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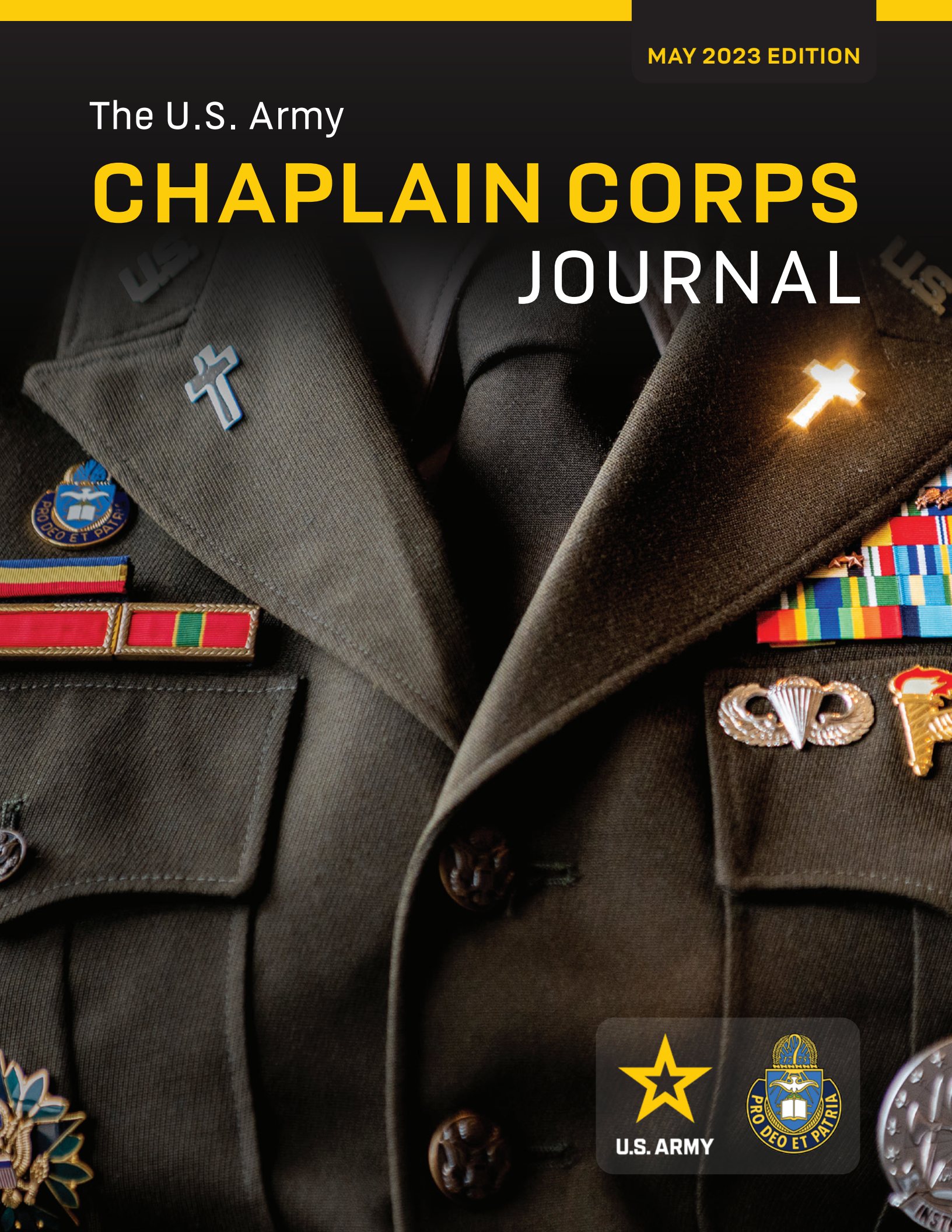

U.S. Army Chaplain Corps Journal

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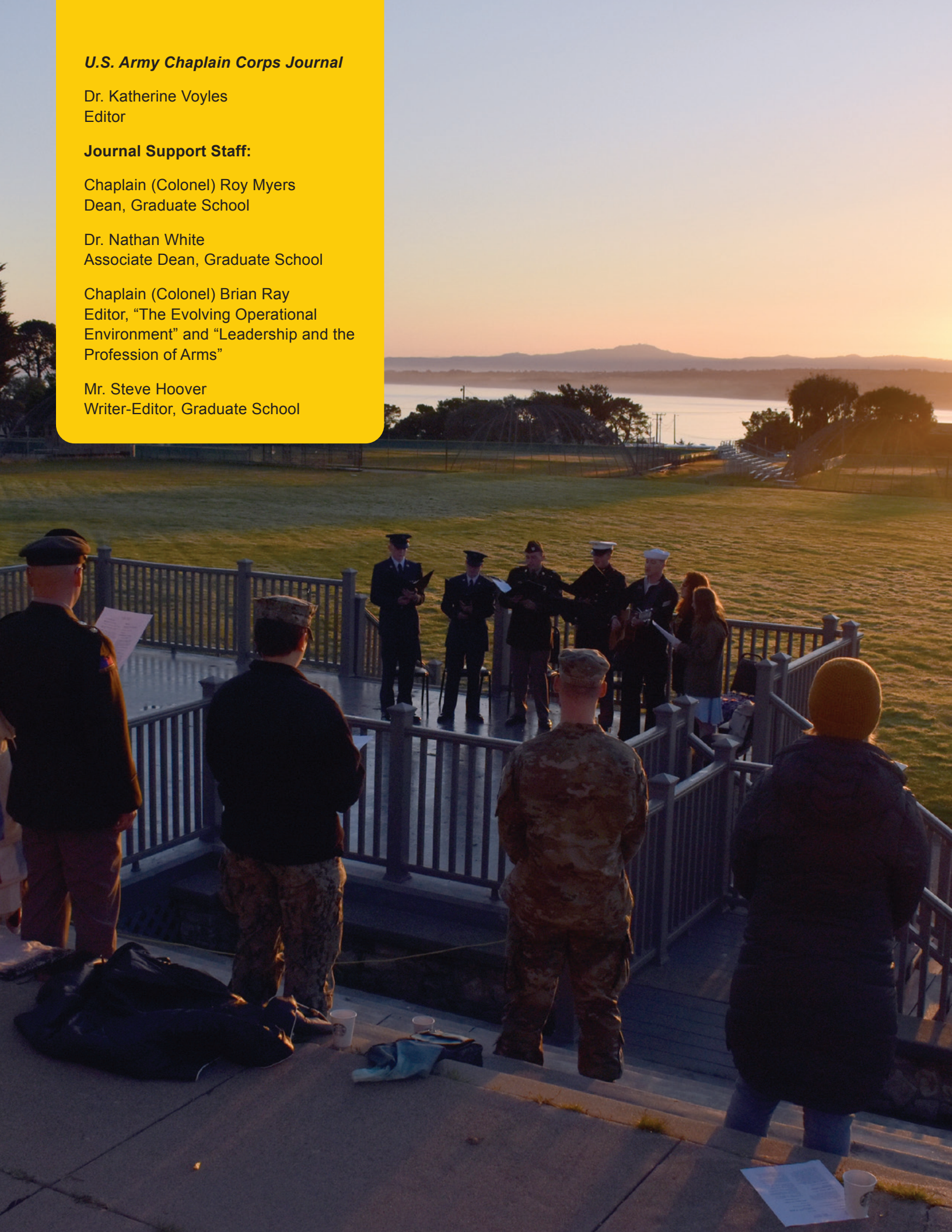

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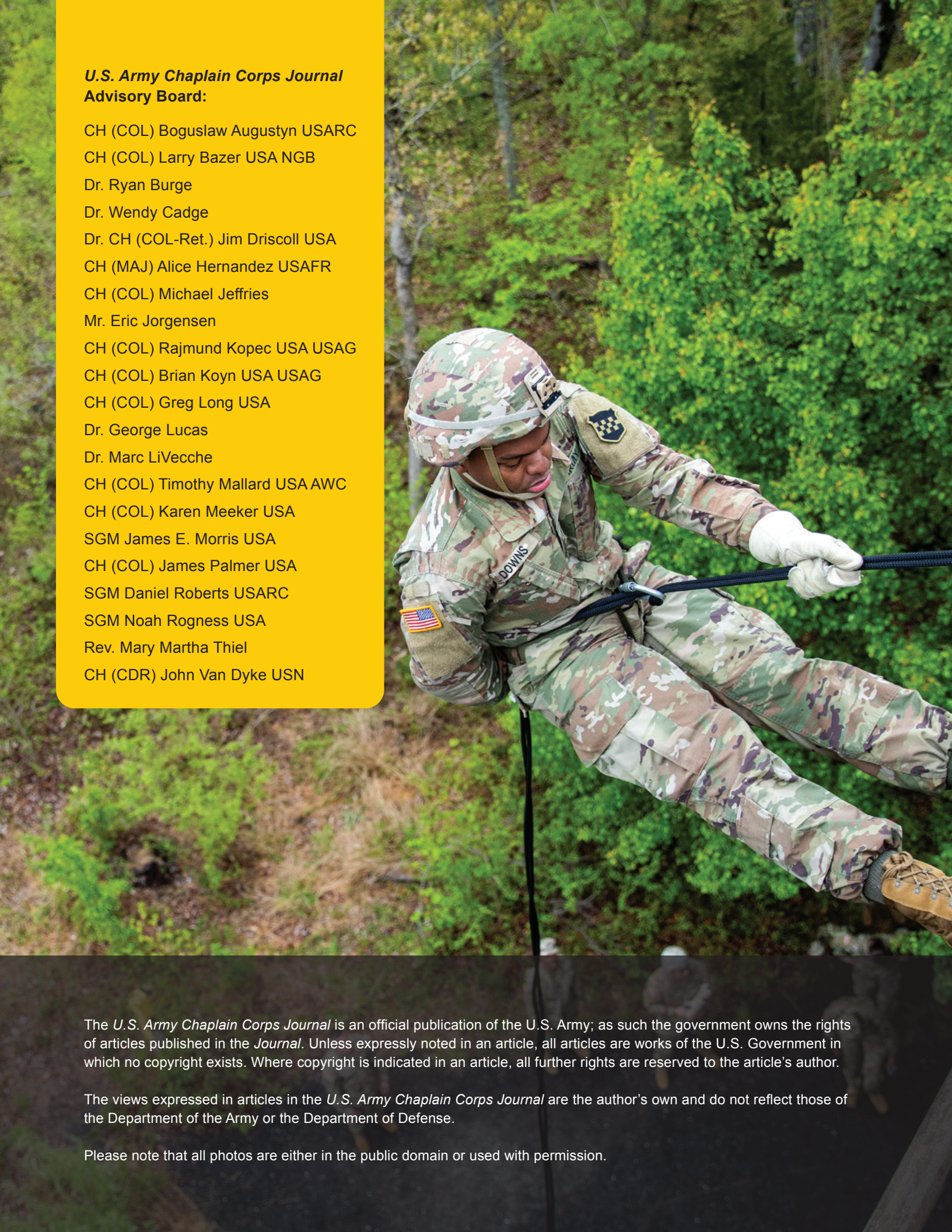


Chief of Chaplains

Chaplain (Major General) Thomas L. Solhjem

This newest issue of the *U.S. Army Chaplain Corps Journal* once again delivers high-quality resources of exceptional value to our Army Chaplain Corps personnel, and to those working in chaplaincy and in chaplaincy education and training more broadly. The Journal's mission is to enhance professional chaplaincy practice and theory through peer-reviewed writing on important topics. The *Journal* looks to the future by supporting ever higher levels of professionalization in our Corps, even as it builds upon the sacred legacy of our Corps which extends back to 1775.

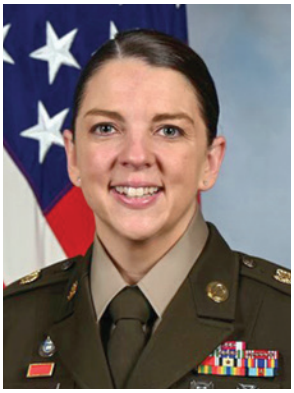
I write this in a time of transition, as I prepare to retire from the Army next month and step aside, so that our Corps can be led into the future by a new Chief of Chaplains. Serving as the Army's 25th Chief of Chaplains has been the honor of my lifetime, but I will retire with confidence, knowing that our Corps is in good hands with our new Chief, and with all of you who have dedicated yourselves to building Army spiritual readiness.

The world looks very different to us now than it did to our predecessors in 1775. Our Corps has been "Caring for the Soul of the Army" since the beginning, but the environment in which our Corps has done that work has changed many times. Today, our Corps must be prepared to support the Army as it transforms for multidomain and large-scale combat operations. Nevertheless, even as our Army continues to adjust to meet new requirements, our Corps will succeed only because we remain committed, first and foremost, to caring for Soldiers, their Family members, and the Army Civilians who support them. I look forward to watching the creative ways you will do that, as you work together to extend our Corp's legacy of service as the most multifaceted and capable chaplaincy in history.

For God and Country—Live the Call!

Regimental Sergeant Major

Sergeant Major Meaghan E. Bicklein



It is a privilege to write to you in the pages of the *U.S. Army Chaplain Corps Journal* as your Acting Regimental Sergeant Major. The *Journal* supports our ongoing work of elevating our Corps to ever higher levels of professionalization, and we are fortunate to have such a phenomenal resource.

Our Chief of Chaplains, Chaplain (Major General) Solhjem, has emphasized the importance of building on our Corps' sacred legacy, even as we move out to support the Army, as it meets the challenges of an exceedingly complex and ever-changing operating environment. We do this most effectively by enthusiastically and energetically supporting one another each day in our Corps' ongoing work, while simultaneously exploring how we can be better at what we do and better prepared to do anything we might be asked to do in the future. Reading and discussing the content in the *Journal* helps us to do that.

Our Corps "Cares for the Soul of the Army" by caring for every single member of the Army Family without exception all around the world. Our ability to do that is founded upon the strength of our teams, and on the commitment to service and to one another exemplified by our Chaplains, Religious Affairs Specialists, and Army Civilians. We help to build strong and ready Army teams by being a strong and ready Corps.

Pro Deo et Patria!

Army Clinical Pastoral Education And the 21st Century Chaplain

By Chaplain (Colonel) Ibraheem Raheem

Introduction

The history of Clinical Pastoral Education (CPE) in the Army has its ties to Army Medical Department (AMEDD). This relationship signals the importance of Chaplains acquiring the skills necessary to serve in critical care clinical environments that have pain, suffering and grief at the core. However, as one might review the Association of Clinical Pastoral Education (ACPE) current learning Objectives, such as "to develop awareness of themselves as ministers and the ways their ministry affects persons" or "awareness of how their attitudes, values, assumptions, strengths, and weaknesses affect pastoral care" or "ability to engage and apply the support, confrontation, and clarification of the peer group for the integration of personal attributes and pastoral functioning," it becomes clear that the skills developed in this learning context are universal and applicable in all types of ministry contexts. In addition, the learning Outcomes, which are separate from the objectives, are all skills that we want every Chaplain to possess in our Chaplain Corps, to include "provide pastoral ministry with diverse people, taking into consideration multiple elements of cultural and ethnic differences, social conditions, systems, justice, and applied clinical ethics" and "demonstrate a range of pastoral skills, including listening/attending, empathic reflection, conflict resolution/ transformation, confrontation, crisis management, and appropriate use of religious resources."[1]

Reflecting upon the history of Army CPE causes many to conclude that the course is to train Chaplains to work in hospitals. Although this may have been the intent in support of AMEDD (currently MEDCoE) as the funding source of the training as well as the recipient of the finished product for the initial utilization assignment, the fact is the highly specialized skills mentioned above transfer to all assignments. As we breach the future in Army CPE, we want to work with Chaplains that have received CPE training and augment their experience with an equivalency course. This course includes many of the unique learning opportunities that the Army CPE offerings represent to our Chaplain Corps moving forward. Much of what this article discusses highlights those differences and why conducting such training becomes essential moving forward. More importantly, without this training most Army Chaplains encounter challenging ministry contexts and stressful environments without the skills needed to properly care for themselves and others. It is important to clear up previous misconceptions about Army CPE, the skills it develops, and how those skills align our Chaplains to lead and care for the Army amid an increasingly complex fighting force and battlefields in the future.

Professionalization

The current professional military education (PME) system for Chaplains begins at a major deficit. Officers of other branches enter their professional career as junior officers (Lieutenants), receive a Basic Officer Leader course, soon after begin serving in leadership positions at the platoon and company level and later as battalion staff. This formation over the course of years prepares these officers for leadership at the battalion level. In the Chaplain Corps this natural progression and development

largely does not happen. However, Chaplains begin their careers competing with seasoned professionals of other branches as battalion staff. Absent the individual initiative responsible for a few high performers within our Corps, most Chaplains miss critical years of development as company grade officers. This reality requires them to "play catchup" for the remainder of their career. Identifying ways to correct this challenge is foundational for the future of our Corps.

In the spirit of professionalizing our Corps and beginning to address the gap described above in Chaplain professional development, Army CPE has transformed into a very different program compared to what is offered within civilian CPE experiences, which may focus on developing skills for serving only in clinical areas. Instead, Army CPE is designed to make up for some of the professional development that Chaplains typically go without. In addition, Army CPE focuses on developing skills that Chaplains need to become spiritual care experts who can perform at the highest level in any given assignment or circumstance. This adult education platform offers outcome-based learning that targets the affective domain and is aligned with increasing a Chaplain's ability to assess needs and offer meaningful ministry amid environments of crisis, trauma, and adjusting to military life. The future of Army education will require Chaplains to perform tasks to standard while using unique skills in observation, judgment, and connection to adapt their ministry in the moment. The emphasis of Army CPE centers on developing Chaplains of the future using this adult education and outcome-based approach. This learning meets the DOD's vision for developing future leaders skilled to succeed in meeting the multifaceted needs of our forces namely possessing the intangibles that allow them to read, understand and connect with people, situations, and environments.[2]

Within the newly formed Graduate School at the United States Army Institute for Religious Leadership, Army CPE now produces post graduate degrees and national board certification both validating our graduates as Chaplain professionals and equals with their civilian counterparts. Army CPE uses the learning environment as a laboratory for developing specific skills of ministry practice while developing confident spiritual and moral leaders who

are reflective, adaptive, flexible, versatile, and innovative spiritual care practitioners and advisors to their commands. This includes expertise in matters of religion, ethics, moral concerns, organizational dynamics, and crisis care to Soldiers, Families, and DA Civilians in a wide range of situations and contexts.[3]

Measuring Competency in the Affective Domain

Army CPE prepares Chaplains to use their skills to develop relationships with leaders, peers, and subordinates to facilitate collegiality, collaboration, information exchange, and multidisciplinary teams that lead to creating best practices in individual functioning and organizational achievement across the Chaplain Corps and the Army. Therefore, the School for Spiritual Care at the Graduate School and CPE use the ACPE Objectives and Outcomes to measure progress towards developing seven major areas that demonstrate proficiency in the affective domain: self-awareness of one's strengths and weaknesses, cultural humility, understanding group dynamics, emotional intelligence, organizational leadership skills, advising command, and assessing spiritual needs and offering pastoral interventions all of which are designed to help Chaplains function at their best in whatever role Army CPE sets conditions for students to expand their learning around these key areas of focus.

Self-Awareness: Army CPE journeys with each individual student as they gain greater awareness of who they are, the influences of family of origin, culture, and class, and how these impact their own functioning as Religious Ministry Professionals. In addition, there is exploration of personality types, tendencies, and preferences along with a greater awareness of how different types work together and or naturally clash. Finally, ACPE educators and students evaluate how individuals might use this awareness to identify their strengths and weaknesses as they become part of commands and staff, and how might they use this skill set to become better Chaplains regardless of faith backgrounds and team members? These are questions that we engage heavily in Army CPE that might differ in civilian programs.

Cultural humility: An important part of interacting with others is the ability to demonstrate cultural humility. Because the Army is very diverse in faiths, ethnicity, nationalities, gender, etc., Army CPE engages the practice of self-reflection around one's own background and how that background shapes their paradigm while also exploring how the backgrounds of others shape the worldviews of those people. In addition, we expand this awareness to understand how it may impact teaching styles, learning styles, interpreting research, understanding creativity, how we react to authority, and more. Therefore, the Army CPE curriculum uses cultural humility as a tool that evaluates the Chaplain's ability to engage a lifelong process of using reflection, exploration, and curiosity combined with a willingness to learn from others as a skill to connect with others in ministry and advise commands.

Group dynamics: Army CPE then looks at how people form groups, how these groups develop, their structure and processes, how people act and react in groups, how they function, and their effect on the individual members, other groups, and larger organizations. This knowledge becomes invaluable as the Chaplain employs it when engaging their units, commands, staffs, other UMTs, and worship communities. Chaplains are evaluated on their ability to understand phenomena such as transference, countertransference, and projection in the moment. Proficiency in these skills equips them with unique abilities to move organizations beyond uncomfortable places that seem stuck or unable to move forward.

Emotional intelligence: Army CPE develops emotional intelligence and treats it as a foundation of spiritual care and connection on a human level with those they serve. Students are evaluated on their ability to recognize, understand, and use one's own emotions to inform their ministry encounters, and understand how emotions influence behavior and help us relate to others. Further, Chaplains are evaluated on their awareness of when emotions drive behaviors, and impact people and their environment whether positively or negatively.

Organizational leadership: Army CPE helps Chaplains gain a clearer understanding of how their distinct leadership impacts the organization. Army CPE explores the roles Chaplains play as leaders in their organizations. They are above all moral leaders who set the tone as spiritual leaders. However, they also influence systems and structures, and culture, and use that influence to drive innovation and change. Army CPE evaluates a Chaplain's ability to use self-assessments and receive feedback. Each one of these skills allows them to gain insight into the pulse of any organization or group.

Advising command: This is a very important component of Army CPE that is different from civilian CPE offerings. Emphasizing internal advisement becomes an integrated part of each Chaplain's role as a leader within their assigned unit.[4] Army CPE prepares each student for this important work through

the following Outcomes "risk offering appropriate and timely critique with peers and supervisors" and "recognizing relational dynamics within group contexts" and "demonstrate competent use of self in ministry and administrative function which includes emotional availability, cultural humility, appropriate self-disclosure, positive use of power and authority, a non-anxious presence, and clear and responsible boundaries.[5] Demonstrating competency in the above outcomes prepares Chaplains to engage in ongoing internal advisement with leaders in their command.

