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THE MILITARY CHAPLAINCY: A STUDY IN ROLE CONFLICT

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Final Report - 10 April 1984

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Dissertation

Submitted to the Faculty of Vanderbilt University

in Partial Fulfillment of the Requirements

for the Degree of

DOCTOR OF EDUCATION

in

Program and Staff Development

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REPORT DOCUMENTATION PAGE		READ INSTRUCTIONS BEFORE COMPLETING FORM
1. REPORT NUMBER	2. GOVT ACCESSION NO. AD-A144340	3. RECIPIENT'S CATALOG NUMBER
4. TITLE (and Subtitle) The Military Chaplaincy: A Study In Role Conflict		5. TYPE OF REPORT & PERIOD COVERED 10 April 1984
7. AUTHOR(s) Robert C. Vickers, Chaplain (MAJ) USA		6. PERFORMING ORG. REPORT NUMBER
9. PERFORMING ORGANIZATION NAME AND ADDRESS Student, HQDA MILPERCEN (DAPC-OPP-E) 200 Stovall Street Alexandria, VA 22332		8. CONTRACT OR GRANT NUMBER(s)
11. CONTROLLING OFFICE NAME AND ADDRESS HQDA, MILPERCEN ATTN: DAPC-OPP-E 200 Stovall Street Alexandria, VA 22332		10. PROGRAM ELEMENT, PROJECT, TASK AREA & WORK UNIT NUMBERS
14. MONITORING AGENCY NAME & ADDRESS (if different from Controlling Office)		12. REPORT DATE 10 April 1984
		13. NUMBER OF PAGES 136
		15. SECURITY CLASS. (of this report) UNCLASSIFIED
		15a. DECLASSIFICATION/DOWNGRADING SCHEDULE
16. DISTRIBUTION STATEMENT (of this Report) Approved for public release; distribution unlimited.		
17. DISTRIBUTION STATEMENT (of the abstract entered in Block 20, if different from Report)		
18. SUPPLEMENTARY NOTES Document is a Doctoral Dissertation, completed as portion of requirements for Doctor of Education Degree, Vanderbilt University, Nashville, Tennessee.		
19. KEY WORDS (Continue on reverse side if necessary and identify by block number) Clergy, Military, Chaplain, Role, Role Conflict, Role Assessment, Role Stress, Religion		
20. ABSTRACT (Continue on reverse side if necessary and identify by block number) (Attached - Abstract is that which is published in <u>Dissertation Abstracts</u>)		

THE MILITARY CHAPLAINCY: A STUDY IN
ROLE CONFLICT

by
Robert C. Vickers, Ed.D.
George Peabody College for Teachers
of Vanderbilt University
May 1984

Major Field: Program and Staff
Development

Number of Words 286

The chaplaincy of the United States Army has officially been in existence since the Continental Congress recognized a need for it in 1775. From that time to the present it has been the subject of numerous controversies. Perhaps the most prominent challenge has come around the issue of role conflict. The constitutionality of the chaplaincy has been frequently questioned based on the First Amendment's provision for the separation of church and state, and its inappropriateness has been suggested by many churches and social scientists who believe that the chaplaincy's existence establishes a form of "military religion." *study examines the difficulties experienced by* The greatest difficulty, however, is for the individual chaplain^{or} who is expected to balance the two full-time roles of clergyman and military officer, and be totally responsible to both the commanding officer and to God.

quote The research methodology used in this study was a Chaplain's Role Assessment Inventory which was designed to determine the extent of perceived role conflict of a random sample of approximately 50% of the active duty Army chaplains. Eight hundred and ninety-one inventories were mailed out, and the return rate was 73%. Also to be explored by the study *is*

was how the variables of rank, denomination/faith group, years of service, and age impacted upon the extent of perceived role conflict and the tendency to be "prophetic" within the military system.

The data indicated that chaplains do experience role conflict, that feelings of conflict are partially related to the rank of the chaplain, and that several denominations are much more prone to be "prophetic" within the system than are others. Also, the majority of chaplains used prayer and meditation, study, and dialogue with colleagues and friends to cope with the stress of role conflict.



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April 10, 1980
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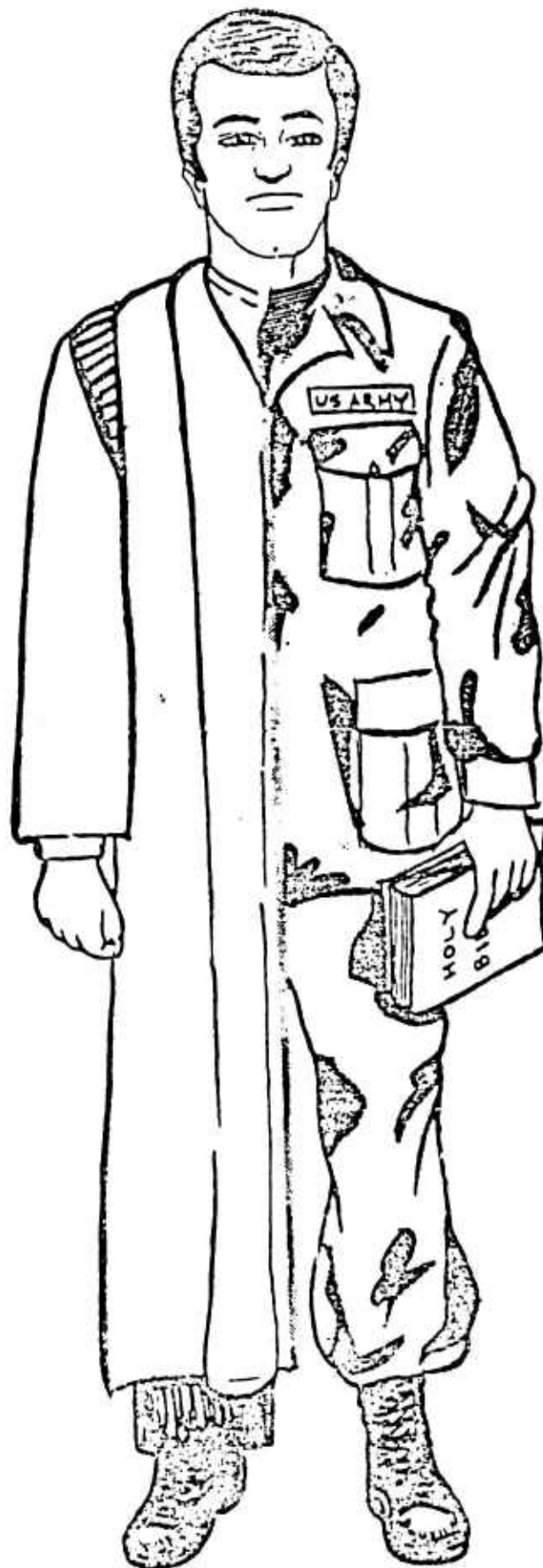
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ACKNOWLEDGMENTS

The effort expended in completing a project of this magnitude is always far greater than that which can be claimed by one individual. Many, many people share in the glory and the agony of this work, several of whom I will identify. There are others, too, who have helped along the way but whose contributions I have inadvertently failed to acknowledge. Chief among the contributors are Dale Alam, Harry Randles, and Don Lueder of the Peabody faculty and members of my committee who provided reasonable, sensitive, and encouraging guidance from beginning to end. The opportunity to work with persons like these has been a truly gratifying experience. Thanks also go to CH(MG) Patrick Hessian, the Chief of Army Chaplains, CH(COL) Wendall Danielson, CH(COL) Leroy Ness, CH(COL) John Hoogland, CH(LTC) Roy Mathis, and Nellie Burton of the Chief of Chaplains' Office in Washington, D.C. who provided vast amounts of valuable information about the chaplaincy, the opportunity to do the study, and assistance in getting the project through the bureaucratic red tape.

A special note of thanks goes to Cathryn Ryan of the Survey Division of the Soldier Support Center in Washington, D.C. who toiled with me over the survey instrument to insure that it measured what we wanted to measure. Then there are

a host of colleagues at the U.S. Army Chaplain Board and the Army Chaplain School who faithfully served as sounding boards and guides to keep me on track and in touch with the realities of the chaplaincy in my quest for understanding. A debt of gratitude is due CH(COL) Bill Libby, CH(COL) Ocie Courtney, CH(LTC) Don Gover, CH(LTC) James Robnolt, CH(LTC) James E. Pierce, CH(MAJ) Jack Anderson, and CH(MAJ) John Stake. Without their continuing questions and affirmation, assistance, and interest, this project never would have been finished.

Perhaps the hardest workers were Helen Thompson who key-punched all the responses for the computer, Al Chuderski who prepared and ran the computer programs which put the inventory data into usable form, and Marianne Kislowski and Jeanne Perry who waded through what probably appeared to be an interminable stack of hand-written notes to prepare a readable draft. Also, my typist, Anne Cullum provided what can be described as nothing less than a minor miracle in transforming rubble to something of coherent beauty.

Finally, I thank my family. My parents never wavered in encouraging me that I could make it. No memory will be more precious than that of my wife and sons helping me fold inventories, stuff and seal envelopes in preparation for the mail out. My wife, Carol Ann, never eased off of the tender but firm nudging to "keep on," even when I had lost faith

in myself. Her love, steadfastness, and encouragement have been like that of God's who made this all possible.

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CHAPTER I

INTRODUCTION

Statement of the Problem

The chaplaincy of the United States Army traces its roots to July 29, 1775, when the historical record of the Continental Congress indicates that a chaplain would receive \$20, which was the pay of a captain (Ford, 1905). Even prior to that date clergymen were a part of the military force of the United States, serving as soldiers as well as religious leaders, and sometimes referred to as "fighting parsons."

Since those early days in the life of this country, the role of the chaplain has significantly changed and been constantly under the close scrutiny of both supportive and opposing forces. Through the period of time from 1775 to the Mexican War (1846-1847), the greatest single issue for the chaplaincy was the question of its constitutionality with regard to the First Amendment. The fourth president of the United States, James Madison (1809-1817), was heavily involved in the constitutionality question as he strongly opposed any arrangement which would pose a danger to religious freedom. It was over his strong objection that the government finally established the position that the provision of opportunities for worship and faith practices for service

personnel was within its realm of responsibility and, therefore, the chaplaincy would continue and was not to be considered a violation of church-state separation. That declaration is being challenged even to this day.

Opposing voices have been heard to challenge the validity and appropriateness of the chaplaincy around such fundamental issues as the basic conflict between religion and war, the wearing of rank for a chaplain, the extreme pressure of being subject to and rated by a commander in whose hands lies the power to make or break the chaplain's survival chances in the promotion system, and the difficult task of juggling the two all-encompassing roles of clergyman and officer. Many of those voices opposed to the chaplaincy call for the total removal of clergymen from the ranks of the military. They feel the two roles can never mix successfully.

On the other hand, a significant number of voices call for the necessity of clergy involvement within the military organization. They state that the responsibility for supplying spiritual support and worship opportunities is just as important as the provision for food, quarters, and ammunition for the accomplishment of the military's objectives. Clergymen, themselves, insist on the right to take God's word to the men and women of the military wherever they may be serving.

Thus, we face the dilemma. The chaplain is caught in the middle and is constantly facing both philosophical and

functional conflicts of roles. The reason this dilemma is so powerful and all-pervasive is that each role is a life's role in itself. Perhaps there is no other role in life that is so closely identified with a person's "being" as is the clergy role. A priest is a priest, a rabbi is a rabbi, and a minister a minister, whether the time is during normal working hours or at the latest hour of the evening. It can not be just a job or vocation; it is a life-style, and everything the clergyman does reflects upon his calling and his God.¹ Certainly, there are times when the clergyman must "let down his hair" so to speak, but even as he jokes, works in the lawn, or whatever the moment holds, there is always the awareness that his life should speak on God's behalf.

The same is true to perhaps a slightly modified sense of the role as military officer. The government has challenged the commissioned officer to "uphold and defend the Constitution of the United States of America," whether it be morning, noon, or midnight. Military pay is for a

¹For the sake of brevity and with every intent to not appear to be "sexist," I use the terms "he," "men," "clergyman," and "clergymen" in a generic sense. Of the 1,470 chaplains on active duty with the U.S. Army, all but 16 are men. Therefore, the usage of what would normally be masculine terminology is appropriate. However, in all cases the terms are used to apply to both men and women chaplains.

24-hour day, 7 days a week responsibility. This responsibility takes no leave of absence. The military officer should constantly be considering the needs of his soldiers and contemplating ways of more effectively leading and motivating those who work under him. Never is it to be considered that the officer can rest on his laurels and assume that he "has arrived." His work is never done!

What we encounter, therefore, is a very difficult and oftentimes untenable conflict of roles. Each role constitutes a life-style; a total commitment of loyalties. The problem would not be quite so serious if the twin callings were synchronous, however, such is not the case.

The ideological conflict emerges at the point of both roles demanding total allegiance. In the Gospel of Matthew, Chapter 6, Verse 24, Jesus addressed the masses on a mountainside in Galilee by saying:

No man can be a slave to two masters; for either he will hate the one and love the other, or he will cleave to the one and despise the other. You cannot be a slave to or serve God and mammon.

"Mammon" is intended to mean anything to which one gives total loyalty and allegiance. Of course, that is the degree of allegiance demanded of God, also. If both God and "mammon" require total control, it is a fair question to ask how this can be accomplished.

For the chaplain, both demands are great. To the church, the chaplain is bound by his vocational call and his concern

for the souls of people and the hope of eternal life. To the state, the chaplain is bound by his constitutional obligation, and the physical and financial welfare of himself, his family, and friends. Burchard (1953) wrote that the opposition is natural; it falls along the lines of flesh versus spirit, state versus the church, the world versus God, and evil versus good. The conflict cannot be escaped! Burchard also pointed out that the same Bible which tells a person to subject himself to higher authorities such as the government of the state, also tells him not to kill. Role conflict is inevitable, and the dilemma as perceived by many, is great.

This study investigated the ways in which current active duty Army chaplains deal with the issue of role conflict which exists between their two primary roles, those of clergyman and military officer. The instrument used explored the perceptions, attitudes, and beliefs chaplains have about the conflict and the ways they have chosen to deal with the dilemma.

The intent of this study is not to investigate what kind of person would choose to participate in the military chaplaincy as a career, or the personality characteristics of such a person. That would have to constitute another study. This study is intended to look at the issue of role conflict and the clergyman-soldier living in it. The study explores ways in which chaplains deal with role conflict

and its accompanying tension, and how they handle its demands. The information and insights provided will be extremely helpful in the orientation of new chaplains. Additionally, chaplains periodically need to reassess and reaffirm their purposes and commissions as Army chaplains. This study can serve as a point for reflection for all chaplains as they refine their ministerial efforts and attempt to make them more effective.

Purposes of the Study

Purposes of this study are to:

1. Provide an extensive literature review of research studies, books, and articles on the military chaplaincy which addresses the purpose and/or direction of and attitudes toward the military chaplaincy
2. Develop a chaplain's role assessment instrument which can measure the extent of perceived role conflict
3. Explore how chaplains view the dilemma, and how they cope with it without sacrificing ministerial effectiveness or military officer integrity to their own satisfaction
4. Analyze the differences in the extent of role conflict among chaplains related to demographic differences.

Research Statements Tested

Listed are the research statements which were addressed in this study:

1. The position of the Chaplain in the military setting leads to a conflict of roles.

2. Chaplains consider their clergy roles to be more important than their officer roles.

3. Chaplains generally believe their commanders consider the chaplain's officer role to be more important than his clergy role.

4. Chaplains generally spend more time in their officer-related roles than in their clergy roles.

5. Chaplains tend to reconcile the conflict of their roles through compartmentalization of role behaviors.

6. Chaplains serve as the interpreters of the values of the military organization, help resolve value-dilemmas of individual servicemembers, and help promote smooth operation of the military organization.

7. Seniority tends to diminish feelings of role conflict.

8. Feeling free to be "prophetic" in a confrontive and outspoken sense is directly proportionate to the age, years of service, and rank of the chaplain."

9. The chaplain's rank is not considered by chaplains to be a deterrent to effective ministry.

Several of the research statements are related to studies of recent years. Statement number one was presented in Burchard's (1953) study on "The military chaplain," and whereas the notion was denied by the chaplains surveyed

when the question was posed outright, Burchard's data supported the statement.

Statement number two was presented in Aronis' (1971) research and was supported by the data. Statement number three was also researched by Aronis and not supported by the data. Likewise, statement number four is from Aronis, however, it is presented here in the reverse form. Aronis' statement read: "Chaplains spend more time in their clergy roles than in officer roles." Aronis' data supported his statement. In this study, the reverse of Aronis' statement is being offered because much of the literature reviewed suggests Aronis' conclusions do not hold today.

Statement number five is related to one of Burchard's (1953) hypotheses, though here it is modified somewhat. Burchard's statement read "A Chaplain seeks to reconcile the conflict (military officer versus clergy) through rationalization or compartmentalization." His data supported the statement, and Burchard went further to explain that to him it appeared many of the chaplains he surveyed had not given much thought to the possible conflict between the military and clergy roles, and if a dilemma arose, the tendency was to compartmentalize the behaviors and refuse to recognize conflicting elements. Research statement number five in this study addresses the issue of "rationalization," rather, only the issue of "compartmentalization."

Statement number six is also from Burchard's study and was positively supported by his data. Statement number seven and eight are drawn from the review of the literature and are not necessarily related to previous studies.

Research statement number nine is not a hypothesis or research statement from any previous study, yet it is drawn from the conclusions of Burchard (1953) and Zahn (1969). Burchard called rank a "handicap" to the chaplain, while Zahn reported that it identified the chaplain as a representative of the military structure, and thus "one of them." Each researcher claimed that chaplains all tend to agree that rank and officer status are essential for the fulfillment of the chaplains' mission; however, Burchard and Zahn speculate that data from another group such as enlisted personnel would most likely present a different picture.

