ethics and Security Studies. He is a graduate from Chaplain Officer Basic and Advanced Schools, Army Command and Staff College, Army Parachute and Jumpmaster Schools.

Chaplain Helms was born and raised in Brevard, North Carolina. His wife, Andrea, is from Ogden, Utah. They have one daughter, and five sons. The family enjoys high adventure

sports, Boy Scouts, martial arts, and the outdoors.

***Chaplain Colonel Kleet A. Barclay,
U.S. Air Force
{1989–present}***



Chaplain (Colonel) Kleet A. Barclay serves as the Commandant of the Air Force Chaplain Corps College at Maxwell Air Force Base, Alabama. As

Commandant, he is responsible for the education and training of approximately 2,000 chaplains and chaplain assistants from the active duty and Air Reserve components. The impact of his mission is a well-educated and trained Chaplain Corps serving more than 664,000 active duty, Guard, Reserve and civilian forces serving in the U.S. and overseas.

Chaplain Barclay is a native of Sterling, Idaho, and enlisted in the U.S. Air Force Reserve in 1989 and served eight years as a Security Police. In 1997, he finished a Master of Marriage and Family Therapy degree from Abilene Christian University and commissioned as an active duty chaplain. Since entering active duty, he has served as a Technical Training Chaplain, Operational Ministries Chaplain, Senior Protestant Chaplain, Staff Chaplain to the Air Force Chief of Chaplains, and as Wing Chap-

lain in Air Force Special Operations Command.

Military awards and decorations include, Meritorious Service Medal with three oak leaf clusters, Joint Service Commendation Medal, Air Force Commendation Medal with four oak leaf clusters, Air Force Achievement Medal, Meritorious Unit Award with two devices, Air Force Outstanding Unit Award with "V" device and six oak leaf clusters, Air Force Organizational Excellence Award, Air Force Reserve Meritorious Service medal with oak leaf cluster, National Defense Service Medal with bronze star, Armed Forces Expeditionary Medal, Southwest Asia Medal with bronze star, Afghanistan Campaign Medal with bronze star, Global War on Terrorism Expeditionary Medal, Global War on Terrorism Service Medal, Humanitarian Service Medal with bronze star, Military Outstanding Volunteer Service Medal, Air Force Overseas Ribbon – Long Tour, Air Force Expeditionary Service Ribbon with Gold Border, Air Force Longevity Service Award Ribbon with six oak leaf clusters, Basic Military Training Honor Graduate Ribbon, Small Arms Expert Marksmanship Ribbon with bronze star, Air Force Training Ribbon with one oak leaf cluster, and NATO Medal (ISAF).

Colonel Frank W. Clawson, U.S. Air Force—Endorser {2001–present}

Colonel Frank Clawson is the Director of Military Relations for The



Church of Jesus Christ of Latter-day Saints. In this capacity, he advises the Priesthood Executive Council regarding all matters involving Church

members in the military and recruits, endorses, and oversees ecclesiastical and professional activities of Latter-day Saint Chaplains.

Colonel Clawson earned his commission in 1973 through the Reserve Officer Training Corps at Utah State University, and entered the Air Force on January 6, 1974. He has served in a variety of assignment including F15 instructor pilot and wing weapons officer at Langley Air Force Base, Virginia; staff officer at Headquarters U.S. Air Force Base, Europe, Ramstein Air Base Germany; operations officer at Nellis Air Force Base, Nevada; squadron commander, assistant deputy operations group commander and deputy support group commander at the 366th Wing, Mountain Home Air Force Base, Idaho; and Vice Wing Commander for the 49th Fighter Wing at Holloman Air Force Base, New Mexico. He came here after serving as the Commander of Air Force ROTC program at Brigham Young University. He is a command pilot with more than 3,500 flying hours primarily in fighter aircraft and retired from the Air Force in October 2001, after 28 years of service.

Colonel Clawson earned a Bachelor of Science and Master's Degree in Civil Engineering from Utah State University. He is a graduate from Squadron Officer School and Air Command and Staff College and also attended the U.S. Fighter Weapons School at Nellis Air Force Base, Nevada.