Assessing spiritual needs: This critical skill is part of expert spiritual care delivery and next level religious support to the command. It culminates with well-defined abilities in listening, observing, meaning making, connection, and aligning one's religious support interventions in an appropriate, timely, and specific manner. Army CPE evaluates students on their ability to become proficient in this final skill through demonstrating competency in the following Outcome "assess the strengths and needs of those served, grounded in theology, and using an understanding of the behavioral sciences".[6] The difference between professional chaplaincy and other forms of ministry is rooted in the ability to identify specific needs, offer interventions to meet those needs, and confirm with the client that the needs were sufficiently met.

Experiential/Emotional Components

Army CPE embodies the adult learning model that captures the student's life experience and leverages it with the here and now. This learning style considers that adults bring large amounts of experience with them into the learning environment. It also assumes that when individuals use this experience, they become more effective in understanding and anticipating their own functioning as well as the functioning of their teams and organizations than when they simply execute a task. For instance, a common task for Chaplains may include battlefield circulation. This task will include visiting key areas where most people are located. It may also include offering religious services and pastoral care to personnel in these locations.

However, discerning how to tailor the message of the sermon, observe the morale/climate, and assess the unique needs of the people in each of these areas requires skills that are implied in the tasks, but task-oriented training is unable to account for or evaluate upon execution. That a Chaplain visited their people, performed religious support services, and offered pastoral care to those who sought them out is certainly verifiable. However, the ability to assess and deliver a message during the sermon that is commensurate with the challenges and concerns that each group faces in the moment is implied but often not developed during task-centric education.

Further, listening to what one hears behind the words each Service member shares while bringing in their own life experiences and in the moment emotional awareness, and appropriate transparency gives a Chaplain educated in the affective domain a deeper connection with their people as well as a more accurate assessment of their needs leading to more effective interventions. Ultimately, when advising command all the richness gathered by the latter skill set serves this Chaplain and their organization well.

Essential Leader Development

The endless waves of change, reactions to the effects of the pandemic, and continuous efforts towards transformation have all contributed to an enormous amount of anxiety in the Army system. There are countless examples of leaders lacking the resolve or integrity to take a stand and to do the right thing. As we reflect upon the internal breakdowns that occurred during incidents such as Abu Ghraib, Mi Lai, and many others each event centers on a lack of active leader involvement at specific times. We are familiar with the negative impact that personal ego, peer pressure, lack of humility, and resistance to inevitable change can have upon leaders. Each of these undesirable traits eventually cause leaders to succumb to behavior that is unbecoming and lead to disastrous outcomes.

However, when leaders possess the skills of emotional awareness, self-supervision of their own insecurities, awareness of their strengths and weaknesses, and skills in confronting difficult situations in healthy ways they can diagnose the causality of their organization's problems and stand firm on addressing issues. When leaders don't possess these skills, they find themselves in dysfunctional cliques or devolving into toxic behavior patterns. Some of these behaviors are displays of favoritism, a lack of boundaries, a self-centered approach, the inability to make moral and ethical decisions, and the unwillingness to receive feedback.

Eventually, the above leadership challenges prevent organizations from making timely and effective decisions. This ineffectiveness may end in the

demise of those organizations. Army CPE pays a significant amount of attention to developing the critical skills for Chaplains as leaders and professionals within their organizations to identify and address issues before they grow to catastrophic levels. The best leaders possess the ability to differentiate themselves from their subordinates as well as the challenges their organizations face to make timely decisions that maintain the health of the organization during tumultuous periods.

The Future of Army Chaplain Corps Spiritual Care

The skills highlighted above that are developed primarily in the affective domain are the core of the Army CPE professional education offered at the U.S. Army Institute for Religious Leadership, Graduate School, School of Spiritual Care and CPE. These skills are ideal for addressing some of the challenges facing Chaplains and the commands, they serve such as suicide prevention and awareness, sexual assault, equal opportunity, moral injury, and substance use, and more. Coupled with the modern realities of warfare that include multiple deployments, artificial intelligence, cyber warfare, and other sophisticated, complex, and lethal environments Service members face, we as leaders in the Chaplain Corps must prepare all our Chaplains with the skills that helps them succeed. That said teaching them tasks that ensure that they perform religious support activities to standard must be aligned with the invaluable skills acquired in the affective domain via outcome-based education. For example, delivering a memorial ceremony is an important task at which Chaplains become proficient. However, without extensive work towards this learning outcome "demonstrate competent use of self in ministry and administrative function which includes emotional availability, cultural humility, appropriate self-disclosure, positive use of power and authority, a non-anxious and non-judgmental presence, and clear and responsible boundaries"[7] the ceremony will not connect with the audience very well.

The learning environment established in Army CPE requires students to constantly engage praxis—characterized by action – reflection – new action. This method of looking at their current functioning in ministry, reflecting upon its effectiveness, receiving constructive feedback from peers and educators, and then readministering the ministry intervention requires them to develop in these core areas of affective domain learning. Ideally, every Chaplain will need to enter this rich domain of education as part of their own personal development as well as ensuring that they are staying abreast with the needs of the changing mission of the U.S. Army and their ability to deliver ministry to Soldiers that are more isolated and less interested in traditional methods of spiritual care delivery.

Conclusion

Chaplains enter the U.S. Army with a high level of expertise in religious leadership and pastoral care from their denominational tradition. The Chaplain Corps selects the best of these seminary graduates and congregational leaders and accessions them into our Corps. The challenge then becomes integrating Chaplains with very specific religious support skills into a vast, ecumenical, multi-faith, multi-cultural military. A way for Chaplains to further develop themselves professionally and succeed in professional chaplaincy is through the challenging work of CPE. Taking each Chaplain's gifts, talents and unique spiritual tradition and expanding these with greater self-awareness, insight into cultural factors, group dynamics, emotional intelligence, assessment and advising astuteness, ensures that the future of the Army Chaplain Corps continues to grow and develop alongside of its civilian professionals.

Developing Chaplains for tomorrow's ways of war is directly associated with access to high quality, outcome based, professional education within our Corps that addresses the affective domain of learning. Army CPE is poised and designed to accomplish this task into the future. At the forefront of Army CPE is ensuring that our graduates possess critical thinking, creativity, emotional intelligence, effective communication skills (written and verbal) that make them spiritual care experts and moral leaders prepared to engage the complex operations of the future. This includes developing the affective skills in empathy, judgement, integrity, assessment, problem solving, meaning making and timely advisement of the spiritual need to their command.[8] The changing nature of conflict demands that we continue to place emphasis on the quality and intensity of the way we prepare Chaplains to support their command's lines of effort and the Soldiers, Families and Civilians of our nation's Army. Chaplain specified training targeted for development by grade and specific doctrine detailing this development is essential for bringing this into fruition. The U.S. Army Chaplain Professional Objectives[9] and graduate course work offered at USA-IRL are significant steps in this direction. A sense of urgency and new mindset are in good order for essential development moving forward.

Chaplain (Colonel) Ibraheem A. Raheem is Director, Spiritual Care and Clinical Pastoral Education, Graduate School USA-IRL. His civilian education includes AA, University of Maryland; BS, Campbell University; MA, Córdoba University; MBA, Trident University; DMIN, Erskine Seminary; Certified Educator, ACPE. He was born in Kansas City, Kansas. He is married to his lovely wife of 32 years, Debra. They have four children and two grandchildren, and he has 15 siblings.

NOTES

1 ACPE Level I and Level II Objectives and Outcomes, https://www.manula.com/manuals/acpe/acpe-manuals/2016/en/topic/objectives-and-outcomes-for-level-i-level-ii-cpe.

2 Developing Today's Joint Officers for Tomorrow's Ways of War The Joint Chiefs of Staff Vision and Guidance for Professional Military Education and Talent Management, 01 May 2020.

3 DoDI 1322.35 Volume 1, April 26, 2022.

4 As outlined in ATP 1-05.04 Religious Support and Internal Advisement 2017.

5 ACPE Level I and Level II Objectives and Outcomes, https://www.manula.com/manuals/acpe/acpe-manuals/2016/en/topic/objectives-and-outcomes-for-level-i-level-ii-cpe.

6 Ibid.

7 ACPE Level I and Level II Objectives and Outcomes, https://www.manula.com/manuals/acpe/acpe-manuals/2016/en/topic/objectives-and-outcomes-for-level-i-level-ii-cpe.

8 Developing Today's Joint Officers for Tomorrow's Ways of War The Joint Chiefs of Staff Vision and Guidance for Professional Military Education and Talent Management, 01 May 2020.

9 Chaplain Professional Objectives 13 August 2020, https://usachcs.tradoc.army.mil/wp-content/uploads/2021/04/Professional-Objectives-Final.pdf.

How Ritual Protects Warfighters: Drawing Lessons From the Past to Equip Warriors Today

By Chaplain (Captain) Kory Capps, USAF

When Celtic warriors returned from battle, they were immersed by their community in a series of baths, each one colder than the previous, signifying cleansing and cooling off from war. This process occurred with warriors fully clothed until the final immersion when their war garb was removed. After the last cleansing bath, they received a set of clothing that symbolized purity and transition to civilian life.[1] This combat ritual, like many others, is built on the conviction that protecting warriors is the sacred trust of the community that they defend. Three recurring movements characterize the warrior's battle rhythm: prepare for combat, engage in combat, and return from combat. This cadence frames military life. Warrior communities have historically recognized the importance of helping their troops navigate each of these phases so that they can move from warrior to civilian.[2] Countless rituals, practices, and models around the care for warriors have emerged from these communal undertakings.[3]

The merit of ritual for safeguarding those who go to war is well established. A ritual is "a set of prescribed or stylized actions performed for their symbolic function in certain contexts."[4] Combat rituals equip the soul for the moral and ethical demands of war, provide the boundaries between home and combat zones, safeguard warriors against moral injury, promote healthy reintegration into civilian life, encourage communal responsibility, alleviate individual guilt, and move warriors toward wholeness as they work through the layered impact of war.[5]

Not only do warrior cultures and sacred texts provide great models of combat rituals from the past, these practices may serve to safeguard warriors in the present. As Chaplains, promoting warrior health, which may include providing for combat rituals, is a facet of our vocational stewardship. Provisioning the men and women whom we serve with combat rituals is one way we as Chaplains go to war with and for them; it is one way to protect and defend those who are themselves protectors and defenders.

To equip Chaplains for such an important task, this article unpacks three areas of combat ritual. First, I explore historical samplings of how warrior cultures utilized ritual to ready warriors for battle and to help fighters return to their community. Second, I spotlight relevant biblical data on combat rituals. Third, I attend to the underlying aims of combat rituals while proposing a few ways to bring these practices into our current settings. By preceding in this way, I am able to show the existence and utility of combat rituals for warrior communities, unearth how historical practices are applicable to the present, and plot a way forward for implementing combat rituals today.

Warrior Cultures and Combat Rituals

I survey the practices of four different people groups: the Greeks, Mozambicans, Romans, and Semais. These historical samplings were selected for three reasons. First, they represent diverse geographical contexts. Second, they illustrate distinct cultural expressions of combat rituals. Third, they demonstrate varied emphases and purposes of combat rituals. I will overview their ritual frameworks and elucidate their unique contributions to this discussion while picking up notable examples from other cultures.

NO ONE LEFT BEHIND: THE ANCIENT GREEK WARRIOR

Ancient Greek warfare was replete with ritual. The "routine stages of Greek combat were dignified by formal moments or gestures that were communal and cohesive; frequently religious, involving sacrifice; and culturally distinctive."[6] In preparation for war, the Greeks practiced four rituals:

1) consulting oracles/spiritual leaders for guidance on the decision to engage in warfare;
2) making vows to their deities and promising gifts in return for victory in battle;
3) making sacrifices to their deities for favor before battle;
4) conducting purification rites that would cleanse the warriors and enable them to face mortal danger.[7]

Post-combat rituals were equally well-developed in the Greek world. Historians have identified six practices:

1) erecting of trophies/memorials after a battle to commemorate the victory;
2) dedicating the spoils of war to the deity;
3) tithing and distribution of the spoils of war;
4) burying and honoring the war dead;
5) commemorating the dead through speeches;
6) sacrifices of gratitude to the deity.[8]

Greek war "triumphs, celebrations, departures, and arrivals enabled emotional participation of broad groups of the population and solidarity, psychological effort, and dedication to normative values."[9]

The Ancient Greeks understood the gravity of sending their soldiers to battle. A high respect for the profession of arms reinforced their commitment to honor their fallen, no matter the cost. Risking one's own life to bring back the fallen was "fundamental to morale and unit cohesion: it is the pledge of the group to the individual, which allows the group to demand in return that the individual risk his life."[10] In fact, when Athenian commanders failed to recover all their dead, the result was a trial and the execution of six generals. Every Ancient Greek warrior was to be honored through burial; combat ritual in this culture ensures that no one was left behind.

CONFRONTING WAR TRAUMA: THE MOZAMBICAN WARRIOR

All war is marked by trauma, but civil wars wound in particular ways. At the close of a violent civil war in 1992, the warriors from both sides of the Mozambique conflict began to return home. How could a war-torn community put the pieces back together? How could they trust those who once fought against them? How would the veterans deal with the trauma of fighting their own people?

The Mozambican community answered these questions for their returning warriors by facilitating cleansing rituals that would allow "simultaneously, the confinement of past war actions as an exceptional situation and expurgate the individual from being in danger and being a danger to the community."[11] The rituals move the warrior toward a fresh start while allowing the community to accept them back into the fold. In contrast to speech-oriented trauma care, this approach follows a communal and physical rite of passage structure.

The cleansing ritual follows five steps:

1) diagnosis by the community healer to discern if the patient has been possessed by some spirit or has any health disorders, followed by the prescribed actions to cleanse, protect, and treat;
2) the warrior reenacts his experiences in combat by demonstrating with a ritual pole how he killed or wounded his enemies, as he does this in the presence of the community, the burden of war is distributed and the warrior is embraced without judgment;
3) if the warrior has been diagnosed with an evil spirit, then an exorcism ritual takes place which includes the use of incense and medicines;
4) the warrior receives a ritual bath, including external and internal cleansing;
5) the warrior is welcomed back into the community through a celebration.[12]

The ritual bath at the pinnacle of this cultural practice is freighted with meaning. The warrior is seated on a riverbank with only a garment around his waist. Surrounded by the community and their leaders, a goat is sacrificed and its blood is poured over the warrior's head and body. The warrior undergoes washing and immersion in the river followed by the release of his waist garment down the river; the symbolic actions convey the removal of impurity and a clear break with the past. Immediately following this, the warrior is washed with a blend of medicines that are traditionally used for mourning purifications. Finally, the external cleansing rituals are followed by an internal cleansing practice as the warrior ingests two medicines.[13]

The movement built into this post-war ritual can be a tutorial on effectively confronting combat trauma. The practice affirms that battle threatens the warrior's identity, community, and future, and as such requires restorative action. Contemporary trauma research has demonstrated that rituals of reenactment and cleansing that are profoundly physiological, spiritual, and communal, move the warfighter toward wholeness.[14]

THE RITUAL OF TRIUMPH: THE ROMAN WARRIOR

The Ancient Roman empire was a massive warfighting machine. Historians have suggested that the annual rhythm of warfighting in the Roman world was reflected in various rituals that marked the start of the campaigning season in March and signaled its close in October.[15] Along with these seasonal rituals, the Romans had four practices that preceded going to battle:

1) a consul was held for prayers and guidance to determine if they should go to war;
2) sacrifices were made to the gods;
3) vows were made to the gods to provide them with gifts and games in the event of a successful outcome;
4) commanders donned the purple military cloak and crossed the boundary of the city, which conveyed the movement from the civilian sphere to combat.[16]

Roman battles were followed by warriors building memorials, burning enemy weapons, ritually burying their dead, receiving their commander's address and witnessing the decoration of those who distinguished themselves in battle. However, the central post-war practice of the Romans was their triumph celebration, which allowed the conquering army "to transfer the size of the victory into the city."[17] With three hundred triumph celebrations on record in Roman history, this practice is "by far the most important and best documented of Roman war rituals."[18] Traditionally, the triumphal procession was characterized by the four following movements.

First, upon winning a battle, the commander was hailed a victor and decorated with laurels by his troops, which then led to requesting permission from the senate to triumphally process into the city. Second, after receiving senate approval, the commander formed up his army outside the city. The commander positioned the spoils of war, captives, musicians, and the animals to be sacrificed in front of his chariot. Following the chariot were the officers, troops and sometimes Roman citizens who had been liberated from their enemies. Third, the procession made its way through the city to the capitol where the commander placed his laurels before the gods and made sacrifices. Fourth, the festivities concluded with a feast and the inauguration of games that fulfilled the pre-war vows to the gods.[19] For the Roman warrior, triumph was the rubric under which combat ritual was understood and practiced. As one scholar says, in Rome, "there were no rituals of defeat."[20]

THE BATTLE FOR PURITY: THE SEMAI WARRIOR

The Semai people of the Malaysian Peninsula represent a tribal form of warfighting and ritual. Historians suggest their eight pre-war practices are reflective of many small tribal communities. Their practices include:

1) prayers and offerings;
2) giving and wearing of magic amulets to make warriors invulnerable;
3) omens, dreams and visions to forecast the outcome of the war;
4) ritualized warrior ascetism such as sexual abstinence;
5) sacrifices to the spirits;
6) vows to return with victory;
7) decorations of the body by painting and use of feathers;
8) the ritual rehearsal and enactment of the battle.[21]

After battle, the Semai are integrated back into their community through five post-war rituals:

1) victory dances;
2) retaliatory violence on war captives;
3) communal feasts;
4) sacrifices to the spirits;
5) ritual mourning and penance.

These rites of passage signal freedom from danger, transition back to the normalcy of daily life, removal of guilt, and protection from evil spirits.[22] Unique to the Semai is the vigor with which they pursue war-time purification. They viewed the returning warrior as contaminated, which required them to undergo additional purification rituals. The killing of an enemy was considered to be such a dangerous act that some warriors withdrew from battle immediately after taking a life to initiate purification rites.[23] For tribal warriors, purity was paramount in every battle.Notable Practices from other Warrior Cultures.

Eskimos, Native Americans and African Zulus practiced the removal of bloodstained garments, purification rites,

and isolation when their combatants returned from war.[24] Home-coming ritual required the Meru warrior of Kenya to sacrifice a ram and place a portion of it on his spear.[25] The Hittites, Egyptians, and Akkadians of the ancient Near East cleansed their weapons before and after battle, generating a common expression of the time: "I washed my weapon in the sea."[26] The medieval Christian church formulated extensive post-war rituals focused on purification of the warrior's conscience and soul. When returning from combat, soldiers were required to isolate from the community of faith, refrain from taking communion, do acts of penance, abstain from certain foods, practice spiritual disciplines in solitude, and seek cleansing for their consciences.[27] These actions were prescribed to enable a healthy shift back into civilian life.

The Bible and Combat Rituals

War is central to Scripture. In fact, on the importance of this theme one Old Testament scholar says, "the Bible is concerned with three subjects: religion, agriculture and war."[28] Along with an abundance of biblical material on warfare, there are also examples of combat rituals. I will focus on the Old Testament.

According to one Old Testament scholar, there are five discernible pre-war rituals that characterize warfighting Israel. First, the call to war comes through the blast of a trumpet (Judges 3:27; 1 Samuel 13:3). Second, ritual purity is maintained throughout the camp (Joshua 3:5; 2 Samuel 1:21). Third, sacrifices are made to God and he is consulted (1 Samuel 7:9; Judges 20:13). Fourth, the leader proclaims to the army that God is with them and fights for them (Exodus 14:14; Joshua 6:2). Fifth, the army marches in to battle with certainty that God is with them (Judges 4:14; Deuteronomy 20:4). Sixth, the leaders admonish the warriors not to be afraid (Exodus 13:13; Deuteronomy 20:3; Joshua 8:1).[29]

The regularity of these rituals conveyed key truths to these warriors as they entered combat. They approached war with cleansed consciences and a right relationship with their maker. They acknowledged their fear and worked through it by placing their trust in God. They saw the confidence of their leaders and followed behind them with certainty. These rituals readied the Israelite warriors for the demands of martial engagement.[30]

Some Old Testament scholars have highlighted five post-war rituals utilized by Israelite warriors. First, the purification of warriors, captives, and objects through isolation and cleansing with water and/or fire (Numbers 31:13-24). Second, the distribution of the spoils of war to God, the temple priests, and the community (Deuteronomy 20:10-18; Joshua 7:1). Third, the construction of memorials and monuments in victory and defeat (Exodus 17:14-16; Numbers 31:48-54). Fourth, a time of celebration and procession, which included singing, feasting, and thanksgiving (Exodus 15:1-18, 20-21). And fifth, the practice of corporate lament (2 Samuel 1:19-27; Psalms 44; 60; 74).[31]

These practices, also characteristic of Israel's contemporaries, promoted wellness and wholeness in warriors.[32] Israelite warriors were ritually prepared for battle and were ritually returned home. The residual defilement, guilt, and shame of combat was met with purification, forgiveness, and cleansing. Communal solidarity was expressed through sharing the spoils of war and building memorials that acknowledged the experiences of war. The full expression of emotion was given outlet within the community of faith, freeing the warrior to process grief and celebrate victory.

Combat Rituals and Protecting our Warriors

Whether we are discussing the tribal societies of Malaysia and Africa, the war-machines of Greece and Rome, or the ancient Near Eastern warriors of Israel and Egypt, all these people groups surround their fighters with protective rituals as they come and go from combat. This suggests that war rituals transcend time, geography, and culture.[33] Remarkably, there is significant overlap and consistency in these practices from around the globe pointing to a kind of collective intuition regarding warrior care. I conclude by identifying four implicit goals of the combat rituals we have observed, their contemporary significance for warriors, and a few suggestions for implementation in our contexts.

HELPING WARRIORS REFRAME THEIR EXPERIENCES

The overarching aim of war rituals is to "reframe the way warriors and communities conceive, experience, and respond to the realities of combat."[34] The presence of sacrifices, prayers, spiritual guides, and memorials allows "soldiers to 'emplot' their local and limited actions within a larger framework that is shared by the community as a whole and, within

many societies, by the deity whose wishes and actions the soldiers are thought to have carried out."[35] As Chaplains, we are storytellers who help warriors grasp their sacred vocations as protectors and embrace their role in a much larger story. Notably, contemporary trauma studies argue that reframing painful experiences is an essential component of healing from the impacts of war.[36]

HELPING WARRIORS KNOW THEY BELONG

Community is at the heart of combat ritual; warriors are never meant to be alone. The common factor in celebration or lament, sacrifice or prayer, purification or distributing spoils is togetherness. Whether the ritual is one of going or coming, community is the thread running through it all. This is critical as "returning warriors are in need of practices that give a sense that the moral burden and responsibility are equally distributed among soldiers, leaders, and their community."[37] Further, the practice of distributing the spoils of war across the community would "reframe the returning warriors' conception of the combat, resisting the sense that the warfare had been about selfish acquisition of plunder" while the practice of corporate lament "potentially served as a mechanism to forge a sense of community and mutuality in the face of trauma."[38] Specialists in moral injury, who focus on the internal wounds of "doing wrong, being wronged or witnessing wrongs," believe that warrior reintegration depends on the community embracing the responsibility of warfare and the trauma it carries.[39] To say it another way, community is the key to warrior wellness and combat rituals are avenues for protection and healing.