Significance of the Problem

The military chaplain is called upon and expected to resolve his role conflict if such exists for him. He is the teacher, the interpreter of the scriptures, the bearer of traditions, and the spokesman of God. The thought has been expressed that he, perhaps more than any other representative of any profession, should have arrived at some equitable solution to this dilemma (Burchard, 1953). However, try as he may to reduce it to manageable proportions, rationalize it, ignore it, or in some manner deal with it, in no way can

he escape it. This is the reason it is to be explored in this study. Some chaplains appear to handle it well; others do not. The scope of this study was to find out from the chaplains themselves how they view the dilemma and how they have managed to cope with it without sacrificing ministerial effectiveness or military officer integrity. Demographic information is used to identify groupings of individuals where, perhaps, the greatest difficulties lie. An analysis of these groupings provides valuable information to the individuals themselves, and to those chaplains charged with the responsibility for continuing chaplain education.

The reason this study is significant, in the presence of a number of other studies about chaplains and the possibility of their role conflict, is that this study: (a) uses a broader sample of the population than most of the other studies; (b) represents an "insider's" attempt to get at the issue and thus reduce resistance against a social-psychology "outsider's" scrutiny; (c) adapts parts of several previous studies, and (d) provides another "snapshot in time" of how a large body of military chaplains perceive the ever-surfacing role of conflict issue.

It is anticipated that this study will take on even greater significance when the U.S. Army Chaplain Center and School of the Chief of Chaplains have opportunities to review the material and perhaps further analyze the data.

Undoubtedly, there are educational implications beyond those identified in this paper which can be of benefit to the Chaplain Corps.

Assumptions and Limitations

In this study, I am assuming a general basic understanding of the military personnel advancement system in terms of members of the military being rated by persons senior to themselves. In the case of chaplains, the rater and senior rater may both, either, or neither be other chaplains. As it relates to this study, it is therefore important to know what that rating officer (chaplain or nonchaplain) expects of the rated chaplain. In instances where the raters are commanders, some chaplains have expressed much concern over "living up to the expectations of the commander." Related to the issue of each officer being periodically rated, at a certain time in his career, each officer must be selected for the next rank. There are time intervals between promotions ranging from approximately 4 to 7 years, depending on the rank, and failure to be selected to advance to the next rank usually means elimination from the military system. Selection for promotion is based on excellent rating reports. Poor rating reports have a way of catching up with the individual when it comes time for selection for promotion to the next rank.

It is also assumed the reader understands something of the continuing relationship of chaplains with their denominations/faith groups, and how chaplains can never lose that identity or else be eliminated from active duty as a chaplain. In other words, there is no such person as a "General Protestant" chaplain or a "Military religion" chaplain. Chaplains have specific, continuing denominational or faith group identities (such as United Methodist, Roman Catholic, or Jewish), and they remain a part of that specific group and minister as a result of that group's endorsement.

This study assumes, thirdly, a role conflict for the military chaplain. The literature available on the chaplaincy alludes to such a conflict in many ways, including calling it role tension, institutional duality, dichotomy of allegiances, and the stress of dual allegiances. Therefore, as a result of the frequent references to the dilemma, and because by definition it is impossible to have two "primary" allegiances at one and the same time, this study assumes the existence of role conflict for the military chaplain. The survey instrument elicits responses to the statement that "It is possible for my duty as a military officer to come into conflict with my duty as a clergyman" in order to check for perceived role conflict. However, the assumption is that role conflict exists, and the intent is to measure the extent of perceived role conflict.

Limitations of this study are:

1. The questionnaire/survey mode of collecting data carried with it several limiting qualities, some of which are its inflexibility, its inability to clarify itself, its incapability of producing in-depth data, and its insensitivity to the respondent's needs. In many ways, it is not the ideal instrument to measure feelings or attitudes on such a delicate issue as role conflict. However, the questionnaire methodology provided the best way to get to a sufficient number of chaplains, and where some qualities were sacrificed by its usage, other qualities were gained.

2. The respondents represent 43% of the chaplains in the U.S. Army. Random sampling contains the chance variations which are inevitable when selected sample means are computed. However, from the statistical table provided by the Soldier Support Center's Survey Division, the return rate of 43% of the total population indicates a 99% confidence interval.

3. This specific point in time is a limiting factor as would be any point in time. This time seems to be particularly difficult, however. The chaplaincy has been living under the cloud of the constitutionality of the chaplaincy suit brought before the courts in 1979 by two Harvard University law students, Joel Katcoff and Allen Weider. While it has just recently been dismissed, its cloud continues to hover. Additionally, the world situation with strife in

Lebanon and Central America and the recent military action in Grenada would tend to affect reactions to a survey such as this one.

4. Perhaps this effort is being directed to the wrong group. Certainly, chaplains know what they think and how they feel; however, chaplains may not see themselves very well. It would be interesting to find out what others (officers and enlisted personnel) would report on these same statements about their chaplains.

5. Additionally, one would tend to question if it is actually possible to get meaningful data on an issue such as role conflict. In this study, the emphasis is on "perceived" role conflict. In actuality, can one connect with a philosophical issue such as this where two all-encompassing roles inevitably clash? My concern is whether or not it is possible to construct an instrument sufficiently specific and close enough to actual experience, while at the same time sufficiently broad to cover the general nature of the philosophical question. The tendency is to believe that a gap exists in this effort because of the inability of the instrument used to measure the deeper philosophical issue.

6. Lastly, this study is limited to investigating the responses to statements about perceived role conflict in terms of age, rank, years of service, and denomination/faith group. Other factors which could impact on perceived role conflict but not dealt with here are educational and

theological training, pre-military socioeconomic status, family background, personality traits, and many others.

Definition of Important Terms

Terms used in this report such as "role," "role conflict," "prophetic," and others are defined in the report where they are used. For instance, all terms relating to role theory are treated in that portion of the report.

CHAPTER II

A REVIEW OF THE LITERATURE

Introduction

The literature reviewed in this section covers the time period from 1953 through 1984, with the exception of the scriptural references. The opinions expressed in the writings cover the waterfront. A high water mark in terms of sheet volume of literature produced concerning the role of the military chaplain would be from 1966 to 1973. It appears that much of that literature was as a direct result of the U.S. military's involvement in Vietnam. Most of the writings were not of a supportive nature; however, the dynamic of statement and response was constantly in evidence. The Vietnam era could perhaps be referred to as the time of greatest challenge, defense, and clarification of the role of the military chaplain.

The most recent decade of chaplaincy literature has been somewhat different. Challenges have continued to be hurled; however, there has not been the plethora of periodic articles calling for the immediate demilitarization of the chaplaincy which marks the Vietnam era. A number of scholarly works have been extremely supportive of the chaplaincy with

others perhaps not so supportive but usually lacking the rabidity of the earlier period.

The challenge to the constitutionality of the chaplaincy as being a violation of the First Amendment has resurfaced as a key topic in recent years and will perhaps remain so for at least the immediate future. Undoubtedly the issue will be pursued to an ultimate degree and it is expected that more and more writings will appear on the topic.

The authors of the works addressed in this review cover a wide spectrum of disciplines and represent different camps. Chaplains themselves--reserve, active duty and retired--contributed extensively to the literature available. Sociologists and social-psychologists, realizing they have spotted a fertile field for the potentialities of role conflict study, have offered significant amounts of material. Military officers and enlisted personnel have written or spoken on occasion about the chaplaincy, and depending upon what their experiences have been with the chaplains they have known, so goes the nature of their writings. Writers from the press have also reported the events and circumstances of chaplaincy as they have witnessed them.

The literature review in this study is by no means exhaustive of all the writings. It is, however, representative, and the attempt has been made to include opinions on all the major issues.

Basis for the Chaplain's Role Conflict

The military chaplain has two major loyalties and allegiances. They are equally strong (Burchard, 1953). On the one hand, the chaplain is heavily bound to his church and his faith commitment. In fact, due to the arrangement between the church and the military, without the church's agreement and endorsement, no person could ever serve in the military as a chaplain. According to the arrangement which exists between the military and each denomination or faith group, a person must:

1. Be a citizen of the United States
2. Be under the age of 33 years at the time of actual appointment
3. Be physically fit
4. Possess 120 semester credit hours of undergraduate study at an accredited college or university, and possess a minimum of 90 semester hours credit for study performed in an accredited theological school
5. Be a regularly ordained clergyman, endorsed for the chaplaincy by a recognized religious denomination (or faith group)
6. Be actively engaged in the ministry as a principal vocation in life
7. Be able to receive a favorable National Agency Check (security investigation). (U.S. Army, Pamphlet 165-2)

All of the above are predicated on the assumption that the candidate is in the religious vocation as the result of a "call of God" or strong personal belief that that is where he should be. Such an assumption is generally made based on observation by ecclesiastical authorities.

So the statement that the chaplain is bound to his church and faith commitment by a powerful bond is not to be taken lightly. In addition to the criteria for being endorsed, the faith group continues to have significant influence over the chaplain by requiring periodic reports of religious activities. Should the chaplain ever deviate from the faith or practice standards of his endorsing faith group, his church may withdraw his endorsement, which immediately eliminates that person from the military chaplaincy because no person can serve in the capacity of a military chaplain without ecclesiastical endorsement (U.S. Army, 1967). The church "pulls the strings" (Thompson, 1980). The first allegiance is to the church where the chaplain's role is driven by his concern for the "welfare of the soul and the hope of eternal life" (Burchard, 1953).

The other major influence upon life and work of military chaplains is the military system itself. Whereas the church relationship provides the opportunity and purpose for the chaplain, the military establishment provides the context and the definition. The state, represented in this instance by the military, makes the final decision within limits as

to how the chaplain is to be best utilized, and the reason this constitutes such a profound influence upon the life and practice of the clergyman in uniform is that the state has responsibility for the physical and financial welfare of the chaplain, his family, and his realm of influence (Burchard, 1953).

As one can readily imagine, a feeling of opposition and conflict would be natural and expected from this attempt to balance two such demanding, different, and all-encompassing roles. It has been said that no two roles in life seem to be more mutually exclusive than those which point out the dualism of our world in the form of the world versus God, flesh versus spirit, the state versus the church, and evil versus good (Burchard, 1953). The conflict cannot be escaped, and the chaplain is at its center.

Hutcheson (1975) refers to the chaplain's calling as being lived out in an "institutional duality." He identifies the bind when he says the chaplain is always subject to the authority of the bishop or presbytery, and at the same time always and totally a part of the military.

In a group of persons who are simultaneously full members of two social institutions as disparate as the church and the military, the existence of role conflict is not surprising. The surprising part would be its absence. (Hutcheson, 1975, p. 20)

A further complication of the issue is the seemingly irreconcilable difference one encounters in the scriptural

passages which impact on the specific roles of the chaplain. The same Bible that tells us in the Ten Commandments, Exodus 20, "You should not kill" (verse 13), tells us also in Romans 13:1,

Let everyone render due obedience to those who occupy positions of outstanding authority, for there is no authority which is not allotted its place by God, for the authorities which exist have been set in their place by God. (Barclay, 1955c)

The meaning of the sixth commandment concerning killing would appear to be self-evident, and therefore conclusive for the Jewish/Christian citizen; however, a more precise and perhaps accurate translation is offered which comes from the ancient Hebrew interpretation which means, "You shall not murder" (Exodus 20:13). With this interpretation, wartime killing is not wrong (Burchard, 1954).

The Romans 13 passage presents the Apostle Paul's understanding of the purpose of the state. His belief was that the state existed to save the world from chaos. It was ordained by God, and those in state governance are doing God's will and work whether they realize it or not (Barclay, 1955c). Ideally, the world should be bound together by the love of mankind; however, since that is not possible in this age, the hope for peace and order rests in the effectiveness of the state, and it is the Christian's duty to help and not hinder.

Burchard (1953) states that the Christian interpretation of the purpose of the state is quite different from what he

believes actually to be true. Whereas the usual Christian interpretation holds that the state is instituted by God, and therefore has a moral dimension inherent in it, Burchard claims that in reality, the state is amoral, and not subject to moral law. Its only responsibility is to provide for the welfare of its citizens. Because it is not an individual, but rather a corporate body, the state cannot be held accountable for moral and immoral actions as would be an individual.

Burchard takes issue with the sixth commandment interpretation, also. He asks whether the killing such as in war which takes place in the name of the state makes a difference. He responds that the deed is always an individual deed, and therefore immoral. The state has not broken the commandment; it cannot do so. The state is amoral.

• Shedding further light, and quite possibly some confusion on the scriptural admonitions for the chaplain, is the passage in Acts which seems to run counter to the Romans 13 passage. From Acts 5:29, Peter, the disciple of Jesus, very courageously stood before the religious high court and announced, "It is necessary to obey God rather than men." The over-arching principle of Peter's life and others like him was that at all costs and in every circumstance, obedience to God must come first (Barclay, 1955a). Could that mean speaking out against the policies or actions of the state if they were perceived to be in contradiction to God's law? One would tend to believe it means that, also.

The assumption is that the same should hold true for every "man of God," regardless of time or place in history. The concern should never be as to the safety and security of any act, only whether it was what God wanted done.

A final biblical reference is offered here to further clarify (confuse?) the issue. In Matthew 6:24, Jesus said:

No man can be a slave to two owners; for either he will hate the one and love the other, or he will cleave to the one and despise the other. You cannot be a slave to God and mammon. (Barclay, 1955b)

This is a profound yet simple statement of divided loyalties. How can two owners possibly have total, and at the same time equal, claim over one subject? Likewise, from the other side, how can anyone possibly serve two masters, totally and completely?

The answer is, obviously, they cannot. This describes the dilemma of the military chaplain. He is caught in the bind of being the "man of peace" whose employer is the "war machine"; he is admonished by his guide--God's word--to be subject to the authority over him, yet at the same time told to obey God rather than any man; he is fully aware that he cannot serve two masters equally; he has pledged his allegiance to "support and uphold the Constitution of the United States of America" as an officer in the U.S. Army, and at the same time bound to his all-inclusive faith-commitment to God; and, he is expected by regulation to confront injustice, malice, and greed in both the military system and

in individuals within that system, knowing all the while that to do such can be very, very costly and perhaps even impossible. How is one to survive in such a dilemma? What gets compromised? There are no easy answers.

A young chaplain expressed the plight of the military chaplain poignantly after a few months on active duty.

My parish is part of the American war machine. I can minister to these people only by keeping that awareness ever before me. That I can live with. Should the war machine become a part of me, then I am doomed. The scriptural challenge to be "in the world but not of the world" confronts me momentarily when I don the uniform, when I salute, when I accept my paycheck. It confronts me when I pray and when I counsel. It is an unsolvable tension. It is a tension which only by its absence condemns me. (Freeto, 1983, p. 7)

Suffice it to say at this juncture that the chaplaincy has been the subject of studies over the years, precisely because of the apparent role conflict issue. As one critic has written, the chaplains are an intriguing study for many reasons, not the least of which is the fact that their orientation is to be philosophical, and thus to think through the dilemma and perhaps come to some measure of resolution (Burchard, 1953). To his dismay, Burchard stated it appeared to him very little thought had been given to the conflict.

A Brief History of the Army Chaplaincy

An Old Testament passage provides the spiritual roots of the chaplaincy. In Deuteronomy 20:2-4 is written:

And when you draw near to the battle, the priest shall come forward and speak to the people, and shall say to

them, "Hear, O Israel, you draw near this day to battle against your enemies; let not your heart faint; do not fear, or tremble, or be in dread of them; for the Lord your God is he that goes with you, to fight for you against your enemies, to give you the victory."

In ancient Israel, the chaplain's (priest's) job was to encourage and exhort the people, and to pray for the nation (Thompson, 1980).

The chaplaincy has its etymological and conceptual roots in the legend of the Roman soldier, Martin of Tours. The story is told that Martin, born in 335 AD, was drafted into the Roman Army at the age of 15. Shortly afterward, he was riding his horse through the city gate when he encountered a beggar who was seeking any contribution which would help him to survive the harshness of winter. Seeing his plight, Martin removed his heavy outer garment, a cloak, cut it in half, and gave it to the beggar. That night in a vision, Martin saw Christ dressed in the beggar's half cloak, and saying, "Martin has covered me with his garment" (Klewin, 1981). Soon after, Martin was baptized, left the army, and became a monk. Later he became bishop in Tours, France.

Martin's act of compassion grew to legendary proportions and the half cloak took on the meaning of the presence of God. French kings took the half cloak into battle as a kind of banner to inspire their soldiers. The cloak or cape was called a "capella," and the priest appointed to care for the "capella" became the "chapellanus," translated into English as "chaplain." From that time forward, the "capekeeper,"

"chaplain," went into battle with the soldiers, armed with nothing but faith in God, to show love for and be with soldiers in the heat of battle (Klewin, 1981).

In England the sole purpose of the chaplain was to minister to chaplains who served in the Army. In 1350 that role was specifically defined to the point of stating the chaplain was not to be a "fighting padre." By 1600 the message to the chaplain was that he have no other business but the "care of souls" (Abercrombie, 1977).

In U.S. history, the chaplaincy has emerged and developed from the roots and traditions of Europe. The first known clergyman to serve as an Army Chaplain was William Emerson who ministered and fought in the Revolutionary War at Concord Bridge and Lexington Green in April 1775. Others joined him soon thereafter, and by July 29, 1775, their value to the war effort was so noted that the Continental Congress gave to chaplains their official authorization (U.S. Army, 1974). That authorization carried with it the payment of \$20 per month, a captain's salary in the Continental Congress (Goldman, 1984). In the years which followed, the first chapel was planned on Christmas Day, 1782, and constructed near Newburgh, New York. The area is now known as the Windsor Contonement.

The presence and contributions of chaplains were sporadically mentioned in military history through the War of 1812 and the Mexican War of 1846-47. However, the largest

issue concerning chaplains was of their constitutionality in regard to the First Amendment. President James Madison, 1809-1817, was opposed to paying chaplains out of federal funds because he believed that constituted a strict violation of separation of church and state. His argument was on the side of the church because he believed it posed a danger to the freedom of religion (Cox, 1973). Cabinet member Benjamin F. Butler of New York finally made the convincing appeal which established the government's position that Congress had the responsibility of providing opportunities for worship and faith practices for service personnel wherever they serve (U.S. Army, 1974).

