



**STRATEGY
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CHRISTIAN CONTRIBUTIONS TO ARMY VALUES

BY

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Christian Contributions to Army Values

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ABSTRACT

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This paper will focus on the means of building the soldier's heart, spirit, and soul. The Army trains the soldier's body through physical training and combining arms training events designed to build physical strength and endurance so that the soldier will be physically capable of withstanding the rigors of battle.

The Army trains the soldier's mind by education in basic, advanced, and MOS specific training. Additionally, over the course of time spent in the service, other schools and classes are conducted to sharpen intellectual skills.

The Army builds the soldier's heart, spirit, and soul by the values we instill. Over the years these values of loyalty, duty, respect, selfless service, honor, integrity, and personal courage have been trained and reinforced in several ways. They have been taught in the classroom, commented on in efficiency reports, demonstrated on the field of battle, worn around the neck with the dog tags, and carried in the wallet on a plastic card. All this is designed to hold these values before the soldier's eyes. Always, though, they have been intended to give meaning to the life of and build the soldier's heart. These values are important precisely because they define and give meaning to a soldier's life. They speak to the soldier's soul, strengthen the heart and sustain strength.

This paper argues that these values can do this because they stand on a foundation that transcends all of them, Christian Virtues. While not discounting the fact that other faiths speak of virtues, Christianity has played a major if not pivotal role in the formation of the nation, the people and the Army.

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CHRISTIAN CONTRIBUTIONS TO ARMY VALUES

I. INTRODUCTION

The Soldier's heart, the Soldier's spirit, the Soldier's soul are everything. Unless the soldier's soul sustains him, he cannot be relied on and will fail himself and his command and his country in the end.

General George C. Marshall

This paper will consider on the means of building the soldier's heart, spirit, and soul. The Army trains the soldier's body through physical training and combined arms training events designed to build physical strength and endurance so that the soldier will be physically capable of withstanding the rigors of battle.

The soldier's mind is trained by education in basic, advanced, and MOS specific training. Additionally, over the course of the soldier's time in the service other schools and classes are conducted to sharpen intellectual skills.

The soldier's heart, spirit, and soul are built by the values the Army instills in the individual. Over the years these values of loyalty, duty, respect, selfless service, honor, integrity, and personal courage have been trained and reinforced in several ways. They have been taught in the classroom, commented on in efficiency reports, demonstrated on the field of battle, worn around the neck with the dog tags, and carried in the wallet on a plastic card. All this is designed to hold these values before the soldier's eyes. Always, though, they have been intended to give meaning to a soldier's life and build the soldier's heart. These values are important precisely because they define and give meaning to a soldier's life. They speak to the soul, strengthen the heart, and sustain the strength of the soldier.

This paper argues that these values can do this because they stand on a foundation that transcends all of them, Christian virtues. While not discounting the fact that other faiths speak of virtues, Christianity has played a major if not pivotal role in the formation of the nation, the people and the Army.

That Army values stand on the foundation of Christian virtues is not to say that those who formulated them had the virtues before them and wrote them based on the virtues. What is being said is that those who formulated the Army values as expressed in Field Manual (FM) 22-100 had tacit (silent, understood without being expressed) knowledge and that knowledge informed what they wrote. This occurs in much the same way when the principles of war, or the just war theory, are applied, or a five-paragraph order is written. A check list is not pulled out and run down. Rather, soldiers and leaders simply know and do.

Further, Army values are not contractual. They are not operative only when the soldier is on duty. They are meant to inform all life, on and off duty, and be the foundation of life after the Army.

In order to complete the task, this paper will be divided into several sections. The first will look at the Christian Moral Virtues—Prudence, Justice, Fortitude, and Temperance. It will look at the

background and development of the virtues from several sources—The Bible and the Fathers and Doctors of the Church and Christian Theology. Attention will then be turned to Army values as presented in FM 22-100 and how the virtues inform and form them. Then Army values, leadership, and how they are taught will be considered. Finally, what has been done will be discussed.

II. The Christian Moral Virtues

The word virtues comes from the Latin word "virtus" signifying manliness or courage. Used in its most encompassing sense, virtue is the excellence of perfection of a thing. As used by moralists and theologians, it is a habit added to the soul which permits acts that conform to the rational nature of humans. St. Augustine says that virtue is a good habit consistent with human nature. All of what St. Thomas says about virtue may be summed up in the phrase "a habit of operation that is essentially good." Virtue, then, disposes one to good acts in accord with right reason.

The idea of virtue goes back farther than St. Augustine or St. Thomas. The first real discussion of virtues starts with Plato. He thought that there were four virtues—wisdom, courage, temperance, which is also called self-control, and justice. Plato also thought that wisdom was the greater, for it is the knowledge of what is truly good. He believed that people with wisdom knew what was truly good and they tended to do what was right. That is, they acted in their own best interest and were in harmony with themselves. The harmony thus created formed the basis of justice. Ultimately, people possessing justice, in Plato's mind, also possessed temperance and courage. Plato left no formulas for this, nor did he state clearly what is truly good. Rather, in his writings, the Ethics and the Trial and Death of Socrates, he described all of it.

Aristotle, Plato's most famous student, propounded a philosophy considerably more complicated. He agreed with Plato's four virtues, but considered traits like friendliness, generosity, gentleness, and truthfulness important also. Like Plato, he also held one virtue to be the foundation for all the others. This he called prudence—the ability to know what one should do by determining which course of action would lead to a good life. Again, as with Plato, he gives no formula nor does he state which courses of action are right. Rather, he believes that when one is brought up right and can use one's mind, one will usually see the right choice. Full understanding of his teachings in that area come with reading his Ethics and Politics.

This consideration has been admittedly brief and superficial. Other philosophers spoke and wrote on the issue of virtues. These two, but especially Aristotle, whom St. Thomas used extensively, helped to form the foundation of what ultimately becomes Christian virtues.