HELPING WARRIORS KNOW THEIR BOUNDARIES

Combat rituals draw a line for warriors, they mark the boundaries between war and peace, go-time, slow-time, civilian life and combatant life. These lines are critical, as danger is sure to follow when they get blurred. These boundaries provide a "transitional or liminal space between the war space and the community space, with the rituals as practices that help warriors modulate out of the physical and existential battle space."[40] Curiously, the military culture provides ritual at many key moments in a Service member's career, but has largely failed to ritualize the deployment rhythm. Providing this "in-between space" is essential for warriors as they prepare for combat and process their experiences upon return. There is danger in rushing this movement and not giving warriors ample time in this space. As Chaplains, we can protect this space, labor to expand it, and inhabit it with our warriors.

HELPING WARRIORS KEEP THEMSELVES INTACT

War overwhelms the senses and touches the recesses of the soul; it marks an individual. Staying in one piece in the profession of arms is difficult. Warriors are issued gear to protect them physically. Rituals are another form of protective issue; they can provide moral, spiritual, and psychological salve. Coming to grips with death, settling the soul before God, receiving purification rites, crossing the combatant boundary, leaning on the community, processing war trauma, and the art of celebrating while grieving are all ritual acts that keep the warrior's soul intact. For this reason, many military scholars and psychologists advocate for the "establishment of communal rituals with religious force for both returning soldiers and the sending community."[41]

SOME SUGGESTIONS FOR PRACTITIONERS

I have argued that proper combat preparation, engagement, and return are fundamental to the well-being of the warfighter. As practitioners, how can we build on this discussion and impact our people? I suggest four things. First, immerse yourself in the untapped resources of other warrior cultures, the contributions of other theological texts, and the psychological works that address the space between combat, trauma, and ritual. Second, expose your warriors to the intriguing history of combat rituals while showing them the upside of such practices on their well-being. Third, identify existing combat rituals within your setting and explore ways to infuse fresh life into them. Building upon existing rituals may be the most effective way to introduce new practices while enhancing old ones. Fourth, where possible move from tactical to operational and strategic implementation. How can we as Chaplains inform and advise influential leaders on these vital practices? Where can we bring organizational change through combat ritual? In what ways can these concepts impact our cultures and shape warrior care?

I have discussed how combat rituals are expressed in different cultures, summarized the biblical-theological contribution to such practices, and identified the protective function of these rituals for warfighters. For Chaplains, care-givers, and practitioners in the trenches, it is my belief that combat rituals are critical resources for fulfilling the sacred duty of protecting our warriors as they protect us.

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Ministry at a Distance: Towards an Approach to Embodied Dispersion

By Chaplain (Captain) Anna S. Page

For the U.S. Army Chaplain Corps – as individuals and as a corporate body – to be effective in 2023 and beyond it must devote resources to both the theory and practice of embodied dispersion. As multipolarity, Large-Scale Combat Operations, and Multidomain Operations become ever-present realities of the nature of warfare, U.S. Army Chaplains grapple with how to perform and provide religious support to their personnel who are scattered across the globe. This problem set poses a unique challenge to the Chaplain Corps because building connections with others is central to the role of Chaplains as religious leaders. However, supporting geographically-diffused personnel is not inherently unique to the Chaplain Corps. Rather, the Chaplain Corps can learn from the rest of the Army while still existentially grappling with the problem of enacting ministry at a distance.

Military leaders commonly extend influence creatively and effectively throughout geographically-dispersed formations. People and equipment for whom Commanders are responsible can be spread across countries, time zones, and domains of war. Thus, tools that assist in streamlining communication and creating connection have necessarily been developed. Army systems and philosophies, such as Mission Command, help Commanders lead across vast distances in real time.[1] Technological advances also aid in collapsing both the feeling and experience of disconnection and thereby mitigate the impacts of physical space. At any point in time, accurate and detailed reports on personnel, equipment, and mission status can be communicated to a higher headquarters – regardless of unit location. From a warfighting standpoint, this ability to communicate across time and space is essential for fighting and winning the Nation's wars, especially when considering the emphasis on dispersed warfare as the way of the future.

For the Chaplain Corps, the key to creating a sense of ministerial presence even when a Chaplain not physically present lies in this intersection of philosophical and pragmatic approaches to embodied dispersion. That is, Chaplains must enact creative, adaptable ministries that span across time, space, and physicality to meet the needs of the contemporary Soldier. Theologies of *place* – an expressed definition of place coupled with one's understanding of God's presence in *places* – are one way to embrace an agile ministry. Every Chaplain likely already has an implicit theology of place. However, not every Chaplain has a sufficiently robust theology of place to support dispersed ministry both in the physical and virtual realms.[2] Developing a faithful and authentic theology of place informed by a theory of embodied dispersion, however, could ultimately empower a Chaplain to enact embodiment with their formations without physical presence. Doing so then normalizes the presence of a religious leader, even when at a physical distance.

In what follows I explore the relationship between embodiment and dispersion to lay a theoretical foundation which, in future works, can be developed into practice. To do this, I begin with a discussion of the theory of place as both a theology and as an ethic. I use this discussion to introduce another way of thinking into ministry paradigms that, for some, may be second nature and, for others, may feel foreign, uncomfortable, and unfamiliar. I continue by putting the theology and ethic of place into context, using my experience as part of the European Deterrence Initiative as a case study.

I conclude by offering some suggestions for what an Army of dispersed units means for the Chaplain Corps and the development of Battalion Chaplains. Ultimately, this paper investigates the question, "What does it mean to have a sacramental, embodied ministry when not physically present with the persons to whom we minister?" in theory, contextually, and when forecasting to the Army of tomorrow.[3]

Place & Embodiment

The ability to theorize and theologize about place is an essential skill for Army Chaplains as this skill provides Chaplains a framework for enacting dispersed, embodied religious support and offer command advisement throughout geographically expansive areas of operation. The theory and ethic of embodied dispersion begins with an exploration of the concepts of space, place, and embodiment as applied to the unique contextual ministry practiced by U.S. Army Chaplains. In general, effectively inhabited embodied dispersion – that is, maintaining a sense of physical presence without being physically present – requires consideration of how an individual views the world in which they live. Particularly, theory of place asks if an individual views the world as *space to be occupied*, or *as place to be inhabited*. A distinction is drawn here between space and place and between occupation and inhabitation. This matters because, when applied to the ministry context of an Army Chaplain, these distinctions inspire reflection on how a Chaplain shows up (with what demeanor, disposition, and in what forms) and where a Chaplain believes that God, or the Divine, is present. Though nuanced, internalizing this distinction between occupied space and inhabited place is imperative to developing theory of place into a theology and an ethic to be lived.

In the context of theory of place, "space" refers to vacuous, undefined, and disembodied experiences. It is nebulous and conveys a lack of ownership, agency, and responsibility. Conversely, "'place" connotes context, history, rootedness, and embodied experiences. It establishes connection, both in the literal and spiritual senses. When the world is viewed as space to be occupied, individuals can become detached, may become numb, and may emphasize their need to be physically located in a particular location for it to have worth and vitality. As anthropologist Tim Ingold explains, space is "the most abstract, the most empty, the most detached from the realities of life and experience."[4] The concept of space, in short, empowers a person to navigate the world as an individual, devoid of obligation to the rest of creation. For many persons raised in White, Western, Christian traditions, this mindset is our norm.

Conversely, conceiving of the world as place to be inhabited necessitates a mindfulness about purpose, behavior, and meaning making. Inhabitation simultaneously conveys ownership and frees us to trust that place has value in and of itself, regardless of our individual physical location. Moreover, place is not bound to a designated area as the literal definition may suggest.[5] Rather, the theory of place is defined by mindset, movement, and the encounters which happen along the way. Architects Mark Del Aguila, Ensiyeh Ghavampour, and Brenda Vale claim that, "Places are spaces where possibilities exist for territories of diverse meanings in support of chosen activities."[6] Ingold expands on this: "places, in short, are delineated by movement, not by the outer limits to movement."[7] Places are kinetic. They are ever changing, moving, acting, and being acted upon by forces. Thus, an individual's physical presence does not necessarily define nor constitute a place. Rather, place, with all its meaning, always exists, whether you or I have – or ever will – be there. This theory of place allows oneself, therefore, to understand their personhood as part of a corporate environment who contributes to meaning simply by existing, rather than position the individual at the center of that meaning making.

Theologically, theory of place and theology of place work in concert to embolden and expand the mind and spirit to conceptualize God, or one's concept of the Divine, in and around all locations. A theory of place provides a framework and language for defining place, both as tangible locale and abstract concept. A theology of place teaches that the Divine and other spiritual forces can be encountered anywhere and that it is through places that we engage with the totality of creation. In Christian theology, the justification for this may sound like, "God in the Trinity might be through all and in all things," as argued by St. Maximus the Confessor.[8] A theology of place also recognizes a holiness to and sacramentality to locations deemed as "place," thereby further inspiring a mentality of inhabitation instead of occupation.

This conceptual exploration of place enables an expanded practice of embodiment because it allows for presence without physicality. At its simplest, theological or spiritual embodiment is theology via the body. Said otherwise, embodiment is learning of the Divine, or of God, through lived experiences. These experiences are rooted in specific historical and social contexts. Dr. Norman Wirzba, Christian theologian and ethicist, explains why this

is possible: "discipline of hermeneutics teaches that there is no unmediated encounter with the world, because to be in a world is always already to be engaged in acts of interpretation that 'open' the world as a place that can be more or less understood, more or less 'successfully' engaged."[9] This means that human embodied experiences already inform how we understand the sacred.

Theologies of embodiment manifest differently in different religions. Many faith traditions, however, point to an acknowledgement that we are all living, breathing people who exist in contexts and face the real, immediate triumphs and challenges of life. An understanding of embodiment and the shared humanity that follows such an understanding creates a natural opportunity for deep empathy with one another, connecting with surroundings, and seeing the holiness in others and in place without feeling an anxiety to hyper-spiritualize. Ultimately, the concept of embodiment allows religious professionals to meet people where they are.

When religious professionals realize that place is not bound by physical presence in a specific location at a specific moment in time, they become open to a sense of place that allows for an expanded embodiment. This is so because understanding place as movement, place as encounter, place as memory, and place as meaning permits someone to feel connected to locations without physically being there. In essence, a theory of place inspires metaphysical inhabitation because a theory of place necessitates appreciation, respect, and attention to all that place encompasses. Embracing place in this way still allows for embodiment, even if that embodiment does not take the form of conventional physicality. Place as theory and embodiment are, therefore, not inherently in conflict. Instead, these two concepts can be held in conversation with one another to free Chaplains to enact an embodied, sacramental ministry to persons spread throughout the world. These concepts synergize to empower Chaplains to simultaneously work across time zones, states, countries, and domains.

Theory of Place & Embodiment Applied

I experienced the value of maintaining an ethic and theology of place which accounts for embodiment without physical presence unfold in real time during a rotation to Poland in support of the European Deterrence Initiative. For nine months, I provided religious support to Soldiers based out of four different countries. Supporting Soldiers in four countries turned into supporting Soldiers in upwards of 14 countries. These 14 countries spanned three time zones. Religious, emotional, and mental health resources and support available on site to our personnel varied from location to location. Resources ranged from those that come with being co-located with full brigade-level staffs to those that come with being the only U.S. presence on a foreign installation. Moreover, we deployed only as a headquarters and assumed inorganic companies from various installations once we arrived in theater. While our headquarters was from one Army post, our companies originated from multiple posts across the continental U.S. This meant that the majority of our formation was new to me and I to them. Given these factors, I quickly realized that I had to think creatively about how to conduct ministry. I knew that there was no way that I could see all the Soldiers in my care with enough frequency to rely on in-person battlefield circulations. Yet I was committed to establishing trust and rapport. To be physically present in multiple places at once is impossible. Instead, I sought to create presence without actually being physically present through practicing embodied dispersion rooted in my understanding of a theology and ethic of place. This mission forced me to innovate. My focus became developing creative approaches to ministry that matched the dynamic operating environment of Eastern Europe. Over the course of my nine-month rotation, I constructed a system that included an intentional balance between in-person visits, virtual offerings, and touch points that worked in concert to communicate to the Soldiers in my care that I am a constant embodied, presence, even if not physically present with my formations.

The first part of the system included three in-person visits to each team: one when they arrived, one in the second quarter of their rotation, and one in the third quarter. The initial visit always occurred when the in-coming and out-going team conducted their relief in place (RIP). This allowed me to both welcome and farewell our teams. During each visit, I would behave much like in garrison – I worked in the office with our teams, was available and accessible, and would plan simple community-building and resiliency events. This in-person time with our teams allowed me to build trust and familiarity with our personnel. Establishing trust in otherwise mundane moments made providing care in moments of perceived crisis when I was not physically present feel genuine.

The second part of the system involved virtual support with intentional touch points. It was via the efforts of the second part of the system that I was able to create a sense of presence even through geographic separation. This virtual support began with me sending a welcome letter and contact flyer to each company. The letter communicated who I am, how I approach ministry, and what

I can provide to both individuals and the company. Sending a virtual introduction ensured my contact information was accessible and that I was available via phone and text for my personnel. Virtual support also included monthly Chaplain-led seminars held via Teams, bi-weekly devotionals emailed to the formation, and weekly 60-second sermon videos published on TikTok.[10] I also scheduled weekly check-ins with our company command teams so that they knew I was available not just for their Soldiers, but also for them. The majority of my counseling occurred via phone and the majority of my teaching via Teams during my rotation. Soldiers were comfortable enough to reach out to me via text when in need and my presence was normalized due to my intentional communication over email and Teams.

This system required deliberate, advanced planning on my part for it to work. I had to draw on both my theological and ethical formation, as well as my military education. Being separated from the majority of my formation could have made me ineffective as a religious leader and religious advisor. Limited in-person contact could have led me to feel like I failed my Soldiers and could have led my Soldiers to feel like I failed them by being far away, disconnected, and inaccessible. Yet, the opposite was true. I believe I was effective because of the intentional way that I thought about how I inhabit my position within our organization. Though the system may sound void of theology, the system was one of embodied dispersion and was only able to work due to my theology and ethic of place.

Understanding place as both concrete location and abstract concept to be inhabited enabled me to extend my influence while still prioritizing embodiment – for myself and for others. My personal theology and ethic of place allowed me to both feel connected to my formation and to also trust that encounters with the Divine happened regularly for my formation; that sacred moments occurred in physical locations as well as through interactions, spiritual and emotional epiphanies, and via virtual means; and that I did not need to be physically present to communicate presence of a religious leader. Practicing an expanded conception of place became for me a sacramental practice – bestowing grace onto my personnel through memory, movement, and meaning. Though this case study is one of my own experience, I firmly believe that it can be a more universalized reality with implications for how Chaplains nurture, care for, and honor our formations in the shifting battlespace of 2023 and beyond.

Implications for the Chaplain Corps

Anticipating a dispersed fighting force, even at the battalion level, means that the Chaplain Corps must devote resources to equipping Chaplains to practice embodied dispersion in a way that is in keeping with their own theologies. In practice, this looks like intentional training for both Chaplains and religious affairs specialists on the relationship between embodiment and dispersion. Effective and cohesive embodied dispersion begins with a theory of place that abstracts place as broader than simply physical locations so as to create a mindfulness and commitment to inhabitation and partnership with the created world. A religious leader must do intellectual and spiritual work to integrate theory of place into their own theology of place. For me, my theology of place professes that God can be in and through all places – including both physical locales and virtual or enigmatic realms.

Finally, a reverence for embodiment, or an appreciation of how an individual's lived experiences and social location informs their beliefs and practices, is essential to practicing embodied dispersion. These theories and theologies then work together to create an ethic which necessitates laying the groundwork to help people feel honored in their humanity and trusting that sacred encounters are happening without my physical presence.

Yet, this is only one view. Chaplains of different religious traditions will necessarily work through what an embodied, dispersed ministry looks like in their own tradition, and the Chaplain Corps must consider how to train Chaplains how to do this work. Training the Chaplain Corps to do this could look like a seminar series like the Spiritual Resiliency Initiative (SRI). It could look like developing a curriculum to be taught at the Chaplain Basic Officer Leader Course (CHBOLC) and requiring an essay like the theology of leadership essay. It could be woven into ethics or counseling curricula taught at the U.S. Army Institute for Religious Leadership (USA-IRL). A block of instruction on the "hermeneutic of seeing," as the theologian Norman Wirzba calls it, could be taught. This hermeneutic of seeing would teach new Chaplains the difference between looking at someone or something, which is to project one's own "physical *location*…one's *time*… and one's *standing* within a culture" on someone, versus seeing them.[11] Wirzba explains that to see is to "interpret, and to interpret is to put to practical use languages, concepts, and symbolic systems of varying kinds that enable us to sense the meaning of what we look at…Seeing entails that one has determined the significance and grasped, in some way, the intelligibility of what one is looking at."[12] For the USA-IRL to teach

a hermeneutic of seeing would empower Chaplains to recognize the holiness in others and the holiness in places. Professional Military Education (PME) curricula could even integrate preparing Chaplains to provide embodied ministry across the operational environment into the culminating exercises during PME. Students could be required to draft a ministry strategy which accounts for the reality that we may not be able to be physically present with our formations, then develop a plan for performing and providing religious support which adheres to this theology.

This training will also require education on leveraging technology. While virtual connection can never supplant in-person ministry, it clearly provides a powerful platform for engaging persons across time and distances. Tech platforms become even more powerful if we are to appreciate them as places that could allow for embodiment. As legal scholar Dan Hunter explains, adapting "place" language to the virtual world "means that we understand the medium of Internet communication as having certain spatial characteristics from our physical world experience."[13] To have this understanding gives validity to the virtual realm as a genuine extension of one's personhood, thereby allowing for meaningful presence without physical co-location. This view enables embodiment, or encounters with the Divine through our human experiences, via online or digital platforms.

To leverage technology effectively for ministry, the Chaplain Corps must have both a theoretical and practical appreciation for virtual platforms. This means providing training on media skills, trends, videography, apps, and virtual realms as "third places." This already happens on a small scale with groups like the Chaplain Corps Communication Working Group (C3WG); but this emphasis and training on tech must also be institutionalized through PME and other short courses if the Chaplain Corps is to look to the future. Ours is a hyperconnected world in which multiple digital inputs compete for our attention every minute. We can choose to denounce this reality, or we can embrace it and use tech to extend our presence.

Finally, training the Chaplain Corps to think through embodied dispersion would require continued thoughtful dialogue on creative and novel approaches to worship communities that meet our Soldiers where they are rather than emphasizing worship in garrison chapels as the center of our communities. This shift is important to consider because

this conversation is happening amidst the decline of professed religiosity in the United States. The U.S. Army Chaplain Corps is not alone in its need to adapt to a changing landscape. Broader religious institutions face the same question of how to effectively reach persons across time and space. Given the uniqueness of our profession, the Chaplain Corps could be at the cutting edge of facilitating encounters with the Divine if we genuinely allow for unique approaches to ministry.

2023 & Beyond

While there is no way to fully predict the landscape and challenges of tomorrow, it seems safe to say that how we have historically done ministry may not always work moving forward. Therefore, spending time today to form ethics and theologies that allow for creative, adaptable ministries can only benefit the Army as a whole. An ethic and theology of place is one such concept which can help create a spiritually resilient force and relevant Chaplain Corps. Theory of place allows Chaplains to meet the contemporary Soldier where they are – even without always being physically present. The outcome of this is an environment where persons feel seen, heard, and valued for who, how, and where they are, without us even being there.

Building relationships with formations in-person is essential to building the trust which allows for effective diffused ministry. However, the argument that physical presence without physicality is possible, or that embodiment across time and place can be a reality, is essential to ponder as we look to the future of warfare. With the presence of decentralized warfare increasing, Chaplains will not always have the luxury of seeing their Soldiers in-person on a regular basis. Yet, we are still required to provide world-class religious support and command advisement. To do this will require creativity, openness, and vulnerability from individual Chaplains and the Chaplain Corps as a whole. Ultimately, if we can find the balance between proximate and distant ministry such that an embodied, sacramental ministry still forms, then we will be able to more effectively, genuinely, and authentically nurture, care, and honor the Soldiers and Families of the United States Army well into 2023 and beyond.

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NOTES

1 From a doctrinal standpoint, reflection on the philosophy of Mission Command and considering how this philosophy applies to the work of the Chaplain Corps provided a helpful Army framework in which to ground my thinking. This paper does not explicitly explore the intersections of Mission Command and a ministry of embodied dispersion; however, there is space for future exploration. For more on the philosophy of Mission Command, see ADP 6-0, "Mission Command."

2 Throughout this paper, when I use the term "virtual," I am referring to digital means of communication and connection. This includes social media platforms, texts, calls, emails, videos, etc.

3 As an Episcopal priest, I acknowledge that I write this paper informed by Christian teaching and through a Christian lens. A Christian bias likely exists. I have attempted to write this paper broadly enough, however, such that the proposed theory can be extrapolated to different faith traditions and be adopted by Chaplains of all faiths.

4 Tim Ingold, "Against Space: Place, Movement, Knowledge," *Being Alive*, pp. 145-155, 145.

5 "Place," The Britannica Dictionary, webpage, last visited 25 October 2022, https://www.britannica.com/dictionary/place.

6 Mark Del Aguila, Ensiyeh Ghavampour and Brenda Vale, "Theory of Place in Public Space," *Urban Planning* (2019), Volume 4, 249-259, 256.

7 Ingold, "Against Space," 149.

8 St. Maximus, "On the Preservation and Integration of the Universe," 100-101, *On the Cosmic Mystery of Jesus Christ, Selected Writings from St. Maximus the Confessor*, trans. Paul M. Blowers and Robert Louis Wilken, St. Vladimir's Seminary Press (Crestwood, New York: 2003).

9 Norman Wirzba, "Christian *Theoria Physike*: On Learning to See Creation," *Modern Theology* 32:2, DOI: 10.1111, April 2016, 211-230, 212.

10 At the end of 2022, the Department of Defense joined other federal entities in banning the use of TikTok on government devices. Posting on TikTok as an individual from one's personal devices is still allowed. All videos posted by CH (CPT) Anna Page are done from her personal TikTok account and her personal phone. For more, see: Bobby Allyn, "Biden approves banning TikTok from federal government phones," NPR, 30 December 2022.

