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FROM PARISH TO GLOBE:
A FIELD ASSESSMENT OF THE *GLOBAL MINISTRY*
VISION OF THE USAF CHAPLAIN SERVICE

by

Harry P. Mathis III, Chaplain Major, USAF

A Research Report Submitted to the Faculty

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Advisor: Major Andre Provoncha

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Preface

Crossing the threshold into the 21st Century is bringing remarkable change to the world we have known. With the end of the Cold War early in this decade, our national security interests have shifted to many smaller, geographically dispersed regional instabilities which, though less imposing than the former Soviet threat, are still very dangerous and threatening to our nation, our allies, and to global stability. In the words of former JCS Chairman, Gen Shalikashvili, “While we have historically focused on warfighting, our military profession is increasingly changing its focus to a complex array of military operations —other than war (MOOTW)... Participation in MOOTW is critical in the changing international security environment.”¹ This shift in national strategy, from head to head confrontation with another “super-power,” necessitating large scale military forces massed in Europe and Asia, to the role of police force for the “global village,” necessitating many smaller scale military forces dispersed globally to places of unrest, is altering everything for the US military. The American people, traditionally not fond of large standing armies, have supported a large scale downsizing of all of our military forces. With decreased forces and budgets, and a different enemy, we find ourselves in a period of redefinition, and the proverbial “doing more with less” syndrome.

This also holds true for the USAF Chaplain Service as it has both downsized numerically, and probably more importantly, is being forced to re-examine, and redefine its role in serving the people of the Air Force; who are increasingly dispersed to places far from our established bases and chapels. That's what this paper is about. It is an honest attempt to look at where we have come from, and at where we are needing to go in order to remain relevant to the people we are called to serve.

I want to give special thanks to my research advisor, Major Andre Provoncha, and my survey research mentor, Major (Dr) Marlin Moore for their invaluable and patient guidance, encouragement and assistance. I also thank my wife, Sherry, not only for supporting me in this present adventure, but for believing in me through "thick and thin" wherever the Lord has led us. Finally, I thank my children, Sarah, Paul, Chris, Hannah and Lydia for supporting me by sacrificing time with Dad so this paper could happen.

Abstract

Responding to the 1996 USAF strategic vision document, “*Global Engagement: A Vision for the 21st Century Air Force*,” the USAF Chaplain Service released its own document in Oct ‘97 entitled, “*Global Ministry: A Vision for the 21st Century*.” Recognizing the shift toward a smaller force focused on “rapid global mobility” and needing “agile combat support,” the new chaplain service vision reflects a dramatic commitment to change from the traditional “parish oriented” model of ministry to a more flexible combat support orientation emphasizing increasing global deployment of chaplains and chaplain service support personnel. This shift will often significantly change operations at established base chapels where chapel staffs are deploying more frequently.

This paper seeks to answer two important questions. First, are the core ministries outlined in *GLOBAL MINISTRY* the best and most correct direction for the AF Chaplain service to proceed at this point in its history? If yes, then with what priority should these ministries be implemented in the various established AF base chapels while the chaplain service extends to also offer them to the globally deployed? To address these questions, the paper first briefly explores the history of military chaplaincy in the US; which has given rise to the present core ministries outlined in *GLOBAL MINISTRY*. Next are addressed both the need for change in the ways these are provided to the people of the Air Force, and the need for prioritizing the way these changes are implemented. Finally,

through the use of a “pilot” survey, data is gathered from Field Grade Air Force Chaplains, and Air War College Students with Air Force command experience, pertaining to their priorities for implementing these changes in chaplain ministry, especially at established base chapels, in order to support the increased deployment of chaplain service personnel.

Notes

¹ *Joint Pub 3-07, Joint Doctrine for Military Operations Other Than War*, (Washington, D.C.:Government Printing Office, 1995), Flyleaf.

Chapter 1

Introduction

As the 21st Century rapidly approaches, our Chaplain Service is faced with unprecedented demands for global ministry. It is a time of challenge...a time of change.

—Chaplain, Major General William J. Dendinger
Chief of the Air Force Chaplain Service

Background and Significance of the Problem

In response to the USAF strategic vision document, *GLOBAL ENGAGEMENT: A Vision for the 21st Century Air Force*¹, the USAF Chaplain Service released its own document, *GLOBAL MINISTRY: A Vision for the 21st Century*², in October 1997. In this document, the Chaplain Service makes a dramatic commitment to change from its traditional “parish oriented” model of ministry to a more flexible combat support orientation emphasizing increasing global deployment of chaplains and chaplain support (enlisted) personnel. *GLOBAL MINISTRY* presents the following Vision, Mission, and Core Competencies for the USAF Chaplain Service, all under the *GLOBAL ENGAGEMENT* heading of “Agile Combat Support”:

Vision: “A responsive, agile Chaplain Service providing world class ministry to the Air Force community: *Anytime, Anyplace*” (Italics mine).

Mission: “To provide Air Force members and their families the opportunity to exercise their constitutional right of freedom of religion.”

Core Competencies:

1. Spiritual Care: “The Chaplain Service is uniquely committed to responding to spiritual needs, while providing for diverse religious requirements of Air Force members and their families.”

2. Ethical Leadership: “The Air Force needs people making decisions based on what is not only legal, but right. The Chaplain Service best influences such decisions by modeling and facilitating ethical leadership.”³

The core competencies are further focused through the following Core **Processes:**

1. Religious Observances: “Provide Air Force members and their families opportunities for worship, liturgies, rites and ceremonies that enable them to exercise their faith and fulfill their religious requirements.”

2. Pastoral Care: “Provide spiritual resources and religious programming that serve the educational, humanitarian, and personal needs of the Air Force community.”

3. Advise Leadership: “Advise Air Force leaders concerning spiritual needs, religious requirements, and ethical issues as they impact mission, quality of life, and First Amendment rights for Service members and their families.”⁴

Historically, the AF Chaplain Service has provided similar services, or ministries, to the Air Force community through local base chapel faith group parishes (faith groups historically being Catholic, Protestant, Jewish, & Orthodox). *GLOBAL MINISTRY* does not really change these core ministries, but extends their location and timing through the new vision concept of “...*Anytime, Anyplace.*”⁵ It also spells out more clearly the concept of advising AF leadership, which has occurred historically in many situations, but has seldom been openly recognized. The problem then is how to continue to offer these same core ministries effectively with downsized numbers of Chaplain Service

personnel, but in more places, continuing at established base chapels for those members and their families still in proximity to them *and* at increasing numbers of deployed locations for the increasing numbers of people involved in global deployment. Obviously, something has to give, and this will necessarily mean a reduction in the numbers and types of ministries which will be offered at bases from which Chaplain Service personnel are deployed.