In addition to his military career, Frank has served in various church callings including Stake President, Stake High Council, Stake Mission President, Stake Young Men's President, Stake Activities Committee Chairman, High Priest Group Leader and Gospel Doctrine teacher.

Colonel Clawson's wife, Ruth, is from Salt Lake City, Utah. They have four daughters, three granddaughters and 4three grandsons.

General Officers



General Robert C. Oaks served as commander in chief, U.S. Air Forces in Europe, and commander, Allied Air Forces Central Europe,

with headquarters at Ramstein Air Base, Germany.

General Oaks was born in 1936. He grew up in Provo, Utah, where he graduated from Brigham Young High School in 1954. He entered the first

class of the U.S. Air Force Academy in 1955 after attending Brigham Young University for a year. Prior to entering the Air Force, he served 18 months in the Utah National Guard. The general earned a bachelor of science degree from the academy in 1959 and a master's degree in business administration from Ohio State University in 1967. He completed the Naval War College in 1974.

Upon graduation from the U.S. Air Force Academy, he was commissioned as a second lieutenant in the Air Force. He completed flight training at Bartow Air Base, Florida, and Vance Air Force Base, Oklahoma, and received pilot wings in September 1960. The general then attended combat crew training at Luke Air Force Base, Ariz., and Nellis Air Force Base, Nevada. In September 1961 he transferred to Cannon Air Force Base, New Mexico, as an F-100 pilot with the 524th Tactical Fighter Squadron. From April 1963 to June 1966 General Oaks was assigned to the 416th Tactical Fighter Squadron, first at Misawa Air Base, Japan; next, in August 1964, at England Air Force Base, La.; and then, in November 1965, at Tan Son Nhut Air Base, South Vietnam. He flew 188 combat missions in F-100s in Southeast Asia.

After completing his master's degree in August 1967, General Oaks was assigned to the U.S. Air Force Academy as air officer commanding, 23rd Cadet Squadron, and later as the commandant of cadets' executive for honor and ethics. In August 1970 the general became an F-111A flight

commander with the 430th Tactical Fighter Squadron, 474th Tactical Fighter Wing, Nellis Air Force Base. There he served as executive officer to the wing commander and as operations officer, 429th Tactical Fighter Squadron. In November 1971 he was assigned as commander of the 391st Tactical Fighter Squadron, Mountain Home Air Force Base, Idaho.

He completed Naval War College in June 1974 and was assigned to Headquarters U.S. Air Force, Washington, D.C., as chief, Joint Plans and Policy Branch. During the next three years the general served as deputy chief, Global Plans and Policy Division; chief, Joint Policy Division; chief, International Relations Division; chief, Pacific-East Asia Division; chief, Europe-NATO Division; and deputy assistant for National Security Council matters, all within the Directorate of Plans, Office of the Deputy Chief of Staff, Operations and Plans. He became chief, Regular and Reserve General Officer Division, Office of the Deputy Chief of Staff for Personnel, in January 1977. In June 1977, he was assigned as assistant for general officer matters.

From August 1979 to July 1981 General Oaks was assistant for readiness, U.S. Air Forces in Europe headquarters. In January 1981, he moved within the headquarters staff to be the assistant deputy chief of staff, operations. In July 1981, he became commander of the 86th Tactical Fighter Wing, also at Ramstein, and commander of the Kaiserslautern Mil-

itary Community. He became director of personnel plans, Office of the Deputy Chief of Staff, Manpower and Personnel, Air Force headquarters, in May 1983. In February 1985, he was assigned as assistant deputy chief of staff for manpower and personnel. The general became commander of Allied Air Forces Southern Europe and deputy commander in chief, U.S. Air Forces in Europe for the Southern Area, headquartered in Naples, Italy, in October 1986. In June 1988, General Oaks became commander of Air Training Command with headquarters at Randolph Air Force Base, Texas. He assumed his present position in June 1990.