11 Norman Wirzba, "Christian *Theoria Physike*," 211-212.

12 Ibid, 212.

13 Dan Hunter, Cyberspace as Place and the Tragedy of the Digital Anticommons, 472, California Law Review, Mar., 2003, Vol. 91, No. 2 (Mar., 2003), pp. 439-519.

Waging War in the Anthropocene: A Theological Bio-Ethic of War

By Chaplain (Captain) William Atkins

Introduction

The Army's strategic transition from Counterinsurgency (COIN) to Large Scale Combat Operations (LSCO), brings to light many new questions for Soldiers at all echelons.[1] The movement to larger battlefields and larger forces in a near-peer conflict necessitates a re-defined operational space. As such, Chaplains must now prepare for damage and loss on a far larger scale. In this new combat scenario, Chaplains should consider what moral and ethical framework defines our counsel to command, and what we consider when speaking to the decision makers about courses of action. We as Chaplains must not only concern ourselves with the lives of Soldiers and civilians, the moral costs of property destruction, and the possible defilement of sacred spaces; we must now also more closely consider the ethical consequences for the immediate environment and entire planet.

Humanity currently finds itself in a unique position: we now live in the epoch of the Anthropocene.[2] "Anthropocene" is a term coined by geologist to describe the geological age in which human activity has been the dominant influence on climate and the environment. For the first time since the formation of our planet, a single species has the power to affect global geologic change. Our avenues of influence in this period of history are many.[3] Today we as humans engage in factory farming with chemical pesticides and harvest our oceans with large scale fishing operations. We have seen massive population growth, the use of nuclear weapons, and an exponential increase in the use of fossil fuels. These are but a few of the ways we humans have had a formative effect on the world. Among these shaping actions, perhaps the most impactful has been one that is directly related to the work of U. S. Army Chaplains—the waging of war. In modern warfare Commanders are no longer forced only to negotiate natural impediments on the battlefield; now tools of war allow us to fundamentally change the landscape. The power we as a species now wield is extraordinary, and terrible. If Chaplains are to advise Commanders in the Anthropocene, we must better understand the cost of war on the environment, and why we as spiritual/moral/ethical advisors should carefully consider that cost.

In the following pages, I will outline a theological Bioethic that may provide a foundation from which Chaplains can understand how the impact of war on the world-as-a-whole affects the Soldiers we care for. I will base this ethical model on the Christian doctrine of the *imago Dei*, to demonstrate the spiritual connection humans have to the world-as-a-whole. While I operate from the position of mainstream Protestant Christianity, I will step aside from the more typical presentation of the *imago Dei* by focusing on human-to-world relationships in deep ecology and ecofeminism. This will be done to present a spiritually grounded understanding of relational identities and how Chaplains may interpret them. In this, Chaplains of all faiths may come to understand that the spiritual connection humans have with the world-as-a-whole forcefully impacts our Soldiers and should be carefully considered as we wage war in the Anthropocene.

The Image of God

The *imago Dei*, from the Judeo-Christian creation account of Genesis 1:26, has been interpreted a number of ways.[4] On some views, it is a literal interpretation of humanity's special place in the universe.[5] On others, it is an eschatological promise of eventual reconciliation with God.[6] Still other views hold that the *imago Dei* may incorporate all of creation, in essence that the entire world was created in God's image.[7] The *imago Dei* may also be reflected in human relationships, such as the Apostle Paul's assertion that Christians are one in the body of Christ, noted in Romans 12:5 and 1 Corinthians 12:27.[8] I propose that, for the purpose of this Bioethic, the *imago Dei* combines the latter two views, that it is indeed seen in our relationships, however, what is encompassed by the term "relationship" should be expanded. Not only should this describe human-to-human relationships but, also our relationship as a species to the world-as-a-whole, a one world body.

Sallie McFague, who writes on ecofeminism and theology, has argued that the one world body is an appropriate interpretation of the *imago Dei*. In *the Body of God*, McFague writes of a universal common origin in humanity's creation story. Specifically, she speaks to the production of carbon in stars. McFague writes that "The common character of the story undercuts notions of human existence as separate from the natural, physical world;…or of human individuals existing apart from radical interdependence and interrelatedness with others of our species, with other species and with the ecosystem."[9] McFague points out that human bodies are made of the same organic material as all other life on the planet, which creates a physical and spiritual connection because they are enmeshed. McFague does not employ the worldview that the flesh and spirit are separate, a view that has been popular in the Christian community since Augustine.[10] For McFague, we as humans do not have bodies, rather we are bodies, and our physical construction is a fully inclusive representation of our spiritual existence. She explains her argument of a spirit/flesh unity by asserting that "one of the most important revelations from postmodern science is the continuum between matter and energy…which overturns traditional hierarchical dualisms such as nonliving/living, flesh/spirit, nature/human being."[11] This scientific revelation lies at the heart of her argument. The continuity of matter and energy is, to her mind, a representation of the unity between our human physical bodies and our spiritual essence. For McFague, there is no separation between the human spirit and the human body, *ergo* there should be no perceived separation between our bodies and the environment that we share an origin with.

McFague presents the idea that the physical nature of our person is connected to the physical environment through a unified spirituality, as all are one in the *imago Dei*. McFague asserts that, "within a Christian framework, the body of God encompasses all of creation in a particular salvific direction, toward the liberation, healing, and fulfillment of all bodies."[12] This does not suggest some manner of pantheism. Rather, McFague offers that the entire universe is the *imago Dei*, created to be in relationship with God through a common origin. Therefore, human beings' harmonious relationship with the environment and with each other also encompasses harmony and reconciliation with God.[13] For McFague, the imago Dei means we as humans are created in relationship with the world-as-a-whole and we are meant to understand ourselves as a part of it, not apart from it. For, McFague, environmental conservation can be seen as a spiritual matter that directly affects humanity. In the context of the U.S. Army, I would add that this is a spiritual matter for the Chaplain offering counsel to Commanders in the field, and every Soldier.

The one world body perspective of the *imago Dei* argues that we as humans are to live in harmony with the natural world to be fully reconciled to God.[14] Because reconciliation with God is essentially a spiritual matter, then artificially separating ourselves from the environment to facilitate wanton destruction of nature may also be seen as causing spiritual damage. The undefinable wounding that a Soldier feels in the heart may be the result of needless environmental destruction, such as destroying a grove of trees to establish a tactical command post (TAC) when locating it elsewhere has little to no mission impact. The effort to separate ourselves from the environment, to designate the world as an inanimate other to exploit it, fractures the *imago Dei*, and inhibits spiritual reconciliation.

The one world body understanding of the *imago Dei*, is also supported by research in the field of ecology. Ecofeminist Val Plumwood argues that humans are linked to the world-as-a-whole in a deeply spiritual manner. Plumwood writes that a dualistic worldview, most common in the West, artificially divides humanity from nature so that the world is conceived of as a resource to use or obstacle to remove.[15] This artificial

separation of humans from the rest of the world prevents contributions from the entirety of the world-as-a-whole.[16] In short, the natural order cannot reach its full potential because it is in disunity. The body is not whole. She writes that this forced separation "promotes various damaging forms of epistemic remoteness, for by walling ourselves off from nature in order to exploit it, we also lose certain abilities to situate ourselves as a part of it."[17] When the world-as-a-whole is treated as a distinct other that may be manipulated or destroyed to advance a wartime mission with little thought to mitigating the effects of the war effort, the environment is not the only thing damaged; there is also spiritual damage to the humans involved. As ecologist and philosopher Warwick Fox writes, "the world simply is not divided up into independently existing subjects and objects, nor is there any bifurcation in reality between the human and non-human realms. Rather all entities are constituted by their relationships."[18] Because humanity is constituted by relationships, if those natural relationships are fragmented, if the *imago Dei* is distorted, then our very core as human persons is comprised—our soul is wounded.

I have conceptualized the *imago Dei* as a comprehensively inclusive, harmonious, and relational milieu, a one world body. Furthermore, I offer that environmental destruction caused by the careless waging of war breaks this spiritual unity, a separation in our relationships to each other, to the world, and to God. The possible result of this for Chaplains is profound; that ethical treatment of the environment, even in times of war, can move toward spiritual wholeness.

Environmental Soul Care

While wanton destruction of the world-as-a-whole in combat may create breaks in our spiritual connections, respect for nature, and connection with nature on mission, can create growth toward ontological wholeness. Personal accounts of the spiritual connection to nature proclaimed in deep ecology are an excellent vehicle for demonstrating this. In researching his seminal text, *Dark Green Religion*, ecologist Bron Taylor discovered that activists reported "experiencing the earth's sacred energies or life force, or communication with non-human beings, during environmentalist campaigns."[19] The close connection to nature, even while in violent conflict with logging companies or other groups, imbued these people with a sense of ontological wholeness they described as a feeling of love.[20]

Taylor notes two cases in particular, Julia "butterfly" Hill and Reverend Fly, who say that this very deep sense of completeness comes from the connection they have with nature.[21] A spiritual connection to the environment was the catalyst for this response, this feeling of love and wholeness. When the body is whole, when the *imago Dei* is realized in spiritual relationship, there are epiphanies of completeness. This is not simply a feel good moment, rather it is a time of spiritual healing that has encouraged many physicians to prescribe "forest treatments" wherein patients simply spend time in nature to affect healing.[22] These experiences are the result of human beings embracing the spiritual connection they have with the world-as-a-whole, as described in Job 12:7-10 and Romans 8:19-23 of the Christian Bible.[23] As ecologist David Abram writes, "Despite all of the mechanical artifacts that now surround us, the world in which we find ourselves, before we set out to calculate and measure it, is not an inert or mechanical object but a living field."[24] Humanity is not separate from the "living field," rather we are a part of it. The relational concept presented in Christianity offers the important distinction that the spiritual connection is rooted in our physical being relating to other physical beings. The realization of this unity can produce feelings of love, wholeness, and a soul healing experience, even in the face of violence.

Ecologist and ethicist Michael Northcott writes that, "as God and creation are pushed apart by the rise of modern science, so there is a correlative need to invest the cosmos with a new kind of meaning."[25] The separation which has precipitated our current state is deeply uncomfortable. Many humans perceive a deep need to be spiritually connected to God through nature, perhaps because that is how we were created (Ps 104:27-30, Ps 84:3, Num 35:34).[26] When humans and nature are artificially pulled apart to make environmental destruction easier, humans still feel a connection to nature and strive to understand it spiritually by investing it with a higher meaning.[27]

When discussing the human connection to the world-as-a-whole, Northcott writes that "the Hebrew Bible offers a fundamentally interactive account of the relations between the human self, the social order and natural ecological order, and between all of these and the being of God."[28] It is not solely spiritual:

> rather the physical reality of created order, the community of human and non-human species and the ends and purposes which they differently serve, are given in the nature of the creation, and this is why in so many diverse cultures, with no shared religious revelation or truth system, ethical principles such as neighbor love, sexual fidelity, and care for the natural environment are widely practiced.[29]

According to Northcott, humans are morally grounded in our relationship to the world-as-a-whole, and we derive ethical certainty, and a sense of wholeness and purpose from this relationship. If Chaplains can better understand the spiritual relationship humans have to the world-as-a-whole, we can also understand the impact it has on our Soldiers and Commanders when they are respectful of the environment on mission. More simply, to preserve the environment is to protect a key aspect of our Soldiers' transcendent Selves.

I see that tis sense of inherent morality is derived from the same source as the love and wholeness experienced by activists Hill and Fly; it is the spiritual connection to nature espoused by the progenitors of modern environmentalism. As Taylor writes, "the central epistemological premise by the early architects of radical environmentalism [Edward Abbey, Jack Loeffler, Gary Snyder] is that people can learn to listen to the land and discern its sacred voices"[30] Listening to the land to connect to the environment is how people groups the world over have morally governed their communal organizations for generations.[31] Northcott asserts that "disruptions in the predictability and order of the natural world are regarded by primal peoples as evidence of disruption or disharmony in human social order."[32] For Indigenous people groups, even in times of war, nature is respected, and destruction is limited to what is truly needed rather that what may make things more convenient.

In modern warfare, by contrast, the environment is seen as a factor to manipulate or destroy in pursuit of wartime goals, without reference to natural systems of order or ecological balance.[33] As Arthur Westling has written, "the intentional widespread, long-term, and severe destruction" of the environment has been part of the U.S. war effort since WWI.[34] This view places the world apart from humanity, it does not see the world as a part of humanity. Put another way, the separation of the *imago Dei* into components has split apart the moral and spiritual connection humans have with the environment. By removing the sacred from the ecological, humanity has sundered the created order from the social order even though "they both are aspects of creation,

which reflects the order and wisdom of God."[35] The innate desire for social living and the natural moral connection to the environment are both constructed by God and are the central premises to holistic relational unity—a unity disrupted on the spiritual level when the world is treated by human beings as an "it."

Negotiating terrain is a needful aspect of warfare; this does on occasion dictate the destruction of certain natural features. However, as David Johns writes, "humans do not have the right to so alter the composition of the biomass that there is a resulting destruction…of 'the integrity, stability and beauty' of the ecosystem."[36] The world-as-a-whole is a relational ecosystem; when Commanders remove themselves from it to alter it unnecessarily in the field of war, harm is done to the world, themselves, and their Soldiers. "This is not simply a suggestion that we humans are a part of nature; it also points out that we have a relationship with nature that exists on moral as well as physical terrain in such a way that our actions toward nature can reciprocally harm us."[37] In other words, destruction of the environment in war injures, while realizing the relational unity of the *imago Dei* heals.

This perspective can aid battlefield Commanders in understanding that the "deep ecological experience might involve a mode of perception wherein the boundaries between individual things blur to the extent that they dissolve into their backgrounds"[38] The removal of artificial separation may enable Commanders to perceive the spiritual connection they and their Soldiers have to the environment. Chaplains may advise Commanders that the spiritually relational and fully inclusive *imago Dei* allows for Earth-based spiritualties that foster a bond with the world-as-a-whole. This "deep ecological sense of identification is engendered directly from deep ecology metaphysics," and finds consonance with Christian theology and Scripture.[39] If a Christian concept of human-world relationship was to be embraced within deep ecological spirituality, it may produce a unified relational visage. All Soldiers may then embrace a truly relational identity, by identifying with the environment.

Eric Reitan writes that; "Self-realization is the process of identifying with the whole ecosystem, the whole complex of living things and nonliving things with which they interact. A person who has so identified him or herself with his or her environment has realized the ecological Self."[40] Nature, when humanity is relationally included, represents the ultimate unity of being, the one world body. This is a view Chaplains should consider when advising Commanders about environmental destruction in warfare. There is no longer the option of Commanders creating a false barrier between themselves and the world, labeling the environment as an "other." Rather, spiritual unity with the world-as-a-whole shifts the ethical discussion from labeling the world as it to us, drastically affecting the planning and execution of wartime missions.

Conclusion

As Chaplains, our dual roles require us to perform or provide religious support and to advise the command on moral and ethical issues.[41] In these roles, we are meant to be combat multipliers, and aid our Commanders in accomplishing the mission of winning the nation's wars. We are also called to care for the soul of the Army.[42] In combat, there are few areas in which we as Chaplains may act that out across all our areas of responsibility. Spiritual Bioethics is unique in this regard when one considers three key points. First, that human beings are a part of nature, and not apart from nature. Second that human beings are more than just physical bodies, we are also spiritual and relational creatures. And third, that our human spiritual relationship with the world-as-a-whole may be affected by our treatment of it. Simply put, if we as Chaplains understand that there is a spiritual relationship between humans and the world-as-a-whole, then the environment becomes a source of spiritual harm or healing depending on how we interact with it.

In this work, I have offered that humans are connected to the world-as-a-whole through a spiritual relationship, as seen in Christian theology, ecofeminism, and deep ecology. Further, that separating ourselves from the world, specifically in unchecked environmental destruction, may cause harm, while spiritual unity with nature may offer peace and healing. As Chaplains today consider how to advise command teams in complex operating environments, there are several things to consider. Chief among these issues is the care of our Soldiers in accomplishing the mission. Caring for the environment may support this mandate. We should not therefore write off environmental concerns, or only think of them when sacred spaces are involved. We should see the world-as-a-whole for what the world-as-a-whole is; a part of our Soldiers, and a part of the soul for which we care.

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NOTES

1 For further information on the transition refer to: Caroline Bechtel, "What the Army's Return to Large-scale Operations Means for the Intel community", *Modern War Institute* May 8, 2018; U.S. Department of the Army. (2022). Operations: Army Field Manual 3-0.

2 Kathryn Yusoff. *A Billion Black Anthropocenes or None*. (Minneapolis, MN: University of Minnesota Press, 2018).

3 W.J Kress; G.A & Krupnick, "Lords of the biosphere: Plant winners and losers in the Anthropocene," *Plants, People, Planet* 4 (2022), 350– 366.

4 "Then God said, 'Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.'" The Bible (NRSV) Genesis 1.26.

5 Joshua M. Moritz, "Evolution, the End of Human Uniqueness, and the Election of the Imago Dei" *Theology and Science* 9 (2011), 309.

6 David Fergusson, "Humans Created According to the Imago Dei: An Alternative proposal" *Zygon 48* (2013) 439-453.

7 Sallie McFague, *The Body of God: An Ecological Theology* (Fortress Press, 1993).

8 "So in Christ we, though many, form one body, and each member belongs to all the others.", "Now you are the body of Christ, and each one of you is a part of it." The Bible (NRSV) Romans 12.5.

9 Sallie McFague, *The Body of God: An Ecological Theology* (Fortress Press, 1993), 105.

10 Gary D. Badcock, *The House Where God Lives: Renewing the Doctrine of the Church for Today* (Eerdmans, 2009), 24.

11 McFague, *The Body of God*, 16.

12 bid., 160.

13 Mark Allen McIntosh, *Divine Teaching: An Introduction to Christian Theology* (Malden, MA: Blackwell, 2008), 75.

14 This view is also explicated in the theology of Friedrich Schleiermacher in his text God and the world. Friedrich Schleiermacher trans. Keith Clements, *God and the world*, (London: Collins, 1987), 175.

15 Val Plumwood, "Environmental Culture: The Ecological Crisis of Reason," Psychology Press, (2002), 18.

16 Ibid., 19.

17 bid., 98.

18 Andrew Light; Rolston Holmes, *Environmental Ethics: An Anthology* (Wiley, 2002), 255.

19 Bron Taylor, *Dark Green Religion: Nature Spirituality and the Planetary Future* (Berkeley: University of California Press, 2009), 95.

20 Ibid., 97.

21 Ibid., 95.

22 Or more on this refer to: https://nhsforest.org/benefits.

23 For the creation waits in eager expectation for the children of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies. The Bible (NRSV) Romans 8:19-22.

24 David Abram, *The Spell of the Sensuous: Perception and Language in a More-Than-Human World* (Knopf Doubleday, 2012), 32.

25 Michael S. Northcott, *The Environment and Christian Ethics* (Cambridge University Press, 1996), 89.

26 All creatures look to you to give them their food at the proper time. When you give it to them, they gather it up; when you open your hand, they are satisfied with good things. When you hide your face, they are terrified; when you take away their breath, they die and return to the dust. When you send your Spirit, they are created, and you renew the face of the ground.—Even the sparrow has found a home, and the swallow a nest for herself, where she may have her young a place near your altar, Lord Almighty, my King and my God.—Do not defile the land where you live and where I dwell, for I, the Lord, dwell among the Israelites. The Bible (NRSV) Psalms 104:27-30.

27 Taylor, *Dark Green Religion*, 12.

28 Ibid., 164.

29 Ibid., 164–165.

30 Bron Taylor, "Earth and nature-based spirituality: From deep ecology to radical environmentalism." *Religion 31, no. 2*, (2001),183.

31 Northcott, *The Environment and Christian Ethics*, 160.

32 Northcott, *The Environment and Christian Ethics*, 162.

33 Northcott, *The Environment and Christian Ethics*, 166.

34 Arthur Westing, "Pioneer on the environmental impact of war," *Springer Science & Business Media*, (2012), 3.

35 Ibid., 196.

36 David Johns, "The relevance of deep ecology to the third world: some preliminary comments." *Environmental Ethics 12*, (1990), 235.

37 Light; Holmes, *Environmental Ethics*, 406.

38 Simon James, "Thing-centered" holism in Buddhism, Heidegger, and deep ecology." *Environmental Ethics 22*, (2000) ,370.

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41 U.S. Department of the Army. (2015). *Army Chaplain Corps Activities: Army regulation 165-1*.

42 CH (MG) Paul K Hurley https://www.army.mil/e2/downloads/rv7/chaplain_corps_vision_2029.pdf also quoted by CH (MG) Thomas L. Solhjem in an address to Bethel University Nov 18, 2019, https://www.bethel.edu/news/articles/2019/november/thomas-solhjem.

The Forum is a space for conversations on important topics that are relevant to chaplaincy and religious support in the context of national defense. This month the Forum contributors reflect on a short excerpt about chaplaincy from Karl Marlante's best-selling book *What it is Like to Go to War*. *What it is Like to Go to War* by Marlantes is published by Atlantic Monthly Press. It first appeared in August 2011.

Excerpt from Karl Marlantes's book *What it is Like to Go to War*

No other birds got in after that brave medical evacuation because the monsoon had shut down all flying in the mountains. Two days before Christmas the fog lifted just enough to allow a single chopper to work its way up to us, a dangerous journey, squeezing beneath the cloud ceiling just a few feet above the jungle-covered ridges. Along with food, water, mail, and ammunition came the Battalion Chaplain.

He had brought with him several bottles of Southern Comfort and some new dirty jokes. I accepted the Southern Comfort, thanked him, laughed at the jokes, and had a drink with him. Merry Christmas.

Inside I was seething. I thought I'd gone a little nuts. How could I be angry with a guy who had just put his life at risk to cheer me up? And didn't the Southern Comfort feel good on that rain-raked mountaintop? Years later I understood. I was engaged in killing and maybe being killed. I felt responsible for the lives and deaths of my companions. I was struggling with a situation approaching the sacred in its terror and contact with the infinite, and he was trying to numb me to it. I needed help with the existential terror of my own death and responsibility for the death of others, enemies and friends, not Southern Comfort. I needed a spiritual guide.

Many will argue that there is nothing remotely spiritual in combat. Consider this. Mystical or religious experiences have four common components: constant awareness of one's own inevitable death, total focus on the present moment, the valuing of other people's lives above one's own, and being part of a larger religious community such as the *Sangha, ummah*, or church. All four of these exist in combat. The big difference is that the mystic sees heaven and the warrior sees hell. Whether combat is the dark side of the same vision, or only something equivalent in intensity, I simply don't know. I do know that at age fifteen I had a mystical experience that scared the hell out of me and both it and combat put me into a different relationship with ordinary life and eternity.