Christian virtues, the core of this section, fall into two categories: Theological and Moral. The Theological virtues are Faith, Hope, and Love. Each is a study in itself and they are not the core subject here. The moral virtues, of which the principle ones are Prudence, Justice, Fortitude, and Temperance, form the core consideration here.

The moral virtues are those which inform and perfect the faculties of the human soul, namely the will and the sensuous appetite. Moral virtues are so called from the word "mos," signifying a natural or quasi-natural inclination to do a thing. They are intended to move one to good actions. Thus, they perfect the actions of men and women.

One further clarification, these four virtues are also called Cardinal Virtues; this comes from the Latin "cardo" meaning "hinge." In short, they are qualities on which morality turns or is hinged. They are habits of good conduct. They form a set of moral dispositions that aid in right choices in the face of a moral issue.

In the Old Testament of The Bible, there is no Hebrew word that expresses the general notion of virtue. The word "Sedaqa" is used for a righteous act: "Abraham believe the Lord who credited the act to him as justice"¹; "and the justice before the Lord, one God is to consist in carefully observing all these commandments he has enjoined on us."²

In the Septuagint, the Greek term "areta," which is like the Latin "virtus," denotes manliness in the sense of value or consistency: "Now this vision was in this manner: Onias who had been the high priest, a good and virtuous man, modest in his looks, gentle in his manners and graceful in his speech, and who from a child was exercised in virtues, holding up his hands, prayed for all the people of the Jews";³ "thus being exhorted with the words of Judas, which were very good and proper to stir up courage and strengthen the hearts of the young men, they resolved to fight and to set upon them manfully: that valor might decide the matter, because the Holy City and the Temple were in danger."⁴ In Wisdom, "areta" is used in reference to virtue generally: "better is childishness with virtue; for immortal is its memory: because both by God is it acknowledged and by men";⁵ "even so we, once born, abruptly came to naught and had no sign of virtue to display, but were consumed in the wickedness."⁶ "Areta" is further applied to Prudence, Justice, Courage (Fortitude), and Temperance: "or if one loves justice, the fruits of his works are virtues; for she teaches moderation and prudence, justice and fortitude, and nothing in life is more useful for men than these."⁷

In the New Testament of The Holy Bible, the same word ("areta") signifies virtue as moral goodness: "For the rest, brethren, whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute if there be any virtue, if anything worthy of praise, think upon these things";⁸ "do you accordingly on your part strive diligently to supply your faith with virtue, your virtue with knowledge, your knowledge with self-control, your self-control with patience, your patience with piety."⁹ These themes are expanded throughout the Old Testament so that they move from legalistic righteousness in action to intense moral attitudes.¹⁰

Now a look at each of the moral virtues. Christianity recognizes many moral virtues. For purposes here, the four that are called Cardinal virtues will be considered.

PRUDENCE

The word is derived from the Latin "prudencia," contracted from "providentia" seeing ahead. The dictionary defines prudence as "the ability to govern and discipline oneself by the use of reason; sagacity or shrewdness in the management of affairs; skill and good judgment in the use of resources."¹¹ It disposes one in all circumstances to form right judgments about what must or must not be done. Prudence is essentially the ability to discern. More than an attitude of caution, restraint, fear, or conservatism; it is, rather, the ability to make decisions. It is right applied to practice. It enables one to see in any situation what is good and what is not, and how to do one and not the other. In this context, Prudence does not answer the question, "What is the best way in principle to do the right thing," but "What is the best way for me, in this situation, to do the right thing?" It has nothing to do with the doing of the good that it sees, that falls into the area of the particular moral virtue appropriate to the situation. Prudence is directive with regard to the other virtues and has been called by some the "Queen" of all the virtues. It shows the way and measures the exercise of the other virtues. It helps clarify the difference between virtue and the appearance of virtue. So, without prudence, bravery becomes foolhardiness; mercy becomes weakness, and temperance becomes fanaticism. Yet prudence is a virtue and not merely a condition for the operation of other virtues. It determines the circumstances of time, place, and manner in which virtues operate.

Therefore to act prudently, one must investigate the situation and take counsel from others, formulate a judgment in the light of inquiry and advice and make a decision.¹² Following Aristotle, St. Thomas says that Prudence is right reason in action.¹³ It is with the help of this virtue that moral principles are applied to particular cases without error and overcome doubt about the good to achieve the evil to avoid.¹⁴

JUSTICE

The word justice is derived from the Latin word "ius" which means right. The dictionary defines it as "the maintenance or administration of what is just, the quality of being just, impartial, or fair."¹⁵ The virtue of justice disposes the giving to everyone what is their due,¹⁶ both to God and to our fellowman. It makes us willing to live in accord with the commandments. It perfects the will and safeguards the right to life, freedom, honor, good name, and safety of home and possessions.

Justice, therefore, is a moral habit which perfects the will so that everyone is rendered what is owed. Prudence perfects the intellect. Fortitude and temperance are virtues of self-regard in that they control human passions and appetites. Justice deals with relationships to others.

Justice is concerned with right and the duties which correspond to those rights. For example, the duty to respect the life of another flows from the right of the other to have a full life. A right in that sense is the power to do the things which are necessary to reach the end for which all are destined as reasonable and free persons. Of all the virtues, Justice is the most convoluted and difficult, for it has so many aspects under which it comes into play. It deals not only with the individual, but also regulates

dealings with God, others, and the state. These are the associated virtues connected to Justice: Religion which regulates relationship to God and leads one to pay proper worship to the Creator; Piety which disposes one to perform the duties owed to parents and country (sometimes called patriotism); and Gratitude which orients one to be thankful for the good gifts received, to name just a few.