Research Questions

This paper thus seeks to answer two major questions. First, are the *GLOBAL MINISTRY* core competencies and core processes (hereafter core ministries) really the best and most correct focus for the Air Force Chaplain Service at this point in its history? If the answer to the first question is yes, then a second question necessarily is, with what priority should the core ministries be offered at established base chapels while the Chaplain Service is extending to offer them also through its ministry “beyond the parish” in “agile combat support” to the globally deployed?

In order to answer the first question adequately, three other questions must be answered. First, do the core ministries have historic and legal precedent? Where were they derived from, and are they appropriate? Second, are the core ministries something the chaplain service is able to offer effectively? For example, are they realistic; are they do-able? Third, does the people of the Air Force value the core ministries? Do our “customers” want our “products”?

Thesis

In effect, *GLOBAL MINISTRY* is saying, out of all that the AF Chaplain Service **could offer** in ministry and service to the Air Force Community, these core ministries are what we **will offer** and we will offer them to the greatest number of our constituents possible in every location possible to which they are sent. Since a fixed number of chaplain service personnel will now offer ministry in a larger number of locations, prioritizing of ministry must occur.

My **thesis** is that the *GLOBAL MINISTRY* core ministries are, in fact, the best and most correct focus for the AF Chaplain Service at this point in its history. I believe this can be demonstrated by proving three sub-theses: First, I believe that there is tremendous historic and legal precedent for the core ministries of the AF Chaplain Service which can be clearly demonstrated and documented. Second, though there will always be exceptions, I believe that the AF Chaplain Service can be shown to have an excellent “track record” of demonstrated effectiveness in providing these types of ministry and which can also be documented presently, in “real time,” through surveying experienced Air Force Commanders and Chaplains, thus demonstrating that the core ministries are, in fact, “do-able.” Third, I believe the surveys will also document that though both commanders and chaplains will be found to value the core ministries of the Chaplain Service, and will find them being provided relatively effectively, I anticipate that when commanders prioritize for implementing changes in established base chapel programs, they will tend to prioritize toward keeping core ministries directed toward support of “troop morale.” Chaplains, on the otherhand, will tend to prefer core ministries which support “free exercise of religion” issues.

The second aspect of my thesis is that providing for free exercise of religious rights of AF personnel is the “Constitutional mandate” for the USAF Chaplain Service and must take precedence in priority decisions for ministries at established base chapels. Though “troop morale” should always be a concern for the Chaplain Service, it necessarily should be a positive effect, or by-product, of our ministries and not be prioritized as a ministry focus. I intend to demonstrate this by examining the First Amendment legal precedent supporting the continued existence of military chaplaincy.

Methodology

The formal survey is an excellent tool for cultivating feedback “from the field.” Since the local implementation of the strategic vision of *GLOBAL MINISTRY* is the responsibility of AF Wing Chaplains, who work for AF Wing Commanders, these two groups would be the logical ones to survey regarding local priorities for operational and tactical level implementation. Because of the extensive coordination involved and the consequent time delays and uncertainty involved with developing surveys for Air Force-wide dissemination, I was advised by the ACSC Research Department to develop my survey in “pilot” form which would be disseminated within the Air University instead. I chose the target populations of Air War College students with Air Force command experience, and Field Grade Air Force Chaplains, both permanent party and TDY at the Air University.

Structure of the Project

This project is both empirical, through development, use and analysis of the surveys, and historical, through research of the core competencies and core processes of the AF

Chaplain Service. As such, it includes the following sections: Review of the literature found in chapters 2-4, methodology of the surveys outlined in chapter 5, survey results in tabular form documented in chapter 6, and discussion, summary and conclusions discussed in chapter 7

The literature review considers the historic precedents for the existence of the military chaplaincy in general and the USAF Chaplaincy in particular. It then explores the basis for the various types of ministry, which are presently afforded by AF chaplains to their constituents. In particular, it examines how these ministries have developed in light of their constitutional support in the First Amendment and their legal support under the concept of privileged clergy communication. Next it explores the links between the *GLOBAL MINISTRY* core competencies and this historical conceptual framework and explains why the shift away from a strictly “chapel based” ministry focus toward an increased focus on “deployed” ministry may present special strategic challenges to AF Chaplain Service leadership. Moreover, it explains why data on priorities for such implementation at local levels should prove to be helpful.

The survey methodology section describes the data collection and statistical techniques used in the study, as well as describe the types of questions included in the surveys themselves, and their rationale.

The survey results section presents the significant results in tabular form.

Lastly, the discussion, summary, and conclusions section includes narrative discussion of the survey results, comparative summary of the two surveys, and conclusions to the overall study.

Notes

¹ Gen Ronald R. Fogleman & Sheila E. Widnall, *Global Engagement: A Vision for the 21st Century Air Force*, Department of the Air Force, Washington, D.C.

² Chaplain, Major General William J. Dendinger, *Global Ministry: A Vision for the 21st Century*, USAF Chaplain Service, October, 1997.

³ Ibid.

⁴ Dendinger.

⁵ Dendinger.

Chapter 2

A National Heritage: The Historic & Legal Precedents for Chaplain Service Ministry

The Air Force Chaplaincy has an honored tradition —Through the years chaplains of all faiths have ministered to our service people in some of the most difficult parishes ever encountered by clergymen. Whether in time of combat or peace, they helped men find the strength that only God can give.

