Tidbits and Information Smartbook for Beginning Military Chaplains

Information, Advice, and Resources

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Authored and Compiled by Vance P. Theodore
Edited by Christine Theodore

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Religious Images on cover are military chaplain branch insignias from Christian, Jewish, Muslim, Buddhist, and Hindu faith traditions.

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Preface

A Compilation of Thoughts, Advice, Experiences, Religious Support, and Devotions for Beginning Military Chaplains

Ministry, at times, can seem overwhelming. Nevertheless, the vocation of a military chaplain can be joyous—one filled with tender mercies, challenges and surprises. You will serve with your country's finest—the men and women of the armed forces, and perform or provide religious support with an outstanding professional corps of armed forces chaplains. Many of these chaplains and their families will become lifelong friends.

This smart-book written with new chaplains in mind, offers a few materials, programs, devotions and advice to help chaplains begin their journey. It is not all-inclusive, but provides you the reader with advice and resources that may be of assistance.

The introduction to these resources and ideas explains how to use these materials. Read them, use them, and ponder these concepts and ideas as they apply to your situation. Also, please add to them as your career and ministry progresses.

I pray that you will enjoy your vocation and more importantly delight in the ride!

Vance P. Theodore
PhD/Chaplain (Colonel) U.S. Army (Ret.)
Pro Deo Et Patria
Associate Graduate Coordinator
Master of Arts Chaplaincy
Brigham Young University

Introduction

This smart-book is to assist you as a new chaplain in providing ministry in an exciting and ever-changing military environment. There is no one way to be or act as a chaplain. All chaplains will come with their own pastoral identity and personality. Nevertheless, the challenge of being a chaplain, and in meeting the needs of those you serve, can feel daunting.

These materials will provide you with a few tools and ideas in keeping with the above sentiment. Use them, improve on them, and feel free to send the author comments or other resources for inclusion.

How to Use These Materials

This smart-book comes with a table of contents that will guide you the new chaplain initiate in your own discovery and journey in this exciting career and vocation.

There is no rhyme or reason for order or sequence of advice, tidbits or information. Nevertheless, enjoy its contents. Materials are from the authors own experience, and others who will be cited according to attribution, and content.

Materials in the smartbook will cover the following topics:

Tidbits, Facts and Historical Information

The Name and Genesis of your Call Sign "Chaplain"
The U.S.S. Dorchester and the Four Chaplains
Historical Facts about the Chaplain Corps

Pastoral Issues, Ministry, and Advice

Advice to Chaplains and their Spouse
Advice-Notes from the Field
Command and Technical Supervisory Chaplain Chains

Pastoral Issues, Ministry, and Advice (Cont'd)

Check-Referrals
Community Resource Baseline Survey (Military)
Confidentiality and Privilege Communication
Event/Response and Intentional Ministry
Institutional Cross Over (being an advocate)
Pastoral Counseling
Physical Fitness
Random Thoughts to Guide your Ministry
Skills and Techniques for Managing Meetings and Groups
Social Traditions, Customs and Courtesies
Step by Step Through Social Situations
Sweep the Area

Skills/Techniques for Managing Meeting and Groups

Managing a Meeting
Building an Agenda
Planning for Action
Putting Skills into Use

Religious Support

Conducting a Memorial Ceremony or Service and Funeral
Conducting Small Group Worship
Emergency Ministrations
Religious Holidays
Relgious Symbols

Devotions

Daily Thoughts
Weekly Devotions

Tidbits, Facts, and Historical Information

Photo of Chaplain Thomas Helms Arlington Cemetery, Washington, D.C.
Courtesy of Thomas Helms

Tidbit, Facts, and Historical Information

The Name and Genesis of your Call Sign "Chaplain"

The word “chaplain” comes from a scene depicted by El Greco found in the National Gallery of Art in Washington, D.C. *(Picture Courtesy Wikipedia Public Domain)*

A legend is told of a soldier in the fourth century by the name Martin of Tours who encountered a beggar on a cold winter’s night at the gates of a French city in Amiens. The beggar was crying for alms. Martin took pity on the beggar. He reached into his purse but found it empty. Nevertheless, having compassion for this man, he took off his cloak, cut it in two pieces with his sword, and covered the half-naked beggar, keeping the other half for himself.

The legend continues that during the night he dreamed that Christ was wearing the part of the cloak that Martin had shared with the beggar. He was so impressed by this dream that he was baptized, and left his life as a soldier to become a disciple of Christ.

He became the third bishop of Tours and the patron saint of France (c. 338-397). His cloak was considered a sacred relic and was often carried into battle by the French Kings. The clergy who were tasked to watch over the cloak (Latin: cappa or Capella) were called capellans or in English chaplains.[1]

U.S.S. Dorchester and The Four Chaplains

The history of the four chaplains symbolizes the significance of the chaplain corps, and its charge of unselfish service. On February 3, 1942, a German U-Boat torpedoed the U.S.S Dorchester. As the ship began to sink, the chaplains who were on board the Dorchester gave their life jackets to four soldiers so that they could live.

Survivors reported that the four chaplains were seen linked arm in arm, praying, as they sank below the waves (see picture).[2]

The Chaplains were:

Chaplain George Lansing Fox, Methodist
Chaplain Alexander David Goode, Jewish
Chaplain Clark Vandersall Poling, Reformed Dutch
Chaplain John Patrick Washington, Catholic

Dudley Summers' Painting of the "The Four Chaplains" aboard the Transport Dorchester. *(Photo by Will Figg/Courtesy of the Four Chaplains Memorial Foundation)*

The Revolutionary War-Historical Facts

Content for this section is from the book Parker C. Thomas, *From its European Antecedents to 1791: The United States Army Chaplaincy* Vol. I (Washington, D.C.: Office of the Chief of Chaplains, Department of the Army, 1977).[3] *Content is word for word, paraphrased, or from direct quotes. This is for educational purposes.*

1. Concord. Chaplain of the local militia. Died 1776 of camp fever. pg. 90

2. Chaplains were given leave of absences to serve with units from their local areas. They were provided with warrants or commissions. pg. 105

3. 59 Articles were published the last day of June 1775 to govern the Army. Article 2 and Article 64 pertain to chaplains. Article 2, states that all officers and enlisted soldiers attend divine services, and shall behave decently. Article 64, no merchants shall be permitted to sell on Sundays, during divine service or sermon. pg. 106

4. During the Battle of Bunker Hill, Chaplain Samuel McClintock, pastor at Greenland, New Hampshire, prays with outstretched hands to Heaven. The artist Jonathan Trumbull in the Battle of Bunker Hill immortalizes his presence at the battle. Three out of his four sons fought in the Revolution. Only one returned. pg. 113

5. On July 29, 1775 Congress voted to approve pay for various offices and enlisted personnel in the Continental Army. First official recognition of chaplains. They, like Judge Advocates, receive 20 dollars per month. pg. 107.

6. Pastoral counseling went beyond purely spiritual matters. pg. 115.

7. Chaplain Abiel Leonard, first known chaplain suicide, August 14, 1777. Reported that he became insane and died of wounds inflicted upon himself. pg. 118

8. George Washington instructs Colonel Benedict Arnold concerning his campaign to Canada 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." 122.

9. First and only Catholic chaplain in the Revolution is Father Louis Eustace Lotbiniere chaplain to Colonel Livingston's Regiment, January 26, 1776. pg. 126

The War Begins

10. John Peter Gabriel Muhlenberg, the son of Henry Melchior Muhlenberg, "Father of American Lutheranism," in a dramatic fashion in January of 1776 in front of his congregation removed his black clerical robe and underneath was the uniform of a commissioned officer, a Colonel with orders to raise and command the 8th Virginia Regiment. Many Presbyterian and Anglican contemporaries served as line officers during the revolution. pg. 128

11. Chaplain Christian Streit was appointed as his chaplain and received the first endorsement letter from the Lutheran Church, August 23, 1776. pg. 130

12. Founding fathers were not advocates of freedom from religion, but practiced freedom of religion in their official capacities. First chaplain of Congress was appointed July 9, 1776. Chaplain Rev. Duche. pg. 132

13. "It is doubtful that the Puritanical respect for Sunday as the Christian Sabbath every fully recovered from the effects caused by military operations during the Revolutionary War." pg. 139

14. Naval Academy of Annapolis began with the work of Chaplain Robert Thompson and Chaplain Hunter, veteran army chaplains of the Revolution. pg. 143

15. Fort Washington surrenders November 6, 1776. Chaplain Samuel Wood of the Fifth Connecticut Regiment becomes a POW aboard a British prison ship in New York Harbor. Died in captivity in 1777. pg. 145

16. Chaplain John Gano was a fighting chaplain. In his journal, he wrote, "My station in time of action I knew to be among the surgeons; but in this battle I somehow got in front of the regiment, yet I durst not quit my place for fear of dampening the spirits of the soldiers, or of bringing on me an imputation of cowardice. Rather than do either, I chose to risk my fate." pg. 145

17. Chaplain Alexander MacWhoter, due to his pastoral visit in the Trenton, New Jersey area may have been instrumental in providing General George Washington valuable intel at the crossing of the Delaware on Christmas night December 25 -3 January 1776 in the Battle of Trenton and Princeton. pgs. 147-148.

18. Death in the second battle of Trenton, the battle of Assunpink. Chaplain Rosbrugh is murdered by a group of Hessians under the command of a British officer. He was 63 years of age. He was buried in the First Presbyterian Church of Trenton. pg. 153

19. April of 1777-pay for chaplains increases to 40 dollars. pg. 159

20. An army actively engaged in the field cannot keep regularly scheduled opportunities for worship service. Washington directed on October 7, 1777 that chaplains resolve this problem themselves. General orders for that date state: " The situation of the army, frequently not admitting, on the regular performance of divine service, on Sundays, the Chaplains of the army are for with to meet together, and agree on some method of performing it, at other times, which method they will make known to the Commander in Chief." pg. 160

From Valley Forge to the New Windsor Cantonment 1777-1783

21. British General John Burgoyne's surrender of his army at Saratoga on October 17, 1777-a turning point of the Revolution. pg. 169

22. September 18, 1777, was the date of Congressional legislation marking the beginning of hospital chaplaincy. Chaplain William Plumb appointed hospital chaplain for the northern department and chaplain James Sproat in the middle department. pg. 172

23. Chaplain David Jones assigned to General Anthony Wayne's Brigade known as the warrior chaplain. pg. 175

24. General Washington frequently in General Orders and private correspondence called the army to repentance, thanksgiving, and regular worship while abhorring vice, gambling, drunkenness, swearing and profane language. He believed in dedication to a Supreme Being. pgs. 175-176

25. A chaplain's equipment was minimal. Normally they consisted of his clothing, weapons, and a few books. Ecclesiastical items for chaplains were also minimal. They normally included a prayer book, Bible, and a few other volumes. All chaplains in the Revolutionary war were Protestant minus Chaplain Lotbiniere (Catholic Priest). The greatest percentage were Calvinists. To conduct services they only needed a Bible, and a hymn or Psalm book. There is not evidence that chaplains conducted communion. pg. 181

26. Revolutionary War chaplains had no assistants. pg. 182

27. Chaplains reprimanded by General George Washington: "The General has been surprised to find in Winter Qtrs. "That the Chaplains have frequently been almost all absent, at the same time, under the idea that their presence could be of any utility…in the future no furloughs will be granted to Chaplains except in consequence of permission from Headquarters…The Commander in Chief also desires and expects the Chaplains in addition to their public functions will in turn constantly attend the Hospitals and visit the sick..." pgs. 207, 208

28. The oldest chaplain in the Revolutionary war was Chaplain Benjamin Pomeroy who volunteered at the age of 71 years for service in the Revolution. He was enrolled with the Continental Army as the chaplain of the 3rd Connecticut during January 1777 to July 1978. He left service at the age of 74. pg. 143.

The Civil War-Historical Facts

Content for this section is from the book Herman A. Norton, Struggling for Recognition: The United States Army Chaplaincy 1791-1865 Vol. II (Washington, D.C.: Office of the Chief of Chaplains, Department of the Army, 1977).[4] *Content is word for word, paraphrased, or from direct quotes. This is for educational purposes.*

Serving with Mr. Lincoln's Regiment and the Confederacy

1. War starts on the 12 day of April 1861 at 4 a.m. at Fort Sumter. pg. 82

2. Start of the War was primarily by militia forces. With these militia forces came their chaplains. They were state and not federal chaplains. pg. 83

3. For moral and political reason, Lincoln wanted chaplains for the forces. pg. 83

4. Chaplains on the Northern side of the conflict at the beginning of the war were appointed by the regimental commander. They had to be ordained from a Christian denomination and approved by the state governor. All who met the conditions were commissioned by the War Department and received pay and allowances of a captain in the cavalry -$1,700. 83

5. Chaplains were authorized for each regiment. pg. 84

6. It was important that chaplains were commissioned officers because without a commission they would not receive benefits if killed or maimed in action. 85

7. At the beginning of the War, there were not any consistent educational requirements for chaplains. They varied from no education to advanced university degrees.

8. The oldest chaplain in the Civil War was 70 years of age and the youngest was in his late teens. For the 300 chaplains that served in the Civil War the average age was 44. pg. 85

9. At the beginning of the War, chaplains were seen as not being fit for duty, educationally, etc. A Boston journalist said that "it was a rarity to see a good chaplain." 85. "Many drifters, misfits, and ne'er-do-wells among the clergy wormed their way into the chaplaincy." pg. 85

10. The first endorsing process for chaplains was enacted by the Act of 17 July 1862 concerning how chaplains were to be accessed into the military. Chaplains were to be a regular ordained minister of some religious denomination who could present testimonials of their good standing. This was the first time that denominations gained control over who served as chaplains, not just being appointed by commanders or by friends of influence. pg. 89

11. This caused some denominations concern. Congregationalist, Episcopalians, and Presbyterians required advanced university education. Methodists served the rural areas and many of their ministers were in apprenticeship situations who after a period of time were given a doctrinal examination. Baptist chaplains were called, and many did not seek educational requirements or doctrinal examinations. pg. 90

12. One important aspect of the Act of 17 July 1862 is that the provision that required chaplains to be ministers for the Christian faith was dropped. This left the door open for the appointment of Jewish Chaplains. pg. 91

13. The first Jewish chaplain in the Civil War was Michael Allen. He was a Philadelphia Hebrew teacher. He was not a Rabbi but was well educated in the activities of the synagogue. Allen later was forced to resign because he did not meet the requirements of the Act of 17 July 1862. pg. 92

14. The first Rabbi commissioned as a chaplain was Reverend Jacob Frankel, 54 years old, on 18 September 1862. He was severely wounded in the battle of Gettysburg and hospitalized. pg. 93

15. Catholic priests are officially recognized and serve as Chaplains in the Civil War. Only about 40 served in the war, and in 1862 there were 22 Catholic chaplains among the 472 chaplains on active duty. pg. 94

16. Black chaplains did not enter the war until later and were normally assigned to Black regiments. The 158 black regiments in the Union Army had 139 chaplains assigned to them, but only 12 were black. pg. 95

17. Black chaplains were discriminated against as to pay, receiving $120 annually. Some paymaster interpreted the law differently where black persons were paid as laborers with a monthly wage of $10. Black chaplains complained and in 1864, they were paid the same as White chaplains. pgs. 95-96

18. H.M. Turner was the first black man to receive a commissioning in the U.S. Army during the Civil War.

19. Normal Sunday services during the war consisted of scripture reading, songs, and a sermon. 98

20. The spirit of ecumenism flourished during the war. Father B. F. Christy, writing of Protestant in his regimen who attended Mass, declared that a few years in the Army did more to combat bigotry than half a century of civil life. pg. 98

21. In the sermons that were preached during the Civil War, two general themes emerged: (1) loyalty to the Unions' cause as synonymous with service to God, and (2) to be a Christian was to be a patriot against the satanic attack from the South. Chaplains encouraged patriotism, and to fight for the righteousness of the Northern cause. They should also conduct themselves as good Christians. pg. 99

22. Many of the sermons preached during the war were against gambling, drinking, swearing, and licentiousness. However, God and Country seemed to take on the vast majority of the topics preached. The Protestant aim of the Chaplains' was to save each Soldier's soul, so procrastination could be devastating in this hazardous environment,

i.e., death. pgs. 99-100

23. This was the first time when religious tracts were published with a military slant that were distributed to Soldiers in the field. They were quite popular. pg. 101

24. Chaplains pastoral counseling was primarily done in the field, under the shade of a tree or in the shadows of the night. They discussed theological issues that led to faith. Chaplains often visited from tent to tent-offering guidance and helped in solving personal problems. pg. 101

25. Many times chaplains provided places for education and formed schools. This was especially true with Black and White regiments where many learned to read and write. pg. 104

26. Most chaplains also during the Civil War acted as a postmaster. Chaplains who delivered the mail and charged 1 cent were universally despised and were called "one cent by God." pg. 104

27. Often chaplains wrote letters home for the wounded and dying soldiers. pg. 104

28. Many chaplains drove ambulances, assisted with carrying the wounded, and worked in camp hospitals.

29. Some chaplains bore arms, though their place was not in battle. Chaplain Milton Haney was awarded the Medal of Honor for participating in a counterattack outside of Atlanta. His men of the 55th Illinois Infantry called him the "Fighting Chaplain". He received the Medal of Honor for his actions at Peachtree creek on July 22, 1864. pg. 106

30. The Act of May 20, 1862 authorizes the appointment of chaplains to permanent hospitals. Appointments were made by the President of the United States. Hospital chaplains made $100 more than regimental chaplains. pg. 115

31. On the Confederate side of the chaplaincy, Jefferson Davis' attitude towards chaplains was lukewarm. Many thought that the churches and not the government should be responsible for providing chaplains. pg. 132

32. Most Confederate chaplains came into the service at the beginning of the war when the militias of the state reported for active duty. Most states had unit elected and government appointed chaplains.

33. Chaplain John Bannon served the Missouri militia in General Price's army at Elkhorn, Farmington, and at Corinth. In October of 1863, he went overseas to spread Confederate propaganda in Ireland. He was trying to stop the influx of Irish immigrants into the Northern Army. He tried to return in 1864 but the Federal blockade kept him abroad. He joined a Jesuit order and remained in Ireland until his death in 1913. pg. 135

34. Confederate chaplains were also accessioned through the ranks. Two chaplains came up through the ranks: Randolph McKim and J. William Jones. McKim was a graduate of the University of Virginia. He enlisted and served at Bull Run, and was the aide-de-camp to Brigadier General George H. Stewart. He resigned his commission as a lieutenant to become a chaplain. J. William Jones graduated from Southern Baptist Seminary at Greenville, NC and enlisted in the Army. He fought at Harper's Ferry in 1861. He became chaplain of the 13th Virginia Infantry in November 1863. He was with Lee at Appomattox. He also doubled as a war correspondent. pg. 136

35. Chaplain Abram Ryn was the only confederate chaplain to have a statue erected in his honor. He was called the poet Priest of the South. He was considered a free-lance chaplain among the Confederate troops. pg. 137
36. There was not a fixed way of becoming a chaplain in the Confederate force. pg. 137

37. The uniforms of the Confederate chaplains, like the Union chaplains were not designated by regulation. Many wore their clerical robes, traditional military uniforms, etc. One confederate chaplain was known for wearing bearskin leggings. This was unusual attire. pg. 138

World War 1-Historical Facts

Content for this section is from the book Earl F. Stover, *Up from Handymen: The United States Army Chaplaincy 1865-1920 Vol. III* (Washington, D.C.: Office of the Chief of Chaplains, Department of the Army, 1977).[5] *Content is word for word, paraphrased, or from direct quotes. This is for educational purposes.*

1. The chaplain's flag is developed by chaplain George J. Waring who convinced the War Department in 1911 that a "chaplain's flag" be designed with a white cross centered on a blue background. However, his suggestion was not adopted until 1917. This flag was prominent during WWI, WWII and during the Cold War. One can still find examples of this flag in old supply rooms of chapels. pg. 165

2. In 1913, William R. Arnold was assigned as the post exchange officer for 18 months. He is the same chaplain that became Chief of Chaplain for the Army in World War II. pg. 165

3. President Woodrow Wilson was elected on the slogan "no war". The nation entered the war 5 months after his election. pg. 186

4. 2,000,000 Doughboys go to war, 106, 378 died that included 23 chaplains. pg. 188

5. Over 2,217 clergy men were commissioned as chaplains during the Great War. The Act of 25 May 1918, authorized one chaplain for every 1,200 men though it did not become law until 13 months after the war had been declared. pg. 188

6. Chaplains on troop ships going over to Europe led many ecumenical services. Joyce Kilmer, the poet who was killed in France wrote, "There could be seen a line of soldiers, as long as the mess-line waiting their turn to go to confession to the Regimental Chaplain, Father Francis P. Duffy. And every morning—not on Sundays alone—there

was a crowd at the same spot, where, on an altar resting on two nail kegs, Father Duffy said Mass." However, once the chaplains arrived in France, they seldom attended other chaplain's services. There was a shortage of chaplains. pg. 190

7. The ministry of chaplains during the war was often pluralistic. Chaplain Levinger being taught to meet the needs of his soldiers, and having learned how to minister to others who were dying on the battlefield both Christian and Jews, led the Jews in their traditional confession of faith, read a psalm for the Protestant, and once borrowed a rosary and held the cross to the lips of a dying Catholic.

8. Some chaplains in WWI believed that chaplains were first chaplains in the military and then second chaplains of their denominations. Father Duffy would refer to his Protestant men in his unit as "my Protestant fellows." pg. 192

9. The chaplains suffered the same maladies as their soldiers. Chaplain Tetruea, after the Armistice was signed, was heard giving communion service in a whisper because he had been gassed with his soldiers in the Argonne Forest of France and was unable to use his regular voice. pg. 193

10. In WW1 once the battle began there were few religious services. The chaplains usually traveled with the aid stations providing spiritual and physical care to the wounded and dying. pg. 193

11. Awards the chaplains received during WW1: twenty-seven chaplains awarded the Purple heart with an Oak leaf Cluster. Elven were Killed in action, or died from wounds. Twenty-seven awarded the Distinguished Service Cross; eighteen were awarded the Silver Star, three with Oak Leaf Cluster.

12. Chaplain duties after the battle were often quite demanding. They collected the dead, giving them decent burials; kept careful records of the dead, and insured that each grave was marked with the soldier's

name, unit and date of death; grave locations were marked were map coordinates. Grave registration was one of the chaplain's duties. Once graves were registered, the chaplains normally went to minister to the wounded in hospitals. They would also write letters for the wounded and to relatives of soldiers who were killed--called next of kin letters. They also counseled performed religious duties, and wrote their weekly reports. pg. 195

13. During the war as already noted they had additional duties. The most demanding was that of post officer and censor. This, at times, was a conflict of interest causing conflict with their men when letters to home were censored. These additional duties of marrying, post officers, and censoring mail caused the Chief of Chaplains Bishop Brent to complain. Later in a policy published by the General Headquarters, A.E.F, it said:

"The importance in wartime of the chaplain's work can hardly be overestimated. The chaplain should be the moral and spiritual leader of his organization. His continued effort should be the maintenance of high standards of life and conduct among officers and men. Commanding officers should afford chaplains every facility for the performance of their functions, and should not in general assign them to duties which may impeded them in the performance of such function." pg. 196

14. Unfortunately, other tasks that chaplains were assigned to were unit historian, librarian, post ex-change, mess officer, defense counsel, regimental statistical officer, bond sales officer, band director, athletic officer, morale officer, venereal disease control officer, graves registration, education officer, courier, scorer on the rifle range, and citizenship training officer for troops of foreign extraction who were seeking naturalization. pg. 198

Note. These duties kept the chaplain from performing their primary duties, i.e., religious support.

16. Insignia of grade became another issue. Legislation in 1866 to 1867 authorized commissioning of chaplains in the grade of captain. Chaplains were not authorized to wear the insignia or rank. Their uniforms were clerical in nature. In 1904 when chaplains were authorized to be promoted from 1st lieutenant to Major, they felt that they should wear the rank and conform to other staff officers. By 9 April 1914, chaplains were authorized to wear rank of staff officers. However, on 22 May 1918, the War Department ordered the removal of such insignia from the chaplain's uniform replaced by the Latin cross. Bishop Brent along with General Pershing believed that commissions and grade insignia tended to make chaplains, "less free," and somewhat militaristic. Both believed that without grade, chaplains could better related with the enlisted. pgs. 204-205

17. This caused quite the stir at the school house for Army chaplains where the Commandant, after reading the policy of change to grade (rank) to Latin cross encouraged the students to write to their Senators, etc. Many followed his suggestion. The Commandant of the school and other faculty members were relieved of duties for inciting the student body for acts of insubordination. However, grade insignia was restored in 19 March 1926. Two different opinions: (1) without grade chaplains could better relate with enlisted (2) with rank chaplains incentive to progress, helps to facilitate ministry, greater respect for those who have risen in rank. pg. 206

18. The chaplaincy becomes a professional branch of the Army on 15 July 1920. Chaplain John T. Axton becomes the first Chief of Chaplains.

World War II-Historical Facts

Content for this section is from the books Robert L. Gushwa, *The Best and Worst of Times: The United States Army Chaplaincy-1920-1945,* Vol. IV (Washington, D.C.: Office of the Chief of Chaplains, Department of the Army, 1977).[6] *Content is word for word, paraphrased, or from direct quotes. This is for educational purposes.*

1. Germany invades Poland. France and Britain responds by declaring war on Germany. pg. 91.

2. During WWII over 9,117 chaplains served God and Country. pg. 99

3. Freedom of Religion in Germany was challenged. Churches who opposed the liquidation of Jews were closed. pg. 95.

4. The U.S. had a philosophy of isolation. Churches began to question, was isolation, moral? pg. 95

5. Draft begins in October 6, 1940. Chaplains were exempt from Selective Service. pg. 96.

6. With the beginning of hostilities in 1941, over 9,000 chaplains were needed. pg. 97

7. The endorsement process required 3-4 months. However, due to the need for chaplains the process was reduced to 19 days. pg. 98

8. Qualifications for Chaplains: Male, citizen of the U.S., 23-34 years, ordained, 4 years of college and 3 years of theological seminary with 3 years of experience. pgs. 98-99.