In the interest of space, the virtue of Justice can be divided into four brief considerations which will help to clarify this virtue. The first is Cumulative Justice, relating to contractual obligations between people, which involves strict right and the obligation of repayment (one is obligated to repay a loan). The second is Legal Justice, which concerns the obligations of citizens to the government or to society in general (for example, citizens are obliged to pay fair taxes). The State is also obliged to enact laws for the regulation of the common good, and the members of society provide support by obeying the law and voting. St. Thomas viewed the whole range of moral virtues from the point of view of legal justice, which places all activity at the service of the common good.¹⁷ Thomas also considers the common good, served by Legal Justice, as laying precedence over the individual good.¹⁸ The third is Distributive Justice, dealing with the obligation of the government toward its citizens. Here the government regulates the obligation and benefits of life in society (e.g., the government is obliged to tax fairly and distribute benefits according to need). Every individual has basic rights within the community that the whole community must recognize. The fourth, Social Justice, deals with the obligation of all parties to apply the Gospel to every level of society and every person in society and to all the structures of society in which relationships occur (e.g., social conscience obliges men and women to be more than just passively interested in social reform).

Therefore, aspects of Justice are interrelated and mutually limiting. They express the demands of Christian love and concern rights and duties. No solutions are provided but rather as with all virtues, what is provided are guides for decision making.¹⁹ The virtue of Justice regulates dealings with one another as individuals and with the world at large.

The last two moral virtues considered here, Fortitude and Temperance, have to do with the self and inner appetites and passions.

FORTITUDE

The word fortitude comes from the Latin word "fortitudo" which means strength. The dictionary defines it as "strength of mind that enables a person to encounter changes or bear pain or adversity with courage."²⁰ The virtue of Fortitude disposes the doing of what is good in spite of any difficulty. It brings with it strength to do good and avoid evil in spite of all obstacles and afflictions. Fortitude is present when what is good is done, even facing death without being hindered by threats or persecution.²¹

Fortitude is the virtue that helps overcome obstacles proceeding from difficulties in doing what good reason requires. The virtues associated with Fortitude include patience, which enables the bearing of evil and difficulties with calm. It is the brave who overcome the fear of facing danger, and enduring present evil without being overcome. Generosity enables the expending of time, talent, fortune, and

energy to perform great and worthwhile works. Magnanimity is the reaching out to do great things. It regulates people with regard to honors, permitting the accomplishment of good deeds, and accepting honors while still remaining humble in the knowledge of one's failings. The last is perseverance, which aids in the performance of good works in spite of difficulties.

Fortitude has both an active and a passive side. On the one hand, it leads people to take bold action in defense of self or a just cause, and, on the other, it leads to enduring pain, suffering, and even death for the same just cause.²² The first is called courage and the second, strength. The Bible links these concepts in the writing of the prophets.²³ In the New Testament, courage is commented on by Paul in his letters and by the Lord in Matthew.²⁴ The eleventh chapter of the Letter to the Hebrews is about Christian faith and courage.

This virtue (courage) is always preceded by Prudence and Justice. Only the prudent can really be courageous. Fortitude is the virtue which helps to evaluate a situation and thus serve the virtue of Justice. This virtue marks out the path between false courage, which makes wise men do foolish things, and petrifying fear, which prevents actions. Fortitude is the virtue that helps growth and the making of progress through life's adversities. Without it, one can fall victim to frustration, and from there begin to look for the easy way out. St. Thomas sees Fortitude as a *sine qua non* for all the other virtues, for it ensures the stability of the virtues.²⁵ There are considerably more aspects of Fortitude. They are beyond the scope of this paper, but they may be found in the work of R.A. Gauthier.²⁶ In closing this consideration, it may be said that Fortitude is that virtue which strengthens people to face all odds, even death in pursuit of what is good and right.

TEMPERANCE

The word temperance comes from the Latin "temperare," to mingle in due proportions; to qualify. The dictionary defines it as: "moderation in action, thought, or feeling; habitual moderation in the indulgence of the appetites or passions."²⁷ Temperance is the virtue which disposes the control of desire and the right use of the things which please the senses. It regulates judgment and passions so that temporal things are used in accord with right reason. Temperance helps the use of physical appetites so that we preserve the health, live a happy life, and fulfill the duties. St. Thomas says that temperance is a characteristic of each virtue since the moderation it places on the virtues is central to each of them. It is thus a special virtue.²⁸ Temperance moderates attraction to the pleasures of life, aids in holding desires within limit by the use of will, thereby avoiding excess.²⁹

Subordinate to Temperance are the following virtues: abstinence, which aids in the moderation of the use of food; sobriety, which moderates the use of strong drink; chastity, which regulates the sexual appetite; continence, which restrains violence; humility, which restrains unreasonable desires of one's own excellence; meekness, which moderates anger; and modesty, which moderates dress, language, and actions. St. Thomas deals with temperance extensively in the Summa.³⁰ Temperance is not the greatest moral virtue; Prudence holds that place; then comes Justice, Fortitude, and, finally, Temperance.

Each of the Cardinal Virtues is interconnected with the others. The virtue of Prudence binds them together. Each has an influence either in formation of the will or the making of moral choices. Each helps to determine what is good and useful in every instance. The determination of what should be chosen is the work of Prudence. Thus, on the one hand, if Prudence is faulty, it is difficult to be just, temperate, or courageous; on the other hand, if the other virtues are ill applied, then Prudence is violated. Therefore, if man's desires are not formed by moral virtues, then Prudence cannot make right decisions.³¹ This closes the consideration of the development of the Christian moral virtues. It has been admitted short, but the intention was only to highlight the virtues, and to define them in order to have a foundation for the next section.

In the next section of the paper, the manner in which the Christian moral virtues support Army values will be considered.

III. Christian Virtues and Army Values

I do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I will obey the orders of the President of the United States and the orders of the officers appointed over me, according to regulations and the Uniform Code of Military Justice. So help me God.

