



2017

RELIGIOUS SUPPORT

ETHICS

SMARTBOOK

C4

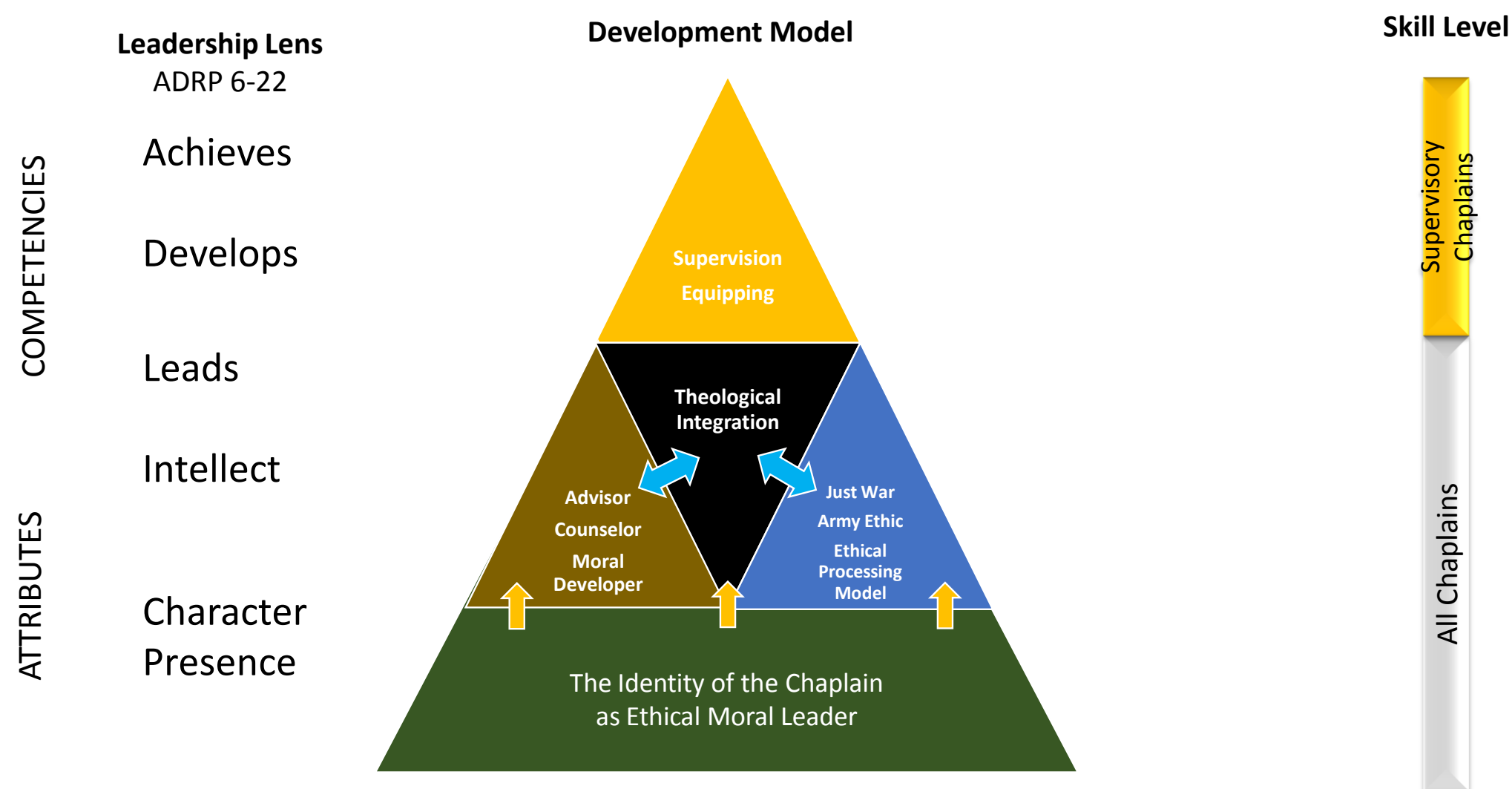
Chaplain (Major) Tim Cross, US Army Chaplain Center & School, 27 January 2017

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DEVELOPING CHAPLAINS ETHICALLY & MORALLY

A Model for the Chaplain as Ethical Moral Leader



This is the overarching goal of all Ethics instruction entry level chaplain receive. Identity is foundational to how a chaplain will lead, advise, counsel, and develop others morally. It is the “Be” portion of their role as leaders in any setting. Chaplains will then grow in the “Know” with ethical focus on the Army Ethic, the Army Profession, the Army Ethical Processing Model, Just War Tradition to name a few. In this process chaplains will be better equipped to fulfill the “Do” as internal advisors, counselors, and moral developers in their respective ministry settings. The developmental process will also drive how one integrates their personal faith and/or theology thus equipping them to better lead others ethically and morally. The endstate results with chaplains that are still positively developing and in time equipped and ready to supervise, develop, mentor, and equip subordinate chaplains.