The general is a command pilot with more than 4,000 flying hours, including more than 300 combat hours. His military awards and decorations include the Defense Distinguished Service Medal, Distinguished Service Medal, Legion of Merit with oak leaf cluster, Distinguished Flying Cross, Meritorious Service Medal with oak leaf cluster, Air Medal with eight oak leaf clusters, Air Force Commendation Medal, Presidential Unit Citation, Air Force Outstanding Unit Award with two oak leaf clusters, Combat Readiness Medal, Good Conduct Medal, National Defense Service Medal with service star, Armed Forces Expeditionary Medal with service star, Vietnam Service Medal with three service stars, Air Force Overseas Ribbon-Short, Air Force Overseas Ribbon-Long with oak leaf cluster, Air Force Longevity Service Award Rib-

bon with six oak leaf clusters, Small Arms Expert Marksmanship Ribbon, Air Force Training Ribbon, Republic of Vietnam Gallantry Cross with service star, and Republic of Vietnam Campaign Medal.

He was promoted to general July 1, 1990, with same date of rank.



General Bruce A. Carlson served as Commander, Air Force Materiel Command, Wright-Patterson Air Force Base, Ohio. The command's 74,000

people manage \$59 billion annually in research, development, test and evaluation while providing the acquisition management services and logistics support required to develop, procure and sustain Air Force weapon systems.

General Carlson was born in Hibbing, Minn. He was commissioned in 1971 as a distinguished graduate of the Air Force ROTC program at the University of Minnesota—Duluth. He has held various flying assignments to include commanding the 49th Fighter Wing at Holloman AFB, New Mexico, the Air Force's first stealth fighter wing. His staff assignments have included positions at Tactical Air Command, Headquarters U.S. Air Force, the offices of the Secretary of the Air Force and Secretary of Defense. In addition, he served as the Director of Force Structure, Resources and Assessment on the Joint Staff. Prior to assuming his current posi-

tion, General Carlson served as the Commander, 8th Air Force, Barksdale AFB, Louisiana, and Joint Functional Component Commander for Space and Global Strike, U.S. Strategic Command, Offutt AFB, Nebraska.

General Carlson is experienced in multiple aircraft weapons systems, is a command pilot with more than 3,300 flying hours, and has combat experience as a forward air controller in the OV-10. During his career, he flew the F-4, OV-10, A-10, F-16, F-111, EF-111, AT-38, F-117, C-21, and B-52.

Assignments

1. June 1971 – May 1972, student, undergraduate pilot training, Vance AFB, Okla.

2. June 1972 – April 1973, student, F-4 Replacement Training Unit, Homestead AFB, Fla.

3. May 1973 – December 1974, F-4 pilot, 417th Tactical Fighter Squadron, Holloman AFB, N.M.

4. December 1974 – October 1975, OV-10 forward air controller and instructor pilot, 23rd Tactical Air Support Squadron, Nakhon Phanom Royal Thai Air Force Base, Thailand

5. October 1975 – November 1977, OV-10 instructor pilot and flight examiner, 23rd Tactical Air Support Squadron, Bergstrom AFB, Texas

6. December 1977 – April 1980, A-10 pilot and fighter weapons instructor pilot, 355th Tactical Fighter Squadron, Myrtle Beach AFB, S.C.

7. May 1980 – September 1982, aide to the Commander, Headquarters Tactical Air Command, Langley AFB, Va.

8. October 1982 – June 1985, wing weapons officer, 363rd Tactical Fighter Wing, and operations officer, 17th Tactical Fighter Squadron, Shaw AFB, S.C.

9. July 1985 – June 1988, tactical systems requirements officer, Office of Low Observables Technology, Office of the Secretary of the Air Force, Washington, D.C.

10. July 1988 – June 1989, graduate student, Naval War College, Newport, R.I.

11. July 1989 – June 1991, Director of Advanced Programs, Headquarters Tactical Air Command, Langley AFB, VA.

12. July 1991 – June 1993, Vice Commander, 366th Wing, Mountain Home AFB, Idaho

13. July 1993 – February 1995, senior military assistant to the Under Secretary of Defense for Acquisition, and senior military assistant to the Deputy Secretary of Defense, Office of the Secretary of Defense, Washington, D.C.

14. February 1995 – November 1996, Commander, 49th Fighter Wing, Holloman AFB, N.M.

15. November 1996 – June 1998, Director of Global Power Programs, Office of the Assistant Secretary of the Air Force for Acquisition, Headquarters U.S. Air Force, Washington, D.C.