Oath of Enlistment

I [full name], having been appointed a [rank] in the United States Army, do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservations or purpose of evasion, and that I will faithfully discharge the duties of the office upon which I am about to enter. So help me God.

Oath of Commissioned Officers and DA Civilians

I. I am an American fighting man. I serve with the forces which guard my country and the way of life. I am prepared to give my life in their defense.

II. I will never surrender of my own free will. If in command, I will never surrender my men while they still have the means to resist.

III. If I am captured, I will continue to resist by all means available. I will make every effort to escape and aid others to escape. I will accept neither parole nor special favors from the enemy.

IV. If I become a prisoner of war, I will keep faith with my fellow prisoners. I will give no information or take part in any action which might be harmful to my comrades. If I am

senior, I will take command. If not, I will obey the lawful orders of those appointed over me and will back them up in every way.

V. When questioned, should I become a prisoner of war, I am required to give name, rank, service number, and date of birth. I will evade answering further questions to the utmost of my ability. I will make no oral or written statements disloyal to my country and its allies or harmful to their cause.

VI. I will never forget that I am an American fighting man, responsible for my actions, and dedicated to the principles that made my country free. I will trust in my God and in the United States of America.

The Code of Conduct

The Army is a values-based organization. Those values are embodied in the oath taken by soldiers and the Code of Conduct. Further, each of the values the Army impresses upon soldiers is drawn from the oath and code quoted above. A former commander of the Marine Corps, retired General David M. Shoop, put it this way:

The military codes include all the virtues and beliefs used to motivate men of high principle; patriotism, duty and service to country, honor among fellowmen, courage in the face of danger, loyalty to organization and leaders, self-sacrifice for comrades, leadership, discipline and physical fitness.³²

From George Washington in the snows of Valley Forge to the present day, the Army through its leaders has worked to instill values in the American soldier. In other words, the Army has sought to build character in its fighting men and women, what General Marshall called the soldier heart—"the one thing that must not fail if the soldier is to win." Character is comprised of a number of elements, among them are values, which this paper contends stand on the foundation of the virtues. It is the soldier of strong character that makes the difference in both war and peace, and therein lies the importance of forming soldiers of strong character or heart.

Over the years the Army has gone through many cycles of soldier formation. The last thirty years saw the advent of the old "character guidance" program developed and taught by chaplains. The intention of this program was to teach fundamental values through the discussion of various topics in sessions led by the chaplain. The purpose was to instill values in soldiers through this training.

In 1986 then Chief of Staff of the Army John A. Wickham, Jr., declared the year of Army Values. The values presented in that 1986 White Paper were loyalty, duty, self-less service, integrity, commitment, competence, candor and courage.³³

Most recently, in 1998 former Chief of Staff of the Army General Dennis J. Reimer began another program of Army values. This latest presentation of Army values lists seven values: Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal Courage. These values and the foundation of Christian virtues on which they stand is the focus of this consideration.

Loyalty. "I will bear true faith and allegiance . . ."³⁴ So reads part of the oath of enlistment. The soldier bears true faith and allegiance to the Constitution. In addition, the soldier is loyal to the Army, the

nation, and the unit to which assigned. Loyalty to the unit is an expression of the bond between the leaders and those who are led, and the bond that exists between the soldiers themselves. Loyalty also engenders care for soldiers by leaders, and the soldiers care for each other.

The virtues support and promote loyalty. Prudence, which helps one to see through to what is good, allows one to recognize loyalty as a good worthy of adherence. Justice leads to loyalty as an obligation of the soldiers' code, and in right proportions. Fortitude undergirds the ability (the courage) to overcome those things and events that breaks down loyalty. While Temperance, finally, moderates the appetite for loyalty and brings a balance in the desire for loyalty and the willingness to be loyal. Without the supporting balance that the virtues bring to this value, loyalty becomes misplaced and misoriented. It leads to the loss of this value and brings on disunity and the breakdown of unit cohesion.

Duty—Fulfill your obligations.³⁵ It is doing what needs to be done in the face of difficulties and danger. Duty includes obedience and disciplined performance. It is personal responsibility demonstrated by performance of assigned tasks, meeting commitments and self-improvement for the good of self and others to the best of one's ability. Duty requires soldiers to accept personal responsibility for their own actions as well as the actions of those under their authority. It requires impartial enforcement of standards at all levels. Duty is also a hallmark of loyalty in as much as they are intertwined. Loyalty brings about cohesion and duty deals with the obligations to act.

The virtue of Prudence allows the soldier to see duty clearly. Justice enhances the ability to do what is required because the debt of duty is owed to supervisors and peers. Fortitude brings to the performance of duty the courage to perform under adverse, even deadly, circumstances. Finally, temperance brings the feeling of satisfaction in performing well, fully, and with moderation.

Duty without the influence of the virtues leads to a blurred vision of duty. It fosters lack of moderation and brings with it blind following of orders without reason. In simple terms, it leads to a situation akin to that in Nazi Germany where unlawful, immoral orders were followed, and the defense was—"We were following the orders."

Respect—treat people as they should be treated.³⁶ The rule of law in the United States is based on respect for others. Soldiers are the greatest resthence the Army has and the most valuable. Soldiers and leaders are required to value each other's worth. Toleration of divergent beliefs, cultural values and religious beliefs is the hallmark of the soldier.

It is in this type of atmosphere that soldiers can be challenged to reach their full potential. Effective fighting teams are developed where mutual respect is practiced. Furthermore, when one experiences an atmosphere of respect from leaders and peers, one learns to respect oneself. Mutual respect forms the bedrock of strong units.