The Civil War period, 1861-1865, provided chaplains with an opportunity to develop their role and influence in a number of ways. The "ministry" aspect of the role took precedence over the "fighting parson" style, and in an effort to more effectively touch the lives of the total military constituency, Roman Catholic priests and Indian and Negro chaplains were added. A strong statement on degree of chaplain influence was made in a U.S. Army (1974) pamphlet: "The end of hostilities found the Chaplaincy in high regard by the officers and men of both armies (North and South)" (p. 9).

Because of the fact that the clergymen of the period following the Civil War were among the best educated members of their communities, chaplains took on post and unit schoolmaster responsibilities. They taught not only the soldiers,

but also their families. Many times this would require traveling great distances to meet all the needs and demands for which the chaplain gained the reputation as circuit rider. He faced great danger in the form of hostile Indians and the elements.

The next era found the chaplaincy experiencing a period of unprecedented growth. World War I demanded the services of hundreds of thousands of additional soldiers, and to provide religious coverage, the chaplaincy escalated from 72 to close to 2,400 chaplains. To manage such a number, an organized effort was launched which resulted in uniform accession rules, payment policies, wearing apparel, and insignia. The period was extremely difficult for everyone; however, the bonds of suffering and service united the chaplain in an ecumenical posture never before experienced.

The Second World War again explored the number of active duty chaplains, and marked the first time that every chaplain was fully endorsed by his denomination. Perhaps no scene better captures the spirit of the chaplain's selfless love and sacrifice than does the episode of the transport ship, "Dorchester," in the icy North Atlantic waters in February 1943. The ship was torpedoed and sinking, and with not enough lifejackets for everyone, four chaplains representing three major faiths, gave up their lifejackets to other soldiers and went down with the ship. Such a model of love and self-sacrifice is held as exemplary before every chaplain.

Korea and Vietnam also provided the chaplaincy with numerous opportunities for heroism and sacrifice, and many chaplains rose to the occasion. Particularly noteworthy were those who elected to stay with the wounded and dead and were taken prisoners of war. In Korea, no chaplain survived imprisonment. From Vietnam, we receive perhaps the most gripping examples of pathos in the diaries and writings of chaplains who seemed to recognize so very well the likelihood of death at any moment. Sermons for the most part did not deal with the morality of war or even with death. Concern was expressed for human beings (U.S. Army, 1974). Though Vietnam is often remembered for its brutality, it is interesting to note that there seem to have been more personal glimpses and reflections concerning ministry and caring from that military involvement than the others.

The most recent years have seen the military chaplaincy become more professional, more deliberate and intentional in its management, and more specific in its ministry. Several duties originally handled by chaplains have been turned over to other organizations, and the chaplains' schools, boards and programs are operated with a forward-looking design and purpose. But, while the chaplaincy seems to have come of age, it has never lost sight of its original purpose, that of providing "ultimate service of pastoral concern for the men and women of the United States Army" (U.S. Army, 1974).

Current Chief of Chaplains, Ch (MG) Patrick Hessian (1983) further defined the purpose of the chaplaincy as a result of court action which challenged the strictly pastoral role as being unconstitutional. The twin thrust of the Constitution's First Amendment is "not to establish religion, while providing for the free exercise of it." Hessian wrote:

The thread that held the chaplaincy together since the chaplaincy concept was first introduced into the secular military was that the chaplain was the staff officer who provided for the free exercise of religion of all military personnel in the command. (Hessian, 1983, p. 6)

Chaplain Hessian's reminder of the chaplain's free exercise role takes on increasing importance as religious freedom and pluralism have again become such critical issues. The chaplain's role has always been to provide the opportunity for soldiers to worship if they are so inclined. Chaplain Hessian's emphasis is that chaplains must aggressively assure that no soldier's obligatory free exercise rights are violated.

Role Theory and the Chaplaincy

The purpose of this section of the paper is to explore the literature on the role conflict of the chaplain, thus, a brief presentation is made here on role theory. The intent is to provide a sufficient base of knowledge for the reader to understand what is meant when role theory terminology and concepts are used later in this chapter.

In Bobbitt and Breinholt's book, Organizational behavior: Understanding and prediction, he defined role as "the part an individual plays in society, or . . . in a group" (p. 117). Smith (1973) defined "role" as that which:

Consists of one or more recurrent or patterned activities of the players, activities that involve corresponding expectations on the part of others who are related to the player. (p. 23)

For our purposes here, "role" will stand for the activities in which the player or actor participates which are assumed to be called for by the particular setting, or circumstances, or group in which the player finds himself to be a part. A condition of the "role" concept which is not always considered but which is as important, is that the behavior around the role is related to the position of the role player and not to the person who plays the role (Smith, 1973).

In Bobbitt's analysis of the concept of "role" he lists seven component parts of the role a person plays, of which five are pertinent to our study. The first is role expectation which involves the assumptions around a certain role; the second is role interpretation which consists of the understanding the actor has about the role in light of what he assumes the group expects from him; thirdly, role conception is the actor's grasp of the behaviors appropriate to his understanding of the role; the fourth is role acceptance which consists of the actor's inclination to go along with the role as he understands it; and fifthly, role behavior

which is the actual behavior which is performed by the actor (Bobbitt & Breinholt, 1978).

To this point, no problems have occurred in the discussion of "role." The problem enters when the role expectations of the sender begin to clash with the role interpretations and conceptions of the actor. At this juncture, role conflict usually occurs and normally, without intervention of some description, effectiveness is greatly limited.

Role conflict can have many causes. If the expectations of the sender are not clear, and the interpretation of the role by the actor is greatly removed from the expectations, naturally role ambiguity and usually, conflict, will occur (Bobbitt & Breinholt, 1978; Smith, 1973). If the player is involved in two or more groups or role sets, those groups may, and most likely will, place different expectations upon him which can create role conflict. This Bobbitt and Breinholt (1978) call "interole" conflict. "Intrarole" conflict takes place when any role sender thrusts numerous different expectations upon the player which are impossible to totally fulfill.

The "interole" conflict is a very real and frequent occurrence for the professional in a bureaucratic setting (Getzels & Guba, 1954; Sorensen & Sorensen, 1974; Sparks, 1976; Stewart, 1974). Sorensen and Sorensen (1974) cite a study conducted with physicians and nurses which revealed a tremendous amount of role conflict between professional and bureaucratic expectations. Getzels and Guba (1954) conducted

research with a group of military instructors and formed the conclusion that when two demanding roles such as educator and military officer clash, which would seem to be inevitable, ineffectiveness in either one or both role would occur. Numerous other studies including some about military chaplains have been made, all reaching the same conclusions about role conflict.

The clergyman, and particularly the military chaplain, has a lot going against him as a role player. While role conflict is not unique to the ministry, it appears that it may be heightened because of the wide range of roles the minister must play in a position of such high visibility. The emotional level at which the minister lives and the level where others expect him to live contributes to his conflict in that role (Smith, 1973). Here, we are referring to only the "intrarole" conflict.

The ministry has long been recognized as a very stressful profession. Role conflict cannot be blamed for all the stress, however it contributes to more than its share of the reason why clergy are under stress. Recent studies have shown that 75% of the clergymen in 21 major denominations have suffered from one or more periods of major stress in their professional careers. Almost 30% interviewed indicated that stress was a result of personal and role conflict within the parish setting (Smith, 1973). Some of those clashes undoubtedly occur around the many natural dichotomies within

the parish: autonomy versus rules--player senses drive or the call to do what needs being done, only to be blocked by the rules of the hierarchy; competence versus position--role interpretation may clash with role expectations of parish; task performance versus holism--the parishioners may want growth, statistics, evidences of improvements, whereas the clergy is operating from a holistic orientation of what is right, good, loving, et cetera; and, loyalty to organization versus loyalty and service to peer group--parish requires endorsement of their priorities, whereas the clergyman feels first allegiance and loyalty to his flock in need (Stewart, 1974).

With so many claims upon the clergyman it is small wonder there would be any degree of job satisfaction or that anyone could survive a career in the ministry; however, it is this writer's contention that only half the story has been told thus far of role conflict as it relates to the clergyman in uniform. In addition to the intrarole conflicts of the civilian clergyman mentioned in the preceding paragraph, the military chaplain is constantly bombarded with the expectations of the bureaucracy, which can be many (Smith, 1973). An example of this would be the conflict which occurs around essential tasks of ministry about which the chaplain feels strongly, and those tasks from external sources which are of lesser importance but require time.

It would be unfair at this point to imply that the clergy in the civilian sector do not experience these same conflicts. Certainly, many of the conflicts would be the same, however, the degree to which they are affected by them is generally less because there is usually no second role for them which is so demanding as is the "military officer" role for the chaplain.

The chaplain is, of course, a prime example of the professional in the bureaucratic system. One of the role theory patterns which applies is that those persons who subscribe to two roles simultaneously find they are less able to carry out their ideal roles in practice than do those who subscribe to one predominate role (Sorensen & Sorensen, 1974). Because of the magnitude of the conflict of roles, somewhere along the line each person usually chooses his "major role" when he finds he can no longer stand in the middle and shift back and forth (Getzels & Guba, 1954). Oftentimes he will make that choice of "major role" based on personality traits (Stewart, 1974) or personal orientation (Sorensen & Sorensen, 1974), and when that decision is made, he buys into the set of expectations of the group.

Is there any resolution to role conflict? In the instance just mentioned of choosing a "major role," there is to be found one solution. One study on military chaplains states that since "military emergency" seems to convey a more foreboding tone than does "spiritual emergency," the tendency is

to resolve role conflict in favor of the military dimensions of the role (Zahn, 1969). This is called "abandoning" one of the conflicting roles (Burchard, 1953). Another way to resolve the conflict is through "rationalization," or reasoning away the conflict in a manner such as saying "one must do what one must do." Thirdly, many who experience "interrole" conflict use the process of "compartmentalization" to reduce the stress by playing it so that at any point in time only one role is active and the other is passive (Burchard, 1953).

Sparks (1976) mentions two ways of dealing with role conflict which appear to have value: firstly, accept conflict as natural; and secondly, identify behaviors which encourage or ameliorate conflict, and work on them. In keeping with Sparks' writings is the concept of "marginality" in role theory. It is defined as the strong demands of two or more conflicting constellations of roles (Burchard, 1953). This writer recalls vividly a number of occasions when former Chief of Chaplains, Major General (Ret.) Kermit Johnson referred to chaplains as "marginal men," recognizing full well that each was attempting to balance the heavy demands of two conflicting roles. As Sparks (1976) implies, the conflict is there and it is natural that it would be so under the circumstances.

Roles of the Chaplain

The chaplain in today's military setting carries many responsibilities and duties, and thus he experiences a great potential for role conflict. From the very beginning of each chaplain's experience as an active duty clergyman in uniform, at the time of commissioning, he is told, "You are a chaplain first, then a military officer; never forget that" (Ledebuhr, 1966). One would have to admit that such a charge sounds to be fairly clear cut, straightforward, and simple enough. Little could anyone imagine how complex such a combination of roles and duties could be.

Many of the chaplain's duties are drawn out in government publications, and the remainder of the duties come from the chaplain's ecclesiastical orientation, his personal interests, and the awareness of the needs around him.

The primary guide for the military chaplain covering his duties and responsibilities is the Department of the Army field manual, 16-5, entitled, The chaplain (U.S. Army, 1967). Listed therein are the principal duties of the chaplain in carrying out his mission in the Army:

- a) Acts as adviser and consultant to the commander and his staff on all matters of religion, morals, and morale. He also advises on customs and institutions of indigenous religions as they affect the mission of the unit.
- b) Provides opportunities for worship, public and private, consistent with the religious beliefs, customs, and practices of the military personnel, their dependents, and authorized civilians.

- c) Provides for the proper and appropriate administration of rites, sacraments, and ordinances.
- d) Provides religious education and individual instruction upon request.
- e) Provides character guidance instruction.
- f) Provides pastoral care such as counseling, spiritual guidance, visitation of the sick and the confined, and pastoral visits to barracks, quarters, training and recreational areas.
- g) Maintains liaison with religious groups and welfare agencies in civilian communities upon whom he may call for assistance.
- h) Satisfies religious obligations established by ecclesiastical authorities to insure denominational endorsement. (FM 16-5, 1967, n.p.)

A longer yet similar listing of duties is found in Army Regulation 165-20. The duties are somewhat more specific and detailed, however, they also leave room for interpretation. One slight variation is found. Instead of saying the chaplain is "the adviser to the commander on matters of religion, morals, and morale," it goes further to say ". . . morale as affected by religion and the use of chaplains within the command" (U.S. Army, 1979a, paragraph 2-2, a. [1]).

The Army Regulation also lists staff duties for the chaplain which include: advises the commander, recommends religious programs, coordinates chapel programs, supervises use of chapels and their equipment, coordinates funds for religious programming, supervises assistants, maintains ties with the technical chain (other chaplains), plans and

maintains a full religious program for the unit, and prepares periodic evaluations on the spiritual and moral health of the command (U.S. Army, 1979a).

AR 10-6, Section XXI, entitled Chaplains, states that the primary function of the chaplain is to provide spiritual, religious, and moral leadership to the Army community, to advise commanders at unit and higher level of these needs of their personnel (Thompson, 1980).

As to how their work in the military environment compares to ministry in the civilian parish, most chaplains would say it is very similar. One chaplain acknowledged that in peace time the jobs are quite alike in that it involves conducting worship, counseling, and operating a parish program much like his civilian counterpart would be doing in a transient community (Mathre, 1966). Another writer agrees, stating the preaching content may be somewhat different; however, in each case it would simply be the preacher/chaplain responding to what he saw the needs of his people to be (Zahn, 1969). Yet another writer concluded that the goals and mission of the Army and its chaplaincy did not reshape the basic styles or beliefs of American civil religion, and that the practice of ministry was basically the same for those clergymen in uniform as it was for their civilian clerical brothers (Abercrombie, 1973).

There were, however, a few voices which challenged this notion that the practice of the civilian pastor and the

chaplain are the same. Mathre (1966) mentions a few of the similarities, but he also writes that the difference is there, too, in that while the civilian clergyman serves the people of the same geographical group, the chaplain's ministry is to a geographical group plus an occupational group. Basically, they all do the same job for they share a common goal. Mathre (1966) also writes that since the chaplain has the same employer, he has a much closer identification with his constituency and can work right along beside them. A similar view is expressed by another chaplain who sees his work as being like that of civilian clergymen, but he sees it as going further because he deals with people who have dropped out of church (Moyer, 1965). By not being so identified with institutional religion, Moyer (1965) says that his business is seen as "being for people" and that through this he has the opportunity to reintroduce the masses to church.

Other writers were more critical in their observation of differences. One claims that chaplains change hats when they enter the military and become more responsible and responsive to the chain of command than they do to ecclesiastical authorities (Williams, 1973). In fact, he asserts that chaplains effectively shift from their denominational ties to form a distinct class of ministers in which the common bond with other chaplains is far greater than with the denomination. The other writer who claims differences pulls

no punches when he says that the civilian clergy has as its primary concern a mission of salvation and reform, and the chaplain is a "military officer" whose purpose is to serve the needs of the military structure (Zahn, 1969). We will address this issue in more detail in the section on areas of conflict for the chaplain.

In addition to the traditional duties and roles of the chaplain, a number of writers have mentioned additional roles which chaplains have filled. Writing from a civilian perspective both Foster (1975) and Shea (1976) allude to roles which the military chaplain is called upon to fill frequently. Those roles are as "advocate" representing the best interests of an individual who finds it difficult to stand alone, as "ombudsman" troubleshooting within the system to correct inequities and problems, and as a "presence" representing caring and goodness. In a wartime setting, the chaplain has frequently served to instill faith in something beyond self in times of great need and duress (Rogers, 1977). A recent comment was made to me that had it not been for a military chaplain's giving of himself to care and listen, and just be there when needed, probably a suicide would have occurred (Stewart, Note 1). Burchard (1954) writes of the motives for chaplains entering active duty, and many appear to be motivated by the lure of these nontraditional roles which are certainly needed in the civilian sector, but are perhaps neglected because of parish responsibilities.

Golden (1979) assesses that so many people need "helpers," and the chaplain fits into the center of that role in the military framework.

Other roles which have been attributed to the chaplain are such as the soothsayer, officer's chaplain, the enlisted man's padre, the fighting parson, the specialized counselor, the cheerleader, the charismatic mascot, a talisman for scared unbelievers, morale officer, and many, many others (Williams, 1973).

It would undoubtedly stagger the imagination if one could envision the multiplicity of roles filled and duties assumed by chaplains. Sometimes the duties are borne out of the chaplain's religious orientation, personal interest, or sensitivity to need; frequently, the duties come from job descriptions and requirements; and, occasionally, they are assigned by local commanders who do not always understand the purpose and function of their chaplains. Such abuses of the chaplain have resulted in his assignment as library officer, recreation officer, et cetera (MacFarlane, 1966). It is noted that some of the duties, such as library and recreation officer, formerly were part of the chaplain's job description and have recently been deleted. However, in the Army chaplaincy, some chaplains still receive these duties at the desire of their commanding officers. One chaplain was quoted as saying he was delighted to receive these types of duties because it gave him a feeling of some worth in the

command (Siegel, 1973). Other chaplains are resentful of any implication that their pastoral contributions were not of sufficient worth and value to the command. It perhaps becomes readily obvious that different chaplains respond differently to the additional duties and responsibilities assigned to and expected of them.

In an attempt to categorize the different duties and roles of the clergyman, one author has developed six divisions which he believes encompass the majority of the duties and activities expected of the clergy. They are preacher, priest, teacher, pastor, organizer, and administrator (Smith, 1973). If the role of military officer was added to the list, most of the duties expected of the military chaplain would be covered.

In an effort to simplify this categorization further, this paper will deal with just two roles; the role as "clergyman" which includes preacher, priest/pastor, teacher, administrator and organizer, and "military officer" which includes administrator, organizer, morale builder, and staff member. "Counselor" also fits into each role.

I would hasten to assert that it is at the very point where these two roles meet that role conflict occurs. Attempting to keep the conflict in context, one author has called the dual foci in the chaplain's work "twin religions"--the "civil religion" and the "chaplain's particular faith." He cites the demands of the rites and ceremonies required by

each religion, and also the fuzzy, hazy area of overlap between the two (Ahrnsbrak, 1974). It is this gray area which contains a part of the two major roles where the problem lies.