Ethical Moral Leadership of the Chaplain

1. Identify of Chaplain as Ethical Moral Leader

Identity is crucial to chaplains effectively leading in the area of ethics and morals.

Identity Questions worthy of Consideration:

- Who are you?
- What are you?
- What does it mean to be ethical or moral?

How does AR 165-1 answer these questions?

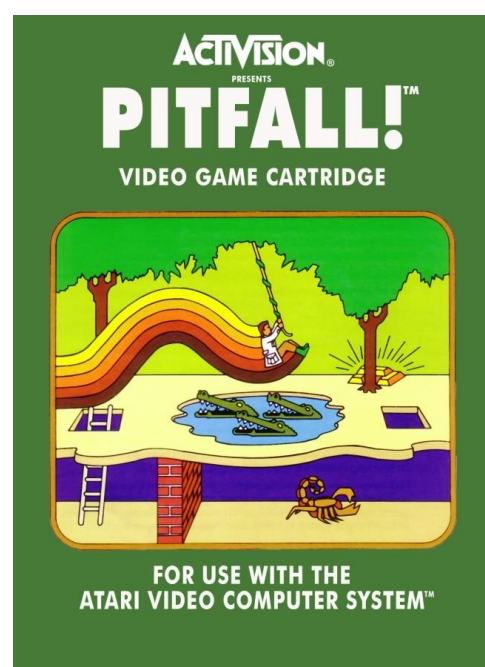
“Chaplain sections and UMTs are organized to respond to the religious and moral needs of Soldiers, their Families, and other authorized personnel.”

“All chaplains and religious affairs specialists will remember that they represent their nation, the Army and the Chaplain Corps. They are therefore charged to uphold the highest professional, moral, and ethical standards at all times as they model the Army Profession and Ethic.”

“As the professional military religious staff advisor, the chaplain advises the commander and staff on morals, morale, ethical issues, and the impact of religion on all aspects of military operations.”

from AR 165-1 2-2 c, f; 2-3 2

2. Identify Pitfalls faced by Chaplains in Ministry



Chaplains must know and identify potential ministry pitfalls for themselves and subordinates. This is the first step in preventing ethical, moral, or spiritual failures.

Some References for Identifying such Pitfalls:

- ***Sacred Text/Endorser***
- ***Army Ethic/Army Profession/Army Values***
- ***AR 165-1, ADRP 6-22***
- ***UCMJ and other legal documents***

3. Determine Measures to Prevent Ethical Moral Failures



Warning signs do not exist so therefore preventive measures must be taken to guard against various ministry pitfalls.

Prospective Preventive Measures:

- Spiritual Disciplines such as prayer, meditation, worship, reading, etc.
 - Endorser
 - Accountability
 - Rest/Diet/PT
 - Chaplain Assistant/Other Chaplains
- (Note this list is not exhaustive and should be personally tailored to the individual)

The most crucial aspect of this step. . . Such prevention measures are only good if they are used!!

4. Analyze the Supervisory Role of Brigade Chaplains in Developing Subordinates and Responding to Ethical Moral Failures

PRACTICAL TTPs for Supervisory Chaplains:

- Make time to know each BN CH/56M, their story, their family
- Maintain a pulse on CH with their BN CDR, XO, BN 56M
- Be familiar with their endorser
- Conduct house call/visit
- Professional/developmental counseling (DA 4856)
- Be approachable
- Be involved/partner in their ministries/events as possible
- Observe them in action
- Circulate the battlefield with them
- Conduct Office call in their AO
- Ensure they engaged in their faith and question gaps
- Ensure they are in good standing with endorser and attend their annual denominational and/or endorser conference/meeting if possible
- Provide training opportunities in key areas of focus
- Provide ethical/moral/spiritual development(LPD) for assigned UMTs
- Serve as the approval authority for CMRP, CTOF, etc.; question what doesn't look/smell/feel right



Just War Tradition

Historical Approaches to War



WAR, what is it?

- absence of peace
- a state or period of fighting between countries or groups (*Webster Dictionary*)
- an actual, intentional widespread armed conflict between groups over who gets to govern, or determine what goes on in, a given territory. It is an armed struggle for power over people, territory, resources (*Brian Orend*)
- War is the continuation of politics by other means (*Clausewitz*)

PACIFISM – Peace is the mere absence of deadly force, no moral justification for using deadly force, avoiding deadly force is always right no matter the threat, moral people cannot support the use of deadly force, rulers do not have the moral right to take life

JUST WAR – Peace respects the established order, opposes the use of deadly force except to restrain and oppose serious injustice, war is a regrettable but tragic necessity, rulers have a duty to uphold justice, combatants and noncombatants are distinguished and treated differently

HOLY WAR – Peace is submitting to ideal rule and authority, war is usually waged for religious reasons, the act of such war is deemed holy, moral restraint is irrelevant, any opposition is viewed as evil, no distinction observed between combatants and noncombatants