The virtue of Prudence enhances the soldier's ability to see the value of respect. Justice calls upon the soldier to pay due respect to self, leaders, and peers. Fortitude is, as always, the source of the courage to do what is right in the face of hardship. Finally, Temperance, the voice of moderation, brings balance in the desire for respect and the willingness to give it back.

Selfless Service—Put the welfare of the nation, the Army, and subordinates before your own.³⁷

This Army value requires that soldiers put the needs of the nation and accomplishing the mission before their own needs. It means that all who serve need to resist the desire to place personal advantage, self-gain, and self-interest before the common good. This does not mean that a soldier or leader cannot have a strong self-image, or seek advancement. It means that such things are not sought at the expense of others or to the detriment of the whole. Members of the Army are spoken of as being in "the Service." This view demands of those who embrace it a willingness to make sacrifice—even to the giving of one's life in the service of the nation.

The virtue of Prudence brings the ability to see the value of selfless service. Justice aids in meeting the demands put upon soldiers and paying the debt required with vision. Fortitude is the pillar of courage that gives the strength to draw from the well of self to serve in difficult situations. Finally, Temperance aids in the balancing of the needs of the self and the needs of others.

Honor—Live up to all the Army values.³⁸ The value of Honor can be likened to a compass or the rudder of a ship. It gives direction and shows the way. Honor is such that it is difficult to define in a person but recognized immediately when it is present or lacking.

It may be said of Honor that it is what holds the Army values together while being a value in itself. Much like Prudence, which is at the base of every virtue (the Queen of Virtues), and is at the same time a virtue, so, too, Honor binds the Army values together and is a virtue itself. The soldier with honor shows an understanding of what is right and just by doing what is right and just. The soldier is true to the oath taken and lives by the values that oath represents. The soldier, by good conduct, puts the values of the oath above self-interest and even self-preservation. It is Honor that forms the bond between soldiers and between soldiers and their leaders.

Prudence applied to Honor allows one to see honor as a value to be sought after. Justice undergirds Honor in that it makes the demand that one act honorably in all things, and by doing so, pay due honor to self and others. Fortitude brings to Honor the strength to do what is honorable, even in the face of adversity. Temperance focuses the desire to seek honor for good wholesome reasons. It is that which makes honor real.

Honor without the support of the virtues becomes pride. Honor then becomes the means of seeking for glory and desire for praise simply because it feels good. Without the virtues, Honor becomes doing things for others to see and lends to a weakening of honor, which ultimately brings on dishonor.

Integrity—Do what is right—legally and morally.³⁹ Soldiers who practice this value act in accord with consistently clear principles. Integrity may be seen as the thread that runs through the Army ethos. Soldiers generally understand integrity as being upright and honest, although integrity goes beyond these two. Integrity demands adherence to the whole set of Army values. Just as Prudence forms the bedrock of all the virtues, so integrity forms the basis of all the Army values.

Put another way, Integrity is defined as "an unimpaired, unmarred condition or an uncompromising adherence to a code of moral or artistic values."⁴⁰ The word comes from the Latin word "integritas" which

means whole or untouched. So what is envisioned is a unity of speaking and acting; that is a commitment on the part of soldiers to act upon the whole of the Army values. The belief on the part of soldiers that their leaders live and act in an integrated manner is what motivates loyalty to unit and command; the willingness to perform one's duty to the highest standards; the respect for self and others; the selfless service required of soldiers; and the personal courage that ultimately motivates the facing of great danger. Conversely, the leaders' knowledge that their soldiers will act in the above manner engenders trust on the part of the leader in the ability of the command to perform its mission.

Integrity, therefore, forms the basis of the trust and confidence that must exist between leaders and led, if the Army is to survive. It goes from here, then, that Integrity must be demonstrated in the soldier's life outside of the Army. It is not enough to maintain high professional standards; personal standards must be consistent with professional standards. Failure anywhere compromises Integrity.

The virtue of Prudence, once again, gives the ability to see integrity as worth possessing. Justice brings to integrity the will and ability to separate right and wrong. Fortitude applies to integrity the courage to act on what is right, even at personal cost. Finally, Temperance adds that balance of desire for integrity so that integrity may be applied with clear insight.

Integrity not founded on the virtues becomes unbalanced. The ability to see clearly and act rightly fails, and the mind is open to moral and ethical compromise.

Personal Courage means facing fear, danger, or adversity (physical or moral).⁴¹ Courage, in the Army, is often looked at as the ability to overcome fear and complete the mission. The history of this country is replete with examples of courage; so to recite a litany of such events would serve no purpose. It must be said, though, that courage goes beyond the physical dimension.

Moral courage, the courage of one's convictions, is also important. This is the kind of courage acquired to stand up for what one believes is right, especially when it is different from what others believe. Moral courage is what gives the strength to persevere in what one knows is right and not make it easy for others to do the wrong thing. Moral courage is what keeps one's principles from being compromised because of circumstances. Here lies the incentive to question orders or policies when something seems not to be right.

Prudence brings to personal courage the ability to discern true physical and moral courage. Justice brings the ability and willingness to pay the personal price of courage in the service of self and country. With Fortitude, the virtue is the same as the value. All that was said in the section on the virtue of Fortitude can be restated here. Finally, Temperance, as in all things, brings moderation or balance.

Without the virtue to support Personal Courage, physical courage in the face of the enemy becomes foolhardy risk taking, or groundless. Moral courage is acting on one's convictions, not giving way to immorality.

What this author has tried to show here, in a short, simple format, is that the Christian virtues do form the bedrock on which Army values are built. There is no doubt that the Army is a values-based organization. The Army over the years has faced the prospect of instilling its values in soldiers. The

process has alternately been called Character Development and Human Self Development. Army values are also taught in leadership training on the basic and advanced levels. The last section of this paper will discuss how the Army trains and instill values.

