SPIRITUAL CARE FOR THE FAMILIES WITH CHALLENGED

CHILDREN IN THE MILITARY COMMUNITY:

EMPIRICAL STUDY AT FORT CARSON

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ABSTRACT

Spiritual Care for the Families with Challenged Children in
the Military Community: Empirical Study at Fort Carson

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The spiritual care of the family is an essential part of the holistic approach to the total care for the military family. In times of uncertainty and rapid changes in our society which require flexibility of both soldiers and their family members, it is imperative to emphasize the urgency of spiritual care for families in the military. However, the Army cannot unilaterally declare success in terms of caring for families when its Chaplaincy has no resources to alleviate the spiritual and emotional pain of its members.

In the midst of high operational tempo (OPTEMPO) in the military, the military family pays a high price for the frequent separation and moves of soldiers.   According to the Department of Defense, over 36% of our total forces have deployed to Iraq or Afghanistan during the period of December 2001 to October 2004.[1]   Among them, over 303,987 soldiers deployed more than once to either Iraq and/or Afghanistan.   During the same period, the divorce rate among military marriages has increased from 5,600 in fiscal year 2001 to 10,477 in fiscal year 2004.[2]   The notion that the divorce rate is a reflection of the U.S. Military's fast OPTEMPO due to frequent deployment and training demands is widely upheld by respective professionals.[3]   Beside Iraq and Afghanistan, the Department of Defense sends military personnel to over 128 nations in each

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[1] 955,609 soldiers deployed same time period, *Front Line: U.S. Military Deployment 1969 to the Present* [online data] (PBS, 2 Oct 2004, accessed on 14 September 2005); available at http://www.pbs.org/wgbh/pages/frontline/shows/pentagon/maps/9.html; Internet.

[2] Divorce rates: FY 2001-5,600; FY 2002-7,000; FY 2003-7,500; FY 2004-10,477, David Crary, Army's Divorce Rate Soars [online newspaper] (Associate Press, 2 July 2005, accessed on Oct 2005), available at http://www.msnbc.msn.com/id/8406365/; Internet.

[3] Ibid.

fiscal year.[4] The majority of deployments are classified as hostile, which means that family members must remain stateside while their loved ones complete their duty on foreign soil. In such times, the emotional and spiritual care for both soldiers and family members is essential and must be provided for them.

The purpose of this research is to identify the spiritual needs of families with challenged children within the Army. These findings are inundated with both the identified needs and structural/resource deficiencies; spiritual needs are sought after yet unfulfilled due to both lack of facilities and programs for military families with challenged children.

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[4] Global Security, John Pike-site manager, *Global Deployment of US Forces* [online article] (Alexandria: Virginia, 2004, accessed 10 January 2005); available from http://www.globalsecurity.org/military/ops/global-deployments.htm; Internet.

DISCLAIMER

The views expressed in this academic research paper are those of the author and do not reflect the official policy or position of the United States Government or the Department of Defense.

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GLOSSARY

Chaplains. The Army Chaplains including Active, Reserve, and National Guard Chaplains who are assigned at the installation.

Disability.   A limitation in function or restriction in major life activity consequent to a mental, emotional, or physical health condition. The author prefers the term "challenged" rather than "disabled", however, due to technicality, both terms will be interchangeably utilized in this paper.

Pastoral Care. The pastoral functions of care[5] to meet spiritual needs, the pastoral functions of healing, sustaining, guiding, and reconciling, and specify a precise content to the care.

Spiritual Needs. Individual's desire to fulfill spiritual meaning.

Specialized Ministry. A particular program and/or service to meet a specific group's needs (i.e. Sign-language service for hearing impaired children).

*Scripture References are from the New King James Version unless indicated.

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[5] Rodney J. Hunter, *Dictionary of Pastoral Care and Counseling* (Nashville: Abingdon Press, 1990), 836-837.

C h a p t e r   1

PASTORAL CHALLENGE

Introduction

According to the U.S. Census Bureau, one in five Americans lives with a disability. Even among children ages 6 to 14, about one in eight have some type of disability.[6] About 17% of U.S. children under age 18 have a developmental disability that requires additional care.[7] Within the military communities, there are over 70,000 registered families of the Exceptional Family Member Program (EFMP) for a child or a dependent with disabilities which require special care or schooling.[8] The number of EFMP participants has been well over 10.5% of total military personnel and reflects the social trend in terms

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[6] Carol H. Valdivieso, *AED's Disabilities Studies and Services Center*; [pamphlet on-line] (Washington D.C., Academy for Educational Development, 2004, accessed 14 Jan. 2002); available from http://www.aed.org/ToolsandPublications/upload/DSSC_12.04.pdf; Internet.

[7] "Developmental disabilities are a diverse group of physical, cognitive, psychological, sensory, and speech impairments that begin anytime during development up to 18 years of age. In most instances, the cause of the disability is not known." Pam Dougherty, *Developmental Disabilities: Conducting surveillance, Research and Education.* [online information] (Center for Disease Control, Washington D.C., May 2002, accessed on 20 Jan 2002); available from http://www.cdc.gov/washington/overview/devdisab.htm; Internet.

[8] Sydney J. Freedberg Jr., *Military Health Care Plan Fails Families with Disabled Children,* [journal online] (National Journal, Washington D.C., 2001, accessed 11 Jan. 2002); available from http://www.govexec.com/dailyfed/0101/012301sydney.htm; Internet.

of steady increases of numbers.[9]   The diagnoses for the program

participants are various in categories from relatively minor learning

disabilities to severe psychological and physical impairments.

 The Exceptional Family Member Program is a key program in the Army

to promote the medical and social well-being of military families with

special needs.[10] As the awareness of the importance of spiritual care

in the medical community rises, spiritual support becomes a compelling

topic to assess the therapy climate for families with challenged children

in the military community.[11]

The Army chaplaincy is the proponent for promoting spiritual

well being in the Army.   Chaplains conduct and promote religious

programs including various counseling services, retreats, educational

opportunities, and religious services for soldiers, family members,

retirees, and authorized civilians.   In the Army Chief of Chaplain's

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[9] Linda D. Kozaryn, *DoD Forum to Spotlight Military Families,* [article on-line] (Washington D.C., American Forces Press Service, 2000, accessed 17 Jan. 2002); available from http://www.defenselink.mil/news/May2000/n05242000_20005241.html; Internet.

[10] An Exceptional Family Member (EFM) is a family member of an active duty soldier with any medical, educational or learning problem that requires medical treatment, education or counseling. Department of the Army, *Army Regulation* (AR) 608-75: Exception Family Member Program, [book on-line] (Pentagon: Washington D.C., 2004, accessed on 20 March 2005); available from http://www.army.mil/usapa/epubs/pdf/r608_75.pdf; Internet.

[11] In 1992 & 2003, the American Psychological Association included religion in their standard on human differences. American Psychological Association, *Ethical Principles of Psychologists and Code of Conduct.* [document on-line] (Washington D.C., APA, 2003, accessed on 15 January 2002 & 3 June 2004); available from http://www.apa.org/ethics/code2002.html#general; Internet.

training strategy, the reason for the Army chaplains' existence is stated:

> The mission of the Army chaplaincy is to provide total religious support to America's Army across the spectrum of operations from the sustaining base to forward-deployed soldiers. The Army chaplaincy provides a single seamless system to enable commanders to provide for the free exercise of religion for soldiers, their family members, and authorized civilians.[12]

Despite this all-embracing mission, there is no known religious program for families with challenged children in military communities, and no known empirical study/research to determine the needs and attitudes of both spiritual caregiver and needy families alike.

A. Purpose

The purpose of this study is twofold: (1) to identify the spiritual needs of families with challenged children in the military community and (2) to identify available resources to meet their needs in the military setting.

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[12] Department of the Army, *The U.S. Army Chaplaincy Strategic Plan, 1-4. Mission,* Pentagon: Washington D.C, Oct 1999, p. 5.

B. Personal Background and Significance of Study

In the fall of 1990, this author heard and responded to an Army Chaplain's message at Grace Theological Seminary, Indiana.   This author committed himself to the ministry where he could serve both God and the country as an Army chaplain.   This author's first exposure to the harsh reality of Army life was in the summer of 1992 in Germany.   All branches of the military services were in painful transition.   Desert Storm was over, and the fall of the Soviet Union accelerated the process of reduction of forces.[13]

The effects of downsizing were felt throughout the installations around Europe.   Nearly 500 personnel were sent back to stateside each day during the early 1990's.   Many of them lost the opportunity for career service, retirement, and livelihood after a decade of their military services.   Consumption of alcoholic beverages along with domestic abuse skyrocketed.   The stories of broken families were everywhere and easy to witness.[14]

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[13] Bart Brasher, *Downsizing the U.S. Military, 1987-2015,* Westport, Connecticut: Greenwood Press: 2000, Chapter 3.

[14] Maj James F. Martin, *Readiness and Retention: Effects of Downsizing and Increased Operation Tempo,* Maxwell, Alabama: Air University, 1999, p. 19.

The Army recognized the importance of family and family issues and implemented a series of new policies to improve the well being of soldiers and their family members.[15] The Family Support Group (FSG) was transformed to the Family Readiness Group (FRG), and the role of the Army Community Service (ACS) was expanded to meet the needs of military families.   One good example was the implementation of pilot programs by the Assistant Secretary of Defense (Force Management Policy).   The Department of Defense (DoD) initiated a three-year project to target children's issues at the local military community level in 1995.   At the end of the three-year test, DoD published a final report, "Model Communities for Families and Children" and executed the DoD Strategic Youth Action Plan.[16]

According to the published *Instruction by the Department of Defense*, military families have unique demands and are in need of tailored programs to meet their needs.[17]   Therefore, the Department of Defense directed each installation to create Family Centers under the

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[15] The change of recruiting system, from draft to volunteer, and post cold war were affected the army's demographics.   By 1997, about 60 percent of service members were married. Nearly 50 percent have children and 7 percent are single parents.   Linda D. Kozaryn, *DoD Takes Holistic Approach to Family Services,* [article on-line] (Washington D.C., American Forces Press Service, 1999, accessed 14 Jan. 2002); available from http://www.defenselink.mil/news/Jan1999/n01191999_9901194.html; Internet.

[16] Department of Defense, *Defense Department Leaders And Teens Inaugurate New Strategic Youth Action Plan,* [article on-line] (Pentagon: Washington D.C., 1999, accessed on 11 April 2002); available from http://www.defenselink.mil/releases/1999/b05061999_bt219-99.html; Internet.

[17] Department of Defense, *Department of Defense Instruction* (Washington D.C. :Pentagon, 1992), Number 1342.22.

direction of the Military Department.   The Family Centers' main objective is to create programs and services to assist DoD personnel and their family members.   Each Family Center(s) in an installation is subject to the commanding officer of that installation.   They act as consultants to commanders in their mission readiness by assisting them in both identifying and addressing family issues.   Thus, Family Centers have a dual role in both identifying the problems as assessors and providing possible solution as the advocate.[18]   Mandated services for Family Centers are following:

1. Mobility and/or Deployment Assistance service

Programs and support activities designed to help single and married DoD personnel and their families to manage successfully the challenges of mobilization and deployments before, during, and after they occur.   Deployment support programs help reduce personal and family emergencies and stress during deployment and assist members and families in dealing with separation.   The goal is to increase individual and family morale, unit cohesion, and operational readiness by

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[18]Ibid, Number 4.4.

keeping Military Service members on station and functioning well during deployments and as appropriate during activation of Reserve personnel. Family Centers also support deployment readiness by providing information and counseling to assist members responsible for developing family care plans (E2.1.2. of 6.5.1, DoD Instruction 1342.22; Reference (a), DoD Directive 1342.17).

2. Information and Referral

The active linkage of individuals with unresolved information needs with the sources and/or resources that are best capable of addressing those needs. Information and referral embodies a continuum of assistance that includes answering questions, simple referrals, complex referrals that involve identifying needs and locating resources, and client and case advocacy. Examples of subject areas include, but are not limited to, social services, schools, childcare, eldercare, adoption, volunteerism, and community resources (E2.1.8 of 6.5.2, DoD Instruction 1342.22; Reference (a), DoD Directive 1342.17).

3. Relocation Assistance

Provides support, information, preparation, and education for managing the demands of the mobile military life-style. The program provides continued support throughout the entire assignment process. Essential components include, but are not limited to, briefings, workshops, sponsorship, counseling before and after moving, and emergency services (E2.1.11 of 6.5.3. DoD Instruction 1342.22; Reference (a), DoD Directive 1342.17).

4. Personal Financial Management

Programs conducted by specially trained counselors who provide personal and family financial education, information services, and assistance, including , but not limited to, consumer education, advice, and assistance on budgeting and debt liquidation, retirement planning, and saving and investment counseling (E2.1.7. of 6.5.4. DoD Instruction 1342.22; Reference (a), DoD Directive 1342.17).

5. Employment Assistance

A program conducted by specially trained counselors who help military spouses, other family, and Department of Defense military personnel find public and private sector employment. The program includes, but is not limited to, workshops, career counseling, self-employment skills, job referrals, and guidance on self-employment in government quarters (E2.1.3. of 6.5.5. DoD Instruction 1342.22; Reference (a), DoD Directive 1342.17).

6. Outreach

The primary focus of outreach is to deliver services to geographically or socially isolated families, families new to the military, geographically separated family members, and newly arrived Service members and families at an installation. Outreach efforts and programs shall provide a systematic method of assessing the needs of the military community, organizing the delivery of services, and identifying and developing needed services. Outreach shall focus on education and prevention, direct services, and organizing support networks to encourage self-help (E2.1.10. of 6.5.6.

DoD Instruction 1342.22; Reference (a), DoD Directive 1342.17).

7. Family Life Education (FLE)

FLE includes prevention and enrichment programs designed for individuals, couples, and families. Prevention and enrichment programs provide knowledge, social relationship skills, and support throughout the family life cycle by enhancing self-esteem, strengthening interpersonal competencies, and offering educational activities to individuals and families for their respective roles, tasks, and responsibilities. This category includes programs focused on the prevention of child and spouse abuse (E2.1.4. of 6.5.7. DoD Instruction 1342.22; Reference (a), DoD Directive 1342.17).

8. Crisis Assistance

Provision of immediate, short-term assistance in response to an acute crisis situation, designed to initiate actions necessary for restoration of functioning to the pre-crisis level. The typical steps are designed to:

a. reduce disabling tension and anxiety,

b. initiate adaptive program solving, and

c. develop plans for additional/further assistance.

The goals of crisis assistance are limited in scope and include relief of presenting symptoms, identification of remedial measures, and linkage to additional source(s) of ongoing assistance   (E2.1.1. of 6.5.8. DoD Instruction 1342.22; Reference (a), DoD Directive 1342.17).

9. Volunteer Coordination

A   system   to   enhance   effective   recruitment, reimbursement, training, supervision, recognition, logistical support for, and use of, volunteers on an installation (E2.1.12. of   6.5.9.   DoD   Instruction   1342.22; Reference   (a),   DoD Directive 1400.33).

By caring and providing additional services for family members of the Army community, soldiers were encouraged to focus on the mission rather than worry about their family's issues.   Therefore,

military families were treated with dignity and respect rather than considered a burden to the military.[19]   However, in the area of disabilities among military family members, progress has been slow. For instance, the DoD has five major emphasis programs for the children and parenting in the following areas:

1. Military Child Development System (MCDS):   Provides services for the largest number of children on a daily basis of any employer in the United States. Military child care is provided in 800 centers in over 300 geographic locations, both within and outside of the continental U.S. Military families face challenges that are not found in other work environments. Shifting work schedules that are often longer than the typical eight hour day, and the requirement to be ready to deploy anywhere in the world on a moment's notice, require a child development system that is flexible in nature, yet maintains the standards exemplified by the National Association for the Education of Young Children (NAEYC), the National Association of Family Child Care (NAFCC), and the National School-Age Care Association

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[19] In a statement concerning the military child development system (CDS), the DoD says: "If they are to be ready to perform the mission and their jobs, it is also important to military personnel that child care services be consistent and uniform at installations throughout the military.   DoD considers childcare a workforce issue."   Department of Defense, *Department of Defense Instruction* (Washington D.C.: Pentagon, 1992), Number 4.4.

(NSACA). Frequent family separations and the requirement to move, on average every 3 years, place military families in situations not often experienced in the civilian world. For this population, finding affordable, high quality child care is paramount, if they are to be ready to perform the mission and their jobs. It is also important to military personnel that child care services be consistent and uniform at installations throughout the military.[20]

2. Military Youth Program (MYP): Military youth programs are provided at 474 youth facilities at over 280 geographic locations, both within and outside of the continental U.S. A range of programs is offered that includes before and after school programs, summer camps, youth sports and recreation activities, classes, teen centers, and youth sponsorship. Youth services are targeted towards teens (12-18 years). There are five components that comprise the youth program. These are:

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[20] Linda D. Kozaryn, *DoD Conference Tackles Family Issues,* [article on-line] (Washington D.C., American Forces Press Service, 2000, accessed 17 Jan. 2002); available from http://groups.google.com/group/alt.military/browse_thread/thread/1d0fea0cd39f0794/7633f0a4f80de1ce%237633f0a4f80de1ce; Internet.

- 4-H Affiliation: These programmatic efforts focus on youth development. In addition, youth program staffs receive training on youth development issues from Cooperative Extension Service.

- Boys and Girls Club Affiliation: Through an affiliation with the Boys and Girls Club of America (B&GCA), youth are able to access youth programs that promote positive youth development, community involvement, and leadership development. Almost all military youth programs are affiliated with the Boys and Girls Club.

- Relocation/Sponsorship: Given that military youth relocate on average every three years, youth are frequently faced with the process of establishing friends and becoming familiar with schools and leisure activities in new communities. The youth sponsorship program is designed to help military youth with this process by pairing a youth who is moving with a youth at another installation where the youth expects to arrive. Through this pairing, a youth has opportunities to ask questions and to establish a connection before arriving at a new military installation. Sponsorship has been a longstanding program for service members and is

now being established for children in military families. This program supplements a military teen Web site, Military Teens on the Move, which is a popular resource already available and used by military teens worldwide.

- Sports: A variety of individual and team sports are offered to military youth at various facilities on a military installation. These are available as self-directed, organized group, or skill-building class activities.

- Teen center: Serve as a support function to military teens. Activities conducted by Teen Centers are typically developed and run by the teens under supervision of a youth program staff member. The activities conducted are wide ranging including parties, support groups, and community service.

In addition, school-age care (SAC) is offered at many youth facilities.[21]

3. Military School-Age Care Program (MSACP): School-age care (SAC) programs are offered for children (ages 6-12 years)

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[21] Military Youth Program also has limitations in staffing staffs, majority of facilities are not able to fully staff necessary personnel due to the limited funding, and upkeep of facilities also due to the lack of funding. Army MWR, *Community Care Resources* [pamphlet on-line] (Washington D.C., Army MWR, 05, accessed on 23 March 2005); available at http://www.armymwr.com/portal/family/childandyouth/resources/default. asp; Internet.

before and after school, during holidays, and summer vacations. The SAC programs complement, rather than duplicate, the school day. Emphasis is placed on SAC programs which meet community needs, reinforce family values, and promote the cognitive, social, emotional, and physical development of children. Currently, about 41,300 (25%) of the total number of spaces are provided for SAC. This area of care is currently expanding with new initiatives being implemented at the Service level to more fully meet this need. Not all SAC is provided in CDCs, much of it is provided in youth centers or other suitable facilities. In addition, new initiatives that include partnering with local schools and other off-base organizations have begun. [22]

4. Military Parenting Program (MPP): MPP is generally not a stand alone program in the military with designated staffing and funding, but instead are provided as a service offered by military agencies such as Family Centers, Family Advocacy Program, and Chaplains. In fact, parenting programs are often provided by multiple agencies on a military installation. Parenting

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[22] Ibid. MSACP has limitations in both available space as well as capability to accommodate children with disability.

education and support are offered to military families through several different types of activities: classes, support groups, or special programs. These activities are offered for one or more of the following purposes: to address specific problems or issues, teach and build skills, enhance self-sufficiency of families, and prevent child abuse.[23]

5. DoD Healthy Parenting Initiative. Acting as executive agent for DoD's Military Community and Family Policy Office, the Air Force established a Healthy Parenting Initiative. Under this initiative, the Air Force, in partnership with the Services, OFP, and Virginia Polytechnic Institute and State University (Virginia Tech) through USDA's Agricultural Extension Service, conducted a Healthy Parenting Design Conference in the Fall of 1999 to initiate the development of military-specific parenting resources. At the conference, the OFP staff and Virginia Tech researchers worked with stakeholders representing military Family Centers, Childcare programs, Youth programs, Family Advocacy Programs, Chaplain Programs as well as parents and

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[23] Army MWR, Community, *Care Resources* [pamphlet on-line] (Washington D.C., Army MWR, 05, accessed on 23 March 2005); available at http://www.armymwr.com/portal/family/ childandyouth/resources/default.asp; Internet.

teens to identify the strategies needed to enhance healthy parenting among today's military families.[24]

Each program is responsible for accommodating children with disability and encouraging them to participate in their respective local community level activities. Since there are neither judicial mandates nor adequate federal funding for these programs, support groups for families with a disability at local installation level are almost nonexistent. [25]

C. Personal Challenge

In September of 1996, this author's youngest son collapsed when this author returned from the work. As this author took his son's fragile body to the hospital, this author asked God to spare his son's life. Over a period of two weeks, three different doctors misdiagnosed Uri's spinal meningitis. The result was devastating.