—General Thomas D. White
Former USAF Chief of Staff

Historic Precedents for the USAF Chaplain Service

Ancient History

The intertwining of religious faith and the practice of war probably pre-dates recorded history. The fact that the Israelites, in approximately 2000 B.C., had religious leaders ministering to their armies is well recorded, as in Deuteronomy 20:1-4, which says:

When you go forth to war against your enemies, and see horses and chariots and an army larger than your own, you shall not be afraid of them; for the Lord your God is with you, who brought you up out of the land of Egypt. 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 victory.”¹

In this “first official statement concerning the chaplaincy in the Hebrew army”² we find clergy tasked with both leading worship, and encouraging the troops. This was simple to do, and logical because Israel had a theocratic government. This held true as well for clergy accompanying the Greek and Roman armies who were expected to “implore divine help in time of battle, make imprecations of condemnation against their enemies, and through ceremonies and prayers bolster morale.”³

Christian chaplaincy began with the conversion of Constantine in the fourth century. “Soon after that priests and deacons were assigned religious duties with the troops. Each legion is said to have had services with the regularity of a church. As greater numbers of the Roman armies became Christians, the number of chaplains increased.”⁴ The practice of military chaplaincy was continued by the Roman Catholic Church throughout the middle ages and was officially recognized in 742 by the Council of Ratisbon, which said:

We prohibit the servant of God in every way from bearing arms or fighting in the army or going against the enemy, except those alone who because of their sacred office, namely for the celebrating of mass and caring for the relics of the saints, have been designated for this office; that is to say, the leader may have with him one or two bishops with their priest chaplains, and each captain may have one priest, in order to hear the confessions of the men and impose upon them the proper penance.⁵

This proved to be a vital understanding of chaplains as non-combatants which was formalized 1100 years later for the modern world in the Geneva Convention of 1864.⁶

American Colonial Period

Chaplains were an established part of the religious framework of Europe. It is not surprising that they “accompanied the explorers who braved the seven seas and the colonists who settled in Florida, Nova Scotia, Virginia, New England, and Georgia.”⁷ In colonial America, chaplains were appointed in virtually all colonies, by various means

according to the local governing authorities. They also often served on naval vessels and “more than 30 served with the British and colonial forces from 1755-1763.”⁸ Chaplains also took an active role during the American Revolution. Though at first they continued to be appointed by local authorities, “on 29 July 1775, the Continental Congress established the chaplaincy by including them in the pay scale of the army, with the pay of a captain.”⁹ In May 1777, Congress began to appoint brigade chaplains. General Washington so highly valued chaplains that not only did he urge their assignment to regiments, but on 2 May 1778 at Valley Forge he ordered:

The commander-in Chief directs that divine services be performed every Sunday at eleven o'clock in each brigade which has chaplains. Those brigades which have not will attend places of worship nearest them. It is expected that officers of all ranks will, by their attendance, set an example to their men.¹⁰

19th Century

From 1818 through 1837 the army chaplaincy was civilianized and decentralized. In fact, during this period there was only one Regular Army chaplain —the one assigned to West Point, who was also responsible for teaching Geography and Ethics.¹¹ The entire rest of the Army was served by civilian clergy, often unofficially, and only at Army Posts, not in “the field.”¹² Though an act in 1838 provided for 20 post chaplains who were also to serve as schoolmasters at posts needing such, these chaplains were civilian clergymen “hired by Post Councils of Administration” when, and if, they felt the need. They were still not accompanying the troops “to the field.”¹³ At the outbreak of the Mexican-American War in April 1846, there were approximately 8 total civilian chaplains serving all of the Army. None of these were “able, by Army policy, to follow the troops into the field.”¹⁴ This led to “the virtual criminal neglect of the religious needs

of soldiers, and the denial of their rights to free exercise of religion, and...[may have] contributed...to the lack of essential humane services for the soldiers who fought in the war.”¹⁵

During the Civil War both armies had active chaplaincies held in “high regard.”

Federal legislation on 22 July 1861 stated:

There shall be allowed to each regiment one chaplain, who shall be appointed by the regimental commander...The chaplain so appointed must be a regular ordained minister of a Christian denomination, and shall receive the pay and allowances of a captain of cavalry, and shall be required to report to the colonel commanding the regiment to which he is attached, at the end of each quarter, the moral and religious condition of the regiment, and such suggestions as may conduce to social happiness and moral improvement of the troops.¹⁶

This same legislation also required support from commanders of “regiments, hospitals, and posts” in providing “such facilities as will aid in the discharge of duties assigned to [chaplains] by the government.”¹⁷ Estimates indicate some 600 to 1,000 chaplains served the Confederate Army, and as many as 3,000, the Union Army.¹⁸ One Union Chaplain, Colonel Milton L Haney, was awarded the Congressional Medal of Honor for “rendering heroic service at Atlanta, Georgia, in retaking the Federal works which had been captured by the enemy on July 22, 1864.”¹⁹ In August, 1864, the Geneva Conference granted to all military chaplains non-combatant status by stating, “Persons employed in hospitals and ambulances...as well as chaplains, shall participate in the benefit of neutrality...”²⁰

The number of Army chaplains was drastically reduced to 30 during the period following the Civil War, and the “struggle to provide religious coverage and yet find the proper place in military structure to do so was a problem unresolved until World War II.”²¹ Though there were advances made in defining uniform, pay, and title (“in 1908, the

Chief of Staff directed” that the term chaplain would be used regardless of rank) the actual role of Army chaplains was greatly confused, often including such additional duties as “mess officers, post exchange officers, postal officers, recreation officers, club officers, and courts-martial defense.”²²

World War I

When the United States entered WWI on 6 April 1917, there were 74 Regular Army and 72 activated National Guard chaplains. By the end of the war on 11 November 1918, the total was 2,363. In this short period tremendous strides were made in advancing, organizing, and institutionalizing military chaplaincy for the United States. Most of these advances occurred in the American Expeditionary Forces, especially due to the interest and support of General John J. “Blackjack” Pershing.

As a result, a preliminary board was appointed 10 January 1918 to consider methods of coordinating and furthering the work of chaplains with the various welfare agencies. The board recommended that a staff chaplain’s office should be established at GHQ with three chaplains, two Protestant, and one Catholic, to “be chief advisors to the Commanding General in matters pertaining to the religious care of the Army,” that a senior chaplain be designated in every division of the Army, and that weekly reports be sent by all AEF chaplains to the Staff Chaplain’s Office.²³

It is said that this board was greatly influenced by the way chaplains were organized in both the British and Canadian Armies.²⁴ Unfortunately, the newest part of the Army, the fledgling Air Service, was often shortchanged in the assignment of chaplains. This was remedied somewhat by the authorization of civilian clergy, especially through the YMCA, and Knights of Columbus, to serve as “camp pastors.”²⁵

A chart of chaplain activities published during WWI lists five functional areas for chaplain ministry: 1) religious and pastoral, 2) educational and literary, 3) recreational, 4)

Military, and 5) Social civilian liaison. Under these five headings appeared some additional “22 sub-titles.”²⁶ It was clear that it was “the chaplain’s mission to help men “get right with God” whether as Catholic, Jew, or Protestant.”²⁷