9. In 1943 there were 1,294 Catholic chaplains on active duty with a quota of 2,500. pg. 100. This has always been a problem in the military

10. Because of a shortage of chaplains, educational requirements were modified for some faith traditions. pg. 100

11. Language problems complicated religious coverage. In 1942, the War Department organized an all-Greek Battalion. It took a year to find a qualified chaplain. pg. 100

12. When the 442d Infantry was organized, there was a similar problem. This was largely a unit whose religious preference was Buddhist. pg. 100

13. 7 December 1941 the Day of Infamy, Pearl Harbor is attacked by the Japanese. The following account is the combat ministry of Chaplain Terence P. Finnegan:

"At 0755 that fateful Sunday morning Chaplain Terence P. Finnegan prepared for Mass. He stopped at Schofield Barracks chapel to get extra candles for service in the assembly hall. As he came in front of the little chapel, he saw the planes dive on Pearl Harbor and Hickam Field, they flew so low he could see the pilots. He drove his 1931 Buick, in a mad dash to the artillery area to disperse the men assemble for the Mass. His car was strafed on the way. Finnegan dispenses the men, but a bomb fell and killed six men as they took up positions. He said the last rites for the dead, drove to the hospital in an ambulance full of wounded men, and ministered there to the living and dying. More than 400 litters filled the hospital. In the afternoon, he went out to a plane that crashed and burned, to pull out the broken body of the pilot and administer the last rites. ...He was the only Catholic chaplain who served the Schofield Barracks hospital." pgs. 102-103

14. During WWII, Chaplain William R. Arnold was the Chief of Chaplains. He served for 8 years. pgs. 106-107

15. Chaplain (CPT) Raymond S. Hall former rector of ST. John's Episcopal Church becomes the first airborne chaplain during WW II. When asked why he jumped he replied, "It increases attendance at church, and the men can talk to me now." pg. 112

16. The Army builds 604 cantonment chapels for12 million dollars. The first cantonment chapel was built at Arlington cemetery that faced the Tomb of the Unknown Soldier. pg. 114

17. The ministry of chaplains captured as prisoners of war was exemplary. The following account is of Chaplain Robert P. Taylor. He was part of the famous Bataan Death march.

"Taylor served as chaplain in the prison camp hospital where he ministered to more than ten thousand patients. In the summer of 1944 his compassion and self sacrifice led to the most grueling and agonizing period of suffering and hardship in his life. He was caught smuggling food and medicine to the patients. Taylor recalled that American prisoners of war who drove the carts established contact with the local Filipinos who loaded the rice sacks; the Filipinos hid medicine and foodstuffs, obtained from the welfare workers in Manila, between the sacks. The drivers managed to slip goods to Taylor. One day the guards caught them. As punishment Taylor was kept in torturous solitary confinement for fourteen weeks, in a cage so small he could nether stand up nor lie down. Later he was transferred to Japan by ship along with a number of other prisoners. American planes attacked them en-route; two ships sank and many POWs were killed. Miraculously Taylor survived the bombings, but was struck in the waist and leg by flying fragments from bombs dropped by his own countrymen, he said "We finally got to Japan with 450 of the 800 Americans were started with, and within a couple of months 250 of them died." Taylor became Chief of Air Force Chaplains in 1958. pgs. 119-120

18. The following is a story of an Latter-day Saint Chaplain in WWII. "Chaplain Eugen E. Campbell, a Mormon, was headed for Fulda Germany, to meet his headquarters unit. He was detoured by a destroyed bridge and as he traveled through two German towns he noticed that the citizens had white sheets hanging out. When he got to Fulda he found that his unit had not arrived. Questioned later as to where he had been, the officer in charge said, "Congratulations, chaplain, you just conquered two towns." pg. 154.

19. Francis L. Sampson,Catholic priest, jumped into Normandy with the 101st Airborne Division. He landed in a stream and located his chaplain's kit after the 5th or 6th dive. pg. 155

20. The famous chaplain's motto originated in WWII, i.e., bringing God to men, and men to God. pg. 192 Now known as bringing God to soldiers, and soldiers to God. Branch names for motto can be substituted with Marines, Airmen, Sailors and Coastgruardsmen.

The Korean Conflict-Historical Facts

Content for this section is from the books Roger R. Venske, *Confidence in Battle, Inspiration in Peace-1945-1975,* Vol. V (Washington, D.C.: Office of the Chief of Chaplains, Department of the Army, 1977).[7] C*ontent is word for word, paraphrased, or from direct quotes. This is for educational purposes.*

1. 5 July 1950 the Korean Conflict begins near Osan, South Korea. North Korean troops face U.S. soldiers and the first American soldiers suffer casualties. Before the end of the war 33, 628 more would die. pg. 64.

2. Chaplain Carl R. Hudson, Southern Baptist, was assigned to the 21st Regiment in Kuyshu, Japan, by 1 July he and his men were deployed to South Korea. By 5 July they were attacked by the North Koreans. After 7 hours of combat they were able to reunite with the 34th Regiment with only 250 men. pg. 64-76

3. Chaplain Herman G. Felhoelter, Roman Catholic, being overrun by North Koreans stayed behind with about 30 men ministering to the sick and dying. This was near Taejon on 16 July 1950. He convinced the medical officer to leave with the others to escape the North Koreans. As reported by one sergeant, "He watched through binoculars at the pitiful group they had left behind. He watched in unbelief as enemy soldiers overcame the suffering men and murdered them all-including the chaplain praying over them." pg. 69 Chaplain Felhoelter was the first chaplain killed in the Korean Conflict.

4. One chaplain reported in the same fight near Teajon where Chaplain Felhoelter died, "Our casualties were heavier than the medics could handle, but they kept working and I gave them a hand. A light mortar dropped in ten feet from me, and they're still picking out the metal. When the medics repair this leg I'm going right back to those boys." pg. 70

5. Authur E. Mill, Advent Christian from the 8th Regiment of the 1st Cavalry Division had served in World War II. He overheard the remark of one of his officers that a group of wounded were abandoned in a field as the unit withdrew from a heavy assault. He responded with "This is the way we did it in the last war!" He jumped into his jeep and returned with a jeep-load of men. He was wounded during the action. He received a Purple Heart, and was award the Silver Star- his second for bravery in combat. pg. 70

6. One Jewish explained the depth and breadth of his ministry as follows: "I find most of my work with men of Protestant and Catholic faith. Moving about clearing stations, mobile hospitals, rest centers, and reserve units...one cannot merely seek his own fellow worshipers. Every boy is equally important--and a smile looks as good on anyone. We forget that we are this faith or another and emphasize the common denominator of fellowship. When they bring them in on a litter covered in mud, blood-soaked, with fear and shock in their faces, you can't tell what they are until you look at their dog tags. To serve such men is a privilege." pg. 74

7. MacArthur was soon to make his invasion at Inchon where 70,000 troops from the 7th Infantry Division, 1st Marine Division, and X Corps would combine to surprise the North Koreans, and drive them from the area. However during preparation for Inchon, "Chaplain John W. Handy, Jr., Methodist of the 24th Regiment, 25th Infantry Division was shipwrecked between Pusan and Sasebo, Japan for 3 days and nights. For most people this would have been "the last straw." Handy had previously been cut off from his unit during a front-line engagement-an experience identical to one he had gone through at the Battle of St. Lo in World War II. But Handy described the event as an "opportunity to lean heavily on the power of prayer for my own salvation and in so doing, to strengthen others to face these dangers." pg. 75

8. The Army Chaplaincy of the Republic of Korea was established on 11 April 1951. pg. 78

9. Among the chaplains who came ashore during the Inchon landing was a Presbyterian by the name of Harold Voekel. He was a civilian missionary in Korea and had offered his services as an auxiliary chaplain. Of interest was his involvement with the North Koreans who had been captured as POWs. It was reported that of the 150,000 Koreans captured during the conflict when the war ended 60,000 remain. The author suggests that this was mainly due to the ministry of Chaplain Voelkel who ministered and brought many of the communists to Christianity. From this group of 60,000, 160 would become Christian pastors or missionaries. pgs. 77-78

10. Following the landing at Inchon, there was a massive airborne drop made by the 187th Airborne Regiment near Sukch'on north of Pyongyan. MacArthur had hope to rescue American prisoner whom, it was assumed were being moved northward. In this airborne drop was "Chaplain Francis L. Sampson, Roman Catholic, and Chaplain Holland Hope, Methodist. Both were combat veterans from WWII. In this operation, Chaplain Hope hearing that men from "I" Company 3rd Battalion had been cut off, organized a rescue force from "L" Company. Hope was known for his marksman skills. They fought their way to recover the dead and wounded. For this act, Hope was awarded the Silver Star, the Purple Heart, and the Infantry Combat Badge. He along with Chaplain Claude Newby, Latter-day Saint (Vietnam Conflict) are the only two chaplains in the history of the chaplaincy to be awarded the combat infantry badge while being chaplains." pg. 81 Chaplain Sampson would later become the Chief of Chaplain (Army) in 1967.

11. Probably one of the most famous chaplains from the Korean Conflict was Chaplain Emil Kapaun who was captured by the North Koreans in 1951. He died in captivity, and was known for his selfless service to all of his men. Chief of Chaplains Patrick J. Ryan, Roman Catholic in a memorial speech relayed the feelings expressed to him from his former POWs: *Men said of him that for a few minutes he could invest a seething hut with the grandeur of a cathedral. He was filled with the spirit of Christ. In that spirit he was able to inspire others so that they could go on living-when it would have been easier for them to die.* pg. 83 President Barack Obama awarded him the Medal of Honor posthumously in 2013.

Vietnam Conflict-Historical Facts

Content for this section is from the book Henry F. Ackermann, He Was Always There: U.S. Army Chaplain Ministry in the Vietnam Conflict (Washington, D.C.: Office of the Chief of Chaplains, Department of the Army, 1989). Content is word for word, paraphrased, or from direct quotes. This is for educational purposes.[8]

1. First two Army chaplains to arrive in Vietnam were Chaplain (MAJ) William S. Stuart, Roman Catholic, and Chaplain (1st LT) Elmore W. Lester, Episcopalian in February 1962 with the U.S. Military Assistance Command (MACV). The MACV had authority for all military activities in Vietnam. pg. 5

2. Much of the ministry during the early years of Vietnam was by helicopter and jeep to Soldiers in Vietnam and Thailand. 6

3. In 1964, there were 12 Army, five Air Force, and 2 chaplain assistants were assigned to Vietnam with a total 0f 16,300 service members. pgs. 8, 9.

4. In August of 1964 North Vietnamese patrol boats in the Gulf of Tonkin attack the United States destroyer Maddox and then the U.S. destroy Turner Joy that led to the passing of the Tonkin Gulf Resolutions by the U.S. Congress granting the president authority to use military force. pg. 10

5. Vietnam divided into four military regions: I Corps Tactical Zones (CTZ) (northern military region, II CTZ central military region, III CTZ military region surrounding Saigon, and IV CTZ Delta southern military region. pg. 11

6. By February 1965, 28 military chaplains were assigned to Vietnam-19 Army, 7 Air Force, and 2 Navy. pg. 19

7. Chief of Chaplain Policy for chaplains entering active duty was to remain in the United States for 12 months before being assigned to Vietnam. pg. 21

8. The chaplain school located at Fort Hamilton, New York trained chaplains and chaplain's assistants. pg. 24

9. 1966 chaplain school sends two chaplains for graduate training to study indigenous religions and to develop curriculum to teach chaplains about indigenous religions of Vietnam. In this way chaplains could enable soldiers to better understand the Vietnamese people. pgs. 24,25.

10. By 1967 due to the increase in military personnel, there were three Jewish chaplains in Vietnam.

11. The lay leader program for Jewish personnel was started to provide religious services and program coordination during periods between Jewish chaplain's visits. This was important to coordinate High Holy Days (Rosh Hashanah and Yom Kippur) and Passover each year. pg. 27

12. One issue that dogged chaplains was the bearing of firearms. Again, the Chief of Chaplains identified the chaplain as a non-combatant according to the Geneva Convention, and Army Regulations. pg. 32

13. Prominent Religious leaders wanted to visit Vietnam. However, their visits were a drain on resources and though appreciated by the soldiers many chaplains were pulled away from their primary duties of ministry. Endorsers were asked to keep visits by religious leaders to a minimum.

14. 1966, a new chaplain combat field kit was developed that was much smaller than the suitcase size kit used in WW2. pg. 34

15. A battery operated tape recorder, to provide field music for services, was also developed. pg. 35

16. By 1967 293 Army chaplains in Vietnam. pg. 37

17. U.S. troop commitments accelerate in Vietnam by 1968, 418 U.S. Army chaplains were serving in Vietnam. pg. 41

18. The majority of chaplains in Vietnam served with U.S. military units; however, there were chaplains who were advisors themselves, and who served with the Fifth Special Forces Group (Airborne). 51 Advisors help the Vietnamese government build up their armed forces. pg. 51

19. Example of casualty ministry: "Over the base on the start of another Sunday run, I was looking down from my chopper. As I gazed, a huge jet bomber laden with ammunition, bombs, and fuel exploded. In horror, I watched the explosion sweep in chain reaction along the crowded ramp; destroy 40 fully loaded aircraft, scores of trucks, quantities of bombs and jet fuel. There was no other Catholic chaplain on the ground at Bien Hoa and the casualties would be high. I told the pilot to land. 'Sorry sir. Not safe,' he said. 'I'll drop you off at Third Corps.' 'No, don't! Once we're outside the base fences, we'll never bet back in. It's a chaplain's job to be with the wounded. Against his better judgment, the pilot pointed the chopper at the bunging ramp, and cautiously descended for a landing. The Protestant chaplain and I ran the quarter mile to the base hospital. The carried remains of the first dead were being carried in as we arrived. Positive identification was impossible. Conditional anointing for all. The next two hours: anoint this one, hear the Confession of that one, help with this stretcher. A hundred seriously wounded were flown to Saigon. By noon an Air Force priest arrived, freeing me to resume my normal Sunday schedule. I took one last look at 35 American corpses and said a final prayer." pg. 54.

Pastoral Issues, Ministry and Advice

Photo Courtesy of Jason T. Klodnicke

Advice to Chaplains and Their Spouses

Edited by Kenneth L. Alford[9]

This content contains excerpts from interviews conducted during winter 2017–2018 by Colonel Kenneth L. Alford with the following general officers and their wives:

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

As a group, they have over 280 years of combined military experience.

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 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 sometimes 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 members, 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-LDS, 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 chaplains 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 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 an 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 understand 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 whatever 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 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 deconflict soldier schedules and swapping assignments when needed. Chaplains can help commanders to "address this issue," 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 peoples' 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.

Sister 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 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 training 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 an Latter-day Saint graduate the day before I commissioned him. I asked him, "How did you get through this?" It was several years of non-LDS training, sometimes almost counter-LDS 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's Spouse

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 people'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 decisions, 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.

Advice--Notes from the Field

Edited by Kenneth L. Alford[10]

This chapter contains excerpts from interviews conducted during summer 2018 by Colonel Kenneth L. Alford with the following chaplains and their wives:

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

Collectively, they have over a century of experience with the chaplaincy.

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 fields" 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 challenge 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 Latter-day Saint 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 LDS 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 an LDS 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 your 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—an LDS 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 choice 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, fundamentalist 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 LDS 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 LDS 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 LDS perspective.

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."[11]

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 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 LDS 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."[12] 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 LDS 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 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 LDS 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 LDS 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 LDS, 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 LDS 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: Work hard to be worthy of the companionship of the

Holy Ghost so that you can receive comfort, warnings, protection and insight to help you, your husband and your children.

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 LDS chaplains seem to do what non-LDS 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

LDS 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.

Chain of Command and Technical Supervisory Chain

As a chaplain, you will work for commanders and have an indirect or direct relationship with your supervisory chaplains. The chaplaincy manages your career. However, in the Army and Navy your commanders write your evaluation reports with input from your supervisory chaplain. In the Air Force, depending on the command structure, the chaplain writes your evaluation report with input from the command. Be aware of how this process works. Nevertheless, it is important to maintain good working relationships with both entities.

The dual nature of this relationship, command and chaplain chains, can at times be problematic. This can be particularly trying when your supervisory chaplains wants to move you to another unit leaving the unit or your area of operation without a chaplain for a specific period-of-time. Remember that the command chain writes your evaluation reports and the chaplain chain manages your career giving you opportunities to serve. Try not to get in the middle of this conflict with your various chains. This can be a balancing act.

It can be challenging to remain loyal to both sides. Nevertheless, don't seek out positions, try to bloom where you are planted, and do the best you can in any circumstance.

Elder Gene R. Cook (Seventy Emeritus) once gave me important advice on how to work with these chains of command. He said, "Anytime you are about to enter into your commander's office, before you enter silently ask Heavenly Father in prayer what He wants you to say." This is equally good advice when entering into your supervisory chaplain's office. The Lord can inspire you in difficult situations and help you know what to do.

The dual nature of command and chaplain chains of supervision can be challenging especially when installation or wing chaplains have

the responsibility to provide religious support to the men, women and families of the armed forces. Strive to be a team player and most of these issues can be solved by proper dialogue and good communication.

Things to Remember:

1. Stay out of the middle.

2. Don't pit commanders against chaplains and vice versa.

3. Counsel with the Lord in all your doings. Alma 37: 37; Proverbs 3:5-6.

Check—Referrals

In your pastoral counseling, you will refer many to mental health and other agencies for assistance. When you refer an individual or family, ask them if they would like you to accompany them to their first visit. Some service-members feel a stigma towards mental health assistance. Your presence may be comforting to them.

Keep a confidential log of those you refer for help. Often they will continue to visit you for pastoral care. Check on those that you refer periodically by asking them how counseling is going. Do this is a confidential manner.

Areas where referral can occur:

Mental Health
Drug and Alcohol
Anger Management Classes
Suicidal Ideation
Marital Concerns
Psychiatric Concerns
Others

Command referrals are made by commanders for their service-members to be evaluated by mental health professional. These are not voluntary. Areas for command referrals are: family advocacy, drug and alcohol, psychiatric evaluations for chapters, etc.

This is not a comprehensive list of mental health concerns, but it will give you an idea of how to confidentially track those receiving assistance.

Another area to pay attention to in providing assistance to service-members is the blotter report. This goes out to the command on a daily basis when service-members are involved with the Military Police. This does not always mean that individuals are in trouble. Be sensitive to individuals involved with military law enforcement.

After showing up on the blotter report many will seek you out to talk to in a confidential manner. Examples of incidents on blotter reports are: drug possession, traffic accidents/violations, disorderly conduct, larceny, etc.

Things to Remember:

1. Do checking in a confidential manner.

2. If referring, accompany them to visits if requested.

3. Be encouraging.

Community Resource Military Baseline Survey

Instruction for use: Use the table below as a starting point for your assessment of military resources that can assist service and family members in your community. Identify the resources on the military installation you are assigned to and develop working relationships with the staff and volunteers. Find out what each resource provides. Not all programs, resources or services are listed in the table below. This should give you a good start for your baseline community resource survey.

Recommend that you visit each site when conducting your baseline survey within the first two months of arriving on installation.

Name of Organization/ Resource	Type of Resources	Visited
American Red Cross (military installations)	Emergency financial assistance, emergency notification, workshops, etc.	**Yes/No**
Air Force Aid Society	Emergency financial assistance, education support in loans and grants, bundles for babies, child care programs, spouse employment programs, heart link spouse orientation programs, etc.	**Yes/No**

Name of Organization/ Resource	Type of Resources	Visited
American Red Cross (military installations)	Emergency financial assistance, emergency notification, workshops, etc.	**Yes/No**
Army Community Services	Deployment and mobilization support; Relocation readiness; Army Emergency Relief, Educational and Financial planning, Emergency food vouchers, Family advocacy: stress and management classes, victim advocacy, family violence prevention; exceptional family member programs; employment services, etc.	**Yes/No**

Name of Organization/ Resource	Type of Resources	Visited
Chaplain and Chapel Services	Chapel services, protestant and catholic women of the chapel, strong bonds (Army), CARE (Navy), programs supported by chapel funds, programs from chapel funds for Airmen, Soldiers, Marines, Sailors, and Coastguardsmen, lending closets, food vouchers, suicide prevention, retreats, etc.	**Yes/No**
DoD Schools	Visit schools on installation, talk to counselors about resources, deployment, reintegration.	**Yes/No**
Drug and Alcohol (Army, Air Force Navy)	Visit programs on installation. Know where they are and how to access them. Talk to mental health professional assigned to bases for more information.	**Yes/No**

Name of Organization/ Resource	Type of Resources	Visited
Exceptional Family Member program (Army, Air Force, Navy)	For military families that have family members with special medical or educational needs. Normally based in hospital or relief societies	**Yes/No**
Hospitals/Clinics	Visit hospital and clinics. Know the mental health resources in the Med Cmd. Be comfortable with floor plan where ICU is, Psych ward, etc	**Yes/No**
Marine and Navy Relief Society	Financial assistance for ugent travel, quick assist loan, education assistance,health education and post combat support, budget for baby, disaster relief, and thrift shops.	

Name of Organization/ Resource	Type of Resources	Visited
Morale, Welfare and Recreation	Network of recreational and leisure activities that includes commissaries, exchange services, other services include fitness center, pool, marinas, bowling, golf, restaurants, theaters, care centers, wood shops, crafts, etc.	**Yes/No**
Other Base or Installation Resources		**Yes/No**

Confidentiality and Privileged Communication

Confidentiality in the armed forces is protected with chaplains, by policy, regulation, and the uniform code of military justice. Without it service members would cease to confide in their chaplains.

The relationship between the chaplains, under the umbrella of confidentiality, protects that spirit of privileged communication and the need of service members to disclose personal information to the chaplain as spiritual counselors.

This issue has caused much discussion in the chaplaincy with legal military officers providing briefs on the context of confidentiality and privileged communication according to the law and uniform code of military justice. However, there still seems to be misunderstanding and confusion concerning this issue within the chaplaincy.

This confusion could be with statutory laws concerning clergy and penitent privilege that influences different state laws concerning duty to report. It also could be caused by the penitent-clergy relationship of how confidentiality influences U.S. statutory laws. Nevertheless, this should not confuse how chaplains interpret confidentiality and privileged communication according to military law, standards, and policies.

As Latter-day Saint chaplains we understand the concept of repentance. "By this may ye 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, we may feel that service members are not repenting of sins but merely getting things off their chest. Nonetheless, their perception of you is that of a pastor or minister; therefore, the privilege remains with the individual, and many chaplains, no matter the content, give the pastoral counseling session the stamp of confidentiality.

The sanctity of confidentiality in the armed forces chaplaincy is inherent in your role as a chaplain. However, the understanding of confidentiality in the chaplaincy can vary according to denomination and the various religious organizations that make up the military chaplaincy.

Armed forces regulations, which govern confidentiality and privileged communication, provide the parameters in which you will perform this function.

Chaplains need to understand the importance of confidentiality and how service members perceive that confidence. Without it, we lose one of our greatest capabilities in serving God's children. However, the lines of confidentiality can blur when we deal with issues of suicide, child sexual abuse, and other issues of conscience when we hear the confessions of those we serve.

When service-members want you to break their confidence and have you talk to others like commanders, etc. I would suggest that you have them sign a letter of release. The following is an example:

Unit Symbol and Address (centered)

1st line: Memorandum to Whom it May Concern

2nd line: Subject: Release of Confidential Information to_____

3rd line: Content of Memorandum. (Name of service-member) requests that information be released to_____.

[*Have service-member agree on content of information that will be released, and state it in the memorandum. This is not a blanket release of confidential information, only that information that you agree upon*.]

4th line: Signed signatures of individual and chaplain.

Talk to your supervisory chaplain and see how other chaplains handle this situation when service-members request that you talk to a commander or to others in a helping situation. Don't be afraid to consult with others.

Things to Remember:

1. Confidentiality is critical for chaplain success

2. Once it is lost, it is almost impossible to regain the respect of those you serve.

3. Be careful concerning release of information.

4. If you have questions, consult with your supervisory chaplain or a military lawyer.

Event/Response and Intentional Ministry

One of the chaplain candidates who recently graduated from our program was starting his first day of ministry as a newly commissioned chaplain. He boarded the ship and was immediately met by a Chief Petty Officer who informed the chaplain that one of the sailors on board was contemplating suicide. Before he met the Captain of the ship and chain of command, he was instantly immersed into his role as a chaplain providing pastoral care and counseling.

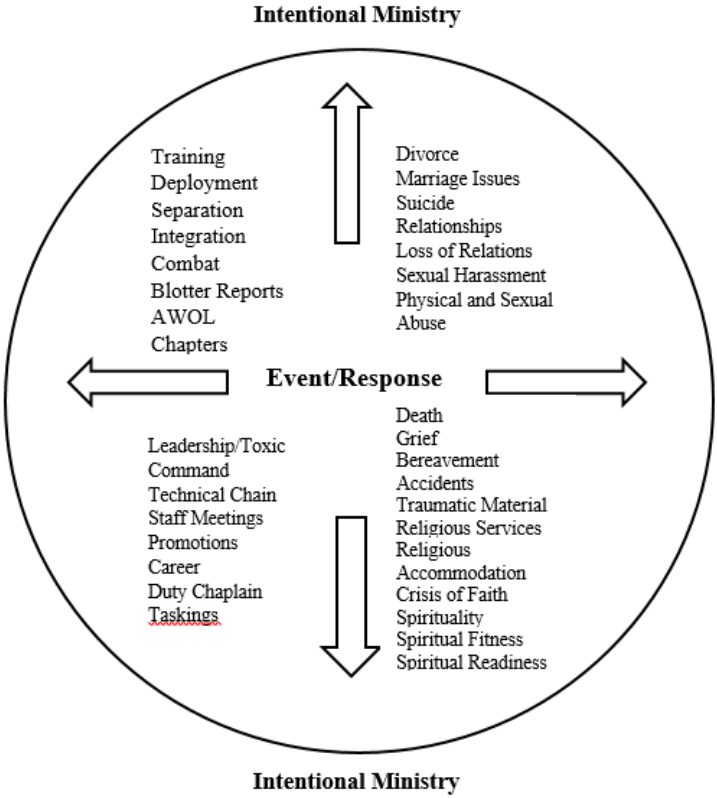
Much of your ministry will be events/responses. These events as depicted in the intentional ministry model on the following page have various responses that your education and training will help you to provide the best possible pastoral care and counseling. At times, these events and responses can seem daunting. However, if you plan with your assistant what you will do concerning your intentional ministry, it should add purpose and substance to it.

What do I mean by response/event? As a chaplain, service-members know that you are a gatekeeper not only for the exercise of religion, but that you will hold their confidences sacred. They see you as a person who they can talk to whether they are religious or not. The very nature of your job besides providing religious services, rites and ordinances is to visit the sick, encourage the wounded (physically and emotionally) and honor the fallen. You will be called upon to react to events much like a first responder does in emergency cases. This will happen at all hours of the day and night. Your commander expects you to take care of his service-members and families that, at times, can include civilians. The simple model explains this concept and depicts the process:

Many of these events and responses will lead to intentional ministry, e.g., event: death in unit with response: pastoral care/counseling, memorial service or ceremony. They will have elements of intentional ministry like grief counseling for family and unit members. The responses will vary according to the events.

Most of the events and responses listed (examples) in this model have components of intentional ministry.

Planning sessions with your assistant using the training calendar that depicts weekly, monthly, and yearly training events can be used to guide your ministry. Many times your intentional ministry will be overcome by events and responses. Do not be discouraged. This is critical in your calling as a Shepard. Don't think about it too much just respond. Later you can reflect on what you can do to improve your ministry efforts.



Institutional Cross Over Ministry (being an advocate)

Though it is not in instructions, policy, or regulations, chaplains have a historical precedent for helping and assisting service and family members in need, especially when they are involved with other military relief agencies. It is understood, by these agencies or organizations, that when the chaplain asks questions or is seeking assistance, they are trying to help the service or family members involved, and though normally not members of these organizations; they are listened to.