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[24] Department of Defense, *Healthy Parenting Initiative*, [information on-line] (Pentagon: Washington D.C., accessed on 23 March 2005); available at http://www.militaryhomefront.dod.mil/ portal/age?_pageid=73,46033&_dad=itc&_schema=PORTAL&section_id=20.40.500.470.0.0.0.0.0&current_id=20.40.500.470.500.20.0.0.0 ; Internet.

[25] Exceptional Family Member Program is the only available program specifically focuses on the needs of challenged children in following installations: Fort Carson, Schofield Barracks, Fort Shafter, Fort Gordon, and Fort Jackson.

However, the Lord spared Uri's life. Due to the disease process, Uri lost mobility and speech skills.

During Uri's hospitalization, this author saw many physically challenged children among military family members. Family members expressed concern for their challenged children yet had little time and energy for themselves.[26] As this author dealt with his theological issues, this author wondered about the spiritual and emotional needs of other "special families." It was the most painful experience in his life. However, it opened his eyes to the needs of families with challenged children.

Through the Exceptional Family Member Program and a hospital assignment, this author saw numerous physically challenged children's families in the Army community. As this author pondered the spiritual needs of families with challenged children, he watched carefully the Sunday Worship services as well as chapel activities for attendance of challenged children and their family members in three Army chapels from November 1995 to May

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[26] B.S. Brinchmann, *When the home becomes a prison: living with a severely disabled child* (Norway: Bodo Regional University, International Journal for Health Care Professionals, 1999), vol. 6: pp. 137-43. According to one research project, parents of severally disabled child have an extremely tough life. Too little rest and sleep and feeding the children are the most serious problems.

2001.[27]   None of the three chapels had challenged children who participated in the congregations.   One parent expressed his desire to participate in Army chapel programs with his family, yet he felt that Army chapels are not prepared to facilitate both challenged children and their families.   Indeed, these three chapels did not have a specialized ministry of any kind.

In January 2002, this author conducted an initial assessment survey among eleven Army chaplains.[28]   All eleven chaplains were previous chapel pastors or associate pastors at more than two chapels.   None of them had any 'specialized ministry' to challenged children in their chapels.   Furthermore, no families of children with disabilities attended any chapel activities.

The topic of "meeting both spiritual and emotional needs of challenged children's families in the U.S. Army" is a rarely discussed subject.   However, the time is well overdue to address

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[27] Prusman Chapel, Fort Carson, Colorado; AMR Chapel, Honolulu, Hawaii; and Ft. Shafter Chapel, Honolulu, Hawaii.

[28] This Initial survey was conducted on 15 January 2002 as a part of class project at Oblate School of Theology, San Antonio, Texas.

the spiritual needs of the families of children with disabilities[29] in the military community.

1. Historical Development

   The Smith-Sears Veterans' Rehabilitation Act of 1918 was the first federal legislation to address the needs of disabled people.[30]   The consequences of World War I, American casualties and heightened public awareness forced the U.S. government to provide public funding for the medical and economical support of people with disabilities, especially for the disabled veterans.

   a. With *The Rehabilitation Act of 1973,* America began a serious socioeconomic transformation to accommodate the needs of disabled people.   Section 504 of the Rehabilitation Act dealt with the attitude of our society toward challenged people that stigmatized and

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[29] "Disability" is generally defined as a limitation in function or restriction in major life activity consequent to a mental, emotional, or physical health condition.

[30] Richard K. Scotch, *From Good Will to Civil Rights* (Philadelphia: Temple University Press, 1984), p. 20.

marginalized them as less than normal.[31] The Rehabilitation Act of 1973 prohibits discrimination against people with disabilities by any agency or organization that receives federal funds: "Recipients of federal funds such as states, counties, cities, public and private schools, hospitals, clinics, etc., must make it possible for people with disabilities to participate in their programs".[32] In 1975, the Congress passed another landmark bill to enhance the quality of life for families with challenged children:

b. The *Individuals with Disabilities Education Act (IDEA),* formerly known as the Education for the Challenged Act, guarantees that all children, even those who have severe disabilities, will be given the learning opportunities they need to achieve their potential and to become as self-

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[31] In her book *"The Disabled God"*, Nancy Eiesland expressed that people with a disability are distinguished not because of their shared physical, psychological, or emotional traits, but because temporarily able-bodied persons single them out for differential treatment. Nancy L. Eiesland, *The Disabled God* (Nashville: Abingdon Press, 1994), p.24.

[32] Section 504 of the Rehabilitation Act of 1973 is enforced by the Office of Civil Rights (OCR) under the guidelines of the Department of Education. U.S. Government, *the Rehabilitation Act of 1973*, [government publication on-line] (Washington D.C., 1977, accessed 12 Jan. 2002); available from http://www.eeoc.gov/policy/rehab.html; Internet.

sufficient and productive as possible.[33] Access to regular
education classrooms and curriculum for children with
disabilities is a major emphasis in IDEA.   This program is
considered an entitlement statute in order to guarantee
government agencies' support for children with
disabilities.

c. *The Americans with Disabilities Act (ADA)* of 1990[34]
focused on rights of persons with disabilities[35] rather than
the entitlement.   It has lengthy provisions regarding
rights of students with disability as well as how to deal
with discrimination when a disabled person encounters
adversary action against them.[36]   One of the main

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[33] Department of Education, Individuals with Disabilities Education Act, 20 U.S.C. Chapter 33, *The Individuals with Disabilities Education Act Amendments of 1997*, [public information on-line] (Department of Education, Federal Register, 1997-2005, accessed 10 Jan 2002); available from http://a257.g.akamaitech.net/7/257/2422/01jan20051800/edocket.access.gpo.gov/2005/pdf/05-11804.pdf; Internet.

[34] Department of Justice, *The Americans with Disabilities Act*, [public record on-line] (Department of Justice, Washington D.C., 1990, accessed on 3 January 2002); available from http://www.usdoj.gov/crt/ada/statute.html, internet.

[35] The ADA expands both the definition and concept of disability, describing it as "a physical or mental impairment that substantially limits one or more of the major life activities of such individuals, a record of such impairment, or being regarded as having such an impairment" (*Americans with Disabilities Act of 1990*: G3[2]).

[36] Department of Justice, *The Americans with Disabilities Act*, [public record on-line] (Department of Justice, Washington D.C., 1990, accessed on 3 January 2002); available from http://www.usdoj.gov/crt/ada/statute.html, internet. ADA prohibits discrimination against students with

principles we find in the ADA of 1990 is the recognition of an individual with a disability as a person who deserves respect and dignity from our society.   It was evident that a person with a disability often encountered prejudice and discrimination.[37] Titles I and V of ADA 1990 became the major stepping-stones for the persons with disability to address both social prejudice and physical limitations and find a solution to deal with many social injustices against persons with disabilities.

2. Need for Study in Military Community

The purpose of the military has been defense of our country from both domestic and foreign powers that threaten the fundamental values of our society.   According to the recently published *Joint Chief of Staff's Guidance*, General

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disabilities. ADA provides procedures to ensure that persons with disabilities enjoy the same rights as persons without disabilities. When those rights are thought to be violated, the ADA Section 504, provides a procedure for addressing the alleged violations.

[37] Ibid. SEC.12101.

Myers[38] clearly reinforces the role of military in rapidly changing society.[39]

> The National Military Strategy conveys my message to the Joint Force on the strategy direction the Armed Forces of the United States should follow to support the ways and means to protect the United States, prevent conflict and surprise attack and prevail against adversaries who threaten our homeland, deployed forces, allies and friends.[40]

In order to deter the will of enemies and to protect the national interest, the Armed Forces have to stress both physical and mental strength of its members.[41] Persons with handicaps were strongly discouraged to join militia as well as regular forces due to the lack of mobility and inability to carry out missions in the battlefield.[42] Fundamentals of military operation in the field according to the *Field Manual* states:

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[38] General Richard B. Myers, Chairman of the Joint Chiefs of Staff

[39] Department of Defense, *National Military Strategy of the United States of America 2004*, [book on-line] (Washington D.C., 2004, accessed on 14 January 2005); available from http://www.defenselink.mil/news/Mar2005/d20050318nms.pdf; Internet.

[40] Ibid.

[41] Department of the Army, *Field Manual 21-20, Physical fitness Training*, [book on-line] (Washington D.C., 1998 accessed on 15 March 2004); available from http://35.8.109.2/resources/FM21_20PhysicalFitnessTraining.pdf; Internet.

[42] Department of the Army, *Field Manual 21-18*, *Foot Marches*, Washington D.C.: Pentagon, 1990. Although development of both medical science and implementation of well-designed medical equipments open doors for many disabled soldiers (i.e. General Shinseki, former Chief of Staff for the Army), the culture of the military community has not been conducive to accommodate disabled service members in active duty services.

Troop movement is the transporting of troops from one place to another by any available means. This is inherent in all military operations. A successful move places troops and equipment at their destination at the proper time ready for combat. Troop movement is conducted by foot or motor marches, by rail, by air, or by water, or by various combinations of these methods.

Detailed plans are required for effective troop movement. However, units must be notified early of an impending move to allow for effective planning.

A successful troop movement also depends on effective control of units during movement. Such control is accomplished through the chain of command, and by proper supervision and organization of the force.

A successful foot march is when troops arrive at their destination at the prescribed time. They are also physically able to execute their tactical mission. Troops must execute the mission immediately upon completing the march. Normally, this is done through conditioning and acclimatization of troops to the area of operations. This includes physiological and psychological adjustment by the individual soldier.[43]

Throughout the history of the armed forces, it was evident that disabled veterans have been struggling with prejudice and lack of support. World War II and the Korean War opened the door for many disabled veterans to voice their concern for themselves and their family members.

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[43] Ibid. Chapter I, 1-2

Furthermore, our society had to deal with over 100,000 disabled veterans due to the Vietnam War.

> One out of every 10 Americans who served in Vietnam was a casualty. 58,169 were killed and 304,000 wounded out of 2.59 million who served. Although the percent who died is similar to other wars, amputations or crippling wounds were 300 percent higher than in World War II. 75,000 Vietnam veterans are severely disabled.[44]

As American society paid close attention to the matter of social justice (i.e. racial injustice, discrimination against women, and barriers between wealthy and poor), the military adopted social reform within our forces.   One good example was portrayed in the movie "Man of Honor". In this movie, a black man of 17 years old, Carl Brashear, joined the Navy to expand his boundaries and seeking better future for his family, yet, he was constantly harassed and discouraged simply because he was black.   He stood against many

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[44] Gary Roush, *Statistics about the Vietnam War*, [public information on-line] (2004, accessed 7 April 2004); available from http://www.vhfcn.org/stat.html; Internet.

challenges and prejudices to become the first black diver and eventually became the Master Chief in the Navy.[45]

The climax of the film was his overcoming a bureaucratic block to be the first person with severe disability (he lost one of his leg when he tried to save a sailor's life) to continue his lifelong dream of pursuing a military career. Can you imagine a young black person with severe disability to stand against giant government bureaucrats? The point is that even servicemen with disabilities had to go through a difficult process to obtain resources for themselves and their family members to enhance their lives as the disabled persons.

Historically the military community did not pay close attention to family members until the 20th century. As a member of the military, each soldier had to take care of their family business apart from military duties during the Civil War.

> Substantial documentation of the lives of
> the families left behind and depictions of the

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[45]Department of the Navy, *Master Chief Boatswain's Mate Carl Maxie Brashear*, [public record on-line] (Naval Historical Center, Washington D.C., 2001, aaccessed 7 April 2004); available from http://www.history.navy.mil/faqs/faq105-1.htm; Internet.

civilian experience of the Civil War exist. The letters, diaries, business records, military documents, and other papers of Missourians illustrate not only the normal stress of war and the rending of individual families, but also the traumatic conditions of the war particularly prevalent in the cities, towns, and countryside of a border state: the social and economic dislocation of a divided population, and the brutality and predation of both the Federal military occupation and Confederate guerrillas.[46]

During World Wars I & II, most of the soldiers were draftees and there were few career soldiers with family members. This means that demographically there were more single soldiers, and marriage issues were considered personal matters. The military community even tolerated spouse abuse cases by telling others that the soldier does his job and that's the only thing that matters.[47] This statement is further elaborated by third party observers like Ms. Pakota. According to her

"that military unit cohesion is extremely important to keeping up morale to prepare the military members for deployment or isolated

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[46] University of Missouri, *American Civil War*, [public information on-line] (Columbia, Missouri, accessed 15 November 2004); available from http://www.umsystem.edu/whmc/tl-civilwar.html; Internet.

[47] In 1991, total number of spouse abuse reports just within Army was 8286, with 4810 substantiated by the evidence. It is this author's personal opinion that total number of reported incidents does not reflect accurate number of actual incidents. Substantiation rate was 58% in 1991. See appendix A.

postings. A military member with a black mark on his file such as a criminal conviction is no longer considered promotable. Thus secrecy and group protection from reporting abuse plays a major role in keeping abuse situations off records of members."[48]

The military culture was not inclined to accommodate the idea of handicaps because of its emphasis on physical and mental strength of combat soldiers. As soldiers were required to be healthy in body, the sublime message was conveyed to the military families with handicaps that their circumstances were a very low priority. Therefore, many military family members' handicap issues did not surface until the 1980s.

This author had a very difficult time finding any resources in the military that reflect its treatments toward the military family members; furthermore, there is no mention of any established guidance regarding treatment of military families with handicapped children prior to 2001, which gives this paper even more compelling reason to pursue and complete the research.

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[48] Valerie J. Packota, *Military Wives and Emotional Abuse*, [article on-line] (University of Manitoba, 2000, accessed on 23 March 2005); available at http://www.womanabuseprevention.com/html/military_wives.html: Internet.

RESEARCH AND FINDINGS

Introduction

The intent of this chapter is two-fold: First, to outline the research methodology needed to study the needs of spiritual care for the families with challenged children in the military community. This section will describe the study design, setting, sample, instrumentation, procedure and methods of data analysis.   The second intent is to present both raw and analyzed data to the military community for further study to enhance the quality of life, especially for the families with challenged children.

A. Research Method

   1. Design

The goal of this study is to examine the relationship between spiritual needs of FWCC and available resources. Demographic data, attitude of parents with challenged children, the chaplain's past training for ministry to FWCC, and chaplain motivation will be identified.

Due to the transient nature of the military, the researcher will use a cross-sectional design to examine the spiritual needs of FWCC. A cross sectional design is more practical, economical, and manageable in this research.[49]

The descriptive and exploratory design will allow the researcher to describe the spiritual needs of FWCC in the Fort Carson Army community. Well-designed instruments will examine variables such as spiritual needs, personal/family preferences of specialized ministry, resources of the Army chapels, and level of competencies among chaplains.[50]

2. Population and Sample

The administering of questionnaires occurred at Fort Carson, Colorado. Fort Carson started as a training ground for soldiers, including the first mountain troops, mules and dogs of World War II. The base has 137,000 acres, with 244,000 additional training acres being developed at Piñon Canyon in

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[49] Change of duty assignments, voluntary and involuntary separations, and duty conflicts affect the best study design.

[50] Kerlinger's method is implied; the researcher will focus on the important questions of "which methods of observation, measurement, analysis help the development and testing of theory?" rather than "what method should be used?" Kerlinger & Pedhazur, *Practical Assessment, Research & Evaluation*, New York: Holt, Rinehart and Winston, 1973, p. 450.

southeastern Colorado.[51]   Evans U.S. Army Community
Hospital has ten operating rooms, 195 beds, outpatient clinics
and a five-story Nursing Tower.   Fort Carson is home to the
Seventh Infantry Division. The major units are: the 3rd Brigade
Combat Team of the 4th Infantry Division (Mechanized), the 3rd
Armored Cavalry Regiment (ACR), the 10th Special Forces
Group (Airborne), the 43rd Area Support Group (ASG), support
units and reservists for combat readiness. The Fort Carson's
active duty military population is approximately 15,000 soldiers.
An additional 2,800 civilian personnel support day-to-day
operations.[52]

3. Procedures for data collection

        There are approximately 1200 Exceptional Family
Member Program (EFMP) enrollees at Fort Carson community
in 2002.   Criteria for this study specify military families with

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[51] Colorado Springs Realtor Association, *Military Relocation to Colorado Springs Area*, [public information on-line] (Colorado Springs, 1995, accessed on 27 April 2002); available at http://www.homescoloradosprings.net/relocation/military.htm; Internet.

[52] Current total Army personnel strength is 482,170. Ft. Carson represents 3% of total active duty population in the Army. Department of the Army, *Army Demographics 2000* (Washington D.C.: Pentagon), 2001.

challenged children (under 17 years old), who are enrolled in EFMP.   About 65 percent (780) of EFMP enrollees at Fort Carson meet criteria and will comprise the population from which the sample will be drawn.   The researcher acknowledges that a random sample is more desirable and generalizable, [53] however, due to time and budget constraints, a non-random sample will be used.

The questionnaire for the chaplains at Fort Carson will be distributed through the chain of command during their monthly training event.   Approximately 80 percent of chaplains will participate in this research (20 chaplains out of 25).   The intent of this research will be fully explained to participating chaplains prior to the event.

After Institution Review Board (IRB) approval process from all the institutions, the researcher will: (a) mail the cover letter along with questionnaires and self-addressed envelopes, directly to the FWCC, (b), will provide additional flyers and questionnaires to the EFMP processing center since EFMP mandates entry and exit interview.   The researcher's phone

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[53] Polit & Hunger, *Nursing Research* (Philadelphia: Lippincott, 1997), pp. 395-397.

number, email address, and mailing address will be included on the flyer.

The researcher presented this paper along with the instruments to the D.D. Eisenhower Army Medical Center Clinical Pastoral Education Site's Professional Advisory Group (PAG) on 26 April 2002.[54]   The PAG was composed of the following personnel: Chief of Department of Ministry and Pastoral Care (Chaplain, Colonel), Chief of Mental Health (Colonel), Chief of Social Work (Colonel), Chief of Psychiatry (Colonel), Chief of Nursing (Colonel), Hospital Command Sergeant Major, Supervisor of CPE Site (Chaplain, Major), Director of CPE Site (Civilian), Roman Catholic priest, and secretary.   The Professional Advisory Group provided feedback on both focus and clarity of this research.[55]

Upon receipt of the questionnaire, the researcher will code each questionnaire with a number. This is necessary for the analysis of data and connecting responses with subjects. The researcher will safeguard the mailing list and the codebook

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[54] See Appendix C.

[55] Polit & Hunger, *Nursing Research (*Philadelphia: Lippincott, 1997), p. 395; Content Validity by a panel of experts according to the guideline.

to protect individual privacy.[56]   The subjects will be informed of the purpose of the code number. As the surveys return, the researcher will review the surveys for completeness and usability.   All surveys which are 90 percent or greater completed surveys will be accepted and will be evaluated independently.[57]

4. Instruments

The researcher will utilize the Spiritual Need Resource Scale to identify both attitude and motivation of the FWCC and the chaplains.   Demographic data will provide a description of the sample, describe the sample for generalization purposes, identify characteristics of the participants that could influence the variation in response to measures along with interpretation of data, and allow the investigator to examine relationships between demographics, spiritual needs, and resources in military families with challenged children.

[56] Royal College of Nursing, *Code of Professional Conduct* [pamphlet on-line] (London, 1987, 2003, accessed on 6 June 2002); available from http://www.nursing-standard.co.uk/archives/ns/vol17-23/pdfs/v17n23p4048; Internet. Formerly the United Kingdom Council of Conduct's *Code of Professional Conduct* has been adopted. It contains four major parts: a. Data Protection, b. Record Keeping, c. Word Processing Files, and d. Anonymity.

[57] Guba & Lincoln, Competing *Paradigms in Qualitative Research* (Thousand Oaks: California, 1994), p.160.

B. RESEARCH AND THE IMPACTS OF SEPTEMBER 11, 2001.

The impact of September 11, 2001 cannot be underestimated since our nation was attacked by a group of terrorists on our own soil on a massive scale. Our national policies have been changed dramatically to create a cabinet level post, that of Homeland Security, and merge several intelligent agencies under unified control.[58] Furthermore, deployments in support Iraqi Freedom took place early as October of 2002.