Deploying with the troops, of course, continued to be highly dangerous work. Their number of casualties relative to their total number made chaplains “among the hardest hit” groups during the war. Their heroism may be seen in these war statistics:

- 5 killed in action
- 6 died of wounds
- 12 died from disease or accident
- 27 others wounded in action
- 5 awarded the Distinguished Service Medal
- 23 awarded the Distinguished Service Cross
- 15 cited for the Silver Star
- 57 received decorations from allied foreign nations, including 16 Croix de Guerre, and 1 Belgian War Cross²⁸

One of the greatest tributes to the chaplains of World War I came from General Pershing in 1923 when he said:

During the World War, the need of the services of chaplains overseas was early recognized and the number of chaplains for duty with troops was materially increased. Their usefulness in the maintenance of morale through religious counsel and example has now become a matter of history and can be accepted as having demonstrated, if need be, the wisdom of the religious appeal to the soldier.²⁹

Between the World Wars

The most significant development for U.S. military chaplaincy following WWI, was the formation of the Office of the Chief of Chaplains, and the subsequent organization of the Army Chaplain’s Corps.³⁰ In 1920, the Capper Act, which reorganized the Army, officially created the Chief’s position by stating:

One chaplain, of rank not below that of major, may be appointed by the President, by and with the advice and consent of the Senate, to be chief of

chaplains. He shall serve as such for four years, and shall have the rank, pay and allowances of colonel while so serving.³¹

In 1923, General Pershing, now chief of the Army, “called a number of the nation’s leading clergymen to a Conference on Moral and Religious Work in the Army,” the purpose of which was to help the Army in “devising and carrying forward an intensified program...along moral and religious lines ...the whole purpose of which shall be to keep soldiers true and strong and steady.”³² This conference proved to be very significant in its recommendations, including calling for “the building of chapels, and the organization of a chaplains’ corps so that every soldier would have the services of a chaplain.”³³

Unfortunately, all clerical leaders did not share this enthusiasm. The horrors of WWI resulted a backlash of “militant pacifism” especially among mainline protestant denominational leaders which led some to call for abolishing military chaplaincy altogether. “As a result, the chaplaincy, reduced to 125 Regular Army chaplains and a few reserves late in the 1930’s, had to struggle for a religious program against an adverse public opinion which influenced military leaders.”³⁴ Confusion also continued over the specific roles chaplains were to take in the conduct of their ministries. Though the 1923 Conference on Morals and Religious Work in the Army reported:

The purposes of our government in appointing chaplains and the place of religion in the Army have been misunderstood, because frequently a chaplain has been used simply to promote what is known as morale. The chaplain does promote true morale in the best possible way —by religious sanction...When he is asked to promote morale first and religion afterwards, he is asked to be false to his mission.³⁵

Nevertheless, chaplains continued in many cases to be appointed to such additional duties as librarians, athletic officers, morale officers, exchange and club officers, as they had been prior to WWI.³⁶

In spite of public resistance, and confusion over roles, some slow progress was still made during the inter-war period in the establishment of chaplain ministry to the emerging Air Corps. Worship services were conducted “Sunday morning and evening and on week nights, in chapels, hangars, libraries, guardhouses, hospitals, and outdoors.”³⁷ Religious accommodation in the plural environment of the Air Corps was supported from the early days. Chaplains conducted services according to their particular faith group, but also arranged for transport to churches off base, and for civilian clergy from other faiths to provide worship opportunities for service members desiring such.³⁸ The quest to provide dedicated facilities for Air Corps chaplaincy to use in ministry proved painfully slow and frustrating. The War Department budget was small, and few, if any appropriations were made for chaplains or chapels anywhere. “By 1939 only 17 permanent chapels had been built at Army posts in the history of our country,”³⁹ and the upstart Air Corps was proving to be no exception in receiving the support it needed.

World War II

WWII proved to be an absolutely defining time period for the Army and Air Corps chaplaincy in terms of numerical growth, acceptance from military leadership, clarification of chaplains’ ministry roles, and the acquiring of desperately needed chapel facilities. In June 1940 there were 382 Army chaplains on active duty (137 Regular, 245 Reserve), and 93 in the Navy, for a total of 475.⁴⁰ By the end of the war, “a total of 9,117 chaplains served in the Army and 2,934 in the Navy.”⁴¹ The proportion of chaplains to troops “...was about 1 to 1,000 men...” from 71 denominations.⁴² Chaplain William R. Arnold, Army Chief of Chaplains led the progress made by the Army chaplaincy during this period. A friend of General Eisenhower, and of General Hap Arnold, he also got

along well with General George C. Marshall, Chief of Staff of the Army. General Marshall included Chaplain Arnold in his General Staff Meetings, and asked to be advised on things he “should know about.” It was Chaplain Arnold who persuaded General Marshall to protect his chaplains from the distractions of “secular” duties (like being assigned as library officer, athletic officer, etc).⁴³ Though President Roosevelt himself said in 1942, “... we will never fail to provide for the spiritual needs of our officers and men under the chaplains of our armed services,” the struggle to understand and define specifically how chaplains were to meet those needs continued.⁴⁴

In 1941, Chaplain Arnold had “outlined four areas of a chaplain’s ministry: religious, military, pastoral, and community relations. He said that a chaplain should provide spiritual guidance acceptable to all faiths, conduct religious services, counsel with individuals, and visit throughout the organization to which he was assigned.” Priority clearly, however, was given to conducting religious services. “No matter how busy a chaplain might be otherwise, his chief duty was to provide services so that military personnel could worship God according to their particular faiths.”⁴⁵ These ministry responsibilities would prove to be foundational for the Army Air Forces, and later the USAF Chaplain Service.

The unprecedented growth of the Army Air Forces during the war to over 2.4 million personnel by March 1944 led the Army Chief of Chaplains to organize his chaplain service to support these new forces.⁴⁶ By March 1942, the AAF chaplains section was “absorbed in the Directorate of Base Services” with “268 chaplains serving AAF units.”⁴⁷ General Hap Arnold, Commander of the AAF, insisted on having control of the people and equipment, which supported his mission. He also felt that “religion and the

chaplaincy must have a place in the plan and organization of the AAF if the AAF were to accomplish its mission.”⁴⁸ When in July 1942 the AAF was given responsibility for all of its own assignments, new positions were approved for “Air Surgeon, Air Quartermaster, and Air Chaplain.”⁴⁹ By war’s end, there were in excess of “2,200 chaplains serving AAF personnel...supervised by the Air Chaplain in Headquarters, AAF.”⁵⁰ The foundation for the USAF Chaplain Service was now in place.