Some of these agencies involved in this cross over are the medical health service corps that includes medical professionals, mental health providers, and drug/alcohol specialists. Often the chaplain is the bridge between these organizations in solving issues or concerns.

Other installation programs included in this crossover are: armed forces relief agencies, family advocacy, legal, housing, schools, military police and child day care services. Due your title as a chaplain, it is inherent in your role as a caregiver, and you will be one of the few staff officers that can perform this function.

The author is not aware of any research conducted on the dynamics of institutional crossover by military chaplains. This is an area where chaplains function as advocates for soldiers, sailors, airmen, marines, and coastguardsmen in a system that can be unwieldy, at times. In this role, the chaplain seeks to work with various agencies in taking care of the men, women and families of the armed forces. By doing this, they are supporting the readiness mission of the command. (see Figure 1 on the following page with examples of organizations or agencies with whom the chaplain can interact)

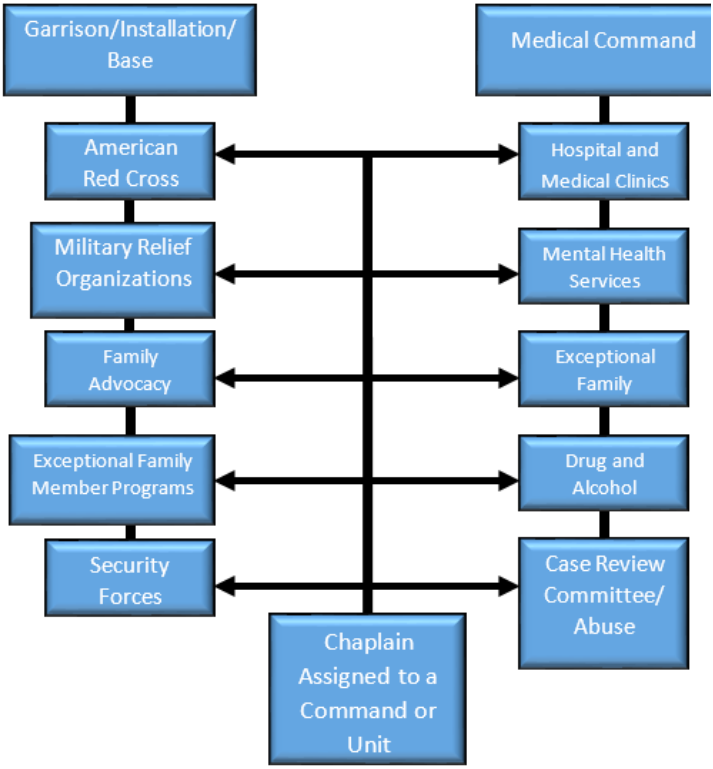


Figure 1. Institutional Crossover of Chaplain Ministry (advocate for service members and families).

Pastoral Counseling

Beginning chaplains should have a least one counseling model as part of their pastoral counseling tool kit. One approach that provides a standard model for counseling was developed by Clara E. Hill, a psychotherapist, that uses the helping skills of exploration, insight and action to help individuals gain insight into their issues and challenges.

An excellent explanation of this counseling approach is found in her book:

Clara E. Hill, *Helping Skills: Facilitating Exploration, Insight, and Action* (Washington, DC: American Psychological Association, 2014).[13]

It should be noted that the majority of armed forces chaplains are not trained psychotherapists. Nevertheless, knowledge of helping skills can assist the chaplain in gaining perspective on the issues and challenges presented by service-members and their families so that they can provide them the best possible assistance. This usually occurs through referral to trained military mental heath professionals.

The following phrases that chaplains can use to help them gain insight about those they are trying to help are from Clara E. Hill's book *Facilitating Exploration, Insight and Action*. Page numbers are noted following each skill, e.g., restatement, open ended questions, etc. More information about the skill can be found in Hill's textbook.

Exploring Thoughts

Skill: Restatement

Phrases to help chaplain explore:

"I hear you saying...."
"It sounds as though..."
"You're saying that..."
"So..."
"What you seem to be saying..."
"If I'm hearing you accurately..."
"Let me see if i got what your's saying..."
"I'm not sure I got that, let me summarize" pg..155

Skill: Open Ended Questions Probes about Thoughts

Phrases to help chaplain clarify thoughts:

"Tell me about the last time you thought..."
"Tell me more about x."
"What's that like for you to think...?"
"What do you think about that?"
"What do you mean by that?"
"What does x mean?"
"Can you give me an example about that.?'
"What comes to mind when you think about...?" pgs. 160-161.

Skill: Closed Questions about Thoughts

Phrases to help chaplain obtain specific information:

"What did you say?"
"Am I right?'
"Is that what happened?"
"Does that sound right to you?"
"Did I understand you correctly?" pgs. 164-165

Exploring Feeling

Skill: Reflect Feelings

Phrases to help chaplain reflect feelings:

"You feel___" or
"You feel___because___"
"I wonder if you're feeling___"
"Perhaps you're feeling___"
"You sound (or seem)___"
"Could you be feeling___"
"From your nonverbals, I would guess you're feeling___"
"It sounds like you feel___"
"So you're feeling___"
"And that made you feel___"
"I hear you saying you feel___"
"My hunch is that you feel___"
"You're___"
"Upset" (whatever feeling word is appropriate) pgs. 182-183.

Challenging and Fostering Awareness

Skill: Challenges of Discrepancies

Phrases to help chaplain with challenges and fostering awareness:

"On the one hand___, but on the other hand___"
"You say___but you also say___"
"You say___, but nonverbally you seem___"
"I'm hearing___, but I'm also hearing___" pg. 253

Challenge through:
Two-Chair Work pg. 255
Empty-Chair Work pg. 259
Humor pg. 260
Silence pg. 260

Immediacy

Skill: Checking about Feelings

Phrases to help chaplain check about feelings:

"I wonder what reactions you had to the [talking] today?"
"How did you feel just now when I praised you?"
"What would you like from me right now?" pg. 300

Skill: Reaction to Client

Phrases to help chaplain check reaction to client:

"I've been feeling a little disconnected from you today. I wonder how you're feeling?"
"I feel uncomfortable when you follow me around. I wonder if we could talk about it?" pg. 300

Skill: Make the Covert Overt

Phrases to help chaplain make the covert overt:

"You are late again today. I wonder if anything is going on about you being here?"
"You keep looking at your watch. I wonder if you are eager to leave?"
"You seem angry when I said___. I wonder what is going on?" pg. 300

Action Stage

Skill: Steps for Behavior Change

1. Clarify the specific problem
2. Explore the idea of action for this problem
3. Assess previous change attempts and resources
4. Clarify problem and goals
5. Generate options together
6. Choose an option
7. Determine reinforces
8. Problem solve about implementing actions
9. Assign homework
10. Check on progress and modify assignments pg. 373.

Physical Fitness

As a chaplain (commissioned officer), you are normally required to pass a bi-annual physical fitness tests that measures your cardiovascular, muscular strength and endurance to include mobility. Each branch in the armed forces have their own requirements. This is an important ministry for chaplains. The process of being with service members and training for this event is a wonderful opportunity for shepherding

As Albert Schweitzer labeled it, "the fellowship of pain."[14] This is where you share the same experiences, and bond with others who are experiencing the same challenges. It is critical that you keep your weight and physical fitness within the standards of the armed forces. This can either be a blessing for you or a challenge as your strive to meet the physical fitness standards throughout your career.

Things to Remember:

1. Start now to keep your weight and physical fitness within the standards of the armed forces physical fitness regulations.

2. You are an example for others as a chaplain.

3. Make your weight and physical fitness part of your life style.

4. Service members will respect you if they know you are trying your hardest.

5. If you need help in this area, consult with professionals: doctors, personal trainers, counselors, other officers/NCOs, etc.

Random Thoughts to Guide your Ministry

The following are random thoughts and ideas that could influence your ministry. Fill out the text-boxes and keep them for future reference.

1. In your pastoral counseling, make the covert overt, the invisible visible.

2. It is not about you, it is about those you serve.

3. Bring God to service-members and service-members to God.

4. Nurture the living, care for the wounded (emotionally, spiritually, and physically) and honor the fallen.

5. Believe, Love, Do.[15]

6. Commitment, Courage, Character.[16]

7. It is more important who you are than what you do!

8. Think out of the box, but don't let the box, box you in.

9. Don't repeat the same year over and over for the rest of you career.

10. Maintain a Shepard's heart.

11. Expand your vision be a ministry multiplier.

12. Don't be weird.

13. To minister to others you have to be unencumbered by past offenses, shed the bitterness of your heart, and do not harbor unkind thoughts toward others—forgive and repent.

14. The truth is somewhere in the middle.

15. What is your favorite quote?

16. Memorize or list your favorite scripture/s.

17. List the people who love you.

18. Have a trusted mentor.

19. Memorize your favorite hymn.

20. Have a balanced life between Church, Career, Family and Friends.

21. Memorize the phone numbers of your primary and associate endorsers.

22. Other:

Social Traditions, Customs and Courtesies

(author unknown)

Parades

Official marches and reviews may include soldiers, vehicles, and a band may be included as a part of a change of command, an honors ceremony, a retirement, or to observe a special holiday. Certain areas will be reserved for invited guests, and additional seating may not be available for everyone. These parades are official functions, and appropriate dress and behavior are expected. No pets minus service animals and no smoking are permitted.

Ceremonies

Honors or Courtesy to the American flag and the National Anthem. When the National Anthem or it's counterpart in field music, "To the Colors." is played, or when the flag is passing in parade, or is raised at reveille or lowered at retreat- all individuals, military or civilian, will render appropriate courtesies whenever within hearing distance of the music or within sight of the flag. Civilians and those children of adequate age should stand quietly and/or render the salute by placing the right hand over the heart. At certain installations if you hear reveille or retreat being played and you are in a moving vehicle, you must stop. You can get out of the car if you want, but this is not mandatory for civilians. You should stand quietly, facing the direction of the flag, until the bugle stops playing. Any member of the Armed Services who seeks shelter in order to avoid the rendering of courtesies to the National Anthem or Flag commits a serious breach of military courtesy. Military personnel and dependents should stand whenever their song of service is played.

Reveille. The installation's American flag is raised daily, usually at 6:00 a.m., while the bugle call "reveille" is played. All civilians should stand quietly during this ceremony.

Retreat. The retreat ceremony signifies the end of a working day and is held at the same time each evening, usually at 5:00 p.m., but the exact time may vary from post to post. Unit formations, often including promotion or award ceremonies, may be held in conjunction with retreat. However, at some installations, only personnel actually lowering the flag are present. Every post has a central flagpole on which the American Flag is flown. The ceremony is preceded by a bugle call. Then, at the firing of the cannon, everyone stands at attention until the flag is lowered and retreat music, "To the Colors," ends. On some installations this procedure applies to those riding in an automobile; the car is brought to a stop and all adults, male and female, get out and stand at attention.

Awards. The armed forces presents many levels of awards in recognition of service, achievement, or valor. The actual ceremony can vary from an office gathering to a unit formation. The basic elements of this ceremony include the reading of the official orders and the presentation and/or pinning on of the award.

Promotion. The armed forces promotes its members in recognition of their ability to perform at a higher level. The forum may vary, but the elements are the reading of the official promotion orders and the pinning on of the new rank. Family and friends are invited to attend. Promotion parties are separate, nonofficial functions and are at the discretion of the individual being promoted.

Change of Command. The change of command ceremony is a clear, legal, and symbolic passing of authority and responsibility from one commander to the next. The official orders are read while the unit guidon (or colors) are passed from the outgoing commander to the incoming commander. The senior noncommissioned officer also participates in the passing of the colors. At the conclusion of the ceremony, The new commander normally goes to the reception area while the outgoing commander does not attend the reception.

Retirement. A retirement ceremony recognizes a person's years of

service to his or her country and includes a reading of the orders and presentations of certificates and awards. Attendance at a retirement ceremony is a thoughtful way to show your appreciation for the person retiring.

Customs

New Year's Day Reception - is formal and traditionally held on New Year's Day by the commanding officer of a unit normally at the battalion level or higher. It is one of the few "command performance" occasions, and the military members of the unit should attend unless ill or out of town, even if the spouse can not attend. However, the spouse should not go without the sponsor.

Dining In - A "dining in" is a traditional, formal dinner for the military members only of an organization or unit. Children do not attend

Dining Out - A "dining out" is the same as a dining in, with the exception that spouses, guests, and significant others are invited to attend. Children do not attend.

Toasts - Toasts are sipped-if you do not drink alcoholic beverages simply sip water. Follow the toastmaster's lead, and never drink a toast to you, i.e. -ladies do not drink when the toast "To the Ladies" is given. Join in the toasting, applauding, or standing for your spouse if the group is doing so.

Receiving Lines - At official functions ranging from a change of command to a unit social, you may be invited to greet the host, hostess or guest of honor in a receiving line. A receiving line is a formal way for the host and /or hostess to greet guests and to introduce other dignitaries in the line. It is especially important to be punctual as sometimes units go through the line together. No food, drinks, purses, coats, hats, or cigarettes are to be carried with you. Do not chew gum. Your spouse or partner should not offer his or her arm to you or hold your hand while proceeding through the line. Except for receiving lines

at the White House, diplomatic corps, and Air Force functions, the lady goes before the gentleman. Your spouse will give your names to the Aide or Adjutant at the beginning of the line. Do not shake hands with the Aide or Adjutant. Your name will be passed down the receiving line, but be sure to reintroduce yourself if there is a problem. Always face the person you are greeting. A brief greeting, accompanied by a firm, cordial handshake and a smile are all that is expected. You should then move promptly to greet the next person in the line. Only in the event that your progress through the line is delayed should conversation with members of the receiving line be initiated. After completing introductions in the receiving line you may circulate with the other guests.

Hail And Fare Wells - Hail and farewells are functions to welcome newcomers and to say goodbye to those who are leaving. They can range from an office get- together to formal events. Spouses and sometimes families are invited.

Coffees - A coffee is a casual, relaxed function and may be held anytime during the day or evening. This is a wonderful opportunity for the spouses to enjoy others with similar interests, simply by virtue of common pleasures and problems. Here is where spouses may exchange information about activities on the post, in the community, and in the unit.

The above depends on the customs and traditions of each service and may vary.

Courtesies

Rsvp - is an abbreviation for the French phrase "Repondez s'il vous plait," which means "Respond, if you please." If this is on your invitation, you should reply promptly (within 48 hours is best) and let your host/hostess know whether you plan to attend. If you can not attend, simply state you "regret you will be unable to attend" the event, an explanation is unnecessary.

Regrets Only - If your invitation reads "regrets only," you must reply within a reasonable amount of time only if you CANNOT attend. If you do not send your regrets, you are expected to attend.

Thank-You Notes - Thank-you notes should be written to the hostess within 48 hours following functions that you personally have been invited to attend. A simple note on stationery or note card is appropriate. A formal reception does not require a note.

Reciprocating - It is always appropriate to reciprocate an invitation. You shouldn't feel obligated to exactly match the function to which you were invited, but doing something nice for your host/hostess is appreciated. No reciprocation is needed for New Year's receptions, Hail and Farewells etc.

The above depends on the courtesies of each service and may vary.

Step by Step Through Social Situations

(author unknown)

The only rule is to be you. Social etiquette and protocol may sound like something only a debutante would need to know, but don't let these terms throw you off. In the armed forces, there are various situations, occasions and events in which certain social standards and procedures are followed. Simply stated, social etiquette and protocol are common courtesy, sincerity and consideration for others. They are common sense, good manners and the nicest way to be gracious. Be yourself. If you are truly sincere and keep an open mind and a pleasant attitude you will be successful in any social situation.

Social etiquette will come easier if you have some idea of what you are getting into. Knowing what to expect and what is expected provides confidence in any situation, particularly those social situations that are unique to the armed forces. A social situation starts with the receipt of an invitation. If it comes to the office you should bring it home promptly. When you receive an invitation, you acquire an obligation to respond.

- **Respond to RSVP.** Respond to a "regrets only", " RSVP", or "respond by", promptly. (Preferably within 24 to 48 hours). You should never assume that your children are invited to a function, or if you are single, that you may bring a guest. It is customary that the only persons invited are addressed on the invitation. (If you have doubts, ask) At "public" events, well-behaved children are usually welcome.

- **Dress appropriately.** Understand what type of party you are going to attend. Don't hesitate to ask if you are uncertain.

- **Arrive on time.** Not 5 minutes early and no more than 15 minutes late.

- For formal dinners, **find your seats** on the seating chart.

• There will usually be a social hour for you to enjoy talking to other guests. A cash bar may be available. If there is not a receiving line, seek out the host, hostess and any guest of honor before you start socializing. **For a formal that includes a receiving line, be a few minutes early for your scheduled time in the receiving line in order to have the opportunity to get into the proper order.**

• The receiving line provides a systematic manner in which guests will be assured the opportunity to exchange greetings with the honored guests, hosts and hostesses of the function. Everyone is expected to go through the receiving line, which at a large function, is often set up by unit. Your unit will have an assigned time. Be Prompt. Your commander and his spouse (partner) may be in the receiving line along with the host etc. In this case your unit will be led by the second highest ranking officer and his spouse.

• When the function does not call for your commander to be in the line, then he and his spouse (partner) may lead the way for your unit. At smaller functions, where there is no designated unit time, you may go through the line immediately upon arrival at the function, in no special order. Do not wear a coat or hat. Do not carry a purse, a drink, food, or other items in the receiving line. Often you may check your coat and hat at the door, and a table will be provided to hold your drinks, food, and purse or other accessories.

• The receiving line consists of an Aide or Adjutant, the hosts, and guests of honor. The function of the Aide or Adjutant is to give the guest's names to the hosts. Do not shake hands with the Aide or Adjutant, your spouse (partner) will simply give him your names and then you will proceed down the line to the hosts. Always face the person you are greeting (not the direction of movement in the line). A brief greeting, accompanied by a firm, cordial handshake and a smile are all that is expected. This is not a time for lengthy conversation. You then move to greet the next person in the line. Should your name get lost in the line, repeat it for the benefit of the person you are greeting. After completing introductions in the receiving line you may socialize with the other guests.

• **At the appropriate time** you will proceed to your pre-assigned table in the ballroom. Normally there will be a seating chart for table assignments.

• Usually you **remain standing behind your assigned seat** while Colors are posted, and the invocation is given, and toasts are made. Toasts are sipped - if you do not drink alcoholic beverages, simply raise your glass to your lips or sip water. Follow the toastmaster's lead, and never drink to yourself. For example, ladies do not drink when the toast "To the Ladies" is given. The gentlemen are then asked to seat their ladies.

• Once you have taken your seat **unfold the napkin and place it on your lap.** It is never tucked in the collar or belt. Never shake a dinner napkin. The napkin should be used to remove food particles from your fingers and lips or to prevent the soiling of your clothes. The napkin should be used before drinking from a glass to ensure that food particles are not left on the rim of the glass. After use, replace the napkin on your lap. If you leave the table to go to the restroom, place your napkin on your chair and push the chair in, close to the table. At the conclusion of the meal, never refold the napkin; merely **place the napkin on the table to the left of your plate.**

• At small dinner parties you should not start eating until the hostess has started, or directed you to begin. At large banquets or buffets, it is appropriate to commence eating when those **around you have been served.**

• Take a small amount of butter from the serving dish and put it on your butter plate. Return the dish and serving knife.

• **Use flatware at your place setting from the outside in.** If you are not sure of the correct procedure in which the flatware is to be used, the best course of action is to watch the hostess and follow her example. **When you finish your meal, place your fork and knife across your plate at a diagonal slant.** (10 o'clock and 4 o'clock on the plate)

• There is often a distinguished speaker.

• **Stand for the retirement of the Colors, and the Benediction.**

• After the planned festivities, the guests are invited to dance, and a photographer may be available.

• Note the stop or end time of a function, if stated. Do not overstay your welcome.

• **If you must depart a social function before the senior officer present leaves, it is important to pay your respects by bidding farewell to the senior officer, the host, and their spouses and or partners.**

Other Hints

• If you were personally invited to a function, write a note of thanks the next day.

• Sometimes it is better to do the wrong thing graciously than the proper thing rudely.

• Never apply make up or comb your hair at the table.

• Do not use a toothpick at the table.

• Do not be overly affectionate at the table.

• Do not salt your food until you have tasted it first.

• Be sure to include everyone at the table in conversation. Do not monopolize the conversation.

• Never place a glass on a polished wood surface.

• Hold long stemmed water glasses or wineglasses with your thumb

and first two fingers at the base of the bowl of the glass or on the stem. Do not place your fingers around the bowl of the glass.

• Use a fork to cut all salads except iceberg lettuce, which is cut with a knife.

• Breads, rolls, or toast should be broken with your hands, not cut with a knife. Butter only small portions at a time while the bread is on your plate, not "in the air".

• The knife while not in use is always placed on the upper right portion of the plate with the cutting edge faces the center of the plate. The butter knife is positioned similarly on the butter plate.

• Food is always served from the left, beverages from the right.

• When you are :finished with your meal, do not push your plates away or stack them to make room at the table.

• Do not hesitate to introduce yourself, even if you think you have met a person before. We all meet hundreds of new people and remembering names can be very difficult at times.

• If you do not drink wine or coffee it is not necessary to turn your glass upside down. Do not cover the glass with your hand when the pourer approaches, simply say "No thank-you". No explanation is necessary.

• Normally, it is proper to address senior officers or noncommissioned officers by their rank and last name. You should address their spouses as Mrs. __ . This protocol is proper unless specifically told to use first names by the senior officer or noncommissioned officer and his spouse.

If in doubt ask the protocol officer.

Sweep the Area

Sweeping the area means the chaplain takes the time, at the end of the day, to stop into the many areas where service-member's work.

It is part of their intentional ministry plan, that is to say, you are at the end of the day and you decide to visit an area where your airmen, marines, sailors, soldiers or coastguardsmen are working. In the Army, it could be the motor pool, or the head shed where the Commander or Executive officers, S- shops (1, 2, 3, and 4) to include the Command Sergeant Major are working.

It is a brief sweep through. You are saying goodbye for the evening. Usually, during this time, individuals may stop and ask you to stay for a while. Make sure it is not the same space every-day. Make this intentional and talk with your chaplain assistant, religious affairs specialist, etc., when you plan your walk through or sweeps.

This also gives you a barometer of who is working late, and what the command climate is like. Do not always target the Command Headquarters but all aspects of your unit or area of assignment.

When you are in a supervisory role as a chaplain, take the time to visit your chaplains on a weekly basis. Rotate your sweep through with them so that they know that you care. It is not a time to sit and counsel with them, but to acknowledge them and the work they are doing. It can be quick as "Hey I am off for home, just wanted to stop by and see how things are going."

Make sure that you do not have tasks to give them or they will think that the only time they see you is when you want something. Remember, you need to build a climate of trust, and your chaplains should feel that you care about them. Time for taskings can come at regularly scheduled planning meetings that are common in the armed forces.

So enjoy your sweep. Be creative in how you do this. The **do's** are:

1. Short time period
2. Rotate who you visit
3. Remember to plan this out
4. It should be fun
5. Of course, if people want to talk to you, it is not about you but them.
6. Enjoy the process.

Don't:

1. Make this about you.
2. Task your chaplains.
3. Be too scheduled in making a quick sweep if there is someone who really wants to talk to you, do it.

Skills/Techniques for Managing Meetings and Groups

Chaplains throughout their careers will run or facilitate groups or meetings. Learning and using group skills are invaluable in helping others to meet their goals or agenda items. The following "hands-on" practical skills are some of the more common skills used in managing or facilitating groups.

Materials for this section were revised by the author from *Group Skills in Education*, Utah State Office of Education, 1983.[17] The author used these skills in working with family readiness groups, managing chaplain staff meetings, and in assisting groups like Medical Commands, and Relief Agencies to facilitate their goals, and to help facilitate concerns or issues that effect the morale of the organization.

Skills to be reviewed are as follows:

Managing a Meeting

- Checklist of Tasks for a Group Meeting
- Basic Steps for Conducting a Meeting
- Leading a Group Discussion
- How did the Meeting Go/Evaluation Sheet

Agendas

- Building an Agenda
- Using an Agenda
- Agenda Building Form
- Sample Agenda

Minutes

-Brainstorming
-Communication skills
-Planning for action

Managing A Meeting

Group meetings can be productive or they can be a waste of time. The person in charge has a lot to do with what type of experience the group members have. How the leader manages the meeting can provide direction for a successful experience.

Basic Essentials For a Group Meeting

Before The Meeting

1. Plan the agenda and the activities for the meeting.
2. If possible, make sure people have a copy of the agenda before the meeting.
3. Collect required materials and prepare any visuals you plan to use.
4. Be sure the room is setup the way you want it!
5. Coordinate place, room, childcare, special speakers, etc.

During The Meeting

1. Take care of people's needs to feel included and important. Try one of the following techniques to start the meeting.

- o Introduce each individual.
- o Let them say something about themselves.
- o Have participants talk to the person next to them and then have each person introduce the person they talked to.

2. Use your time wisely. Try one of the following techniques:

- o Tell the group what you plan to accomplish.
- o List the group's expectations for the meeting.
- o Hand out the agenda to the group members so they can review the what will happen in the meeting.
- o Ask the group to participate in building an agenda.

3. If the agenda is not working make adjustments.

At The End Of The Meeting

1. Review what happened during the meeting
2. Review decisions
3. Thank participants
4. Announce date, time, place and purpose of next meeting
5. Get input for agenda for following meeting

After The Meeting

1. Identify those things that went smoothly. How can you improve it? What went right? What went wrong?
2. Review materials and their effectiveness.
3. What ideas and suggestions can you build into the next meeting.
4. Give yourself a pat on the back. You deserve it!

Checklist of Tasks for Group Meeting

Before The Meeting

Arrangements Complete

1. Arrange for adequate facilities ____
2. Prepare for an agenda ____
3. Pass out agenda in advance ____
4. Check for childcare ____

During The Meeting

1. At the beginning of the meeting

   - o Call the meeting to order ____
   - o State the purpose of the meeting
   - o Review the agenda ____
   - o Prioritize items on the agenda ____
   - o Estimate time to spend on each item ____

2. During the meeting

   - o Keep members focused ____
   - o Don't get sidetracked ____
   - o Clarify and summarize when appropriate
   - o Monitor the discussion of the group ____
   - o Try to bring out all sides of the issue ____
   - o When appropriate close meeting

3. At the end of the meeting

   - o Make sure that tasks and agreements are clear ____
   - o Announce date, time and place of next meeting ____

o Thank participants for coming ____

After The Meeting

1. Check to make sure minutes are clear ____
2. Clarify decisions made during the meeting ____
3. Clean up ____

Basic Steps for Conducting a Meeting

Purpose:

To assist leaders or chaplains with ideas and helpful tips in how to conduct a meeting.

Time:

To be determined.

Materials Needed:

White Board, Paper, Agendas (enough for participants).

Suggested Use:

This activity is to be used when conducting a meeting. The suggestions provided are simple, but have proved to be effective.