Fort Carson deployed the majority of Active Duty Units to the Middle East.[59] The author was also deployed with a unit to the theater of operations, and consequently the research was ceased during the deployment. Upon returning from the deployment, the research project was revitalized without much response from the military families due to the lack of participation such as family members returning to their support systems, i.e. parents or hometown, while their spouses are deployed.

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[58] Director of Central Intelligence, *The 2002 Annual Report of the United States Intelligence Community* (Virginia: DCI, 2003).

[59] Tom Roeder And Shannon Houghton, *Homecomings Cut Short*, [newspaper on-line] (Colorado Springs, Gazette, 2004 accessed on 3 October 2004); available from http://www.gazette.com/war/0708xwar.html; Internet. Over 13,000 out of 15,000 soldiers from Fort Carson took part in either the initial phase of Operation Iraqi Freedom and/or maintaining the security of Iraq.

Also, during the same time period, there was a major security breach of the Tricare information management system on December 31, 2002.[60] Tricare is the health care system for the Department of Defense personnel and their families in the Western States massive amounts of data containing Social Security Numbers and other personal medical information were stolen from the Tricare facility. In light of this security breach, people have been reluctant to give out their personal information for even legitimate reasons.

The result of the lack of participants and trust created a devastating impact to the research; the planned mass mailing was denied because of three reasons: (a) a majority of family members have relocated; (b) the possibility of mass mailing through health care system generated unwanted negative attention and energy that made it impossible to persuade the bureaucratic administrators; and (c) the casualties of war from Iraq and Afghanistan overwhelmed the whole community, so that the atmosphere was not conducive to the research process.[61]

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[60] Department of Defense, DoD Establishes Health Information Security Task Force, [news release on-line] (Falls Church, Virginia, 2003, accessed on 15 November 2004); available at http://www.tricare.osd.mil/news/2003/news0301.htm; Internet.

[61] Associate Press, *Fort Carson families edgy as post-war deaths mount*, [newspaper article on-line] (Colorado Springs, 2003, accessed on 24 November 2003); available from http://www.billingsgazette.com/newdex.php?display=rednews/2003/09/01/build/world/42-warfamilies.inc; Internet. As of November 24, 2003 there have been 28 soldiers killed in action. It was

The compromise solution to the distribution and collection of survey was presented to the hospital and community; interviewers will explain the purpose of the survey and give an option for prospects to choose whether or not to participate during the enter/exit interview of the Exceptional Family Member Program (EFMP).   Questionnaires were numbered and distributed through EFMP offices in both Evans Hospital and Army Community Services Office from 15 July 2003 to 18 April 2004.   Out of 150 questionnaires, 24 families responded.

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normal for us to witness at least one or two memorial services or ceremonies per week.   A small number of chaplains engaged in a heavy schedule to support both on and off post memorial services.

C. Category of Data

A questionnaire contains four major divisions to inquire concerning particular aspects of spiritual needs for the FWCC (each division is followed by a Descriptive Statistic Chart to display univariate summary statistics for several variables in a single table and calculate standardized values):

1. Location

Item 1 & 2 addresses the choices of location for the participant and his/her family. Some participants responded with up to three selections from the choices in the first question. Similar responses were given to the second question.

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Variance
Location of Fulfilling Parent's Spiritual Needs	24	1	4	2.13	1.035	1.071
Location of Fulfilling Parent's Spiritual Needs-2nd Respons	5	2	5	3.20	1.304	1.700
Location of Fulfilling Parent's Spiritual Needs-3rd Respons	4	3	4	3.25	.500	.250
Location of Fulfilling Family's Spiritual Needs	24	1	4	2.21	1.021	1.042
Location of Fulfilling Family's Spiritual Needs-2nd Respons	4	2	4	3.00	.816	.667
Valid N (listwise)	3					

2. Choice of Location

Items 3, 4, and 5 deal with the reason behind the selection of location. What drives them to choose a particular location? What is the priority, if there is a priority, in their choosing a place of spiritual fulfillment?

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Variance
What influences your choice in location?	24	1	8	2.75	2.308	5.326
What influences your choice in location? 2nd Response	15	2	6	3.87	1.598	2.552
How important for you to consider the spiritual needs of CC?	23	1	3	1.52	.665	.443
How important for you to consider the spiritual needs of sibilings of CC?	23	1	5	1.70	.974	.949
Valid N (listwise)	14					

3. Definition and Practice

Items 6 through 10 further inquire about the participant's understanding of certain terms, i.e. spiritual needs, and current practice to fulfill their spiritual needs.

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Variance
What is your definition of "Spiritual needs"?	24	1	8	2.83	2.078	4.319
What is your definition of "Spiritual needs"? 2nd Choice	15	2	6	3.53	1.356	1.838
What is your definition of "Spiritual needs"? 3rd Choice	14	3	8	5.14	1.703	2.901
How spiritual or religious do you consider yourself to be?	24	1	4	1.92	.881	.775
How often do you spend time on spiritual or religious practice?	24	1	5	3.46	1.215	1.476
It is important to me to have my own personal time and space away from the challenged child	23	1	5	2.48	1.238	1.534
In your opinion, does spiritual needs differ from emotional and physical needs?	23	1	4	2.17	.984	.968
Valid N (listwise)	13					

D. Demographic Data

1. Age of Parent/Participating Adult: The ages of parents are comparable to the Army Demographic Data,[62] although Ft. Carson is considered a Small to Medium Post and has a small pool of sampling; however, the sampling for this research contains healthy representations of a broad spectrum of the Army community. Three factors from the Army Demographics contribute to the findings similar to the sampling data: a. percentage of marriage (67% of Officers, 83% of Warrant Officers, and 49% of Enlisted); b. percentage of soldiers with children (53% of Officers, 76% of Warrant Officers, and 45% of Enlisted); and, c. age group of the service members (SM) (ages over 30 years old: 66% of Officers, 86% of Warrant Officers, 32% of Enlisted).

Demographic data: Age of Parent

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	21-23	1	4.2	4.3	4.3
	24-26	1	4.2	4.3	8.7
	27-30	1	4.2	4.3	13.0
	31-35	11	45.8	47.8	60.9
	36-40	6	25.0	26.1	87.0
	40-45	3	12.5	13.0	100.0
	Total	23	95.8	100.0	
Missing	System	1	4.2		
Total		24	100.0		

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[62] Department of the Army, *Army Demographic 2003* (Washington D.C.: Pentagon, 2004).

2. Relationship with Challenged Child(ren): There are total 74,907 female SM in the Army as of 2003,[63] which is 15% of total personnel strength. The majority of male service members (SM) in Ft. Carson are assigned to combat or combat support units and likely deployed during the time of survey. That may be the contributing factor for a high number of female adult participants for this research.

Relationship with Challenged Child

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mother	15	62.5	65.2	65.2
	Father	5	20.8	21.7	87.0
	Guardian	1	4.2	4.3	91.3
	Other	2	8.3	8.7	100.0
	Total	23	95.8	100.0	
Missing	System	1	4.2		
Total		24	100.0		

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[63] Department of the Army, *Army Demographic 2003* (Washington D.C.: Pentagon, 2004).

3. Ethnicity: proportional percentage of the races found in the Army Demographic is comparable with this survey data. However, there are two major factors that hinder conclusive comparison between the ethnicity of participants and the Army Demographics: a. inter-racial marriage[64] and b. classification of child of inter-racial marriage. It is clearly evident that there has been an increase of inter-racial marriage/cohabitation and childbirth[65], however, there is no clear indication in this survey that the ethnicity encompasses the inter-racial marriage.

Ethnicity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	African American/Black	4	16.7	16.7	16.7
	Asian/Pacific Islander	3	12.5	12.5	29.2
	Caucasian/White	15	62.5	62.5	91.7
	Other	2	8.3	8.3	100.0
	Total	24	100.0	100.0	

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[64] U.S. Bureau of the Census *Table 2. Race of Couples*, [public information on-line] (Washington D.C., 1990, accessed on 18 November 2004); available at http://www.census.gov/population/socdemo/race/interractab2.txt; Internet.

[65] U.S. Bureau of Census, *Census 2000 Summary File 1 (SF 1) 100-Percent Data,* [public information on-line] (Washington D.C., 1990, accessed on 18 November 2004); available at http://factfinder.census.gov/servlet/QTTable?_bm=y&-geo_id=01000US&-qr_name=DEC_2000_SF1_U_QTP5&-ds_name=DEC_2000_SF1_U&-_lang=en&-redoLog=false&-_sse=on; internet.

Ethnicity-Othere Explained

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Hispanic	1	4.2	50.0	50.0
	Mixed	1	4.2	50.0	100.0
	Total	2	8.3	100.0	
Missing	System	22	91.7		
Total		24	100.0		

Ethnicity-Active Army[66]

RACE BY GENDER—TOTAL ACTIVE			
	Male	**Female**	**Total**
White	62.5%	41.4%	59.3%
Black	21.1%	40.3%	24.0%
Hispanic	9.8%	10.4%	9.9%
Asian	3.4%	4.1%	3.5%
Other	3.2%	3.8%	3.3%
Total	**418,656**	**74,907**	**493,563**

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[66] Department of the Army, *Army Demographics: FY03 Army Profile* (Washington D.C.: Pentagon, 2004).

4. Rank of Sponsoring Parent: Comparative to the Army Profiles-the sample also demonstrates a healthy representation of the military community in general (83.3% of Enlisted and 17.7% of Officer).

Rank of Sponsoring Parent

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	E3-E4	7	29.2	29.2	29.2
	E5-E6	9	37.5	37.5	66.7
	E7	2	8.3	8.3	75.0
	E8 & Up	2	8.3	8.3	83.3
	O3	3	12.5	12.5	95.8
	O4-O5	1	4.2	4.2	100.0
	Total	24	100.0	100.0	

The Rank Structure in the Army[67]

Active-Duty by Grade	Number	Percent
Commissioned Officer	67,953	13.8%
Warrant	11,913	2.4%
Enlisted	413,697	83.8%

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[67] Department of the Army, *Army Demographics: FY03 Army Profile* (Washington D.C.: Pentagon, 2004).

5. Marital Status: Questionnaires were given to the Exceptional Family Members during the interview process. Higher number of responses from the married parents were predicted and validated.

Marital Status of Parent

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	1	4.2	4.2	4.2
	Married	23	95.8	95.8	100.0
	Total	24	100.0	100.0	

Married by Gender

	Male	Female	Total
Officer	70%	50%	66%
Warrant	84%	59%	82%
Enlisted	49%	42%	48%
Total	53%	43%	51%
Total Married	222,508	31,503	254,011

Percent Married
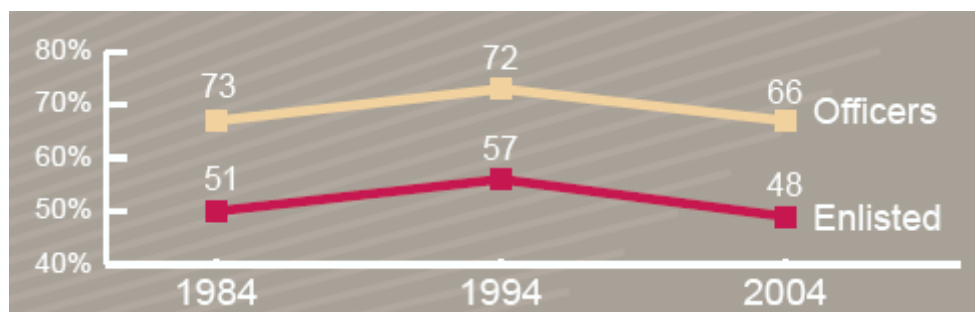
6. Education of Parent: the survey demonstrates the comparability of educational level of service members compared to the Army's demographic data.[68]　Majority (75%) of respondents completed at least 12th grade and 37.5% indicated that they have Bachelor Degrees.

Highest Grade Completed

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	10th Grade	1	4.2	4.3	4.3
	11th Grade	2	8.3	8.7	13.0
	12th Grade	4	16.7	17.4	30.4
	Some College	5	20.8	21.7	52.2
	College/Bachelor Degree	9	37.5	39.1	91.3
	Master's Degree	1	4.2	4.3	95.7
	Doctorate	1	4.2	4.3	100.0
	Total	23	95.8	100.0	
Missing	System	1	4.2		
Total		24	100.0		

Education Level

	Non-HSDG	GED	HSDG	Some Coll./AA	BA/BS	MA/PhD	Other/Unk.
Officer	0%	0%	<0.1%	1.4%	59.0%	39.5%	<0.1%
Warrant	<0.1%	0%	10.8%	56.4%	27.6%	5.1%	<0.1%
Enlisted	0.7%	6.5%	77.7%	6.3%	4.3%	0.5%	4.0%

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[68] Department of the Army, *Army Demographics: FY03 Army Profile* (Washington D.C.: Pentagon, 2004).

7. Religious Background: The U.S. Government cannot force the collection of religious data from the population. However, private religious organization, such as the Gallup Organization, collected sample data for the past 22 years.[69] The collected sample for this research is comparable with the national data in the following areas: Protestant- 58.4% vs. 54% (53% Protestant and 1% Orthodox); Roman Catholic-20.8% vs. 25%; LDS 4.2% vs. 2%.   The margin of error is less than 3.6% which is very acceptable in this research.

Religious Background (Denomination)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Roman Catholic	5	20.8	25.0	25.0
	Non-Denominational	6	25.0	30.0	55.0
	Episcopal	1	4.2	5.0	60.0
	Lutheran	3	12.5	15.0	75.0
	Baptist	4	16.7	20.0	95.0
	LDS	1	4.2	5.0	100.0
	Total	20	83.3	100.0	
Missing	System	4	16.7		
Total		24	100.0		

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[69] U.S. Bureau of the Census, No. 80. Religious Preference, Church Membership, and Attendance: 1980 to 2002, [book on-line] (Washington D.C., 2003, accessed on 16 February 2005); available at http://www.census.gov/prod/2004pubs/03statab/pop.pdf; Internet.

No. 80. Religious Preference, Church Membership, and Attendance: 1980 to 2002

[In percent. Covers civilian noninstitutional population, 18 years old and over. Data represent averages of the combined results of several surveys during year or period indicated. Data are subject to sampling variability, see source]

Year	Religious preference							Church/ synagogue members	Persons attending church/ synagogue [1]
	Protes-tant	Catholic	Jewish	Ortho-dox	Mormon	Other specific	None		
1980	61	28	2	(NA)	(NA)	2	7	69	40
1985	57	28	2	(NA)	(NA)	4	9	71	42
1990	56	25	2	(NA)	(NA)	6	11	65	40
1995	56	27	2	1	1	5	[2]8	69	43
1998	59	27	2	2	1	4	[2]8	70	40
1999	55	28	2	1	2	2	[2]10	70	43
2000	56	27	2	1	1	5	[2]8	68	44
2001	53	25	2	1	2	7	[2]10	66	42
2002	53	25	2	1	2	8	[2]9	65	44

NA Not available. [1] Persons who attended a church or synagogue in the last 7 days. [2] Includes those respondents who did not designate.

Source: The Gallup Organization, Princeton, NJ, <http://www.gallup.com/> (copyright).

8. Age of Challenged Child: there is no known data in the military regarding the children's average age in the Exceptional Family Member Program at this point. However, in this survey, majority of challenged children are age under 10 years old (71.1%). It is possible to argue that an enhanced level of attention to the families with challenged children (i.e. Exceptional Family Member Program) in recent years is the main reason to detect and to treat children in their early ages. However, more empirical research is needed to determine the cause of high number of challenged children under 10 years old.

Age of Challenged Child

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Year Old	1	4.2	4.5	4.5
	3 Years Old	4	16.7	18.2	22.7
	4 Years Old	1	4.2	4.5	27.3
	5 Years Old	1	4.2	4.5	31.8
	6 Years Old	4	16.7	18.2	50.0
	8 Years Old	1	4.2	4.5	54.5
	9 Years Old	4	16.7	18.2	72.7
	10 Years Old	1	4.2	4.5	77.3
	12 Years Old	1	4.2	4.5	81.8
	15 Years Old	2	8.3	9.1	90.9
	16 Years Old	2	8.3	9.1	100.0
	Total	22	91.7	100.0	
Missing	System	2	8.3		
Total		24	100.0		

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9. Gender of CC

Gender of Child

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	12	50.0	54.5	54.5
	Female	10	41.7	45.5	100.0
	Total	22	91.7	100.0	
Missing	System	2	8.3		
Total		24	100.0		

10. School Grade of Challenged Children (CC): the majority of respondents' challenged children are either in appropriate age level grade or integrated school setting with extra help in the classroom.

School Grade of Child

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Pre-K	6	25.0	27.3	27.3
	K	2	8.3	9.1	36.4
	1st Grade	1	4.2	4.5	40.9
	2nd Grade	2	8.3	9.1	50.0
	3rd Grade	1	4.2	4.5	54.5
	4th Grade	3	12.5	13.6	68.2
	5th Grade	1	4.2	4.5	72.7
	7th Grade	1	4.2	4.5	77.3
	10th Grade	2	8.3	9.1	86.4
	11th Grade	3	12.5	13.6	100.0
	Total	22	91.7	100.0	
Missing	System	2	8.3		
Total		24	100.0		

11. Ethnicity of Child: Compared to 100% of responses for the parent's ethnicity, same adult participants gave only 87.5% of responses on the ethnicity of child. Also, changes are noted in both increase of African-American and Caucasian population.

Ethnicity of Child

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	African American/Black	6	25.0	28.6	28.6
	Asian/Pacific Islander	2	8.3	9.5	38.1
	Caucasian/White	11	45.8	52.4	90.5
	Other	2	8.3	9.5	100.0
	Total	21	87.5	100.0	
Missing	System	3	12.5		
Total		24	100.0		

*Data Comparison between Ethnicity of Child and Ethnicity of Parent

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Ethnicity * Ethnicity of Child	21	87.5%	3	12.5%	24	100.0%

Ethnicity * Ethnicity of Child Crosstabulation

Count

		Ethnicity of Child				
		African American /Black	Asian/Pacific Islander	Caucasian/White	Other	Total
Ethnicity	African American/Black	4				4
	Asian/Pacific Islander		2			2
	Caucasian/White	1		11	1	13
	Other	1			1	2
Total		6	2	11	2	21

12. Types of Disability: each category of disability requires different treatment and response from both medical and other care-giver agencies. In order to meet both challenged children and their families' spiritual needs, it is necessary to distinguish the following categories:

    a. Physical Impairment

        i. Orthopedic: most of orthopedic impaired children require some-type of mobile devices (i.e. wheelchair, walker, and other devices). Therefore, each facility must meet the requirements set by the American Disability Act and should focus on physical accommodation of participants in their program.

        ii. Vision/Hearing: children with vision and/or hearing impaired children also requires additional support on both equipments and facility, however, main emphasis should be the program and facilitators. For an example, sign language is essential for those who have

hearing problems. Special ability to both read and compose Braille text is needed for those who deal with children with vision and/or hearing problems.

iii. Heart/Asthma: medical knowledge and first aid training is wanted for those who deals with children with heart and/or asthma problem.

Physical Impairment Response Chart

Category	Area of Concern	Main Response To the Concern
Orthopedic	Physical immobility and lack of coordination	**Facility**
Vision/Hearing	Physical limitations and limitations in communication	**Program**
Heart/Asthma	Physical limitations and limited activities	**Training**

b. Mental & Neurological Impairment: understanding of medical condition and empathy are required to provide any kind of spiritual care for both challenged children and their family members. As the author interviewed the parent of a severely disabled child, the father pointed to one major factor for deciding or declining spiritual help from the church/chapel: being able to understand difficulties of the families with challenged children. Sympathetic gestures without willingness to open one's heart to listen to pain, struggles, and joy of the families with challenged children is seen as a simple pity that may not communicate real love or concern.

Type of Disability

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Orthopedic	4	16.7	19.0	19.0
	Mental	6	25.0	28.6	47.6
	Neurological	2	8.3	9.5	57.1
	Vision/Hearing	1	4.2	4.8	61.9
	Other	8	33.3	38.1	100.0
	Total	21	87.5	100.0	
Missing	System	3	12.5		
Total		24	100.0		

Type of Disability_Other

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		15	62.5	62.5	62.5
	Heart	5	20.8	20.8	83.3
	Developmental	1	4.2	4.2	87.5
	Speech	3	12.5	12.5	100.0
	Total	24	100.0	100.0	

13. Number of Siblings in the House

Number of Sibilings in same house

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	None	4	16.7	18.2	18.2
	1	7	29.2	31.8	50.0
	2	4	16.7	18.2	68.2
	3	3	12.5	13.6	81.8
	4 or more	4	16.7	18.2	100.0
	Total	22	91.7	100.0	
Missing	System	2	8.3		
Total		24	100.0		

14. Multiple Challenged Children?   There is very limited study done on the multiple challenged children and the effects of disabilities on the family.   It is necessary for us to ask the following questions in order for us to effectively benefit families with multiple challenged children: Do families with multiple challenged children receive more or less spiritual help?   Do families with multiple challenged children have more or less spiritual needs?   Are families with multiple challenged children

Are any other sibilings challenged child?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	2	8.3	9.1	9.1
	No	20	83.3	90.9	100.0
	Total	22	91.7	100.0	
Missing	System	2	8.3		
Total		24	100.0		

more or less receptive to outside help?