16. June 1998 – December 1999, Director of Operational Requirements, Deputy Chief of Staff for Air and Space Operations, Headquarters U.S. Air Force, Washington, D.C.

17. January 2000 – May 2002, Director for Force Structure, Resources and Assessment (J8), the Joint Staff, Washington, D.C.

18. May 2002 – August 2005, Commander, 8th Air Force, Barksdale AFB, La., and Joint Functional Component Commander for Space and Global Strike, U.S. Strategic Command, Offutt AFB, Neb.

19. August 2005 – 2009, Commander, Air Force Materiel Command, Wright-Patterson AFB, Ohio

Major Awards and Decorations

Defense Distinguished Service Medal with oak leaf cluster

Distinguished Service Medal with two oak leaf clusters

Legion of Merit

Meritorious Service Medal with two oak leaf clusters

Air Force Commendation Medal with two oak leaf clusters

Other Achievements

2007 Order of the Sword, Air Force Materiel Command



Major General Brian L. Tarbet

assumed duties as The Adjutant General, Utah National Guard on October 1, 2000, with responsibility for the 7,000 Soldiers and Airmen of the Utah National Guard.

General Tarbet began his mili-

tary career as a second lieutenant in the U.S. Army Reserve in 1973, having been commissioned as an officer following Reserve Officer Training Course and earning a Bachelor of Arts degree in Political Science from Utah State University. Serving on active duty from 1973 to 1975 and joining the Army National Guard as a First Lieutenant in 1976 then earning a Juris Doctorate from the University of Utah in 1978.

Beginning in 1976, General Tarbet served in various language sections of the 142nd Military Intelligence Battalion until he became Commander, Headquarters 300th Military Intelligence Linguist Brigade in 1993. He then assumed his duties as Commander, 97th Troop Command in 1996. In 2002, he commanded 4,500 National Guard troops from 25 states which provided security to the Winter Olympic Games held in Salt Lake City. Since September 2001, General Tarbet directed the mobilization, deployment and re-deployment of virtually all units of the Utah Army and Air National Guard in support of the global war on terrorism. He previously served as a member of the Secretary of the Army's Reserve Forces Policy Committee.

Assignments

1. March 1973 – September 1973, Fourth Reserve Officer Training Course Region, U.S. Army Reserve Control Group (Officer Active Duty Obligor), Fort Lewis, Washington
2. September 1973 – December 1973, Student, U.S. Army Adjutant

General's School, Fort Harrison, Indiana

3. December 1973 – April 1974, Chief, Military Personnel Records, Forms and Reports Branch, U.S. Army Ballistics Research Laboratory, Aberdeen Proving Ground, Maryland

4. April 1974 – April 1975, Test Control Officer, U.S. Army Ballistics Research Laboratory, Aberdeen Proving Ground, Maryland

5. April 1975 – July 1975, Adjutant, U.S. Army Ballistics Research Laboratory, Aberdeen Proving Ground, Maryland

6. July 1975 – September 1976, U.S. Army Reserve Control Group (Annual Training), U.S. Army Reserve Components Personnel and Administration Center, Saint Louis, Missouri

7. September 1976 – December 1976, Assistant Section Leader (Norwegian Section), 142nd Military Intelligence Company, Utah Army National Guard, Salt Lake City, Utah

8. December 1976 – May 1978, Section Leader (Bulgarian Section), 142nd Military Intelligence Linguist Company, Utah Army National Guard, Salt Lake City, Utah

9. May 1978 – April 1980, Section Leader (German Section), 142nd Military Intelligence Linguist Company, Utah Army National Guard, Salt Lake City, Utah

10. April 1980 – November 1982, Section Leader (German Section), Company A, 142nd Military Intelligence Linguist Battalion, Utah Army National Guard, Salt Lake City, Utah

11. November 1982 – July 1984,

Central European Platoon Leader, Company A, 142nd Military Intelligence Linguist Battalion, Utah Army National Guard, Fort Douglas, Utah