Having gained crucial military recognition of the need for chaplaincy, and with a clear definition of chaplains’ roles in ministry, all that was still lacking in support for the Chaplain Service was the official provision of chapel facilities. During WWII this, too, occurred in an unprecedented manner. In fact, “Never before in the history of man had the armed forces of a nation exerted such effort to provide houses of worship.”⁵¹ This was due in large measure to the support of General Marshall, and the foresight of Chaplain Arnold, who asked that chapels be included in “training camp construction plans” and funding. “ In March, 1941, Congress authorized the expenditure of \$14,816,880 for the construction of 604 frame chapel buildings, each to seat up to 600 men.”⁵² These mass-produced “mobilization or cantonment” style chapels were uniform, simple in design, and could be arranged for use by all faiths. They were placed at regimental levels, rather than base levels to make them more accessible to the troops. Of the first 555 chapels built, 73 were for Air Corps bases. The end of the war was using 1,532 total chapels.⁵³ Some of these are still in use today.

The Cold War Era

In the drawdown following WWII, the AAF declined from 2,253,000 “to 303,000 (13%) by June, 1947.”⁵⁴ The world political climate and the changing nature of war in

the nuclear era, however, simply would not allow a complete return to the pre-war “skeletal” forces we had known. The crucial significance of independent Air Power, including providing the lynch pin for nuclear weaponry, finally had gained it the recognition advocates had long been seeking, and on 18 September 1947, the United States Air Force was born.⁵⁵

Though a separate Air Force Chaplain Service was also proposed, senior Army and Air Force leaders initially rejected this idea. Under the terms of the “Spaatz-Eisenhower” agreement, “parallel organizations in the Army and Air Force would not be approved unless it was clear that such were organically necessary.”⁵⁶ Medical, engineer, and legal personnel were also to be supplied to the Air Force by the Army. It took almost a full year of lobbying and advocacy by Air Chaplain Charles Carpenter to convince AF Chief of Staff General Carl Spaatz, of the pressing need for a separate AF chaplaincy which could operate effectively in the “Air Culture” with a “difference in language...customs...and discipline” from the Army.⁵⁷ General Spaatz relented, and by 26 July 1949, all transfers of Army chaplains to the Air Force were complete. Chaplain Carpenter was promoted to Chaplain, Major General, Chief of Air Force Chaplains effective the next day.⁵⁸

During this period of transition, Chaplain Carpenter outlined a seven point program for his Air Force chaplains’ including: “worship, pastoral ministry, moral and religious education, counseling, humanitarian services, cultural leadership, and public relations.”⁵⁹ These tended to mirror the types of ministry which prevailed for civilian clergy in parish-based situations. With the passage of time, as the independent mission of the Air Force continued to develop around relatively large deterrent forces supporting flight operations

at many bases, including in forward areas of Europe and Asia, this “parish-based” concept became the standard for AF chaplains. Unlike the Army, which continued to develop its chaplaincy for direct combat support roles in deployed field locations, AF chaplaincy cultivated base level, chapel-centered programs.⁶⁰ A notable exception to this was the case of the many small Air Force radar detection sites, usually dispersed in very remote locations, which often had chaplains assigned for one year “remote” tours if they could not be served from nearby bases with chaplains assigned.⁶¹ Even in these remote locations, chaplain’s ministry tended to follow a chapel-centered, parish-based approach.

A survey of the AF chaplain’s workload in 1950 showed worship, moral & religious education and pastoral activities accounting for 77 percent of their time. 15 of the remaining 23 percent of their time was devoted to counseling.⁶² Made popular among American forces in WWII as indicated by the expression, “Tell it to the chaplain!” pastoral counseling gained increasing importance in the Air Force, and in the civilian sector as well.⁶³

This concept of parish-based ministries centered in AF chapels, prevailed to the end of the Cold War, and chaplains could expect one “remote tour” in a 20 year career, with all other assignments being at established bases overseas, or in CONUS.⁶⁴

Legal Precedents for the USAF Chaplain Service

Two legal issues have been especially influential in setting precedents for military chaplaincy in general, and the USAF Chaplain Service in particular: privileged communication, and the Constitutionality of military chaplaincy.

Chaplain Privileged Communication

Due in large measure to religious traditions such as Roman Catholicism, in which the priest to his death protects communication between priest and penitent, the American military has intentionally extended this privilege to those counseling with chaplains of all faiths. The first basic Air Force chaplain regulation, AFR 165-3, dated 6 Dec 1948, stated:

A communication to an Air Force chaplain from any person made in the relationship of penitent and clergyman, either as a formal act of religion, as in the confessional, or one made as a matter of conscience to a chaplain in his capacity as a clergyman, is a privileged communication. The chaplain cannot be obliged to disclose such communication.⁶⁵

This concept is incorporated into the *Manual for Court Martial, Rule 503, Communications to clergy*, which extends this privilege not only to communication with actual clergy (military chaplains, and civilian), but to communication with individuals “reasonably believed to be so by the person consulting the clergyman” which includes a “clergyman’s assistant” when acting in the assistant’s official capacity.⁶⁶ Though this only applies to issues related to military judicial proceedings, not civilian courts,⁶⁷ most states have their own similar statutes granting privileged communication to clergy and other “helping” professions as well.⁶⁸

The great significance of this for Air Force Chaplains is that since Air Force personnel may receive extensive counseling from them, all without official records being kept, and without threat of any reprisal, many Commanders and First Sergeants will encourage struggling people to seek assistance first from a chaplain. Though the chaplain’s services must always be optional, they will often thus be the first tier in the mental health treatment chain.

The Constitutional Mandate

In spite of the vast history of military chaplaincy in the United States, it was legally challenged in 1979. Two Harvard law students, “Joel Katcoff and Allen Wieder, brought suit against the Secretary of the Army alleging the unconstitutionality of the Army Chaplain Program” on the grounds that it violated the First Amendment concept prohibiting Congress from establishing governmentally imposed religion.⁶⁹

The First Amendment states simply that “Congress shall make no laws respecting an establishment of religion (the “Establishment Clause”), nor prohibiting the free exercise thereof (the “Free Exercise Clause”).” The case (*Katcoff v. Marsh*) was tried first in District Court, then appealed to the 2nd Circuit Court of appeals, and in both cases the Army chaplaincy was found to be Constitutional under the First Amendment. “In 1985 the Second Circuit ...found the chaplaincy necessary to avoid depriving...the soldier of his right under the Establishment Clause not to have his religion inhibited, and of his right under the Free Exercise Clause to practice his freely chosen religion.”⁷⁰ In essence what the court was saying is that after bringing young people into the American military from all walks of life, and all faith backgrounds, then training them and dispersing them globally, often to very remote locations, and sometimes into combat, if Congress is not intentional about providing for the free exercise of their religious faith, it is *de facto* prohibiting the free exercise of that faith.⁷¹ Thus the first order of priority for military chaplains, Constitutionally speaking, is to assist all military people, who desire such assistance, in practical ways to practice their faith.