15. Type of Care

What is the type of care for the challenged child?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	At home w/o external support	7	29.2	33.3	33.3
	At home with extrnal support	8	33.3	38.1	71.4
	Day Care Center, not specialized	2	8.3	9.5	81.0
	Other	4	16.7	19.0	100.0
	Total	21	87.5	100.0	
Missing	System	3	12.5		
Total		24	100.0		

E. Questionnaires

1. Location of fulfilling parent's spiritual needs.

Location of Fulfilling Parent's Spiritual Needs

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Home	9	37.5	37.5	37.5
	Military Facility	5	20.8	20.8	58.3
	Community Facility	8	33.3	33.3	91.7
	Natural Setting	2	8.3	8.3	100.0
	Total	24	100.0	100.0	

Location of Fulfilling Parent's Spiritual Needs-2nd Respons

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Military Facility	2	8.3	40.0	40.0
	Community Facility	1	4.2	20.0	60.0
	Natural Setting	1	4.2	20.0	80.0
	Other	1	4.2	20.0	100.0
	Total	5	20.8	100.0	
Missing	System	19	79.2		
Total		24	100.0		

*Total five respondents gave additional second responses.

Location of Fulfilling Parent's Spiritual Needs-3rd Respons

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Community Facility	3	12.5	75.0	75.0
	Natural Setting	1	4.2	25.0	100.0
	Total	4	16.7	100.0	
Missing	System	20	83.3		
Total		24	100.0		

2. Location of fulfilling family's spiritual needs.

Location of Fulfilling Family's Spiritual Needs

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Home	8	33.3	33.3	33.3
	Military Facility	5	20.8	20.8	54.2
	Community Facility	9	37.5	37.5	91.7
	Natural Setting	2	8.3	8.3	100.0
	Total	24	100.0	100.0	

Location of Fulfilling Family's Spiritual Needs-2nd Respons

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Military Facility	1	4.2	25.0	25.0
	Community Facility	2	8.3	50.0	75.0
	Natural Setting	1	4.2	25.0	100.0
	Total	4	16.7	100.0	
Missing	System	20	83.3		
Total		24	100.0		

3. Influence to choose a location

What influences your choice in location?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Denomination	10	41.7	41.7	41.7
	Location	4	16.7	16.7	58.3
	Atmosphere	5	20.8	20.8	79.2
	Age Group	1	4.2	4.2	83.3
	Programs	1	4.2	4.2	87.5
	Other	3	12.5	12.5	100.0
	Total	24	100.0	100.0	

What influences your choice in location? 2nd Response

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Location	3	12.5	20.0	20.0
	Atmosphere	6	25.0	40.0	60.0
	Programs	2	8.3	13.3	73.3
	Facilitators	4	16.7	26.7	100.0
	Total	15	62.5	100.0	
Missing	System	9	37.5		
Total		24	100.0		

4. Importance of the spiritual needs of challenged child

How important for you to consider the spiritual needs of CC?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	13	54.2	56.5	56.5
	Important	8	33.3	34.8	91.3
	Neutral	2	8.3	8.7	100.0
	Total	23	95.8	100.0	
Missing	System	1	4.2		
Total		24	100.0		

5. Importance of the spiritual needs for the siblings of

   challenged child

How important for you to consider the spiritual needs of sibilings of CC?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	12	50.0	52.2	52.2
	Important	8	33.3	34.8	87.0
	Neutral	2	8.3	8.7	95.7
	Not Important at all	1	4.2	4.3	100.0
	Total	23	95.8	100.0	
Missing	System	1	4.2		
Total		24	100.0		

6. Definition of "Spiritual Needs": On July 2004, Speck published an article "Spiritual Needs in Health Care"[70] that generated heated debates over the definition of "Spiritual Needs". Joav Merrick, a Medical Director from Jerusalem, Israel, responded that the definition of spiritual care is too broad and subjective to individuals. Some see religious participations as fulfilling his/her spiritual needs and others an internal process to achieving inner calm or peace. However, nearly 50% of respondents in a national survey described spiritual health as one's individual process rather than collective efforts such as participating in organized religious activities.[71] It is interesting to observe various responses in this survey: 62.5% of first responses are directly related to individual activity as the definition of spiritual need compared to 33.3% for the organized religious activities.

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[70] Peter Speck & Irene Higginson, *Spiritual Need in Health Care*, [article on-line] (London, King's College, 2004, accessed on 11 February 2005); available from http://bmj.bmjjournals.com/cgi/content/extract/329/7458/123; Internet.

[71] Merrick J, Morad M, Levy U. *Spiritual Health in Residential Cebters for Persons with Intellectual Disability in Israel* (Israel: A national Survey by Med Health, 2001), vol. 13(3), pp. 245-51.

What is your definition of "Spiritual needs"?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Meditation	10	41.7	41.7	41.7
	Listening Spiritual Lessons	4	16.7	16.7	58.3
	Prayer	5	20.8	20.8	79.2
	Religious Gathering	2	8.3	8.3	87.5
	Participating Religious Activities	2	8.3	8.3	95.8
	Other	1	4.2	4.2	100.0
	Total	24	100.0	100.0	

What is your definition of "Spiritual needs"? 2nd Choice

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Listening Spiritual Lessons	5	20.8	33.3	33.3
	Confession	2	8.3	13.3	46.7
	Prayer	4	16.7	26.7	73.3
	Religious Gathering	3	12.5	20.0	93.3
	Participating Religious Activities	1	4.2	6.7	100.0
	Total	15	62.5	100.0	
Missing	System	9	37.5		
Total		24	100.0		

What is your definition of "Spiritual needs"? 3rd Choice

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Confession	2	8.3	14.3	14.3
	Pray er	5	20.8	35.7	50.0
	Religious Gathering	1	4.2	7.1	57.1
	Participating Religious Activ ities	3	12.5	21.4	78.6
	Sacrad Reading	1	4.2	7.1	85.7
	Other	2	8.3	14.3	100.0
	Total	14	58.3	100.0	
Missing	Sy stem	10	41.7		
Total		24	100.0		

7. Self Awareness of Spiritual Condition

How spiritual or religious do you consider yourself to be?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Spiritual/Religious	8	33.3	33.3	33.3
	Somewhat Spiritual/Religious	12	50.0	50.0	83.3
	Neutral	2	8.3	8.3	91.7
	Not Very Spiritual/Religious	2	8.3	8.3	100.0
	Total	24	100.0	100.0	

8. Frequency of Religious/spiritual Practice

How often do you spend time on spiritual or religious practice?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Once per year or less	1	4.2	4.2	4.2
	Once per a month to several times per a year	5	20.8	20.8	25.0
	Once per a week to several times per a month	6	25.0	25.0	50.0
	Once per a day to several times per a week	6	25.0	25.0	75.0
	Several times per a day	6	25.0	25.0	100.0
	Total	24	100.0	100.0	

9. Self-care for the Parent

It is important to me to have my own personal time and space away from the challenged child

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	6	25.0	26.1	26.1
	Agree	6	25.0	26.1	52.2
	Neutral	7	29.2	30.4	82.6
	Disagree	2	8.3	8.7	91.3
	Strongly Disagree	2	8.3	8.7	100.0
	Total	23	95.8	100.0	
Missing	System	1	4.2		
Total		24	100.0		

10. Differentiation of Spiritual Needs from Emotional and Physical Needs

In your opinion, do spiritual needs differ from emotional and physical needs?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Different	6	25.0	26.1	26.1
	Somewhat Different	10	41.7	43.5	69.6
	Neutral	4	16.7	17.4	87.0
	Not Very Different	3	12.5	13.0	100.0
	Total	23	95.8	100.0	
Missing	System	1	4.2		
Total		24	100.0		

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F. Correlations

		Location of Fulfilling Parent's Spiritual Needs	Location of Fulfilling Family's Spiritual Needs	What influences your choice in location?	How important for you to consider the spiritual needs of CC?	How important for you to consider the spiritual needs of siblings of CC?	What is your definition of "Spiritual needs"?	How spiritual or religious do you consider yourself to be?	How often do you spend time on spiritual or religious practice?	It is important to me to have my own personal time and space away from the challenged child	In your opinion, does spiritual needs differ from emotional and physical needs?
Location of Fulfilling Parent's Spiritual Needs	Pearson Correlation	1	.715**	.068	-.037	-.224	.111	-.084	.022	-.015	.283
	Sig. (2-tailed)	.	.000	.751	.869	.303	.605	.698	.920	.946	.191
	Sum of Squares and Cross-products	24.625	17.375	3.750	-.565	-5.087	5.500	-1.750	.625	-.435	6.478
	Covariance	1.071	.755	.163	-.026	-.231	.239	-.076	.027	-.020	.294
	N	24	24	24	23	23	24	24	24	23	23
Location of Fulfilling Family's Spiritual Needs	Pearson Correlation	.715**	1	.134	-.236	-.290	-.024	-.077	-.045	-.190	.006
	Sig. (2-tailed)	.000	.	.533	.277	.180	.912	.722	.834	.386	.979
	Sum of Squares and Cross-products	17.375	23.958	7.250	-3.609	-6.478	-1.167	-1.583	-1.292	-5.391	.130
	Covariance	.755	1.042	.315	-.164	-.294	-.051	-.069	-.056	-.245	.006
	N	24	24	24	23	23	24	24	24	23	23
What influences your choice in location?	Pearson Correlation	.068	.134	1	-.203	-.105	-.272	.053	-.252	.314	-.165
	Sig. (2-tailed)	.751	.533	.	.353	.635	.199	.804	.235	.145	.453
	Sum of Squares and Cross-products	3.750	7.250	122.500	-6.913	-5.217	-30.000	2.500	-16.250	19.913	-8.304
	Covariance	.163	.315	5.326	-.314	-.237	-1.304	.109	-.707	.905	-.377
	N	24	24	24	23	23	24	24	24	23	23
How important for you to consider the spiritual needs of CC?	Pearson Correlation	-.037	-.236	-.203	1	.747**	.405	.610**	-.399	-.041	.133
	Sig. (2-tailed)	.869	.277	.353	.	.000	.055	.002	.060	.853	.546
	Sum of Squares and Cross-products	-.565	-3.609	-6.913	9.739	10.652	12.565	8.043	-7.217	-.739	1.913
	Covariance	-.026	-.164	-.314	.443	.484	.571	.366	-.328	-.034	.087
	N	23	23	23	23	23	23	23	23	23	23
How important for you to consider the spiritual needs of siblings of CC?	Pearson Correlation	-.224	-.290	-.105	.747**	1	.377	.746**	-.376	.088	-.085
	Sig. (2-tailed)	.303	.180	.635	.000	.	.076	.000	.077	.688	.701
	Sum of Squares and Cross-products	-5.087	-6.478	-5.217	10.652	20.870	17.087	14.391	-9.957	2.348	-1.783
	Covariance	-.231	-.294	-.237	.484	.949	.777	.654	-.453	.107	-.081
	N	23	23	23	23	23	23	23	23	23	23
What is your definition of "Spiritual needs"?	Pearson Correlation	.111	-.024	-.272	.405	.377	1	.063	-.037	-.166	-.010
	Sig. (2-tailed)	.605	.912	.199	.055	.076	.	.769	.863	.450	.962
	Sum of Squares and Cross-products	5.500	-1.167	-30.000	12.565	17.087	99.333	2.667	-2.167	-9.565	-.478
	Covariance	.239	-.051	-1.304	.571	.777	4.319	.116	-.094	-.435	-.022
	N	24	24	24	23	23	24	24	24	23	23
How spiritual or religious do you consider yourself to be?	Pearson Correlation	-.084	-.077	.053	.610**	.746**	.063	1	-.532**	.080	-.085
	Sig. (2-tailed)	.698	.722	.804	.002	.000	.769	.	.008	.717	.701
	Sum of Squares and Cross-products	-1.750	-1.583	2.500	8.043	14.391	2.667	17.833	-13.083	1.957	-1.652
	Covariance	-.076	-.069	.109	.366	.654	.116	.775	-.569	.089	-.075
	N	24	24	24	23	23	24	24	24	23	23
How often do you spend time on spiritual or religious practice?	Pearson Correlation	.022	-.045	-.252	-.399	-.376	-.037	-.532**	1	.333	.122
	Sig. (2-tailed)	.920	.834	.235	.060	.077	.863	.008	.	.121	.580
	Sum of Squares and Cross-products	.625	-1.292	-16.250	-7.217	-9.957	-2.167	-13.083	33.958	11.217	3.261
	Covariance	.027	-.056	-.707	-.328	-.453	-.094	-.569	1.476	.510	.148
	N	24	24	24	23	23	24	24	24	23	23
It is important to me to have my own personal time and space away from the challenged child	Pearson Correlation	-.015	-.190	.314	-.041	.088	-.166	.080	.333	1	.339
	Sig. (2-tailed)	.946	.386	.145	.853	.688	.450	.717	.121	.	.114
	Sum of Squares and Cross-products	-.435	-5.391	19.913	-.739	2.348	-9.565	1.957	11.217	33.739	9.087
	Covariance	-.020	-.245	.905	-.034	.107	-.435	.089	.510	1.534	.413
	N	23	23	23	23	23	23	23	23	23	23
In your opinion, does spiritual needs differ from emotional and physical needs?	Pearson Correlation	.283	.006	-.165	.133	-.085	-.010	-.085	.122	.339	1
	Sig. (2-tailed)	.191	.979	.453	.546	.701	.962	.701	.580	.114	.
	Sum of Squares and Cross-products	6.478	.130	-8.304	1.913	-1.783	-.478	-1.652	3.261	9.087	21.304
	Covariance	.294	.006	-.377	.087	-.081	-.022	-.075	.148	.413	.968
	N	23	23	23	23	23	23	23	23	23	23

**. Correlation is significant at the 0.01 level (2-tailed).

1. Pearson Product Moment Correlation Coefficients

demonstrates the significance of variables' coefficients.

Correlations range from -1.0 to +1.0 in value. A correlation coefficient of 1.0 indicates a perfect positive relationship in which high values of one variable are related perfectly to high values in the other variable, and conversely, low values on one variable are perfectly related to low values on the other variable. A correlation coefficient of 0.0 indicates no relationship between the two variables. That is, one cannot use the scores on one variable to tell anything about the scores on the second variable. A correlation coefficient of -1.0 indicates a perfect negative relationship in which high values of one variable are related perfectly to low values in the other variables, and conversely, low values in one variable are perfectly related to high values on the other variable. [72]

2. Significant correlations exist between following variables:

a. Location of fulfilling parents/guardians" spiritual need and Location of fulfilling family's spiritual needs (r's:0.715)[73].

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[72] The Measurement Group, Correlation, [article on-line] (Culver City, California, 1999, accessed on 15 November 2004); available from http://www.huba.com/Definitions/Correlation.htm; Internet.

[73] Abbreviation: Correlation coefficients typically denoted by the statistic "r". "r" denotes in paper signifies Pearson Product Moment Correlation Coefficients' score.

b. Importance of the spiritual needs for the challenged child and the self-evaluated level of spirituality of parent (r's:0.610).

c. Importance of the spiritual needs for the siblings of challenged child and importance of the spiritual needs for the challenged child (r's:0.747).

d. Importance of the spiritual needs for the siblings of challenged child and the self-evaluated level of spirituality of parent (r's:0.746).

e. Frequency of spending time on the spiritual/religious practice and the self-evaluated level of spirituality of parent (r's:-0.532).

G. Questionnaires- Chaplains

Out of 24 chaplains from Fort Carson, 20 active duty (AD) chaplains were deployed during the research period.[74] Total of eight chaplains' responses gave some insight regarding their exposure to the topic of a special ministry toward the families with challenged children. This portion of the questionnaire is intended as a demographic research in nature rather than in-depth attitude research. It is recommended in the near future to develop an instrument to measure the detailed attitude of chaplains in large scale.

Descriptive Statistics

	NO.	Minimum Statistic	Maximum Statistic	Sum Statistic	Mean Statistic	Mean Std. Error	Variance Statistic
Age of Chaplains	8	3	6	35	4.38	.42	1.411
Gender	8	1	1	8	1.00	.00	.000
Rank	8	2	4	19	2.38	.26	.554
Time in Service as a chaplain	8	1	8	27	3.38	.78	4.839
Ethnicity	8	3	5	29	3.63	.32	.839
Marital Status	8	1	4	29	3.63	.37	1.125
Education	8	1	2	9	1.13	.12	.125
Religious Background	8	2	6	20	2.50	.50	2.000
Special	8	1	2	15	1.88	.12	.125

[74] August 2002-May 2004

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Training for the ministry Willingness to go through additional tng	8	1	3	16	2.00	.19	.286
Valid N	8						

Age of Chaplains: Average age group of chaplains is 40-45 years old.

	Age	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	36-40	2	25.0	25.0	25.0
	40-45	3	37.5	37.5	62.5
	46-50	1	12.5	12.5	75.0
	51-55	2	25.0	25.0	100.0
	Total	8	100.0	100.0	

Rank: Majority of respondents' rank is captain.

	Rank	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	03	6	75.0	75.0	75.0
	04	1	12.5	12.5	87.5
	05	1	12.5	12.5	100.0
	Total	8	100.0	100.0	

Time in Service as a chaplain: Is 6-8 years in length.

	Time	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-3 years	2	25.0	25.0	25.0
	6-8 years	3	37.5	37.5	62.5
	9-12 years	2	25.0	25.0	87.5

		Frequency	Percent	Valid Percent	Cumulative Percent
	21 years & up	1	12.5	12.5	100.0
	Total	8	100.0	100.0	

Education: All of respondents completed master's level.

	Level of Education	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	M.Div	7	87.5	87.5	87.5
	Masters	1	12.5	12.5	100.0
	Total	8	100.0	100.0	

Special Training for the ministry: Majority of chaplains have not been exposed to special ministry training.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	1	12.5	12.5	12.5
	No	7	87.5	87.5	100.0
	Total	8	100.0	100.0	

Willingness To Go Through Additional Training: Majority of chaplains are willing to go through additional training for the specialty ministry.

	Desire	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	1	12.5	12.5	12.5
	Agree	6	75.0	75.0	87.5
	Neutral	1	12.5	12.5	100.0
	Total	8	100.0	100.0	

H. Interpretation of Data

1. Majority of respondents indicated that they are "spiritual" (83.3% responded either very spiritual-33.3% or somewhat spiritual 50%). Their understanding of spirituality is expressed in individualistic practice rather than cooperative or organized activities.[75]

2. Similar to parent's self assessed the level of spiritual awareness, they expressed that the spiritual needs for the challenged children are also an important issue (total 87.5%, 54.2% says "very important" & 33.3% says "important") for the parents.[76] Although a similar question of "importance of the spiritual needs for the siblings of challenged child" received slightly different

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[75] 62.5% indicated that their definition of "the spiritual needs" is meditation and prayer. Although 16.7% says that they do consider "listening spiritual lessons" as the definition, it is difficult to categorize in either individualist or cooperative activity due to the abundance of media (i.e. internet, television, radio, and other formats). Only 16.6% considered "religious gathering" and "participating religious activities" as the definition of the spiritual needs, p. 75.

[76] Significant correlations exist between two variables: Importance of the spiritual needs for the challenged child and the self evaluated level of spirituality of parent. Pearson Correlation Coefficients r's: 0.610 see correlations chart.

result,[77] however, the parent's concern for the spiritual needs of the siblings of a challenged child is also strong.[78]

3. A parent dictates the location of "spiritual care" for his/her challenged child.[79] It is reasonably safe to assume that each parent determines the location of the spiritual care for the challenged child based on his/her religious background, level of self awareness, and level of devotion.

   a. 41.7% of parents choose a location of spiritual care based on his/her denominational preference.

   b. 83.3% of parents consider themselves as "spiritual", and 54.2% attend either community or chapel setting activities.

   c. 75% of parents spend time on either spiritual or religious practice more than once per a week

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[77] 4.2% drop in "very important" category and 4.2% increase in "not important at all" indicates that the parent's perception of the spiritual need is more important toward the challenged child rather than siblings. Majority of siblings are not considered as a challenged child (83.3%)

[78] Pearson Correlation Coefficients r's: 0.746

[79] r's: 0.715

(25%-once per week to several times per month,

25%-Once per day to several times a week. 25%-

several times per day).