TOTAL WAR – Peace is the goal and the sooner the conclusion of hostilities the better, no holds barred, rules are nonexistent when combat is initiated, war is also viewed as means of vengeance or punishment upon an enemy, no distinction between combatants and noncombatants necessary, General Sherman “March to the Sea” during the American Civil War is a good example of total war being practiced to bring about an end to war

**JUST WAR
TRADITION?
WHERE DID IT
COME FROM???**

JWT has its beginnings in Greco-Roman history when war was waged between city-states. It is Aristotle who is first credited as the “Father of JWT”. JWT has been shaped and molded over time by great theologians and philosophers. The moral conduct of war and a restored peace remained at the forefront. The doctrine of man spoke into various aspects as it underwent formation and conduct. This doctrinal premise is that war is fought between two parties who bear the image of God.

Moral Principles of Just War Tradition

JUS AD BELLUM – principles that must be met before going to war

- **Just Cause** – cause for going to war must be just such as vindication of justice, restoring a just international order, protection of innocent human life, or restoration of basic human rights
- **Competent Authority** – war can only be initiated by those who have full authority and bear responsibility for the welfare of their society
- **Comparative Justice** – war can only be initiated justly only if the moral merit clearly outweighs the moral merit of the enemy, justice must rest on our side
- **Right Intention** – intention for initiating war must be morally right, to restore a just peace would be a form of right intention; punishment, humiliation, or vengeance would be improper intentions for war
- **Last Resort** – war is only justified if all other nonviolent alternatives have been exhausted; diplomacy and economic sanctions are examples of measures taken prior to resorting to war
- **Probability of Success** – war is not justified if success of such efforts is clearly futile, it would be irrational to initiate a war if victory appears unachievable
- **Proportionality of Projected Results** – the good of going to war must outweigh the costs of going to war particularly in relation to human life and physical property
- **Right Spirit** – disposition or spirit of those deciding to initiate war must be one of defining war as a regrettable necessity, this factor prevents clouded judgement for those who choose to declare war

JUS IN BELLO – principles for restraining the use of force in war

- **Proportionality in the Use of Force** – the response of force must not exceed the nature of the aggression shown by the enemy, no act of war should generate more harm than good, the level of force should be the minimum needed to achieve a just objective
- **Discrimination** – in war an intentional distinction must be made between combatants and noncombatants, only combatants should be engaged with deadly force
- **Avoidance of Evil Means** – there can be no use of evil means to achieve just objectives in war, employing evil means to secure victory results in deeming cause unjust; an example of inherently evil means is executing prisoners of war or destroying holy sites
- **Good Faith** – the enemy even in war should be treated in good faith and with respect to maintain human dignity
- **Probability of Success** – the moral conduct of war requires that those responsible for conducting war must bring it to a just conclusion (honorable surrender) if victory becomes impossible, such a surrender or conclusion is their duty
- **Proportionality of Projected Results** – if costs of war exceed original projections such as life and property – it is the responsibility of leaders conducting war to stop fighting in a certain fashion to minimize costs or ultimately bring war to a just conclusion; one does not continue to wage a war that far exceeds original projected cost of results
- **Right Spirit** – according to JWT Soldiers must demonstrate love not hatred while fighting their enemy, Soldiers should regret using deadly force against an enemy while remaining ready to use such force to secure victory

JUS POST BELLUM – principles for conduct at conclusion of war (Note this is a fairly recent proposed addition to JWT. Critics of this addition argue that JWT properly applied already results in peace, restored social order, and the original aggressor being responsible for post war rebuild and restitution.)

- **Post-war Order** – war should not end without some minimal form of restored political and social order
- **Post-war Restitution** – justice requires that attacked parties and victims of war be compensated in some form for their losses
- **Post-war Punishment** – justice demands that punishment and consequences be enacted for suffering of victims of war, there must be a penalty upon the aggressors for violence that warranted the initiation of just war
- **Post-war Reconciliation** – just peace is the objective of just war but a desired outcome is that parties at war be restored from a state of hostility to a state of partnership or even friendship, my enemy of yesterday should become my brother today if war is concluded justly; such reconciliation ensures a lasting peace, protects human life, promotes international security, and prevents renewal of hostilities

Identify Use of JWT at Brigade/BCT level



ADVISEMENT – gives words/language to advise BDE Commander/staff/Soldiers with mission planning and ethical application of land combat power, use it to promote an ethical/moral command climate especially in combat, act as a compass for commanders by advising on any element that may be unethical or immoral in war

MORAL DEVELOPMENT – if applied prevents Soldiers from becoming war criminals, prevents moral injury, dispels the fog of war, promotes the sleep of the just, serves as great subject to train leaders/Soldiers/Chaplains on, lead the effort to educate Soldiers/Leaders on their ethical/moral responsibilities in combat, promotes moral courage to stop any and all acts that are illegal or unethical

COUNSELING – enables one to discuss combat from a moral perspective, assist with reconciling acts of war, use the language of JWT to counsel leadership with the tough decisions that may come with combat missions

SUPERVISION – equip BN UMTs to do all of the above and minister at the lowest level in combat

Other options:

- 1) We find elements of it in our DOD Law of War Manual 2015, FM 27-10 Law of Land Warfare 1956
- 2) Use it to instruct BN CDRs on how they may leverage their BN CHs



Chaplain as Ethical Moral Advisor

Who says it is the Chaplain's role to be the ethical moral advisor? Did we inherit this task by default or was it something we grabbed to add value to our position?