Specific Areas of Conflict for the Chaplain

The literature on the chaplaincy and more specifically on the possibility of role conflict for the clergyman in uniform subdivides into five relatively distinct areas. A sixth area could be added as a catch-all category for everything else which does not neatly fit into one of the other five subdivisions, however, that will not be done here. Specific issues not addressed in this paper but known by the reader to represent possibilities for role conflict for the military chaplain should serve as reminders that the dynamic of role conflict is an extremely pervasive one.

The tragedy is this: each of the five issues of role conflict addressed in this section is critical, and failure to recognize the conflict and attempt to work through the dilemma can effectively devastate the chaplain's influence. Smith (1973) states that role conflict produces a high level of tension with low job satisfaction and low self-confidence. When conflict occurs, the tendency is often to withdraw behaviorally or psychologically or both. The stress may be relieved temporarily, however in the long run it leaves conflict unresolved (Smith, 1973). Davis (1983) points out

that each chaplain inevitably faces the pressures of "what are my responsibilities to the military?" His assessment is that every chaplain will experience the dichotomy to some degree, and for some that stress will be too great to manage. Some chaplains will feel compelled to resign and return to the civilian community while others will remain in the military but depart in practice and spirit from the denomination (Davis, 1983).

Hutcheson (1975) and Kelly (1983) both acknowledge the pressures of attempting to live in a situation with one foot in one institutional realm and the other foot within another's realm. The resultant role conflict is inevitable, claims Hutcheson (1975), but it does not necessarily need to be a totally negative dynamic. It has the potential of being a very creative element for the chaplain. Kelly (1983) quoted Thomas Langford:

Every Christian minister is under pressure from those who provide salary and who control the social setting or from persons who are the authorities in the community where he or she serves. (p. 6)

Kelly (1983) continues to insist, however, that regardless of the severity of the perceived role conflict pressures, if the chaplain can hold forth the theological presupposition that his primary mission is always "ministry," he can survive.

Burchard (1953) and Zahn (1969) do not agree with the assessment that role conflict issues can be so easily shunted aside by the informed or well-intentioned chaplain.

Burchard (1953) and Zahn (1969) have been extremely critical of the chaplain's inability to deal with or show interest in the resolution of these conflicts. Zahn (1969) for instance, holds that the chaplain should be the most acutely aware of anyone in the system of the needs of human beings, and the disparity of war and religion. Zahn, Burchard, and a host of others have written that the chaplain appears to have failed to see the disparity, or at the very least, to be willing to acknowledge there may be a problem.

The five areas of potential conflict are: the church versus the state, the issues of religion and war, rank, role expectations of commanders and other military personnel, and the clergyman role versus the military officer role. All five areas overlap to some degree, and the last issue mentioned is a very broad category in which lies the "crunch" point.

It would be appropriate to mention here that Burchard's (1953) research found a significant number of chaplains reporting there was no tension or only slight tension in their roles as clergymen in the military setting. However, when the specific areas of potential conflict were addressed, a much higher percentage acknowledged the presence of conflict. It is interesting to note that Burchard's findings on this specific issue did take on a contemporary flavor which I discovered during numerous private conversations with other chaplains. It was not at all uncommon to have either very junior or very senior chaplains say, "I have

nothing to lose; for me, there is no role conflict; I just go right to the source and speak my mind!"

Church Versus State

The first area of conflict addressed here is the issue of the church versus the state. Perhaps this is one of the most basic issues because it calls into question the constitutionality of the chaplaincy. The issue is as to whether it violates the First Amendment's provision for the separation of church and state. A great deal of print has been devoted to this pivotal issue, and this paper will list only a few of the correspondents and their comments.

On the one hand, Burchard (1954) reported that the majority of chaplains from which he received information very strongly indicated there was absolutely no violation of the First Amendment. Responses were made to the effect that due to the presence of such a wide variety of denominations as are represented in the chaplaincy, and the failure of the state to recognize anyone of them as official is proof positive that the state has adopted a "hands off" policy as it regards the church. Other writers, particularly chaplains, have offered similar rationale.

On the other side of the church/state issue lies a much greater volume of material. An editorial in the Christian Century in 1935 encouraged churches to extricate themselves from the chaplaincy because of the belief that the church

compromises itself to the world and contradicts its role in the world ("The Chaplaincy Question," 1935). Plowman (1972) wrote that even a number of liberal chaplains became increasingly concerned about violation of church/state separation when General Ralph E. Haines, a devout Christian, strongly encouraged Christians to proclaim their faith. General Haines instituted a number of overt Christian activities such as coffeehouses, and spirituality took an upward surge in the military. It looked like a "military religion." Weber (1980) wrote that the question of church and state separation seems to ebb and flow with war and peace situations; however, he called for the chaplaincy to continue to look at itself because questions around such issues as the assessment of nontraditional religious groups, the educational requirements for chaplains, the distribution of chaplaincy positions, and other concerns remain.

While the issue of constitutionality is important for the chaplaincy, the more pertinent concern is what effect the church/state issue has on the individual chaplain. As was mentioned in another context, Ahrnsbrak (1974) described a tremendous potential for confusion for the chaplain whose church role and state role become intertwined in such activities as memorial services. Ahrnsbrak acknowledged both the theological purposes and the unit and military purposes of that practice. Williams (1973) called attention to this nebulous line of distinction between the two roles,

also. He wrote that such activities as patriotic exhortation, counseling, morale-building, intercession for men with their officers, personal example of courage and purposefulness, et cetera, all range from the wholly secular to the strictly religious. His analysis was that it is small wonder the chaplain, his commander, and his troops are confused about the two "religions" which the chaplain serves. It takes the reader back to the ancient struggle placed before Jesus Christ. He was challenged as to whom he pledged his allegiance based on the payment of taxes. Should anyone bow before Caesar as in the payment of taxes, or was his first call to God? To respond to this question, Jesus took a coin, and asked whose picture was on it. The crowd said it was of Caesar. Jesus then announced, as if as a guide for all time, "Render unto Caesar that which is Caesar's, and unto God that which is God's!" (Mark 12:17). Burchard (1953) stated that Jesus never answered the question to the satisfaction of all. For the Roman Catholic, where there is uncertainty, the decision as to who gets what is left up to the interpretation of the church. For evangelical Christianity, the interpretation is left to the individual as he relies upon his conscience, the Bible, and God's revelation of truth. Abercrombie (1977) has written that a very serious problem, until very recent years, was mainstream Christianity moving more and more toward accepting U.S. military policy as the will of God. He cited instances where the goals of the American nation have

seemed or perhaps have even been so very "Christian" that church leaders rarely see the possibility of conflict between "Caesar and God." Though it is not quite the same now as it has been in the past, Abercrombie (1977) still holds that from the mainstream of American churches come clergymen who have not had to be "resocialized" by the military or had their values altered in any major way in order to move into and become very comfortable with military life and values.

What is being said here is that the church versus the state issue is a very real one which will never be easy to resolve. In the eyes of many observers, the church in the military does look like a "state-church." Not perhaps in the same way as Judaism in Israel and the Church of England in Great Britain; however, it does carry the protection of the state, receive financial support from the state, have officials who are officers of the state, and espouse a common body of doctrines and practices. These are the criteria of a state-church according to Burchard (1953). Hence, one can readily see the magnitude of the conflict for the chaplain in this first area of concern.

Religion Versus War

The second area of conflict is religion versus war. Caputo (1977) in his Vietnam era document, A Rumor of War, quoted Jomini: "The greatest tragedy is war, but so long as there is mankind, there will be war" (p. 181). The moral

contradiction comes for the chaplain when he recognizes the validity of Jomini's words and then participates in organized killing in the face of the commandment, "thou shalt not kill" (Hutcheson, 1975).

It was in an earlier portion of this paper that this writer alluded to the Deuteronomy 20:24 passage as a spiritual and scriptural root of the chaplaincy. Thompson (1980) has presented a masterful rationale for the chaplain's involvement in war from a scriptural base, and it is very impressive to see how he weaves together the pieces of evidence which seems to make the chaplain's presence with the war machine not only helpful; but outright necessary and sanctioned by God. Chaplains interviewed in Burchard's (1954) study did not mention their scriptural base, but 45% stated that killing an enemy soldier was a righteous act while 55% said it was indeed justifiable. Their rationale was that the primary duty and moral obligation of the soldier during wartime was to serve the country.

Zahn (1969) reports that the chaplains interviewed in his study gave the typical answer:

Why is the chaplain (who is supposed to be a man of peace) involved with a war machine? Primarily because he is ministering to fellow men and women. If the chaplain had no part of it, it would leave those people without a critical ministry! (p. 135)

Zahn (1969), Willoughby (1971), and Weddle (Note 2) have written that chaplains see the great need to be involved with fighting troops, but also agree that the chaplain's job

is to work for peace with the idea that war is wrong and should be eliminated if at all possible. All the while, however, one must never assume that freedom is free and not to be preserved (Willoughby, 1971). The tone of each of these writers is that while peace is most desirable, due to the nature of the world, it must never be "peace at any price." Chaplains are not warmongers, and they do not always agree with everything the war machine dictates, but they will support war and killing when absolutely necessary (Willoughby, 1971; Zahn, 1969).

A very different tone is sounded by two other writers. Burchard (1953) spends a very lengthy segment of his study in deploring the chaplains' involvement in any war, and claims there can be no such thing as a "just war." He firmly announces Jesus to be a pacifist through and through, and states that Jesus implored his disciples and the early church to refuse to submit to the emperor or march in his armies. Burchard (1953) made a strong case as to why religion and war are totally incompatible. He said the doctrines of peace, of nonresistance, of Christian love, and of the brotherhood of mankind repudiate war. He also questioned how it is possible for the chaplain to denounce war as evil and useless, and yet at the same time practice his ministry in the midst of it as if any particular war was the exception, and thus necessary and justifiable.

The other writer who violently objected to the presence of the chaplaincy with the war machine called it spiritual prostitution ("Honest to God," 1969). The charge was made that the involvement of men who represent Christianity's gospel of peace with fighting is absolutely immoral. The chaplain also finds this second area of conflict most troublesome.

Rank

The third area of conflict for the military chaplain is around the issue of rank. Chaplains have not always had rank nor worn it, but each of today's chaplains does have rank and wears it. There have been numerous chaplains whose careers have included both periods during which rank was not worn, and also when it was. Williams (1973) reports that the first Chief of Chaplains in 1918 was relieved and almost courtmartialed over the issue of rank. It is reported that the chief was in office when the directive came down for chaplains to remove their rank, and because of his strong objection to this policy he practically incited a riot among the chaplains for which he was dismissed. Other chaplains reportedly have strong feelings about the wearing of rank and believe their ability to perform ministry in the military to be enhanced as a result. Thompson (1980) advocated that chaplains do not need rank except in their functions as staff officers. Rank assists greatly with the accomplishment of

administrative and managerial duties and responsibilities. He stated that in a hierarchical system like the military, no one without the identification of some degree of rank, power, or authority is able to effectively interface with the system. The chaplain must have his rank in evidence if he is to ever hope for a full hearing for those for whom he is acting as the advocate (Thompson, 1980). Rank is not an impediment to working with any segment of the military community and is of immeasurable value at those necessary moments of confronting the system (Johnson, 1976). Johnson concluded from his survey of chaplains that rank is generally not considered to be an impediment to working closely with other chaplains. Bishop O'Connor (1982) reportedly took an unofficial survey among sailors in the Pacific fleet after repeatedly hearing that the wearing of rank and the uniform were a hindrance to chaplains' ministerial efforts. The outcome of his survey was that wearing rank and uniform did not make any difference, and definitely did not hurt. O'Connor concluded that the only real problem with the wearing of rank was what it could do to the wearer.

There is much disagreement about the effect of wearing rank. Four reasons are suggested. The first is the exact reverse of the statement offered above as to why rank is necessary. Rank is in fact a severe impediment for the chaplain because regardless of how much he attempts to down play it, the chaplain is always identified as an officer and that

turns enlisted personnel off (Burchard, 1953; Williams, 1973; Zahn, 1969). The question is raised as to how it is possible for the chaplain to hope to minister to men as men, and women as women when the fundamental idea of rank is to "regulate subordination and command" (Williams, 1973).

Burchard (1953) added that rank is a decided handicap when the chaplain seeks to fulfill his responsibility of administering the sacraments to the enlisted personnel.

The second objection to chaplains wearing rank is that chaplains tend to be like everybody else--selfish, ambitious, narrow-minded, et cetera--and consequently they react like everyone does to rank. They strive for more rank and function more out of a position of rank than as clergymen (Siegel, 1973). Zahn (1969) and Williams (1973) are both extremely critical here, also, as they note that chaplains almost always seem to become absorbed in the ranking system and jeopardize their ministerial orientation. O'Connor (1982) stated that in his experience the only detriment to wearing rank was what it did to the wearer, also. He suggested that those few whose rank goes to their heads end up simply losing their people--their subordinates, their officer peers, and their superiors. This phenomenon, of course, is universal and not unique to the chaplaincy.

A third finding has been that some chaplains believe that rank and officer status tend to negate the possibilities of being able to move freely and easily within the system

(Abercrombie, 1977). Abercrombie's analysis was that the rank structure and officer status as it currently exists is a major problem and needs changing.

The fourth rank-related issue deals with collegiality among chaplains and presents the opposite view of the Johnson (1976) study. There are significant resistances to collegiality among chaplains which result from several causes: transiency, religious pluralism, goal confusions, and rank (Kinlaw, 1975). Kinlaw's thesis stated that rank can be a serious deterrent to the "chaplain to chaplain" kind of ministry, and if that is so, undoubtedly it is a deterrent to those outside the chaplaincy, also.

This constitutes then a third area of conflict for the chaplain. Chaplains, almost universally, claim that rank is good, helpful, and necessary in the fulfillment of their duties, and that it does not get in the way (Zahn, 1969). Outside the chaplaincy, the sentiment is frequently the opposite. Thompson (1980) wrote that the use or abuse of rank is determined by the chaplain who wears it. It is not the system's fault; it is the person who cannot handle it.

Expectations of the Commanding Officer

A fourth area of concern for the chaplain is the role expectation of the commanding officer as it relates to the role interpretation of the chaplain himself. Needless to say, there are frequently times when role conflict is found here.

It is natural to expect each commanding officer to have specific expectations of what the chaplain should be and what he should be doing. A usual practice at chaplains' conferences and periodically at the chaplain school is to have commanders address the participants and share the commander's view. Almost to the person, the commanders offer what they expect of their chaplains, and those expectations range from being an officer first and totally identifying with the command to being the spiritual leader and advocate of the soldier (Becton, Note 3, Buckingham, Note 4). Incidentally, every position in between is expected of the chaplain, also. It is, therefore, a small wonder that role conflict at least in this area of concern is not more devastating than it is. That it is not is a tribute to the abilities of chaplains and commanders to be flexible and sensitive to one another.

The relationship of the chaplain to the commanding officer is outlined in FM 16-5. The chaplain assists the commanding officer in developing a program to speak to the moral, ethical, spiritual, and social issues which impact on the military community. The chaplain is to provide experience and leadership to this effort (Ghere, 1980). It is to be expected that such a close working relationship in such a vital area would result in good understanding between the two parties. Most chaplains report that they have had good relationships with their commanders, though almost every chaplain acknowledged he had encountered nonsupportive and

noncooperative commanders at some point in his career (Burchard, 1953).

A commander wrote that his chaplain was his right-hand man and a valuable member of the team (Snyder, 1977). Chaplains who have written express the feeling that their commanders feel the same way about them (Bell, 1964). Burchard (1954) wrote that the chaplains he interviewed were also pleased with their relationships to the command structure.

However, all is not well in this relationship. Ghre's (1980) study interviewed many commanders, few of whom realized the chaplain was experiencing any role conflict. It is apparent from his study that there was far less communication taking place between the chaplain and his commander than either perceived. Burchard (1953) hypothesized that there is, in fact, very little cooperation and understanding taking place between the chaplain and his commander.

In Zahn's (1969) study, many responses such as "senior officers in the main regard the chaplain as essential" were given. However, Zahn's conclusion was that commanders saw the essentiality of the chaplain at the level of troubleshooter in welfare and family problems. Zahn's (1969) article suggested there to be even less understanding of the chaplain's role as he stated that officers and enlisted persons are often overheard to say a number of things about chaplains which are "less than laudatory." Zahn wrote that chaplains are considered as little more than social service

specialists or a "kind of moral insurance" handy to have around in times of personal crisis. An even less complimentary view is offered by a former Navy chaplain who claimed the chaplain is seen as unnecessary (MacFarlane, 1966). In this analysis, the chaplain is only needed to pick up all the petty jobs nobody else wants. In fact, MacFarlane wrote, the majority of the time, the chaplain is actually seen as an interference, and everybody tries to ignore him.

It is interesting to note in this section that chaplains seem to be generally positive about what they have to offer to the system, but relatively negative about the way they are viewed and utilized. It also appears that the commanders tend to either ignore the chaplain or utilize his skills to elevate military efficiency rather than provide specifically spiritual ministrations and content.

Prophet/Priest Versus Military Officer/Morale Builder

The fifth and last area of role conflict to be discussed here is the all-encompassing one which is the "crunch" issue of this entire project (as if some of the "lesser" issues would not be sufficient to boggle the chaplain's mind, too). The prophet and priestly roles of ministry are brought into sharp conflict with the role of military officer and official of the state!

At the heart of the issue is a paragraph from The Chaplain Professional Development Plan (U.S. Army, 1979b):

Army chaplains demonstrate a prophetic presence. They are so in touch with their own value system and those of their churches that they boldly confront both the Army as an institution and individuals within it with the consequences of their actions. While carefully guarding against the temptation to impose purely denominational constraints on others, they address the "toughness" of life for both soldiers and dependents, and the Army command structure, and seek to influence decision and policy formation with their unique spiritual witness. They are knowledgeable, able and willing to confront both individuals and the Army with the ethical aspects of decision-making, policies and leadership, and the extent to which these, in both war and peace, reflect on basic Judeo-Christian ethical framework. They are prepared adequately to "stand up and be counted." (p. 1)

"Prophet" is defined by Webster's Dictionary (1961) as "one who speaks for God . . . ; a divinely inspired revealer, interpreter, spokesman; one gifted with more than ordinary spiritual and moral insight." Other definitions point out other qualities of the prophet: one who understands history as only having meaning in terms of divine concern, purpose, and participation (Napier, 1962); one who is called to do justice by announcing the coming of justice (Stephens, 1979); and, one who proclaims God's word to the people with power, understanding, and a demand for commitment (Ghere, 1980). It is said of the "prophet" that he is (a) usually reluctant to accept the role to which God has called him, (b) compassionate toward those to whom he speaks because he knows the people and their pain, and (c) ultimately uplifting with hope (Stookey, Note 5). General Wickham (Note 6) called recently for a quality of inspired leadership among his officers that contained "a vision of what is right." The

prophetic role alluded to here is that kind of role; it is a role wherein God's "rightness" of and for life is expected, and that expectation is to be announced by the chaplain.