I. Limitations

1. As this author predicted in the beginning of the research, it has been difficult to access the families with challenged children due to following reasons:

    a. The relocation of families fueled by unexpected multiple deployments and reassignments to various areas of operation (AO).

    b. The confidentiality of medical information also hindered distribution and collection of questionnaires. A major security breach of a major Tricare facility on 31 December 2002 accelerated the regional medical center's information security improvement process and the enhancement of information assurance requirements. Thus, it required extra effort from this author to explain to families and care providers the reason behind this research.

    c. The lack of personnel and funding limited distribution and collection of questionnaires. Although medical staff members at Evans Army medical Center were supportive of the research,

they also experienced personnel cuts and increased workload before and during the research. Therefore, this author had to depend on the mercy of EFMP Clinic personnel. Printing and mailing costs also forced downsizing from 1,200 sets to less than 200.

2. Permanent Change of Station (PCS) orders of this author himself also caused limitation in this research. He has been deployed to Iraq and geographically transferred twice since redeployment from Operation Iraqi Freedom. Simply put, it is almost impossible to pursue meaningful research under such conditions, especially when these moves place the researcher away from the sampling area. The author of this study highly recommends the stabilization of military researchers at respective area of initial assignment for a minimum of three years to complete their studies.

3. The Deployment of Unit Chaplains was the major obstacle to collect their demographic data. By May of 2003, 80 percent of the assigned unit chaplains were deployed and unable to complete the chaplain portion of questionnaires.

THEOLOGICAL CONCERN

A. INTRODUCTION

It is important to disclose this author's theological background at the beginning of this chapter in order for the readers to understand the theological framework in which the author operates, his theological presuppositions, and especially the way in which Scripture is understood and applied. From these flow his approaches to spiritual concern for families with challenged children.   This author will briefly describe his educational and denominational backgrounds along with an Evangelical understanding of Scripture in terms of its inspiration and authority, which is the foundation of expounding theological concern.

1. Educational Background

This author obtained a Bachelors of Art degree in Biblical Studies from the Trinity College, Dunedin, Florida, a non-denominational Christian private college.   Its most famous alumni is Dr. Billy Graham who was graduated in 1940. The college was then known as the "Florida Bible Institute."   In its doctrinal statement, Trinity College clearly

states her position as conservative and evangelical.[80] It was there that the author gained an appreciation for both a disciplined and conservative Christian lifestyle. Understanding and taking ownership or personal responsibility for one's actions was considered to be foundational to a disciplined Christian life. The holistic (i.e. providing for the physical as well as spiritual needs for the homeless people) and modest living were taught as the conservative lifestyle of believers who sought to follow Christ in this world. The school's position on the authority of Scripture was in line with the Lausanne Covenant, which states that the Bible is divinely inspired by God.[81]

This author undertook post-graduate education at Dallas Theological Seminary (Master of Art in Christian Education), Grace Theological Seminary (Master of Theology), and Southeastern Baptist Theological Seminary (Master of Divinity in Old Testament).

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[80] Trinity College, *Student Catalog: Doctrinal Statement*, Trinity, Florida, 2001. The doctrinal statement is applied within the academic and spiritual understanding of the inter-denominational character of the student body and faculty. .

[81] The Lausanne Committee for World Evangelization, *The Lausanne Covenant*, [statement on-line] (South Hamilton: MA, 1974, accessed on 14 April 2005); available from http://www.lausanne.org/Brix?pageID=12891; Internet.

At Dallas Theological Seminary, this author met a mentor who influenced his next three years of theological and spiritual training. Dr. Paul Enns demonstrated both the highest academic ability as well as a genuine and personal concern for the people around him. His tremendously humble attitude left a great impression on this author. He modeled what I had learned earlier: the Christian life was a combination of Bible-based beliefs and living, which reflected the love of Christ in action. The Dallas Seminary position on the Scripture also has been evangelical and conservative; divine inspiration of the Scripture which is infallible in its content, historically and literally interpreted, and Christ-centered in its theme.

Grace Theological Seminary, affiliated with Grace Brethren, built upon my earlier theological foundations: it has a strong emphasis on the study of biblical languages and balancing spirituality with intellectual pursuit.[82] There, this author learned to understand the Scriptures more completely in the cultural context of the Ancient Near East and its

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[82] Grace Theological Seminary, *Doctrinal Statement*, [public statement on-line] (Winona Lake, Indiana, 2003, accessed on 14 April 2005); available from http://gts.grace.edu/doctrinal-statement.htm; Internet.

special history. God uses cultures to shape history; thus each individual's participation in his/her culture is a privilege as well as an obligation. The author understands from this experience that the various imperatives and principles of Scripture must be continuously reinterpreted in order to be applied effectively to the culture of every age and place.

Southeastern Baptist Theological Seminary at Wake Forest, North Carolina is one of seven seminaries in the Southern Baptist Convention(U.S.). Its aim is to cultivate men and women for Christian service.[83] The formation of godly thinking and character is emphasized along with a characteristically Baptist strong push for world evangelization. Because of its own Baptist traditions, and most especially because of theological developments within the last two decades, the treatment of the Scriptures was far stricter than any of this author's previous academic institutions in terms of limiting personal interpretations in the area of the authority of Scripture. This says a great deal when one considers how conservative both Grace and

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[83] Southeastern Baptist Theological Seminary, *Purpose Statement*, [information on-line] (Wake Forest, North Carolina, 2003, accessed on 14 April 2005); available from http://www.sebts.edu/alumni_friends/Who_We_Are/purpose.cfm; Internet.

Dallas Seminaries are on the same subject within Evangelical circles.

In summary, this author's theological formation has been dominated by two continuing themes. The first has been the emphasis on a lifestyle which in both moral/ethical and relational aspects are patterned after the life of Christ and the teaching of the New Testament Church. The second has been an American Evangelical approach to the study and interpretation of Scripture. This approach is essentially a "literal" historical-grammatical approach to the text, informed by the cultural context. This approach presupposes the plenary, word-for-word inspiration of Scriptures.

2. Denominational Background

Because the author's theological perspective is also formed and sustained by his ordination and ecclesiastical commitments, readers shall look briefly at his church. The term "Southern Baptist Convention" refers to both an annual gathering of church representatives, or "messengers," and also the sum total of all affiliated churches represented annually. It was officially started in 1845 at Augusta,

Georgia.   It has since grown to over 16 million adherents in more than 42,000 churches in the United States, making it the largest of Protestant church bodies.[84]   The mission work of Southern Baptists is well known throughout the world as it sponsors more than 5,000 full time home missionaries serving in the United States, Canada, Guam and the Caribbean, as well as 5,000 fulltime overseas missionaries around the world.[85]

This author was exposed to three major denominations throughout his life and could have chosen any one of them as his church.   They were Presbyterian, Methodist and Baptist.   Although this author was comfortable with both Presbyterianism and Methodism through long exposure to their teachings during his childhood in Korea, he chose to identify himself with the Southern Baptists upon much prayer and contemplation for these reasons:

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[84] Southern Baptist Convention, About Us-Meet Southern Baptists, [information on-line] (Atlanta, Georgia, 2003, accessed on 14 April 2005); available at http://www.sbc.net/aboutus/default.asp; Internet.

[85] Ibid.

1. Authority of Scripture: Southern Baptists are unequivocal regarding their stand on the Scriptures. The Old and New Testaments were given by inspiration of God. This author was convinced that the Scripture demonstrates both internal and external evidences for divine inspiration of God, by which the men of God were moved by the Holy Spirit to write the Words of the Bible. The Scripture, as it appeared in the original manuscripts, is free from any error and true to history in what it affirms.[86] Most Southern Baptist Churches have adopted a confession of faith, which states;

> The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All

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[86] 2 Timothy 3:16; 2 Peter 1:21.

Scripture is a testimony to Christ, who is Himself the focus of divine revelation.[87]

In James Spangler's writing, he bluntly points out that the revelation of God in Jesus Christ as the Savior demands a complete revelation plenarily and verbally inspired.[88] Natural revelations such as consciousness, the constitution and course of nature, and the universe are inadequate for showing men and women to the salvation that God has intended.[89] Therefore, the Scripture is the inspiration of God, which is the sole source of foundation for all of the fundamental doctrines and supernatural truth. The unashamed affirmation of a strong trust in the authority of Scripture was one of the main reasons this writer became a Southern Baptist.

2. To this author embracing the authority of Scripture is a benchmark of conservative Christianity and unavoidably leads to an Evangelical lifestyle. Believing

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[87] Southern Baptist Convention, Baptist Faith and Message, [information on-line] (Atlanta, Georgia, 2003, accessed on 14 April 2005); available from http://www.sbc.net/bfm/default.asp; Internet.

[88] James T. Spangler, *The Philosophy of Dallas Theological Seminary*, Dallas, Texas: Bibliotheca Sacra, Volume 100, #397, June 1943, p. 200.

[89] Ibid. p. 201.

and confessing are important aspect of faith, however, without practicing what you believe, faith is empty words.[90] The strong position on Scripture demands that we take seriously all of the teachings of Jesus and the apostolic writings of the New Testament. These teachings include both Christ-like compassion and Evangelical zeal to reach all nations and teach all peoples the Good News of Christ.[91]

By now, the reader may predict why and how this author will treat the biblical texts regarding the sufferings of people. As a conservative and evangelical Protestant chaplain, this author has interpreted the Scriptures in a literal sense with historical merit that requires both the understanding of cultural surroundings at the time of writing as well as its interpretation by us in the current (post)modern context. The Scriptures are the foundation of both pastoral and institutional ethics.

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[90] James 2:14-16.

[91] Southern Baptist Convention, Baptist Faith and Message, [information on-line] (Atlanta, Georgia, 2003, accessed on 14 April 2005); available at http://www.sbc.net/missionswork.asp; Internet. Since inception of "the Cooperative Program" in 1925, the International Mission Board send out 4,946 missionaries annually to 153 different countries.

Furthermore, the readers may discover an intentional approach by this author toward the application process in terms of suggesting a change of perception, care for the neglected, and practical approaches for the disabled.

B. DISABILITY IN THEOLOGY

The topic of "the Disability in Theology" is itself paradoxical in its nature and thus generates diverse, complex, and enigmatic debates in our society.   Can you imagine the mixture of holiness with evil, perfect with imperfect, and glory with disgrace?

The common notion of interpretation of the Scripture in the area of disability is that disability is directly related to the sins of impurity, imperfection, and unacceptability.   According to Leviticus chapter 21, any blemishes automatically disqualify descendents of Aaron from serving as a priest; furthermore, such defective persons were prohibited from approaching the temple to offer a sacrifice:

> And the LORD spoke to Moses, saying, speak to Aaron, saying: 'No man of your descendants in *succeeding* generations, who has *any* defect, may approach to offer the bread of his God. For any man who has a defect shall not approach: a man blind or lame, who has a marred *face* or any *limb* too long, a man who has a broken foot or broken hand, or is a hunchback or a dwarf, or *a man* who has a defect in his eye, or eczema or scab, or is a eunuch. No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the LORD. He has a defect; he shall not come near to offer the bread of his God.[92]

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[92] Leviticus 21:16-21.

Similar restrictions are present in the Old Testament in conjunction with ceremonial law to prohibit offering blemished animals as a sacrificial offering.[93]   The point is that theologians throughout history have utilized similar passages to degrade disabled persons as unacceptable in the Christian community.   A good example is described in Nancy Eiesland's book "*The Disabled God*."   Ms. Eiesland states that the paper trailer of the American Lutheran Church's (ALC) position on the qualification of ministerial staffs proves that there was discrimination against people with disability based on such a theology described above.[94] Can you imagine that your church exhorts ministry to the needy, especially among the physically challenged, yet restricts ministry of any pastoral candidates with certain disabilities?

It true that some instances recorded in the Scripture describe disability as a consequence of one's sinful action against the Lord. One good example is in Chapter 12 of Numbers; Miriam, Moses' sister, challenged Moses' leadership on account of him being married to a gentile woman.   Her rebellion was displeasing to God, and

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[93] Deuteronomy 15:21.

[94] Nancy Eiesland, *The Disabled God* (Abingdon Press, Nashville, 1994), p.70.

consequently Miriam became a leper.[95]   In the end, acknowledgement of her sinfulness before the Lord brought the healing and restoration of her dignity.

Thus, disability related to sin elicits the image of God in turmoil; humankind is created in the image of the Creator, therefore, man/woman who represents the Lord must be perfect,[96] in terms of not just of moral and spiritual uprightness, but also physical flawlessness. In this Old Testament cultus and theological interpretation, there is no room for persons with disability in either participation in, or contribution toward Christian community.   Thankfully, this is not the only biblical perspective. Perhaps, an understanding of the complex issues of compassion and justice of God may resolve the underlying issue of disability in theology.

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[95] Numbers 12:10.

[96] Exodus 19:6.

C. THEOLOGY OF CREATION

> "And God created man in his own image,
> In the image of God created he him;
> Male and female created he them."[97]

Why did good men, women, and children have to die in the September 11, 2001 attacks?   Why do many newborn babies have to live fatherless lives?   Why do so many children have to go through endless surgeries and therapies to strive for simple pleasure; a pleasure of standing and playing with other children?   Why do so many parents have to share tears of pain when they should enjoy the so-called 'heaven on earth' of healthy and happy children?

When the prophet Isaiah confessed, "But now, O Jehovah, thou art our Father; we are the clay, and thou art potter; and we all are the work of thy hand,"[98]   he acknowledged both the sovereignty and ownership of God.   God reminded Israel of His commands to their forefathers and the consequences of Israel's actions (Isaiah 3:9, 11; 5:18; 10:1 etc.).   He is in total control of His actions and decisions. Even a broken pot is in His sovereign hands. Therefore, the human condition (brokenness) is no longer a major obstacle to understanding

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[97]Genesis 1:27.

[98] Isaiah 64:8.

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ourselves, but is instead a filter to see otherwise unknown and invisible colors in our lives. The sovereign purpose of God for every person helps us in some way to accept our brokenness as a means by which God reveals himself to us, especially when we struggle with suffering.

Job went through a series of unimaginable experiences: the destruction of his children, livestock, property, and even his own health (Job 2:7). Job's wife made a remark that reminds us of society's reaction toward people with disability: condemnation and degradation. "Then said his wife unto him, Dost thou still hold fast thine integrity? Renounce God, and die."[99] In contrast to Job's euthanatic wife, Elihu is one of the three friends who came to comfort Job in stress. He helped Job to see things beyond his awful condition.

> Before Elihu's intervention the debate had been anthropocentric and not theocentric. Elihu rectified the situation and injected recognition of the divine into the discussion. Another purpose Elihu had in mind was to get Job and the three to understand that God is not limited in the way He deals with the suffering of humankind. God acts when, where, and how He has sovereignly decreed.[100]

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[99] Job 2:8.

[100] Larry J. Walter, *Bibliotheca Sacra* (Dallas: Dallas Theological Seminary Press, 1999), volume 156, Catalog #622-Apr, p 147.

If the sovereignty of God helps us to understand suffering and disability in terms of the purposes and will of God, we must also look at this problem from the perspective of the *imago* Christi(image of Christ) as represented in the Church, the body of Christ. The World Council of Churches made a strong statement regarding disability in 1976 at the Fifth Assembly in Nairobi. I believe this statement reflects many churches' attitudes toward the neglected population, and the changes which are necessary for our society.   The article was presented to the assembly to express anger and frustration regarding social and theological indifference toward persons with disability.   The statement reads:

> A church which seeks to be truly united within itself and to move towards unity with others must be open to all...The church cannot exemplify the full humanity revealed in Christ, bear witness to the interdependence of humankind, or achieve unity in diversity if it continues to acquiesce in the social isolation of disabled persons and to deny them full participation in its life. The unity of the family of God is handicapped where these brothers and sisters are treated as objects of condescending charity. It is broken where they are left out....We ask the churches to do everything possible to integrate the disabled fully into the life of the church at every level." [101]

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[101] World Council of Churches, *What Unity Requires: Papers and Report on the Unity of the Church, Faith and Order* (Geneva: WCC, 1976), Paper No. 77.

Their statement is based on the theology that all human beings are created in God's image (*imago dei*).[102]   Obversely, the Church is to be the visible image of Christ in the world, a Christ who loved and cared for the sick, the suffering, and the disabled. God's image is good and deserves care and respect.   As we reflect on the image of God, we must pay close attention to the biblical perspective of the invisible *imago dei* expressed in the visible human (yes, even disabled) form. Jesus is the image of the invisible God who walked among people and touched wounded hearts and bodies.   This Son of God invites us to see His image in each one of us.[103]   Because of His sacrifice, no one is less than normal but is always, in every condition, the visible *imago dei*, who should in every case be treated as such. Thus, a theology which treats disability from a biblical perspective must not only account for God's holiness and sovereignty, but the sanctity of every human life created in the image of God.

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[102] Genesis 1:26.

[103] 1:15 "He is the image of the invisible God, the first born of all creation…" Luke 17:21 "the Kingdom of God is among you."

D. THEOLOGY OF COMPASSION AND JUSTICE

1. Old Testament

> "Behold! My Servant whom I uphold,
> My Elect One *in whom* my soul delights!
> I have put My Spirit upon Him;
> He will bring forth justice to the Gentiles.
> He will not cry out, nor raise *His voice,*
> Nor cause His voice to be heard in the street.
> A bruised reed He will not break,
> And smoking flax He will not quench;
> He will bring forth justice for truth.
> He will not fail nor be discouraged,
> Till He has established justice in the earth;
> And the coastlands shall wait for His law."[104]

The term "Compassion" is translated as the quality of showing kindness or favor, of being gracious, or of having pity or mercy.[105] Along with God's justice, His compassion is demonstrated in this passage. As God vindicated his servant in later times, God describes his relationship with His servant in a perfect balance of compassion and justice. In the midst of His chastisement due to the unfaithfulness of

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[104]Isaiah 42:1-4.

[105]Elwell, W. A., & Comfort, P. W., *Tyndale Bible Dictionary* (Wheaton: Tyndale House Publishers, 2001).

Israel,[106] God never permanently withdraws his favor. His character of justice is counterbalanced with his mercy upon suffering people.[107]

Through the use of terms "my servant" and "my chosen one," the servant was denoted as more than a prophet. Some suggest that this passage views the servant "primarily as a royal personage".[108] As the servant commissioned by God, He will bring justice to all nations. His justice is expressed in both a non-violent and gentle manner. "He will not shout or cry out, or raise his voice in the streets." His compassion for the oppressed and weak is described in verse three, "A bruised reed he will not break, and a smoldering wick he will not snuff out". Because of His justice and compassion, there will be a hope for everyone, even a hope to the least one![109] It is vital to our discussion

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[106] "But the LORD was gracious to them, had compassion on them, and regarded them, because of His covenant with Abraham, Isaac, and Jacob, and would not yet destroy them or cast them from His presence." 2 Kings 13:23.

[107] Isa 27:11.

[108] Duane F. Lindsey, *Israel's Song of Servant* (Dallas:Dallas Theological Seminary Press, 1982), Bibliotheca Sacra, Volume 139, Catalog #553, p 15.

[109] "For a mere moment I have forsaken you, but with great mercies I will gather you. With a little wrath I hid My face from you for a moment; But with everlasting kindness I will have mercy on you," Isa. 54:7-8.

here that we recognize a second stratum of meaning from this passage: it reveals not simply the merciful and just character of Almighty God. It also reveals the Messiah himself, the one prophesied by Isaiah who would personify these virtues in his life and ministry.

This author is compelled to respond to the critics of the Old Testament theology at this time. Walter Brueggemann's argument regarding interpretation of the Old Testament in postmodern culture has a strong merit.[110] He suggests that our culture cannot treat Old Testament theology as was done at the time of the Protestant Reformation because our understanding of the Scripture is deeply influenced by the pluralistic societal setting of today. Nicholas Sagovsky uses an analogy to depict the core issue:

> The Scripture are more like the transcript of a court hearing than of a lecture. We hear different voices arguing from different point of view, and in so doing bearing witness to continuing disputes about the ways in which the nature and will of God is to be interpreted in specific situations. The normative testimony of Israel to Yahweh's goodness and almighty power is cross-

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[110] Water Brueggemann, *Theology of the Old Testament* (Minneapolis: Fortress Press, 1997).

examined and tested by apparent counter-instances.[111]

Old Testament theology should be understood in light of the cultural and historical setting of the Ancient Near East. Furthermore, we should seek the fundamental nature of God in our interpretation and cross-examination. Perhaps we may overcome our inability to see His perfect attributes of justice and compassion.

It is inevitable to see not just a suffering servant but the ultimate hope for the oppressed and neglected, which is the Son of God, in the passage. His ultimate compassion is the key to understanding the Old Testament message in modern and now post-modern times. The esteemed theologian, Reinhold Niebuhr suggested that Christ was the perfect person to represent and reveal God's character to the historical world.

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[111] Nicholas Sagovsky, *God's Passion for Justice: the Testimony of Deuteronomy in the Market Place of Ideas* (London: Cambridge University Press, 2000), p.2.