As the professional military religious staff advisor, the chaplain advises the commander and staff on morals, morale, ethical issues, and the impact of religion on all aspects of military operations.

AR 165-1 2-3 2

Advising the command on religion, morals, morale, and ethical issues, both within the command and throughout the operational environment, often includes simply being the commander's eyes and ears in the unit. Through informal and formal interaction with Soldiers, it includes advising commanders on Soldiers morale, and when executing decisive action, ensuring the unit is meeting its professional obligations ethically and morally.

FM 1-05 1-27

As a member of the unit's staff, the chaplain serves as the religious staff advisor to the commander and staff. Chaplains provide religious, moral, and ethical leadership to the Army by advising the commander on these issues and their impact on Soldiers, Family Members, and unit operations. Chaplains advise commanders on the moral and ethical nature of command policies, programs, actions, and the impact of such policies on Soldiers and Families.

FM 1-05 1-13

To fulfill their function as staff advisors, chaplains require at least a secret clearance. This allows them access to the unit operations center and ensures that the chaplain is involved in the unit's operational planning process.

FM 1-05 1-31

What are the 3 Ways we can advise the CDR?



1. We must *know* what is going on in the unit – **information.**
2. We then *analyze* that information – **ethical analysis.**
3. Finally, we *act* on our analysis – **advise the CDR.**

Other Points for Consideration with Internal Advisement

1. Issues, topics, problem areas, factors/matters that may require advisement, warning signs of unethical/immoral behavior – is the issue identified really the issue requiring advisement?
2. Pulse – Who do you get information from? How do you get information? What tools do you use?
3. References – What do you reference to identify ethical moral matters requiring advisement?



Areas for Concern:

- Evidence of moral disengagement such as dehumanizing the enemy is a red flag that requires attention.
- Factors such as secrecy, off limit areas to a Chaplain, lack of effective/experienced leaders, and unclear mission/ROE all warrant attention.
- Other variables in this area include non-organic units or isolated units from higher headquarters
- Disregard for SOPs/rules/regulations (“this is how we do it here attitude”)
- Lack of sexual discipline
- Crisis event may stress command/unit thus opening door for ethical moral issues.



In order to provide accurate and timely ethical moral advisement one must have a true pulse on the BDE.

Who: Soldiers, subordinate UMTs, BN CDRs & staff, BDE staff (engage BN CDRs and ask the climate question, “are there ethical/moral issues that we as Chaplains need to focus on for your troops? How can we help you do your mission better?”, let them know you are on the same team)

What: Ministry of presence, religious support events, counseling, issues of confidentiality (Note that what worked at the BN level has some carry over to BDE but be aware you and the BDE CDR are in the same circumstances. Your direct Soldier contact is limited, so how do you get an accurate pulse on 3500 Soldiers? You don’t you must depend on others and established methods/mechanisms.)

How: Reporting mechanisms(counseling stats, morale, high visibility issues), surveys (anonymous, top 3 issues, top 3 +/-), ethical climate assessment survey (TC 1-05), sensing sessions

So what methodologies can we employ to advise the command on matters of ethics, morals, and morale?

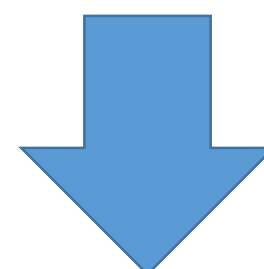
- Update briefing
- Reporting of collected data (identify problem + suggested solution or ethical/moral COAs)
- Counseling (confidentiality) which may include Ethical Moral Decision-making Process/Army Ethical Processing Model
- Mission Planning Process (Secret Clearance required for ability to participate)
- Reporting of violations or potential for such
- Informal one on one/Formal one on one
- One must also ask, "Is this something my supervisory chaplain needs to know?"



**Ask the
8-ball**



Equipping subordinate UMTs to conduct Ethical Moral Advisement may require some COACHING!!



Supervision is critical for the success of the brigade religious-support mission. The brigade UMT must see supervision as their part of comprehensive religious support within the brigade. Supervision is a function of both the religious leader and religious advisor capability.

The brigade UMT has the responsibility to ensure subordinate UMTs are planning, preparing, executing, and assessing the direct delivery of religious support to Soldiers and meeting the subordinate commander's intent.