Notes

¹ Ch, Maj Daniel B. Jorgensen, *The Service Of Chaplains to Army Air Units, 1917 – 1946*, Office, Chief of Air Force Chaplains, 4.

Notes

² Ibid.

³ Jorgensen, 4.

⁴ Jorgensen, 4,5.

⁵ Jorgensen, 5.

⁶ Jorgensen, 5.

⁷ Jorgensen, 5.

⁸ Jorgensen, 5.

⁹ Jorgensen, 6.

¹⁰ Jorgensen, 6.

¹¹ Chaplain (Col) Charles W. Hedrick, "On Foreign Soil: The Tragedy of a Civilianized Chaplaincy In the Mexican-American War (1846-1848)", *Military Chaplains' Review*, Winter 1992, 61.

¹² Hedrick, 61-62.

¹³ Hedrick, 62.

¹⁴ Hedrick, 62.

¹⁵ Hedrick, 61-62.

¹⁶ Jorgensen, 7.

¹⁷ Jorgensen, 8.

¹⁸ Jorgensen, 8.

¹⁹ Chaplain (LtCol) John W. Brinsfield, "A Song of Courage: Chaplain (Colonel) M.L. Haney and the Congressional Medal of Honor," *Military Chaplains' Review*, Winter 1992, 57.

²⁰ Jorgensen, 8.

²¹ Jorgensen, 9.

²² Jorgensen, 9.

²³ Jorgensen, 17.

²⁴ Jorgensen, 17.

²⁵ Jorgensen, 26.

²⁶ Jorgensen, 31.

²⁷ Jorgensen, 33.

²⁸ Jorgensen, 43.

²⁹ Jorgensen, 43.

³⁰ Jorgensen, 48.

³¹ Jorgensen, 48.

³² Jorgensen, 48.

³³ Jorgensen, 50.

³⁴ Jorgensen, 58-59.

³⁵ Jorgensen, 76.

³⁶ Jorgensen, 64.

³⁷ Jorgensen, 64.

³⁸ Jorgensen, 64.

³⁹ Jorgensen, 75.

Notes

⁴⁰ Ch, Maj Daniel B. Jorgensen, *Air Force Chaplains, 1947-1960, Volume II*, Office, Chief of Air Force Chaplains, 3, (Hereafter “Jorgensen, II).

⁴¹ Jorgensen II, 3.

⁴² Jorgensen, 87.

⁴³ Jorgensen, 87.

⁴⁴ Jorgensen, 157.

⁴⁵ Jorgensen, 157.

⁴⁶ Jorgensen, 97.

⁴⁷ Jorgensen, 99.

⁴⁸ Jorgensen, 99.

⁴⁹ Jorgensen, 99.

⁵⁰ Jorgensen II, 3.

⁵¹ Jorgensen, 237.

⁵² Jorgensen, 237.

⁵³ Jorgensen, 238.

⁵⁴ Jorgensen II, 4.

⁵⁵ Jorgensen II, 4.

⁵⁶ Jorgensen II, 5.

⁵⁷ Jorgensen II, 6.

⁵⁸ Jorgensen II, 8.

⁵⁹ Jorgensen II, 172.

⁶⁰ Chaplain, Major General William J. Dendinger, *Global Ministry: A Vision for the 21st Century*, USAF Chaplain Service, October, 1997.

⁶¹ Jorgensen II, 173.

⁶² Jorgensen II, 174.

⁶³ Jorgensen II, 265.

⁶⁴ Dendinger.

⁶⁵ Jorgensen II, 266.

⁶⁶ Manual for courts-martial (MCM), Rule 503. Communications to Clergy, (b)(1)&(2).

⁶⁷ William Harold Tieman and John C. Bush, *The Right to Silence: Privileged Clergy Communication and the Law*, (Nashville: Abingdon Press, 1983), 164.

⁶⁸ Steve Levicoff, *Christian Counseling and the Law*, (Chicago: Moody Press, 1991), 73.

⁶⁹ Gregory J. Darr, “For God & Country: The Constitutional Question of the U.S. Army Chaplaincy,” *Military Chaplains’ Review*, Winter 1992, 99.

⁷⁰ Rick D. Mathis, “Constitutional Guidelines for the Military Chaplain Evangelist and Chaplaincy,” *Military Chaplains’ Review*, Fall, 1991, 35.

⁷¹ Darr, 99.

Chapter 3

GLOBAL MINISTRY: The Need for a Change

Air and space operations are changing, and the USAF Chaplain Service will adapt to these changes as we continue our journey of positive ministry.

—Chaplain, Major General William J. Dendinger
Chief of the Air Force Chaplain Service

For decades prior to the close of the Cold War, our world was clearly definable in terms of threats to national security, which primarily consisted of a monolithic Soviet Bloc bent on world conquest. As we explored in the previous chapter, our national military strategy was essentially to mass large forces at permanent bases in Europe, Asia and the CONUS, as a deterrent to the forceful spread of communism. As we have seen, the USAF Chaplain Service “responded by primarily providing ministry centered in chapel facilities” at the established bases.¹

Restructuring the American Military

The end of the Cold War “swept away national security requirements that had appeared to be fixtures of the global security landscape.”² The Cold War, with its associated arms race, had been horrifically expensive, especially to the U.S. and the Soviet Union. I believe that it was ultimately this cost which bankrupted the Soviets, and brought their system of government crashing down.

The arms race had taken its toll on the U.S. economy as well. The American people, traditionally not fond of large standing military forces, pressed immediately for the “peace dividends” to be found in the war’s end. A massive “downsizing” of all parts of the American military ensued, driven first and foremost by cost savings. At the same time, the threats to our national security were changing dramatically. Instead of a large, visible, known adversary with well understood threats, we found ourselves facing “unidentifiable, difficult-to-locate enemies whose presence was signaled by threats and acts of global terrorism.”³ Instead of the need for large forces based outside the U.S., our dramatically smaller armed forces were now being asked to be readily available to deploy globally in smaller contingency forces based in the U.S., but traveling “TDY” for months at a time to the political “hot spots” of the world.