2. New Testament

Just as it was the suffering servant in Isaiah who did not fail to bring justice to the oppressed, the cross of Christ in the New Testament reveals the same paradox: [112] the persecuted Messiah who was bruised and humiliated for the people became victorious. He was the one who demonstrated the greatest compassion for the powerless and neglected population. In Niebuhr's view, Christ's achievement gave a source of optimism to the human race that can transform the worldly human character and achievement. He wrote "the agape of the Kingdom of God is a resource for the infinite development toward a more perfect brotherhood in history."[113] For Niebuhr, it is possible for an individual to work toward the just society that accommodates divine expectation. Niebuhr denied the transmission of the original sin to the race by generations. To him, each person sins inevitably, however, and bears his/her responsibility for one's sins. The society does not

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[112] Walter A. Elwell, *Evangelical Dictionary of Theology* (Grand Rapids: Baker Book House, 1984), p. 777.

[113] Reinhold Niebuhr, *The Nature and Destiny of Man II* (Westminster: John Knox Press, Louisville, 1996) p. 85.

corrupt an individual but is influenced by an individual's character. Therefore, each individual has a moral obligation to the Lord to fulfill their worldly duty under the grace of God. [114]

The Post-modern society may have difficulty accepting Niebuhr's challenge due to the heavy emphasis on an individual's obligation to his or her fellow persons. Although Niebuhr's applied theology exalts the societal role and responsibility of justice and compassion to the poor and neglected members, he never intended to lessen the importance of the individual member. By implementing justice in the world, persons are exercising their obedience to the Lord. Millard Erickson defines sin in two dimensions: religious and moral. "The former manifests itself vertically as rebellion against God. The latter shows itself horizontally in man's injustice to his fellow man."[115]   As Christians, we follow Christ in bringing justice to the unjust (=sinful) treatment of persons with disabilities**.**   Whether active or passive, neglecting the spiritual needs of families with

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[114] Niebuhr, An *Interpretation of Christian Ethics* (New York: Seabury Press, 1987), p. 86.

[115] Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1984), p.586.

challenged children is no less than the community's injustice

and thus constitutes one of society's sins against God.

E. DISABILITY IN THE NEW TESTAMENT

It is important to understand the terminology of "disability" in the light of the biblical perspective. In the New Testament, there are two major groups of words to define the disability: first group is actual description of "a disabled person" in terms of either crippled or maimed **ἀνάπειρος** (Luke 14:13, 21), and crooked or crippled **κυλλός** (Matt. 15:30, 31; Mark 9:43). A second group of words are translated as sickness, weakness, infirmity **(χωλός),** debility**,** injury**.** Most of second group is referring a person or persons who are not able to function as a normal.   Therefore, it is this author's intent to use the term "disease" and "disability" interchangeably in this chapter.

One of less the spoken yet controversial topics in the church is the disability and its cause(es) among the members of parishes. When this author's child was severely sick, one of our family friends made a comment saying "the reason for your child's sickness is because God wants you to pray more."   His intent was to encourage the sick child's parents and to emphasize the importance of prayer as he himself prays several times during the

day.   However, his statement could be interpreted differently to others, and indeed it came across to the hearers in a negative way.

Does God really punish the child when his/her parents pay little attention to the prayer life or other spiritual matters (i.e. church attendance, offering, reading of the Scripture, and other reasons)? Who judges one's relationship with God, and on what basis?   Is sickness God's punishment?   Conversely, are righteous people exempt from illness? Do such devout persons really believe that health and righteousness run on parallel tracks? How then do we account for the entire narrative of Job's suffering?

Unfortunately many parents of challenged children had similar experiences with such a "Job's comforters' theology." Some are receptive while many others are deeply resentful of such comments.   The results vary from self reflection to spiritual rebellion against any organized religious activities.[116]

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[116] Taken from the author's notes from a personal interview with a parent of neurologically disabled child on October 2002 at Eisenhower Army Medical Center.

The rise of the "health and wealth gospel" among Evangelical Christians has formalized this kind of thinking. Such preaching has only served to deepen the rift between healthy and disabled by rejecting the notion of suffering as a gift from God. The proponents of this movement, such as Kenneth Hagin and Kenneth Copeland, claim that God has provided in Christ for their material and physical well-being — if only they will reach out and claim these blessings in faith.[117]   In other words, the reason for one's sickness and not being able to heal others is because of either ignorance or lack of faith.   The un-healed or permanently disabled have become the condemned. Thus, disability and the "health and wealth gospel" are not compatible. Such doctrine creates artificial distinctions and disharmony among the believers.

It is helpful to examine New Testament aspects of disease as well as healing in order to understand both the meaning of suffering, and to understand those people who are going through an unimaginable journey.

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[117] Dennis Hollinger, *Health and Wealth Gospel* (Deerfield, Illinois: Trinity Journal, 1999), Vol. 9:2 (fall 1988), p.192.

1. <u>Some illnesses reveal the glory of God</u>.   Jesus loved Lazarus of Bethany according to the Scripture, and he was sick **(ἀσθενέω).**[118]   Jesus told His disciples that Lazarus' sickness is for the purpose of glorifying God.

> Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick." When Jesus heard *that,* He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it." [119]

Thus, the healings of Jesus were both authentication of His claim of being the Messiah[120] and the revelation of God's glory in the world.   In this case, God allowed the sickness to disable Lazarus and lead him to death so that the Christ would be revealed and glorified through raising him from death.   Through His own suffering, death, and resurrection, Jesus identified Himself with helpless people and, furthermore demonstrated the ultimate power and grace of God in the midst of human struggles, which gives great meaning and hope to disabled persons in their sufferings.

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[118] John 11:1 *The Greek New Testament*

[119] John 11:3-4.

[120] Isaiah 35:5.

One-half of the seventh floors in Walter Reed Army Medical Center (WRAMC) is designated an oncology ward. This writer considered this ward to be one of the most difficult pastoral assignments during the summer of 1995.   It was difficult not because of the workload but because of the high mortality among in-patients.   Due to the specialty doctors assigned at WRAMC, the patients with difficult cases were frequently transferred to the seventh floor with very low expectations of survival.

One particular patient received the doctor's diagnosis; his condition was terminal and his time of death was approaching rather quickly.   He summoned his family as well as a chaplain.   At his bed, he humbly thanked the Lord for his time in the world and his family.   At his dying bed, he was able to reaffirm his loving relationship with his earthly family as well as Heavenly Father. It was a beautiful time of reconciliation and revelation of God's glory in the midst of suffering.   He died that day. However, no one denied God's special touch on him and others at that small corner room in

the oncology ward.   It is a mystery, but sometimes sickness

brings out God's glory to us all.[121]

2. <u>Some sickness is due to the judgment from God</u>.   In his

letter to Corinthians, Paul described the reason for sickness

and death. "For this reason many *are* weak and sick among

you, and many sleep.[122]   The body of Christ is the Church,

therefore anyone who sins against another believer is

sinning against Christ.[123]

> Those guilty of sinning against the body
> and blood of the Lord were those who despised a
> poorer member by utter disregard for his need
> (11:21-22). These came to the remembrance of
> Christ's work of unity and reconciliation (cf. Eph.
> 2:15-16) with a trail of deeds that had produced
> disunity and alienation! If these would examine
> themselves, they would see that they lacked
> God's approval in this behavior. They should seek
> out the wronged brother and ask his forgiveness.
> Only then could a true spirit of worship flourish.
> Coming to the Lord's Supper without that sin
> confessed brought judgment on the guilty
> participants. Only by recognizing the unity of the
> body of the Lord—and acting accordingly—could
> they avoid bringing "judgment" on themselves.[124]

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[121] Death of loved one due to sickness is undoubtedly sad event, yet this patient and his family were transcending grief to harmony and peace. This author is convinced that is a glimpse of His glory.

[122] 1 Corinthians 11:30.

[123] 1 Corinthians 8:12.

[124] John F. Walvoord and Roy B. Zuck, *1 Corinthians 11:27-29: The Bible Knowledge Commentary* (Wheaton: Scripture Press Publications, Inc., 1985), pp 11:17-34.

In the fifth chapter of the book of Acts, there is a story about a couple, Ananias and Sapphira, who gave their possessions to the early church.[125]   They sold what they had and kept some for themselves.   The reason behind this couple's death was not because they did not give all to the church but lied to God about their giving.[126]   In his charge, Peter rebuked Ananias by saying that his heart was "filled" (τίθημι) by Satan.   The same word πληρόω was used in Ephesians to encourage each Christian to be filled with the Spirit in terms of rendering his/her control to the Holy Spirit. By accepting the influence of Satan, both Ananias and Sapphira were filled with Satan, and thus condemned to death.

Although sicknesses/disabilities were sometimes a means of God's judgment, we must distinguish between illnesses as the clear or direct result of judgment versus a non-specific condition of suffering which has no obvious theological pathology. Clearly, not all disability/sickness is

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[125] "You did not lie to men but to God!" Then Ananias, hearing these words, fell down and breathed his last. Acts 5:4-5.

[126] Ibid.

the result of God's condemnation! Therefore, the people with disability should not be looked upon as second class citizens, but treated as equal members of the body of Christ. Jesus came to the world not for the healthy but poor and sick.[127] If all Christians were to embrace the equality of all members, then the needs of disabled members would then assume a very high priority.

3. <u>Some illnesses or disabilities exist to demonstrate the sufficiency of God's power working in the life of the suffering person</u>. St. Paul wrote that he had "a thorn in the flesh".[128] There are countless speculative explanation of the meaning and cause of this "thorn." However no theory or expert has pinpointed the exact cause of his problem. Whether his "thorn" was either physical or mental, he petitioned to the Lord three times to remove his disability. Instead of healing, Paul was given a message from the Lord: "My grace is sufficient for you, for power is made perfect in weakness."[129]

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[127] Mark 2:17.

[128] 2 Corinthians 12:7-9.

[129] 2 Corinthians 12:9.

God gave His grace rather than removing "a thorn" to Paul because that was the best for him.

Paul was not alone in the line of suffering. Dr. Billy Graham, who has been considered one of the greatest Christian evangelists and leaders in the 20th and 21st centuries,[130] has been suffering from Parkinson's disease since 1992.[131] His activities have been restricted due to the increasing effects of the disease, yet at the age of 86 years old, he is continually delivering a message of hope and the love of Christ to millions on every continent.

John Paul II had been Pontiff for over 26 years and led one of the largest religious bodies in the world. He also was diagnosed with Parkinson's disease for several years along with crippling hip and knee ailments.[132] One columnist summarized his suffering in following statement:

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[130] David Viema & editors, *Times Magazine: 25 Most Influential Evangelicals in America*, [magazine on-line] (Tampa, Florida, 2005, accessed on 7 Feb. 2005); available from http://www.time.com/time/archive/preview/0,10987,1022583,00.html; Internet.

[131] Wheaton College, *Billy Graham and Billy Graham Evangelistic Association-Historic Background*, [public information on-line] (Wheaton, Illinois, 2004, accessed on 27 February 2005); available from http://www.wheaton.edu/bgc/archives/bio.html, Internet.

[132] Cable News Network & Associate Press, *Pope Discharged from Hospital*, [news on-line] (Rome, Italy, 2005, accessed on 27 February 2005); available from http://www.cnn.com/2005/WORLD/europe /02/10/pope.health/index.html; Internet.

...the 84-year-old pope's illness provides a powerful, and highly visible, demonstration of several core Catholic teachings about the value of human life at all stages and the importance of suffering as part of the Christian journey.

"In a culture where we tend to think of people as burdensome when they get to a certain age or a certain level of infirmity, he's teaching by example the truth of what he's taught in his encyclicals: that there are no disposable human beings," said papal biographer George Weigel, a senior fellow at the Ethics and Public Policy Center, a Washington-based think tank. "That's a powerful message."[133]

No normal person actively seeks suffering. In most cases, people would choose to avoid the tragic events and disease that disable them, if given a chance. However, there have been many people who experienced abnormal sufferings yet became triumphant witnesses to all humanity. Such example is Helen Keller who rose above severe physical shortcomings to become a champion for the blind. It is an ironic idea that suffering is a gift. It is a gift, perhaps because He knows our capabilities, even when we consider that they are limited by disabilities.

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[133] Michael Paulson, *Pope's Illness A Powerful Symbol*, [newspaper on-line] (Boston Globe, 2005, accessed on Feb 6, 2005); available at http://www.boston.com/news/world/europe/articles/ 2005/02/06/popes_illness_a_powerful_symbol/; Internet.

The salvific meaning of suffering was elucidated on 11 February 1984 by the late Pope John Paul II in his Apostolic Letter at the Saint Peter's Cathedral on the liturgical Memorial of Our Lady of Lourdes. It states that joy comes from the discovery of the meaning of suffering.[134] The sufferings of the apostles were the example for others to discover the meaning of life; furthermore, embracing the affliction for the sake of others encompasses the joy. This suffering due to either physical and/or mental disability is essential to the nature of humanity, and thus requires divine "redemption through the cross of Christ, through suffering".[135] In this case, the human suffering is more than just a pain; a cry that evokes compassion, ultimately divine redemption, and elicits respect for humanity in the midst of pain. This author mentioned earlier a child who was severely sick, and who became permanently disabled and wheelchair-bound. However, he has been a constant source of joy and pride to all those who around him.

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[134] Pope John Paul II, *Apostolic Letter Salvifici Doloris*, [document on-line] (Rome, Italy, 1984, accessed on 10 April 2005); available from http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_11021984_salvifici-doloris_en.html; Internet.

[135] Ibid, p. 2.

The central questions to those who are disabled and those who are not are then clear: Would you be willing to embrace your suffering, or would you be willing to embrace the sufferings of others? Disability is not a limit but an opportunity for all of us to see the greater picture of God working in humanity, and to participate in God's work for the suffering of this world. The only requirement is to open one's heart and mind to the sanctity of human life.

F. CONCLUSION

Contrary to stereotypes about the Old Testament's rigidity, judgmental, and strict conformity to written law, this author finds a more complex treatment of sickness and disability.   In the midst of condemnation of their disobedience, God himself clothed Adam and Eve.   Noah's family, along with each species, was spared drowning in the Flood, itself a global judgment upon the ancient world. By God's grace, Abraham, and later Moses, experienced intimacy with the Creator, despite their fallible, sinful natures.

The New Testament declares that Christ came to this world for the lost and neglected.   The message of Christ was encompassed with acts of compassion throughout His life on the world.   These are just a few examples of many that punctuate the biblical history and prophecy.   The point is that God cares for man and woman, especially those who are in need of Him.

It is evident in the New Testament that Christ, the Son of God, came to this world, in a lowly state, because of the Father's love for the people.   "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish

but have everlasting life.[136] Furthermore, Christ's ultimate expression of love portrays the love of the Father that was fully authenticated at the cross.

If God cares for His people, yet there are issues of injustices in the world, then it logically makes sense to examine the character and attitude of the people rather than to accuse God for the fault of the people. Implementing the compassion and justice of God in Judeo-Christian communities was easily altered to accommodate sectarian practices to neglect and even persecute disabled persons in every corner of our society. A good example is the practice of churches in Germany during the reign of Hitler. In spite of persecution and constant harassments, the Vatican signed a new Concordat in 1933 with the regime of Hitler to accept its legitimacy. By accepting the terms, the Catholic Church agreed that it would not comment on politics, especially Nazi activities, while Hitler would not interfere with a carefully regulated and supervised Catholic worship.[137] Although this Concordat lasted no more than four years until Hitler systematically persecuted Catholics,

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[136] *John 3:16.*

[137] Karol Jozef Gajewski, *Nazi Policy and the Catholic Church*, [article on-line] (BC, Canada, Catholic Resource Center, 1991, accessed on 23 May 2005); available from http://catholiceducation.org/articles/history/world/wh0033.htmll Internet.

especially priests and nuns, the Catholic Church's action was considered as a selfish self-protective measure for itself at the cost of others. The damage caused deep division and mistrust between Catholics and the Jewish Community.

Another example of Christians being hypocritical in their lifestyle compared to their beliefs was demonstrated by many Southern Baptists in the 19th century. Conflicts among Baptists began visible early as 1835. The Baptists in the northern states believed that God never allows one race to rule over other races; however, Baptists in southern states embraced the concept of separation of races and dominance of one race over others.[138] In 1844 the Home Mission Society published a policy letter stating that a prospective missionary cannot keep a slave and submit an application to be a missionary. This policy became so contentious that the Home Mission Society divided into North and South. Thus, this was the beginning of the Southern Baptist Convention, whose

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[138] Southern Baptist Convention, *Resolution On Racial Reconciliation*, [document on-line] (Nashiville, Tennissee, 2003, accessed on 23 May 2005); available from http://www.erlc.com/CC_Content_Page/0,,PTID314166|CHID605960|CIID,00.html, internet.

beginning was based on racial discrimination and toleration of slavery.[139]

The Southern Baptist Convention published a resolution on racial reconciliation during the annual conference in 1995 to commemorate 150 years of existence.[140] Through the resolution Southern Baptists acknowledged their past which contains wrongful acts and beliefs against fellow human beings; furthermore the Southern Baptists as a whole apologized to the public for their past conduct. It was a much needed public confession. A walk through the history of Southern Baptist Church reveals the vast difference between the Creator and the creature, the clear contrast between God's holiness versus man's sinfulness expressed in the actual practices of churches and individuals.

It is possible that the Church today is unwittingly committing similar sins in its treatment or occlusion of disabled persons in various elements of church life. Our theological position expressed earlier tells us that there is no excuse for neglecting the disabled among the body of Christ. When each part of the body realizes and

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[139] Nancy T. Ammerman, *Baptist Battles* (New Jersey: Rutgers University Press, 1990). p. 30-32

[140] Southern Baptist Convention, *Resolution On Racial Reconciliation*, [document on-line] (Nashville, Tennessee, 2003, accessed on 10 March 2005); available from http://www.sbc.net/resolutions/amResolution.asp?ID=899; Internet.

accepts individual and communal responsibility as well as moral and spiritual obligations to the disabled part, then we should expect concrete responses to meet the needs of disabled persons as equals.   Such a mandate is common to both Old and New Testaments.   God Himself is the defender of the needy, and it should not be surprising that God expects the same from those who worship Him.

Chapter IV

RECOMMENDATIONS

Introduction: Army Values and Persons with Disabilities

The Army of the United States is an institution that reflects the values of American society.   In his writing, Samuel Adams stated the purpose and danger of the military power:

> Even where there is a necessity of the military power, within the land, which by the way but rarely happens, a wise and prudent people will always have a watchful and a jealous eye over it; for the maxims and rules of the army, are essentially different from the genius of a free people, and the laws of a free government.[141]

His point is that the armed forces must remain a part of society to protect her citizens and interests rather than dictate or in the worst case impose her authority over the society.   In addition, the influence of military forces throughout the history of United States has been always predictable: a decrease in size after both internal and international conflicts and an increase during the time of wars.   Major shifts in terms of military training and foundation for the conduct of military personnel took place during the Revolutionary War.   The first

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[141] Harry A. Cushing, *The Writings of Samuel Adams* (New York: G.P. Putnam's Sons, 1904), vol. 1, pp. 264-265.

organized and systematic training manual was formed in 1778 by Frederick William Baron von Steuben. [142] His manual "Regulations for the Order and Discipline of the Troops of the United States" or Baron Steuben's "Blue Book" is the first training manual in the armed forces of the US Army.

One good example of how the value of society shapes her institutions is how racial discrimination and segregation of races in the military was a reflection of our society at the time when racial discrimination was considered a normal and acceptable feature of American life. Racial discrimination was not a value imposed by the military forces upon the society but rather society's influence on one of its institutions to reflect the values of society at that time.

General Marshall responded to a group of people regarding the Army's value placed on new recruits. He said, "the soldier is what his home, his religion, his schooling, and the moral code and ideals of his society have given him. The Army cannot unmake him."[143] The Army recruits young people with various backgrounds with different

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[142] Charles Royster, *A Revolutionary People at War* (Chapel Hills: University of North Carolina, 1979), p. 190.

[143] S.L.A. Marshall, *Men Against Fire* (Gloucester, MA: Peter Smith, 1978), p. 78.

values.   Values have been cultivated by the individual's past experiences within their environment.   Individual values have been not always coherent with others in the same organization such as the Army. In general, these variations in values are greatest among first-term enlistees. As soldiers progress through a career, their personal value systems gradually identify with common organizational values of the Army. In the "all-volunteer force" which began in the mid-1970's, the result of this process has been significant. The Army created a culture whose values, for better or worse, were separating it from the larger permissive American society.   In his observations, George Will made a comment regarding the differences of the Army and societal values; "Never before in the nation's experience have the values and expectations in society been more at variance with the values and expectations indispensable to a military establishment."[144]

In part, this phenomenon is explained by the very nature of military organizations. The Army had to forge its own organizational values for the members.   For the common goal of defending the constitution of the United States of America, the Army has provided

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[144] George Will, *Professional Ethics Is Key to Well-Led, trained Army* (Washington D. C.: The Department of the Army, 1980), p. 11.

cooperative and collective values for the members of her organization to overcome the lack of cohesion in a pluralistic and increasingly amoral general society. The idea of core values for the organizations, which are required to use military force, is not a new concept. It has existed for a long time before the modern Army Values.