FM 1-05 3-16

Supervising Moral Leadership Training

Moral Leadership Training



So why conduct MLT? In order to promote moral development which is essentially forming/developing a moral conscience in our assigned ministry population.

Other Reasons to Consider:

- 1. Outcomes** – MLT if properly executed can positively impact units, Soldiers, Families. It will also assist with prevention of moral failures and moral injury.
- 2. Opportunity** – MLT is a bridge that may lead to even more tangible ministry for UMTs, it is also an opportunity to meet needs in the unit, and an opportunity to fulfill CDR's intent
- 3. Exposure** – MLT may help UMT discover better ways to minister to population, understand needs present in unit, collect insights to help shape command climate. MLT will enable Chaplain to better advise CDRs on matters related to morale, morals, and ethics.



Why is MLT Chaplain led training events?

1. Prior conviction/concern
2. Command/Regulatory directed
3. Most Qualified Member on Staff
4. Historically been the mission of the Chaplain Corps

6 Targets to be a Success at Conducting MLT!!



Target Audience (Who?)

Topic (What?)

Tools (Resources?)

Tactics (How?)

Time (When?)

Terrain (Where?)

Plan for Supervision and Implementation at BN and BDE level

(Each higher echelon requires more planning and strategy to execute MLT)



Key Factors or Variables to Consider for a BDE/BN MLT Plan:

- quarterly, monthly events
- specific target audiences with likewise targeted topics
- simple approaches such as talking points per the BDE CDR to collective “word of the day” for use by UMTs across the BDE for set times
- guided focus (driven by reports, surveys, current events, and CDR’s guidance)

Army Profession Ethics Trainer Course



What is the Army Ethic? “a set of moral principles that guide our decision and our actions.”

According to ADRP -1 the *Army Ethic* is the evolving set of laws, values, and beliefs, embedded within the Army culture of trust that motivates and guides the conduct of Army professionals bound together in common moral purpose

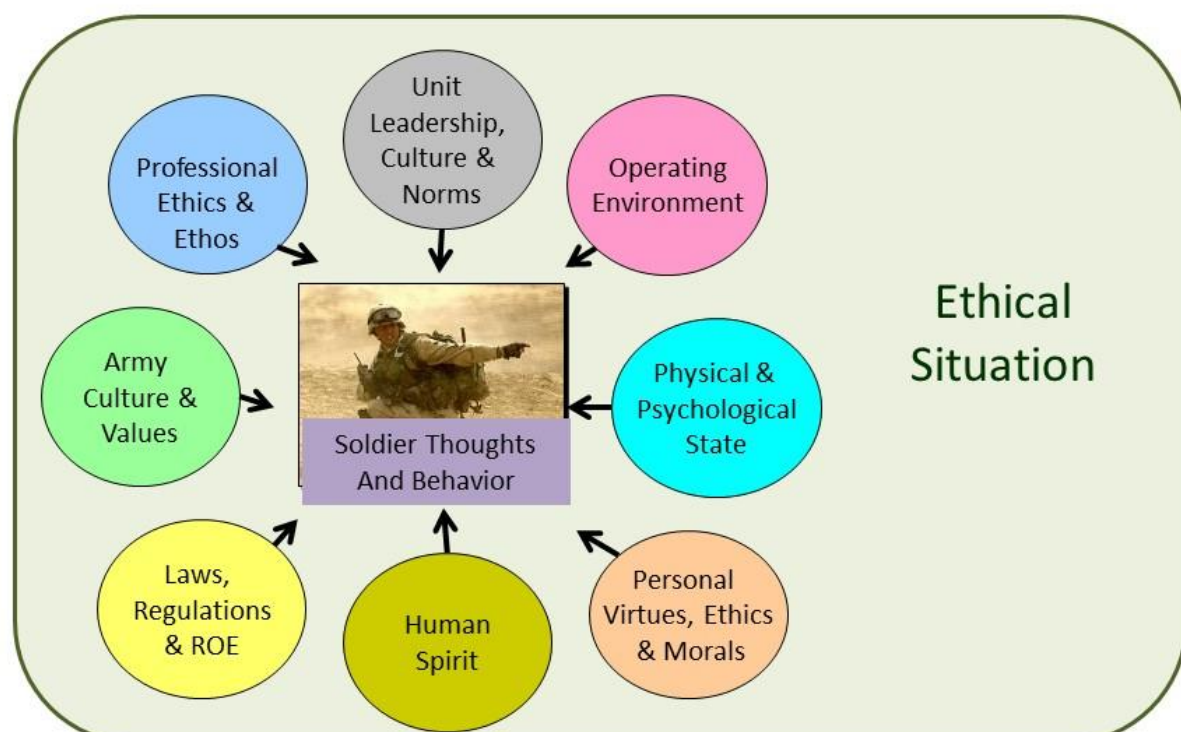
Where does our Army Ethic come from? According to ADRP-1 section 2.7 is drawn from our “historical, philosophical, and theological heritage”