12. July 1984 – January 1988, Assistant Operations and Training Officer, Headquarters 142nd Military Intelligence Battalion, Utah Army National Guard, Fort Douglas, Utah

13. January 1988 – April 1988, Operations and Training Officer, Headquarters 142nd Military Intelligence (Linguist) Battalion, Utah Army National Guard, Camp Williams, Utah

14. April 1988 – February 1989, Operations and Training Officer, 300th Military Intelligence (Linguist) Brigade, Utah Army National Guard, Draper, Utah

15. February 1989 – October 1989, Over-strength, Headquarters, 142nd Military Intelligence (Linguist) Battalion, Utah Army National Guard, Draper, Utah

16. November 1989 – November 1992, Commander, Headquarters 142nd Military Intelligence (Linguist) Battalion, Utah Army National Guard, Draper, Utah

17. December 1992 – June 1993, Deputy Commander, Headquarters 300th Military Intelligence Brigade Linguist, Utah Army National Guard, Draper, Utah

18. June 1993 – March 1996, Commander, Headquarters 300th Military Intelligence Linguist Brigade, Utah Army National Guard, Draper, Utah

19. April 1996 – July 1998, Commander, 97th Troop Command, Utah

State Area Command, Utah Army National Guard, Draper, Utah

21. July 1998 – June 1999, Student, U.S. Army War College, Senior Service College Fellowship Program, Harvard University, Cambridge, Massachusetts

22. June 1999 – June 2000, Senior Military Intelligence/Intelligence Coordinator, Headquarters Utah State Area Command, Utah Army National Guard, Draper, Utah

23. July 2000 – September 2000, Temporary Table of Distribution and Allowances Position, Headquarters Utah State Area Command, Utah Army National Guard, Draper, Utah

24. October 2000 – September 2012, The Adjutant General, Utah National Guard, Utah Joint Forces Headquarters, Draper, Utah

Awards and Decorations

Army Distinguished Service Medal

Legion of Merit

Meritorious Service Medal

Joint Service Commendation Medal

Army Commendation Medal (with 1 Bronze Oak Leaf Cluster)

Army Achievement Medal

Army Reserve Components Achievement Medal (with 1 Silver Oak Leaf Cluster)

National Defense Service Medal (with 2 Bronze Service Stars)

Global War on Terrorism Service Medal

Military Outstanding Volunteer Service Medal

Armed Forces Reserve Medal
(with Gold Hourglass)
Army Service Ribbon
Army Reserve Components Overseas Training Ribbon
Utah Medal of Merit (with 1 Bronze Beehive)
Utah Joint Commendation Medal
Utah Achievement Ribbon (with 1 Bronze Beehive)
Utah Joint Staff Service Ribbon
Utah State Partnership Program Service Ribbon (with Numeral 9)
Utah Service Ribbon (with 3 Silver Beehives and 1 Bronze Beehive)
Utah Emergency Service Ribbon
2002 Winter Olympic Games Service Ribbon
Wissam al-Istihkak al-Askari (Order of Military Merit) by the Kingdom of Morocco

Other Achievements

Recipient, Knowlton Award, Military Intelligence Corps Association
Co-Authored, 'Engagement,' published in *Parameters*, The Journal of the Army War College, Winter/Spring 2000
Co-Authored, 'Linguists in the Army, Paradise Lost or Paradise Regained,' Published in the *Military Intelligence Professional Bulletin*, October 1999
The Adjutant General Officer Basic Course
6th U.S. Army Tactical Intelligence Staff Officer Course
Military Intelligence Officer Advanced Course

6th U.S. Army Counter-Terrorism Course
U.S. Army Command General Staff Officer Course
Military Intelligence Pre-Command Course



**Major General
Timothy
Larsen**

is from Denver, Colorado. After graduating from Brigham Young University, he was commissioned a

second lieutenant in the U.S. Marine Corps through Platoon Leaders Course in 1973. Since his commissioning and completion of The Basic School, Major General Larsen has held a variety of command and staff positions. He has commanded at various levels from platoon through Joint Task Force.