Biblical references regarding the conduct of warfare are one example. They give detailed guidance on requirements and attitudes of the soldiers along with the treatment of warfare tactics during the Old Testament time.[145]

Saint Thomas Aquinas developed a just war theory based on his understanding of the Scripture. He believed that there are requirements to justify the war: first, the war must be engaged by a legitimate authority of the self-governing government. An individual cannot claim such authority nor does a group of people seek a military option to impose their will upon others without the proper authority.[146] "The natural order conducive to peace among mortals demands that the power to declare and counsel war should be in the hands of those

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[145] Deuteronomy 20:1-20.

[146] Saint Thomas Aquinas, *Summa Theologiae: A Concise Translation (*Allen, Texas: Christian Classics, 1989), Part II, Question #40.

who hold the supreme authority."[147]   Second, the war should be engaged when a nation or state refuse to correct their unjust course of action rather than mere revenge and/or selfish aggression upon others. "A just war is wont to be described as one that avenges wrongs, when a nation or state has to be punished, for refusing to make amends for the wrongs inflicted by its subjects, or to restore what it has seized unjustly."[148]   Third, the rightful intention to promote the advancement of good for the humanity should be the underlying reason for the war.

His justification of war is not limited to the reason(s) for the war but also expanded to the kinds of activities that are permissible during the war. Such actions as distinguishing civilians from the combatants and minimizing unnecessary destruction of properties that belongs to the non-combatants are important criteria for the just war.

The Army cultivated her own culture of values based on the society's values expressed in the U.S. Constitution and laws, and the unique purpose of its military organization for the people of the United States of America.

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[147] St. Thomas Aquinas, *Summa Theologiae: A Concise Translation,* Allen, Texas: Christian Classics, 1989, Part II, Question #40.

[148] Ibid.

The Army developed a system of core values and trained vast numbers of individuals with diverse social values for the common purpose of working together to defend the nation and its interests. Soldiers acquire their new Army values through years of repeated training and education.

While this author mentioned above the racial segregation in the military as an example of societal values reflected onto or into an institution, the Army is actually progressive in terms of integrating both racial and gender diversity compared to the society. The industry and education segments of America's economy can hardly compete with the military's record of providing meaningful jobs and recognition for black Americans. During the Civil War about 25 percent of the total strength of the Union Army was composed of black soldiers in 149 segregated combat regiments with a total 186,000 personnel.[149] Black soldiers during World War I were almost 11 percent of the Army's total makeup of 404,000 men.[150] Throughout the history of the United States of America, black soldiers played a vital role in the armed

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[149]Benjamin Quarles, *The Negro in the American Revolution* (Chapel Hill: University of North Carolina Press, 1961), pp. 182-85.

[150] Ulysses Lee, *The Employment of Negro Troops United States Army in World War 1* (Washington: Government Printing Office, 1966), p. 5.

forces.   World War II was not an exception.   In the beginning of the

war, President Franklin D. Roosevelt was pressured by both civil rights

leaders as well as the need for manpower in the armed forces.

Despite the "leveling effect" of war, there was resistance to integration

of the Armed Forces. On 9 October 1940 the Army released a

statement in a response to the White House's demand for racial

integration and justice:

> "A fair and equitable basis" for the use of Negroes in its expansion program, the Army planned to accept Negroes in numbers approximate to their proportion in the national population, about 10 percent. Black officers and enlisted men were to serve, as was then customary, only in black units that were to be formed in each major branch, both combatant and noncombatant, including air units to be created as soon as pilots, mechanics, and technical specialists were trained. There would be no racial intermingling in regimental organizations because the practice of separating white and black troops had, the Army staff said, proved satisfactory over a long period of time. To change would destroy morale and impair preparations for national defense. Since black units in the Army were already "going concerns, accustomed through many years to the present system" of segregation, "no experiments should be tried . . . at this critical time."[151]

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[151]Department of the Navy, *Memo, TAG for CG's et al., 16 Oct 40, sub: War Department Policy in Regard to Negroes* (Washington D.C., 1940), AG 291.21 (10 - 9 - 40) M-A-M.

As society struggled with racial division and injustice, the Army also struggled. During the heat of World War II, a representative from the Adjutant General expressed many senior leaders' dissatisfaction toward the demand and progress of racial integration in the Army.

> "The Army is made up of individual citizens of the United States who have pronounced views with respect to the Negro just as they have individual ideas with respect to other matters in their daily walk of life. Military orders, fiat, or dicta, will not change their viewpoints. The Army then cannot be made the means of engendering conflict among the mass of people because of a stand with respect to Negroes which is not compatible with the position attained by the Negro in civil life…. The Army is not a sociological laboratory; to be effective, it must be organized and trained according to the principles which will insure success. Experiments to meet the wishes and demands of the champions of every race and creed for the solution of their problems are a danger to efficiency, discipline and morale and would result in ultimate defeat."[152]

From today's perspective, this is clearly a defense of the status quo, and an unwillingness of the conservative military culture to pioneer change in the larger society. However, on 17 November 1945 the so-called "the Gillem Board" forwarded their report to the Chief of Staff after six weeks of inquiries and interviewing more than sixty

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[152] Colonel Eugene R. Householder, TAGO, *Speech Before Conference of Negro Editors and Publishers*, (Washington D.C., 8 Dec 1941), AG 291.21(12-1-41) (1).

witnesses. Their conclusion was to employ black soldiers on two complementary principles: first, black Americans had a constitutional right to fight; second, the Army had an obligation to make the most effective use of every soldier. [153] Although the Army continually experienced racial problems, by the mid 1960's, the Army was completely integrated and promoted cooperation and respect for the others in her organization when other institutions our society were still in racial division or stagnation. Thus, the Army has been influenced by strong, progressive civilian leadership, policy, law, and regulation to become what the larger society is not yet: a model institution which treats people equally.

The Army, especially in its current conflicts, has become a model of military efficiency and effectiveness in battle while maintaining core military values and even progressing beyond the expectation of our society in its treatment of persons, races, and genders. Central to this happy situation is the value which the Army places on respect. We shall focus on this value because it offers the greatest hope for change within the military in connection with its treatment of persons of disability.

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[153] Department of Defense, *Memo, Gillem for Chief of Staff, subject: Report of Board of General Officers on the Utilization of Negro Manpower in the Post-War Army*, (Washington D.C.,:DoD, 17 Nov 1945).

A. Respect

On 11 September 1997, the Public Broadcast System broadcast a special interview by Phil Ponce during the News-Hour.[154] In his interview with senior leader of the Army, General Dennis Reimer, Mr. Ponce bluntly pointed out that there are numerous complains about sexual abuse and harassment in the military. Responding to Mr. Ponce's comment, General Reimer acknowledged the lack of respect for the individuals who are victims of such horrific assaults. The incidents at Aberdeen Proving Ground, Maryland were not isolated incidents. The Tailhook Convention of 1991 was marred with sex abuse incidents and revealed the lack of respect and dignity for human beings when a group of Navy pilots assaulted female attendees as well as guests of the hotel in Las Vegas.[155]

Furthermore, the highest Non-Commissioned Officer in the US Army, the Sergeant Major of the Army, who is the senior person to care

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[154] Phil Ponce, *War on Harassment*, [radio interview transcript on-line] (Washington D.C., PBS, 1997, accessed on 7 June 2005); available from http://www.pbs.org/newshour/bb/military/july-dec97/harassment_9-11a.html; Internet.

[155] Department of Defense Inspector General, *Tailhook 91, Part 1- Review of the Navy Investigation*; (Washington D.C.: DoD, 1992.).

for the enlisted personnel in the Army, was accused of sexual harassment. On February of 1997, exactly three months after the Aberdeen Proving Ground incident, the Sergeant Major of the Army, Gene McKinney stepped down from his duties on the Secretary of the Army's Senior Review Panel on Sexual Harassment.[156] He was later removed from his position as the Sergeant Major of the Army, and, then demoted to Master Sergeant on one count of obstruction of justice.[157]

Clearly, the legal basis for public outrage and the punishment of offenders in these cases is the Uniform Code of Military Justice. However, what is the moral basis? We find it clearly in the Army Core Values, developed and published near the end of the last century. Out of seven values[158] of the Army, "Respect" has been especially unique and distinctive since its introduction, in the way we are to understand respect within the military culture. Let us look first at the traditional meaning. General George Washington issued a general order

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[156] CNN, *Senate Panel Holds Hearing on Military Sexual Harassment*, [newspaper on-line] (Washington D.C., 1997, accessed on 7 June 2005); available from http://www.cnn.com/US/9702/04/army.sex/; Internet.

[157] Ibid, *Army Removes from Top Post*, available from http://www.cnn.com/US/9710/09/army.sex.wrap/; Internet.

[158] Department of the Army, *Filed Manual 1-1, Leadership*, Washington D.C. 1973. Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal Courage.

detailing the conduct of soldiers especially leaders in their attitude toward both fellow soldiers as well as public. One of his general orders specifically prohibits "profane cursing and swearing" of officers because of demoralization and lack of positive influence to the Army.[159] The first training manual for the US Army, the Baron von Steuben's Bluebook, clearly states that both officers and non-commissioned officers attitude should treat their men with every possible kindness and humanity.[160]

We should view the Revolutionary War's definition, not as a modern one, but as reflective of the Enlightenment and its effect upon Washington and von Steuben. Indeed, the core of respect in all armies up until the end of the Second World War was simple: power. Respect was given based upon the rank of the person and the position held by that person. Officers received greater respect than enlisted personnel, and officers in command received greater respect than staff officers of equal rank. This is the predictable military culture at work.

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[159] George Washington, *General Order,* [article on-line] (Virginia, 1987, accessed on 9 June 2005); available at http://www.ushistory.org/valleyforge/washington/profanity.html; Internet.

[160] Frederick William Baron von Steuben*, Baron von Steuben's Revolutionary War Drill Manual: A Facsimile Reprint of the 1794 Edition* (New York: Dover Publications Inc., 1985), p. 135.

This traditional perspective on "respect" has been significantly modified by today's Army leadership. The latest Army Field Manual on the subject defines respect as "an essential component for the development of disciplined, cohesive and effective war-fighting teams that is based on trust and regard for fellow soldiers."[161] Thus the violation of trust and lack of concern for fellow soldiers by the leaders of every level of the Army, via sexual harassment, racial preferences, etc. is morally unacceptable. Furthermore, the concept of respect has been enlarged to encompass family members of the soldiers. The Army in this Manual and elsewhere now defines respect as: "treating others with consideration and honor. It is the ability to accept and value other individuals. Respect begins with a fundamental understanding that all people possess worth as human beings."[162] Respect, by definition, has been disconnected from rank, position, and power, and has been attached to the universally recognized and constitutionally expressed worth of every individual.

We now see the nexus of biblical values and Army Core Values: the Scriptures demand that we treat all persons with the same love, compassion, consideration, and mercy, regardless of social status,

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[161] Department of the Army, *US Army Field Manual 22-100*, Washington D.C., paragraph 2-21.

[162] Ibid.

race, gender, etc. because each person has been created in the image of God. At the same time, the Army Values demand the fair and equitable treatment of all persons within the Army community, regardless of rank, title, or position.

It is then upon this moral basis, recognized both in Church and State, that we can argue deductively for the institutional changes necessary within the Armed Forces to treat those with disabilities as equal members of the community without reference to rank, combat readiness, or other traditional/modern criteria. Respect is a function of intrinsic worth, not fitness for duty. Therefore, Army leadership cannot ignore demands for change in the area of institutional bias against those with disabilities without ignoring its own core values.

B. RECOMMENDATIONS

The purpose of this research project is to identify the spiritual needs of the families with challenged children within the Army. The finding is inundated with both the needs and deficiencies; the spiritual needs are sought yet unfulfilled due to both lack of facilities and programs for the families with challenged children.

The Army has long recognized the importance of family and the issues that affect families. One particular area that the Army failed to address was the spiritual care for the families with challenged children in the military. Within the military communities, there are over 70,000 families registered in the Exceptional Family Member Program. [163] These family members with disabilities require special care or schooling. However, there is no program to address the spiritual care for the families with challenged children in the military community.

As the leading proponent for the promoting the spiritual well-being of the Army, the Army Chaplaincy must take action immediately to provide the spiritual needs of the families with challenged children in

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[163] Sydney J. Freedberg Jr., *Military health care plan fails families with disabled children* [article on-line] (Washington D.C., National Journal, 2001, accessed 11 Jan. 2002); available from http://www.govexec.com/dailyfed/0101/012301sydney.htm; Internet.

the military community by identifying essential resources and personnel to meet the Army's commitment for the family members.

Through the survey, there is ample evident that "spirituality" is an important issue for the respondents (83.3%) as well as for their children (87.5%).[164]   Therefore, the issue is whether the military community as a whole is willing to embrace and meet the spiritual needs of the families with challenged children or passively ostracize them by ignoring their needs.

As stated in the introduction in the first chapter, the Army has been transforming itself in various aspects, and has become more receptive to the needs and issues of military families.   Several initiatives have been implemented such as the Army Family Action Plan (AFAP) and Building Strong and Ready Family (BSRF)[165]. Therefore, it is an opportune time to implement the "Holistic Approach" to address the needs of the increasing segment of the military community of families with challenged or disabled children. The definition of "holistic" is in terms of looking at the whole system rather

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[164] Documented in section *G. Interpretation of Data*, Chapter II. Research and Findings.

[165] Department of the Army, *Building Strong and Ready Families*, [document on-line] (Washington D.C., 2003, accessed on 5 March 2005); available from http://www.chapnet.army.mil/DMI/BSRF /Building%20Strong%20and%20Ready%20FamiliesES.htm; Internet.

than just concentrating on individual components. Physical, emotional, and spiritual aspects will be discussed.

1. Physical Response:

    a. Provide access to public-use military facilities for challenged children in military families. 25% of respondents from the survey indicate that children with medical conditions require additional medical equipments and/or support. This support must include the modification of physical plant facilities which are commonly used by military families and their (challenged) children. For example, the buildings must meet the standards of the Americans with Disability Act for challenged children and their activities.

    It appears that significant progress is being made regarding new construction. The current and future Army budgets have been increased to improve both housing and community support building.[166] The slight decrease in FY 07 is due to the "Residential Communities Initiative" (RCI) at

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[166] Department of the Army, *The Army Budget-FY 2006 and FY 2007*, [document on-line] (Washington D.C., 2005, accessed on 5 March 2005); available from http://www4.army.mil/ocpa/read.php?story_id_key=6828;

various installations.[167]   All new housing projects and all major/ minor Military Construction (MILCON) projects that require congressional approval must meet the American Disability Acts requirements.[168]   The attached table, in Appendix H, provides an idea of what portion of the total Army Budget these projects comprise.

However, it is imperative to continually support the expanded application of ADA requirements to military infrastructure, especially to the vast number of older and historic facilities which will not be replaced for budgetary reasons. It is in this area that we must raise a voice on the issues that relate to families with special needs.

b. Obtain and upgrade equipment that is necessary for those visual/hearing challenged children.   For example, most chapel worship facilities utilize typical public announcement (PA) systems. However, not many facilities are equipped

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[167] Department of the Army, *The Army's Residential Community Initiative*, [website on-line] (Washington D.C., 2005, accessed on 5 March 2005); available from website http://www.rci.army.mil/; Internet.

[168] Major construction is considered over $1.5 million dollar, and minor construction is in between $750,000 to $1.5 million dollar projects according to Department of Defense guideline in PPBES.

with hearing aid headphones[169] nor Braille books for worship.   It is entirely possible that there are not many users of such equipment or aids in military chapels, therefore, each facility manager could argue not to invest a large sum of money to purchase such equipment.   However, the reverse argument must be examined: how many military families with challenged children simply do not attend worship because the lack of special audio or visual aids blunts their participation?   Providing special editions of books related to spiritual/religious issues, such as Bibles in Braille, increases the awareness of congregations toward present or potential challenged members, as well as attracts special need populations in the community to such congregations who have the very spiritual help families seek.

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[169] None of the chapels in Ft. Carson, Ft. Knox, Schofield Barracks, and Ft. Gordon has special hearing equipment as of 5 March 2005.

2. Emotional Response.

a. Providing support groups, both within military communities under the auspices of Army Community Services, and within installation-wide military chapel programs for both challenged children and their family members will increase the sense of community and caring. As stated earlier, pity is not desired by these individuals or their families.

Empathy and cooperative attitudes will bring families with challenged children and the larger military population together to form a supportive and close military community. After all, they all share one common denominator: they are all military families!

b. Military communities must, at installation-level, initiate programs which will educate the larger population regarding the medical and psychological effects of disability, and how they can help. This kind of education will decrease anxiety for both encouragers and encouraged, will increase the receptiveness of challenged children and their families to

meaningful social integration in the military community, and increase the confidence of service providers.[170]

3. Spiritual Response.

    a. Provide a vision for the congregation to a ministry to the disabled among the military community.   A large portion (41.7%) of respondents chooses a location of spiritual care based on his/her denominational preference.   It is not feasible to provide individual denominational requirements due to the diversity and practices of pluralistic ministry in the chaplaincy; however, senior leaders of each congregation must seek a broader vision to enrich the whole body by focus on the neglected and special needs population.

    b. Provide formal training to chaplains and chapel staffs regarding ministry to families with disabilities, and the integration of those families into worshiping communities. Eight out of nine chaplains surveyed did not have any formal

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[170] 90 % of the Army Chaplains willing to receive additional training for the special ministry purpose (see Chaplain's Questionnaires).

training in the area of disability and expressed their willingness to go through additional training. It is this author's recommendation that the Garrison Chaplain, who is responsible for either the Main Post Chapel or Religious Education Center of each installation, should receive specialized ministry training along with an understanding of disability training. Clinical Pastoral Education (CPE) does cover medical, emotional, and spiritual issues during their training. Family Life Chaplain (FLC) training does cover some aspect of emotional and spiritual issues. It would be wise to utilize both resources and training to enhance the ability of spiritual leaders in the military community to minister effectively among the disabled.

c. Encourage follow-up studies in the near future to develop training materials/curriculums, explore types of specialized ministry. Also research the types and availability of special equipment along with the cost to furnish each installation to accommodate the needs of families with challenged children. Finally, the ministry of presence for families with challenged children must be encouraged and empowered among the

military's religious community first, then among the rest of

the military population.

C. WHAT SHALL WE DO?

In the midst of high operational tempo (OPTEMPO) in the military, the military family pays a high price for frequent separations and moves. According to the Department of Defense, over 36% of our total forces have deployed to Iraq or Afghanistan from the period of December 2001 to October 2004.[171] Among them over 303,987 soldiers have been deployed more than once to either Iraq and/or Afghanistan. During the same period, the divorce rate among the military marriage has increased from 5,600 in fiscal 2001 to 10,477 in fiscal 2004.[172] The notion that the divorce rate is a reflection of the U.S. Military's fast OPTEMPO due to frequent deployment and training requirement is widely upheld by respective professionals.[173] Beside Iraq and Afghanistan, the U.S. Forces sends out military personnel to over 128 nations in each fiscal year.[174] The majority of deployment is classified as hostile, which means that family members must remain in the stateside while their loved ones complete their duty on foreign soil.

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[171] 955,609 soldiers deployed same time period, *Front Line: U.S. Military Deployment 1969 to the Present* [online data] (PBS, 2 Oct 2004, accessed on 14 September 2005); available at http://www.pbs.org/wgbh/pages/frontline/shows/pentagon/maps/9.html; Internet.

[172] Divorce rates: FY 2001-5,600; FY 2002-7,000; FY 2003-7,500; FY 2004-10,477, David Crary, MS NBC, *Army's Divorce Rate Soars*, [newspaper article on-line] (New York, 2005, accessed on 3 December 2005); available at http://www.msnbc.msn.com/id/8406365/; Internet.

[173] Ibid.

[174] Global Security, *Global Deployment of U.S. Forces*, [article on-line] (Alexandria, Virginia, 2005, accessed on 7 December 2005); available at http://www.globalsecurity.org/military/ops/global-deployments.htm; Internet.

In such time, the emotional and spiritual care for both soldiers and families are invaluable and must provide for them.