Steps	Tips For The Leader
1. Begin the meeting promptly at the scheduled time.	o Have an agenda in handout form.
2. Direct the group from one task to the next and keep the group on task and time.	o Review section on leading a discussion and on communication skills
3. After items on the agenda have been covered, check for unfinished business.	

Steps	Tips For The Leader
1. Review tasks.	o List on whiteboard.
2. Make sure group members understand the tasks.	o List.
3. Adjourn meeting.	
4. Evaluate. (See evaluation sheet- How did the meeting go?)	

Leading a Group Discussion

Idea:

Leading a group discussion can be a challenging assignment. The person leading the discussion not only has to be aware of the meeting's mechanics; i.e., meeting place, having an agenda ready, etc., but has to exercise skill in leading the group to a desired outcome. The following suggestions will help you to accomplish this task.

Materials Needed:

White Board, Paper, pencils, Agendas (enough for participants).

Suggested Use:

This activity is to be used when conducting a meeting. The suggestions provided are simple, but have proven to be effective.

1. Getting the Discussion Started: This is the most difficult task. Don't be in too much of a hurry to start the meeting. Let participants talk for a few minutes, and then begin with stating the purpose for coming together. The agenda is a good way to start the meeting. It provides focus and lets the group get started with a direction in mind. The agenda also structures the group as to time and desired outcome.

Tasks that help to Lead a Discussion:

2. Seeking Information: When seeking information from members use phrases that will solicit more than a yes or no responses, like: How about?...What do you think? How do you think we could do that better? What are your ideas about.....?

3. Seeking an Opinion: When seeking an opinion or trying to understand what others think or feel ask questions like: "How do the

rest of you feel about that idea? or "What do you think about that?" In this way, members feel they are being listened to and that they are part of the group.

4. Clarifying an Opinion: Most people like to be listened to. When giving your own opinion or clarifying another's opinion elaborate or try to "spell out:" what the other member has said. If you can get the other member to nod their head or to agree with what you have said then you have clarified appropriately. There is nothing more damaging to a meeting than member's leaving with hurt or angry feelings.

5. Summarizing: Take the time to summarize the content of the meeting. If members get stuck on a point or an issue, restate what has already transpired so that information is pulled together and so that suggestions are organized.

For Example: "From the comments made, I think.....

6. Closure: Most meetings last too long. Try to stay on schedule and close the meeting on time. Those that want to stay, will. Before closing, ask if there is any unfinished business to put on the agenda for next time. Do not forget to set the time, date and place for the next meeting.

Questions That Help The Group Keep on Task:

1. To clarify purpose, ask:

   - What do mean when you say that.....?
   - What would be some examples of your idea....?
   - What is your goal in suggesting that idea.....?

2. To consider alternatives ask:

   - What other choices might we use?
   - What other possibilities are there?

- What do think would happen if we did nothing?

3. To consider consequences, ask:

   - What are the benefits of what we are doing?
   - What are the negative aspects of this idea?
   - Where will this idea take us?
   - What are the costs?
   - If we did this, would anyone feel left out?

4. When you are stuck or confused by ideas or suggestions, ask:

   - What do you mean by that?
   - Help me understand.....
   - So what you are saying is.....

What To Look for When Leading a Discussion:

- Was there participation?

- Did participants feel free to talk? Were some excluded?

- Did a few dominate the group, and what to do if happens again?

- Who was in charge?

- Did everyone agree to the decisions made?

- Who initiated ideas? Who blocked ideas? Who supported and suggested ideas?

How Did the Meeting Go/Evaluation Sheet

The purpose of this feedback sheet is to let the leader evaluate how the meeting went. Please take the time to place a check in the appropriate column for personal feedback.

	Yes	No
1. Did the meeting start on time?	____	____
2. Did someone take notes?	____	____
3. Was the purpose of the meeting clear?	____	____
4. Did you review the agenda?	____	____
5. Did the leader keep the group on task?	____	____
6. Did the leader summarize and clarify when appropriate?	____	____
7. Was the meeting productive?	____	____
8. Was their group participation?	____	____
9. Did the meeting end on time?	____	____
10. Did participants have a good time working together?	____	____

Building and Using an Agenda

Building and using an agenda is an important task for any group. The agenda, like a compass, provides direction for the meeting. Using an agenda helps to keep the group on task and provides structure. It also organizes the meeting so that time is not wasted.

In working with a group, the leader should be aware of the purpose of the meeting and construct an agenda to meet that purpose. Agendas should be simple, to the point, and easy to read. Members of the group should be able to follow the agenda as the leader reads it. The agenda is only one of many tools to help facilitate the meeting. Be careful not to make it too rigid so that other things of importance can be discussed.

Basic Essentials For Agenda Building/Use

Building the Agenda:

- o Have a clear purpose of the meeting and agenda items to be selected.
- o Remember to add agenda items discussed from last meeting.
- o Study the group to see how you should order agenda items.
- o Agenda items should reflect the needs of the group.
- o Put discussion of easy items first to get them over with.
- o Cover items that have the highest interest level last (unless these are the most difficult)
- o Plan time realistically for agenda items.

- Restrict time for agenda items covered.
- Agenda should be easy to read, not wordy, and simple in format.
- Use sample forms to build your agenda.

Use of the Agenda - During the Meeting

- Begin the meeting on time.
- Handout agenda.
- Review agenda with group to clarify items.
- Keep on track. Watch the time.
- Record decisions made by the group.
- Allow time for discussion.
- Ask for agenda items for next meeting.

Using an Agenda

Purpose:

To assist leaders and members with ideas in developing and understanding how to us an agenda.

Time:

To be determine.

Materials Needed:

Handouts, White Board, Dry Erase Marking Pens/Eraser, other items as needed.

Suggested Use:

This activity can be used as a guide for developing agendas for regularly scheduled meetings.

Steps	**Tips for the Leader**
1. Before the meeting, review agenda.	- Review agenda make sure it is clear - Have agenda ready for handout
2. Begin the meeting on time.	
3. Move through the agenda item by item.	- Encourage discussion - Encourage participants to discuss agenda items by brainstorming, decision making, and planning.

Steps	Tips for the Leader
	- When decisions are made about agenda items make sure that members are aware of decisions.

4. After the agenda items are completed, get input for agenda items for next meeting.

Brainstorming

Brainstorming, if used correctly, can be an effective technique to generate ideas, to identify issues, to create agenda items, and to solve problems.

What Is It?

Brainstorming is a technique used by groups to generate ideas. As a skill, it involves all members of a group and asks group participants to come up with as many ideas as possible. This means the more ideas generated the better likelihood that a few good ideas will be born. Ideas breed ideas.

How Does it Work:

The members of a group identify a issue. The issue identified is put forth for input. The leader then asks all group members to share their ideas. The leader tells them not to worry about the quality of the ideas. The goal is to create as many ideas as possible. Brainstorming usually sticks to the following rules:

1. There are no dumb ideas.
2. Say what comes to mind.
3. Post all ideas so that the group can see them. This helps others to expand and to piggy back on ideas presents.
4. All group members participate.
5. Don't criticize the ideas.

Why Use It?

1. It promotes new ideas.
2. It encourages all to participate.
3. It assures consideration of all possible ideas.
4. It helps participants to get involved.

Communication

The value of good communication skills is important for a successful family readiness group (FRG). In this section, we use FRG meetings as our example.

Groups that practice good communication skills enjoy greater success and member satisfaction than those who do not.

Communication is a natural part of life. People cannot help but communicate. Our words as well as our facial expressions, tone of voice, and body language express what we think and feel. The reason to focus on communication skills is to increase people's awareness and skill for communicating more effectively.

The four basic communication skills are:

1. Active Listening

The ability to listen to someone without interrupting them and understanding what they have said is an important skill. During active listening the FRG leader tries to do the following:

- not to think how to respond

- not to interrupt

- not to guess what the other is thinking

- not to finish people's sentences

Listening is an important and active skill and one that is often overlooked. If there are concerns about what was said then a perception check may be done.

2. Perception Check

Perception check is simply sharing your understanding of what the other person has said or not said in order to see if it is accurate. Perception check is similar to paraphrasing.

For example, "Vicki I see you shaking your head, have I been unclear about what I just said." In this instance, the speaker checks out Vicki's body language to see if there is confusion about her content. Tone of voice, facial expression, and body language help the speaker see if the group has understood what they've just said. Questioning participant's body language or tone of voice gives the speaker an opportunity to check on how s/he is being perceived.

3. Paraphrasing

Refers to the skill of repeating back to the individual what he or she said. If you can get the person who is listening to respond with an affirmative shake of their head or with a verbal yes, then you know you have paraphrased correctly.

When you paraphrase, you state what you think the other person has said as closely as possible to what the person said. Frequently a paraphrase begins with the phrase, "So what you are saying is... "It sounds like you said.....

When the person is done paraphrasing, she can say, "Is that right?" or "Is that what you said." The other person has the opportunity to respond, and it helps them to feel understood.

4. Reflective Listening

Reflective listening is a bit more difficult than paraphrasing. It involves the skills of listening to verbal messages and body language and then reflecting back to the person what was said as well as the emotion and or event that caused it.

When listening reflectively it is important to listen to the message and to what the person is feeling. After you have listening to the individual you might ask yourself "What is the person feeling? How intense is the emotion?" A facilitator might say, "Jane it sounds like you are angry with the idea of having the party at the Officer's Club?" or "You feel angry because....."

Again, if you can get the individual to respond with an affirmative reaction, then the chances are you are on the right track. Reflective listening involves listening to the emotion behind the words and reflecting back the emotion connected with the event. Reflective listening can help to resolve conflict and to help people feel that they are being listening too.

5. Barriers to Communication

A person who:

- never lets the other finish a sentence
- interrupts
- thinks about what he/she is going to say before the other finishes
- uses tone, body language and facial expressions that are negative
- interprets others communication without checking for content
- is easily offended
- has a hidden agenda

Minutes

Minutes are kept to provide an official history of what happens during a meeting. They are a useful tool in reminding you of past events and of what was planned, decided, and discussed. They should be concise and yet reflect the content of the meeting.

The following ***tips*** can help you structure and write your minutes.

1. Date of meeting.
2. Place of meeting.
3. Purpose for the meeting.
4. Note those who are present.
5. Main ideas presented.
6. Content of meeting.
7. Note any needs expressed by group members.
8. Note any actions that were taken, and decisions that were made.
9. Note who is responsible for what.
10. Hour, date, and place of next meeting.
11. Agenda items for next week.

Planning for Action

Most things we do in a group are geared towards planning. Planning helps the group to get from point A to point B or assists the group to accomplish a task. Also, planning will increase the group's likelihood of success. Remember the old saying, "those who fail to plan, plan to fail."

Planning works best when the group uses a systematic process such as the following:

1. Clarify the desired task or goal.

2. Explore alternatives.

3. Decide on the best alternative.

4. Develop an action plan: What, How, Who, When, Where, and Why.

The answer to What?, How?, Who?, When?, Where?, and Why? will translate into your action plan. Since planning is an on going process, these questions need to be continually asked in relation to each task, the groups needs, and what the group wants to accomplish.

Evaluation is the final stage of planning it asks:

1. What did we do?

2. Why did we do it?

3. How well did we do it? What could/should we do differently next time.

4. How do we feel about it?

This is the time when the group can sit back, discuss, and look at their successes or failures in accomplishing the task(s). During this time, the group can determine whether they are ready to pursue another task. Evaluation should be a continual process used at each stage of planning.

Planning for Action

1. Define the task:

2. Why are we doing this?

3. Have a goal: What?

4. Explore Alternatives: How?

5. Decide who will do it? Who?

6. When will it be done: When?

7. If this applies, where will it take place: Where?

8. Evaluate

Putting Skills into Use

The following scenario conducting a sensing session will put group skills mentioned into use. A sensing session is where individuals can speak freely about issues or concerns that effect the command climate.

How to conduct a sensing session:

Use skills for managing a meeting, braining storming, communication, planning for action, and evaluation.

Format: The session is conducted in a round robin format. Each individual in the group should have the opportunity to provide input. If they choose not to participate, they could say pass. After all have the opportunity to give input, then the floor is opened up for clarification about issues, concerns, and positive input.

Use communication skills to receive input.
Before beginning the session, the facilitator should explain the rules for input that all comments are worthwhile, all should say what comes to mind, and not criticize each other's ideas or issues.

Time: Length of session should be agreed upon by all participants
List all input on a white-board or easel. Make a summary of input and give to appropriate leader or individual.

Things to Remember:

1. Use skills to conduct sensing session.
2. Normally the purpose of the sensing session is explained by the leader. After the purpose has been explained the leader or commander usually departs so that participants can give input freely.
3. After the leader departs, share first concerns or issues that they have and then end with the positive aspects of the organization to give leaders balanced input.
4. Summarize input and deliver to leader or commander that began the sensing session.

Religious Support

Conducting a religious service, Ardennes Forest, France in bombed out WW 1 Chapel. Courtesy of Vance Theodore

Religious Support

Conducting a Memorial Ceremony or Service

As a chaplain, you will have the opportunity to conduct military memorial ceremonies or services for your service-members. Though this is an unfortunate event, they normally (1) stress patriotism and are a ceremonial tribute of the individual's life or (2) have a religious focus that also stress similar elements of a memorial ceremony.

On the following page, a standard operating procedure will explain the differences between a memorial ceremony and service. It will also provide you with detailed instructions on how to perform or conduct a ceremony and or other services.

These procedures written for an Army audience can be adapted to an Air Force, Navy, Marine or Coastguard environment.

Military Funeral, Memorial Ceremony/Service Standard Operating Procedure

SUBJECT: Military Funeral, Memorial Service or Memorial Ceremony **Standing Operating Procedures** (SOP)

1. References:
   a. AR 165-1, Chaplain Activities in the U.S. Army, 27 Feb 98.
   b. AR 600-8-1, Army Casualty and Memorial Affairs and Line of Duty Investigations, 20 Oct 94.
   c. FM 22-5, Drill and Ceremonies, 8 Dec 86.
   d. TC 16-2, Religious Support To Casualties, Memorial and Funeral Services, 6 Dec 91.

2. Purpose. This SOP sets forth procedures for conducting a military funeral, memorial service or memorial ceremony at Fort Rucker.

3. General. The military funeral, memorial service, and memorial ceremony are a command responsibility. Units will render memorial honors to each soldier who dies while assigned or attached to a unit on (name of installation) within two to four days following a soldier's death.

4. Definitions:

   a. Military Funeral. The military funeral has two distinct elements: military ceremony and religious service. The military ceremony is a serious and dignified event that recognizes the service and sacrifice of the soldier to the nation. The military funeral combines military ceremony with the resources of worship to meet the needs of the mourners. Through religious rite it extends spiritual ministry to family members, friends and fellow soldiers. The desires of the next of kin (NOK) and the faith tradition of the officiating chaplain determine the order and contents of the service. Attendance is voluntary.

b. Memorial Service. A memorial service is religious in nature and should be sensitive to the deceased soldier's faith group and the needs of the soldiers attending. A memorial service is a voluntary service because of its religious orientation. Attendance of units and soldiers may be encouraged and supported by the command, but may not be made mandatory. The elements of a memorial service are similar to those of a military funeral, except that the remains are not present. The soldier's unit will provide unit customs such as placing the service member's polished boots in front of the chancel area. The soldier's chain of command may be included in the planning of the memorial service. Generally, the chaplain should ensure that the unit's need for closure is met. The chaplain's meditation should address the shock and grief surrounding the death and allow the unit to move forward in its mission. The USAAVNC Chaplain's Office has over 30 selections of memorial service meditations for use as a resource.

c. Memorial Ceremony. The needs of the soldier and the morale of the unit are considered when planning a memorial ceremony. A memorial ceremony is a command program with a patriotic or ceremonial orientation and may be conducted in a chapel, outdoor formation, or auditorium. As a command program, attendance of soldiers at a memorial ceremony may be made mandatory. Although there may be religious aspects to the ceremony such as scripture reading and prayer, the major focus will be on military tributes and honors. If the memorial ceremony is conducted in the chapel, the chapel must be made neutral and all religious symbols should be removed. Religious vestments are not used, and religious language specific to any one particular faith group is avoided. The contents of a memorial ceremony vary depending on circumstances, environment, advice of the chaplain, and desires of the commander.

5. Responsibilities:

a. The Unit Commander:

(1) Clear proposed plans (e.g. date, time, location of service, and uniform) with the brigade commander and the Chief of Staff.

(2) Arrange for bulletin printing.

(3) Determine and provide the unit customary display (helmet, boots, M16, etc).

(4) Prepare "letter of sympathy". An invitation to family members to attend should be extended. Enclose a copy of the bulletin in the letter.

(5) Provide personal data regarding the deceased soldier (including biography information and service record) for use in program or bulletin preparation.

(6) Designate speaker(s) for eulogy.

b. The Officiating Chaplain:

(1) Coordinate with the unit commander to determine the following:

(a) Is a military funeral, memorial service or memorial ceremony appropriate?

(b) Time, date and location.

(c) Support taskings for (as necessary): band, bugler, firing party, color guard, escort commander, escort party, caparisoned horse, honorary pall bearers, pall bearers, military police. AG Casualty will be the authority to determine level of honors.

(d) Protocol coordination.

(2) Coordinate with Casualty Assistance Officer and family members.

(3) Supervise Religious Support NCO.

(4) Inform the supervisory chaplain of the details of the service. The supervisory chaplain will inform the Installation Chaplain of the arrangements.
(5) Ensure preparation of bulletin. Be the liaison between chapel staff and the sponsoring administrative section for printing arrangements.

(6) Schedule use of chapel.

(7) Rehearse the service prior to conducting the same.

(8) Ensure the ushers seat VIPs and distinguished guests on the left front pews as viewed when facing the altar. Unit members sit on the left side behind VIPs. During a funeral, the honorary pallbearers sit on the second and third pews on the left side when facing the altar. Family members are seated on the front right pews.

(9) Ensure an organist is available for the service, if desired.

(10) Provide pastoral care to unit and family members.

(11) Provide IPR/AAR with unit commander and supervisory chaplain within five (5) days after the service.

c. The Supervisory Chaplain:

(1) Provide guidance and support to the officiating chaplain.

(2) Inform the supervisory Chaplain of all arrangements.

(3) Be present for the rehearsal and/or service and offer guidance as needed.

(4) Offer constructive feedback with officiating chaplain after the conclusion of the service.

d. Installation Chaplain:

(1) Provide assistance and advice when requested.

(2) Provide pastoral support to those conducting the service.

e. The Religious Support NCO:

(1) Consult SOPs, pertinent regulations and pamphlets to complete the necessary administrative tasks.

(2) Arrange the chapel or funeral/memorial service site in accordance with the chaplain's guidance and denominational requirements.

(3) Supervise the arranging of floral tributes in the chapel. At no time will flowers be placed on the casket while the flag is draped.

(4) Assist and advise ushers in regard to comfort of family members and friends:

(a) Family members should be advised to arrive early for the funeral or memorial service.

(b) Family members will be escorted to the designated waiting area in the chapel before the funeral or memorial service. Five minutes prior to the beginning of the service, they will be ushered to their seats. The family will be seated on the front right pews as viewed facing the altar.

(c) Upon completion of the funeral or memorial service, the family will be ushered back to the waiting area to receive condolences if they desire. The family will then be escorted immediately away from the chapel area.

(5) Serve as liaison between the command, chapel staff, and the burial detail (if necessary). Keep members informed of "last minute" adjustments in the chapel or at the funeral/memorial service site.

(6) Ensure chapel facility and grounds are clean and prepared for the service.

(7) Supervise subordinate chaplain assistants.

(8) Ensure bulletin is accurate (all information verified), neat and expeditiously prepared, as necessary.

(9) Coordinate with funeral home director, if necessary, to ensure all required equipment is present such as a casket truck.

6. To ensure proper coordination is effected, a funeral/memorial service worksheet should be completed.

7. News media will not be allowed into sanctuary during the event. Video or audio-taping of events during the ceremony or service by news media is prohibited. However, units may record the entire event for historical purposes or to provide the family a record of honors rendered. The taping will be as inconspicuous as possible.

8. Suggested order of elements:

a. Memorial Service:
Prelude
Invocation
Scripture Reading
Meditation

Prayer
Silent Tribute
Last Roll Call*
Taps
Benediction
Postlude

b. Memorial Ceremony:

Prelude
Posting of Colors (if not posted)
National Anthem
Invocation
Commander's Remarks
Memorial Tribute, Biographical Sketch, Service Record
Silent Tribute
Last Roll Call*
Taps
Firing of Volleys
Retiring of Colors (if posted)
Postlude
*Should be omitted if family members are present.

c. Additional Options:

Hymn or Special Music by Soloist or Instrumentalist
Lighting and Extinguishing of Altar Candles

9. The military funeral, memorial service, or ceremony is a somber event in the life of a unit. It is a time when chaplains call upon their pastoral skills to minister to those left behind. Sensitivity and caring are critical elements in helping them mediate God's grace to those they serve during these times. This is also a time when they need each other's support, prayers, sensitivity and caring.

Name
Chaplain
Unit

4 Encls
1. Service Worksheets/Commander/Chaplain
2. Sample Bulletins/Covers/Memorial Service/Memorial Ceremony
3. Sample Sermons/Ceremonies/Unit Soldier/Veteran

DISTRIBUTION:
Instructors/Chaplain Candidates

Ceremony or Service Worksheet/Commander

Name: _____

Type of Service (Circle): Funeral Memorial Service Ceremony

Date: Time:_____

Location: _____Uniform: _____

Rehearsal Date & Time:_____

Date/Time Received Notification of Death:
****

Coordination:

Commander	☐
Company	☐
Battalion or other designated unit	☐
Brigade or other designated unit	☐
Chief Of Staff	☐
Chaplain	☐
Supervisor	☐
Brigade	☐
Installation Chaplain	☐
Guest Chaplain/Minister	☐

Unit Commander:

Unit Support Requested (Date of Memo):

Taskings:

- Bugler-Taps (Back-Up Tape) ☐
- Colors ☐
- Pallbearers ☐
- Firing Party ☐
- Unit Display ☐
- Ushers/Color Guard ☐
- Eulogist(S) ☐

Coordination:

- Protocol ☐
- Military Police/Traffic Control/Parking ☐
- Personal History/Service Record ☐
- Print & Pick-Up Of Bulletins ☐
- Contact With Family ☐
- Prepare Letter of Condolence/Sympathy ☐
- Publicity & PAO ☐
- Audio-Visual Taping ☐
- Brief Brigade Cdr & Usaavnc Chief Of Staff ☐
- Letter(S) Of Commendation ☐

Officiating Chaplain:

- Schedule Use of Chapel ☐
- Contact Casualty Assistance Officer ☐
- Music ☐
- Organist ☐
- Prepare/Proofread/Submit Bulletin ☐
- Provide Pastoral Care to Unit/Family ☐
- Chaplain Assistant (Brief/Input) ☐
- Brief/Coach Participants ☐
- Conduct AAR ☐

Officiating Chaplain's Checklist

Has the officiating chaplain:

1. Coordinated with the commander concerning the time, date and location of the ceremony/service and notified chaplain chain of command. ☐

2. Coordinated the use of the chapel for the rehearsal and the actual ceremony/service. ☐

3. Coordinated the services of the organist, or soloist and provided guidance on music. ☐

4. Coordinated the service/ceremony bulletin and had the bulletin approved by the supervisory chaplain for content and layout. ☐

5. Selected appropriate scripture and remarks. ☐

6. Offered to assist the commander in preparing his/her remarks concerning the deceased and review the remarks at the rehearsal. ☐

7. Offered to assist the friend of the deceased with the remarks and reviewed the remarks at the rehearsal. ☐

8. Ascertained if family or friends of the deceased will be attending the service and reported such information to the commander and supervisory chaplains. ☐

9. Informed the chaplain assistant of his/her responsibilities and tasks.

10. Coordinated with the OIC concerning the details and the rehearsal of the ceremony/service to include special attention to the timing of the firing of the volleys and the sounding of taps. (Make sure CSM is involved or another senior NCO). ☐

11. Conducted a rehearsal a minimum of four hours prior to the ceremony/service under the guidance of the command and supervisory chaplain. ☐

12. Carefully instructed the ushers on seating the attendees. ☐

13. Rehearse those involved in program, especially friends of the deceased. Ask the commander, respectfully, if he/she would like to go over their comments. ☐

Bulletin Examples

Bulletin—Memorial Chapel
(Inside Left of Bulletin)

A Memorial Ceremony in Memory of SSG John Doe

(Unit)

1500 HOURS		20 April xxxx
Prelude	Organist	
Invocation		Chaplain
Hymn	"Amazing Grace"	No. 375
Scripture Reading		Chaplain
	"Psalm 23"	
Meditation		Chaplain
Prayer		Chaplain
*Last Roll Call		
*Benediction		Chaplain
*Firing of Volleys		
*Taps		
Bugler		
Postlude		
*Please Stand		

In Memoriam
SSG John Doe
(Inside Right of Bulletin)

Born: 16 January 19xx Died: 5 February 19xx

John Doe was born on 16 January 19xx in Nowhere, Kentucky to John Doe Sr. and Jan Doe. He graduated from Lew Walker High School in 20xx. He was married on 10 March 20xx to the former Sally Doe and has a daughter Jane.
SSG Doe enlisted in the Army Reserve on 20 March 19xx. In 19xx he attended Basic Training and Advanced Individual Training at Fort Sam Houston, Texas and Basic Airborne Training at Fort Benning, Georgia. In 20xx he attended the Basic Non-commission Officers Course and the Special Forces Medical Sergeant Course at the United States Army John F. Kennedy Special Warfare School at Fort Bragg, North Carolina. He then reenlisted for the Regular Army on 17 July 2xxx in Alabama. He was later assigned to Company B, 2nd Battalion 7th Special Forces Group (Airborne) at Fort Bragg, North Carolina where he served on Operational Detachment Alpha 756 as a Special Forces Medical Sergeant. He later attended and graduated from the Special Forces Advanced Reconnaissance Target Analysis and Exploitation Techniques Course in December 20xx. On 25 February 20xx he was assigned to Company C, 3rd Battalion 7th Special Forces Group at Fort Bragg, on Operational Detachment Alpha 792 as a Special Forces Medical Sergeant.

SSG Doe's awards and badges include the Legion of Merit, Bronze Star Meritorious Service with Oak Leaf Cluster, Meritorious Service Medal with Oak Leaf Cluster, Joint Service Commendation Medal, Army Commendation Medal with Oak Leaf Cluster, Army Achievement Medal with Oak Leaf Cluster, Good Conduct Medal, National Defense Service Medal, Armed Forces Expeditionary Medal, Humanitarian Service Medal, Army Service Ribbon, Global War on Terrorism Expeditionary Medal, Iraq Campaign Medal (5), Afghanistan Campaign Medal, Combat Medical Badge, Senior Parachutist Badge, Expert Field Medical Badge, the Special Forces Tab.

He leaves his wife, Sally, daughter Jane and many friends and family who cherish his memory.

(Outside Right of Bulletin)

(Outside Left of Bulletin)

The Shepherd's Psalm

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures:

He leadeth me beside the still waters.