Restructuring the Air Force

This new commitment by the American military “calls for an Air Force ready to mobilize at a moment’s notice, with plans in process as planes lift off U.S. runways” enroute to project power in those “hot spots.”⁴ The Air Force core competencies will place Air Force members “on the road” in every type of military commitment from various MOOTW operations to the actual employment of air & space power resources and weaponry. The Air Force has followed suit with the rest of the Department of Defense in restructuring in order to accomplish this.

Restructuring the USAF Chaplain Service-GLOBAL MINISTRY

The answer of the USAF Chaplain Service to these dramatic changes in the Air Force has been to explore ways to extend the vital parts of its ministry beyond the “local

base chapel parish concept” to the far-flung deployed members it is called to serve. That is what the *GLOBAL MINISTRY* concept is all about. It is not an attempt to abandon the relevant and vital aspects of ministry which occur at established base chapels, but rather is a recognition that “the deployed folks count too,” and thus something “has to give” at the base chapels in order for the needs of the deployed to be adequately addressed.⁵

Notes

¹ Chaplain, Major General William J. Dendinger, *Global Ministry: A Vision for the 21st Century*, USAF Chaplain Service, October, 1997.

² Gen Ronald R. Fogleman & Sheila E. Widnall, *Global Engagement: A Vision for the 21st Century Air Force*, Department of the Air Force, Washington, D.C.,p.1.

³ Dendinger

⁴ Dendinger

⁵ Dendinger.

Chapter 4

The Priority Dilemma

The Chaplaincy is sensitive to the appearance contract clergy convey. To the extent civilian clergy are contracted to do military ministry, the uniqueness of the Chaplaincy is reduced.

—Gregory J. Darr

As we found in Chapter 2, in the ruling of the 2nd Circuit Court of Appeals in the 1985 *Katcoff v. Marsh* decision, the Constitutional basis for military chaplaincy extends primarily from the unique ways which military chaplains are able to address the unique needs which military members have, particularly when deployed globally and in combat, for support in the free exercise of their religious faith under the “Free Exercise” clause of the First Amendment.¹ Military chaplaincy is the means by which our military branches have provided for this free exercise, throughout our nation’s history, and consistently since the mid 19th century.

The present strategic challenge for Air Force Chaplain Service leadership is to prioritize which of its ministries will be, at least on occasion at established base chapels, now offered by either lay leadership, or civilian contract clergy, in order to accommodate deployment of Chaplain Service personnel. This may, however, tend to re-open the debate which the *Katcoff v. Marsh* case initiated over the legitimacy of military chaplaincy, which Mr. Katcoff maintained could be replaced entirely by civilian clergy. In fact, the Appeals court, though upholding the constitutionality of the Army chaplaincy

for remote, deployed and combat locations, did leave open the question of whether “the Army Chaplaincy was constitutional in large urban areas where the religious needs of military personnel could be met by civilian clergy.”² Clearly, only military chaplaincy can provide for the spiritual needs of the deployed and those in many overseas locations. It is important, though, that the “scaling back” of established base chapel ministries be carefully thought out in terms of the long-term implications for the Chaplain Service itself.

Such prioritizing is further complicated by the fact that different faith groups have differing needs for chaplain involvement in worship. Liturgical/sacramental Christian groups, such as Roman Catholics, and Episcopalians require far more chaplain involvement in worship, than, say, Baptist and Pentecostal groups, which have a strong tradition of lay leadership in worship. Thus, different faiths will have different needs, and consequently may have different priorities for use of chaplains.

Notes

¹ Chaplain (Col) Charles W. Hedrick, “On Foreign Soil: The Tragedy of a Civilianized Chaplaincy In the Mexican-American War (1846-1848)”, *Military Chaplains’ Review*, Winter 1992, 61.

² Gregory J. Darr, “For God & Country: The Constitutional Question of the U.S. Army Chaplaincy,” *Military Chaplains’ Review*, Winter 1992,100.

Chapter 5

Survey Methodology

Survey Design

As described in Chapter One, I developed a “pilot” survey (see Appendix A) in order to begin the process of eliciting feedback from two target groups to answer three questions:

First, how are the *GLOBAL MINISTRY* core competencies and core processes **valued** by AF Commanders and experienced AF Chaplains?

Second, how **effective** is the USAF Chaplain Service presently in providing its core competencies and core processes to the people of the Air Force?

Third, what are the **priorities** “in the field” for AF Commanders and experienced AF Chaplains in implementing the changes necessitated by *GLOBAL MINISTRY*, and do these priorities differ between chaplains and commanders?

The Questions

The questions I asked were designed to approach these issues directly. I first determined the nine areas which I felt to be the most vital areas of religious expression which AF chaplains support for their constituents under the first *GLOBAL MINISTRY* Core Competency, “Spiritual Care.” I labeled these as “Religious Ministries.” Of these 9

ministries, the first 6 (Worship, religious education, counseling, weddings, funerals, and baptisms/confirmations) I considered to directly support First Amendment “free exercise of religion” for service members, while the last 3 (Crisis ministry, hospital ministry, and “ministry of presence”) more directly support “troop morale.” I asked for value assessments of each of these using a basic five-point “Lickert” scale (from no value to very high value) and applied this only to these ministries in “Stateside” base chapels. I repeated this line of questioning for “overseas” bases, and for “deployed” locations.

I next repeated the same ministry areas, but asked for ratings of effectiveness across the Air Force in all locations. I then repeated the same ministry areas, but asked for priorities in shifting these ministries to non-chaplain personnel where necessary to support deployment of chaplain service personnel. In the last two sections I shifted to questions pertaining to the second Core Competency, “Ethical Leadership.” The first of these sections asked for value assessments for chaplain advisement of AF leaders at 5 levels from senior NCOs to General officers. The second section asked for effectiveness assessments for chaplain advisement at the same 5 levels of AF leadership. The final questions dealt with demographic information.

Survey Administration

The survey was presented to the two target groups in identical form, with the exception of the cover sheet, and slight variance in the demographic questions. The survey, with instructions and demographic questions, appears in Appendix A. Thirty surveys were distributed to field grade chaplains at the Air University with twenty-four completed and returned. Thirty-nine surveys were distributed to Air War College students with former AF command experience, with 28 completed and returned.