The spiritual care for the family is an essential part of a holistic approach toward total care for the military family. In times of uncertainty and rapid changes in our society that requires flexibility of both soldiers and their family members, it is imperative to emphasize the urgency of spiritual care for the families in the military. However, the Army cannot declare the success in terms of caring for the families when the Chaplaincy has no resources to alleviate the spiritual and emotional pain of its members. President George Bush told committee members during the national security session, "National defense all comes down to people… Peace is earned by strength, and strength begins with the men and women who wear the uniform… The focus has to be on the quality of life for the people, the people are the heart of the armed services. Without the men and women we are able to attract and retain to man the forces, then we really don't have a national defense."[175]

In order to provide the quality of life for the people, the Department of Defense must allocate additional resources (personnel

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[175] Jim Garamon, *People at Heart of Nation's Defense,* [newspaper article on-line] (Washington D.C., 2001, accessed on 10 December 2005); available from http://www.defenselink.mil/news/Feb2001/ n02122001_200102121.html; Internet.

and finance) for the Chaplaincy to provide much needed various special ministries in the garrison. Until then, we may not able to say "mission accomplished".

A p p e n d i x   A

SUBSTANTIATED SPOUSE ABUSE CASES

SEVERITY OF SUBSTANTIATED SPOUSE ABUSE CASES
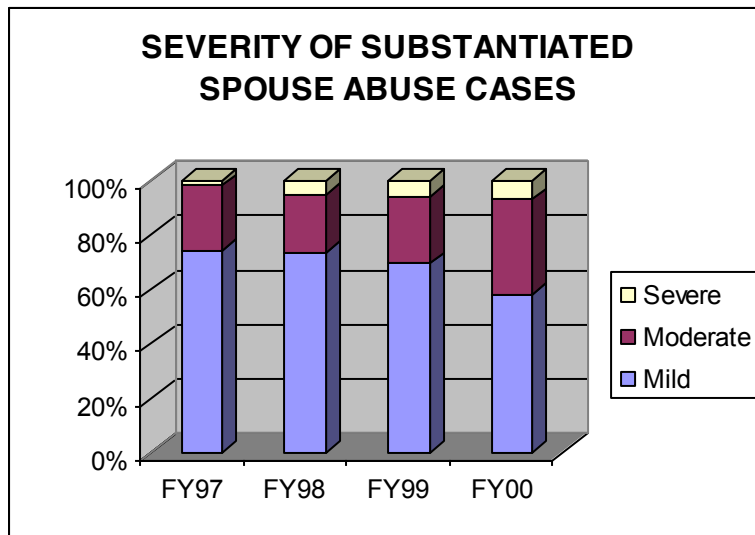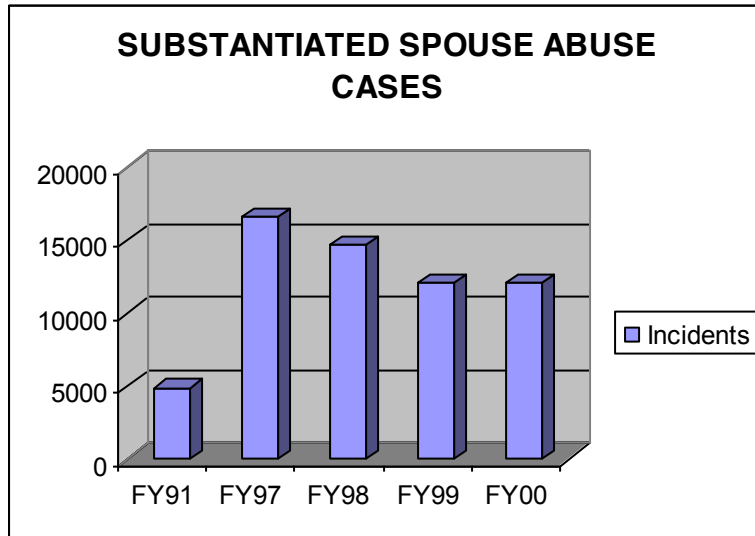
Definition of terms used for Department of Defense Family Advocacy Program:

1. **Mild:** Physical abuse or neglect with no or mild physical injury, and no emotional injury.   Emotional abuse that is potentially harmful. No treatment is required.

2. **Moderate:** Minor to moderate physical injury requiring one or more outpatient visits. Emotional injury requiring short-term mental health care.

3. **Severe:** Physical injury requiring inpatient treatment or causing temporary or permanent disfigurement. Sexual contact.   Emotional injury requiring long-term mental health care. May require alternative placement to protect the victim.

A p p e n d i x   B

DEPARTMENT OF THE ARMY
HEADQUARTERS DWIGHT DAVID EISENHOWER ARMY MEDICAL CENTER
FORT GORDON, GEORGIA 30905-5650

MCHF-CPE (165)

MEMORANDUM FOR SEE DISTRIBUTION

SUBJECT: Clinical Pastoral Education Specialization Project

1. I am developing an instrument to measure the spiritual needs of the families with challenged children in the military community.

2. You are asked to serve as a content reader because of your expertise in both the military setting and the clinical investigation/research.   Your participation in the process is valuable as a preliminary step to future empirical studies.   I am asking you to: (a) evaluate the content for clarity and focus, (b) provide comments for future direction, (c) and suggest additional resources.

3. Point of contact is Chaplain Lee, 787-1050.

3 Encls   SAMUEL S. LEE
1. Draft, Research Project   Chaplain (CPT) USA
2. Questionnaire   CPE Resident
3. Demographics

DISTRIBUTION:
Chief, DMPC
Chief, Mental Health
Chief, Nursing
Chief, Psychiatry
Chief, Social Works
CSM, Hospital CSM
Director, CPE Site
Supervisor, CPE Site
Roman Catholic Priest
Secretary

A p p e n d i x   C

Spiritual Needs Resource Scale-Initial Design Sample/Professional Advisory Group Review Format.

Expert Panel Demographics	Name				
	Rank	CIV ☐	MAJ ☐	LTC ☐	COL ☐
	Length of Military Service	NA ☐		12 YEARS	
	Degree				
	Gender	FEMALE ☐		MALE ☐	

SPIRITUAL NEEDS RESOURCE SCALE	REPRESENTATIVE 1= not relevant 2= somewhat relevant, needs major revision 3= relevant but needs minor alteration 4= very relevant

Parent: 10 Questions (1-10)

<table>
<tr><td colspan="6">Items 1-2 addresses location to meet spiritual needs</td></tr>
<tr><td rowspan="2">1</td><td rowspan="2">Where do you go to fulfill your spiritual needs? (Military facility-chapel, Off-post facility-church/temple/synagogue/mosque, other____)</td><td>1</td><td>2</td><td>3</td><td>4</td></tr>
<tr><td colspan="4">Comment:</td></tr>
<tr><td rowspan="2">2</td><td rowspan="2">Where do you go to fulfill your family's spiritual needs? (Military facility-chapel, Off-post facility-church/temple/synagogue/mosque, other____)</td><td>1</td><td>2</td><td>3</td><td>4</td></tr>
<tr><td colspan="4">Comment:</td></tr>
<tr><td colspan="6">Items 3-4 addresses choice of location to meet spiritual needs</td></tr>
<tr><td rowspan="2">3</td><td rowspan="2">What influences your choice in location? (Facilities, facilitators, appropriate programs, age group, location, atmosphere, denominational tradition)</td><td>1</td><td>2</td><td>3</td><td>4</td></tr>
<tr><td colspan="4">Comment:</td></tr>
<tr><td rowspan="2">4</td><td rowspan="2">Is it important for you to consider the spiritual needs of siblings of challenged child?</td><td>1</td><td>2</td><td>3</td><td>4</td></tr>
<tr><td colspan="4">Comment:</td></tr>
<tr><td colspan="6">Items 5 addresses definition of spiritual needs</td></tr>
<tr><td rowspan="2">5</td><td rowspan="2">What is your definition of "spiritual needs"? (Meditation, sermon, sacred reading, confession, prayer, religious gathering, visitation, and other_____)</td><td>1</td><td>2</td><td>3</td><td>4</td></tr>
<tr><td colspan="4">Comment:</td></tr>
<tr><td colspan="6">Items 6-7 addresses well-being of parent</td></tr>
<tr><td rowspan="2">6</td><td rowspan="2">It is important to me to have my own personal time and space away from the challenged child.</td><td>1</td><td>2</td><td>3</td><td>4</td></tr>
<tr><td colspan="4">Comment:</td></tr>
<tr><td rowspan="2">7</td><td rowspan="2">In your opinion, does spiritual needs differ from emotional and physical needs?</td><td>1</td><td>2</td><td>3</td><td>4</td></tr>
<tr><td colspan="4">Comment:</td></tr>
<tr><td colspan="6">Items 8 addresses importance of spiritual care</td></tr>
<tr><td>8</td><td>How important for you to consider the spiritual</td><td>1</td><td>2</td><td>3</td><td>4</td></tr>
</table>

	needs of your family?	Comment:			
Items 9 addresses military spiritual care experience
9	How would you rate your military spiritual care experience?	1	2	3	4
		Comment:			
Items 10 addresses uniqueness of FWCC
10	In your opinion, FWCC has different spiritual needs than the families without challenged children.	1	2	3	4
		Comment:			

Chaplain: 9 Questions (11-19)

	Item 11 addresses level of spiritual care				
11	I am satisfied with the current level of spiritual care I provide.	1	2	3	4
		Comment:			
Items 11-12 addresses definition of spiritual needs
12	What is your definition of "spiritual needs"? (Meditation, sermon, sacred reading, confession, prayer, religious gathering, visitation, and other_____)	1	2	3	4
		Comment:			
13	In your opinion, FWCC has different spiritual needs than the families without challenged children.	1	2	3	4
		Comment:			

	Item 13-15 addresses chaplain competency level in dealing with challenged children				
14	What is your understanding of "challenged" or "disability"? (Physical problem, emotional problem, mental problem, social problem, all of above, non of above)	1	2	3	4
		Comment:			
15	How comfortable are you with challenged children?	1	2	3	4
		Comment:			
16	How confident are you for providing pastoral care for the FWCC?	1	2	3	4
		Comment:			
	Item 16-18 addresses Chaplain's opinion regarding spiritual care to FWCC				
17	I am currently providing pastoral care to families with challenged children.	1	2	3	4
		Comment:			
18	In your opinion, is there a need of special ministry for FWCC in military community?	1	2	3	4
		Comment:			
19	Do prohibiting factors keep the Army chaplain from providing pastoral care for the FWCC? If so, what are they?	1	2	3	4
		Comment:			

Clarity: Is the Resource Identify Scale well written, distinct and at an appropriate reading level for parents and chaplains?

_____ Yes, the following items are clear (in the space below, indicate which items are clear):

_____ No, some of the items are unclear (in the space below, indicate which items are unclear):

Suggestions for items or instruments:

Thank you for your cooperation and contribution.

Demographics of FWCC

Parent Section

> ***This form is for PAG review only!**
> Please evaluate the criteria whether the items are relevant and appropriate.

No.	Criteria	Is this criteria relevant to research questions?		PAG Comment
		Yes	No	
1	Age			
2	Gender of the answering person			
3	Relationship with challenged child			
4	Ethnicity			
5	Occupation: Sponsor's status and rank			
6	Marital status of Parent			
7	Education of Parent			
8	Religious Background (Denomination)			
9	Religious Background of Spouse			
10	Frequency of participating religious service?			
11	Have you ever attended military chapel service?			
12	How would you rate your military chapel service experience?			

<table>
<tr><td>***This form is for PAG review only!**
Please evaluate the criteria whether the items are relevant and appropriate.</td></tr>
</table>

Challenged child Section

C No.	Criteria	Is this criteria relevant to research questions?		PAG Comment
		Yes	No	
1	Age			
2	Gender			
3	School Grade			
4	Ethnicity			
5	Origin of Disability			
6	Are any other siblings challenged?			
7	Number of siblings in same house			
8	Type of Care a. At home without external support b. At home with external support c. Day Care Center, not specialized d. Day Care center, specialized e. Other			
9	Social interaction of child			

Appendix D-2

Demographics of Chaplains

C No.	Criteria	Is this criteria relevant to research questions?		PAG Comment
		Yes	No	
1	Age			
2	Gender			
3	Rank			
4	Length of time in service as a chaplain			
5	What is your role in the chapel? (Senior Pastor, Associate Pastor, facilitator as Sunday school teacher or program coordinator, participant)			
6	Length of time in current position at the chapel.			
7	Education			
8	Ethnicity			
9	Your current duty assignment outside of chapel.			
10	Denomination			
11	Have you ever had training in the area of ministry to the challenged children?			

Spiritual Needs Resource Scale

Instructions:

Indicate the extent to which you agree/satisfied or disagree/dissatisfied with the following statements by marking in one of the box below the question. For items with two statements, indicate agreements with one or the other or if they are equally true, choose "neutral." If you make a mistake or change of your mind, place an X through the wrong answer and mark the circle indicating your correct answer

LOCATION

1. Where do you go to fulfill your spiritual needs?

☐   ☐   ☐   ☐   ☐

Home   Military Facility (i.e. Chapel)   Community Facility (i.e. church, temple, or synagogue)   Natural Setting (i.e. park, mountain, or beach)   Other _____

2. Where do you go to fulfill your family's spiritual needs?

☐   ☐   ☐   ☐   ☐

Home   Military Facility (i.e. Chapel)   Community Facility (i.e. church, temple, or synagogue)   Natural Setting (i.e. park, mountain, or beach)   Other _____

CHOICE OF LOCATION

3. What influences your choice in location? (Choose two most important factors)

☐ Denominational Tradition ☐ Location ☐ Atmosphere ☐ Age Group

☐ Programs (i.e. Sunday school) ☐ Facilitators (i.e. pastor) ☐ Facility ☐ _____ Other

4. How important for you to consider the spiritual needs of challenged child?

☐ Very Important ☐ Important ☐ Neutral ☐ Not important ☐ Not important At all

5. How important for you to consider the spiritual needs of siblings of challenged child?

☐ Very Important ☐ Important ☐ Neutral ☐ Not important ☐ Not important At all

DEFINITION & PRACTICE

6. What is your definition of "spiritual needs?"

☐ Meditation ☐ Listening Spiritual lessons ☐ Confession ☐ Prayer

☐ Religious gathering ☐ Participating religious activities ☐ Sacred reading ☐ _____ Other

7. How spiritual or religious do you consider yourself to be?

☐   ☐   ☐   ☐   ☐

Very
Spiritual   Somewhat
spiritual   Neutral   Not very
spiritual   Not spiritual
At all

8. How often do you spend time on spiritual or religious practice?

☐   ☐   ☐   ☐   ☐

Once per year
Or less   Once per
month
To several
times
Per a year   Once per week
to several
times per
month   Once per day
to several
times per week   Several times
per day

9. It is important to me to have my own personal time and space away from the challenged child.

☐   ☐   ☐   ☐   ☐

Strongly
agree   Agree   Neutral   Disagree   Strongly
disagree

10. In your opinion, does spiritual needs differ from emotional and physical needs?

☐   ☐   ☐   ☐   ☐

Very
different   Somewhat
different   Neutral   Not very
different   Not important
At all

Thank you for being part of this project and for your time in completing this assessment.

DEMOGRAPHIC DATA – FAMILIES WITH CHALLENGED CHILDREN

1. Age of Parent

☐ 18 under   ☐ 19-20   ☐ 21-23   ☐ 24-26   ☐ 27-30

☐ 31-35   ☐ 36-40   ☐ 40-45   ☐ 46-50   ☐ 51 up

2. Relationship with Challenged Child

☐ Mother   ☐ Father   ☐ Grandparent   ☐ Guardian   ☐ Other

3. ETHNICITY

☐ African American/ Black   ☐ Asian/ Pacific Islander   ☐ Caucasian/ White   ☐ Native American/ Alaskan Native   ☐ Other

4. RANK OF SPONSORING PARENT

☐ E1-E2   ☐ E3-E4   ☐ E5-E6   ☐ E7   ☐ E8 up
☐ CW1   ☐ CW2   ☐ CW3   ☐ CW4   ☐ CW5
☐ O1-O2   ☐ O3   ☐ O4-O5   ☐ O6   ☐ O7 up

5. MARITAL STATUS OF PARENT

☐ Single   ☐ Separated   ☐ Divorced   ☐ Married   ☐ Other

6. HIGHEST GRADE COMPLETED

☐ 5th Grade   ☐ 8th Grade   ☐ 10th Grade   ☐ 11th Grade   ☐ 12th Grade
☐   Some   ☐ College   ☐ Masters   ☐ Doctorate   ☐   Post
College   Doctorate

7. RELIGIOUS BACKGROUND

(DENOMINATION):_____

8. AGE OF CHALLENGED

CHILD:_____YEARS OLD

9. GENDER OF CHILD: ☐ **MALE**   ☐ **FEMALE**

10. SCHOOL GRADE:_____GRADE

11. ETHNICITY OF CHILD

☐   African   ☐ Asian/   ☐   ☐ Native   ☐ Other
American/   Pacific   Caucasian/   American/
Black   Islander   White   Alaskan
Native

12. TYPES OF DISABILITY

☐ Orthopedic ☐ Mental ☐ Neurological ☐ Vision/ hearing ☐ Other

13. NUMBER OF SIBLINGS IN SAME HOUSE?

☐ None ☐ 1 ☐ 2 ☐ 3 ☐ 4 or more

14. ARE ANY OTHER SIBLINGS CHALLENGED? ☐ YES ☐ NO

15. WHAT IS THE TYPE OF CARE FOR THE CHALLENGED CHILD?

☐ At home without xternal support ☐ At home with external support ☐ Day Care Center, not specialized ☐ Day Care Center, specialized ☐ Other

DEMOGRAPHIC DATA – MILITARY CHAPLAINS

1. Age

☐   30 ☐ 31-35   ☐ 36-40   ☐ 40-45   ☐ 46-50
under
☐ 51-55   ☐ 56-60   ☐ 60 up

2. GENDER: ☐ **MALE** ☐ **FEMALE**

3. RANK

☐ 02   ☐ 03   ☐ 04   ☐ 05   ☐ 06 up

4. LENGTH OF TIME IN SERVICE AS A CHAPLAIN

☐ 1-3 yrs   ☐ 4-5 yrs   ☐ 6-8 yrs   ☐ 9-12 yrs   ☐ 13-15 yrs
☐ 16-17 yrs   ☐ 18-20 yrs   ☐ 21 yrs up

5. ETHNICITY

☐   African   ☐ Asian/   ☐   ☐   Native   ☐ Other
American/   Pacific   Caucasian/   American/
Black   Islander   White   Alaskan
Native

6. MARITAL STATUS

☐ Single   ☐ Separated   ☐ Divorced   ☐ Married   ☐ Other

7. EDUCATION

☐ M.Div   ☐ Masters   ☐ Doctorate, Ph.D   ☐ Doctorate, D.Min   ☐ Post Doctorate

8. RELIGIOUS BACKGROUND

(DENOMINATION):_____

9. HAVE YOU EVER HAD TRAINING IN THE AREA OF MINISTRY TO THE CHALLENGED/HANDICAPPED CHILDREN?

☐ YES   ☐ NO

IF YES, THEN NAME THE TRAINING TITLE:

Appendix H

Army Budget by Appropriation Category
(Dollars in Billions)

Category	FY04 Actuals*	FY05 Pres Bud	FY05 Approp**	FY06 President's Budget	FY07 President's Budget
Military Personnel	48.3	39.4	39.1	41.4	43.3
Operation and Maintenance	62.0	32.6	31.7	31.8	33.1
Procurement	14.5	10.4	13.0	11.8	13.5
RDT&E	10.2	10.4	10.5	9.7	10.3
Military Construction	2.0	2.1	2.5	1.9	2.3
Army Family Housing	1.4	1.6	1.6	1.4	1.1
Modularity	-	-	-	-	5.0
Other	1.7	0.7	0.5	0.6	1.4
Total*	**$140.1**	**$97.2**	**$98.9**	**$98.6**	**$110.0**

*   Includes Supplemental Funding.

**   Does not include funds appropriated in the initial FY05 supplemental.

*** Excludes Chem DeMil.

   • $394M for construction and renovation of Army-owned family housing units.

   • $138M for Army investment in public-private partnerships.

         • $813M to operate and maintain Army-owned and leased housing units.

Appendix I

Deployment by Branch

Branch	# Deployed	% Deployed	# One Deployment	% One Deployment	# Muliple Deployments	% Multiple Deployments
Army	279,393	55.9%	182,837	36.6%	96,556	19.3%
Air Force	151,050	39.8%	104,103	27.4%	46,947	12.4%
Navy	177,476	47.2%	134,472	35.8%	43,004	11.4%
Marine Corps	98,979	56.2%	71,710	40.7%	27,269	15.5%
Coast Guard	1,530	4.0%	1,360	3.6%	170	0.4%
Army Reserves	64,978	19.7%	41,777	12.7%	23,201	7.0%
Army National Guard	90,649	25.9%	58,133	16.6%	32,516	9.3%
Air Force Reserves	23,023	17.8%	11,893	9.2%	11,130	8.6%
Air National Guard	41,093	37.4%	22,194	20.2%	18,899	17.2%
Marine Corps Reserves	15,595	15.8%	13,772	13.9%	18,823	1.8%
Coast	188	1.4%	186	1.4%	2	0.0%

Guard Reserves						

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