Several writers have suggested ways by which the chaplain can most effectively fulfill the role of "prophet." Zahn (1982) suggested the chaplain as being the "moral guide and counselor," the one whose normal performance of duty consists of awakening or "troubling" the conscience when immoral actions are taken or ordered. Downing (1983) advocated the image of the "wiseman" as a model for the chaplain; the wiseman serves to help persons of power probe the options and explore the limits beyond which security-minded persons fear to tread. Harris (1983) offered the concept of "court jester" as a possible "prophetic" model as the jester bursts bubbles of arrogance and speaks truth which has profound meaning in a masterfully warm and humorous manner. Finally Army Regulation 600-30 (1977) changed the chaplain to assume the "enabler" role of encouraging high standards of personal and social conduct among officers, enlisted personnel, and others. Each of the above images is a striking variation of the same "prophetic" role. While they offer differing concepts of the approach to the role, they all have one thing in common: the announcement of God's truth.

The chaplains' development plan mentioned above stresses the importance for the chaplain to perform the prophetic

role. Many, many writers agree that it is of utmost importance that chaplains adhere to that role. The chaplain is the conscience of the Army; his job is to provide the moral framework for the military community (Rogers, 1977). The chaplain is in the position to call for the responsible use of power and he must never shy away from it (Tagg, 1979). The chaplain occupies a pulpit from which he is free to speak the words of God, both prophetic and of comfort (Reaser, 1969). The Chaplain Corps is the only body which carries the moral mission of military and therefore the Corps must confront the military with questions when things appear wrong, and contribute to the dialogue of both the churches and the public regarding them; it is a professional responsibility which the chaplain cannot legitimately ignore or neglect (Bonnot, 1978). The church, as represented by the chaplain in the military, carries with it the daily charge to not let the people become too entrenched in the secular community and its values; it is the role of the church to put itself at odds with the surrounding world (Zahn, 1969).

A recent example of the church taking a very difficult stance was the National Conference of Catholic Bishops Committee on War and Peace's position stated in their Anti-Nuclear Pastoral Letter (Carrier, 1983; Cornell, 1983; Ostling, 1983). It was certainly not a popular stance in military circles, yet it served to illustrate the necessity of churches and their representatives in the military, the

chaplains, standing up to be counted even when confronting delicate issues. Libby (1983) wrote that in many instances there will be only one "right" way to respond, and that reality demands agonizing prayer and appraisal on the part of the chaplain. He continued:

It just may be necessary for the chaplain to risk asking hard questions, to include confronting behavior and thinking that indicate a lack of ethical understanding or a sense of integrity. (p. 34)

Bishop O'Connor's (1982) reminder that being "prophetic" is always difficult is appropriate warning to those who seek the glamor of recognition but are not willing to pay the heavy price.

Listed above are just a few of the great number of comments made as to why the chaplain must retain his prophetic stance. Both Burchard (1953) and the Time ("Honest to God," 1969) magazine article reported that the chaplains they interviewed claimed they felt freedom to say what needed to be said and to be prophetic when necessary. Two chaplains have also written that the prophetic voice is frequently heard within the command structure, and that it is unfortunate that all chaplains do not realize that the prophetic voice will be heard if the chaplain has the courage and conviction to use it (Himes, 1967; Ryan, 1973).

However, there are a host of other voices to be heard on this issue, coming from the opposite side, and they can be divided into three areas: (a) those who say the chaplain

should not attempt to be prophetic with the system; (b) those who say the chaplain cannot be prophetic; and (c) those who have determined chaplains will not be prophetic.

McCullough (1979) denies the chaplain's position to make moral pronouncements against the state because he says the state is morally autonomous and therefore not subject to the claims of moral absolutes. Consequently, the chaplain should not strive to be prophetic with regard to the state because it would be totally inappropriate. It is interesting to note here that several other writers have pointed to the Mark 12:17 passage and the Romans 13:1 passage as evidence that the state is ordained and sanctioned by God to provide control and order in this chaotic world. That places moral responsibility upon the state and its officials, which is an understanding of the state totally different from McCullough's understanding.

Those who would lead the reader to believe the chaplain cannot be prophetic do so for many reasons. The chaplain becomes domesticated through his military experience and is effectively silenced (Siegel, 1973). The chaplain who is wearing the uniform of the government, paid by the state, and dependent upon his senior officers for advancement cannot possibly proclaim a prophetic gospel (Cox, 1973). There is no way the chaplain can be prophetic from within the system because his primary allegiance is to the system; "faith must bow to the state" (Miller, 1966). The chaplaincy as it is

now known is too much a part of the system which it serves, and is thus blind to what goes on in the system (Zahn, 1969). The "prophets" are all so well refined through clinical pastoral education and internships that there are no longer any rough edges which are necessary if one is to ask the hard, negative questions about life (Senn, 1981).

The third area, that chaplains will not be prophetic, also has a number of contributors. Burchard (1953) concludes that chaplains have opted out of the considerations of rightness of action by the state and have left it up to the state to make those decisions. Another writer claims that the chaplain learns very early that if he wishes to survive in the system he must not "rock the boat" (MacFarlane, 1966). He goes further to say that the chaplains who rise in the system are those who compromise, and how can one possibly be prophetic and compromise at the same time? Others agree. Time ("Honest to God," 1969), Zahn (1969), and Lutz (1973) all see the chaplain as giving up his prophetic posture as a result of the compromise of his calling in order to survive the system. Such a compromise ends up in causing the chaplain to wonder who he is, and those he serves to question what the chaplain is all about (Lutz, 1973). This was reported to be a troubling concern for many of the soldiers in Vietnam.

This places the reader in touch with the center of the dilemma for the chaplain. Tagg (1979), Searcher (1966), and

Trueblood (1966) are three writers who have encouraged their readers to realize there are no easy or absolute answers to such problems as these. Decisions are never simple when the stakes are so high, and thus these writers encouraged everyone to be tolerant and not too judgmental in the plight of the chaplain.

Another aspect of this dilemma is the concern around the chaplain as being a military officer and morale builder. At best the issue of the chaplain being a "morale builder" is fuzzy. Several chaplains acknowledged that boosting unit morale is important and something with which they can and should help (Tupy, 1981; Zahn, 1969). One writer referred to the chaplain as "a pastor in the midst of his people" (Allyn, Note 7). That role holds a special significance for the soldier in the midst of his grief, agony, and in the terror of battle. The affirmation of the unbreakable relationship between God and man is a tremendous morale builder for the soldier with a trembling and broken spirit.

There does not seem to be a great deal of consternation on the part of chaplains in accepting that they are part of that "morale-boosting" team (Abercrombie, 1977); however, some resentment was reported in Burchard's (1953) study when chaplains were referred to as "morale officers." The problem seems to lie at the point of chaplains becoming so identified with the system that their spiritual goals and concerns seem to be linked too closely with national goals (Daniels, 1978;

Norton, 1977; Zahn, 1969; Jonakait, Note 8). In fact, when Mathre (1966) stated that the chaplain's job is to be involved in morale building, patriotism, and good citizenship, Zahn (1969) wrote that is exactly the role assumed by the German military chaplains in World War II. Instead of spiritual and moral guidance taking priority, the German chaplains directed their entire work to the great objectives of winning the war and heightening the fighting strength of the troops. To lose sight of the primary goals is tragic (Zahn, 1969).

Jonakait (Note 8) took exception with the appropriateness of chaplains being involved in the "morale building" business at all. He called morale "a martial virtue nurtured by discipline, courage, and confidence in the rightness of a military cause" (p. 49). For the chaplain to become involved in the morale of the unit was in total contradiction to his religious calling because morale is the province of the military and integral to military objectives. Needless to say, the chaplain's involvement as a morale builder in his unit is not a clear cut nor universally understood issue.

The military officer issue is just as fuzzy for some as is that of "morale builder"; for others it is clear cut. It seems that historically the chaplain has been viewed as a military officer, particularly during his involvement in the early wars of our country as he was referred to as the "fighting parson" (Williams, 1973). Changed followed,

however, as attempts were made to upgrade the quality of the chaplaincy and allow each chaplain to assume his clergy role. Over 60% of the respondents in Zahn's (1969) study avowed that for them there was no conflict between being a clergyman and a military officer. But Zahn continued his analysis of the conflict by showing that the clergyman bears direct responsibility for the display of proper Christian behavior, and simultaneously bears direct responsibility as a legally appointed defender of national policy. Boozer (1970) wrote that the resultant effect of wearing the two hats of military officer and clergyman was a strong identity crisis.

Numerous writers have suggested that the chaplain's more obvious role in the system, at least at the observable level, is that of military officer; wisdom then dictates that chaplains look and act like soldiers (Ettershank, 1983), share their fellow officer's support for U.S. policy when appropriate (Blumenthal, 1971), and learn to live in and trust the system (Rickards, 1983). Norton (1977) indicated there are benefits to be derived for one's ministry which come from the ability to act like and be an officer in its best sense. Norton's warning, however, and it is a warning which has been echoed by others (Jonakait, Note 8; Tupy & Anderson, Note 9) was that to become overly identified with the military officer role carries with it the danger of becoming socialized into the institution and losing identity as a clergyman.

Writing on behalf of the military officer role of the chaplain, McCullough (1979) and Abercrombie (1973) both emphasized that chaplains can handle the military officer role well as long as they realize that their first loyalty is to God and their churches. However, Siegel (1973), Zahn (1969), and Burchard (1953) argue that it is not only impractical but very unlikely the chaplain will normally abide by his clergy role first in the face of the immediate pressure of being a military officer.

Mathis (Note 10) stated that Officer Efficiency Reports which say of the chaplain, "He does it all," provide an interesting way of noting that the chaplain has found, at least for that moment, how to be "fully clergyman and fully military officer." From evidence presented in this section, that would be no small accomplishment.

Summary

The review of literature on the military chaplaincy and the role conflict which is part of it has as its purpose to explore the areas of conflict and hopefully assist the reader to a better understanding of and appreciation for it. Through this understanding, a more intentional and meaningful ministry will emerge, hopefully.

The issues addressed are of critical concern. Is the chaplaincy unconstitutional; that is, is it a violation of the separation of church and state as provided for in the

First Amendment of the U.S. Constitution? Does the military chaplain answer first to military authority or to his faith commitment when the two come into conflict? Is the conflict of the "man of peace" in a "war-oriented atmosphere" irreconcilable? Does rank and subsequent identification with the "system" devastate ministry? Is the "God-called" prophetic voice silenced by the pressure to conform and compromise in the military system? Is the chaplain's purpose to "save souls" as God's call implies, or is it to boost the morale of the human fighting machine as is the military's desire?

Writers of every orientation and perspective have given their ideas on these issues. Some have been on one side of the issues presented, and an equal number have offered counter logic. The only apparent conclusion is that the masses are divided on the issue, and probably always will be. It is not a topic which can ever be resolved to everyone's satisfaction. For those who must face it, the advice of Williams (1973) is relevant: today's minister must be courageous, self-disciplined, and a representative of another way of life among men. Johnson (1976) offers a word of encouragement:

In the interaction between denomination, command, and chaplaincy, it appears that chaplains are required to make almost daily fine tunings, and sometimes major adjustments in the face of competing demands. (p. 49)

Perhaps the implications are that if one chooses to function in both roles but make either one or the other primary, which is going to happen whether we deliberately decide

to do so or not, that person needs to be aware of the consequences of that choice. At a bare minimum, to choose the clergy role (prophetic, et cetera) one can count on a certain risk with possible isolation, rejection, and dismissal; to choose the military officer role (rank, morale builder, et cetera) one can perhaps count on career success but it may take a heavy toll on one's ministerial effectiveness. As Jesus said, each person should therefore "count the cost" (Luke 14:28).

CHAPTER III

DESIGN OF THE STUDY

Procedures Used

Information on the Population

The population surveyed in this study was the U.S. Army Chaplain Corps which, as of February 11, 1984, consisted of 1,470 chaplains. These chaplains serve in various jobs all over the world. They represent the Eastern Orthodox Church, the Roman Catholic Church, the Jewish faith, and 108 Protestant denominations. Current numerical strengths of these groupings are as follows:

Protestant	1,197
Catholic	241
Jewish	22
Orthodox	<u>10</u>
Total	1,470

Of the 1,197 total Protestant chaplains 927, or 77.4%, come from 16 of the mainline denominations. Therefore, when added to the total number of Roman Catholic and Jews, 18 mainline denominations or faith groups (15% of the total) make up 1,190 of the total of 1,470 chaplains in the active Army, or 81%. Major denominations or faith groups identified specifically in this study with their actual strength

numerically and percentage of the corps may be found in the Appendix.

Current strength of the Army Chaplaincy by rank is as follows:

Colonel	113
Lieutenant Colonel	322
Major	413
Captain	587
First Lieutenant	<u>35</u>
Total	1,470

Of the 1,470 chaplains, 16 are women chaplains serving in the grades of First Lieutenant, Captain, and Major. Women had not been endorsed as chaplains by their denominations until the mid-1970s.

Army chaplains are a well educated group with every chaplain possessing at least a master's degree or equivalent. The ages range from approximately 25 years of age to 60 years of age, which is the mandatory age for retirement for the military. The professional experience ranges from a minimum of two years as a pastor, rabbi, or priest to perhaps as many as 35 years of service in the civilian parish, the chaplaincy, or some combination of both. Chaplains represent the full racial spectrum of our nation in the following strengths:

American Indian/Alaskan Native	5
Hispanic	18
Asian/Pacific Islander	19
Caucasian	1,255
Black	134
Other	<u>39</u>
Total	1,470

The majority of chaplains are married and are accompanied by their families to most assignment locations, the exception being separated tours in locations considered high risk areas for family members.

Implications for the Greater Population

The chaplaincy of the United States Army is fairly representative of the chaplaincies of both the U.S. Air Force and Navy, and the results provided from the study will substantially reflect those services, too, though there would be some circumstantial differences. The chaplaincies of other nations may also be represented by this study though differences would certainly occur. Zahn 's (1969) study of Great Britain's Royal Air Force displayed a striking similarity to studies made of the United States military chaplaincies.

Each service, while quite like the others, does have its own unique orientation. Therefore, while portions of the results would be directly translatable to the greater

population of military chaplains worldwide, certain parts will be unique to the chaplaincy of the United States Army.

Sample Selection

The sample size was based upon a formula provided by the Survey Division of the Soldier Support Center, National Capital Region, located in Alexandria, Virginia. According to the sampling formula for a population of 1,470, a sample size of 387 returns was determined to be necessary in order to represent a 95% confidence interval with an error range of $\pm 5\%$.

Based on the national average of 31% return rate for mailed out questionnaires and surveys, and taking into account the interest which seemed to be generated by this study during the pilot applications of the inventory, it was determined that a total of 800-900 chaplains would be surveyed to obtain the minimum 387 responses.

The sample used was selected from the current chaplain's roster provided by the Office of the Chief of Chaplains. Chaplains who participated in the two pilot applications were not eligible for the larger study, as were chaplains who were scheduled to retire during the period of the study. The number of persons not considered totaled 84, leaving a total of 1,386 chaplains available. From the alphabetized roster, every other name was selected for a total of 693 chaplains. Another 107 of the chaplains were needed, so every remaining

seventh name was selected, bringing the total number of chaplains to be surveyed to 800. A few addresses were determined to be inaccurate and unobtainable, which led to the actual number of mailed-out survey forms being 787.

It was determined that since the preponderance of those chaplains eliminated from consideration due to their participation in the pilot applications were Captains, that particular group would be underrepresented. After being granted permission from the Commandant of the U.S. Army Chaplain Center and School, I provided survey forms to the chaplains entering on active duty from the Chaplain Officer Basic Course, and the active duty chaplains in the Chaplain Officer Advanced Course. They were primarily in the grade of Captain, and their strength numbers were 22 and 40, respectively. Additionally, the staff and faculty of the Chaplain School and the members of the Chaplain Board were included, their total being 42. The sample totaled 891 active duty Army Chaplains, 787 of whom were randomly selected from the alphabetized chaplain's roster.

Method of Research and Data Gathering

The study was conducted through the utilization of a role assessment inventory which is addressed in the following section. The inventory was distributed to each member of the sample through the mail services or hand-delivered in the case of those assigned to Fort Monmouth,

New Jersey, then returned to me in sealed, preaddressed envelopes. No special coding techniques were used as the decision was made at the outset of the project to employ no follow-up mailings to nonrespondents. It was hoped that the nature of the study would provide the incentive and the appeal it seemed to have in the pilot applications would surface again, resulting in a moderately high return rate. The inventories were mailed from Washington, D.C. on 16 January 1984, and the last response to be tabulated was received on 29 February 1984. It had been predetermined to allow approximately six weeks for return since a relatively high number of inventories were sent to overseas areas.

Instrument

After reading extensively the literature of and about chaplains, it became apparent to me that no survey instruments existed which would adequately address the issues raised by this study. It was determined that it was necessary to create an instrument which reflected the theses of many of the authors who had written about the chaplaincy, and also some of their research hypotheses in chaplaincy studies. Several methodologies were considered, with the conclusion that an inventory-type survey, an "opinionnaire," would best measure the extent of role conflict experienced by the greatest number of chaplains. A five-point Likert scale, ranging from "Strongly Agree" to "Strongly Disagree" with a

middle position of "Neither Agree Nor Disagree" was designed. Considered equally valuable to the study was the gathering of demographic information from each respondent.