He restoreth my soul: He leadeth me in the

paths of righteousness for His name's sake.

Yea, though I walk through the valley of the

Shadow of death, I will fear no evil: for

Thou art with me; Thy rod and Thy staff

They comfort me.

Thou prepares a table before me in the presence

Of mine enemies; Thou anointest my head with

Oil; my cup runneth over.

Surely goodness and mercy shall follow me all

The days of my life: and I will dwell in the

house of the Lord forever.

Grave Side Service (Example)

A graveside service is performed at the cemetery where the service-member is being interred. Often it is conducted for veterans. Normally, an honor guard is present for the burial.

On behalf of the _____ family and representing the United States Army, I would like to welcome family and friends to this graveside service.

We are gathered here this beautiful spring morning to remember and to honor a father, friend, and a soldier – LTC.

Please bow your heads with me in prayer. **(Present a short prayer)**

Yesterday, I had the honor of meeting with the family of LTC _____. I got to listen to (name), and (name) talk about their father.

I am always honored when I spend a few moments with family and friends so that I can get a picture of who we are honoring .

At this time, the family would like to say a few words about their father, grandfather, and friend as a man. (This can be a moving experience. If the spirit impresses you have members take the time to honor their loved one.)

Thank you for your thoughts… Add thoughts that are appropriate.
If (name) was here today he would probably say to me to keep it short and to get on with it chaplain. However, I am going to take a little liberty as we remember _____as a soldier.

First let me read from the scriptures:

Psalms 23 – I believe it's a Warriors scripture. It says and I quote:

He restoreth my soul: He leadeth me in the
Paths of righteousness for His name's sake.
Yea, though I walk through the valley of the
Shadow of death, I will fear no evil: for
Thou art with me; Thy rod and Thy staff They comfort me.
Thou preparest a table before me in the presence of
Mine enemies: thou annoitest my head with
Oil; my cup runneth over.
Surely goodness and mercy shall follow me all
The days of my life: and I will dwell in the house of the Lord For Ever.

So, today we honor a Father, Friend and Soldier. It is always a privilege to recognize a fallen comrade. In a sense, that is what we are doing today. One of our own, who has answered the last bugle call. Who may echo the call of the soldier that says, "It is a hard thing to have survived when we owe our place to the dead." _____knew combat.

(If you can get his service record (DD-214) read it. Sometimes the family has it or the funeral director.

Commissioned in the Armor and a Tanker, he served with the 11th Armored Cav. Regt in Europe. One of the most decorated units during WW II. In the early 60's he was a company commander and then proceed in 1964 to Vietnam and served as a military advisor. He was also a professor military science at Arizona State University. He returned to Vietnam as a District Advisor in Thu Duc and Gia Din Provinces.

After Vietnam in 1969, he served at Fort Mead. His last tour of duty was at the Arctic Testing Center at Fort Greeley, Alaska.

His awards and decorations were two bronze stars, meritorious medal, Army Commendation Medal, and the Vietnam Cross for gallantry. He also received a purple heart where he was wounded in action.

So today we honor a soldier who served his country for over twenty

There is a poem that soldiers understand, that I would like to read today. It goes like this:

A moth eaten rag, on a worn eaten pole
Doesn't seem likely to stir a Man's soul
But it's the deed that were done be'neath that worn
Eaten Flag when that pole was a staff
And that rag a flag. (author unknown)

So, why we are here today to pay our final respects? To honor those deeds beneath that flag that were done many years ago, and that are still fresh in the minds of those with whom he served.

Therefore, we do not forget, his call to defend what we enjoy here today—It's called freedom.

_____is now on his last journey. The bugle call will sound. Taps will be played, and the bivouac of soldiers who have slipped away stand as an honor guard for LTC (name).

So, we remember (repeat full name with rank) on his last journey, as he meets with old friends and family on another shore far away.

Please bow your heads with me for the Benediction.

(Give a short pray.)

Firing of the Volleys

Taps played

Memorial Ceremony Meditation (Suicide)

In preparing this memorial ceremony, this example was given in a unit that I covered for two weeks while the chaplain was on leave. Unfortunately, the message (event) was for an individual who committed suicide.

The memorial message depends on the circumstances of the death. This is merely an example of how you can give a memorial message. The spirit will help you to build your meditation. Nevertheless, a message at a memorial ceremony for an individual who committed suicide can be problematic depending on the situation. Be guided by the spirit and have a good understanding of what ocurred.

If you are in the unit for a period of time more likely than not you will know the soldiers, airmen or sailors (marines) and have different aspects to focus on.

Remember that the memorial ceremony can have a religious message it is just not Christ or resurrection centric. You noticed that I used scriptures that may give them comfort, but did not explain a Christ centered message. This also depends of the religious affiliation of the individual you are honoring. Make sure to follow the sequence of events from the memorial bulletin._____.

On behalf of the (unit), I would like to welcome you today to this memorial ceremony for (individual's name with rank).

My name is Chaplain (name) and I invite you to please join with me in prayer.

(Invocation) [Give a short prayer]

(Meditation Example)

Today we honor the memory of (rank and name) as a soldier and friend.

When a friend passes on there are usually two kinds of comfort available. One lies in the condolence and love of friends, and the other, in the knowledge that there is something after this life. Let me talk about the first:

I didn't have the opportunity to know (name of individual), but in the last few days, through her friends, her parents, and the soldiers that I have met from (name the unit) you have all given me an impression of (name)._____. Let me give you a snap shot of that impression:

She was always bubbly. In fact if there was one word that would describe (name). This would be it. She was dependable, willing to help people, and she worried about other's feelings. For her roommates, at times, she was seen as a clean freak. She liked order in her life. She would even call back if she was not in the area and remind her roommates about a room inspection and advise them to clean it up.

For the soldiers that were getting to know her—she could banter, with the best of them. One soldier that was driving me out to the range to do a visit—commented, "She had a good heart." (Name) lived life and she had a knack for making others feel happy.

However, the sorrow that we taste with the loss of a loved one is real. Even though (name) was only in the unit for a few short months whenever a soldier falls we all feel it. In addition, we all ask ourselves the hard question "why" or "why did this happen to a person who was so young."

Last night, I had the privilege of talking with (name) Mom and Dad about their sorrow in losing their daughter. I asked her parents if there was anything they would like to share with you, the soldiers of (unit). Let me share with you what they said:

'That everything in life has a reason. People do not realize until someone dies how very important life is. You can be here today and gone

tomorrow.' They continued with, 'The Lord will only give you as much as you can handle.'

As we find reason, as we ponder (name) life, let us not forget that (name) did serve her country and that she was a part of this unit, if but only for a short while.

There is a scripture from the New Testament that has always given me comfort in times of sadness or sorrow. It goes like this, and I quote—

Matthew 11:28

"Come unto me, all that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls."

I believe that there is life after this life. In the scriptures, it says,

"Let not your heart be troubled ye believe in God, believe also in me. In my Father's house are many mansions; I go to prepare a place for you. And if I go to prepare a place for you I will come again, and receive you unto myself; that where I am there ye may also be." John 14:1-3.

A story that I like that depicts the feeling of these scriptures is as follows:

I*n a beautiful blue lagoon on a clear day, a fine sailing ship spreads its brilliant white canvas in a fresh morning breeze and sails out to the open sea. We watch her glide away magnificently through the deep blue water and gradually see her grow smaller and smaller as she nears the horizon. Finally, where the sea and sky meet, she slips silently from sight; and someone near says. "Look, there she goes!"*

Gone where? Gone from sight-that is all. She is still as large in mast, hull, and sail, still just as able to bear her load. And we can be sure

that, just as we say, "There she is gone!" Others (family and friends) are saying, "Look, here she comes!"[18]

As we honor (name) as a soldier and friend, may we all believe that our separation will only be for a short time, until we Meet Again.

In His sacred name, Amen.

Please join me in prayer for the benediction. *End of meditation example.*

Things to Remember:

1. Keep meditation no longer than 5-10 minutes.

2. Think about grief work and how to work with those affected by the death.

3. Make sure that you check on the unit and those affected by the death in a week, month, and during anniversary periods.

4. Thank all those who participated in the event, i.e., memorial ceremony . Help the commander write a letter of sympathy or condolence. You will be trained how to do this at your chaplain basic course.

Conducting Small Group Worship

Photo left to right James Hummel, Blake Boatright, Jeffrey Skinner, Vance Theodore and Austin Bowler. Courtesy of Vance Theodore

Definition: Small group worship is defined as providing a Christian worship opportunity to a small group of individuals that is usually done in the field on the deck plate or the flight line. It can be afloat or on the land. It can occur during combat or during training exercises. Normally, it is ***not done*** in a hard site, i.e., in doors or in a chapel that has been constructed for worship.

It is fluid in nature and depends on the environment.

Format:

The chaplain leads the voluntary worship opportunity. He can have a printed program or he can orally lead his soldiers or sailors in worship guiding them according to a printed or vocal format, e.g., Invocation, Hymn, Scripture, Remarks, Hymn and Benediction.

Points to consider:

1. Your chaplain assistant or religious program specialist should take care of security needs. Select a site that provides cover (best possible) for small group worship.

2. Development and format of sermons should take into account the religious needs and context from which you are providing small group worship. Remember that small group worship should meet the needs of those with whom you are worshiping.

Training exercises and combat environments are rich with sermon material. You may be ministering at a shooting range, involved in sea maneuvers, rappelling or participating in airborne operations, etc. All these scenarios provide content for sermon development. Service members can relate to sermon topics especially when selected topics are all around them (environment) providing the prospects for rich metaphors and analogies.

3. When giving a small group worship service, it is critical that sermon content should be based on the doctrine of the faith-based tradition you represent. You may know the doctrine of other faith-based traditions. However, it is important to you are the best re-presentation of Latter-day Saint doctrine and theology. You do not need to offend. There is plenty material in the Bible that coincides with all those who fall under the Christian umbrella, e.g., Lutheran, Catholic, Evangelical, Protestant, etc.

Small Group Worship—Guidelines and Principles

The paragraphs and content below (italics) depicted by page numbers is verbatim from Preach My Gospel: A Guide to Missionary Service (2004), 175–94.[19] **Content not in italics is the author's point of view.**

Preaching and teaching are regarded as synonymous (see D&C 42:11-14).

Teaching is central to everything you do. To teach the doctrines of Christ you must develop Christ-like attributes, study the scriptures, and rely on the Spirit in order to teach with convincing power. The Lord stated this very simply as a commandment with a promise:

"Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men" (D&C 11:21).

"Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man" (D&C 84:85), pg. 175.

Learn to rely on the Spirit to give you what you should say and do. By studying, developing, and using teaching skills, you will become a more capable instrument in the hands of the Lord. The Spirit will draw upon the knowledge and skills you have developed to help you teach more powerfully. The quality and power of your teaching will help others understand and feel the importance the gospel has for them. Their understanding will be influenced by your personal worthiness. Their understanding will also be influenced by how well you focus your attention on them, by how well you explain the gospel, use the scriptures, share your testimony, ask questions, and invite them to make

and keep commitments, pg. 176.
Follow the Spirit

"The Spirit is the most important single element in this work. With the Spirit magnifying your call, you can do miracles for the Lord in the mission field. Without the Spirit, you will never succeed regardless of your talent and ability" (Ezra Taft Benson, seminar for new mission presidents, 25 June 1986).

Invite the Spirit

The following suggestions will help you invite the Spirit as you teach: 176-181

-Pray
-Use the scriptures.
-Introduce the scripture (background & context)
-Read the passage
-Apply the scripture ("liken" the scripture and message to the hearer [see 1 Nephi 19:23])

Music. Simple music used effectively with instrument or voice can significantly add to a worship experience.

Bear testimony.
Share experiences.
Express love for the Lord and for others, pg. 179

I believe this council from Preach My Gospel applies to you as chaplains in that you can treasure up the words of Christ and rely on the Spirit to guide your preaching and teaching as you give messages from the Scriptures, the pulpit or anywhere that you gather with one or more service members in worship.

Therefore, as chaplains set apart to minister and to teach the men, women and families of the military, you are called to serve, and have the distinct privilege to provide religious support to service members in the armed forces.

Example #1

Small Group Worship (10 to 15 participants):

(Bulletin Front)

Invocation: **Chaplain**

Call to Worship: Responsive Prayer

CH: Dear Lord, I am a Soldier, A protector of our Land. A servant called to battle when my country takes a stand.

P: Hear our prayers.

CH: I pray for strength and courage and a heart that will forgive. For peace and understanding in a world for all to live.

P: Hear our prayers.

CH: My family's prayers are with me, no matter where I roam. Please listen when I'm, lonely and return me safely home.

P. Hear our prayers.

Hymn: **"He's Got the Whole World in His Hands"** **(back)**

Scripture: **"Psalms 121"**

Message: **"Select Topic"** **Chaplain**

Hymn **"We Gather Together"** **(back)**

Benediction: **Chaplain**

This worship bulletin can be laminated on a 5 x 8 inch card for inclement weather. Make 10-15 copies for small group worship. Example #1
(cont'd back of bulletin)

(Bulletin Back)

He's Got the Whole World in His Hands

1. He´s got the whole world in His hands, He´s got the whole world in His hands, He´s got the whole world in His hands.

2. He´s got the wind and the rain in His hands, He´s got the wind and the rain in His hands, He´s got the whole world in His hands.

3. He´s got the tiny little baby in His hands,: He´s got the tiny little baby in His hands, :|He´s got the whole world in His hands.

4. He´s got you and me, brother, in His hands,: He´s got you and me, brother, in His hands, :|He´s got the whole world in His hands.

5. He's got ev'rybody here in His hands.: He's got ev'rybody here in His hands. :| He's got the whole world in His hands.

We Gather Together

1. We gather together to ask the Lord's blessing; He chastens and hastens His will to make known; The wicked oppressing now cease from distressing; Sing praises to His Name; He forgets not His own.

2. Beside us to guide us, our God with us joining, Ordaining, maintaining His kingdom divine; So from the beginning the fight we were winning; Thou, Lord, were at our side, all glory be Thine!

3. We all do extol Thee, Thou Leader triumphant, And pray that Thou still our Defender will be; Let Thy congregation escape tribulation; Thy Name be ever praised! O Lord, make us free!

Example #2

Small Group Worship (10 to 15 participants):

(Bulletin Front)

Invocation: **Chaplain**

Call to Worship: A Servicemembers's Prayer

Heavenly Father,
Grant a courageous heart,
a quick mind, and serene spirit
to those of us now in our armed forces,
ready to offer our talents,
and if necessary our lives,
for the cause of truth, justice, and liberty.
Keep us close to You, in every way.
Make us always,
even in these difficult circumstances,
true witnesses to Your goodness, love and compassion.
And finally, bring us safely back to our
homes and families. *Amen.*

Hymn:	**"Holy, Holy, Holy"**	**(back)**
Scripture:	**"Ephesian 6: 13-17"**	
Message:	**"Select Topic"**	**Chaplain**
Hymn	**"Kumbaya"**	**(back)**
Benediction:		**Chaplain**

Holy, Holy, Holy

1. Holy, holy, holy! Lord God Almighty! Early in the morning our song shall rise to Thee; Holy, holy, holy, merciful and mighty! God in three Persons, blessed Trinity!

2. Holy, holy, holy! All the saints adore Thee, Casting down their golden crowns around the glassy sea; Cherubim and seraphim falling down before Thee, Who was, and is, and evermore shall be.

3. Holy, holy, holy! Though the darkness hide Thee, Though the eye of sinful man Thy glory may not see; Only Thou art holy; there is none beside Thee, Perfect in pow'r, in love, and purity.

4. Holy, holy, holy! Lord God Almighty! All Thy works shall praise Thy Name, in earth, and sky, and sea; Holy, holy, holy; merciful and mighty! God in three Persons, blessed Trinity!

Kumbaya

Kumbaya, my Lord, kumbaya
Kumbaya, my Lord, kumbaya
Kumbaya, my Lord, kumbaya
Oh, Lord, kumbaya

Someone's prayin', my Lord, kumbaya
Someone's prayin', my Lord, kumbaya
Someone's prayin', my Lord, kumbaya
Oh, Lord, kumbaya

Someone's singin', Lord, kumbaya
Someone's singin', Lord, kumbaya
Someone's singin', Lord, kumbaya
Oh, Lord, kumbaya

Kumbaya, my Lord, kumbaya
Kumbaya, my Lord, kumbaya
Kumbaya, my Lord, kumbaya

Example #3

Small Group Worship (10 to 15 participants):

(Bulletin Front)

Invocation: **Chaplain**

Call to Worship: Devotional Thought

I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear;
And the best of all preachers are the men (women) who live their creeds,
For to see good put in action is what everybody needs.
I soon can learn to do it if you'll let me see it done;
I can watch your hands in action, but your tongue too fast may run.
And the lecture you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do;
For I might misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live. *(Edgar A. Guest)*[20]

Hymn:	**"Amazing Grace"**	**(back)**
Scripture:	**"Job 27:2-6**	
Message:	**"Select Topic"**	**Chaplain**
Hymn	**"Hallelujah"**	**(back)**
Benediction:		**Chaplain**

Bulletin Back

Amazing Grace

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

T'was Grace that taught my heart to fear. And Grace, my fears relieved.
How precious did that Grace appear the hour I first believed.

Through many dangers, toils and snares I have already come;
'Tis Grace that brought me safe thus far and Grace will lead me home.

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

Yea, when this flesh and heart shall fail, And mortal life shall cease,
I shall possess within the veil, A life of joy and peace.

When we've been here ten thousand years Bright shining as the sun.
We've no less days to sing God's praise Than when we've first begun.

Hallelujah

(Direct with hand-moving hand up or down according to notes, i.e., high notes/hand up/low note hand downward)

Hal-le-lu—Jah!----Hal-le—lu—Jah----Hal-le-lu—Jah---Hal-le-lu---Jan!---Hal-le-lu---Jah!---Hal-le-lu---Jah!---Hal-le-lu---Jah---Hal-le-lu---Jah?

Religious Holy Days

The following is a short explanation of the primary religious holy days for various faith traditions. This is not an all-inclusive list.

Christian

Advent is from the Latin word "coming" which begins on the 4th Sunday before Christmas. It is celebrated by many Christian denominations by the lighting of the advent wreath (evergreen leaves) and by following an advent calendar. Usually this holy event is celebrated with the advent wreath arranged in a circle with four candles and a spot for a fifth candle in the center lit on Christmas Eve.
1st Advent Sunday (A Child is Born) Isaiah 9: 2-6
2nd Advent Sunday (The Birth of Christ) Matthew 1:18-25/ Luke 2:1-7
3rd Advent Sunday (The Shepards & Angels) Luke 2: 8-20
4th Advent Sundy (The Visit of the Magi) Matthew 2:1-12
Christmas Eve (Lighting of the 5th Candle).[21]

Christmas celebrates the birth of our Lord and Savior Jesus Christ. It is celebrated on the 25th of December.

Epiphany falls on the 1st Sunday in January. It celebrates the occasion when the three wise men known as the three kings meet the baby Jesus and gave him gifts.

Lent is celebrated 40 days before Easter. It begins on Ash Wednesday. It means giving something up. An individual usually forgoes something that is important to them. It is a time of fasting and prayer. This holy period refers to Christ's journey in the desert for 40 days where He fasted for 40 days and nights in the Judean desert. During this time, he was tried and tempted.

Ash Wednesday occurs on the first day of lent. It is celebrated with a cross marked of ash on the individual's forehead that signifies repentance and belief in the Gospel. It is not unusual to fast on this day.

Palm Sunday. This day falls on the Sunday before Easter. It commemorates Jesus's triumphal entrance into Jerusalem as mentioned in the four Gospels. Palms were spread out in front of Christ by the people as he rode on a donkey into the city.

Maundy Thursday also known as

Holy Thursday is on the Thursday before Easter. It remembers Christ washing of the apostle's feet and celebrates the Last Supper. Maundy means the washing of feet.

Good Friday commemorates the death and crucifixion of Jesus Christ. It is also known as Holy or Black Friday.
Easter is celebrated on Sunday usually in April or March. It depicts the resurrection from the dead of of our Lord and Savior, Jesus Christ. It occurred on the third day after his crucifixion.

Holy week celebrated by most Christians is the week before Easter. Religious celebrations during this week are Palm Sunday, Maundy or Holy Thursday and Good Friday to include Easter.

Pentecost occurs fifty days after Easter. It celebrates the descent of the Holy Spirit on the apostles as explained in Acts 2:1-31.

Jewish

Shabbat in Hebrew or Sabbath is one of most sacred days of Jewish obersvance. It is the fourth of the Ten Commandments. It is a day of rest and religious observance. It begins on Friday a few minutes before sunset, and ends on Saturday night with the appearance of three stars in the sky.[22]

Rosh Hashanah is the Jewish New Year. It occurs during Autumn. It is celebrated with the blowing of the shofar (ram's horn) calling one to repentance. It is a time of reflection and prayer.[23]

Yom Kippur known as the day of atonement. This is usually celebrated by fasting, prayer, and where ones sins are confessed to God and forgiveness is petitioned. The Rams horn is also blown. It starts on the tenth day of the seventh month beginning when Rosh Hashanah ends.[24]

Sukkoth occurs on the 15th day of the seventh month (late September to late October). It means the Festival of Tabernacles. It is a seven day holiday. Celebrants set up tents and booth to commemorate the passage of the Israelites from Egypt to the desert under God's care.[25]

Shemini Atzeret is celebrated on the eighth day of Sukkoth. It is a day (one day) where people gather in solemn assembly where they experience God's gift to them through their gratitude and acknowledge the blessings that have come into their lives.[26]

Simchat Torah. This holiday is after Shemini Atzeret (next day). It concludes the annual weekly reading of the Torah.[27]

Hanukkah or Chanukah (Festival of Lights) commemorates the victory of the Maccabees over the Syrian army 165 BCE. It rejoices in the miracle of the menorah which had only nine candles and a day's supply of oil. It remained lit for eight days. This celebration lasts eight days. Each night of the eight days a candle is lit in the menorah—right to left and blessings and prayers are said over them. It is usually celebrated in late November or December.[28]

Passover. Without this holy day, there would be no Jewish people. It celebrates the exodus of the Israelites out of Egypt--their liberation. It takes place in spring.[29]

Islam

Muharram (first month of the Islamic calendar)

Marks the Battle of Karbala. This is a sacred holiday for Shia Muslims. Husayn, grandson of Muhammand, was killed by forces by the second

Umayyad califph. Celebrated with passion plas, recitation of the event and their history.[30]

Ramadan is in the ninth month of the Islamic calendar in which fasting is strictly observed from sunrise to sunset. At dusk the fast is broken. It is also a time of prayer, self-reflection, and performance of charitable acts. It is the fourth pillar of Islam. It normally last 29 to 30 days. While fasting during the time-period, individuals (health permitting) refrain from eating food, drink, smoking, etc.[31]

Eid-al-Fitr This is a religious holy day that marks the end of Ramadan. It is called the Feast of the Breaking of the Fast. It lasts three days. It is a joyful day accompanied with the giving of gifts.[32]

Eid-ad-Adha is called the Feast of Sacrifice. This is one of the two of the most holy holidays. The first Eid-al-Fitr. Many consider this (Eid-ad-Adha) to be holier. It happens two and a half months after Eid-al-fitr. During these two holiday al-Fitr and ad-Adha, Eid prayers are given. The celebration of these holiday is much like Christmas for Christians. It celebrates Abraham's willingness to sacrifice his son.[33]

Buddhism

Buddhists have many holidays and festivals. Normally, they follow the lunar calendar. Go to the following website of Buddhist ceremonies and special days for as list. See buddhanet.net?festival.htm.
Buddhist festivals and special days are joyful events usually celebrated at local temples or monasteries where food is left for the monks and the poor.[34]

Hinduism

For information concerning Hindu holy days and festivals see the following website: https://www.hafsite.org/sites/default/files/HolyDay-sandFestivals2.0.pdf

Also in the book *Hinduism for Dummies,* there is an excellent chapter that explains the holdays of the year, festivals, and the impact of the festivals according to region.[35]

The following table depicts the timetable of Hindu Fetivals:[36]

Table 16-1	**Timetable of Festivals**	
Festival	***Commemorating***	***Season***
Makara Sankranit	Sintr solstice/harvest	Winter
Shivartari	The night of Shiva	Winter
Ramanavami	The birth day of Rama	Spring
Varshapirapu, Yugadi, Gudi Padwa	The lunar new year and spring equinox	Spring
Hofi	Harvest	Spring
Krishna Janmashtami	Krishna's birthday	Summer
Ganesha Chaturthi	Ganesha's (Ganapati's) birthday	Summer
Navaratr	Celebration of the de-vis: Durga, Lakshmi, a Saraswati	Fall
Diwali	Hindu festival of lights	Fall

Religious Symbols

Veteran Affairs approved the following religious symbols for headstones or markers. Each symbol below has a simple explanation.[37]

Latin (Christian) Cross †
USVA emblem 01
The Christian Cross is the primary religious symbol for Christianity. It symbolized the crucifixion and resurrection of Jesus Christ.

Buddhist (Wheel of Righteousness)
USVA emblem 02
This symbol of Buddhism represents Buddha's moral and ethical teachings. The wheel signifys the path of enlightenment. The spokes in the path represent right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Judaism (Star of David)
USVA emblem 03
The Star of David is the primary symbol of modern Jewish identity.

Presbyterian Cross *
USVA emblem 04
The symbol of the Presbyterian Cross signifies that Christ died once but is alive for all eternity as depicted by the circle.

Russian Orthodox Cross* †
USVA emblem 05
The Russian Orthodox Cross has three bars. The lowest of the three bars is slanted. The top bar represents "INRI" (Jesus of Nazareth the King of the Jews). The middle bar represents where Christ's hands were nailed. The slanted bar is the footrest.

Lutheran Cross
USVA emblem 06
The heart in the middle of the Latin cross reminds the individual that faith in the crucified Lord saves us. One needs to believe from the heart, and be justified in that belief.

Episcopal Cross
USVA emblem 07
It signifies the death of Jesus and is the central symbol of Christian faith.

Unitarian Church/Unitarian Universalist Association*
USVA emblem 08
This symbol depicts a flame within the chalice with two overlapping rings. The flame in the chalice is a symbol of devotion to helping people. The flame represents the spirit, and the outline of the chalice and the flame, Christ.

United Methodist Church*
USVA emblem 09
The cross and the flame is the office symbol of the Methodist church since 1968. The cross represents Christ and the Holy Spirit the flame. The two tongues of the flame are the uniting of the Methodist Church and the Evangelical United Brethren.

Aaronic Order Church
USVA emblem 10
This is the symbol for the House of Aaron a breakoff sect from The Church of Jesus Christ of Latter-day Saints.

Native American Church of North America *
USVA emblem 12
The tipi represents the earth on which we live, the walls the sky and the poles the trails that go from the earth to the spirit world. Feathers symbolize communication with the spirit.

Serbian Orthodox
USVA emblem 13
The Christian cross is a symbol of the Serbian Orthodox Church.

Greek Cross
USVA emblem 14
The Greek cross predate the Latin cross. It represents the four directions of the earth pertaining to the spread of the gospel of Jesus Christ.