An Understanding of the Army Profession and the Army Ethic is essential for Chaplains at all echelons

Five Essential Characteristics of the Army Profession



Ethical Battlespace Effects on Soldiers

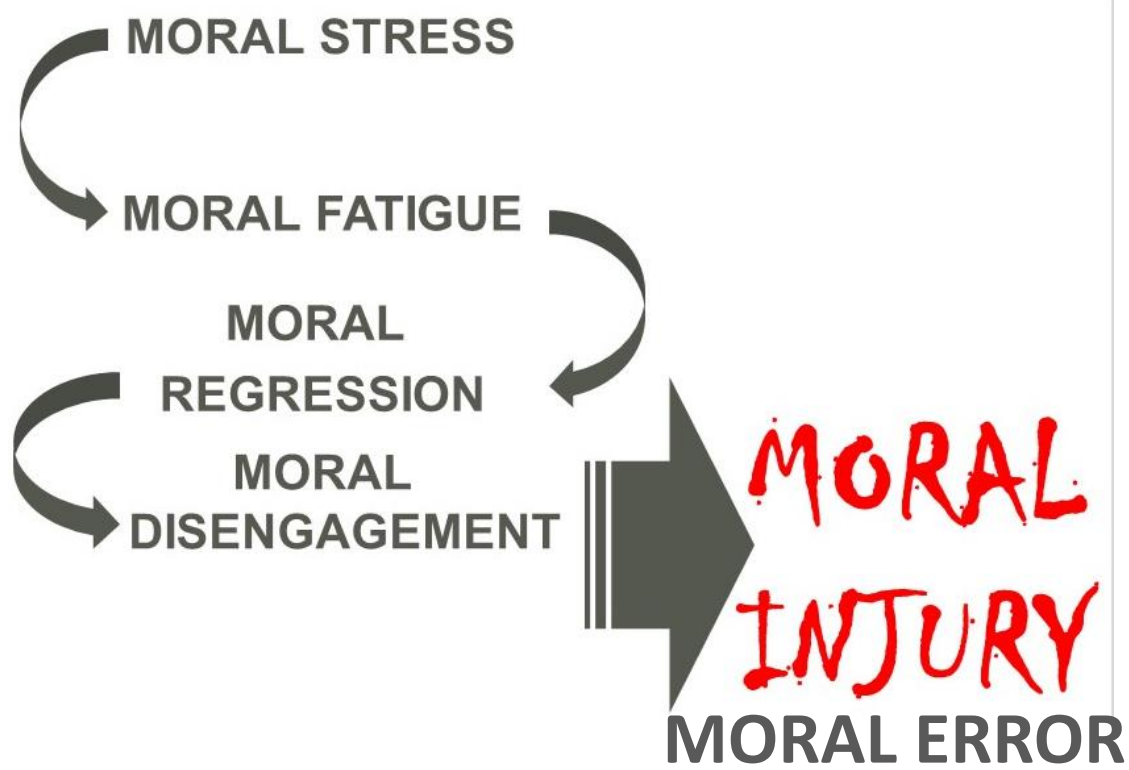


Some of the dynamic ethical factors that influence thoughts and behaviors are grouped together in this depiction of different types of information and stressors that compete for our attention when we are processing a Ethical dilemma.

Different soldiers may “weigh” the influence of each component differently.

The same Soldier may “weigh” influences differently in different contexts.