In order to test and validate the instrument, a pilot application was administered at Fort Campbell, Kentucky to the chaplain's section. In April 1983, I delivered 40 copies of the survey instrument to the post chaplain at Fort Campbell, requesting that they be distributed among all the assigned chaplains. A return postage envelope was attached so that I and the responding chaplain would be the only ones to know if the instrument was returned or not. Of the 39 assigned chaplains, 24 returned the completed form. That survey instrument consisted of a series of episodes which were representative of the types of situations a chaplain may encounter over a span of years in the chaplaincy which could produce feelings of role conflict. The instrument was developed with the assistance of several Army chaplains, some of whom were reservists, and input from two former chaplains, a former line officer, as well as university faculty members. The Q-sort method was used to identify those episodes which fell into specific categories. That was the scope of the instrument used at Fort Campbell.

From the initial pilot survey came a number of suggestions as to how it should be changed to more accurately measure conflict. These suggestions were considered, appropriate corrections were made to improve clarity of items

used and elimination of redundancies, and a second pilot application occurred at the U.S. Army Chaplain Center and School at Fort Monmouth, New Jersey, with the chaplains of the Chaplain Advanced Course. Forty-five student chaplains were enrolled in the Fall 1983 class and 39 elected to return their completed survey instrument. Many of the same attitudes which were prevalent in the initial pilot application were evidenced in the second study, and again several suggestions for improvement of the instrument were offered. I also became aware of a tremendous amount of energy generated by the survey instrument among the senior captains and junior majors who participated in the second pilot project. Many of the chaplains wanted to talk about what they had done, why they had responded as they did, and where they agreed or disagreed with the issues presented by the study. It became readily obvious that, for them, an item of interest had been identified.

During this same period of time I was regularly conferring with the Survey Division of the National Capital Region's Soldier Support Center (NCR-SSC) in Alexandria, Virginia, and also with chaplains at the Office of the Chief of Chaplains, the Pentagon, Washington, D.C. about the instrument. Because of the possible sensitive nature of this study, the Chief of Chaplains had great interest in this project being properly worded and presented. Likewise, the Survey Division of NCR-SSC bears responsibility for any Army-sponsored survey, so

their concern and attention to detail was to be understood. There was much discussion with the agencies as to what must necessarily be included in order to develop an instrument which could energize the respondents and elicit candid responses. Eight and a half months were required before an agreed-upon survey instrument was prepared and ready for mail-out. The finally agreed-upon form was very close to the first instrument prepared which consisted of 21 statements related to the chaplain and his job, to which respondents were requested to indicate their positions on a five-point Likert scale ranging from "Strongly Disagree" to "Strongly Agree." Three other statements were offered to which chaplains were requested to indicate which answers best described them. At the conclusion of the instrument were six demographic items used for comparative analysis.

In order to establish the validity of this third instrument, four chaplains assigned to the staff and faculty at the U.S. Army Chaplain School were asked to critique and evaluate it for clarity and accuracy. This was done with corrections, and the instrument was returned to the Survey Division, NCR-SSC in Alexandria, Virginia for their final approval. The instrument was given an official survey number, #83-37, returned to the Chief of Chaplains Office for the cover letter, and then forwarded to me. Copies of all the approved documents were sent to the Committee for the Protection of Human Subjects at Vanderbilt University,

and permission to mail out the survey instruments was granted on January 9, 1984.

The purpose for shifting from a situational survey instrument to statement-type survey was that the situations or episodes were relatively restrictive in that they elicited responses to specific situations only. No way was evident to me to creatively broaden those situations to the point of legitimately claiming that role conflict was thus indicated as being measurable in a more pervasive or encompassing aspect than in the specific instance addressed in the survey. The limited nature of situational questions seemed to open the doors to interpretation of data beyond acceptable standards.

On the other hand, while not as specific as the episodes, the general statements provided the opportunity for respondents to react out of their own experiences which is a qualitatively more authentic means to perceived feelings and attitudes. Unquestionably, it leaves much to the respondent and the research in terms of interpretation; however, some of that uncertainty can be diminished through cross-checking items which address similar issues.

Guidelines for Interpreting the Instrument

The relationship of the items on the "Chaplain's Role Assessment Inventory" to the research statements is as follows:

1. Research statement #1: "The position of the chaplain in the military setting leads to a conflict of roles."

Relates to items:

#5--"It is possible for my duty as a military officer to come into conflict with my duty as a clergyman."

#6--"When issues of faith conflict with issues of military duty, the chaplain should usually tend toward the side of faith."

#7--"The chaplain must avoid intruding his religious beliefs into areas which are military in nature."

#8--"Fostering the loyalty of the soldier for his/her country should rank ahead of faith issues in a chaplain's day-to-day ministry."

#13--"The chaplain's major duty should be ministry to the spiritual well-being of the men and women in the command."

2. Research statement #2: "Chaplains consider their clergy roles to be more important than their officer roles."

Relates to items:

#11--"I consider my clergy role to be more important than my officer role."

#22--"I think of myself: primarily as an officer, primarily as a clergyman, as both but more often

as an officer than as a clergyman, as both but more often as a clergyman than as an officer, as both equally, not sure."

3. Research statement #3: "Chaplains generally believe their commanders consider the chaplain's officer role to be more important than his clergy role."

Relates to items:

#23--"I am regarded by my current commander: primarily as an officer, primarily as a clergyman, as both but more often as an officer than as a clergyman, as both but more often as a clergyman than as an officer, as both equally, not sure."

4. Research statement #4: "Chaplains generally spend more time in their officer related roles than in their clergy roles."

Relates to item:

#20--"I generally spend more time doing officer related duties than clergy/ministry related duties."

5. Research statement #5: "Chaplains tend to reconcile the conflict of their roles through compartmentalization of role behaviors."

Relates to items:

#1-- "I divide clergy and officer responsibilities into separate and distinct categories."

#22--"I think of myself: primarily as an officer, primarily as a clergyman, as both but more often as an officer than as a clergyman, as both but more often as a clergyman than as an officer, as both equally, not sure."

#24--"Chaplains tend to cope with the clash of clergy and military officer roles in various ways. If you experience any role conflict, which is your usual coping strategy? (looking primarily at response #2) compartmentalization."

6. Research statement #6: "Chaplains serve as the interpreters of the values of the military organization, help resolve value-dilemmas of individual servicemembers, and help promote smooth operation of the military organization."

#8--"Fostering the loyalty of the soldier for his/her country should rank ahead of faith issues in a chaplain's day-to-day ministry."

#10--"A chaplain should serve as a buffer between the Army organization and the individual soldier."

#14--"The chaplain has a responsibility to serve as a faithful interpreter of military values and Army life to the troops."

#21--"The Army expects that chaplains' involvement in their units will ultimately promote military efficiency."

7. Research statement #7: "Seniority tends to diminish feelings of role conflict."

Relates to item:

#5--"It is possible for my duty as a military officer to come into conflict with my duty as a clergyman."

8. Research statement #8: "Feeling free to be 'prophetic' in a confrontive and outspoken sense is directly proportionate to the age, years of service, and rank of the chaplain."

Relates to items:

- #7--"The Chaplain must avoid intruding his religious beliefs into areas which are military in nature."

#9--"When the chaplain is advising the commander, he has the responsibility to challenge decisions he believes are against the teaching of his faith."

#12--"When chaplains are speaking on behalf of religious tradition or belief, they should be free to say what they want, even if it is contrary to current command policy."

#19--"Chaplains should not speak prophetically in the confrontative sense with respect to military issues and matters."

9. Research statement #9: "The chaplain's rank is not considered by chaplains to be a deterrent to effective ministry."

Relates to items:

#3--"A chaplain's rank can be a deterrent to his effectiveness in counseling with his superior officers."

#4--"A chaplain's rank can be a deterrent to his effectiveness in counseling with soldiers of lesser rank."

Statistical Procedures

The inventory responses were computerized and the SPSS (the Statistical package for the social sciences) (Nie, Hull, Jenkins, Steinbrenner & Bent, 1975) was used to provide one-way frequency distributions on each item of the role assessment inventory. Of special interest to me were the mean, the minimum, the maximum, the range, the absolute frequency of response, the relative frequency (percentage), and the histogram of each inventory item.

A second computer run was made, this time using bivariate correlation analysis with the Pearson Product-Moment correlation coefficient and the nonparametric correlation with the

Kendall Rank-Order correlation coefficient. The variables used were the ordinal forms of the five-point Likert scale on each of the first 21 statements of the role assessment inventory and the variables of age, rank, years of service, and denomination or faith group. Mean averages were established on each inventory item by denomination/faith group and rank as those are seen to be the two most significant variables. There is a direct and very close correlation between age, rank, and years of service, thus rank became the most important of these three variables because the greatest amount of information is available on the rank distribution of chaplains. Inventory items 22-24 were analyzed using only frequency distributions across the entire sample because of their nominal form which precludes rank-order correlation with the other variables which have ordinal form.

CHAPTER IV

RESULTS

The return rate for the Chaplain's Role Assessment Inventory was 73%. A total of 891 inventories were either mailed out or hand-distributed at the U.S. Army Chaplain Center and School. Of that total, 20 were returned as undeliverable, bringing the number of response possibilities to 871. Of that number, 637 were returned with responses for the 73% return rate. According to the sampling formula referred to in Chapter III, for a population of 1,470 chaplains, a sample size of 637 returns represents a 99% confidence interval with an error range of $\pm 4\%$. Additionally, it should be noted that a high return rate of 73% suggests a minimal nonresponse bias. Since no coding system was used to determine the identity of nonrespondents, a random check for any bias would have been impossible.

Many comments were written in the margins of the returned inventories. It appears that the survey instrument touched off both anger and frustration in some, and was seen by others as a very positive instrument. It was approximately a 50/50 split in terms of the positive and negative written comments.

The more negative comments were: (a) "I consider this to be a horrible instrument; I almost refused to complete it; you will get the wrong impression from it because it asks the wrong questions in the wrong way"; (b) The whole survey is invalid, i.e., it assumes a conflict between the roles; philosophically, perhaps there is a conflict, but in the day to day operations of the chaplaincy, there is rarely a conflict"; (c) on at least four instruments, it was said, "this is a sexist instrument; look at the language"; and (d) "there are significant weaknesses in this survey."

Positive references to the survey took the form of "I enjoyed sharing in the Role Assessment Inventory," "this is a good inventory--thank you," and "of all the instruments I have had to fill out during my military career (nearly 30 years), this is the best I have seen!"

An attitude expressed by two respondents was that many inventory statements were expressed too ambiguously to be answered without qualification. Another concern was registered that the statements of the inventory were worded in such a manner that role conflict would be indicated.

Inventory item #5 is one of the key statements of the survey. It presents a straightforward opportunity for respondents to indicate their personal beliefs on the possibility of role conflict. Table 1 reflects mean average scores, frequency distributions, and standard deviations for item #5 by denomination/faith group, and Table 2 reflects

TABLE 1

DENOMINATION/FAITH GROUP FREQUENCY DISTRIBUTIONS,
MEAN SCORES, AND STANDARD DEVIATIONS ON
INVENTORY ITEM #5
(Sample Mean 3.55)

Denomination or Faith Group	Frequency Distribution					Mean Score $\bar{x}$	Standard Deviation (SD)
	SD 1*	D 2*	NAND 3*	A 4*	SA 5*		
American Baptist	0	6	0	10	3	3.53	1.111
Assemblies of God	0	4	1	13	2	3.65	.933
Chris.Meth.Epis.(CME)	1	1	2	3	3	3.44	1.346
Disciples of Christ	1	4	1	12	4	3.64	1.123
Episcopal	1	4	1	8	5	3.63	1.261
General Assoc. of Reg. Baptists (GARB)	0	2	1	6	0	3.44	.901
Jewish	0	0	1	4	0	3.80	.447
Latter Day Saints	0	2	2	3	0	3.14	.911
Lutheran (ALC/LCA)	3	4	2	23	6	3.66	1.115
Lutheran (Mo.Synod)	0	5	1	10	4	3.65	1.089
National Baptist	1	1	2	5	0	3.22	1.100
Nazarene	1	2	0	9	1	3.54	1.121
Presbyterian Council	1	9	4	15	8	3.54	1.171
Roman Catholic	7	15	6	39	16	3.51	1.226
Southern Baptist	6	18	6	39	13	3.40	1.280
United Church of Christ	0	2	2	10	2	3.75	.856
United Methodist	6	17	9	44	10	3.41	1.222

* 1--"Strongly Disagree"

* 2--"Disagree"

* 3--"Neither Agree Nor Disagree"

* 4--"Agree"

* 5--"Strongly Agree"

mean average scores, frequency distributions, and standard deviations by rank structure of the chaplaincy.

TABLE 2
RANK STRUCTURE FREQUENCY DISTRIBUTIONS, MEAN SCORES,
AND STANDARD DEVIATIONS ON INVENTORY ITEM #5
(Sample Mean 3.55)

Rank	Frequency Distribution					Mean Score $\bar{x}$	Standard Deviation (SD)
	SD 1*	D 2*	NAND 3*	A 4*	SA 5*		
Colonel	0	12	5	28	11	3.68	1.024
Lieutenant Colonel	10	29	14	66	24	3.45	1.205
Major	7	38	14	108	28	3.57	1.083
Captain	17	34	20	107	38	3.53	1.188
First Lieutenant	0	1	4	6	2	3.69	.866

- * 1--"Strongly Disagree"
- * 2--"Disagree"
- * 3--"Neither Agree Nor Disagree"
- * 4--"Agree"
- * 5--"Strongly Agree"

The scale on the inventory instrument ranged from 1 to 5. A standard deviation (SD) of 1+ is indicative of a moderately wide spread of responses within that grouping. On Table 1 it is important to note that the three largest groups--Roman Catholics, United Methodists, and Southern Baptists--have very similar statistics in terms of number of responses, frequency distributions, and standard deviations. In each case, a sizable cluster of responses is to be observed in the "agree"

(number 4) position; however, there is also a smaller clustering effect which occurs at the "strongly disagree"- "agree" positions. The smaller clustering is not considered strong enough to constitute a bimodal distribution. While there is, therefore, strong statistical evidence of perceived role conflict in each of the denomination/faith groups, there is also significant evidence in almost every case of respondents who are not in agreement. In every case, the larger the standard deviation, the wider the variation of responses, and consequently, the less predictable it will be as to how many individuals in the respective groups will experience role conflict. .

On Table 2, Lieutenant Colonels tend to experience the least perceived role conflict; however, they also exhibit the greatest standard deviation or widest variety of responses. First Lieutenants who serve in that rank in the chaplaincy for six months to a year, experience the greatest role conflict, and their responses indicate the lowest standard deviation.

Presented in Table 3 is a simple analysis of the data collected from the role assessment inventory. Included is the mean ($\bar{x}$) response for the total sample on each inventory item, and the combination of the "Strongly Disagree"- "Disagree" relative frequencies and "Strongly Agree"- "Agree" relative frequencies from the data. The "Strongly Disagree"- "Disagree" combination represents responses 1 and 2 of the

TABLE 3
CAPITULATION OF MEAN (M) RESPONSES AND "DISAGREE-AGREE"
DISTRIBUTION FOR TOTAL SAMPLE ON INVENTORY
ITEMS 1-21

Inventory Item	Mean Response for Total Sample $\bar{x}$	Combination Low % (Disagree)	Combination High % (Agree)
1. I divide clergy and officer responsibilities into separate and distinct categories	2.90	46.8	39.4
2. I owe my allegiance to God before I owe it to my commander	4.64	1.9	93.1
3. A chaplain's rank can be a deterrent to his effectiveness in counseling with <u>his superior officers</u>	2.86	46.4	39.9
4. A chaplain's rank can be a deterrent to his effectiveness in counseling with <u>soldiers of lesser rank</u>	2.66	55.3	32.2
5. It is possible for my duty as a military officer to come into conflict with my duty as a clergyman	3.55	23.6	66.4
6. When issues of faith conflict with issues of military duty, the chaplain should usually tend toward the side of faith	4.30	2.5	88.3
7. The chaplain must avoid intruding his religious beliefs into areas which are military in nature	2.26	72.5	16.5
8. Fostering the loyalty of the soldier for his/her country should rank ahead of faith issues in a chaplain's day-to-day ministry	1.96	81.1	6.2

TABLE 3 (continued)

Inventory Item	Mean Response for Total Sample $\bar{x}$	Combination Low % (Disagree)	Combination High % (Agree)
9. When the chaplain is advising the commander, he has a responsibility to challenge decisions he believes are against the teaching of his faith	3.79	14.3	71.9
10. A chaplain should serve as a buffer between the Army organization and the individual soldier	3.50	17.8	59.9
11. I consider my clergy role to be more important than my officer role	4.26	5.5	84.0
12. When chaplains are speaking on behalf of religious tradition or beliefs they should be free to say what they want, even if it is contrary to command policy	3.96	11.3	77.2
13. The chaplain's major duty should be ministry to the spiritual well-being of the men and women in the command	4.55	3.2	93.6
14. The chaplain has a responsibility to serve as a faithful interpreter of military values and Army life to the troops	3.46	22.3	56.2
15. Being "overly spiritual" in one's behavior and attitudes can limit a chaplain's effectiveness as a military officer	3.37	26.4	57.5

TABLE 3 (continued)

Inventory Item	Mean Response for Total Sample $\bar{x}$	Combination Low % (Disagree)	Combination High % (Agree)
16. I would consider it a violation of the separation of church and state if my commander gave his unit a choice between attending worship services or performing an undesirable duty such as "policing" the area	3.37	28.0	52.6
17. Being salaried by the government as I perform my religious duties creates no ethical problems for me	4.31	6.4	90.3
18. When I observe training for combat (e.g., bayonet training), I am bothered by biblical injunctions such as "love your neighbor" and "thou shalt not kill"	2.2	71.4	16.5
19. Chaplains should not speak prophetically in the confrontive sense with respect to military issues and matters	2.00	81.4	9.6
20. I generally spend more time doing officer related duties than clergy/ministry related duties	2.27	71.9	15.2
21. The Army expects that chaplains' involvement in their units will ultimately promote military efficiency	4.01	6.6	85.2

instrument, and is referred to on the table as "combination low %," whereas the "Strongly Agree-Agree" combination represents responses 4 and 5 on the instrument and is referred to as "combination high %."