IV. Army Values Training

From 1968 to 1998, Army leaders from the Chief of Staff's office to individual service schools have engaged in describing and teaching Army values, ethics, and leadership. During this same period, Army values underwent four major revisions. The values went from three to the present seven.

Classroom instruction in values and ethics has also increased from just a handful of courses offered at various times and places to core courses at the academies and in basic and advanced courses. The number of books and articles written on the subject has also increased many-fold over the same period. Certainly from all its efforts, the Army has improved its public image greatly as an organization worthy of trust and admiration from its lowest point after Vietnam to its present level.

Yet for all of that effort the success, the debate over ethics and values in the Army still goes on. Some would see the need for a Code of Professional Ethics for the Army. Others fear that adopting such a code would somehow work against the idealism of duty and selfless service that have always inspired soldiers. No matter what position one holds, there is no doubt that ethics, morality, and the values that support them are vital to soldiers and the Army and ought to be taught.

Before proceeding, perhaps a definition of ethics and morale, at least in general terms, is in order. A thesaurus will show that ethical and moral are synonyms. Yet in common usage, they are applied differently. In common parlance, ethics is spoken of in terms of an organization, for example, legal or medical ethics. When used in this context, it is the rules, principles, and standards of conduct that govern the activities of members of the organization that are referenced. Morals, on the other hand, is used when referring to personal rules or standards of conduct based on religious, family, organizational, or philosophical values.

There is no question that the Army is a values based organization, one that demands high ethical and moral standards from its members, one that works to instill values in its members by teaching and example. For example, here are excerpts from the comments of recent division commanders in a publication by the U.S. Army Military History Institute.

State where you are coming from up front, that's number one. Two, live by what you say . . . don't say one thing and do another. Develop a relationship with your chaplain—you really ought to pay attention to him. I call him in on a regular basis . . . He has his finger on what is going on in the division . . . You have got to get these guys out there talking to soldiers.

As a division commander, you are the ethics instructor. That is not to say "Do as I say," but to say "Do as I do.!" Soldiers hear you, but more importantly, they are watching you. You are teaching every day . . . Every day you have the opportunity to discuss your beliefs on many issues. The entire ethics issue creeps into everything we do.

I am not a big policy writer. . . . But I think ethics is one thing you do need to make a statement up front. It sort of leads to say that you are not going to tolerate unethical behavior.

Frankly, I don't think that we can understate the importance of being a values-based institution requiring ethical behavior. That is the essence of developing trust and confidence. . . .

You can't assume that everybody has your set values and that everybody lives by your set of values . . . You must let people know where you stand on these issues.

We have some problems . . . in the values arena. . . . The "What am I going to get?" world can become very predominant instead of the "What am I going to give? What can I contribute?" . . . We have to attack that with good examples and good firm, fair action.

Ethical challenges begin to creep into the profession when we allow commanders to be selectively disobedient. I've heard other people refer to it as loyal connivance. . . . If you allow and tolerate that, it starts to breed dishonesty, it starts to breed ethical problems.

I was surprised at the misconduct of officers and senior noncommissioned officers. It was somewhat disconcerting to me that it happened at all—that an officer would violate his integrity or that they would get involved in some sort of misconduct—that just surprised me.

I have found it necessary periodically to talk about particular subjects just to highlight potential problems or to point out to people that potential conflict or ethical conflict is present in the handling of funds, transportation, dealing with soldiers, and so on. I have not found it necessary to do specific instruction on ethics.⁴²

These comments point up the need felt by division commanders to at least speak about ethical issues and values, if not always to have specific instruction in ethics. They also point out that commanders expect that soldiers at every level will act in a manner that is consistent with the oath they took and the ethical standards laid out by Army values.

Every one of the Army Chiefs of Staff has provided guidance, directly or indirectly, to those who wrote field manuals, training circulars, or lesson plans on the subject of professional ethics, leadership, and Army values. General Gordon Sullivan, Army Chief of Staff in 1994, along with some of his principal staff members, including the Chief of Chaplains, looked at the possibility of a new character development program for enlisted soldiers. His idea was a new program, something like the character guidance program of the 1950's, that would provide lessons and discussions for soldiers on Army values and character formation.

The proponent for this program was the Office of the Deputy Chief of Staff for Personnel (ODCSPER), with the support of the Office of the Chief of Chaplains. Staff officers in ODCSPER developed the outline of what became "Character Development XXI."⁴³ General Dennis Reimer, during his time as Chief of Staff of the Army, continued the work on Army values and intensified the effort. During his tenure, the Army values were increased to the present seven, and the training programs were intensified. Soldiers also began to carry the wallet cards, which all signed as they received them, and the values tag was added to the "dog tag" chain. It was also during this time that another revision of FM 22-

100 was begun. That task was completed in 1999, and the new FM 22-100 was published over the signature of General Eric K. Shinseki. This added General Shinseki to the list of Army Chiefs who have upheld Army values and codified the seven Army values.

The Army over the years has struggled, nonetheless, over how to teach its values. Each Army school has some program for teaching ethics and values. The programs have differed from school to school, but all have taught ethics and values through the classes although instructional methods have differed. These differences are owed in part to an attempt to have some consistency and relevance in the programs. It seemed that the more constant the ethical philosophy of teaching the values were, the less relevance it had to the diverse multiple missions the Army faced in war and peace. Conversely, the more relevant the programs, the less consistent they were with philosophical principles. So there was a concern that as more accommodations were made, the result would be a gaggle of ethical principles and a myriad of individual and organizational values held together by diverse historical illustrations.

The bottom line of what the Army is getting at is that the central goal of leadership is character development. Put simply, it is "all about 'character,' stupid." Strong character is the solid foundation that good soldiers stand on. Character is the total of all the features and traits, the moral and ethical qualities like honesty, coverage, integrity, and loyalty, that make up a soldier. The question, though, is how to put all of this together to turn out soldiers who are of such quality that they practice Army values.