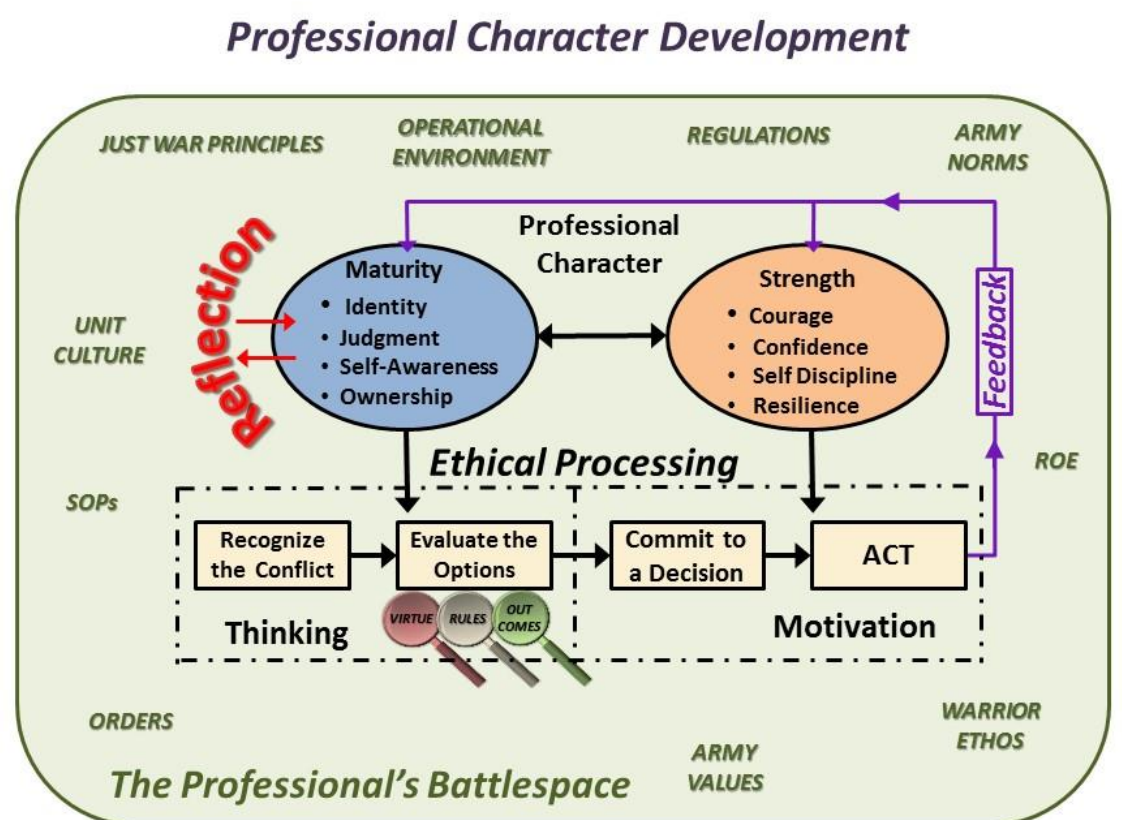
So not only do we have to deal with all these factors when we make decisions, we also have to account for their changing “weights” or priorities in different environments. Some of these also become interconnected based upon the individual. Some of these factors are internal and others are environmental.



Ethical Dilemmas produce Moral Stress that if unresolved ultimately results in the twofold outcome of Moral Error and Moral Injury!!

Employ Ethical Processing Model to Determine Ethical Course of Action

The Army Ethical Processing Model is a critical tool to keep in our rucksack. It is invaluable for developing ethical COAs to resolve ethical dilemmas that one may encounter. Character development is a by product of someone properly navigating and resolving such dilemmas.



Evaluate the Options	Virtues/ Values	Outcomes	Rules
COA 1			
COA 2			
COA 3			
COA x			

Ethical Moral Decision Making Process (EMDMP):

This matrix is a field expedient version of the above Army Ethical Processing Model that can be employed rapidly to conduct ethical reasoning in accordance with ADRP 6-22

Key Areas to Employ the Army Ethical Processing Model



ADVISER?

Use the model to assist counsees with taking ownership of issue/problem and identifying an appropriate COA, it also may be used in more positive oriented counseling matters when a counsee is simply seeking advice/guidance/counsel

Use the model to provide leaders with ethical COAs when resolving dilemmas, for mission planning purposes, for identifying ethical issues in a BN/BCT along with possible ethical responses to such issues



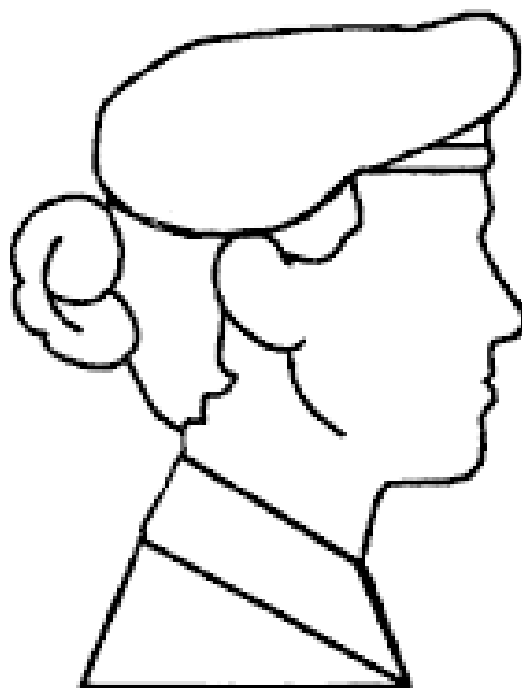
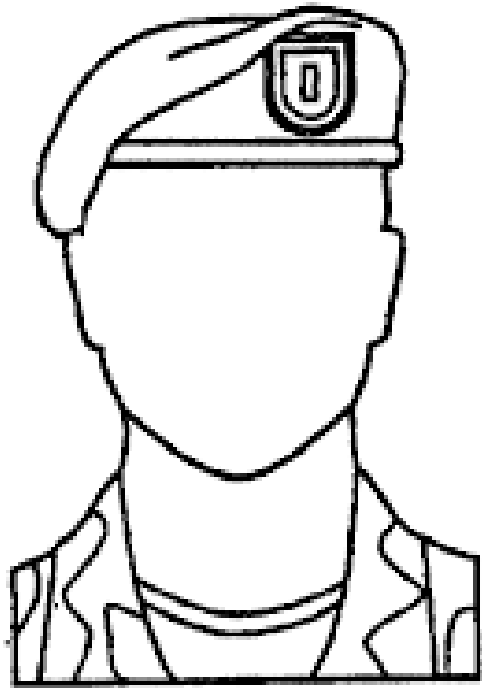
COUNSELOR?