Bahai (9 Pointed Star)
USVA emblem 15
The number nine is considered sacred in the Baha'I faith. Baha'i is the ninth of the revealed religions. The eight is the Bab and the other numbers seven to one (points of the star) represents the religions of Hinduism, Buddhism, Zoroastrianism, Judaism, Christianity, Islam and Sabaeans.

Atheist * **
USVA emblem 16
The atomic whirl is the symbol of atheists. The A represents atheists in that god does not exist.

Muslim (Crescent and Star)
USVA emblem 17
The crescent and the star is the symbol of Islam.

Hindu *
USVA emblem 18
The Om is a very important symbol for Hindus. It consists of three Sanskrit letters. It represents the three Hindu gods: earth, atmosphere, and heaven. This symbol can often be seen in temples, family shrines and on letterhead.

Konko-Kyo Faith
USVA emblem 19
It is a spiritual way of living associated with the Sinbutsu-shugo beliefs. It is of Japanese origin.

Community of Christ
USVA emblem 20
This symbol signifies the peace of Christ where the lamb and the lion shall lie down together.

Sufism Reoriented
USVA emblem 21
The winged heart is a symbol of Sufism. The heart represents the soul or our emotions. Wings signify freedom, divinity or transcendence.

Tenrikyo Church
USVA emblem 22
The main circle in the center represents the world where creation began and will end. The word Tenrikyo means deity.

Seicho-no-Ie
USVA emblem 23
The symbol of a new religion in Japan that started after World War II. It stresses gratitude for nature, ancestors, family and a belief in a universal God.

Church of World Messianity (Izunome)
USVA emblem 24
A new religion in Japan that started in 1935.

United Church of Religious Science
USVA emblem 25
The circle represents the infinite mind or God. The symbol V also represents the creative process of the individual.

Christian Reformed Church
USVA emblem 26
The triangle represents the Trinity. The cross symbolizes Jesus Christ's death for our salvation.

United Moravian Church
USVA emblem 27
The lamb signifies the Lamb of God, which holds a staff representing victory. The Moravian Church is one of the oldest protestant churches in the United States.

Eckankar
USVA emblem 28
The symbol EK represents Eckankar which is a religious group founded by Paul Twitchell in 1964, Minnesota.

Christian Church (Disciples of Christ
USVA emblem 29
This logo represents a chalice with a cross of St. Andrew. .

Christian & Missionary Alliance
USVA emblem 30
The cross, pitcher, laver and crown are the four themes of this symbol. The cross: salvation is through Christ our Savior; the pitcher, contain oil to anoint the sick for healing through God's work; the laver represents a vessel used in the OT to wash ones feet significance of the cleansing power of the Holy Spirit; and the crown represents Christ the king who is still to come.

United Church of Christ
USVA emblem 31
The symbol consists of a crown, cross and orb. The crown signifies the sovereignty of Christ, the cross His suffering and salvation for all humanity, and the orb divided into three parts represents Christ's command to be his witness.

Humanist * (American Humanist Association)
USVA emblem 32
Represents the happy human symbol centered on human experience, thought, and hopes.

Presbyterian Church (USA)
USVA emblem 33
The seal represents the cross, scriptures, lectern, the dove, and flames. The cross the infinite love of Christ through his passion and resurrection, the scripture the open book in knowing God's word, the dove representing His spirit, the lectern concerning the role of preaching God's word, and the flames which form a triangle (trinity) and balance in the church.

Izumo Taishakyo Mission of Hawaii
USVA emblem 34
Symbol of the Shinto religion in Japan.

Soka Gakkai International – USA
USVA emblem 35
Symbol of the Japanese Buddhist religion.

Sikh (Khanda)
USVA emblem 36
Symbol of the Sikh faith. It is made up of three symbols: a double-edged sword (center), a chkram (throwing weapon), and a two edged sword (kirpan). It is the military emblem of the Sikhs.

Wicca (Pentacle)
USVA emblem 37
A five-pointed star with a circle. Represents magic and magical workings.

Lutheran Church Missouri Synod
USVA emblem 38
Represent three crosses in one meaning unity in the trinity. The twelve individual sections of the cross represent the twelve tribes of Israel, the twelve apostles. The four arms of the cross proclaiming the word of God to the four corners of the world.

New Apostolic Church
USVA emblem 39
The cross represents God's love for us through his sacrifice to bear our sins and bring one salvation, the ten rays represent the Ten Commandments, and the water at the base represents baptism.

Seventh Day Adventist Church
USVA emblem 40
The three lines signifying flames represent the Holy Spirit. The lines in the flames are the three angels of Revelation 4 circling the globe to take the gospel to the world, the symbol of the cross is the gospel of salvation emphasizing Christ's sacrifice and the open Bible, God's word.

Celtic Cross
USVA emblem 41
There are various meaning for this symbol. Some say that the circle represents the halo of Jesus Christ, others that it represents a pagan symbol for the sun. These crosses dot many cemeteries found in Ireland and Scotland.

Armenian Cross †
USVA emblem 42
Early cross of the 4th century. Armenia was one of the first countries to accept Christianity.

Farohar †
USVA emblem 43
This is a Zoroastrian symbol. The human figure represents the human soul with that of wisdom. The hand points upward signifying a higher power, the circle represents immortality, and the wings made of three rows of feathers mean good thoughts.

Messianic Jewish
USVA emblem 44
The symbol for Jews who believe in Christ.

Kohen Hands Judaism
USVA emblem 45
Sometimes found on Jewish tombstones shows two hands arranged for a priestly blessings.

Catholic Celtic Cross †
USVA emblem 46
The circle represents Christ's endless love for us shown through his sacrifice.

The First Church of Christ, Scientist (Cross and Crown)
USVA emblem 47
The cross and crown relates to Christian Science, that is, that their Church is Christian. It represents Christ's admonition to take up the cross. The cross and crown together mean healing.

Medicine Wheel
USVA emblem 48
A Native American symbol for east, south, west, and north. Also represents the knowledge of the universe.

Infinity *
USVA emblem 49
In a religious sense, means the infinite wisdom of God.

Luther Rose †
USVA emblem 51
Recognized symbol of Lutheranism. The black cross, faith in Christ crucified the red heart-faith in Christ. The white rose, joy in Christ.

Landing Eagle
USVA emblem 52
Represents freedom.

Medicine Wheel USVA 53
Represents north, south, west, and east. Feathers signify that which is holy, brave, and courageous.

Church of Nazarene
USVA emblem 54
The dove means the sign of peace, the fire the holy—spirit, and the book-the word of God.

Hammer of Thor *
USVA emblem 55
Symbol of the Norse Gods. Use by those who are practicing heathers (Asatru).

Unification Church
USVA emblem 56
Symbol of the unification church.

Sandhill Crane
USVA emblem 57
Symbol of peace, being one with land water and ski.

Church of God
USVA emblem 58
Pentecostal, Holiness Church. Cross symbolizes Christ's salvation. Communications the gospel through the power of the Holy Spirit.

Pomegranate
USVA emblem 59
Ancient symbol of prosperity and ambition.

Messianic *
USVA emblem 60
Combines beliefs of Jesus with Judaism.

Shinto *
USVA emblem 61
Symbol for the religion of Shinto found in Japan. The symbol represents the Torii gate, which separates the sacred from the secular world. The greater the gate the more sacred the area. It is a spiritual gateway.

Sacred Heart
USVA emblem 62
Symbol came about during the 12tha and 13th century primarily with the crusades. The passion of Christ in particular—His sacred wounds. The heart is the sacred heart of Jesus.

African Ancestral Traditionalist (Nyame Ye Ohene)
USVA emblem 63
Symbol of African Traditional religions primarily regional in focus. Adherents prays to various spirits and their ancestor. It is a mix of religions including magic. This is their "Nyame" symbol for God.

Maltese Cross
USVA emblem 64
The Maltese cross is a symbol for the Christian warrior associated with the Knights Hospitallers. It is a symbol of protection. The four arms of the cross-stand for: prudence, temperance, justice and fortitude. The eight points (Christian) come from the Beatitudes Mathew Chapter 5: 3-10 (KJV)
3. Blessed are the poor in spirit; for theirs is the kingdom of heaven.
4. Blessed are those who mourn; for they shall be comforted.
5. Blessed are the meek; for they shall inherit the earth.
6. Blessed are those who hunger and thirst after righteousness; for they shall be satisfied.
7. Blessed are the merciful; for they shall obtain mercy.
8. Blessed are the pure in heart; for they shall see God.
9. Blessed are the peacemakers; for they shall be called the children of God.
10. Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven.

Druid (Awen)
USVA emblem 65
This is an ancient Celtic symbol "Awen" which means inspiration. It consists of three rays leading to three dots. Some believes that the rays represent mind, body, and spirit or love, wisdom, and truth. The number three is a sacred number. The symbol is associated with the druids.

Polish National Catholic Church
USVA emblem 67
Symbol for the Polish National Catholic Church based in the United States. Polish Americans founded it. Not in full communion with the Catholic Church. The book represents the word of God, the sun a sign of religious freedom, the cross a mark of suffering, and the palm a symbol of peace.

Muslim (Islamic 5 Pointed Star)
USVA emblem 98
The five-pointed star represent the 5 pillars of Islam: Shahadah-profession of faith; Salat-prayers five times a day; Zakat-charity, alms for the needs; Sawn-fasting during Ramadan; and the Hajj-pilgimage to Mecca.

Emergency Ministrations

As a new chaplain with the 7th Infantry Division, my Brigade chaplain gave me an emergency ministration card to train my platoon leaders, and commanding officers in the event that an individual was dying and a chaplain was not within reach.

Those involved in the training were very appreciative of the content presented.

These ministrations can be used by Army, Air Force, Navy, Marine and Coastguard chaplains.

Emergency religious ministration for the following faith traditions are as follows: (change name to sailor, marine, airman, or coastguardsman). This was a published card handed out to chaplains in the 7th Infantry Division in 1984. It is also printed in The Incredible ooklet.[38]

Catholic Soldiers:

If a dying Catholic Soldier desires religious support and a Chaplain is unavailable, the chaplain assistant, commanding officer, platoon leader, or another Soldier may voluntarily repeat "The Hail Mary", "The act of contrition", and make "The sign of the Cross" with the Trooper.

The Hail Mary: "Hail Mary, full of grace! The Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

The Act of contrition: "O my God, I am heartily sorry for having offended Thee, and I detest all my sins, because of thy just punishments, but most of all because they offended Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy Grace, to sin no more and to avoid the near occasions

of sin, Amen"
The sign of the Cross: "In the name of the Father, and of the Son, and of the Holy Spirit. Amen."
In the event of the death of a Catholic Soldier, the following prayer may be said: "Eternal rest grant unto him (her), O Lord, and let perpetual light shine upon him (her). May his (her) souls and all the souls of the faithfully departed, through the Mercy of God, rest in peace. Amen."

Protestant Soldiers:

If a dying Protestant Soldier desires religious support and a chaplain is unavailable, the chaplain assistant, commanding officer, platoon leader, or another Soldier, may voluntarily repeat "The Lord's Prayer", "The Apostles' Creed" and "The Prayer for the sick and Wounded" with the Soldier.

The Lord's Prayer. "Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is Kingdom, and the power, and the glory forever, Amen."

The Apostles' Creed. "I believe in God, the Father almighty, maker of heaven and earth; and in Jesus Christ, his only Son our Lord, who was conceived of the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hell; the third day He rose again from the dead. He ascended into heaven and sitteth at the right hand of God the Father, almighty. From thence He shall come to Judge the living and the dead. I believe in the Holy Spirit, the holy-Catholic church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting, Amen."

Prayer for the sick and wounded: "O Lord, in your mercy behold, visit, and relieve your servant. Give him comfort in the knowledge

of your love and sure confidence in your care. Defend him from the danger of the enemy and keep him in spiritual peace and safety; through our Lord Jesus Christ. Amen."

In the event of the death of a Protestant Soldier, the following prayer may be said: "Depart, dear brother (sister), out of this world in the name of the Father who created thee, in the name of the Son who redeemed thee, and in the name of the Spirit who made thee whole. Amen."

Psalm 23: Recite.

Eastern Orthodox Christian Soldiers:

If a dying Eastern Orthodox Christian Soldier desires religious support and a chaplain is unavailable, the chaplain assistant, commanding officer, platoon leader, or another soldier may voluntarily repeat with the soldier the following prayers:

"Holy God! Holy Mighty! Holy Immortal! Have mercy on us!" (Repeat this phrase three times.) “Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen."

"O Most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O Holy One, visit and heal our infirmities for Thy name's sake. Amen."

"Lord have mercy!" (Repeat this phrase three times)

"Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on Earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one. Amen."

"The Father is my hope, the Son is my refuge, the Holy Spirit is my

protector; O Holy Trinity, glory to Thee!"

"Beneath your compassion we take refuge, O Virgin Theotokos. Despise not our prayer in our adversity, but deliver us from harm, O only pure and blessed one."

The following brief prayer may be substituted for the above, in support of a dying Eastern Orthodox Christian soldier:

"With the saints give rest, O Christ, to the soul of thy servant, where there is neither sickness nor sorrow, and no more sighing, but life everlasting. Amen."

In the event of the death of an Eastern Orthodox Christian soldier, the following prayer may be said:

"O God of spirits, and of all flesh, who hast trampled down death and overthrown the Devil and given life to Thy world; do Thou, the same Lord, give rest to the soul(s) of Thy departed servant(s) (state Soldier's name), in a place of brightness, a place of refreshment, a place of repose where all sickness, sighing, and sorrow have fled away. Pardon every transgression which he (she) (they) has (have) committed, whether by word or deed or thought. For Thou art a good God and loves mankind; because there is no man who lives yet does not sin; for Thou alone art without sin; Thy righteousness is to all eternity; and Thy word is truth. For Thou art the Resurrection, the Life, and the Repose of Thy servant(s) (state Soldier's name) who has (have) fallen asleep, O Christ our God, and unto Thee we ascribe, glory, together with Thy Father who is from everlasting and Thine all-holy good, and life-creating Spirit, now and ever and unto ages of ages. Amen."

Jewish Soldiers:

If a dying person desires ministry, repeat with him/her:

1. The Shema. "Hear O Israel: the Lord our God, the Lord is one."

2. The Confession for the Critically Ill. "Lord my God, God of my fathers, before Thee I confess that in Thy hand alone rests my healing or my death. If it be Thy will, grant me a perfect healing. Yet if my

"Glory be to Thee, O Allah, and praise. Thy praise is glorified, and there is no God other than Thee."

"O Allah! Have mercy on Muhammad, just as Thou hadst mercy and Thou sendst peace and blessing and hadst compassion on Abraham. Surely Thou art Praiseworthy, the Great!"

"O Allah! Forgive those of us who are still living and those who are dead' those of us who are present and those who are absent, and our minors and our elders. O Allah! Let the one whom Thou keepest alive from among us live his life according to Islam, and let the one whom Thou causest to die from among us, die as a believer."

"Peace and Allah's mercy be upon you. Amen."

Buddhist Soldiers:

If a dying person desires religious ministrations, repeat with him the Ti-Sarana:

Buddham saranam gacchami
I take refuge in the Buddha.
Dhammam saranam gacchami
I take refuge in the Dhamma.
Sangham saranam gacchami
I take refuge in the Sangha.

And now I betake myself, Lord, to the Blessed One as my refuge, to the Truth, and to the Order. May the Blessed One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken refuge in them.

In the event of death the following prayer may be said: "Studying the same doctrine, under one master, You and I are friends. See yonder white mists floating in the air on the way back to the peaks. This parting may be our last meeting in this life. Not just in a dream, but in

our deep thought, let us meet often hereafter."[39]

Hindu Emergency Ministration

If a dying person desires religious ministrations, anyone may encourage him/her to recite “Narayana” (the name of the Lord Vishnu). If he/she is not able to do so, then anyone may whisper the name of the Lord in his/her ear. A spoonful of pure water is then placed in his/her mouth.

The following passage from the Bhagavad Gita may be read to comfort the person: (Saith Lord Vishnu) “Arjuna, of this be sure: None who pays Me worship of loyalty and love is ever lost. For whosoever makes Me his haven, base-born though he may be, yes, women too, and artisans, even serfs, theirs is to tread the highest Way. On Me thy mind, for Me thy loving service, for Me thy sacrifice, and to Me thy prostrations: Let thine own self be integrated, and then shalt thou come to Me, thy striving bent on Me.”

After death, the body is to be cleansed and dressed, and the mark of Vishnu placed on his/her forehead. Then the body is to be cremated and three days later the ashes are to be immersed in a river. It is believed that the soul will rest with the ancestors of the person’s family at the feet of God in peace.[40]

Weddings—A Latter-day Saint Chaplain's Guide to Performing Marriages

Weddings for military chaplains are part of the fabric of your vocation, and are solemn occasions. Many of the service men and women in your unit or area of operation will view you as their chaplain and ask you to perform their marriage.

When interviewing a service member for a wedding, ask them what their denomination is and if they have any religious requirements for marriage. Then, either provide information on marriage requirements or refer to appropriate chaplain. In the event that they want you to perform the ceremony and you feel comfortable in meeting their request do the following:

1. Make sure that you understand installation or base requirements for conducting a wedding in chapel on installation.

2. Preparation for marriage is a powerful teaching time for service member and spouse.

3. Have some standards in which you will implement as part of your willingness to marry your soldiers, airmen, sailors, marines and coasties. Make sure they understand the sacred nature of the wedding ceremony.

4. Conduct pre-marital counseling. Pre-marital counseling is an important aspect of the wedding process. Most couples do not take the time to explore expectations, communication or other relationship issues. More likely than not, they will want to get married no matter what you suggest. Nevertheless, this can give them a foundation in the event that relationship issues occur. Before I would marry a couple, I would require seven sessions of premarital counseling.

Seven Session:

1. Expectations
2-3. Communication (listening and feedback (2 sessions)
4. Conflict Resolution
5. How to manage stress in a relationship
6. Maintain the joy (dating)
7. Practice/Wedding Rehearsal

5. Schedule wedding in a timely manner.

The Wedding Ceremony-From Start to Finish was developed by Garrett Cardinet a BYU student in the Master of Arts in Chaplaincy Program for Frank Clawson, Director of Military Relations and Chaplain Services for The Church of Jesus Christ of Latter-day Saints.

Wedding Ceremony—From Start to Finish

The following is how to conduct a wedding for some one in your unit. This is only one example of many.

Choosing a Time and Location:

When performing a marriage ceremony, it is important to consider the sanctity of the event. "Civil marriage ceremonies performed by a Church officer [or military chaplain] should be simple, conservative, and in harmony with the sacredness of the marriage covenants. (Church Handbook of Instructions, Book 2, 14.9.5)" In choosing a time, ensure that it is not performed on Sunday or at unusual hours. The location of the wedding should also reflect the sacredness of the event. Military chaplains normally marry individuals who are not Latter-day Saints. Usually, the marriage ceremony reflects the culture, religious beliefs, and expectations of family and Latter-day Saint chaplains. Chaplains should pay attention to standard operating procedures developed by the command, e.g., installation/base chaplains, etc.

Latter-day Saint chaplains who marry Latter-day Saint service members with the Bishop's approval should follow 3.5.3 in Handbook 1. "Civil marriages are preferably performed in the home of a family member or in a Church building rather than at a commercial wedding chapel or other public place. Marriages in a Church building may be performed in the chapel, the cultural hall, or another suitable room."

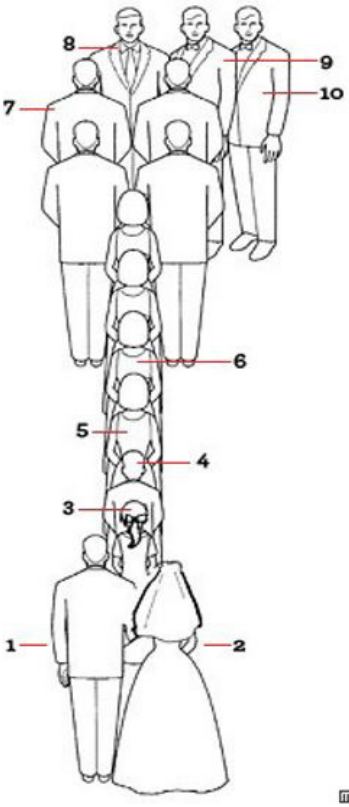
If you are uncertain as to the appropriateness of a wedding venue, please seek counsel from qualified Church leaders.

When Guests Arrive:

Prelude Music:

Music should be selected from that which will appropriately reflect the sacredness of the marriage ceremony.

Processional: "All arise."



Procession at a Christian Ceremony

Before the procession begins, the officiant takes his or her place, with the groom to the left, and the best man to the groom's left. The ushers may stand at the front, or they may start the procession as shown here. The bridesmaids follow, with the maid or matron of honor next. The ushers and bridesmaids may enter together, in pairs, with the best man and the honor attendant. The ring bearer and flower girl are last before the bride, who is escorted by her father, on his left.

1. Bride's Father
2. Bride
3. Flower Girl
4. Ring Bearer
5. Honor Attendant
6. Bridesmaids
7. Ushers
8. Officiant
9. Groom
10. Best man

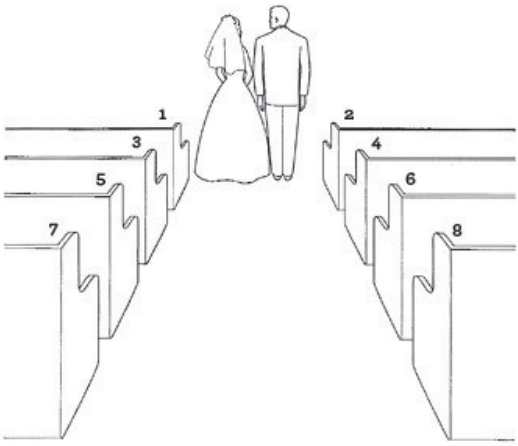
Welcome:

Example: We are gathered here today in the sight of God, family members and friends to join this couple together in holy matrimony… and other words as deemed appropriate.

Prayer for the Wedding:

"Please bow your head with me in prayer" The prayer should be offered by the chaplain who is to follow the Spirit in matters of content. This is most often done before the seating of the congregation.

Seating the Congregation: "Please be seated"



Seating at a Christian Ceremony:

At a traditional, formal Christian wedding or a large civil ceremony, the bride's family and friends are seated on the left and the groom's on the right. Mark off the first few rows with flowers or ribbon as seating for immediate family and special guests, as labeled below. Divorced parents may sit together in the front row. If they are remarried or not on good terms, the father and his wife should sit in the third or fourth row. Ushers seat guests as they arrive, from front rows to back; the final guests to be seated are, in this order: grandparents, mother of the groom (with father walking just behind), and mother of the bride. Ushers can be in uniform if requested.

Row 1. Bride's Parents (see figure on page 180)

Row 2. Groom's Parents

Row 3. Bride's Grandparents and Siblings

Row 4. Groom's Grandparents and Siblings

Row 5. Bride's Special Guests

Row 6. Groom's Special Guests

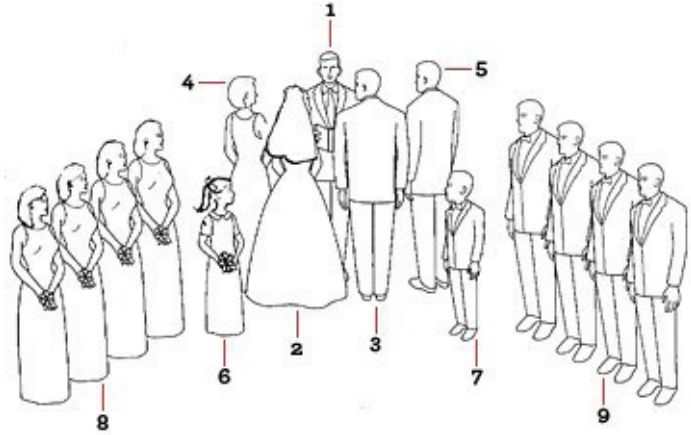
Row 7. Other Guests as deemed necessary

Row 8. Others

Formation at a Christian Ceremony

The ushers usually form a diagonal line, with the first usher taking his place farthest from the groom. Bridesmaids do the same on the bride's side. The flower girl and the ring bearer stand just in front of the attendants. When the bride reaches the altar, her honor attendant, the groom, and the best man turn toward the officiant. Alternatively, the bride and groom can face the guests, so the officiant has his back to the guests.

1. Officiant
2. Bride
3. Groom
4. Honor Attendant
5. Best Man
6. Flower Girl
7. Ring Bearer
8. Bridesmaids
9. Ushers



Introduction:

You might begin with: I would like to recognize the families of (state families). Today we are gathered to celebrate the union of (state name of couples), please bow you heads with me as we begin the union with a prayer.

Short homily on sacredness of covenant of marriage and advice to the couple:

While there are no specific rules for what is to be said in the pre-ceremony homily, it is important to follow promptings from the Holy Ghost. It may be beneficial to draw upon words from Scriptures, e.g., 1st Corinthians 13:1-13 (NIV). Pick scripture from these verses that are appropriate for the homily. Make sure you talk over the scriptures used in the homily with the couple before the ceremony.

Performance of the Ceremony:

Wedding vows, exchanging of rings and pronouncement of husband and wife:

To perform a civil marriage as an Latter-day Saint chaplain, the chaplain addresses the couple and says, “Please take each other by the right hand.” He then says, “[Bridegroom’s full name and bride’s full name], you have taken one another by the right hand in token of the vows you will now enter into in the presence of God and these witnesses.” (The couple may choose or nominate these witnesses.)

The chaplain addresses the bridegroom and asks, “[Bridegroom’s full name], do you receive [bride’s full name] as your lawfully wedded wife, and do you of your own free will and solemnly promise as her companion and lawfully wedded husband that you will cleave unto her and none else; that you will observe the laws, responsibities, and obligations pertaining to the holy state of matrimony; and that you will love, honor, and cherish her as long as you both shall live?”

The bridegroom answers, “Yes” or “I do.”

The chaplain then addresses the bride and asks, “[Bride’s full name], do you receive [bridegroom’s full name] as your lawfully wedded husband, and do you of your own free will and choice solemnly promise as his companion and lawfully wedded wife that you will cleave unto him and none else; that you will observe all the laws, responsibilities and obligations pertaining to the holy state of matrimony; and that you will love, honor, and cherish him as long as you both shall live?”

The bride answers, “Yes” or “I do.”

The chaplain addresses the couple and says: “By virtue of the legal authority vested in me as a chaplain in the [branch of military], I pronounce you, [bridegroom’s name] and [bride’s name], husband and wife, legally and lawfully wedded for the period of your mortal lives.”

May God bless your union with joy in your posterity and a long life of happiness together, and may He enable you to keep sacred the covenants you have made. These blessings I invoke upon you in the name of the Lord Jesus Christ, amen.”