Most of us, including me, would prefer to think of a sacred space as some light-filled wondrous place where we can feel good and find a way to shore up our psyches against death. We don't want to think that something as ugly and brutal as combat could be involved in any way with the spiritual. However, would any practicing Christian say that Calvary Hill was not a sacred space? Witness the demons of Tibetan Buddhism, ritual torture practiced by certain Native American tribes, the darker side of voodoo, or the cruel martyrdom of saints of

all religions. Ritual torture of martyrdom can either be meaningless and terrible suffering or a profound religious experience, depending upon what the *sufferer* brings to the situation. The horror remains the same.

Combat is precisely such a situation.

Our young warriors are raised in possibly the only culture on the planet that thinks death is an option. Given this, it is no surprise that not only they but many of their ostensible religious guides, like the Chaplain with the booze, enter the temple pf Mars unprepared. Not only is such comfort far too often delusional; it tends to numb one to spiritual reality and growth. Far worse, it has serious psychological and behavioral consequences.

To avoid, or at least mitigate, these consequences, warriors have to be able to bring meaning to this chaotic experience, i.e., an understanding of their situation at a deeper level than proficiency in killing. It can help get them through combat with their sanity relatively intact. It can help keep them from doing more harm than they need to do. It is also a critical component in their ability to adjust when they return home. This 'adjustment' is akin to asking St. John of the Cross to be happy flipping burgers at McDonald's after he's left the monastery. When one includes drug and alcohol overdoses, single-person car crashes, fights in bars, and a whole host of other self-destructive behaviors in addition to so-called normal suicides, the number of veterans who have killed themselves at home after the war was over is disturbingly large—and largely ignored.

You can't force consciousness or spiritual maturity. Teenage warriors fight, drink, screw, and rock and roll. You can, however, put people in situations where consciousness and spiritual maturity can grow rapidly, if those people know what to look for. It's called initiation.

REFLECTION ON

Karl Marlantes's book *What it is Like to Go to War*

By Dr. Michael W. Langston

During a December 1968 monsoon, a fierce battle raged in the Vietnamese mountains. Two days before Christmas, one helicopter used a break in the weather to bring the Battalion Chaplain and supplies. Karl Marlantes, commanding a Marine rifle platoon, greeted the Chaplain who shared his several bottles of Southern Comfort and some dirty jokes with the men. Marlantes reports that he laughed at the jokes and enjoyed the drink, but inside, he was seething with anger.

Marlantes writes as a Marine, but I write as a Chaplain. From that perspective I can share that Chaplains often long for the opportunity to speak to members of their units about the significant issues of life that impact the core of their beings. Chaplains often become trapped in helping to resolve immediate issues without establishing the relationships that lead to discussions on the "existential terrors" of the lives around them. In Vietnam, Marlantes desired to discuss the issues affecting the core of his being but only received a mundane response from the Chaplain.

My first step toward moving away from the mundane was to understand the people with whom I worked. As a young Navy Chaplain, I often struggled to know what my Sailors and Marines needed and wanted when they visited me or when I met them at work. I learned the value of meeting them where they were to connect with them. This process established an opportunity for them to relate to the Chaplain as a safe person who could hear their concerns. I recognized that to the military members, Chaplains are the God-person who is the bearer of the presence of God. When I showed up, God had come into their midst through me, the Chaplain, as the representative. Something holy would begin to occur. The Sailors and Marines viewed the Chaplain as one who could offer answers that provided hope in the midst of horror, pain, fear, and very bad situations as life continued to unfold and evolve.

My next step was to build relationships with those who were seeking and asking by working outside of the traditional Chaplain roles. To do this I undertook many common everyday actions that were not necessarily ministry related. Sailors and Marines were usually very clear that they did not want to talk about spiritual or ministry related ideas. But by building relationships through ordinary events that brought direct connection and interaction with these individuals who I did not necessarily know well, I was able to build trust with them. Some activities that I did to build relationships included standing on the back side of a ship's galley's serving line dishing out mashed potatoes onto metal trays. I accepted the role of tours officer on a warship that was entering port to provide wholesome entertainment for Sailors and Marines going ashore. I taught a course to assist a group working toward their academic degrees. They saw me in a different role and so were willing to trust me.

My final step was to deepen relationships through shared activities and time together. I spent time understanding the people I was to care for and then I spent time building trust. The final part of the process was being available for existential conversations when these crew members and Marines approached me.

One West Pacific deployment out of Hawaii offered a series of opportunities for me to provide the environment for crew members to approach me with their significant issues. In preparation for deployment, another officer and I became dive qualified and spent time together as dive partners. Thus, when we traveled across the Pacific and Indian Oceans, we could dive some of the best waters in the world.

As we entered ports across the Pacific, more and more sailors and Marines came back to the ship in trouble because of their antics while ashore. Once back aboard the ship they found themselves in serious trouble, facing Captain's Mast (punishment for their actions ashore). The usual result was being restricted to the ship for the duration of the deployment (5-6 months).

My first step question of understanding the people and their expectation of me was easily answered for this group. The young men and women wanted to avoid me and for me to keep to myself any talk about God, religion, and spiritual things.

I moved to my second step question: How do I build relationships with these young men and women who are confined to the ship for so long? I realized I had to do something that was different and unexpected to gain their immediate interest and to provide value to them.

To implement this step, I approached the ship's Captain with a proposal to form a dive club that included the restricted members of the crew. We would offer diving lessons and diving opportunities to those who had been restricted to the ship. As I presented my idea, the Captain frowned, but he surprised me by asking for details of how I would manage the endeavor. He agreed with the stipulation that he would have the final approval on which crew members could leave the ship.

The Captain provided additional guidance, requiring methods to be sure each person was accounted for, was properly trained, and was certified to dive with the appropriate equipment. The dive club also had tight controls on staying with the group, staying out of trouble, and avoiding alcohol. The places the dive club members could go were limited to dive shops, dive sites, and the ship.

At the first port, only two individuals participated in the dive club. The second port provided a few more members to the club. By the end of the deployment, most of the restricted 65 Sailors and Marines had joined the dive club. Additionally, we had other members of the crew joining us in this highly popular port activity. Through this deployment we pulled into ports and dove in the Philippines, Guam, Singapore, Hong Kong, Thailand, the Persian Gulf, the Seychelles, Australia (Perth, Sidney, and Townsville), Tarawa, Kwajalein, and Hawaii.

I had learned the expectations the crew had of me as their Chaplain. This expectation was for me to act as one who bore the presence of God, was concerned for their well-being, and was approachable.

Using the second step to determine simple acts that reached out to crew members allowed me to build relationships that resulted in crew members attending the formal ministry events (Bible studies, worship services, and spiritual counseling sessions) in increasing numbers. Whether members of the dive club or people I served at dinner, they began deepening relationships with me.

From these experiences, the number of conversations that addressed some of the most existential topics grew in number across the time of the deployments because a relationship was built outside of regular clerical expectations.

Throughout my career, I used these three steps to become Marlantes' "spiritual guide" to those in my care. By establishing a sense of reverence for the "God person" as I moved through the workplace, I learned their expectations of me, their needs and desires, and then patiently built relationships outside of traditional ministry-oriented activities. As they responded, the God person (Chaplain) became real and approachable to them as they struggled with the existential terrors in their lives.

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REFLECTION ON

Karl Marlantes's book *What it is Like to Go to War*

By Chaplain (LTC) Emmitt Maxwell Furner II

A brief section in Karl Marlantes' book *What it is Like to Go to War*[1] seems to aptly illustrate an important tension. Throughout the course of sharing his Vietnam War experiences, specifically those associated with the act of killing and confronting the possibility of being killed in armed combat, Marlantes described a visit from a Chaplain. As I read, I experienced some dissonance as I read Marlantes' seeming indictment of that Chaplain. The root of my dissonance is cognitive competition between clerical negligence and unfair and imprudent expectations for a member of the clergy in uniform. In some ways, I share in Marlantes' frustration with, and subsequent indictment of that Chaplain while also empathizing with the Chaplain because his actions are familiar to me.

These excerpts prompted me to reflect in a more deliberate way on how members of the clergy who serve within the military institution are ordinarily conceptualized—by themselves and by others.[2] I suppose I am not the only Army Chaplain who found himself or herself performing some duty that seemed unrelated or even contrary to the principal reason for voluntarily joining. Most of the duties I perform throughout the course of a typical duty day are more closely aligned with that of a military officer than that of a member of the clergy.

Marlantes' response to that Chaplain appears to indicate some problems with Chaplains, or perhaps more broadly, the institution of military chaplaincy, that I believe are as worthy of deliberate reflection today as they were fifty years ago. I will briefly reflect on two of those potential problems—unrealistic expectations and institutionally-induced vocational insecurity.

Were Marlantes' expectations for that Chaplain realistic? Marlantes fails to clearly articulate his expectations, which are perhaps unshaped and unacknowledged to begin with. His response to the Chaplain's behavior seems to suggest he recognizes the Chaplain as a member of the clergy and that he was, in some way, responsible for providing him and his Marines with moral guidance to help him "put combat's terror, exhilaration, horror, guilt, and pain into some larger framework that would have helped" him "find some meaning in them later."[3]

This expectation seems to explain why Marlantes found it so unusual for a Chaplain to get off a helicopter in a war zone with whiskey and dirty jokes. I am not, of course, attempting to use any particular religious position to justify or condone such behavior, but I do agree with Marlantes' befuddlement in that such behavior is unusual for professional members of the clergy. I am more interested in better understanding what Marlantes, who I believe represents the greater military leader population, and his specific expectations for Chaplains within the context of "killing and maybe being killed."[4]

So, who was the right person for Marlantes and his Marines? Perhaps Marlantes expected a Catholic priest to get off the helicopter and make specific theological assertions concerning the participation in the organized destruction of human life or perform some religious functions like baptism or communion for what can be assumed to have been a rather religiously diverse group of young men. Perhaps he expected the Buddhist Bhikkhu or Islamic Imam to get off the helicopter. We cannot discern the answer from Marlantes' work, but his apparent surprise and subsequent response seem to suggest Marlantes' expectations for members of the clergy were likely shaped by his contemporary American sociocultural conditioning influenced by Judeo-Christian ethics and American civil religion.[5]

Chaplains are educated, ecclesiastically endorsed,[6] recruited, directly commissioned as officers, trained, and assigned to military units throughout the Department of Defense for the purpose of performing religious functions for service members who are otherwise unable to exercise their First Amendment rights to the free practice of their religion due to their military duty. Marlantes does not indicate whether that Chaplain held any religious services for those Marines on that mountaintop in Vietnam, nor does he specify if he sought out that Chaplain for any religious functions. If the Chaplain did provide religious services, it seems that Marlantes should have attended to receive the moral guidance he claimed he did not receive from that Chaplain.

It is unlikely the Chaplain Marlantes essentially accuses of clerical malpractice intended to risk his life to simply entertain those Marines with dirty

jokes and numb them with alcohol. That Chaplain may have been trying to fit into an environment unlike any he had ever before experienced and for which his seminary education and ministry practice did not adequately prepare him. He may have also been suffering from a "crisis of confidence."[7] That is, when the other military officers are drawing up battle plans, piloting aircraft, or maneuvering forces, Chaplains have only ancient rituals and the invisible transcendent to offer the secular institution and, as a result, seek alternative ways to be perceived by self and others as value-added.

Why did that Chaplain not provide Marlantes with what he claims he needed? Maybe that Chaplain did bring more to those Marines than just whiskey and jokes. Perhaps those items were instruments intended to aid that Chaplain in getting to know the Marines and becoming aware of their religious needs. Maybe that Chaplain, beyond Marlantes' purview, led a worship service or provided religious instruction or conducted a counseling for Marines who could not practice their religion on that mountaintop in Vietnam.

Did Marlantes seek that Chaplain out for a specific religious function? Military Chaplains, irrespective of religion or religious practice, can and do regularly provide what Marlantes was claiming he did not receive through the delivery of voluntary religious functions offered to all service members so they might more freely exercise their Constitutional right to practice their religion.[8] Any seemingly positive institutional, clinical, social, or palliative outcome of the Chaplains' religious functions should be considered fortuitously coincidental, but never their exclusive purpose as to do so increases the risk of institutional exploitation of religion and religious practice for secular ends and thus can induce Chaplains to commit clerical malpractice.

Similarly, Chaplains cannot and, according to my experience, rarely do, provide such specific religious functions to nonconsenting groups of service members within the pluralistic military environment, as doing so would entangle the government with religion and thus violate the establishment clause of the U.S. Constitution.[9]

The outcome of this work is intended to encourage intentional reflection on the ecclesiastical and legal aspects of military chaplaincy that do not exist for other military officers to properly conceptualize their identity and inform expectations for their work within the secular military context.

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NOTES

1 Karl Marlantes, *What it is Like to Go to War*, New York: Atlantic Monthly Press, 2011.

2 "Along with food, water, mail, and ammunition came the Battalion Chaplain. He had brought with him several bottles of Southern Comfort and some new dirty jokes. I accepted the Southern Comfort, thanked him, laughed at the jokes, and had a drink with him. Merry Christmas. Inside I was seething. I thought I'd gone a little nuts. How could I be angry with a guy who had just put his life at risk to cheer me up? And didn't the Southern Comfort feel good on that rain-raked mountaintop? Years later I understood. I was engaged in killing and maybe being killed. I felt responsible for the lives and deaths of my companions. I was struggling with a situation approaching the sacred in its terror and contact with the infinite, and he was trying to numb me to it." Karl Marlantes, *What it is Like to Go to War* (New York: Atlantic Monthly Press, 2011), 7. "I wasn't spiritually prepared. When I did eventually face death-the death of those I killed and those killed around me-I had no framework or guidance to help me put combat's terror, exhilaration, horror, guilt, and pain into some larger framework that would have helped me find some meaning in them later. Maybe if the right person had shown up for me that Christmas in Vietnam, he might have started me on an inner journey that could have saved me and my family a lot of grief. It would have been a relief to me to talk about my terror. That particular visitation by the Chaplain was like somebody visiting a dying friend and talking about the weather. We don't talk about death in our society. Even the Chaplains. Even when it's all around us." Marlantes, *What it is Like to Go to War*, 16.

3 Marlantes, *What it is Like to Go to War*, 16.

4 Marlantes, *What it is Like to Go to War*, 7.

5 *American civil religion* is a sociological theory, referring to quasi-religious faith within the US represented by sacred symbols and common values that facilitates sociocultural assimilation.

6 The DD Form 2088, *Statement of Ecclesiastical Endorsement*, is the official document without which no member of the clergy can perform their religious functions for military service members within the DoD. It can be thought of as a Chaplain's license to practice clerical work within the DoD. DD Form 2088: Statement of Ecclesiastical Endorsement (Washington DC: Washington Headquarters Service, January 2019), https://www.esd.whs.mil/Portals/54/Documents/DD/forms/dd/dd2088.pdf.

7 Crisis of confidence occurs when one stops believing that something is of value.

8 *Katcoff v. Marsh*, 18.

9 "The First Amendment has two provisions concerning religion: the Establishment Clause and the Free Exercise Clause. The Establishment clause prohibits the government from 'establishing' a religion. The precise definition of 'establishment' is unclear. Historically, it meant prohibiting state-sponsored churches, such as the Church of England." "First Amendment and Religion," United States Courts, accessed January 10, 2022, https://www.uscourts.gov/educational-resources/educational-activities/first-amendment-and-religion.

REFLECTION ON

Karl Marlantes's book *What it is Like to Go to War*

By Dr. Jacqueline Whitt

"I needed help…"

These are the words that stick in my mind for days after re-reading this passage from Karl Marlantes' book, *What it is Like to Go to War*, a book that is part meditation, part memoir, part philosophy. I remember being rendered speechless, and sleepless, by *Matterhorn*, Marlantes' debut novel, which told the tale of a Marine platoon leader in combat in Vietnam. Marlantes asks us to really wrestle with the *meaning* of war and of being a soldier. For me, a civilian who worked for many years in military organizations, Marlantes challenges me to be reflective about my own position and benefit from militarization and war and my moral responsibility and culpability as a citizen. But every time I have revisited Marlantes' writing, the anguish stands out. It is deep and profound.

In the passage under discussion from *What it is Like to Go to War*, Marlantes writes about the specific grief, moral injury, and alienation of combat. We see the razor thin line, or perhaps no line at all, between the sacred and the profane. He wonders what we as a nation and as citizens have wrought by failing to initiate soldiers socially and spiritually into military communities, thus sending them spiritually immature and unprepared into the maw of war. We as Americans ask young people to take on the potential and real mental and physical burdens of killing, of being killed, of watching their friends die. What do we owe those who bear this burden? The Chaplain, as the Chaplain has always been, is an ever-present reminder of this burden and the razor thin lines that separate peace from war, and combat from the real world. By virtue of their liminal position, the Chaplain straddles multiple divides: military and civilian, religious and secular, the sacred and profane. The Chaplain puts on the uniform, but also wears a religious symbol. The Chaplain wears rank but carries no weapon. The Chaplain can probably never really be "just one of the guys." The Chaplain, because of their age and education and explicit religiosity will be unlike many of the people they serve. They are deeply enmeshed in the institution, yet also set apart from it. And in an increasingly secular era, but also one where political polarization, often on religious lines, is a key feature of public life, the role of the military Chaplain is particularly fraught.

The purpose of the chaplaincy and of Chaplains has been debated for as long as the position has existed. Are they mouthpieces of the state? Moral watchdogs and the conscience of the military? Pastors, advisors, preachers, or missionaries? Is the Chaplain Corps' current demographic profile a mismatch to the force? What is the right place for the exercise of conscience for military Chaplains? Is the right to free exercise absolute for Chaplains if it means they cannot meet the religious or spiritual needs of service members? Should there be Wiccan Chaplains or Humanist Chaplains? What training should Chaplains have? These are important and vigorous issues.

I wonder what would happen if Chaplains themselves reclaimed their pastoral and ecumenical identity as *helpers* with an ethic of care, whose presence is primarily to provide religious and spiritual support to people in uniform.

Because I keep coming back to that line, "I needed help…" and I think about all the ways war, combat, and military service can induce crises of faith and identity. The phrase "I needed help…." carries echoes of a New Testament teaching: "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me" (Matthew 25:35-36). In a thousand ways, whether in combat or after, in training or garrison, at home in the United States or overseas, Soldiers and veterans need help.

Not all, probably not even most, especially in a so-called peacetime Army, Soldiers [Sailors, Airmen, Marines, and Guardians] will experience combat. But most will experience loss, dislocation, isolation, alienation under the shadow of state-sanctioned violence, where the specter of death and injury is pervasive. In the United States, Service members in the All-Volunteer Force bring with them their whole pre-military lives and

experiences that don't look so different from the "general" public: complicated family circumstances, mental health risks, childhood abuse and sexual trauma, weak public education, chronic health concerns, experiences of discrimination. The current data on suicide, alcohol abuse, risk-seeking behaviors, sexual harassment and assault, hazing, and mental illness are sobering, and not all attributable to the trauma of combat.

We who think deeply about how to care for those at war or who may go to war know, too, that help comes in many forms, as Soldiers and Veterans make meaning in all sorts of ways. Help might take the form of a buddy who will answer a call at any time of day or night. It might take the form of therapy and medication. It might be a dog or a cat or a llama. It might look like family. It could take the form of a farm of flowers. Open-mic night, music, meditation, yoga, and art may all provide comfort and even meaning. Maybe help comes in volunteer work or a fulfilling career or continued study.

But I also like to think that, sometimes, help takes the form of a Chaplain.

Perhaps it is a Chaplain praying. Perhaps it is Communion offered from atop an ammo crate. Perhaps it is a listening Chaplain. Perhaps it's a Chaplain in vestments or from a different tradition altogether. Perhaps it is counseling or a wise word or a sermon. But perhaps it is a Chaplain cursing, or singing, or telling a very, very bad joke. Perhaps it is a Chaplain being silent—just being. And perhaps, sometimes, it is a Chaplain bringing the bottle of Southern Comfort.

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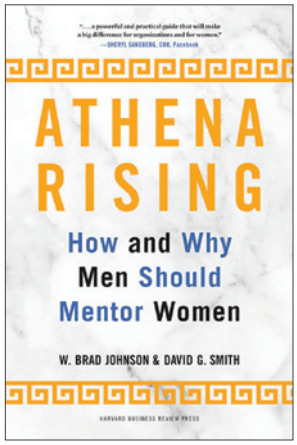
Athena Rising: How and Why Men Should Mentor Women

by W. Brad Johnson and David G. Smith

Reviewed by Chaplain (Lieutenant Colonel) John Scott



Women across our Nation and our Army are still experiencing firsts in the workplace. It takes deliberate effort by an organization's existing leaders to identify and develop the talented women who will be the necessary and willing contributors to its ongoing vitality and success. *Athena Rising: How and Why Men Should Mentor Women* articulates a leader development opportunity that can be applied to the Army Chaplain Corps because it is a majority-male organization with "rising Athenas" who will benefit from fair and focused mentorship. I have been and Army officer for over a quarter century and member of the Chaplain Corps for nearly a decade a half. I wrote this review because over those years I have had to tell Soldiers and Family members wanting to speak with a female Chaplain that I could not accommodate their request because we did not have any female Chaplains available. More importantly, I have had the privilege of coaching and mentoring some female Chaplains and Religious Affairs Specialists who are having tremendous positive impacts in our Army communities.

In the "Preface," the authors describe this book as "a guy's guide to leveling the playing field for women through the medium of intentional and powerful mentorships."[1] The target audience for *Athena Rising* is men in leadership positions who already have everyday Athenas working for them.[2] Athenas are talented women who have the potential to positively contribute to accomplishing the organization's mission and vision if given a fair chance and an equal start.[3] If developed on a level playing field, these women will provide the leadership organizations need to thrive in the contemporary workplace.[4] The authors assert that deliberately developing Athenas is crucial for organizational success and survival. W. Brad Johnson and David Smith, the authors, both served as officers in the U.S. Navy. Johnson served as a clinical psychologist, and Smith was a Navy pilot. Though they write the book for general application across a wide range of professions, their writing style and many of the book's vignettes apply directly to military settings. Military leaders can read and apply this book's lessons without reinterpreting the context.

The book is made up of two parts. Part one serves as the problem statement and sets the background for why the book is necessary and why men should mentor women. This section aims to help the male reader understand women in the workplace, himself as a man supervising women, and several types of male-female relationships.[5] The authors begin this section by encouraging men to change their perception of the women around them. Men must see the Athenas around them "as talented" and

"capable" rather than as "just" girls.[6] They explain why males are hesitant to mentor up-and-coming females, some biological and psychological factors in male-female relationships, and why male-female mentorship needs to happen. While the authors argue that senior male to junior female mentorship needs particular attention, they conclude the book's first part by declaring that leaders should not overemphasize gender differences nor discount unique experiences.[7] Instead, leaders should focus on developing and cultivating talent, regardless of gender.