In the operating forces, his command assignments include; rifle platoon, weapons platoon, Headquarters and Service Company, 3d Battalion, 7th Marines and Rifle Company, 1st Battalion, 7th Marines, 1st Marine Division (1974–1976); Weapons Company, 1st Battalion, 6th Marines, 2d Marine Division (1982–1983); 3d Battalion, 9th Marines and 3d Battalion, 4th Marines, 1st Marine Division (1994–1996); 4th Marine Regiment, 3d Marine Division (1997–1999); Assistant Division Commander, 1st Marine Division (1999–2001); and Commanding General, Coalition

Joint Task Force-Kuwait (Forward) (2000–2001).

His other command assignments include the Marine Detachment, USS Saratoga, CV-60 (1976–1978); Marine Corps Recruiting Station, Phoenix, Arizona (1984–1987); Marine Corps Jungle Warfare Training Center (1997–1998); Camp Schwab, MCB Butler, Okinawa, Japan (1997–1999); and Commanding General, Marine Corps Base, Camp Smedley D. Butler, Okinawa, Japan (2001–2003).

His staff assignments include battalion adjutant, company executive officer (1974–1976); fire support coordinator (1982–1983); battalion operations officer (1983–1984); Strategic Initiatives Officer, Policy and Strategy Division, Plans and Policy Directorate (J5), U.S. Central Command (USCENTCOM) (1988–1991). Major General Larsen deployed to Saudi Arabia with USCENTCOM during Operations Desert Shield and Desert Storm. Other staff assignments include G3 Plans Officer, 1st Marine Division (1993–1994); and Assistant Chief of

Staff for Operations (G3), 3d Marine Division (1996–1997).

He has attended several military schools to include; Marine Corps Amphibious Warfare School (1982); College of Naval Command and Staff, Newport, Rhode Island (1988); Japanese Language Course, Defense Language Institute, Monterey, California (1992); and Japanese National Institute for Defense Studies (NIDS), Tokyo, Japan (1993). Additionally, he holds an M.A. in International Relations from Salve Regina University (1988) and a M.A. in National and Strategic Studies from the Naval War College (1988). He speaks Korean and Japanese.

His personal awards include: Defense Superior Service Medal, Legion of Merit, Bronze Star Medal, Defense Meritorious Service Medal, Meritorious Service Medal, Joint Service Commendation Medal, Navy and Marine Corps Commendation Medal, and Navy and Marine Corps Achievement Medal.

Appendix B

BYU Chaplaincy Program Graduates (2008–2019)



Class of 2010

(left to right) Ryan Williams, Rick Gabbitas, Chad Thompson, Jacob Snell, James Willis, Loren Omer, Mark Simonsen

(Courtesy BYU Religious Education)



Class of 2012

(back row left to right) Spencer L. Cooper, Ryan C. Smith, Roger R. Keller, Ryan P. Lewis, Samuel L. Fletcher, Travis J. Kirkman

(front row left to right) Andrew J. Cook, Wade C. Hammond, Benjamin D. Reed

(Courtesy BYU Religious Education)



Class of 2014

(left to right) Brandt N. Peacock, Marc A. Deluca, Jeremy J. Brown

(Courtesy BYU Religious Education)



Class of 2015

(left to right) Bryce A. Wiltermood, Fabian V. Tafuna, David L. Davis

(Courtesy BYU Religious Education)

APPENDIX A



Class of 2016

(left to right) Vance P. Theodore , V. Steve Jensen, Robert Finicum, Nathan T. Smith, Brandon Schlecht, A. Blake Boatright (Courtesy BYU Religious Education)



Class of 2017

(left to right) Vance P. Theodore , Austin J. Bowler, Jeffrey A. Skinner, James F. Hummel, A. Blake Boatright (Courtesy BYU Religious Education)



Class of 2018

(left to right) A. Blake Boatright , Nicholas A. Davis, Garrett Cardinet, Jared Payne, Vance P. Theodore. Devin Singh is not pictured. (Courtesy BYU Religious Education)



Class of 2019

(left to right) Vance P. Theodore , Erik Ramsay, Tyson Yapias, Levi Dukes, A. Blake Boatright. Delacie Barney is not pictured. (Courtesy BYU Religious Education)

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