One solution is to add to character development "virtue ethics." Virtue ethics has as its goal the production of virtuous people.⁴⁴ Aristotle supported virtue ethics. In the *Nicomachean Ethics*, he writes that happiness must be the final good for man. Happiness is described as "living and doing well."⁴⁵ To put this another way, and perhaps clarify what is being said, what Aristotle meant by virtue and what we mean are slightly different. That is, the word "arete" usually translated as virtue can have a different meaning in different circumstances. As the word is used today, when one speaks of a "virtuous person," what is most likely being spoken of is the person's attitude toward some aspect of life, for example, sexuality, and in some ways this could be a rather superficial thing. For Aristotle, "virtue" refers to someone or somebody that realizes he/she functions in an excellent way. So, for Aristotle, a virtuous soldier would be one who did his job well. In this sense, then, character development, the instilling of Army values, loyalty, duty, integrity, etc., could be supported by a "virtue ethics" which has as its goal the making of virtuous people, that is, people or soldiers who are good and ultimately happy. In other words, those who possess virtues, who are good, and who live and do well.⁴⁶

Character development programs could be supported by virtue ethics. An advantage of such an approach is that it could be applied universally. That is, it could be applied to the virtues imbedded in any society or culture. Further, it is not dependent on any particular understanding of religious virtues because the end is simply living well and functioning in an excellent way. Both of these ends can be accomplished in a completely secular context. Virtue ethics, along with character development, can be a first step for some soldiers who may have little moral grounding, but can respond to developing character since it is in one's self-interest to live well and function in an excellent way.

Virtue ethics, however, have several shortcomings. One is that it has little to do with the obligation that the soldiers' oath requires, that the soldier supports and defends the constitution and faces the possibility of the loss of life in that obligation. Another shortcoming is the motivation of virtue ethics, at least as based on Aristotle, is self-interest and self-development. It could be very difficult to understand how self-interest is related to selfless service, duty, or any of the other Army values. Finally, virtue ethics is only a first step because, as portrayed here, it does not prepare the soldier to face the possibility of death, paralyzing wounds, or the guilt that comes with casualties in combat. Personal courage, however, is an important factor in facing such dangers. Yet faced with possible death, disfigurement, or the loss of comrades, the soldier must not only be physically and mentally fit, but spiritually fit as well.

The requirement of spiritual support for members who are in crisis has always been recognized by the Army. Chaplains are assigned to units at every level. Many of the ethics teachers in the Army are chaplains. There is a chaplain on staff at every major Army school and on call at the smaller ones.

Spiritual fitness, in the Army at least, is the belief on the part of the soldier, the ability to believe in the importance, necessity, and just nature not only of the mission, but in the station of life they have chosen. It is the faith that the soldier places in the reliability of their leaders, the dependability of fellow soldiers and their thriving and equipment. Spiritual fitness is further demonstrated in facing danger and death with courage. It goes beyond physical fitness in that it prepares the soldier to deal with higher questions such as the value and meaning of life and not just proper behavior. Many soldiers find their spiritual strength supported by their religious convictions, others find that same support in their loyalty to the nation, their unit, and their fellow soldiers. The measure of spiritual strength of soldiers is their determination to support one another in accomplishing their mission, whatever the cost. The Army Rangers put it best: "I will not fail those with whom I serve."

General George Marshall understood this when, at the end of World War II, he commented:

I look upon the spiritual life of the soldier as even more important than his physical equipment. It's morale—and I mean spiritual morale—which wins the victory in the ultimate, and that type of morale can only come out of the religious nature of the soldier who knows God and who had the spirit of religious fervor in his soul. I count heavily on that type of man and that kind of Army.⁴⁷

General Gordon R. Sullivan spoke of the relationship between personal courage in war and the spiritual fitness of soldiers:

Courage is the ability to overcome fear and carry on with the mission. Courage makes it possible for soldiers to fight and win. Courage, however, transcends the physical dimension. Moral and spiritual courage are equally important. There is an aspect of courage which comes from deep spiritual faith which, when prevalent in an Army unit, can result in uncommon toughness and tenacity in combat.⁴⁸

Spiritual fitness is not a fixed quantity, it must be discussed, reinforced, and taught by stressing all seven of the Army values. Additionally, those things which transcend and support Army values must also be taught and stressed—the Christian virtues. These, as this paper has demonstrated, support, strengthen, and give deep meaning to the Army values. This author calls these virtues prudence, justice,

fortitude, and temperance—Christian virtues, because of his heritage. They are, however older than Christianity. They can be found in Jewish scriptures; indeed, this author believes that they are not foreign to any religion. In fact, all religions teach them in some form as a point of their faith and moral fiber. With regard to formulating the training program for teaching prudence, justice, fortitude, and temperance as the fundamental foundations of Army values—that task should be undertaken by the Chaplain Corps under the direction of the Office of the Chief of Chaplains. Chaplains are the agents of the commanders charged with the moral and spiritual care of soldiers. They are the prophets of the command and the spiritual leaders of the community. They give up this responsibility to their own peril and the detriment of soldiers. With regard to concern on the part of commanders over the appearance of pressuring soldiers—General George Patton clearly recognized the power of spiritual strength when he circulated 250,000 copies of a weather prayer, one for every soldier in the Third Army during the Battle of the Bulge.⁴⁹ This author is sure that General Patton, at that moment, was not worried about trampling on rights, but with a higher value. I dare say few soldiers threw that prayer in the snow. No commander would send soldiers into battle untrained or unarmed. Neither should they send them to battle unprepared in spirit. Army values are meant to build the soldiers' spirit. They are supported by the virtues. It is the virtues that give Army values their standing and force. The chaplains are best qualified to teach them.