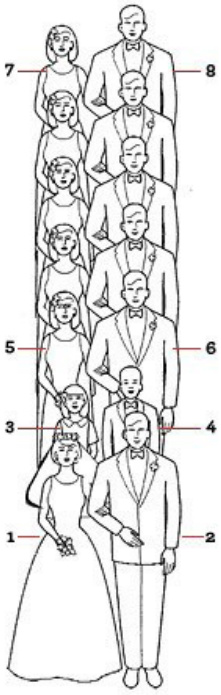
[Optional] You may kiss each other as husband and wife.

Conclusion:(see next page)

Introduction of the new “Mr. and Mrs.”:

You may exchange rings. At this time, you could also include a ring ceremony. This could include a metaphor about the important of love in God’s eyes. An explanation of what Gold signifies, i.e., purity, etc. Also, the significance of the ring as being round-having no beginning or end. The couple will probably have input as to what is said during the ring ceremony

A brief introduction of the newly married couple may be appropriate to have before the recession. For example, “Ladies and Gentlemen, I present to you, Mr. and Mrs. Smith.”



Recessional: “Please stand while the Bridal Party exits and file row by row after them.”

Recession at a Christian Ceremony

As the musicians start the celebratory recessional music the bride and groom turn to each other, link arms, and walk briskly back up the aisle. The rest of the wedding party follows them, also in pairs, with the women on the men's right arms. The flower girl and the ring bearer (if they remained at the altar during the ceremony) come first, then the honor attendant and the best man, then the bridesmaids and ushers. Ushers return to assist guests and direct them to the receiving line or reception site.

1. Bride
2. Groom
3. Flower Girl
4. Ring Bearer
5. Honor Attendant
6. Best Man
7. Bridesmaid
8. Ushers

Wedding Reception:

“A wedding reception may be held in a Church building if it does not disrupt the schedule of regular Church functions. However, these receptions may not be held in the chapel unless it is a multipurpose area. Receptions should not be held on Sundays or on Monday evenings.” (Church Handbook of Instructions, Book 1, 73)

Note: This is the most important part of the ceremony. After the recession, have the couple sign the marriage paperwork that you will send to the county or municipality. Always check before the wedding to make sure that the couple has the appropriate wedding documents. Go to the nearest post office and send the documents. They will normally come with a stamped addressed envelope.

Remember, you cannot accept fees, donations or money for the wedding ceremony. However, if the couple would like to make a donation to the chaplain's fund, they are free to do so. You cannot accept monies from them to put in the chaplain's fund (offering plate) on Sunday. They or their family should do this.

Wedding Procedures

Memorandum For Chaplains and Chaplain Assistants, Fort Some Where, Where-ever, ZX 0000

Subject: Sample Wedding Standard Operating Procedures (SOP)

1. Purpose: To provide Standard Operating Procedures (SOP) for weddings conducted in Fort Some Where chapels.

2. Applicability: This SOP applies to all personnel involved with weddings or desiring to have a wedding in a Fort Some Where chapel. Individual chapel SOPs cannot supersede and will be congruent with this Fort Some Where Garrison Ministry Team SOP.

3. General: Weddings, in military chapels, are considered a religious event and are scheduled upon meeting the requirements in this SOP. Wedding receptions will not take place in Fort Living Room Chapel facilities. All weddings and rehearsals will be scheduled through the Fort Some Where Garrison Religious Support Office (RSO) Secretary. The Garrison RSO Secretary will maintain a wedding calendar and coordinate rehearsal/wedding times on Friday/Saturday.

4. Eligibility For Chapel Use:

Only a military ID card holder, assigned to or working at Fort Some Where, & their children (immediate family).

5. Wedding Requirements And Information: To conduct a wedding in a Fort Some Where Chapel the following requirements must be met.

a. A Fort Some Where-ever Chaplain or a properly credentialed civilian clergy will conduct weddings at Fort Some Where. Civilian clergy may conduct the wedding ceremony provided they meet the requirements for the State of ( ). If civilian clergy is used, a sponsoring Chaplain is required. The wedding party is responsible

for calling available post Chaplains, in order to secure a sponsoring Chaplain.

b. Wedding requests from active duty military, that requests a Chaplain to conduct the wedding, will be referred to the unit Chaplain or the Chaplain assigned to provide coverage for the soldier's unit or organization.

c. Wedding request from retirees, assigned to or working at Fort Some Where, will be referred to the Chaplain assigned to provide coverage for the retiree's organization. See 7, c, (1), RSO Secretary Responsibilities. It will be the retiree's responsibility to contact the Chaplain assigned to provide area coverage.

d. All requests for Roman Catholic weddings will be referred to the Fort Some Where Catholic Chaplain. Roman Catholic Chaplains will be given six-month advance notice.

e. Only the RSO Secretary will book post chapels for a wedding. Chaplain/Chaplain Assistants do not book weddings on the chapel calendar.

f. The wedding party must provide a cleaning team to pick up and dispose of hangers, boxes, floral arrangements, and to vacuum the chapel area.

g. The State of Where-ever is the licensing authority for all weddings performed on Fort Some Where. A valid, current license will be presented to the chaplain/clergy person performing the wedding prior to the wedding service.

6. Scheduling:

a. Weddings are scheduled on a first come, first serve basis regarding dates and times.
b. The RSO Secretary will maintain the schedule of chapel wedding

events. The Chaplain conducting or sponsoring a wedding completes a wedding form and gives it to the RSO Secretary to reserve the chapel.

c. Chaplains and Chaplain Assistants will refer individuals to the RSO Secretary, when someone inquires as to the availability of a date. However, the chapel is not reserved for the wedding until the RSO Secretary receives the completed wedding form and approves it.

d. Weddings will not be booked more than one year in advance.

e. Weddings will not be scheduled for Sundays or the following holidays: Easter, Holy Days, 4th of July, Thanksgiving, and Christmas. No exceptions.

f. Wedding rehearsals are conducted on Fridays at Memorial chapel in one-hour intervals: 1600 and 1730. If you are more than 30 minutes late for your scheduled rehearsal time, your scheduled rehearsal time will be canceled.

g. Weddings are conducted on Saturdays at Memorial Chapel and scheduled in three-hour intervals: 1000-1300, and 1400-1700.

h. The RSO Secretary will provide rehearsal/wedding times on Friday/Saturday for Main Post Chapel.

7. Responsibilities:

a. Chaplain/Clergy.

(1) Maintains their ecclesiastical standards as to accepting or declining to officiate a requested wedding.

(2) Maintains their ecclesiastical standards as to premarital counseling.

(3) Interview the couple and complete their portion of the chapel reservation form.
(4) Ensure the couple has a valid Marriage License.

(5) The Roman Catholic Chaplain must approve and is responsible for any Catholic weddings conducted on Fort Some Where. (See: para. 5. Wedding Requirements and Information, d.)

(6) See 7, b, Sponsoring Chaplain responsibilities.

b. Sponsoring Chaplains (to include officiating Chaplains).

(1) Ensure that couples understand Wedding SOP.

(2) Ensure that the SOP and wedding schedule is adhered to.

(3) Ensure the chapel is unlocked before rehearsals and weddings and secured after each event.

(4) Verify that the chapel was cleaned after each rehearsal and wedding. Ensure that all trash was picked up, trash containers emptied, and all areas used were vacuumed.

c. RSO Secretary.

(1) Keep a roster of Chaplains available for wedding requests when there is no unit Chaplain assigned. A Chaplain may decline to conduct/sponsor a wedding, as appropriate.

(2) Schedule rehearsals in coordination with the Chaplain or Clergy conducting the wedding.

(3) Provides Wedding SOP to couples.

(4) Signs out the Memorial Chapel key ONLY to the officiating/

sponsoring Chaplain.

(5) Makes clear to couples requesting the use of both Chapels that worship service requirements and command directed memorials for active duty soldiers KIA, will always take priority.

8. Music:

a. Arranging and paying for an organist, pianist, or vocalist is the wedding party's responsibility.

b. There is freedom to use any musician at _____Chapel; however, all musicians must be approved through the RSO Secretary. The only individuals authorized to play the organ and piano at the Main Post Chapel are those pre-approved by the Garrison Chaplain.

c. The RSO Secretary maintains a list of pre-approved musicians to play at Main Post Chapel.

9. Decorations:

a. No rice, confetti, flower petals, birdseed, or similar items may be strewn inside or outside the chapel. Following the wedding, all litter must be removed from inside and outside the chapel.

b. Flower, candles (at least 51% beeswax), and floral arrangement are the responsibility of the wedding party. Pew decorations must be attached with string or clips only, no tacks or tape. With the concurrence of the Chaplain Assistant, floral arrangements may be left at the chapel following the wedding.

10. General Information:

a. Chapel furniture will not be moved.

b. Receptions will not be held inside or outside the chapel.

b. Receptions will not be held inside or outside the chapel.

c. With the exception of sacramental wine, no alcoholic beverages will be permitted in or around the chapels.

d. The responsible Chaplain or Clergy determines photography rules for the wedding.

e. The entire wedding must be completed within the three-hour limit. This includes decorating, photography, the wedding, and clean up. Even if there is no wedding scheduled before or after the wedding, the three-hour limit will be observed.

f. When there is a wedding in the follow-on time slot, the wedding party and guests must depart the chapel on schedule, to include clean up, in order to allow for set-up to begin for the next wedding.

g. Sabers are available for use. Sabers are reserved through the RSO Secretary and must be hand-receipted before the wedding and returned the working day following the wedding. Sabers will not leave Fort Some Where property for any reason.

11. Wedding Contact Information:

RSO Secretary
Hours: Monday-Friday, 0900–1730
Phone: 555-1234

MARRYING SAM
CPT,
Unit Chaplain

Enclosure: Saber Arch Ceremony

Arch of Sabers Ceremony

(author unkown)

Although the ushers usually act as saber bearers, other officers may act as saber bearers. The Arch of Sabers is customarily done with six, although four or eight sabers can be used. The ceremony takes place as follows:

FORM TWO LINES: Exiting the church, the person positioned as the last person in the LEFT line is generally the person who gives commands and introduces the newly married couple. The person positioned as the first person in the RIGHT line is the one who welcomes the bride to the Army.

Commands as follows:

CARRY. . . SABERS (At the shoulder)

FORWARD. . . MARCH (Position themselves on the stairs, starting at the top, every other step or every two steps, depending on the number of saber bearers.)

HALT. . . CENTER FACE (Turn and face the center)

The bridal party then walks through [S**ABERS STILL IN CARRY. . . SABERS**].

When the Bride and Groom approach, they stop before reaching the first set of sabers. The person positioned on the TOP LEFT will introduce the couple, then will give the commands:

PRESENT. . . SABERS (Bring saber to the chin)

ARCH. . . SABERS (Fully extend the right arm, rotating the wrist, or by rotating the arm in a counter-clockwise direction turning the cutting edge of the saber up, away from the people, thus forming a true arch.)

THE ONLY PEOPLE TO WALK UNDER THE ARCH ARE THE BRIDE AND GROOM

When the Bride and Groom reach the two saber-bearers on the end they close sabers by bringing the sabers down to cross at waist level and request a 'nod' for passage. When they lift the sabers, the Bride and Groom proceed. The person positioned at the bottom right (closest to the Bride and Groom) lowers their saber and says:

"WELCOME TO THE ARMY, MRS._____." (or MA'AM if she is in the Military).

The orders are then given for:

PRESENT. . . SABERS (To the chin)

ORDER. . . SABERS (Saber the blade-down at right toe)

CARRY. . . SABERS (At the shoulder)

LEFT AND RIGHT. . . FACE (Facing command)

FORWARD. . . MARCH (Movement command)

KEEP IN MIND:

It is inappropriate for saber bearers not to be in uniform.

When performing Manual of Arms, please keep these important points in mind:

• Blade tips are relatively sharp; exercise care during use.

• Sword and saber manual of arms is a developed and practiced skill. Do not be flamboyant when handling a drawn sword.

• WKC swords and sabers are intended for ceremonial use only. Horseplay, re-enactment fighting, and sword-to-sword impact is dangerous and can result in damage to the blade and personal injury.

• Children have a natural fascination with swords and often mistake a ceremonial sword for a weapon. Supervise children closely and teach them that the misuse of a sword is dangerous.

Army Sabers/Swords Manual of Arms Field Manual 3-21.5: Appendix F

As a quick reference Marlow White is providing the applicable FM relating to Army Sabers/Swords Drill.

The saber is worn by officers while participating in ceremonies with troops under arms, or as directed. It is carried on the left side of the body attached to the belt by the scabbard chain with the guard of the saber to the rear. The sword is worn by all platoon sergeants and first sergeants while participating in ceremonies with troops under arms, or as directed. It is carried in the same manner as the officer's saber.

F-1. NOMENCLATURE

The nomenclature for the saber is saber for all officers, model 1902. The blade is 31 inches long (more information about sword lengths). The nomenclature for the sword is noncommissioned officer's sword, model 1840. Figure F-1 shows the nomenclature for pertinent parts of the saber (sword) and scabbard.

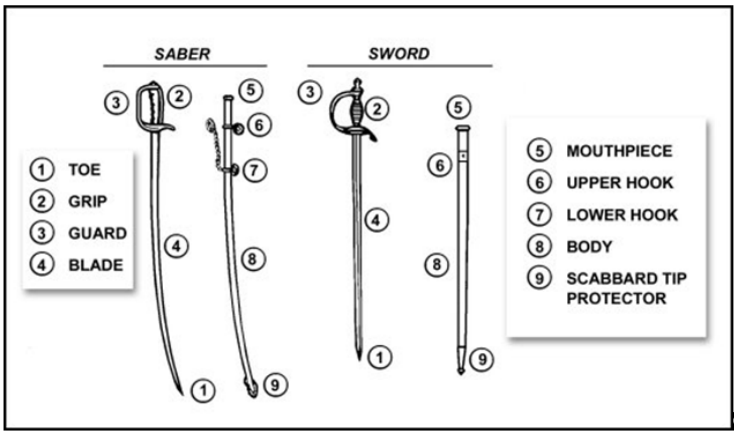


Figure F-1. Nomenclature, saber and sword.

F-2. STANDING MANUAL OF ARMS

Execute Standing with the saber (sword) using the following procedures:

a. **Attention.** This is the position before the command **Draw, SABER (SWORD)** and after the command **Return, SABER (SWORD)**. The hands are behind the trouser seams and the thumbs

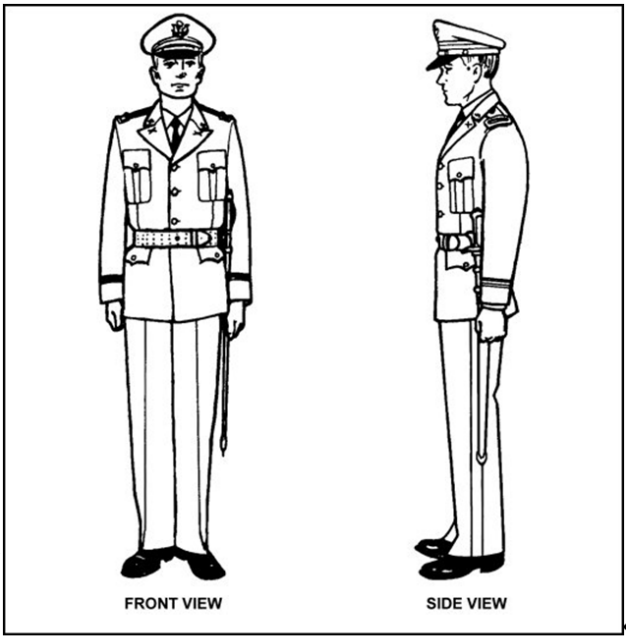
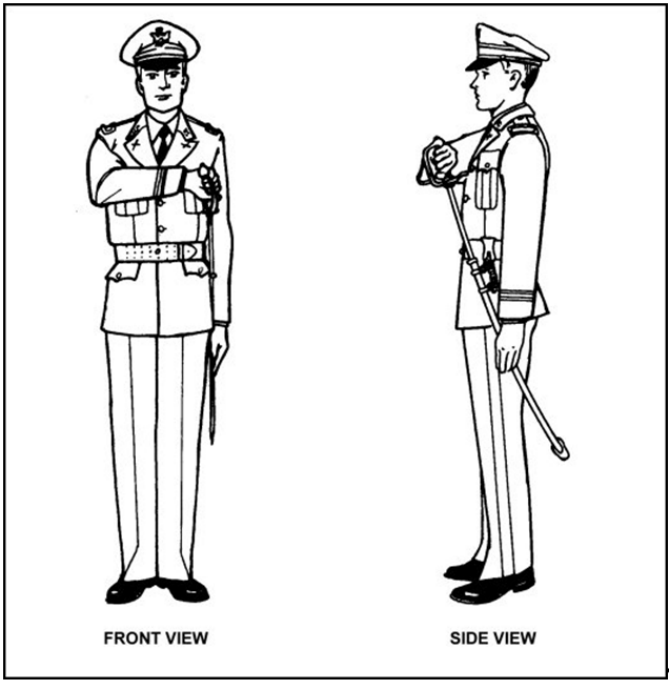


Figure F-2. Position of Attention.

b. **Draw Saber (Sword)**. Figure F-3 shows the sequence for executing Draw Saber (Sword).



Figure·F-3.·Draw·Saber·(Sword).¶

(1)

At the preparatory command Draw, grasp the scabbard with the left hand turning the scabbard clockwise 180 degrees, tilting it forward to form an angle of 45 degrees with the ground. Take the saber (sword) grip in the right hand and pull the saber about 6 inches from the scabbard. The right forearm should now be roughly parallel to the ground.

(2) On the command of execution SABER (SWORD), the saber (sword) is pulled out of the scabbard and held in the position of Carry Saber (Sword). The saber (sword) should be held with the inner blade-edge riding in a vertical position along the forward tip of the right shoulder (Figure F-4).

c. Carry Saber (Sword). The Carry Saber (Sword) position is assumed under the following situations:

- To give commands.
- To change positions.
- By officers when officially addressing (or when officially addressed by) another officer, if the saber is drawn.
- By NCOs when officially addressing a Soldier, or when officially addressed by an officer, if the sword is drawn.
- Before returning the saber (sword) to the scabbard.
- At the preparatory command for (and while marching at) quick time.

(1) At Carry Saber (Sword) (Figure F-4), the officer (NCO) is at the Position of Attention. The saber (sword) is held in the right hand; the wrist is as straight as possible with the thumb along the seam of the trouser leg. The point of the blade rests inside the point of the shoulder and not along the arm. The saber (sword) is held in this position by the thumb and forefinger grasping the grip, and it is steadied with

(2) Present Saber (Sword) may be executed from the carry when serving in the capacity of commander of troops or serving in a command that is not part of a larger unit. On the preparatory command of Present, the saber (sword) is brought to a position (at the rate, of two counts) approximately four inches from the nose so that the tip of the saber (sword) is six inches from the vertical (1, Figure F-5). At the command of execution ARMS, the right hand is lowered (at the rate of two counts) with the flat of the blade upward, the thumb extended on the left side of the grip (2, Figure F-5), and the tip of the saber (sword) about six inches from the marching surface.

(3) On the command Order ARMS, the saber (sword) is returned to the position of Carry Saber (Sword).

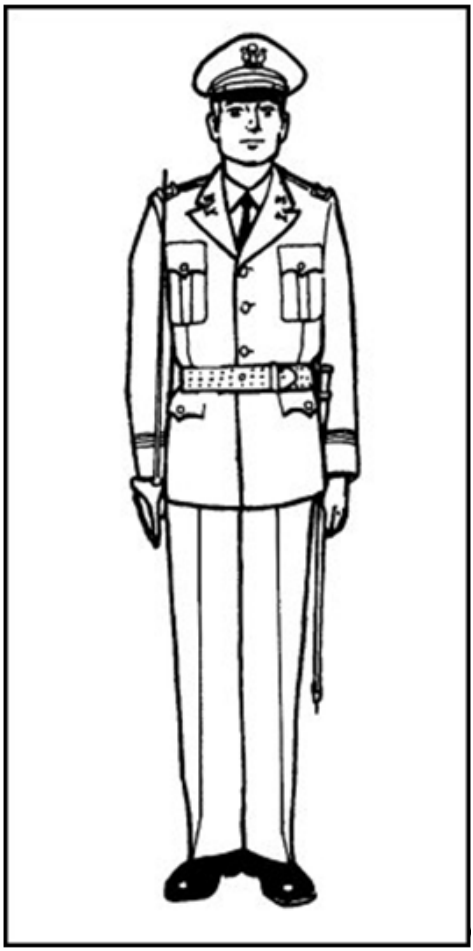
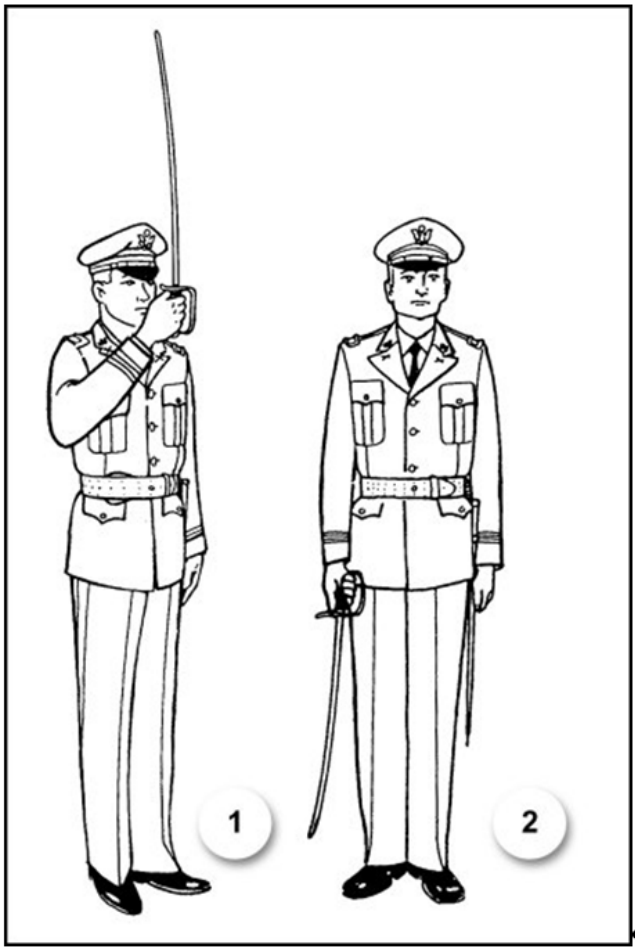


Figure F-4. Carry Saber (Sword)



Figure·F-5.·Present·Saber·(Sword).¶

d. **Parade Rest.** This position is assumed without moving the saber (sword) from the Order Arms position. At the command of execution, the left foot is moved about 10 inches to the left (of the right foot), and the left hand is placed in the small of the back, fingers extended and joined, palm to the rear (Figure F-6). At the command of execution **ATTENTION,** the left hand and foot are returned to the *Position of Attention.*

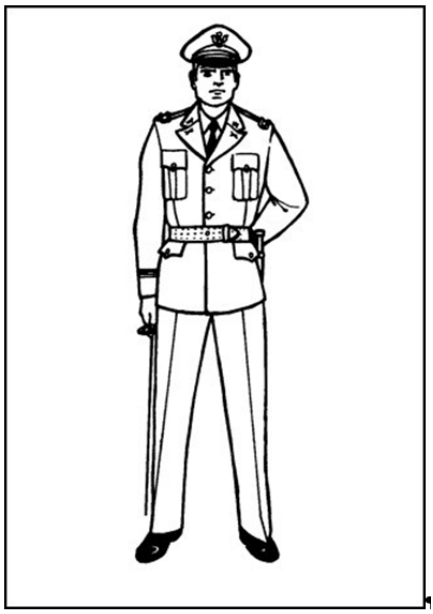


Figure F-6. Parade Rest.

NOTE: Whenever the saber (sword) is at the Order Arms position the saber (sword) is straight, not at an angle inward or outward in relationship to the body.

e. Return Saber (Sword). This movement is executed from *Carry Saber (Sword)* in three counts.

At the preparatory command **Return** of the command. This concludes the Saber Arch Ceremony. Make sure sabers are returned to Chapel.

Devotions

Photo of Soldiers in Afghanistan. Courtesy of Eric Eliason

Daily Thoughts

I remember my first staff meeting as a young chaplain with the 13th Combat Engineer Light Battalion 7th Infantry Division, Fort Ord, California. As the commander started the meeting, he said chaplain "What's the thought for the day?"

Luckily, I had written this quote in my daily planner, "Inch by inch life's a cinch, yard by yard, life's too hard (Davey Crockett King of the Wild Frontier). I shared it with the staff, they laughed, and after that experience, I remembered to have a thought ready in case a soldier, commander or family member requested one.

The following thoughts were developed by Richard Kulbars Division Chaplain for 1st Armored Division, Fort Bliss, Texas.[41]

Sources for quotes are unknown. These are for your use, or develop your own. They are primarily for a Judeo-Christian audience, but can be used without the scripture.

Remember:

1. Thoughts should be no longer than 10-15 seconds.
2. Remember who your audience is.
3. Keep a file of all gathered thoughts.
4. Develop thoughts for at least one year (365 days).
5. If you print them out, cite source or give attribution.
6. Saying can be used alone. If you use scriptures, again remember your audience as to religious preference or background. I usually used these thoughts with scripture during a devotion when I knew that those attending did so voluntarily.