Part two of the book is a how-to guide for executing male-female mentorship. Their goal is to help male leaders effectively mentor women.[8] This book section contains five chapters in which the authors provide 46 practices for specific career-promotion strategies and facilitating a mentee's personal growth and well-being. This section further addresses mentoring hurdles presented in the book's first part, such as attraction, jealous spouses, and workplace rumors. It suggests ways to overcome them by cultivating professional and transparent developmental environments. The last chapter in this section addresses what not to do as a man mentoring women. The authors' goal is to help male mentors avoid undermining the developmental professional relationships than can have with women.

Most of the thoughtful reviews I read agreed that mentoring and developing young talent is a vital topic for leaders to study and understand. In a *LinkedIn* review, James Dick stated, "What sets this book apart [from other books about mentoring] is the way Johnson and Smith confront some of the underlying biases, stereotypes, gender roles and societal 'norms' that make male-female mentorships so importantt – and so challenging.[9] He describes the books style as "no holds barred" and commends the authors for not only explaining the need for mentoring rising Athenas but also offering strategies for male leaders to get started mentoring women. This reviewer recommended the book to men in positions to mentor women, and to women, "to understand the professional landscape they are trying to navigate successfully."

A review that Ray Kimball published on the *Strategy Bridge* website explained that, "[Johnson and Smith] deftly blend the latest academic research with powerful stories of cross-gender mentoring from military and business contexts. The resulting narrative avoids the twin traps of either coming across as a dry ivory tower treatise or lecturing through anecdata."[10] The reviewer criticized Johnson and Smith's use of the term "mentee." He contended that the term limits the relationship to a one-way exchange in which the mentee simply receives input from the mentor. However, Johnson and Smith stressed that the "best mentorships are reciprocal and collaborative."[11] Kimball's broader concern was that people who do not see the need for cross-gender mentoring, those who need it most, will not pick up this book. He wrote that he hopes his review will help overcome that challenge.

Darren Ingram's *goodreads* book review commended the book's overall message but stated some concerns that the book's tone may be an obstacle to people receiving this critical lesson. "Make no mistake, this is a good book about a critically important subject. It is just frustratingly let down by a few small issues that may alienate or turn-off some readers and this cannot be allowed to happen. Every mentoring opportunity counts."[12] Nonetheless, Ingram suggested that companies could take the initiative to pass out *Athena Rising* to their employees to facilitate understanding and dialogue on this issue.

Overall, the reviewers agreed that the authors did a good job blending existing research, their own research, and their personal experiences to convey a solid message in favor of cross-gender mentoring.[13] However, they also were concerned that the book may not reach the readers who could benefit from this message.[14] Kimball and Ingram pointed out that the mentorship lesson capture in part two of *Athena Rising* apply to mentorship in general and not simply opposite-sex mentoring. I noticed that reviewers who had military experience received the book more positively than those who did not.

The Army is a male-dominated organization. The most recent demographics report from the Army G1 indicates that 80% of Army officers are male and 20% are female.[15] The percentage of female officers decreases as rank increases. The split is 77% to 23% at second lieutenant, 86% to 14% at colonel, and 92% to 8% in the general officer ranks. Mentoring Athenas is critical to increasing the percentage of

women in these leadership ranks. These numbers clearly show that the Army is losing its female leaders enroute to the senior ranks. Males deliberately mentoring females at the junior levels might help stem the tide of these losses and benefit the Army's retention efforts.

Leaders in the Army and the Army Chaplain Corps are squarely in the authors' target audience. Furthermore, mentoring and developing women supports the SECARMY's fifth and sixth guiding objectives.[16] The secretary's fifth objective is to reduce harmful behaviors, and this book addresses avoiding sexual harassment pitfalls in the workplace. Her sixth objective is to adapt how the Army recruits and retains talent; the authors assert that developing female talent in male workplaces impacts recruiting and retention.

The lessons in this book can help male supervisory Chaplains think through the complexity of mentoring female Chaplains and implement effective strategies for developing them. The Chaplain Corps is a male-dominated organization. For example, there are no female field-grade Chaplains (MAJ-COL) at my current duty station. More than that, all the female Chaplain captains here are first-termers; there are no experienced female Chaplains at Fort Stewart or Hunter Army Airfield. Suppose the senior male Chaplains do not mentor the female captains here. In that case, those women will not receive the development that will make them tomorrow's field-grade leaders in the Corps.

The advice in part two can help Chaplains reduce an obstacle that the authors did not mention: theology. Some religious organizations would say that cross-gender activities can lead to office rumors, such as suspicion of extramarital affairs, which can tear at the organization's fabric. In 1 Thessalonians, the apostle Paul charged leaders to avoid the appearance of evil. Christian seminaries and religious organizations have used these words as a proof text for avoiding any unsupervised opposite-sex contact between people who are not related or married. Even legitimate one-on-one contacts, such as a Chaplain counseling a Soldier of the opposite sex behind a closed door, may have the appearance of evil from their religious perspective. Other religions have similar rules about gender separation. The authors' tips can help leaders design mentorship strategies that will not violate a Chaplain's sincerely held beliefs.

A male Chaplain who is a position to mentor female Chaplains could share this book with his spouse who may struggle with cross-gender mentoring. The authors mention the jealous spouse as a potential barrier to men mentoring Athenas. Offering a Chaplain's spouse this book could be a way to start the conversation about men's need to enter mentoring relationships with women. The authors outlined the book so a spouse can go straight to specific topics to read about the challenges, opportunities, and needs associated with cultivating rising Athenas.

Female Chaplains seeking mentorship can read this book to understand the challenges their male leaders or supervisors face that may impact their mentoring relationship. I first heard of this from a female peer who read the book via a recommendation from her male brigade Commander. That Commander, who I also knew, was using this book as a leader development tool with his officers. It can be helpful to use something outside of oneself as a bridge to addressing complex topics.

Finally, for Chaplains, the lessons in this book can apply to ministry. Chaplains will have cross-gender counseling and mentorship relationships in their units. Should male Soldiers be the only ones who can share their struggles behind closed doors with the male Chaplain? The authors' advice in *Athena Rising* can help Chaplains think through other ways to offer opposite-sex counseling that keeps the counselor and the counselee safe without compromising genuine confidentiality.

Athena Rising can help Army leaders and Chaplains plan, prepare, execute, and assess holistic leader development. The authors address male-to-female mentoring relationships, but many of these lessons broadly apply to developmental relationships. Military leaders wrote this book with the military environment in mind, so it is easy to see the direct application of their recommendations to leader development in the Army Chaplain Corps. Male Chaplains mentoring females should be part of our Corps' revitalization effort to more effectively invest in people, connect them in spirit, and cultivate community.

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NOTES

1 W. Brad Johnson, David Smith, and Betsy Myers, *Athena Rising: How and Why Men Should Mentor Women* (Boston, Massachusetts: Harvard Business Review Press, 2016), vii.

2 Johnson, Smith, and Myers, xiii.

3 Johnson, Smith, and Myers, xvii.

4 Johnson, Smith, and Myers, xiii, 118.

5 Johnson, Smith, and Myers, xvi.

6 Johnson, Smith, and Myers, 5.

7 Johnson, Smith, and Myers, 46.

8 Johnson, Smith, and Myers, xvi.

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10 Raymond Kimball, "Getting Mentoring Right: #Reviewing Athena Rising," The Strategy Bridge, January 23, 2017, https://thestrategybridge.org/the-bridge/2017/1/23/getting-mentoring-right-reviewing-athena-rising.

11 Johnson, Smith, and Myers, *Athena Rising*, 80.

12 Darren Ingram, "Athena Rising: How and Why Men Should Mentor Women," Goodreads, 2016, https://www.goodreads.com/book/show/28695546-athena-rising.

13 Dick, "Book Review"; Ingram, "Athena Rising"; Kimball, "Getting Mentoring Right."

14 Ingram, "Athena Rising"; Kimball, "Getting Mentoring Right."

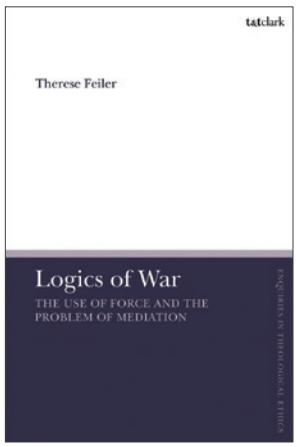
15 Army Deputy Chief of Staff, G1, "Active Component Demographic Report" (Washington, DC: Headquarters Department of the Army, June 30, 2022), https://api.army.mil/e2/c/downloads/2022/08/05/90d128cb/active-component-demographic-report-june-2022.pdf.

16 Christine E. Wormuth, "SECARMY Message to the Force," Strategic Document, February 8, 2022, https://armypubs.army.mil/epubs/DR_pubs/DR_a/ARN34854-SD_10_STRATEGY_NOTE_2022-02-000-WEB-1.pdf.

Logics of War: *The Use of Force and the Problem of Mediation*

by Therese Fieler

Reviewed by Chaplain (Major) Jared Vineyard



Logics of War. At first glance one might think the title of this work was either written in error or overlooked in the editing process. But after reading the first page, it is clear that it precisely captures the theme of the work, and it illustrates the moral framework for the modern battlefield. The big ideas of modern military ethics, which should be of interest to the U.S. Chaplain Corps as the proponent for moral leadership, comes from a plethora of foundations and presuppositions. For example, U.S. Army doctrine states that our Army Ethic flows from various sources such as philosophy, theology, history, and culture.[1] The American military, like all western military traditions, blends ideas from a variety of sources. Therese Feiler seeks to "bring voices from these different fields into a critical comparative conversation," and examine "how the logics of war suggested by different ethicists are the result of explicit or implicit theological assumptions," and "how they depend on arguments about the nature of God and his relationship to humanity, in particular the mediation between the two."[2] Feiler's desire is to "(re-) theologize the just war debate, opening it up to further enquiries into subtle theological nuances shaping denominational differences and their political expressions in the present."[3] Her project is design by multi-disciplinary; it exists at the intersection of ethics, the philosophy of religion, and systematic theology.[4] To achieve this unique composition Feiler considers works by various authors and sources on the logics of war and their theological mediation.

Feiler defines and visualizes the extreme poles of the political-military spectrum to discuss and compare their various logics. These poles are realism on one end and idealism on the other. As she defines the terms, "realism prioritizes the essential and natural right to individual or national-defence within and against a violent 'state of nature,'" while idealism "prioritizes the universal, inviolable value of each individual above and beyond their political settings."[5] After articulating the political-military spectrum, Feiler looks at five different authors who fall somewhere on it, focusing on their ethical considerations of war and combat. She chooses Jean Bethke Elshtain, a Sovereign Realist; David Rodin, a Cosmopolitan Idealist; Uwe Steinhoff, a Realist Individualist; Paul Ramsey, a Mainline Christian Ethicist; and Oliver O'Donovan, an Evangelical Ethicist.[6] For each of these authors, Feiler gives an overall account of their theory and demonstrates the explicit and implicit logic and theology that undergirds each author's work. Feiler uses the term theo-logic, which she defines as "an intrinsic permeance between theology and logic."[7] In analyzing both the author's logic and theological foundations, Feiler brings forth both strengths and weakness in their theories and arguments related to combat and warfare, seeking to understand the theological mediation in their work.

Looking closely at how Feiler handles one of the authors is useful to understand her approach and interaction with all of the others.

Her treatment of David Rodin is of particular interest because his work, *War and Self-Defense*, written in 2002, serves as one of the extremes on the political-military spectrum, that of idealism. After a brief introduction, Feiler walks through the major premises of his work which initially focuses attention on individual human rights. While in favor of self-defense, Rodin is not an advocate of national defense, believing that the ultimate moral responsibility ought to rest in international law to best protect and shelter the individual. Rodin views war more as law enforcement for a universal state, which in his estimation would be a more neutral and impartial authority than a specific nation-state.[8] On this view, Soldiers fighting in war, therefore, would not merely be fighting for a national cause or smaller group interest but for universal ideals and values. He points to the current United Nations charter as an example of how international recognition could be given or withheld to general military operations. Ultimately Rodin's desire would be to end war altogether or at minimum, limit the possibilities and excuses for it.

After describing Rodin's work, Feiler begins analyzing his foundations, premises, and arguments in conversation with other theorists, including the four other thinkers she writes about in the book. She identifies positive law as Rodin's mediating force between politics and morality.[9] This means that international law ought to be the final arbiter between what Is and Ought to be.[10] Feiler explains how Rodin is in contradiction with Elshtain, another author she discusses who is realist, which puts him on the opposite end of the political-military spectrum to Rodin. Elshtain posits the state as the grand mediator between politics and morality with a host of different implications and outcomes. In using the language of "ought," Rodin, does not explicitly use theological language, but Feiler demonstrates what she calls the "subtle theology undergirding his argument," namely that he in practice believes in a "novel papacy."[11] She believes that Rodin appears to be promoting a mediating international body that acts less like the current UN and more like the medieval Catholic church, who negotiated international relations between nation-states. Under the medieval arrangement, the church was the final moral and political arbiter of conflict for its Catholic states and subjects.

Rodin believes that the present nation-state order of international relations with regards to conflict, has failed in general, with just war theory failing more specifically. In its place, he suggests what he calls justified interdiction theory.[12] Feiler, scrutinizes Rodin's ideas and after some discussion states that it appears that justified interdiction theory is merely just war theory with a different name.[13] By the end of the chapter Feiler, places Rodin in further conversation with the other authors, but specifically with Elshtain. In comparing the two extreme versions of the political-military spectrum, Feiler describes Elshtain and Rodin as being the "challenging twins" with regards to warfare, due to some similarities and very key differences in their logic and thinking.[14]

While delivering a comprehensive interpretation of several authors, Feiler believes that future inquiry will add to the present conversation to connect the theo-logics of war. Specifically, expanding the historical examples of theologians and philosophers would both enrich and give greater depth to the current conversation. Also, looking at more contemporary ideologies would also add diverse and nuanced voices to the debate. Additionally, being aware of the current geo-political landscape as well as specific technological advances in warfare further assist in understanding the current context with which the theo-logical conversation must occur. Feiler closes by reminding the readers that just war tradition is not merely about self-defense but "a way of thinking for human beings, who as they mature on a cosmic, corporate pilgrimage, would intimate orders of never-ending peace."[15]

In today's pluralistic operating environment, Feiler's work is a clarion call to have open and honest conversations about the connections between theology, ethics, and warfare. It coolly acknowledges and analyzes disparate ideology and reasoning while probing the theological underpinnings of the mediation of conflict. While not prescriptive, Feiler does a fine job in describing and explaining connections in the ethical realm of modern warfare. As mentioned earlier, this topic is important to the Army Chaplain Corps. The Chaplain Corps is the proponent for moral leadership at echelon, which is defined as "providing moral purpose, direction, or motivation to accomplish the mission and improve the organization consistent with the Army ethic."[16] Broadly speaking, moral leadership is about making basic foundational connections between what one believes or ought to believe and one's actions. Chaplain's ought to have a broad and fundamental understanding of the foundations for ethical principles in the military context and just war

principles specifically, which Feiler's book addresses. This understanding allows Chaplains to make connections between the logic and theology of Soldiers, or their theo-logic, whether explicit or not. With a deep knowledge of ethics and theology, Chaplains are able to advise the command on more than just tactical personal trends of Soldiers but questions that are more strategic in nature, such as the logic of war and conflict. Feiler's work allows Chaplains to think deeply about differing perspectives on war and its underlying theo-logic. While it is true that there are many logics involved in war, the Chaplain Corps has an opportunity to not just have a seat at the table in these discussions but is called to be a lead voice in advising the command. This is both a challenge and an opportunity in our modern age, and one to which Therese Feiler adds her voice.

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NOTES

1 Army Doctrinal Publication (ADP) 6-22, *Army Leadership and the Profession* (Washington DC: Headquarters, Department of the Army, July 2019), 1-7.

2 Therese Feiler, *Logics of war: The Use of Force and the Problem of Mediation* (London: T&T Clark, 2021), 1.

3 Ibid, 9.

4 Ibid, 4.

5 Ibid, 3.

6 Ibid, 4.

7 Ibid.

8 Ibid, 52.

9 Ibid, 49.

10 Ibid.

11 Ibid, 53

12 Ibid, 78.

13 Ibid, 79.

14 Ibid.

15 Ibid, 225.

16 Department of the Army Pamphlet (DA PAM) 165-19, *Moral Leadership* (Washington, DC: Headquarters, Department of the Army, November, 2020), 4.

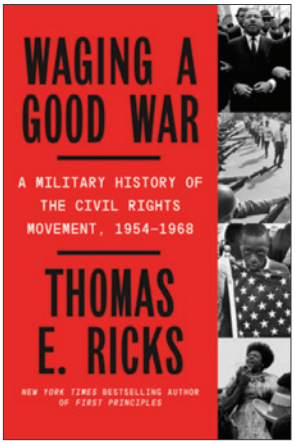
Waging a Good War

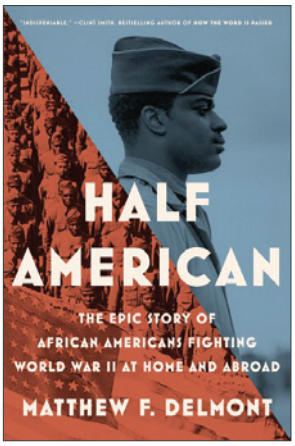
by Thomas E. Ricks

and *Half American*

by Matthew F. Delmont

Reviewed by Chaplain (Captain) Caleb Miller





Waging A Good War by Pulitzer Prize-winning journalist Thomas (Tom) E. Ricks and *Half American* by Dr. Matthew Delmont have each amassed various "Book of the Year" (2022) awards, and deservedly so. Both books exemplify nonfictional storytelling while highlighting aspects of the experience of Black Americans in turbulent times. Both would be enjoyable reads in every way were it not for their painful and sobering subjects.

Ricks and Delmont are interested in creating nuanced narratives of nearly forgotten accounts from two key eras of U.S. history: those who fought in World War II in the 1940s near the end of the Jim Crow era, and those who participated in the Civil Rights movement in the 1950s and 1960s. The stories Ricks and Delmont are after are harder to tell but more beneficial to know than the one-dimensional great man fallacies of so many histories.

The books complement one another. Both explore how easily history becomes either the fuel of patriotic nostalgia or a bewildering set of disturbing or disconnected data points, but where Delmont focuses on telling a more complete story, Ricks focuses on analyzing a familiar story in a fresh way.[1] Delmont subverts standard military histories with lesser-known stories from a thoroughly researched worldwide conflict. Ricks subversively crafts a standard military history out of an underappreciated aspect of Civil Rights movements. Where Delmont challenges the hidden biases in prevailing military histories, Ricks attempts to expand the military history genre altogether.

In *Half American*, Delmont uses his powers of meticulous research to commemorate the plight and remarkable endurance of Black Americans during World War II who fought fascism abroad but continually faced racism at home: "every day brought new evidence that they were fighting for a country that did not regard them as fully human."[2] His accounts of Black Americans who wrestled with the prospect of enlisting or commissioning in the armed forces, only to return home to communities that did not welcome them but denigrated or viciously attacked them, brings a particularly poignancy to any oath to uphold the Constitution and defend the United States from enemies both foreign and domestic. In about 400 pages, Delmont compiles what may become the definitive history of Black experiences of war and injustices of that period.

Delmont attempts to set records straight by weaving lesser-known stories in with

famous examples. History buffs will immediately recognize how Black men served in combat roles with the Tuskegee Airmen, the 761st "Black Panther" Tank Battalion, the 92nd Infantry Division, the "Harlem Hellfighters," and the Montford Point Marines. They may be less familiar with those who served Stateside in dangerous environs, handling chemicals and ammunition, or the many Black women who served as nurses, air traffic controllers, repairwomen, and letter sorters. They may recall figures such as Thurgood Marshall, A. Philip Randolph, and Ella Baker who investigated and railed against the abusive violence, discrimination and hostility faced by Black Americans at home – but forget how this involved legal representation at court martial hearings during and after the war.[3] The combat had ended, yet the struggle for respect, dignity, worth, voting rights, and equal protection under the law plodded on.

Two features of Delmont's analysis stand out as particularly excellent. The first is how he structures the entire book almost as if it were an extension of a Langston Hughes poem – the title, the order of chapters, the climax of individual stories around the opening and closing theme of the pursuit of "double victory."[4] The focus on activism on the home front may at first strike some readers as an afterthought or addendum (most accounts of most wars concentrate almost completely on where the formal battles occurred), but Delmont's thesis is that for many Black Americans the struggle at home was inextricably linked to the fight abroad. There was overlap in between the fascism in the combat zones of distant lands and the struggle against racism ravaging cities and military installations in the U.S. To ignore the home front might make for a more traditional military history, but it would only tell half the story. The introduction and conclusion mirror one another and form chiasmic book ends, powerfully depicting how devalued and disenfranchised Black Americans felt before, during, and after overseas hostilities. Combat is placed alongside riot and assassination in the central chapters, the heroics of the Tuskegee Airmen mirrors Civil Rights struggles in the legal system, and the wave of veterans who return is the final act in a story that began in Spain. Whatever "victory" could be discerned in the aftermath of World War II seemed one-sided and temporary.

A second noteworthy feature of *Half American* is the emphasis on supply chains and the often thankless but perilous work of transportation weaved into the larger discussion of race.[5] Delmont writes of segregation in the U.S. military, and so there is both a racial and logistical component to the question of who gets credit for victory in the war effort. The infantrymen who charged the beaches of Iwo Jima or Normandy are rightly recognized for their heroism and often depicted with due reverence, but the cargo handlers, boat operators, truck drivers and mechanics (to name just a few of the critical roles) had to do their job first. Delmont deftly highlights both racial injustice and rivalries between military specialties yet does not ignore the courage of men who faced direct combat. He demonstrates how Black Americans played a key part in defeating the Axis powers without denigrating anyone else's contribution.

It can only be hoped that Delmont's work inspires other researchers and historians to reconsider what other forgotten histories might be out there, whether that is another forgotten era of the Black experience in America, or the plight and endurance of Native Americans, Japanese Americans or Jewish Americans serving in the U.S. armed forces in this same period. Meanwhile, in *Waging a Good War*, Ricks looks at a period roughly a decade after the events chronicled by Delmont. Ricks focuses on the strategic goals of various Civil Rights organizations in the United States. Ricks has a way of making the difficult work of military journalism seem easy. In 337 pages, he takes readers on a bracing tour of sit-ins, marches, boycotts, strikes, tax evasion, and bus rides across Montgomery, Nashville, Albany, Birmingham, Washington, D.C., Selma, Chicago, and Memphis.