Additional comments were provided by some of the respondents as they attempted to clarify why they had responded as they did, or for the purpose of negating the relevance of various inventory items. Some of the more cogent issues addressed follow.

Inventory item #4: Several chaplains underlined the words "can be" in statements three and four, and others called attention to them in comments at the end of the instrument. Other statements made were: "rank can be a great benefit!" "it can help!" "I believe the greatest factor is how the chaplain sees his own rank," "rank does not determine competence," and "resistance is a common phenomenon in counseling."

Inventory item #8: Three chaplains did not want to divide the issues of "fostering the loyalty of the soldier for his/her country" from "faith issues." On the inventories, the respondents indicated "both are possible and ideally intertwined" and "they are not mutually exclusive."

Inventory item #9: Statement number nine drew many comments as numerous respondents seemed to be confused as to whose "faith" was referred. It appeared from the comments that several chaplains believed this inventory item to be ambiguous. Those who chose to accept that "his faith"

meant "the chaplain's faith" did very heartily state that "I would challenge decisions against the teaching of my faith!" One chaplain commented, also, that he had "seen naive chaplains fight over non-issues."

Inventory item #10: Some questions were registered as to what was meant by "buffer" in statement number 10. One suggestion was that perhaps it referred to a "safety zone" while another claimed that the chaplain does have "an advocate responsibility for the soldier."

Inventory item #11: Comments related to number eleven were: "the roles are compatable when understood," "I am both (clergy and officer); if I cannot be dedicated to both then I need to give one up," and the issue is "irrelevant!"

Inventory item 14: Questions and issues raised about statement number fourteen centered on the phrase "military values." Some chaplains expressed uncertainty as to what "military values" meant; duty, honor, country, national values and freedom, et cetera?

Inventory item #15: The phrase "overly spiritual" was problematic for many chaplains. It appears that various chaplains applied their own terminology in order to more accurately indicate the concept to which they were responding. Examples of substitute words and phrases were: "foolishly spiritual," "self righteous," "holier than thou," and "pious."

Inventory item #16: Statement number sixteen touched a sensitive nerve. It seemed to elicit many concerns around

the free exercise of religion clause of the First Amendment to the Constitution to which several respondents indicate there is no longer any issue. Also, other respondents claimed the issue here was "coersion," not "church-state."

Inventory item #18: Statement number 18 drew quite a few responses, many around the usage of the word "kill" which was problematic. Several chaplains noted that the word used accurately from Hebrew is not "kill" but rather "murder." Several clarifying statements used by the respondents were "we are charged to not do murder," and "by the way, our Lord Jesus never had a critical word for a soldier." Another respondent stated that "if he is [meaning if a chaplain is bothered], he has confused love and a weak stomach."

Inventory items 22-24 are presented in a different form and analyzed separately in Table 4. Comments made to items 22-24 follow.

Inventory item #23: Two chaplains used the occasion of the inventory to query their commanders about the issue. One chaplain responded "I asked him today, and he said 55% clergy and 45% officer." The other chaplain wrote, "I just asked my commander and he said 51% chaplain and 49% staff officer."

Inventory item #24: Many statements were offered in the "other" category as to how people cope with what they perceive as role conflict. Four respondents indicated that some form of negotiation or compromise may be necessary to work out a solution. The suggestions seemed to imply that the conflict

TABLE 4
FREQUENCY DISTRIBUTIONS AND RELATIVE FREQUENCIES FOR
TOTAL SAMPLE, INVENTORY ITEMS 22-24

Inventory items 22-24	No. of Responses	% of Responses
22. I think of myself:		
1--primarily as an officer	1	0.2
2--primarily as a clergyman	123	19.3
3--as both, but more often as an officer than as a clergyman	9	1.4
4--as both, but more often as a clergyman than as an officer	404	63.4
5--as both, equally	99	15.5
6--not sure	0	0.0
23. I am regarded by my <u>current</u> commander:		
1--primarily as an officer	18	2.8
2--primarily as a clergyman	99	15.5
3--as both, but more often as an officer than as a clergy- man	55	8.6
4--as both, but more often as a clergyman than as an officer	313	49.1
5--as both, equally	117	18.4
6--not sure	31	4.9
24. Chaplains tend to cope with the clash of clergy and military of- ficer roles in various ways. If you experience any role conflict, which is your usual coping strategy?		
1--does not apply to me	101	15.9
2--compartmentalization	43	6.8
3--using study, reason, and reflection to resolve it	145	22.8
4--seeking and dialogue with others	179	28.1
5--bringing to bear spiritual resources	35	5.5
6--being confrontive	85	13.3
7--other	36	5.7

was seen with the commander or at least represented by him or focused on him. One raised the issue: "I usually seek a healthy compromise; not sure if the chaplain's clergy role conflicts or (if it is) the clergyman's personality conflicts."

Others mentioned prayer as the coping device they used to handle role conflict. Two chaplains indicated they strove to be good officers and that their efforts had paid dividends as they had "earned" the right to speak and to have their place as clergyman in uniform. One chaplain stated that if the conflict occurred he would withdraw from the system temporarily, while another said he would resign his commission.

Perhaps the most striking feature related to statement number 24 was that 43 of the respondents marked responses three, four, and five as a combination choice for coping strategies. Also, at least 20 others marked varying combinations of two, three, four, five, and six as their responses. This confirms what had been suggested in the pilot applications of the inventory that chaplains operate out of different circumstances. No one answer is sufficient for every occasion.

As indicated in Chapter III, several of the research statements to be tested consisted of a combination of inventory items. On Table 5 which follows, those research statements which included more than one inventory item are

TABLE 5
DEVELOPMENT OF COMPOSITE SCORES (MEAN OF MEANS) FROM
RESEARCH STATEMENT INVENTORY COMBINATIONS

Research Statements	Inventory Item Combinations Established in Chapter III					Mean of Means
#1: The position of the chaplain in the military setting leads to a conflict of roles	#5	#6	#7 (R)	#8 (R)	#13	
	3.55	4.30	2.74	3.04	4.55	3.64
#6: Chaplains serve as the interpreters of the values of the military organization, help resolve value-dilemmas of individual servicemen, and help promote smooth operation of the military organization	#8	#10	#14	#21		
	1.96	3.50	3.46	4.01	N/A	3.23
#8: Feeling free to be "prophetic" in a confrontive and outspoken sense is related to the variables of denomination/faith group, age, years of service, and rank of chaplain	#7 (R)	#9	#12	#19 (R)		
	2.74	3.79	3.96	3.00	N/A	3.37
#9: The chaplain's rank is not considered by chaplains to be a deterrent to effective ministry	#3 (R)	#4 (R)				
	2.14	2.34	N/A	N/A	N/A	2.24

presented and a mean or composite score called the "mean of means" is established from the identified inventory items. Inventory items marked with (R) are the reverse of the actual means of the total sample produced by the data. They

are reversed (i.e., 5 minus the established mean) due to the opposite ways they are presented in the inventory items and in the research statements.

Table 6 breaks the sample "mean of means" averages into the denomination/faith group components. Denomination/faith

TABLE 6
RESEARCH STATEMENT RESPONSE MEAN AVERAGES BY
DENOMINATION/FAITH GROUP

Denomination or Faith Group	Research Stat. #1 (Sample Mean) 3.64	Research Stat. #6 (Sample Mean) 3.23	Research Stat. #8 (Sample Mean) 3.37	Research Stat. #9 (Sample Mean) 2.24
American Baptist	3.80	3.24	3.61	2.47
Assemblies of God	3.59	3.24	3.33	2.10
Chris. Meth. Epis. (CME)	3.56	3.03	3.11	2.22
Disciples of Christ	3.63	3.26	3.46	2.43
Episcopal	3.68	3.19	3.36	2.29
General Assoc. of Reg. Baptists (GARB)	3.73	2.89	3.58	2.33
Jewish	3.48	2.50	2.60	3.30
Latter Day Saints	3.43	2.97	3.18	2.35
Lutheran (ALC/LCA)	3.62	3.23	3.45	1.97
Lutheran (Mo. Synod)	3.66	3.18	3.38	2.37
National Baptist	3.42	3.33	3.39	2.39
Nazarene	3.74	2.67	3.39	2.15
Presbyterian Council	3.68	3.34	3.58	2.26
Roman Catholic	3.61	3.26	3.41	2.13
Southern Baptist	3.66	3.18	3.33	2.35
United Church of Christ	3.61	3.28	3.42	2.09
United Methodist	3.56	3.18	3.40	2.42

group averages when compared to the total sample means indicate which groups tend to exercise a greater or lesser degree of perceived role conflict.

The other principle variable to be used in the analysis is that of rank. Table 7 presents the composite score means as they are affected by rank. According to the data, the best judgments which can be made concerning the research statements follow.

Research statement #1: "The position of the chaplain in the military setting leads to a conflict of roles." The statement is supported by every measurement used, including all denominations represented and every rank level.

TABLE 7

• RESEARCH STATEMENT RESPONSE MEAN AVERAGES BY RANK

Rank	Research Stat. #1 (Sample Mean) 3.64	Research Stat. #6 (Sample Mean) 3.23	Research Stat. #8 (Sample Mean) 3.37	Research Stat. #9 (Sample Mean) 2.24
Colonel	3.61	3.22	3.41	2.38
Lieutenant Colonel	3.65	3.10	3.41	2.30
Major	3.64	3.18	3.41	2.30
Captain	3.62	3.24	3.34	2.06
First Lieutenant	3.49	3.39	2.96	2.46

Research statement #2: "Chaplains consider their clergy roles to be more important than their officer roles." The statement is strongly supported as 84% of the respondents answered either agree or strongly agree on item #11 of the inventory, and 82.7% indicated they thought of themselves as clergy, or at least "more often as a clergyman"

Research statement #3: "Chaplains generally believe their commanders consider the chaplain's officer role to be more important than his clergyman role." This statement was not supported by the data.

Research statement #5: "Chaplains tend to reconcile the conflict of their roles through compartmentalization of role behaviors." Data did not support this statement, though the margin is relatively small (46.8% disagree--37.4% agree).

Research statement #6: "Chaplains serve as the interpreters of the values of the military organization, help resolve value-dilemmas of individual servicemembers, and help promote smooth operation of the military organization." This statement was supported by the data.

Research statement #7: "Seniority tends to diminish feelings of role conflict." Data did not support this statement.

Research statement #8: "Feeling free to be 'prophetic' in a confrontive and outspoken sense is related directly to the variables of age, years of service, and rank of the chaplain." This was not supported by the data. The drive to

be "prophetic" is consistent through all the rank levels with the exception of the First Lieutenant chaplain.

Figure 1 presents a linear alignment of how prophetic chaplains perceive themselves to be, as indicated by the variable of denomination/faith group.

Research statement #9: "The chaplain's rank is not considered by chaplains to be a deterrent to effective ministry." Data did not support this statement. Even though there was some quibbling over the use of the phrase "can be a deterrent," the data indicated a moderate disagreement to the research premise.

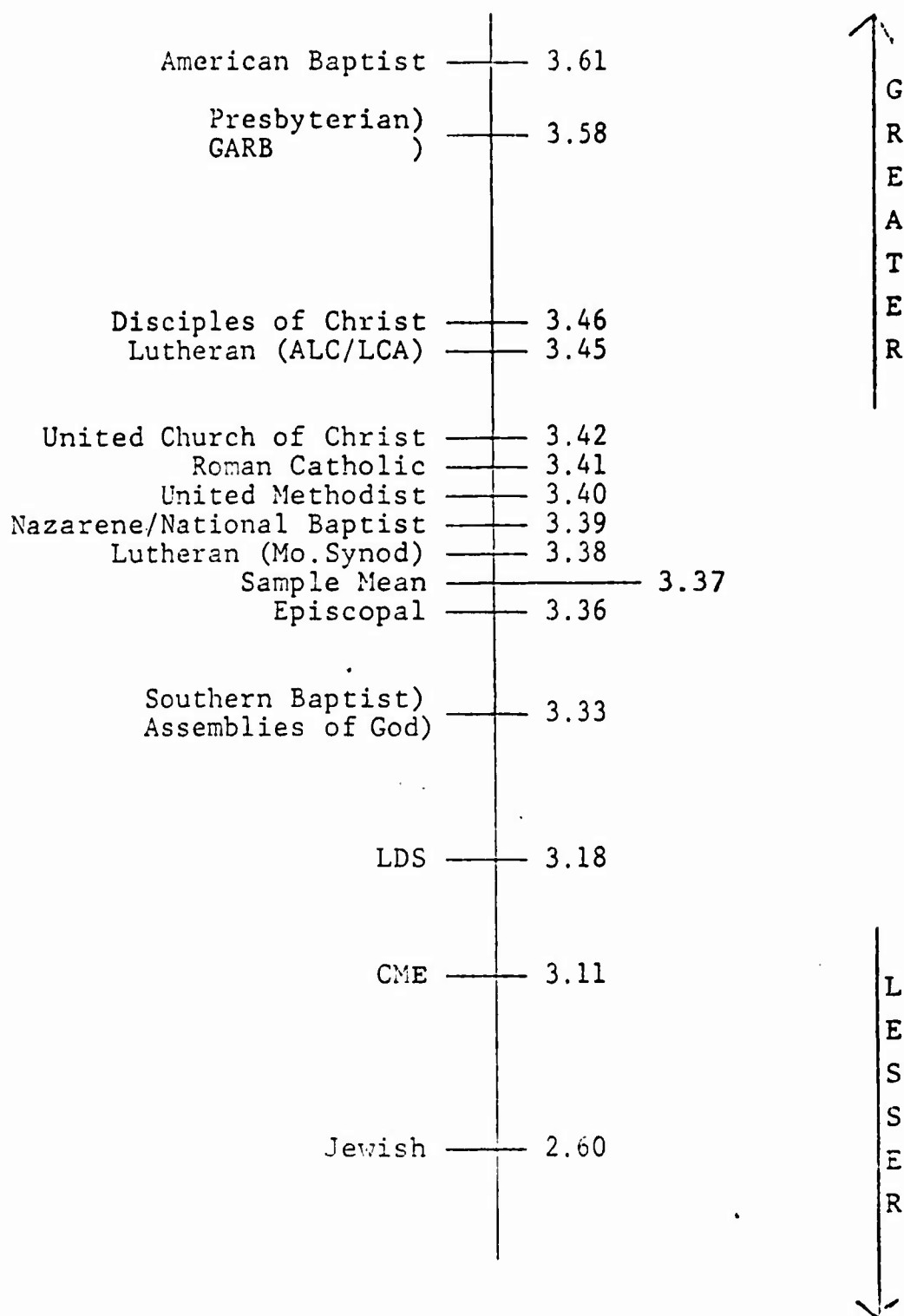


Fig. 1. A linear alignment of chaplains' responsibility to be "prophetic" (research statement #8) by denomination/faith group.

CHAPTER V

SUMMARY AND CONCLUSIONS

Restatement of the Problem

Hutcheson (1975) wrote that clergymen in uniform in the military services can never be viewed as being "half-military and half-church" representatives. The chaplain is fully a member of both; always subject to the authority of the scriptures and bishop or presbytery, and totally a part of the military. Zahn (1969) went a step further when he wrote:

- I see a serious inconsistency between the spiritual leadership and moral guidance dimensions of the clergyman's role on the one hand, and on the other hand, the readiness on the clergyman's part to be absorbed into and become a responsible part of an organization demanding strict discipline and almost unquestioning obedience to superiors whose decisions are certain to be made according to standards of military expediency and only incidentally, if at all, according to norms and religious values. (p. 315)

In the literature about the military chaplaincy, there is fairly universal agreement that a high potential for role conflict exists for the chaplain. The disagreement among writers is usually around the issues of the extent of the conflict and how debilitating it can be to the chaplain's effectiveness. Some previous studies on the chaplaincy have concluded that due to the likely incompatibility of the

purposes and values of the military and of religious groups, conflict is inevitable. Other writers have acknowledged that while a certain role tension or conflict will exist primarily because the chaplain wears two hats, that tension does not necessarily result in compromise. In fact, several writers have stressed that the conflict can provide a very positive element for the chaplain as he seeks to delicately balance the two all-encompassing roles.

The problem is this: philosophically, a role conflict is present for the military chaplain; functionally, though denied by many, the conflict continues to exist. This study was designed to assess the extent of perceived role conflict, how chaplains deal with it, and how the variables of denomination/faith group, age, rank, and years of service impact upon it.

Description of Procedures Used

In January 1984, an instrument designed to measure perceived role conflict was mailed to a randomly selected sample of active duty Army Chaplains. Twenty of the mailings were returned undeliverable, so the actual sample size was 871. Of that number, 637 chaplains, or 73%, responded. No coding system or attempt to make follow-ups were included in the design of this study.

The high return rate of 73% is perhaps indicative of a number of things. Firstly, it points to the value of a high

official in the organization signing the cover letter which would seem to indicate the sanction of the highest reaches of the organization. Secondly, the brevity of the instrument is obviously something which worked in its favor. Lengthy and what may appear to be time-consuming instruments may be laid to the side for future action, while a relatively brief instrument which appears to require only a few minutes to complete tends to get fairly immediate action. Such appears to be what happened. The Survey Division of the Soldier Support Center offered yet another rationale for the high return rate: "Compliance is a function of interest," which confirms this researcher's experience after talking with several of the respondents. Some respondents wanted to make certain it was understood there was no role conflict for them, while others wanted to speak of it and explore it well beyond the scope of the inventory. In both cases, the key ingredient was the fact that there was high interest on the part of the respondents. As a result, the response rate was extremely good.

The gathered data were analyzed and tabulated to provide mean average scores on each of the research statements. Mean averages were established for each of the primary denomination/faith groups and for each level of the rank structure on certain key conflict areas.

Principal Findings and Conclusions

Conclusions of this research are compared with the conclusions from various studies. It must be realized, however, that due to differences in instrumentation and procedures, only broad general comparisons are possible.

Research statement #1, "The position of the chaplain in the military setting leads to a conflict of roles," was supported by the data. It was supported by taking the data from the inventory item which read almost the same way as did the research statement, and also supported by the composite score from other inventory items used to establish the presence of role conflict. Those results confirm the results of Burchard's (1953) similar hypothesis.