This nation was founded on the spiritual principles represented by the virtues. George Washington knelt in the snow at Valley Forge and prayed. Every important leader of our country paid homage to the God they believed in and in whom they found strength. The issue is, has Army leadership come so far that today they have lost sight of, and are afraid to nourish, our soldiers from the same source leaders of the past have nourished soldiers?

This paper has come full circle to the words of General George C. Marshall with which it began:

The soldier's heart, the soldier's spirit, the soldier's soul are everything. Unless the soldier's soul sustains him, he cannot be relied on, and will fail himself, and his command, and his country in the end.

V. Conclusion

This paper began by tracing briefly the development of the Christian virtues through Plato and Aristotle, the Bible, and the Doctrine of the Church represented by St. Thomas Aquinas. The author relied heavily on Thomas' Summa Theologica to defend and describe the virtues.

The second step in the process was a discussion of the development of Army values. Consideration was given to the oaths taken by soldiers with a view to how the Army values were drawn from separately and supported by those oaths. Each Army value was considered, and the manner in which the Christian virtues supported and gave meaning to the particular Army value was demonstrated.

The manner and necessity of training Army values was taken up. The author considered the way Army values were taught in the past and the development of teaching programs. The author looked at

character development and its inadequacy as a sole program for teaching Army values, even with the addition of the value ethics of Aristotle. Lastly, spiritual fitness was considered. While it overcame the shortfall of the previous methods, this author felt that something more was needed. That something is the addition of the teaching of the virtues as part of spiritual fitness to complete and strengthen not only the teaching, but the soldiers who receive the training.

There remains one last step, that is, for the Chaplain Corps to develop the training. Hopefully, the wisdom and need for such complete training will be seen soon.

Word Count = 9,034

ENDNOTES

- ¹ Genesis, 15:6, The Holy Bible, Confraternity Version (New York: Benziger Brothers, Inc), 1961.
- ² Ibid., Deuteronomy 6:25.
- ³ Ibid., II Machabees 15:12.
- ⁴ Ibid., 15:17.
- ⁵ Ibid., Wisdom, 4:1.
- ⁶ Ibid., 5:13.
- ⁷ Ibid., 8:7.
- ⁸ Ibid., Philippines, 4:8.
- ⁹ Ibid.
- ¹⁰ J. Guiller, Themes of the Bible (Notre Dame, IN: 1960), Ch. 2-3.
- ¹¹ Webster's New Collegiate Dictionary (Springfield, MA: G&C Merriam Company), 1981 (hereafter Dictionary).
- ¹² Summa Theologica of St. Thomas Aquinas, 3 volumes (New York: Benziger Bros., Inc.), 1947, 2-2, 47.8 (hereafter Summa). "It is its function to do three things to take council, to look for means suitable for a situation, to judge well the fitness of the means, and to employ them."
- ¹³ Ibid., 2-2, 46.2.
- ¹⁴ Catechism of the Catholic Church, Sec 1806 (London, England: Geoffrey Chapman), 1994 (hereafter CCC).
- ¹⁵ Dictionary.
- ¹⁶ Summa, 2-2, 58.1.
- ¹⁷ Ibid., 2-2, 58.5.
- ¹⁸ Ibid., 2-2, 58.12.
- ¹⁹ Pastoral Constitution on the Church in the Modern World (Rome, Italy: Gaudium & Spes, 1965), N. 39.
- ²⁰ Dictionary.
- ²¹ CCC, sec. 1808.
- ²² Ibid., sec. 1837.

- ²³ The Holy Bible, II Samuel, 10:12; Deuteronomy, 31:7; I Samuel, 17:37; Psalms, 27:14, 31:25.
- ²⁴ Ibid., I Corinthians, 16:13; II Corinthians 5:6-7, 10:1-2; Matthew 9:2; John 16:33.
- ²⁵ Summa, 2-2. 123.
- ²⁶ R. A. Gauthier, "Fortitude," The Virtues and State of Life, A.M. Henry, ed. (Chicago: Theology Library 4, 1957), 487-531.
- ²⁷ Dictionary.
- ²⁸ Summa, 22; 141.2.
- ²⁹ CCC, Sec 1809, 1838.
- ³⁰ Summa, 2-2, 141-170.
- ³¹ Ibid., 1-2, 65.1.
- ³² David M. Shoop, "The New American Militarism," The Atlantic, 222, April 1969, 52.
- ³³ Department of the Army, The Bedrock of our Profession, White Paper 1986, DA PAM 600-68 (Washington D.C.: U.S. Department of the Army, June 1986).
- ³⁴ FM 22-100, HQDA, 31 August 1999, 2-3.
- ³⁵ Ibid., 2-4.
- ³⁶ Ibid., 2-5.
- ³⁷ Ibid., 2-6.
- ³⁸ Ibid., 2-7.
- ³⁹ Ibid., 2-8.
- ⁴⁰ Dictionary.
- ⁴¹ FM 22-100, 2-9.
- ⁴² U.S. Army Military History Institute
- ⁴³ John W. Brinsfield, "Army Values and Ethics: A Search for Consistency and Relevance," Parameters, U.S. Army War College Quarterly, Vol. XXVIII, No. 3, Autumn, 1998, 76.
- ⁴⁴ Ibid., 78, presents a clear picture of virtue ethics in that content.
- ⁴⁵ Philip Wheelwright, Jr., Aristotle: The Nicomachean Ethics, New York: The Odyssey Press, 1951, 167.

⁴⁶ Ibid, p. 163. A more complete description is to be found here.

⁴⁷ Robert Gushwa, The Best of Times and the Worst of Times: The United States Army Chaplaincy, 1920-1945, Washington: Office of the Chief of Chaplains, 1977, p. 186.

⁴⁸ U.S. Army Field Manual 100-1, "The Army," Washington: U.S. Government Printing Office, 1991, p. 17.

⁴⁹ Gushwa, 157.

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