1. Marriage May Be Made In Heaven, But The Maintenance Must Be Done On Earth.
Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Ephesians 5:33

2. When God Measures An Individual, He Puts The Tape Around The Heart Instead of the Head.
For man Looketh on the outward appearance, but the Lord Looketh on the heart. 1 Samuel 16:7

3. The Grass May Look Greener on The Other Side, But It Still Has To Be Mowed.
And be content with such things as ye have… Hebrews 13:5

4. Remember The Banana – When It Left The Bunch It Got Skinned
Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Hebrews 10:25

5. It Is Better To Be Silent And Be Considered A Fool Than To Speak And Remove All Doubt
Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. Ecclesiastes 10:3

6. Many People Have Failed Because They Had Their Wishbone Where Their Backbone Should Have Been
Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. Joshua 1:9

7. If At First You Don't Succeed, Try Reading The Instructions
Take fast hold of instruction let her not go: keep her; for she is thy life. Proverbs 4:13

8. Your Temper Is Like A Fire. It Gets Very Destructive When It Gets Out Of Control.
He that hath no rule over his own spirit is like a city than is broken down, and without walls. Proverbs 25:28

9. The Trouble With People Who Talks Too Fast Is That They Often Says Something They Haven't Thought Of Yet.
Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few. Ecclesiastes 5:2

10. The Best Way To Get The Last Word Is To Apologize.
If you have been trapped by what you said, ensnared by the words of your mouth, then do this, my son, to free yourself, since you have fallen into your neighbor's hands: Go and humble yourself; press your plea with your neighbor! Proverbs 6:2,3

11. The Train Of Failure Usually Runs on The Track of Laziness.
By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. Ecclesiastes 10:18

12. When Confronted With A Goliath-Sized Problem, Which Way Do You Respond: "He's Too Big To Hit" Or, Like David, "He's Too Big To Miss."
*…**The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. 1 Samuel 17:37***

13. Forget Yourself For Others And Others Will Not Forget You!
Therefore all things whatsoever you would that men should do to you, do ye even so to them: for this is the law and the prophets. Matthew 7:12

14. The Secret of Success Is To Start From Scratch And Keep on Scratching
And the seed in the good soil, these are the ones who have heard the

word in an honest and good heart, and hold it fast, and bear fruit with perseverance. Luke 8:15(NASB)

15. The Secret of Contentment Is The Realization That Life Is A Gift Not A Right.
But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. 1 Timothy 6:6,7

16. No One Ever Said on Their Deathbed: I Wish I Would Have Spent More Time At Work!
Yea, I hated all my labor which I had taken under the sun: because I should leave it unto the man that shall be after me. Ecclesiastes 2:18 And whatsoever ye do, do it heartily, as to the Lord, and not unto men. Colossians 3:23

17. True Faith And Courage Are Like A Kite- An Opposing Wind Raises It Higher.
But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Isaiah 40:31

18. The Measure of an Individual Is Not How Great Their Faith Is But How Great Their Life Is.
And now these three remain: faith, hope and love. But the greatest of these is love. 1 Corinthians 13:13 (NIV)

19. Real Friends Are Those Who, When You've Made A Fool of Yourself, Don't Feel You've Done A Permanent Job.
Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth… 1Corinthians 13:7,8

20. Be Careful That Your Marriage Doesn't Become A Duel Instead of a Duet
Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Romans 14:19

21. The Mighty Oak Was Once A Little Nut That Stood Its Ground.
A man shall not be established by wickedness, but the root of the righteous shall not be moved. Proverbs 12:3

22. The Secret Of Achievement Is Not Letting What You're Doing Get To You Before You Get To It.
Commit thy works unto the Lord, and thy thoughts shall be established. Proverbs 16:3

23. Most People Wish To Serve God - But Only In An Advisory Capacity. ***Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. 1 Peter 5:6***

24. Conscience Is God's Built-In Warning System. Be Very Happy When It Hurts You. Be Very Worried When It Doesn't.
And herein do I exercise myself, to have always a conscience void to offense toward God, and toward man. Acts 24:16

25. Most People Forget God All Day And Ask Him To Remember Them At Night.
Evening, and morning, and at noon, will I pray, and I cry aloud: and he shall hear my voice. Psalm 55:17

26. If You Don't Stand For Something You'll Fall For Anything!
If you do not stand firm, in your faith, you will not stand at all. Isaiah 7:9b (NIV)

27. The Measure Of A Person's Character Is Not What They Get From Their Ancestors, But What They Leave For Their Descendants.
A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just. Proverbs 13:22

28. Decisions Can Take You Out Of God's Will But Never Out of His Reach.
If we are faithless, he will remain faithful, for he cannot disown

himself. 2 Timothy 2:13

29. Your Companions Are Like The Buttons On An Elevator. They Will Either Take You Up Or Take You Down.
He that walketh with wise men shall be wise: But a companion of fools shall be destroyed. Proverbs 13:20

30. Patience Is A Quality You Admire In The Driver Behind You And Scorn In The One Ahead.
The end of the matter is better than its beginning , and patience is better than pride. Do not be quickly provoked in your spirit, for anger resides in the lap of fools. Ecclesiastes 7:8,9 (NIV)

31. There Is A Name For People Who Are Not Excited About Their Work - Unemployed.
And whatsoever ye do, do it heartily, as to the Lord, and not unto men. Colossians 3:23

32. A Person's True Character Is Revealed By What He/She Does When No One Is Watching.
Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. Ephesians 6:6 (NIV)

33. It Is Better To Die With A Good Name Than To Live With A Bad One.
A good name is better than precious ointment. Ecclesiastes 7:1

34. "No" Is One Of The Few Words That Can Never Be Misunderstood.
But let your statement be "yes, yes" or "no, no". Matthew 5:37a (NASB)

35. Too Many Churchgoers Are Singing "Standing On The Promises" When All They Are Doing Is Sitting on The Premises.
That ye be not slothful, but followers of them who through faith and patience inherit the promises. Hebrews 6:12

36. Some People Complain Because God Put Thorns On Roses, While Others Praise Him For Putting Roses Among The Thorns.
Finally, brethren, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Philippians 3:8

37. The Cure of Crime Is Not In The Electric Chair, But In The High Chair.
Train up a child in the way he should go: and when he is old, he will not depart from it.. Proverbs 22:6

38. The Bridge You Burn Now May Be The One You Later Have To Cross.
If it be possible, as much as lieth in you, live peaceably with all men. Romans 12:18

39. People Are Rich According To What They are, Not According To What They Have.
There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. Proverbs 13:7

40. Life Can Only Be Understood By Looking Backward, But It Must Be Lived By Looking Forward.
And Jesus said unto him, "no man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Luke 9:62

41. Success Comes In Cans; Failure Comes In Can'ts.
I can do all things through Christ which strengtheneth me. Philippians 4:13

42. Sometimes We Are So Busy Adding Up Our Troubles That We Forget To Count Our Blessings.
I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy

doings. Psalm 77:11,12

43. Falling Down Doesn't Make You A Failure, But Staying Down Does.
For a just man falleth seven times, and riseth up again… Proverbs 24:16a

44. If A Task Is Once Begun, Never Leave It 'Till It's Done, Be The Labor Great Or Small, Do It Well Or Not At All.
I have glorified thee on the earth: I have finished the work which thou gavest me to do. John 17:4

45. Time Is More Valuable Than Money Because Time Is Irreplaceable.
Redeeming the time, because the days are evil. Ephesians 5:16

46. The Best Way To Forget Your Own Problems Is To Help Someone Solve Theirs.
Look not every man on his own things, but every man also on the things of others. Philippians 2:4

47. God Can Heal A Broken Heart, But He Has To Have All The Pieces.
My son, give me thine heart… Proverbs 23:26a

48. Authority Makes Some People Grow - And Others Just Swell.
But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. Matthew 23:11,12

49. Be More Concerned With What God Thinks About You Than What People Think About You.
Then Peter and the other apostles answered and said, "We ought to obey God rather than men. Acts 5:29
50. Although The Tongue Weighs Very Little, Few People Are Able To Hold It.
Even so the tongue is a little member, and boasteth great things.

Behold, how great a matter a little fire kindleth! James 3:5

51. You Should Never Let Adversity Get You Down- Except On Your Knees.
Is any one of you in trouble? He should pray. James 5:13a (NIV)

52. He Who Wants Milk Should Not Sit On A Stool In The Middle Of The Pasture Expecting The Cow To Back Up To Him.
He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. Proverbs 10:4

53. The Best Bridge Between Hope And Despair Is Often A Good Night's Sleep.
I***t is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. Psalm 127:2***

54. It Is Good To Remember That The Tea Kettle, Although Up To Its Neck In Hot Water, Continues To Sing…
Rejoice evermore. In everything give thanks: for this is the will of God in Christ Jesus concerning you. 1Thessalonians 5:16,18

55. It's Good To Be A Christian And Know It, But It's Better To Be A Christian And Show It!
By this shall all men know that ye are my disciples, if ye have love one to another. John 13:35

56. Sorrow Looks Back. Worry Looks Around. Faith Looks Up.
Fixing our eyes on Jesus, the author and perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. Hebrews 12:2 (NASB)

57. Individuals Are Never In Worse Company Than When They Fly Into A Rage And are Besides Themselves.
He that is soon angry dealeth foolishly… Proverbs 14:17a

58. Success In Marriage Is More Than Finding The Right Person. It's Becoming The Right Person.
But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 1Timothy 6:11

59. Failure In People Is Caused More By Lack Of Determination Than Lack In Talent.
And let us not be weary in well doing; for in due season we shall reap, if we faint not. Galatians 6:9

60. People Are Rich According To What They are, Not According To What They Have.
There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. Proverbs 13:7

61. In Order To Receive The Direction From God You Must Be Able To Receive The Correction From God.
… My son, despise not thou the chastening of the Lord, not faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Hebrews 12:5b,6

62. Those Who Bring Sunshine To The Lives Of Others Cannot Keep It From Themselves.
Be not deceived; God is not mocked: for whasoever a man soweth, that shall he also reap. Galatians 6:7

63. Parents Never Really Find Out What They Believe In Until They Begin To Instruct Their Children.
And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Ephesians 6:4

64. Don't Mistake Activity For Achievement. Busyness Does Not Equal Productiveness.
But Martha was cumbered about much serving, and came to him,

and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. Luke 10:40-42

65. It's The Little Things In Life That Determine The Big Things.
…Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Matthew 25:21b

66. The Doors Of Opportunity Are Marked "Push" And "Pull."
The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat. Proverbs 13:4

67. You Cannot Win If You Do Not Begin.
Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. 2 Corinthians 8:11

68. The Best Way To Be Successful Is To Follow The Advice You Give Others.
He who ignores discipline despises himself, but whoever heeds correction gains understanding. Proverbs 15:32 (NIV)

69. Contentment Isn't Getting What We Want But Being Satisfied With What We Have.
Not that I speak in respect of want; for I have learned in whatsoever state I am, therewith to be content. Philippians 4:11

70. Too Many People Quit Looking For Work When They Find A Job.
He also that is slothful in his work is brother to him that is a great waster. Proverbs 18:9

71. You Can't Take Your Money With You, But You Can Send It On Ahead.
Lay not up for ourselves treasures upon earth, where moth and rust

doth corrupt, and where thieves break through and steal; But lay up for yourselves treasures in heaven. Matthew 6:19,20

72. Your Words Are Windows To Your Heart.
…For out of the abundance of the heart the mouth speaketh. Matthew 12:34b

73. The Only Fool Bigger That The Person Who Knows It All Is The Person Who Argues With Him.
He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Proverbs 9:7

74. Someone Drowning Does Not Complain About The Size Of the Life Preserver.
Do all things without murmurings and disputings. Philippians 2:14

75. Blessed Is the Individual Who, Having Nothing To Say, Refrains From Giving Wordy Evidence to The Fact.
The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. Proverbs 15:2

76. Luck: A Loser's Excuse For A Winner's Position
The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat. Proverbs 13:4

77. Do The Thing You Fear And The Death Of Fear Is Certain.
Be strong and of good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. Deuteronomy 31:6

78. God Plus One Is Always A Majority!
…If God be for us, who can be against us? Romans 8:31b

79. Whoever Gossips To You Will Be A Gossip Of You.
A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter. Proverbs 11:13

Weekly Devotions

The following ten devotions about military values were written by the author. These are examples of what you might provide to your units. Many are personal and depict events that happened to him and his soldiers. Others were written with an intended message directed to a military audience.

When writing a devotion and when you send the thought by email to members of your unit, realize that all may not appreciate the devotion due to religious content.

I would usually have a disclaimer in the subject line. RE: Chaplain Devotion--The following content may have a religious focus, please delete if this could be offensive.

This gives you one idea on how to provide ministry to your service-members in the context of your area of operation.

Always remember to cite sources, content, and materials, and give attribution where warranted.

Things to Remember:

1. Devotions are voluntary.
2. Keep them short.
3. Check with staff judge advocate office if sending by email concerning content with a disclaimer to the respect rights of those who do not have a religious background or who might be offended by religious content.
4. More effective when they address issues from your unit and concerns or provide encouragement.
5. Enjoy writing them.

6. Possible areas of content for weekly devotions could be the following:

Military Values
Religious Observances

Christian:
Advent/Christmas
Lent
Easter
Palm Sunday
Jewish:
Hanukkah
Passover
Yom Kippur
Muslim:
Ramadan-Muslim
Eid Al-Fitr and Eid Al-Adha
Other Faith Traditions
Religious Concepts, Principles, and Stories
Military Remembrance and Other Holidays
Other Inspirational Thoughts

Military Values

Author's father William G. Theodore [mechanic] (second from the left) WWII 1943, B-17 Flying Fortress Crew. Courtesy of Vance Theodore

A Caring Attitude

*James 3:5 Be hold also the ships, which though they are so great, and are driv*en of fierce winds, yet are they turned about with a vey small helm.

It's the little things in life that tend to make the difference. However, it seems that the little things in life are often the things most over looked. This lesson was brought home vividly, the other day, as I was preparing to leave for work. Being in a hurry, I raced out the door not bothering to give my three-year-old his traditional good-bye peck. You can imagine how I felt when I saw him chasing the car screaming, "Daddy you didn't kiss me!" You see it was a little thing that I forgot that meant the most to that three-year-old.

In the ensuing days, many of our soldiers will be in processing, it will be the little things that will impress them the most, and make them feel a part of this unit. It will be the clean barracks, physical fitness, the welcoming handshake, and the officers and non-commissioned officers (NCOs) taking charge with an "I Care Attitude."

Like with my son, a little thing missed may not be so little. Let us learn to pay attention to the small things we overlook and not wait to make a big impression on these new soldiers. A small thing like a welcoming handshake may be in his or her life a small event. However, out of small events can come great things.

Attitude is a Choice

Your attitude,
Not your aptitude,
Will determine your altitude.
-Zig Ziglar[42]

This last winter was a typical winter in Alaska. In September, it began to get cold and by early October, snow began to fall. For those of us who have spent a year or two in this beautiful land, it is common for the snow and the cold to stay on the ground starting in October and ending in April. However, during this long stretch of cold we know that summer is just around the corner, and with the break-up of the ice and the coming of summer, hope begins to soar.

Excitement, replaces the cold, and blue skies with a tinge of heat tell of adventures yet to be experienced. However, this summer the white of the snow was replaced with gray and smokey skies. Fires spread throughout the state; over 5.5 million acres were burned. Our prayers turned from "please let the smoke dissipate" to "let the snows come early."

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How different our life becomes when we cannot control it. About the only thing constant in life is our attitude. Viktor Frankl, a prominent Jewish psychiatrist during WW II, survived the Holocaust, even though he was in four Nazi death camps including Auschwitz from 1942-45. Amidst the smoke and gray skies of the crematorium ovens, Frankl developed his ideas about life, which later were written in his book, *Man's Search for Meaning*. He said "Everything can be taken from a man but one thing: the last of the human freedoms - to choose one's attitude in any given set of circumstances, to choose one's own way."[43]

Here in Alaska, we have the opportunity to choose how we will act; whether it is about an upcoming deployment, the weather, the chain of command, a failed marriage, or a change of careers. We can choose how we will look at life. We are not alone. Prayer, scripture study and spiritual fitness, family, and friends, are our constants in life that can help us to choose our attitudes in "any given set of circumstances."

Character

Over a door in an old building in Scotland is a stone placed there by John Allan, a 19th century architect, with a saying attributed to William Shakespeare, "What E'er Thou Art, Act Well Thy Part."[44] For years, these words have inspired and influenced those who have walked past this message.

In our own lives, the pressure of living often has us act in ways that we may not be proud of: the harshly said words to our wife or children, the interesting tidbit of gossip that we unintentionally pass on that may hurt others; or being someone who we are not.

The message in stone is as pertinent today as it was over three hundred years ago. It is to do and be our best no matter what the circumstances. Perhaps we can carry it written upon our own hearts to act well our part wherever we might roam in the service of our country.

Commitment

Proverbs 3:5 Trust in the Lord with all thine heart; and lean not unto thine own understanding.

The other day, I was thinking about a young Army Black Hawk pilot, who lost her life while flying in Iraq. She was a young woman in the prime of her life. She had dreams and goals. She wanted children, and she could hardly wait until her time was done in the service so that she could become a mother. She was married to a wonderful husband who was also serving in Iraq at the time of her death. They were both serving their country, and they both were excited about life. She would often comment to me how important her family was to her, and that when this conflict was over how excited she was to get on with life.

However, she had a commitment to fulfill. She did fulfill that commitment. Sometimes things do not turn out the way we want them. Sometimes our commitments in life seem unjust. We don't like the way things turn out and often we cannot see another solution.

I remember as a young boy when I would become discouraged, My father would tell me that there will be another day, and that there will be another time. For this young pilot, there will not be another day on earth. However, I believe that life does not end with this mortal existence.

So, what caused me to think of this young soldier? We all need to fulfill our commitments whatever they might be. There is honor in persevering. Usually, the easy road is not the best road. And not all committments, even the hardest ones, require our lives.

Courage

John 14:15- If you love me, keep my commandments.

A story is told, probably apocryphal, about the Roman Emperor Nero, who had a great band of wrestlers who were called the "Emperor's Wrestlers". They were said to be the best athletes in the empire, and many of these fine athletes were recruited from the Roman Amphitheater. It was reported that when they went into battle they would chant: "We, the wrestlers, wrestling for thee, O emperor, to win for thee the victory, and from thee the victor's crown."[45]

This fine band of wrestlers was sent to fight in the battles of Gaul. They fought gallantly and were led by the centurion, Vespasian. Vespasian learned that some of his wrestlers had accepted the Christian faith. This meant death to be a Christian. Unfortunately, a decree was dispatched from Nero that said: "If there be any among the soldiers who cling to the faith of Christians, they must die!"

Vespasian read the emperor's decree and with a sad heart called together his brave band of wrestlers. He asked if any practiced the Christian faith to step forward. Forty wrestlers stepped forward two paces and stood proudly at attention. Vespasian was surprised. He had not expected so many. He read the decree, "That any who cling to the faith of Christians must die! For the sake of your country your loved ones your comrades, renounce this faith. Not one stepped forward."

Vespasian pleaded with his wrestlers to reconsider their decision. He gave them until sundown. When sundown came, again, he asked if there were any who claimed to be Christians. Forty wrestlers stepped forward once again. Vespasian pleaded long and hard with his loyal wrestlers to denounce their faith, none did. He finally said, "The decree of the Emperor must be obeyed, but I am not willing that the blood be on your comrades." Vespasian then ordered the forty wrestlers to march out into the middle of a frozen lake to be left to the mercy of the elements. However, he instructed them that fires would be lit at the

edges of the shore. He would be waiting at the largest to welcome them back if they renounced their faith.

They were stripped of their clothing and without a word; they turned and in columns of four marched onto the ice singing their old battle chant with a different slant, "Forty wrestlers, wrestling for thee, O Christ, to win for thee the victory, and from thee the victor's crown."[46] Vespasian, saddened, waited at the fire listening to his wrestler's song as it came fainter and fainter through the night. Finally, one of the wrestler's crawled to the fire where Vespasian stood. He renounced his faith; but out of the darkness came the words, "Thirty nine wrestlers, wrestling for thee, O Christ, to win for thee the victory, and from thee the victor's crown."

Vespasian looked at the state of his once proud wrestler, weak and distraught, and then he looked out from whence came the song of faith from his band of loyal wrestlers. "Off came his helmet, down went his armor, and Vespasian ran on the ice shouting, Forty wrestlers, wrestling for thee, O Christ, to win for thee the victory, and from thee the victor's crown."

Do we have hearts like Vespasian and his wrestlers? Do we have the faith of our convictions to do what is right no matter what the consequences? Vespasian did. Do we?

Determination

The Olympics is an event in which fans from all over the world watch their athletes experience the agony of defeat and the ecstasy of victory. For many, just watching the Olympics brings about a feeling of hope, and of accomplishment.

The Olympic motto is Citius, Altius, Fortius "Faster, Higher, Stronger." However, for most of us in life, our challenges do not require that we jump higher, sprint faster, or be the best in the world.[47]

This week, as a unit, we celebrated Black History month. The speakers inspired us, challenged us, and reminded us about the accomplishments of Black Americans. With this in mind, during the 1936 Olympics the world became captivated by an African American athlete, by the name of Jesse Owens. At that time, Hitler was taunting the world with his Nazi slogans and his claims of Aryan supremacy. Onto this stage walked Jesse Owens. He won his first Gold in the 100m edging out Metcalf. The next day, Jesse Owens tried to make the finals in the long jump. He fouled his first two jumps. With one jump remaining, Luz Long, the world record holder in the long jump, introduced himself to Jesse and suggested that he set a mark several inches before the takeoff board and jump from there so he would not be disqualified. Jesse took his advice, qualified and in the finals that afternoon both Long and Owens battled for Gold. On Long's fifth and final jump, he matched Owen's jump of 25'10". But Owens leaped for a final of 26'5 ½", a record that lasted for 26 years. After the jump for Gold in front of the roaring Olympic fans, Long hugged Owens.[48]

Concerning that historic jump, Owens said, "It took a lot of courage for him to befriend me in front of Hitler," "You can melt down all the medals and cups I have and they wouldn't be plating on the 24-karat friendship I felt for Luz Long at that moment. Hitler must have gone crazy watching us embrace. The sad part of the story is I never saw Luz Long again. He was killed in World War II."[49] An interesting side note is that Jesse Owens corresponded with Long's family long after the war.

Described as a remarkably patient and a generous human being, Jesse Owens would a decade after his death be awarded by President George Bush in 1990, the Congressional Medal of Honor. Bush called his victories in Berlin, “an unrivaled athletic triumph, but more than that, a triumph for all humanity.” [50]

Perhaps, Jesse Owen's greatest accomplishment was not in what he did but in who he was. The race then is not to the swift but to all us of who endure to the end.

Endure to the End

Matthew10:22 – Endure to the end. He that endureth to the end shall be saved.

Pain stayed so long I said to him today,
I will not have you with me anymore.
I stamped my foot and said, Be on your way.
And paused there, startled at the look he wore.
I, who have been your friend, he said to me,
I, who have been your teacher-all you know of understanding love,
of sympathy, and patience,
I have taught you. Shall I go?
He spoke the truth, this strange unwelcome guest;
I watched him leave,
and knew that he was wise.
He left a heart grown tender in my breast;
He left a far, clear vision in my eyes.
I dried my tears, and lifted up a song—
Even one who'd tortured me so long. (Author-unknown)

It seems that the lessons in life are learned through opposition and struggle. We all want to have joy. Like a physical fitness test, we practice and we work out on a regular basis, and when it is done and we pass, we feel a certain amount of joy and relief that it is done, and if we do well, a certain sense of satisfaction.

Perhaps, the most important things that we learn in this life are learned the slow way through practice and through trial and error, Robert Browning, the poet, understood this when he penned the following, "There is an answer to the passionate longing heart for fullness…: live in all things outside yourself by love and you will have joy. That is the life of God; it ought to be our life. In Him it is accomplished and perfect; but in all created things, it is a lesson learned slowly against difficulty."[51]

This seems to be the case with marriages, parenting, and careers. We want the benefit and joy without the struggle. Perhaps, joy like grace comes after all we can do. After all we can do to be good parents, after all that we can do to be good spouses, and after all, that we can do to be the best we can at our careers. Happiness and joy is brought about through the struggles of life. May we all experience that joy that surpasses all understanding as we endure to the end with what-ever plight in life we have been given.

Endurance

Job 1:21 The LORD gave, and the LORD hath taken away: Blessed be the name of the Lord.

There is an old infantry saying which brings a smile to my face every time I hear it, and I quote, “It’s not over til it's over.” You will hear it when we have been in the field for two weeks—when we are hot, thirsty, dirty, or tired. It is used to define a great deal of feelings, and to quiet complaining. Maybe we can define it as patience, persistence, resolution, perseverance-never giving up. It is the old principle of getting back on the horse that has thrown you—repeatedly. It is a simple faith in ourselves that we can endure life’s complexities and still survive.

How many of us have endured life like Job in the Old Testament. He never denounced God. He had an abiding faith in the Lord, and though even the very jaws of Hell opened to destroy him, he never denied the faith. It wasn’t over til it was over. Job could have quit. He could have cursed God and been done with the suffering. He did not. Moreover, today, he is remembered for his patience, tenacity, and faith.

Last month, I received a letter from one of our soldiers—Bruce. Let me read to you a part of his letter. And I quote: "Dear Sir: Hello! How are you and your family doing? I myself am doing fine! I’m working one full and one part time job and I am going to check into some job training next week. How is everybody in the unit doing? Did you go on any deployments? My mom says to say hello. Has anyone gone AWOL lately? Well that’s about it Chaplain. Tell the boys I said Hello and take care!"

Let me tell you something about old Bruce. I bet if I were to draw a character sketch of Bruce in his earlier years, he would be the one who was always picked on. The kid who was kidded and the one who always got his nose bloodied or his body slammed to the ground. I expect he did not even have many friends. We all remember Bruce

as the soldier who had his eyes to the ground and who rarely looked up. He was the one who threw the grenade about ten meters, while everyone dived for cover. He was the one who discharged his rifle during a live fire exercise and almost hit someone. He was the one who ended up upside down on the rappelling tower. Bruce tried people's patience. However, let me tell you another story about Bruce, the one who never cursed God.

Bruce was put out of the Army for his inability to adapt. His trial was a difficult one of about four months while he tried to fight it. He wrote letters to his congressional representative. He went in to talk to his chain of command from the Captain to the Brigade Commander, and this was not by appointment, but by walking up to their office and asking to talk to them. He had real courage. During that time, I started to see a change in Bruce. He began to hold his head up higher. His eyes no longer graced the sidewalk, but looked forward into an uncertain future. For Bruce, the Army was a stepping-stone. Bruce never cursed others, but accepted his plight. He worked to change it and in the end, he did succeed. He may not have won the short battle of the present; but I believe, he won the battle of the future. Bruce, like Job, never gave up. He believed that he was right and went forward.

Happiness

Proverbs 16: 20 -- He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he.

James Sharp wrote these lines, "Many run about after happiness like an absent-minded man hunting for his hat, while it is in his hand or on his head." It appears that in a time of rising affluence we Americans seem to find happiness even more elusive.

What is it that keeps us from finding this elusive goal? Is it because we continually look to external events to bring us happiness? Is it the money we spend on expensive gifts, toys, cars or leisure time?

I believe that happiness is an internal event. We are all responsible for our own choices and lives. In the life of the Savior, we find the formula for happiness that was apparent in his life.

First—He believed in something. He knew the truth and it made him free.
Second—He knew who he was.
Third—He sacrificed for his goals.
Fourth—He sought help through prayer.
Fifth—He served others.

Happiness does not need to be elusive. Robert Louis Stevenson, the great novelist, wrote, "I know what happiness is for I have done good work."[52]

May we in the 7th Division of the 5th of the 21st Infantry Battalion know what true happiness is. May we be sure of ourselves, sacrifice for our goals, and serve others.

Honor

Job 27:4-6 My lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

"I have been asked what I mean by word of honor. I will tell you. Place me behind prison walls--walls of stone ever so high, ever so thick, reaching ever so far into the ground--there is a possibility that in some way or another I may be able to escape, but stand me on that floor and draw a chalk line around me and have me give my word of honor never to cross it. Can I get out of that circle? No, never! I'd die first!"[53]
"

Like this man, do we have a circle of honor in our lives? Like Job, in the Old Testament, will we die before we remove our integrity? What is it that keeps honor in our lives or as the saying above implies embedded in the constitution of our moral fiber that causes us not to break? What is our circle of honor? Does it matter what the consequences are or how difficult the decision. Can I stay within the circle of my honor when it is so easy to walk out and nobody would know but me?

Job in the Old Testament was asked to curse God and die because he had lost everything. Can we maintain our honor when it seems that everything is going against us or when everyone else is doing it?

Maybe our word of honor is something that we need to think about. What are the circles of honor in our lives? Perhaps, if our honor is not intack, it's time to take out our chalk to re-draw the circle.

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