Ricks affirms time and again that unlike the questionable rationales that often compel nations to wage war with one another, the core Civil Rights struggle – a fight to secure voting rights and reduce or eliminate violence and discrimination by police and state governments – was an unquestionably good one. The Civil Rights movements supported this fight by the tactical and strategic application of nonviolence. He also takes the additional step of analyzing contemporary movements, comparing Stacy Abrams's role to the National Association for the Advancement of Colored People (NAACP) and Southern Christian Leadership Conference (SCLC), and Black Lives Matter's (BLM) work to the Student Nonviolent Coordinating Committee (SNCC).[6]

Ricks' analysis hinges on the "deceptive problem" of strategy and the Civil Rights movements' decentralized structure, and how contemporary movements follow suit.[7] The fight for voting rights was not waged with a traditional army with weapons or a single command structure like a traditional, violent war – but it took the form of a series of planned campaigns. *Waging a Good War* describes key nonviolent demonstrations as if they were battles in a larger strategic campaign: "the Civil Rights movement was a small-scale, regional civil war."[8] Alongside studies that link the Civil Rights movement to just about anything under the sun – from dietary restrictions to professional sports – Ricks laments that a proper military history has not been published. This lament is consistent with Delmont's point that at least one war for freedom abroad was an extension of the struggle for civil standing at home.[9]

Ricks' consideration of the effectiveness of non-violence adds additional depth to Delmont's contemplation of why Black American veterans returning from fighting overseas did not immediately resort to armed force in large numbers in their own neighborhoods. Ricks cites the studies of non-violence conducted by Harvard's Erica Chenoweth, who surveys 627 resistance movements, from the Philippines at the end of the nineteenth century to Montenegro in 2019, and concluding that nonviolent campaigns succeeded nearly twice as often as violent ones.[10] He also cites the Albany movement, in which the greatest challenges came from an adaptive adversary like Chief Pritchett, who studied how the movement worked and demanded that his men treat the protestors with respect and even gentleness.[11]

Ricks deserves credit for his handling of narratives involving Martin Luther King, Jr. MLK is present with the force and eloquence of a commanding general, but his presence does not overshadow others. Nor does Ricks sentimentalize his contributions. That said, what might have given *Waging a Good War* greater focus and greater harmony with current U.S. military doctrine is to consider not just tactics and strategy but also operational art,[12] and compare the Civil Rights movements with what they most directly resemble in terms of battle, which is (paradoxically) insurgencies or resistance forces.[13] The stark contrast between the often violent or brutal means employed by a group of guerilla fighters or insurgents cause the non-violent (yet still assertive, economically-relentless, and coercive) means of the likes of MLK to shine.

Of particular concern for Army Chaplains and their Religious Affairs Specialist counterparts is that both *Half American* and *Waging a Good War* provide windows into the causes and effects of combat stress, and the considerable overlap between civilian and military communities in terms of depression or rates of suicide. Delmont's lengthy analysis of the "Double V" recruiting sentiment and the added toll this took on racial minorities in the war years is complemented by Ricks' discussion of how combat stress manifested in activists in the Civil Rights movement: "leaders of the Movement in fact had spent years with fears of being bombed, shot, beaten, arrested and mistreated in jail… 'A year in the Movement was about five years of normal life,' Bob Moses once commented."[14] Just as James Baldwin laments the fallout of trust between Black and white Americans in post-war reintegration, those within the subsequent Civil Rights movement reported burnout, fear, numbness, disillusionment: "they carry grief in their hearts – for their fallen comrades, for their half-realized goals, for their own pain and sacrifices, and for their country."[15] These are startling words to read in light of how often today politicians, pundits, and others hail the Civil Rights movement in oversimplified or glowing terms, as if it were almost self-evidently successful. There may be a lesson or two here for Soldiers and other Service members processing the aftermath of Operation Enduring Freedom.

Delmont and Ricks, through their various means and considerable writing talents, have given their readership two considerable gifts. First, even as they honor the ingenuity and sacrifice of previous generations, they challenge any notion of a nostalgic return to a perfect, patriotic past. Second, the books enable and encourage a greater reckoning with inequality and shared experience of war at home and abroad as it exists in the U.S. today. If that is not deserving of a wide and diverse readership, it would be difficult to think of what is.

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NOTES

1 In a recent interview, Elizabeth Samet has lamented the way a complex conflict like the U.S. Civil War has been reduced to a kind of "theme park," and this treatment has been repeated with subsequent conflicts such as World War II. "The Mythology of World War II with Elizabeth Samet," *The Strategy Bridge Podcast*, October 23, 2022.

2 Matthew Delmont, *Half American: The Epic Story of African Americans Fighting World War II*, xiii.

3 One startling but all-too-representative account is an anecdote from the racially integrated crew of the *SS Booker T. Washington* led by Merchant Marine Captain Hugh Mulzac. At a Greyhound bus station in Richmond, Virginia, police ordered Mulzac, who was Black, into a separate waiting room. When the police officer mentioned his "orders," Mulzac shot back: "I have orders, too… the government has given me orders to fight for democracy. It seems your State Government has given you orders to fight against democracy." Delmont, *Half American*, 182-183.

4 Delmont, *Half American*, xii, 101-112, 302-305. For a possible inspiration for this poem, see the words of Langston Hughes in Footnote 11.

5 Delmont, *Half American*, 203-214.

6 *Waging a Good War*, 327-331. Abrams works "inside the tent," and BLM works "outside the tent," respectively.

7 *Waging a Good War*, XVIII, 335-336.

8 *Waging a Good War*, 317, cf. 49, 119 and the documentation of the racial violence in over 240 cities, towns, and military bases in the summer of 1943 or the obituaries of Black newspapers detailing a "campaign of terror" against veterans and their families in H*alf American*, 151-159 and 272-276. To write in this way takes firsthand accounts at their word. James Lawson, James Bevel, John Lewis, James Meredith, Diane Nash and Septima Clark speak regularly in terms of maneuvers, carrying out their duty as they faced death threats, mobs, and night raids from their enemies. These were lived experiences, not metaphors.

9 *Half American*, 158. Delmont cites a poem by Langston Hughes, "Beaumont to Detroit: 1943": "You tell me that hitler / Is a mighty bad man / I guess he took lessons from the klu klux klan / I ask you this question / Cause I want to know / How long I got to fight / BOTH HITLER – AND JIM CROW."

10 *Waging a Good War*, 334. Ricks cites Erica Chenoweth, *Civil Resistance: What Everyone Needs to Know* (New York: Oxford University Press, 2021), 255-285.

11 *Waging a Good War*, 109-110.

12 *Waging a Good War*, 155. The analysis of James Bevel's contributions to the revamping of efforts to march in Birmingham by recruiting children (whom he compares with General Sherman's march behind enemy lines) may be more properly classified as operational, full of brigade-level decisions.

13 *Waging a Good War*, 66. Cf. 147-148.

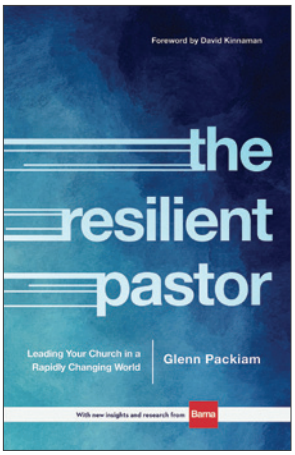
14 *Waging a Good War*, 312. Cf. Delmont's comment on the situation in 1944: "After four years of brutal war, returning to the way things used to be was obviously appealing to millions of white citizens, but it was exactly the opposite of what Black Americans were demanding." *Half American*, 265.

15 *Waging a Good War*, 314.

***The Resilient Pastor**: Leading Your Church in a Rapidly Changing World*

by Glenn Packiam and David Kinnaman

Reviewed by Chaplain (Captain) John Mark Miller



A growing number of researchers have begun to discover that pastors and Chaplains are just as much at risk of experiencing burnout symptoms as those working in other caregiving professions.[1] Army Chaplains work to prevent the Soldiers under their care from experiencing burnout and to inspire them to be resilient both on and off the battlefield. How exactly Army Chaplains can prevent burnout within their own ranks is difficult but necessary work. It may be possible for a pastor or Chaplain to experience high levels of professional achievement and a rich spiritual life, but still feel emotionally exhausted by and even disengaged from their work.[2] The question becomes, "How can a Chaplain foster a resilient spirit in themselves?"

Glenn Packiam and the Barna Research Group team up to answer this very question in the book entitled *The Resilient Pastor: Leading Your Church in a Rapidly Changing World*. This volume examines the four primary issues facing spiritual leaders today: feeling confident about their call to ministry, maintaining credibility in a disillusioned world, feeding their own spirituality, and maintaining meaningful relationships with others in the vocation. It also examines the four primary issues facing the post-pandemic church: worship format, discipleship, unity in a fractured culture, and maintaining a sense of mission.

Packiam handles each issue thoughtfully and humbly, providing answers that apply to spiritual leaders of all denominations and faith movements. As an Anglican priest who works for a nondenominational church, Packiam is passionate about creating opportunities for collaboration among various faith traditions. The author points out that it may be difficult for a faith leader to feel spiritually fed from the same "well" of worship they offer to others since they are so busy during the worship experience.[3] His recommendation is to seek out "new wells" such as engaging with music, writings, prayers, and meditations from other faith traditions that can complement their own beloved traditions. Such seeking offers fresh perspective that feeds one's own soul.[4]

Packiam suggests that spiritual leaders can promote unity among their people and therefore experience less tension and a more joyful ministry experience for themselves by embracing three postures. First, they promote hospitality which states, "We welcome you." Next, they promote solidarity which states, "We stand with you." Finally, they promote mutuality which states, "We need you."[5] Weaving these concepts into the culture of any ministry setting can help to cultivate the visible unity that transcends cultural barriers and is characteristic of the kingdom of God.

I contend that these three mindsets could not only help to promote a more positive spiritual climate in local churches and chapel services, but also among the Army formations in which we serve. Glen Elder, a sociologist from the University of North Carolina, wrote that "the military can serve as a surrogate family, a group that has ties that will last a lifetime."[6] This type of unity does not always happen automatically, however, and must be fostered. In a book entitled *Tribe: On Homecoming and Belonging*, Sebastian Junger pointed out that military units can develop the same united spirit as a tribal culture when moments of extreme crisis develop the shared principles of competence, connectedness, and autonomy among the Soldiers experiencing the crisis.[7] If these characteristics of a unified tribe are compared with Packiam's characteristics of a unified ministry, a fascinating parallel can be found:

UNIFIED TRIBE MINDSETS	UNIFIED MINISTRY MINDSETS
Competence "We will develop you and make you a member of the team."	**Hospitality** "We will welcome you in as a part of our ministry family."
Connectedness "We depend on one another in order to survive."	**Solidarity** "No matter what difficulties you face, we will stand with you."
Autonomy "You have a voice here and your opinion matters."	**Mutuality** "We need your talents and ideas here. We need you."

The harmony between these concepts reveals why Army Chaplains are perfectly suited for building unity and high morale within a unit. The kingdom principles which bind people of faith together are the exact same principles all human beings need to feel that they are accepted and are valued members of the team or local community.

Being suited for a task does not necessarily make it easy. While rumor may have it that the Chaplain never has a bad day, any Chaplain can testify that this simply is not true. How then should a Chaplain or faith leader respond when they question their calling or stumble in their faith? Packiam compares the work of a minister to Christ carrying the cross. In a moment of profound wisdom, Packiam explains that it is okay to stumble when "the cross is on your back."[8] The reasoning for this is that "even Jesus stumbled as He carried the cross. But the main thing is, you're carrying it."[9] People of faith typically recognize that bearing life's burdens is not a solo effort. For Packiam, this is something that faithful disciples accomplish in partnership with Christ and with other believers. Even so, as role models in the faith community, ministers and spiritual leaders can sometimes beat themselves up when they have the troubling notion that they are not perfectly carrying their ministry burdens. If Jesus could stumble under the weight of His cross and still achieve victory in the end, there is no reason why modern believers – and spiritual leaders in particular – cannot do the same through His resurrection power.

Failing to share ministry burdens and take care of their own emotional and spiritual well-being can lead a pastor or Chaplain to inflict great harm on the faith and emotional state of those for whom they care. Packiam shares that his church was flooded with feelings of confusion and betrayal when their founding senior pastor was arrested for buying drugs from a male prostitute.[10] No spiritual leader ever plans to fail in such an extreme and public way, but allowing feelings of burnout and resentment to go unresolved can gradually lead a person to rationalize behaviors that they never would have considered before. Michael Hyatt captured the truth of this sobering reminder by stating that "you can't take care of anyone else unless you first take care of yourself."[11]

One of the greatest contributing factors to the discouragement and burnout faced by ministers is political conflict. According to a 2015 study on pastor attrition conducted by Lifeway Research, 25% of those leaving the ministry

attributed this decision to conflict they experienced in their ministry setting.[12] According to Packiam, this is one area where faith leaders can transform their greatest challenge into their greatest point of impact. The Book of Luke repeatedly shows Jesus as offering healing and hospitality wherever He went, even when facing negativity and persecution. In the last story Luke shares about Jesus, He meets a group of disappointed and disillusioned disciples, blesses a meal, and offers it to them. As Jesus offers this eucharistic blessing despite their doubts and negativity, the disciples recognize that this was the risen Messiah. In Acts 27, Paul imitates this pattern when caught on a prison ship in the middle of a storm surrounded by sailors who were afraid for their lives. In the midst of this chaos, Paul blesses bread and gives it to his enemies. Packiam points out that "Luke uses the same word he had used for what Jesus did with the bread at Passover – *eucharisteo*. Paul acted eucharistically in a setting that was not just nonreligious but overtly hostile to the mission."[13] In like manner, Chaplains and faith leaders can transform even seemingly hostile events into moments of significant impact by following the example of Jesus by offering healing and blessing to others.

Packiam offers rich spiritual insight paired with current statistics and research in this volume. The result is *The Resilient Pastor*, a book that I believe every ministry leader would do well to read. Those on the front lines of ministry – ncluding Army Chaplains – will always find themselves searching for ways to keep themselves and their co-laborers motivated and passionate about the spiritual work they are called to do. *The Resilient Pastor* offers excellent insight into this dilemma. While it may not have all the answers, this resource holds its own as a valuable piece of the conversation.

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NOTES

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2 See Doolittle, B.R. "Burnout and Coping Among Parish-Based Clergy." *Mental Health, Religion, and Culture* 10 (2007): 31-38; Hall, T.W. "The Personal Functioning of Pastors: A Review of Empirical Research with Implications for the Care of Pastors." *Journal of Psychology and Theology* 25 (1997): 240-253; and Zondag, H.J. "Motivation for the Pastoral Profession in the Netherlands," *Journal of Psychology & Theology* 28 (2000): 109-118.

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4 Packiam, *The Resilient Pastor*: 69-72.

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8 Packiam, *The Resilient Pastor*: 160.

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10 Packiam, *The Resilient Pastor*: 19.

11 Hyatt, Michael and Harkavy, Daniel. *Living Forward: A Proven Plan to Stop Drifting and Get the Life You Want*. Grand Rapids, MI: Baker Books, 2016: 99.

12 "Study of Pastor Attrition and Pastoral Ministry," Lifeway Research; (September 2015): https://lifewayresearch.com/pastorprotection/.

13 Packiam, *The Resilient Pastor*: 202.

The following entries provide excerpts of and links to recently published articles that are relevant to how members of the Chaplain Corps can serve in an evolving operational environment.

Leadership and the Profession of Arms

The Moral Legitimacy of Drone Strikes: How the Public Forms Its Judgments

by Paul Lushenko

Scholars often relate how the public views drone strikes to one of three moral norms: soldiers' battlefield courage, the protection of soldiers, or preventing civilian casualties. But what explains variation in the public's perceptions of what constitutes morally legitimate drone warfare? I contend that the public may combine moral norms to make such judgments. How drones are used—tactically or strategically—and whether strikes are constrained unilaterally or multilaterally to protect against civilian casualties can shape the public's intuitions of what constitutes morally legitimate drone strikes. Use and constraint, then, make up informal moral rules that may condition the public's perceptions of legitimacy. To test this claim, I conducted an original survey in March 2021. The results show that the public combines moral norms to cast judgment about drone strikes and that these moral considerations are shaped by shifts in why drones are used and how they are constrained.

https://tnsr.org/2022/11/the-moral-legitimacy-of-drone-strikes-how-the-public-forms-its-judgments/

What is Russia's Theory of Victory in Ukraine?

by Marnix Provoost

On February 24, 2022, Russian forces started a new phase in Russia's illegitimate war against Ukraine. To the surprise of many, Ukrainian forces, under inspiring political leadership, managed to withstand the initial Russian offensive. With large-scale Western support, they even managed to take over the initiative and liberate half of the territory Russia had occupied. Russian forces suffered massive losses without achieving the (presumed) initial political-strategic objectives of subjugating the Ukrainian state, replacing its leadership and annexing (at least) parts of it. The combination of Russia's tactical, military-operational, and political-strategic failures and Ukraine's effective defense and counteroffensives led many to euphoria. Politicians, policymakers, and pundits argue that Ukraine should be supported until all its territory is liberated, including Crimea and the initial separatist regions in the Donbas. Following this is the expectation that a diplomatically isolated and sanctions-hit Russia can no longer achieve a victory against an internationally backed Ukraine. Victory in war, however, is not necessarily determined objectively by measurable criteria, such as military losses and territory conquered or liberated. While these are important, victory is ultimately a matter of perception by the parties involved.

https://mwi.usma.edu/what-is-russias-theory-of-victory-in-ukraine/

Disinformation in the Age of ChatGPT

by Maximiliana Wynne

If you spend any time on social media, listen to podcasts, or generally pay attention to the news, chances are you've heard of ChatGPT. The chatbot, launched by OpenAI in November, can write code, draft business proposals, pass

exams, and generate guides on making Molotov cocktails. It has rapidly become one of those occasional technologies that attract so much attention and shape so many conversations that they seem to define a particular moment. It may also quickly become a threat to national security and raises a host of concerns over its potential to spread disinformation at an unprecedented rate. ChatGPT, or Chat Generative Pre-trained Transformer, is an iteration of a language model that scans enormous volumes of web content to generate responses that emulate human language patterns. In just five days following the prototype launch, over one million users had signed up to explore and experiment with the chatbot. Although the release of ChatGPT was intended as a "research preview," it still poses a potential threat to many users who use it to get answers on topics they do not fully grasp. A Princeton University computer science professor who tested the chatbot on basic information determined that "you can't tell when it's wrong unless you already know the answer." This is why AI experts are concerned about by the prospect of users employing the chatbot in lieu of conducting their own research. Their concerns are exasperated [sic] by the fact that ChatGPT does not provide sources for any of its responses. Before ChatGPT, inquisitive internet users would type inquiries into search engines like Google and browse search results, identifying a satisfactory answer to the query or synthesizing information from multiple sources into a satisfactory answer. Now, with ChatGPT, internet users can get instantaneous responses to natural language queries and requests, but responses that are unsourced, ultimately eliminating the possibility of having alternative viewpoints influence their perceptions. Not only is the chatbot prone to producing misinformation and factual errors, but it is also predisposed to providing false information that sounds plausible and authoritative.

https://mwi.usma.edu/disinformation-in-the-age-of-chatgpt/

Diversity, War, and the Legacy of Dr. King's Dream

by Max Brooks

Today marks a very special Martin Luther King Jr. Day, because it also marks the 100-year anniversary of American soldiers' return from the Great War. While those soldiers fought to make the world safe for democracy, some of them were denied that democracy at home. Yet they still risked, and in many cases lost, their lives for a country that had yet to live up to its ideals. They embody the hope, faith, and courage of Dr. King, the willingness to believe in a better tomorrow. When we remember and honor the legacy of King's dream, we also need to remember those who fought to make that dream come true.

https://mwi.usma.edu/diversity-war-legacy-dr-kings-dream/

Three Steps Toward More Positive Command Climates in the Army

by Jaron Wharton and Kris Fuhr

The Army is amidst a well-known recruiting crisis. While multiple factors potentially drive it, there is evidence that a trust deficit features prominently. Restoring that trust is part of the Army's value proposition for future generations, not just for potential soldiers but also for their families, who greatly affect their decision to serve. It also requires steadfast commitment from engaged leaders and a deliberate emphasis on preventing harmful behaviors and addressing societal trends that may dwarf resources at installations and amplify structural flaws. Multiple high-level commissions, from the Fort Hood Independent Review Committee to the Department of Defense–wide Independent Review Commission on Sexual Assault (DoD IRC), shed light on systemic issues and provide direction for reform.

https://mwi.usma.edu/three-steps-toward-more-positive-command-climates-in-the-army/

The Human Factor: The Enduring Relevance of Protecting Civilians in Future Wars

by Sahr Muhammedally and Daniel Mahanty

The U.S. military has shifted from a counterinsurgency "population-centric" approach to an enemy-centric one, focused on destroying an enemy through decisive victory. And yet it should be careful not to cast aside measures to protect civilians as a vestige of the counterinsurgency era. In the future, wars are likely to be fought in urban areas, thus making the protection of civilians more relevant than ever. The U.S. military and its allies should take steps now to adapt planning, training, tactics, and tools in order to better protect civilians in scenarios in which they may find themselves fighting in densely populated areas.

https://tnsr.org/2022/06/the-human-factor-the-enduring-relevance-of-protecting-civilians-in-future-wars/

The Five Reasons Wars Happen

by Christopher Blattman

Whether it is Russian President Vladimir Putin's threats of nuclear strikes or Chinese belligerence in the Taiwan Strait, the United States seems closer to a great power war than at any time in recent decades. But while the risks are real and the United States must prepare for each of these conflicts, by focusing on the times states fight—and ignoring the times they resolve their conflicts peacefully and prevent escalation—analysts and policymakers risk misjudging our rivals and pursuing the wrong paths to peace. The fact is that fighting—at all levels from irregular warfare to large-scale combat operations—is ruinous and so nations do their best to avoid open conflict. The costs of war also mean that when they do fight countries have powerful incentives not to escalate and expand those wars—to keep the fighting contained, especially when it could go nuclear. This is one of the most powerful insights from both history and game theory: war is a last resort, and the costlier that war, the harder both sides will work to avoid it. When analysts forget this fact, not only do they exaggerate the chances of war, they do something much worse: they get the causes all wrong and take the wrong steps to avert the violence.

https://mwi.usma.edu/the-five-reasons-wars-happen/

Preparing Army Leaders for Future War

by Cole Livieratos and Tyler Skidmore

During Russia's escalated war in Ukraine, an astounding number of Russian generals have reportedly been killed in Ukraine. Western officials have confirmed at least seven of these deaths, while Ukraine claims to have killed twelve general officers—either of these figures would represent a historically high number. There is no singular explanation for why so many Russian generals have been killed in combat, with poor tactics and poor electronics and communications discipline each serving as contributing factors. But the larger reason likely lies in the Russian military's overly centralized decision-making processes and lack of strong junior leaders—especially noncommissioned officers—in tactical formations. Because Russian generals do not delegate decisions to lower levels, they are often physically located with lower echelons and therefore vulnerable to enemy targeting. Viewed another way, the lack of trust between senior officers and subordinates created a culture of micromanagement, resulting in both operational failures and the death of senior Russian officers. Battlefield leadership has traditionally been a strength for democratic militaries compared to more authoritarian ones. A subfield of security studies literature has examined this topic in depth, arguing that democratic militaries often display better wartime innovation and allow their junior leaders to exercise more initiative, contributing to battlefield success. The US Army in particular prides itself on strong leadership, with senior Army officials often describing the Army as a "people first" organization that employs the philosophy of "mission command." Indeed, the US Army has a professional NCO corps unmatched in its capabilities and, compared to other militaries, the Army empowers its junior officers and takes their development seriously. Based on these principles and the scholarship on democratic military advantages, it would seem as if there were no cause for concern when it comes Army leadership. But as previous articles in this series have pointed out, US Army commanders have struggled to fully implement mission command.

https://mwi.usma.edu/preparing-army-leaders-for-future-war/

Creativity: The "Backbone" of Initiative

by Richard McConnell & Angus Fletcher

No plan ever survives the first shot of combat. This old Army adage refers to battlefield surprises, or what Army doctrine calls unanticipated threats and opportunities that emerge during mission execution. To face these unanticipated threats and opportunities head-on, the U.S. Army demands noncommissioned officers (NCOs) be equipped to take initiative in the absence of orders. This is central to the mission command philosophy. With that in mind, how do NCOs determine appropriate actions, in the absence of orders, during the heat of battle? These leaders must have imagination and creativity to meet a commander's intent even when the unexpected occurs, often outside the scope of their orders. The NCO Creed, recited by new NCOs during induction ceremonies, states, "I will exercise initiative by taking appropriate action in the absence of orders." This is a very real expectation. So how can current and future Army leaders become more creative when things don't go as planned? Army University's Command and General Staff College faculty and staff believe they found the answer—narrative story science.

https://www.armyupress.army.mil/Journals/NCO-Journal/Archives/2023/April/Creativity/

Choosing Hardship Today for an Easier Tomorrow

by Larry A. Milner, Jr.