Research statement #2, "Chaplains consider their clergy roles to be more important than their officer roles," was strongly supported, thus confirming again Aronis' (1971) hypothesis.

Research statement #3, "Chaplains generally believe their commanders consider the chaplains' officer role to be more important than his clergy role," was not supported. Aronis (1971) proposed the same hypothesis which was not supported, therefore this research confirms another finding of Aronis.

Research statement #4, "Chaplains generally spend more time in their officer-related roles than in their clergy roles," was not supported. Aronis (1971) has tested the

statement that chaplains spend more time in their clergy roles than in their officer roles. His hypothesis was supported. The findings of this study thus confirm the findings of the Aronis study.

Research statement #5, "Chaplains tend to reconcile the conflict of role through compartmentalization of role behaviors," was not supported by a relatively narrow margin (39% agree to 47% disagree). Burchard (1953) offered the hypothesis that chaplains use "rationalization and compartmentalization of role behaviors" to cope with role conflict, and then he suggested that compartmentalization was the more frequently used technique. His hypothesis was well substantiated, which means the findings of this study differ from the Burchard (1953) findings on this issue.

•Research statement #6, "Chaplains serve as interpreters of the values of the military organization, help resolve value-dilemmas of individual servicemembers, and help promote smooth operation of the military organization," was mildly supported. Burchard (1953) in two different places offers this hypothesis and at one time claimed it to be "positively supported," and in another place to be "less strongly supported than the others." This study confirms the second Burchard (1953) rendering, but definitely not the first.

Research statement #7, "Seniority tends to diminish feelings of role conflict," was not supported. It appears

that the highest rank of Colonel and the lowest rank of First Lieutenant experience the greatest perceived role conflict, whereas the Lieutenant Colonel experiences the least perceived role conflict. The strange part is that the greatest difference indicated by my data between any two consecutive ranks was found to exist between Lieutenant Colonel and Colonel. This may be accounted for as being due to a heightened awareness of the awesome responsibilities of being both a senior clergyman and high ranking military officer, or perhaps it could indicate that senior chaplains are more willing to acknowledge the role conflict they experience.

Research statement #8, "Feeling free to be 'prophetic' in a confrontive and outspoken sense is directly related to the age, years of service, and rank of the chaplain," was partially supported. Since rank, years of service, and age are so closely related, statistical data were formed only on the variable of rank. In terms of rank, the research statement was supported in that the more junior chaplains (First Lieutenants and Captains) were less likely to agree than were the senior chaplains; however, the three upper levels of rank (Major, Lieutenant Colonel, and Colonel) all had the same composite score. The scores on the more specific statement on the inventory, statement #19, again partially support the research statement. From the ranks of First Lieutenant through Lieutenant Colonel, the research statement held; however, at Colonel the trend shifted dramatically. At least

on that statement, Colonels responded like lower ranking chaplains, perhaps indicating the perception that one is not as free to speak "prophetically" at the Colonel level.

Research statement #9, "The chaplain's rank is not considered by chaplains to be a deterrent to effective ministry," was supported. Burchard (1953) and Zahn (1969) had each speculated that rank was a "handicap" for the chaplain. This study does not confirm that chaplains see it as a "handicap" at all. Burchard (1953) and Zahn (1969) had both found that chaplains tend to agree that rank and officer status are essential for the fulfillment of their mission. Results of this study confirm that observation.

Inventory statement #24 deserves further explanation. The issue was originally offered as being one to confirm or deny the statement that chaplains use compartmentalization of role behaviors to cope with role conflict. If compartmentalization is not the emotional or academic mechanism used, what is? The breakout of the results indicates that only 6.8% acknowledged that compartmentalization was the mechanism used, whereas 56.4% indicated that they used "study, reason, and reflection," or "seeking advice and dialogue with others," or "bringing to bear spiritual resources," or some combination of these three as their way of handling the perceived role conflict. Almost 16% denied any role conflict, while 13.3% indicated confrontational behavior was the most workable coping strategy for them. From the data, the

evidence leads toward the conclusion that 82.2% of the chaplains feel some degree of role conflict with which they have chosen a number of means to cope. Prayer and meditation, spiritual resources, and friends or mentors appear to have provided the greatest aids for managing the conflict.

It is noteworthy that the attitudes of many churches are so different toward government and its purposes for being. The role of government is viewed by some church groups and faith groups as being an extension of God's governance. In a way, for some of those religious groups, state government is seen as almost being synonymous with the will of God. Under such circumstances, it is certainly reasonable to expect that there would be a reduction of perceived role conflict for chaplains representing those denominations/faith groups.

The role assessment inventory seemed to elicit a number of interesting reactions. On the one hand, it appeared that the inventory items which addressed specific issues such as the church versus the state and bayonet training as preparation for "killing," caused no great consternation or agony for the chaplains. Those issues seemed to have already been thought through and resolved, perhaps before the chaplains ever entered on active duty. In fact, a number of comments written in the margin of the returned inventory instruments indicated chaplains' beliefs that these issues

need to be resolved before any commitment to the chaplaincy can be made.

On the other hand, the issues addressed by the inventory which were nonspecific in terms of actual events or circumstances, rather somewhat philosophical in nature, elicited much more diverse responses. It seemed there may have been more internal struggling with these issues because words and parenthetical phrases were written into the margin as if to indicate that an attempt at clarification was taking place. Respondents appeared to be wanting to make certain they were being understood.

This dynamic has raised a few questions in my mind. Were the statements on the inventory too broad, too philosophical? Did the responses indicate that at the functional level chaplains are normally comfortable, but become somewhat less comfortable with the broader implications? Did the instrument generate any "soul-searching" activity? Did the respondents attempt to "psyche out" the instrument, or were its offerings accepted at face value? The answers to these and other questions would be interesting to know.

Recommendations for Further Research.

As this research was progressing, it became rapidly apparent that additional research was warranted. As one of the limitations of this study it was noted that perhaps the wrong group was being polled as to the issue of role conflict.

Of course, to measure perceived role conflict, there is only one place to go, and that is to the chaplains themselves. However, on the chance that chaplains suffer from myopia with regard to themselves, a study involving other officers and enlisted personnel and how they view the chaplaincy on these role conflict issues would be very interesting. A critical additional view would be helpful to put into proper perspective what chaplains say of themselves.

A second follow-up study would be to take the information available from a study such as this one and run a correlation analysis with some kind of personality inventory such as the Myers-Briggs Type Inventory which is based on the Jungian theory of personality types. I suspect there may be a correlation between the extent of perceived role conflict and personality type.

Thirdly, this research has hinted that the possibility exists of levels of perceived role conflict for military chaplains being related to church typology. Yinger (1957) has developed a methodology for looking at church-sect typology, and a study which sought to correlate the church-sect typology and perceived role conflict would be interesting and helpful. Both the second and third recommendations for further study could have significant educational implications for seminaries and for chaplain school curricula.

A fourth recommendation for possible research would be to test the comparison of active duty Army chaplains with

Reserve component chaplains. In the process of collecting the data for this research, I collected approximately 100 responses from research component chaplains which were not included in any of the data presented here. Reserve component chaplains are usually full-time employees of the local church or denomination, and they have training or drill responsibilities with their military units usually one weekend a month. Their primary identity is usually as a civilian clergyman rather than as a military chaplain. A comparison of perceived role conflict scores between these two groups of clergymen could provide interesting research.

Summary

Role conflict is perceived by the Army chaplain as being a part of his everyday world. It is not seen to be a devastating ingredient; however, it is seen as something with which each person must learn to cope. Selected methods for coping are through prayer, study and reflection, talking with others, and sometimes having to take a stand and confront the issues. Chaplains see themselves as having a prophetic role where they must challenge the system at times, but always their first responsibility is to minister. On one issue chaplains all agree: their first allegiance is to God!

With the heavy demands to be both a military officer and a clergyman, it is not surprising there is role conflict.

Perhaps the greater surprise is that there is not more perceived role conflict than there is. The implications are that chaplains have pretty effectively worked through these issues prior to entering on active duty, or that the incompatibility of the two roles is not nearly as severe as some researchers would suggest.

Three situations seem appropriate in closing. First, Barclay (1956) reminds the reader that in the Gospel of Mark, Chapter 12:13-17, when the issue of giving allegiance to Caesar or to God was presented, the proper response is for people to give their loyalty to the state if the state stays in its proper boundaries. However, in the final analysis both the state and man belong to God, and if the claims of the state and the claims of God conflict, loyalty to God comes first! (Barclay, 1956, p. 300)

Second, Abercrombie (1977) concluded his study by stating that his research on the chaplaincy revealed a persistent dedication, courage and sacrifice, and a quiet, steadfast heroism on the part of chaplains to perform their mission of ministry in the military setting. Nevertheless, Abercrombie called forth a renewed effort by chaplains to say the word of prophecy where necessary, claiming that "the chaplain will find the strength to say them; after all, he is not operating alone" (p. 146).

Lastly, the charge to Joshua from God is a reminder of the purpose for being, the *raison d'être*, for the chaplain:

This book of the law shall not depart out of your mouth, but you shall meditate on it day and night that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success. What have I commanded of you? Be strong and of good courage; be not frightened, neither be dismayed; for the Lord your God is with you wherever you go.
(Joshua 1:8-9)

One tends to believe that when this is in its proper perspective, everything else falls in its proper place.

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APPENDIX A

CHAPLAIN'S ROLE ASSESSMENT INVENTORY

CHAPLAIN'S ROLE ASSESSMENT INVENTORY

INSTRUCTIONS

Listed below are a series of statements about the ministry and responsibilities of the Army Chaplain. Because the chaplain has primary allegiances to both the military organization and his or her faith group/denomination, a conflict of roles may occur. This instrument is designed to assess the extent to which role conflict may be present. It is not intended to describe prevalent activity nor a negative view of the chaplaincy. Please be candid in your responses; they will remain anonymous. Please do not sign the instrument.

Respond to each statement in terms of your own perceptions. Five choices of answers are available, ranging from "Strongly Agree" = 5 to "Strongly Disagree" = 1. *Circle your response, please.*

	1	2	3	4	5
	STRONGLY DISAGREE				
		DISAGREE			
			NEITHER AGREE NOR DISAGREE		
				AGREE	
					STRONGLY AGREE
1. I divide clergy and officer responsibilities into separate and distinct categories.	5	4	3	2	1
2. I owe my allegiance to God, before I owe it to my commander.	5	4	3	2	1
3. A chaplain's rank can be a deterrent to his effectiveness in counseling with his superior officers.	5	4	3	2	1
4. A chaplain's rank can be a deterrent to his effectiveness in counseling with soldiers of lesser rank.	5	4	3	2	1
5. It is possible for my duty as a military officer to come into conflict with my duty as a clergyman.	5	4	3	2	1
6. When issues of faith conflict with issues of military duty, the chaplain should usually tend toward the side of faith.	5	4	3	2	1
7. The chaplain must avoid intruding his religious beliefs into areas which are military in nature.	5	4	3	2	1

	1	2	3	4	5
	STRONGLY DISAGREE				
	DISAGREE				
	NEITHER AGREE NOR DISAGREE				
	AGREE				
	STRONGLY AGREE				
8. Fostering the loyalty of the soldier for his/her country should rank ahead of faith issues in a chaplain's day-to-day ministry.	5	4	3	2	1
9. When the chaplain is advising the commander, he has a responsibility to challenge decisions he believes are against the teachings of his faith.	5	4	3	2	1
10. A chaplain should serve as a buffer between the Army organization and the individual soldier.	5	4	3	2	1
11. I consider my clergy role to be more important than my officer role:	5	4	3	2	1
12. When chaplains are speaking on behalf of religious tradition or belief, they should be free to say what they want, even if it is contrary to current command policy.	5	4	3	2	1
13. The chaplain's major duty should be ministry to the spiritual well-being of the men and women in the command.	5	4	3	2	1
14. The chaplain has a responsibility to serve as a faithful interpreter of military values and Army life to the troops.	5	4	3	2	1
15. Being "overly spiritual" in one's behavior and attitude can limit a chaplain's effectiveness as a military officer.	5	4	3	2	1
16. I would consider it a violation of the separation of church and state if my commander gave his unit a choice between attending worship services or performing an undesirable duty like "policing" the area.	5	4	3	2	1

	1	2	3	4	5
	STRONGLY DISAGREE				
	DISAGREE				
	NEITHER AGREE NOR DISAGREE				
	AGREE				
	STRONGLY AGREE				
17. Being salaried by the government as I perform my religious duties creates no ethical problem for me.	5	4	3	2	1
18. When I observe training for combat (i.e., bayonet training), I am bothered by biblical injunctions such as "love your neighbor" and "thou shalt not kill".	5	4	3	2	1
19. Chaplains should not speak prophetically in the confrontive sense with respect to military issues and matters.	5	4	3	2	1
20. I generally spend more time doing officer related duties than clergy/ministry related duties.	5	4	3	2	1
21. The Army expects that chaplains' involvement in their units will ultimately promote military efficiency.	5	4	3	2	1

22. I think of myself: (Circle one answer)

1. Primarily as an officer.
2. Primarily as a clergyman.
3. As both, but more often as an officer than as a clergyman.
4. As both, but more often as a clergyman than as an officer.
5. As both, equally.
6. Not sure.

23. I am regarded by my current commander: (Circle one answer)

1. Primarily as an officer.
2. Primarily as a clergyman.
3. As both, but more often as an officer than as a clergyman.
4. As both, but more often as a clergyman than as an officer.
5. As both, equally.
6. Not sure.

24. Chaplains tend to cope with the clash of clergy and military officer roles in various ways. If you experience any role conflict, which is your usual coping strategy? *(Circle your response)*

1. Does not apply to me.
 2. Compartmentalization (dividing clergy and officer responsibilities into separate and distinct categories)
 3. Using study, reason, and reflection to resolve it.
 4. Seeking advice and dialogue with others.
 5. Bringing to bear spiritual resources.
 6. Being confrontive (either to the military system, the faith group, or both).
 7. Other, such as _____
-

25. What denominational agency has endorsed you as a chaplain?

1. Roman Catholic 2. Episcopal 3. Lutheran (ALC or LCA)
4. Presbyterian Council 5. United Methodist 6. Southern Baptist
7. None of the above *(If this is your answer, go to the next question)*

26. What is your denomination?

1. Lutheran (Mo. Synod) 2. National Baptist 3. Assemblies of God
4. United Church of Christ 5. American Baptist 6. Disciples of Christ
7. None of the above *(If this is your answer, go to the next question)*

27. What is your denomination/faith group?

1. Jewish 2. Nazarene 3. LDS 4. CME 5. GARB
6. Other _____

28. Your Age:

1. Below 30 2. 30-34 3. 35-39 4. 40-44 5. 45-49
6. 50-54 7. 55 or above

29. Years of Commissioned Service:

1. Under 3 2. 3-6 3. 7-10 4. 11-14 5. 15-19 6. 20-24
7. 25 or above

30. Rank:

1. 1LT 2. 1PT 3. MAJ 4. LTC 5. COL 6. Above COL

APPENDIX B

DENOMINATIONS/FAITH GROUPS INCLUDED
IN THE STUDY

DENOMINATION/FAITH GROUP STRENGTH REPRESENTED IN STUDY

Denomination/ Faith Group	Total Number in Chaplain Corps	% of Corps	Number of Responses in the Inventory	% of Each Group Who Participated in the Study
American Baptist	45	3.1	19	42.2
Assemblies of God	37	2.5	20	54.1
Christian Meth. Episcopal	27	1.8	9	39.1
Disciples of Christ	56	3.8	22	39.3
Episcopal	40	2.7	19	47.5
General Association of Regular Baptists	17	1.2	9	52.9
Jewish	22	1.5	5	22.7
Latter Day Saints	23	1.6	7	25.9
Lutheran (ALC/LCA)	79	5.4	38	48.1
Lutheran (Mo.Synod)	49	3.3	20	40.8
National Baptist	35	2.4	9	25.7
Nazarene	22	1.5	13	59.1
Presbyterian Council	105	7.1	37	35.2
Roman Catholic	241	16.4	83	34.4
Southern Baptist	188	12.9	82	43.6
United Church of Christ	36	2.4	16	44.4
United Methodist	168	11.4	86	51.2
All Others	281	19.1	143	50.9
Totals	1,470	100.0	637	43.3

DENOMINATIONS/FAITH GROUPS REPRESENTED IN INVENTORY
LISTED UNDER "OTHERS"

American Baptist Association
Advent Christian
Associated Gospel Churches
African Methodist Episcopal
African Methodist Episcopal--Zion
Baptist General Conference
Bible Fellowship Church
Christian Churches and Churches of Christ
Christian Missionary Alliance
Christian Reformed Church
Christian Science
Church of God (Anderson, IN)
Church of God (Cleveland, TN)
Church of God in Christ
Conservative Baptist Association of America
Conservative Congregational Christian Conference
Evangelical Church of North America
Evangelical Congregational
Evangelical Covenant
Evangelical Free Church of America
Evangelical Friends
General Association of General Baptists
Independent Fundamental Churches of America
National Association of Evangelicals
National Association of Congregational Christian Churches
National Baptist, USA
National Council of Community Churches
National Fellowship of Brethren
North American Baptist Church
Open Bible Standard Church
Orthodox Church in America
Orthodox Presbyterian
Pentacostal Holiness
Plymouth Brethren
Presbyterian Church in America
Progressive National Baptist
Reformed Church in America
Reorganized Church of Jesus Christ of the Latter Day Saints
Seventh Day Adventist
Unitarian Universalist
Wesleyan

APPENDIX C

RANK, STRUCTURE, AND STRENGTH REPRESENTED IN THE STUDY

RANK, STRUCTURE, AND STRENGTH REPRESENTED
IN STUDY

Rank	Actual Number in Chaplaincy	Number Participating in Study	% of Chaplains Participating in Study
Colonel	113	56	49.6
Lientenant Colonel	322	143	44.4
Major	413	195	47.2
Captain	587	216	36.8
First Lieutenant	35	13	37.1
Others who responded but did not provide this information	--	14	--
Total	1,470	637	43.3