MORAL LEADERSHIP TRAINING?

Use the model to conduct moral development training, equip others to use the model to resolve realistic ethical dilemma scenarios, maximize such training to result in character development at all levels

Ethical Worldviews of Soldiers



**Do you know your
Soldiers and the ethical
worldview they use?**

So why do we need morality? (purpose)

- 1. To keep society from falling apart**
- 2. To ameliorate human suffering**
- 3. To promote human flourishing**
- 4. To resolve conflicts of interest in just ways**

**Different ethical theories may focus on one of these
purposes individually**

OBJECTIVISM

(Army)

**Universal moral
standards can
exist for all
societies**

Vs.

RELATIVISM

(Society)

**No objective
moral principles
exist, only
culturally
accepted ones**

So What Ethical Worldviews May I Encounter???

Moral Relativism - Moral Values and beliefs are ultimately arbitrary, morality is determined by one's own tastes and preferences - "What's right for you may not be right for me"

Cultural Relativism - What is "right" becomes what is believed to be right in a given culture or group, any cultural norm is moral for that culture and outsiders cannot make a moral judgment on a particular act since no norms transcend culture, cultural acceptance determines the validity of moral norms (*Conventionalism*) - "When in Rome, do as the Romans"

Ethical Egoism - An individual should act in his/her own self interest, morality of an act is determined by one's self interest, self interest is the guide for moral decisions - "Looking out for #1" or "It's all about me" "Nice Guys finish last"

Social Contract Theory - Community members are bound by the pursuit of common values and goals; the view that persons' moral obligations are dependent upon a contract or agreement among them to form the society in which they live, such a contractual community is voluntary and one willingly ascribes to agreed upon values and norms

Human Rights - The rights that are considered by most societies to belong automatically to everyone, human rights aims at identifying the fundamental prerequisites for each human being leading a minimally good life, human rights are believed to be universal and deem what is ethical or moral - "It is in your best interest"

Utilitarianism - The moral rightness of an action depends on outcome or consequences of that action (tyranny by the majority), the moral choice is the COA that produces more good consequences than harmful ones (*Consequentialism*), morality of an act always determined by the end result

Deontological - Morality must focus on the act itself not on what derives from it, nothing is good except reverence for duty, acting out of an intention to fulfill our duty meets our ethical obligation - "It's Your Duty"

Virtue Theory – (*also known as Aretaic Ethics*) Morality is primarily concerned with traits of character that are essential to human flourishing, it is an ethic of character and not duty, moral duty involves attitudes as well as actions

Divine Command Theory – (*also known as Theological Voluntarism*) Whatever God commands is right, so morality is best achieved by obedience, human reasoning cannot be trusted and best outcomes are a result of following God's directives found in the Bible, God is the source of moral truth and communicates His will to humanity via commands, right and wrong comes from God and nothing else matter - "God said it, I believe it, that settles it"

Emotivism - Morality is a matter of sentiment rather than fact, moral judgments are not facts at all, but emotional expressions about an action or person, this view appeals to emotion and not reason in moral decision making, moral judgments simply express positive or negative feelings about an action – "Hooked on a Feeling"

Natural Law Ethics - There is consistency in the way the world should work, moral law is universal and consistent, God is the source for right and wrong and not nature thus revealed by moral sense and conscience found in man, "Doing what comes naturally" "Who told you that was wrong"

Situation Ethics – Morality is relative to the situation in which one finds oneself and the moral obligation is to do the loving thing in that situation, no law is absolute with the exception of love, love should be the driving force for resolving moral dilemmas - "All you need is love"

Behaviorism – One behaves in a certain way as a result of physical causes, behavior is determined by environment, ethical statements are simply used to modify behavior, moral responsibility is meaningless as one cannot truly control their behavior - "I couldn't help myself"



***So what
does all of
this have to
do with your
role as a
Chaplain?***

RELIGIOUS SUPPORT – *helps UMTs shape, plan and execute various elements of religious support, can plan according to ministry context*

COUNSELING – *assists chaplains in understanding how someone is viewing the world or an ethical/moral issue thus enabling to effective counseling to occur*

MORAL LEADERSHIP TRAINING – *seek to leverage ADRP-1, ADRP 6-22, Army Values, Army Ethic, and Army Profession to assist Soldiers in acclimating to this objective context*

SUPERVISION OF SUBORDINATE UMTs – *assists supervisory chaplains in communicating and engaging subordinates, speak their language or understand their perspective*

INTERNAL ADVISEMENT TO COMMANDERS/LEADERS
– *assist them in leading Soldiers, responding to Soldier issues, and simply meeting soldiers where they are at*