After more than 20 years of war, significant global societal change, and a global pandemic, the need for resilient individuals and teams within America's Army is clear. Soldiers must develop the resiliency to withstand the hardest of times and still stand ready. Concurrently, dramatic increases in active service member and veteran suicides in the previous two decades made it clear the U.S. Army needs to build a much more resilient force. Resilience is an individual's psychological and physiological ability to adapt positively to adversity and change, recover, learn, and grow from a setback. This definition requires individuals to be both physically and mentally capable of enduring hardship. Resiliency is a component of psychological hardiness, which is the ability to remain in good mental health while performing under stress. One reason the U.S. Army focuses heavily on cultivating resiliency is because of suicide's harmful effects to families and military formations alike.

https://www.armyupress.army.mil/Journals/NCO-Journal/Archives/2023/March/Choosing-Hardship-Today-for-an-Easier-Tomorrow/

Looking and Talking Like a Leader Is Not Being a Leader

by Blaine Tonking

On the eve of leaving active-duty military service, I recall three notable chapters that shaped my understanding of what a leader is, and—more importantly—what a leader is not. Many of these harsh lessons were learned while serving as a Marine Corps infantry officer and Marine Corps Forces Special Operations Command special operations officer during overseas deployments, where the contrast between the consequences of mission failure, risk to force and mission, and operational environments varied wildly. Through this lens, I would like to not only characterize a maturation process that took place over more than a decade of refinement (and continues today) but identify and describe a few different tiers of leadership styles that may be prevalent today. I hope to address junior officers currently rising through the ranks with the best of intentions as I once did, following the time-honored tradition of sometimes screwing it up and sometimes getting it right.

https://www.usni.org/magazines/proceedings/2023/april/looking-and-talking-leader-not-being-leader

The following entries provide excerpts of and links to recently published articles that are relevant to how members of the Chaplain Corps can serve in an evolving operational environment.

The Evolving Operational Environment

Paratroopers in Poland: Lessons From the 82nd Airborne Division's Deployment to Europe

by Daniel Kinney

On a cold night in early March 2022, I was driving through southeastern Poland with my brigade's engineer officer. We had just completed a site survey to get showers and tents installed at two different tactical assembly areas (TAAs) and we were driving north, back to our own TAA near the Ukrainian border. We stopped at a local gas station on the way, and as Major Wooten went inside to pay for the fuel, three small SUVs pulled up next to our vehicle. The occupants seemed weary, in a hurry, and distressed. From the passenger seat, I watched as one of them opened the back of the third SUV and saw a small suitcase fall out. The vehicle was overflowing with luggage. After she slammed the tailgate closed and as she moved back toward the driver's door, she looked at me, in my uniform. For a brief moment, it seemed as if time was stopped for both of us. I saw a small light blue and yellow flag on the vehicles' license plates and she likely noticed the subdued US flag on my right shoulder—we shared a moment of realization as we each understood why the other was there. The three vehicles left the gas station as quickly as they arrived, continuing their journey west, further from the invasion of their home country that they had just fled. Several thousand 82nd Airborne Division paratroopers were deployed to Poland in February of last year, amid mounting signs of Russia's intention to invade Ukraine.

https://mwi.usma.edu/paratroopers-in-poland-lessons-from-the-82nd-airborne-divisions-deployment-to-europe/

'Incredibly Hard': US Forces Prep for Winter Combat

by Caitlin M. Kenney

The difficulties of winter combat in Ukraine are not lost on the U.S. military, which has been increasing its own cold-weather preparations as the Arctic rises in strategic importance and great power competition enlarges the potential battlefield. The Pentagon puts hundreds of troops through weeks of training each year to learn how to operate in cold weather's complex and dangerous conditions. Marines from Camp Lejeune, North Carolina, recently traveled to Alaska, California, and Norway to learn how to spot avalanche-prone slopes, how to check for frostbite, and how to hump their packs safely across snowy terrain. The Army has also embraced the importance of operating in the Arctic. Last year, it turned its Alaska command into a full-fledged division, both to better execute its new Arctic strategy and to build up the service's cold-weather expertise.

https://www.defenseone.com/threats/2023/02/us-forces-prep-winter-ops/382806/

Who "Does" MDO? What Multi-domain Operations Will Mean For—and Require of—the Army's Tactical Units

by Rebecca Segal

"You need to be prepared to operate in an environment where your radio communications will be denied, where using your cell phone will get you killed, and where your GPS, if it is working at all, may be providing inaccurate information." I've heard this kind of guidance for training since my first field exercises, through ROTC, in 2014. At that point, it seemed to me to be largely a justification for the frequent map-and-compass-based land navigation and drilling on encrypted radio operations. More recently, I have seen people use it to describe multidomain operations (MDO), the Army's new operating concept. It's significant that this set of environmental characteristics both represents a fundamental basis of the Army's overall operating concept and describes the challenges faced by units at the lowest levels—providing a connective tissue, in a sense, between the big picture and small-unit activities. But that translation of operating concept to tactics remains underexplored. How do multidomain operations translate to the brigade combat team level and below, where the focus is entirely on the tactical fight? The Army's recently released Field Manual (FM) 3-0, Operations describes an operating environment in which we are under constant contact in all domains, the adversary is collecting data to use as ammunition, and there is no sanctuary. Even being out of a direct- or indirect-fire weapons range does not mean safety from space and cyber threats. We can no longer return to a forward operating base and reasonably assume we will not be in contact: there is no fully secured area anymore. Furthermore, with the adversary's investment in their capabilities, we can no longer assume we have domain superiority when we are in contact.

https://mwi.usma.edu/who-does-mdo-what-multi-domain-operations-will-mean-for-and-require-of-the-armys-tactical-units/

It's a Bird, It's a Plane, It's.... Time to Plan for Drones in Other Domains

by Zachary Kallenborn

On October 29, Ukraine deployed a total of sixteen drones in an attack on the Russian Black Sea Fleet. The extent of the physical damage inflicted by the attack is unclear, though a Russian minehunter and a frigate a ppear to have been damaged. But the larger psychological effects were significant: Russia appears to have withdrawn many of its ships, moving them to more secure ports, which limits the firepower and presence they can provide. Russia also upgraded the defenses of those ports, adding numerous booms throughout the area. But that didn't stop another Ukrainian attack with unmanned vehicles on Novorossiysk a couple weeks later. Perhaps the most surprising thing is that only nine of the vehicles involved in the October attack were UAVs—unmanned aerial vehicles. The other seven were USVs, unmanned surface vehicles plying the waves as they approached their targets. The Novorossiysk attack was also conducted by a USV. The involvement of USVs might come as a surprise, given that the United States has just experienced two decades of warfighting that reinforced the habitual conceptualization of drone warfare as a phenomenon of the skies.

https://mwi.usma.edu/its-a-bird-its-a-plane-its-time-to-plan-plan-for-drones-in-other-domains/

An Army at Sea: Why the New FM 30-'s Emphasis on Maritime Operations is So Important

by Nathan Jennings

The newest iteration of the Army's capstone doctrinal publication, Field Manual 3-0, Operations, establishes multidomain operations (MDO) as its primary operating concept. Building on previous evolutions in combined arms and joint integration that have defined warfare in the modern era, this advancement signals the Army's intent to modernize and improve its capability to achieve successful outcomes across competition, crisis, and conflict paradigms globally. For the Army, the arrival of the new doctrine represents nothing less than a leap forward in its preparedness to deter, and if required, defeat adversary ground forces. Equally important, the adoption of a forward-thinking concept that prizes multidomain cooperation will allow it to more effectively lead and support joint and coalition efforts in expeditionary campaigns. In addition to introducing MDO, the new FM 3-0 takes an unprecedented step: it dedicates an entire, stand-alone chapter to describing the Army's unique and fundamental role in maritime operations.

https://mwi.usma.edu/an-army-at-sea-why-the-new-fm-3-0s-emphasis-on-maritime-operations-is-so-important/

Beyond the Prism of Strategic Competition: The Most Important Judgement in the New National Security Strategy

by Ali Wyne

Much analysis of the Biden administration's National Security Strategy understandably focuses on a core imperative that it articulates: "We will prioritize maintaining an enduring competitive edge over [China] while constraining a still profoundly dangerous Russia." Xi Jinping has secured a norm-defying third term at the helm of China, and the war between Russia and Ukraine has entered its ninth month. Perhaps its most important judgment, however, has not received the attention that it merits: the document observes that the administration "will avoid the temptation to see the world solely through the prism of strategic competition and will continue to engage countries on their own terms." There are at least four reasons why heeding that advice will be essential for the United States to manage its relationships with China and Russia. First, its allies and partners will not always fully share its strategic perspectives and priorities. India, for example, is increasingly aligning with the United States on China policy, bilaterally and under the aegis of the Quadrilateral Security Dialogue. It has been more circumspect in dealing with Russia, though, in part because of its longstanding energy and arms ties with Moscow. Germany offers a converse example. It is fundamentally reorienting its defense policy and moving to diversify its energy partners in response to Russia's invasion of Ukraine. On the other hand, it is unlikely to go as far the United States in challenging China's technological ambitions. Chancellor Olaf Scholz has said that Germany "must continue to do business with China," and both Germany's direct investment in and trade deficit with China reached record highs the first half of this year. The United States will find it difficult to assemble a unified democratic coalition that principally defines itself in opposition to China and Russia.

https://mwi.usma.edu/beyond-the-prism-of-strategic-competition-the-most-important-judgment-in-the-new-national-security-strategy/

Connecting the Dots: An Inside Look at the National Defense Strategy

by Benjamin Jebb and Julia McClenon

Episode 73 of the *Irregular Warfare* Podcast examines the National Defense Strategy and the way it interacts with irregular warfare. The guests begin by describing the importance of the NDS and the way it distills guidance from the National Security Strategy down to the Pentagon. They then examine how the military operationalizes strategic guidance from the NDS. Finally, they discuss how the NDS affects irregular warfare efforts and the interagency approach needed to optimize America's ability to defend its interests. Dr. Kori Schake is a senior fellow and the director of foreign and defense policy studies at the American Enterprise Institute. Dr. Schake has had a distinguished career in government, working at the highest levels of the State Department, the Pentagon, and the National Security Council at the White House. During this episode's discussion, she dissects the unclassified version of the National Defense Strategy, which serves as the anchor for Episode 73. Retired Brigadier General Chris Burns is the senior advisor to the Irregular Warfare Center. He has nearly four decades of experience leading organizations in both the public sector and across private industry. During his thirty-six-year military career, he led special operations units at multiple echelons. Before retiring, he commanded Special Operations Command North at Peterson Air Force Base, Colorado.

https://mwi.usma.edu/connecting-the-dots-an-inside-look-at-the-national-defense-strategy/

Now is the Time to Save the All-volunteer Force

by Brad McNally, Marcos Melendez III, and Jason Wolff

It has been nearly 50 years since the United States moved away from drafting members into military service. Since the Vietnam War ended, an all-volunteer force has kept America safe at home and abroad. During this period, volunteer numbers for military service have seen ups and downs, but recent reports indicate we may be near a historical low point for interest in military service. Although some services report more significant challenges in recruiting than others, all need help to recruit enough members to sustain active duty and reserve numbers. The Army is the worst off, missing its fiscal year 2022 recruiting goal by 25%, and may need to cut its overall force size by 10,000 personnel in 2023 due to a lack of accessions. The Navy did better, falling short by only several hundred personnel. The Air Force and Marine Corps met 2022 numbers but only by dipping into pools of deferred candidates who would have typically entered service in 2023, putting both services at a deficit to start the new year. Compounding all of this is the fact that Reserve and National Guard forces, which augment the active-duty force, are also struggling to recruit. With little intervention, numbers will decrease

even more due to the lack of qualified candidates willing to volunteer for military service. Fewer qualified candidates will have significant implications for national security and fixing the problem will require significant changes.

https://www.brookings.edu/blog/order-from-chaos/2023/01/19/now-is-the-time-to-save-the-all-volunteer-force/

Is the U.S. Military Capable of Learning From the War in Ukraine? The Pentagon Has Learned Painful Lessons in the Past—and May Have To Do So Again

by Raphael Cohen and Gian Gentile

At its core, a country's defense strategy is a very expensive gamble. Every year, the United States spends hundreds of billions of dollars on defense—all on the assumption that such investments will allow it to win the next war. Absent a conflict in which the United States is directly involved, policymakers rarely get a window into whether these bets have actually paid off. One window is when other countries fight a war using U.S. military equipment and tactics—such as the one in Ukraine today. Another example is the 1973 Arab-Israeli War, also known as the Yom Kippur War, when Israel's near-defeat prompted a thorough reexamination of U.S. weapons and tactics in Washington. Today, Russia's war once again poses the question whether the United States needs to reexamine the way it prepares for future conflict: not only which weapons it buys, but also how it envisions great-power wars in the 21st century—whether they will be short, sharp affairs or grinding, protracted struggles.

https://foreignpolicy.com/2023/02/02/us-military-lessons-war-ukraine-russia-weapons-tactics/

Strategic Amnesia: The U.S. Army's Stubborn Rush to Its Next War

by Kyle K. Rable

In the summer of 2019, I arrived at Fort Lee to start my Basic Officer Leadership Course for Quartermaster officers. At Fort Lee, I began to see the U.S. Army transition from the counterinsurgency wars to focus on the near-peer threat. Logistics officers were to move on from Forward Operating Base (FOB) procedures to learn how to conduct supply trains moving through the different fronts of a battlefield. The only problem with this was that we, a group of brand new officers, were told that we would no longer fight a counterinsurgency. This rush to move on seemed to ignore the basic understanding of learning from the past that the Army preaches. In the headlong rush to move past Iraq and Afghanistan, the Army's preparation for near-peer conflict means failing to institutionalize the strategic lessons learned. For example, the latest update to Field Manual (FM) 3-0 mentions Ukraine 18 times while mentioning Iraq only eight times and not discussing Afghanistan at all. In the eight times Iraq is discussed in FM 3-0, none examine counterinsurgency or nation building operations. Most of the conversation in these sections is about the 2003 invasion or the support of Iraqi forces in their fight against the Islamic State (IS) in northern Iraq. By ignoring the last 20 years of fighting, the Army is failing to prepare appropriately for the more ambiguous battlefields of today. As seen by the Russian invasion of Ukraine (i.e., the failure of Russia to achieve its objectives and the way Ukraine is arming its population) unlimited and limited war definitions should be fluid. The Army has failed to fully develop a strategic understanding of counterinsurgency wars in its rush to fight the conventional war, instead focusing on tactical improvements.

https://thestrategybridge.org/the-bridge/2023/3/14/strategic-amnesia-the-us-armys-stubborn-rush-to-its-next-war

Army at 250: Beyond a Slogan, the Army Needs a New Narrative Strategy

by Dan Vallone

Fifty years ago, the Army left Vietnam and entered the American consumer market. The shift to an all-volunteer force in 1973 compelled the Army to define, shape, and communicate a public narrative in ways it had never previously contemplated. For much of the past two decades, that narrative proved remarkably resilient and strong, sustaining high levels of public esteem even as attitudes towards the wars the Army was fighting turned negative. But today that narrative is breaking down. Whether it is increased politicization or the transition out of the "Global War on Terror," the Army's public communications capabilities are under pressure on multiple fronts. The drop in public confidence in the military is one indicator of this, but the recruiting shortfall of 2022—where the Army missed its goals by 15,000, or 25 percent—puts the challenge into stark relief. There are steps the Army is already taking, such as bringing back its highly successful "be all you can be" slogan as part of a new marketing campaign. But they are piecemeal. The recruitment crisis is part of a much larger issue. The Army doesn't just need a new slogan, it needs a whole new narrative strategy. The Army should make a serious effort to retake the communications initiative before the situation grows even worse.

https://warontherocks.com/2023/03/army-at-250-beyond-a-slogan-the-army-needs-a-new-narrative-strategy/

Welcome to "Get to Know Your Chaplain Corps," a new and ongoing section of the *Journal* that highlights a particular organizational element within the Chaplain Corps. For the May 2023 issue of the *Journal*, we are pleased to focus on the work of the Chief, Chaplain Corps Division.

A Discussion with

Chaplain (Colonel) Scott F. Jones

Chief, Chaplain Corps Division

Tell us about the mission and purpose of your element:

The mission of the Chaplain Corps Division is to provide Chaplain human resources functions. This mission is to place the right Chaplain (with the right skills), in the right unit, at the right time, to meet the religious support needs of the Army and the personnel readiness requirements and professional development needs of Chaplains, throughout the Army. The Chief, Chaplain Corps Division coordinates this mission within the Office of the Chief of Chaplains' Chief of Personnel for the Regular Army, the Chief of Recruiting and Accessions, and the Chief, Reserve Component Integration. In addition, there is regular coordination with the Deputy-Director, National Guard Bureau and Army National Guard Chief, Religious Affairs, for National Guard Chaplain personnel. The Chief, Chaplain Corps Division ensures the Chaplain Branch is represented in responding to the needs of the Army for Chaplain personnel readiness and Headquarters Department of the Army personnel policy and program requirements.

What's one thing you'd like the rest of the Chaplain Corps to know about your element?

The Chaplain Corps Branch Chief serves as an advisor to the Chief of Chaplains on personnel policy issues. This advisory role includes talent management, the evaluations reporting system, recruiting, accessions to include the Chaplain Candidate program, the Chaplain Career Life-Cycle, strength management, school requirements for Chaplains, Chaplain for Life program, Chaplain Assessment Program conducted at Fort Knox, personnel actions to include retirements, etc. These personnel policy issues are coordinated with all three Army components.

Tell us about a typical week or month in your element:

There are a variety of things occurring in a week, e.g., assignment coordination, speaking with Chaplains about personnel readiness and professional development, contact

with unit leadership about mission essential requirements for Chaplain personnel, planning for Accession Boards, assisting Chaplains preparing for promotion and school boards, reviewing and revising personnel policies, training by Human Resources Command on career manager tools for talent management, distribution planning, coordination with Ecclesiastical Endorsers and ensuring that all Chaplains and Chaplain Candidates have an endorsement, coordinating school seats for CH-BOLC and the Chaplain Captain Career Course, preparing for the Chaplain Assessment Program which occurs in the fall for selected LTC and COL assignments, the Chaplain For Life program which assists Chaplains' transition from the Army to civilian employment opportunities by coordinating with Ecclesiastical Endorsers for future opportunities to continue to serve the call.

Tell us about a project your element has been working on:

Assignment planning and preparing for boards continues throughout the year, with a regular schedule of when assignments are made, and boards occur. These are cyclic in nature. For example, there are two manning or distribution cycles annually. The FY23-01 distribution cycle is for assignment report dates from October 2022 – March 2023. The FY23-02 distribution cycle is for assignments with report dates from April – September 2023. So, any distribution cycle ending in 01 is for winter report dates and cycles ending in 02 are for summer assignments. Dates for accession, Captain Clinical Pastoral Education, and Advanced Civilian School boards are provided by the Chaplain Corps Branch. Dates for promotion selection boards, as well as Senior Service College and Intermediate Level Education selection boards, are listed on the Army's Human Resources Command website.

Take us inside your team and its dynamics:

There is regular coordination within each section and between the different sections, in reviewing and developing personnel policies and assisting Chaplains throughout the Army daily. The Chaplain Corps Branch Chief leads a monthly meeting with the Chief of Personnel for the Regular Army, the Chief of Recruiting and Accessions, the Chief, Reserve Component Integration, and the Army National Guard Chief, Religious Affairs, to discuss Chaplain life-cycle management and other personnel issues and policies.

Why is your element so crucial to the mission of the Chaplain Corps?

As members of the Army Staff, we assist the Chief of Chaplains by recruiting, accessioning, and providing Chaplains throughout all components of the Army. We do this by planning and executing the distribution of Chaplains to meet Army wartime and generating force requirements, in accordance with manning guidance, while supporting Chaplain Professional Military Education, talent management, and the Army People Strategy. The goal is to provide trained and ready Chaplains to fulfill the Chaplain Corps' three core competencies: Nurture the Living, Care for the Wounded, and Honor the Fallen.


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