Chapter 6

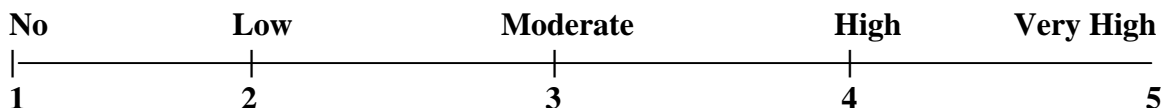
The Survey Results

The tables below present summaries of the significant results for the survey, comparing the two groups (Chaplains = Chap. and Commanders = Comm.). All questions were answered using a standard five point Lickert scale. Specific values for the scales are given for each table. Group sizes answering the listed questions are given, and the significance rating (2-tailed, with Equal variances not assumed). Significance scores less than or equal to .05 were considered to show a significant variance between the two groups. Please refer to the sample survey in Appendix A for specific wording of survey questions.

Table 1. Significant Differences, Value of Core Religious Ministries, Stateside

Questions	Chap. Mean	Comm. Mean	Sig(2-t)
1 Worship	4.41	3.71	.009
9 Presence	4.43	3.46	.001

(n = 24 Chaplains, 28 Commanders)



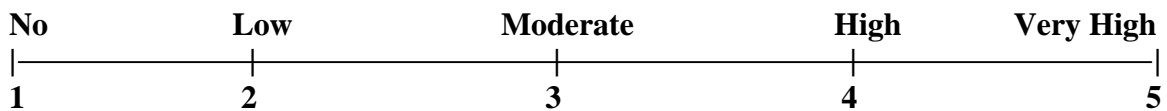
For stateside base chapel ministry settings, two questions were found to have significant variance between the two groups. In question 1, Chaplain led worship

services, chaplains' mean score was 4.41 (high value), while commanders' mean score was 3.71 (also, high value). For the purposes of this study, this variance is not considered to be consequential, since both groups assessed high value to the ministry in question. In question 9, "Ministry of Presence" in workplace, chaplains' mean was 4.43 (high value) while commanders' mean was 3.46 (moderate value).

Table 2. Similarities, Value of Core Religious Ministries, Stateside

Questions	Chap. Mean	Comm. Mean	Sig(2-t)
3 (High) Counseling	4.62	4.28	.161
4 (Low) Weddings	3.25	3.17	.820

(n = 24 Chaplains, 28 Commanders)

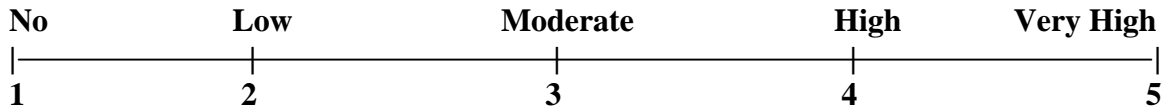


Both groups rated the remaining "value of Chaplain service core worship ministries in Stateside Locations" similarly, with mean scores all ranging from moderate value to very high value (ref Appendix B). The highest mean scores were for question 3, Chaplain provided pastoral counseling, and the lowest for question 4, Chaplain led weddings.

Table 3. Significant Differences, Value of Core Religious Ministries, Overseas

Questions	Chap. Mean	Comm. Mean	Sig(2-t)
18 Hospital	4.54	3.92	.032
19 Presence	4.54	3.65	.004

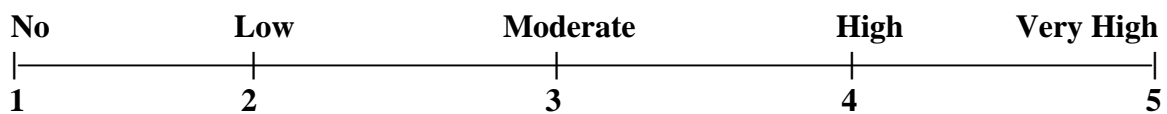
(n = 24 Chaplains, 28 Commanders)



For overseas locations, two questions were found to have significant variance. In question 18, chaplain provided hospital ministry, chaplains’ mean score was 4.54 (very high value), while commanders’ mean was 3.92 (high value). In question 19, “Ministry of Presence,” chaplains’ mean was 4.54 (very high value) while commanders’ mean was 3.65 (high value). For the purposes of this study, these variances are not deemed consequential since both groups attach relative value to the ministries in question.

Table 4. Similarities, Value of Core Religious Ministries, Overseas

Questions	Chap. Mean	Comm. Mean	Sig(2-t)
11 (High) Worship	4.87	4.57	.062
14 (Low) Weddings	3.70	3.92	.475

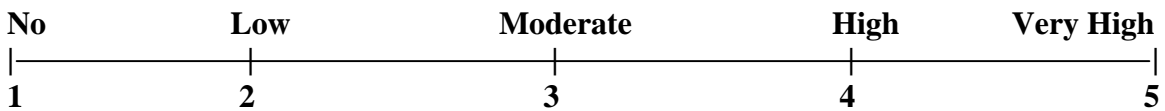


For overseas locations, both groups scored similarly with means all ranging from high value to very high value for all questions. High means were on question 11, chaplain led worship services, and low for question 14, chaplain led weddings.

Table 5. Significant Differences, Value of Core Religious Ministries, Deployment

Questions	Chap. Mean	Comm. Mean	Sig(2-t)
25 Funerals	4.08	3.18	.026
29 Presence	4.83	4.14	.001

(n = 24 Chaplains, 28 Commanders)

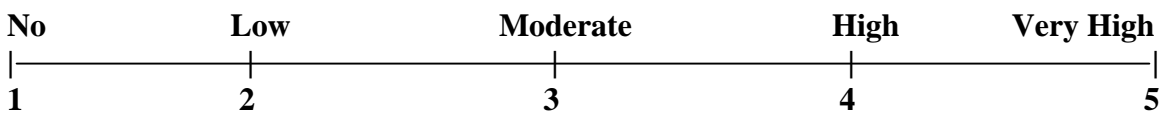


For the deployment setting, two questions were found to have significant variance. In question 25, Chaplain provided funerals, chaplains’ mean score was 4.08 (high value), while commanders’ mean score was 3.18 (moderate value). In question 29, “Ministry of Presence”, chaplains’ mean score was 4.83 (very high value), while commanders’ mean score was 4.14 (high value). For the purposes of this study, this variance is not considered consequential since both groups attach relative value to the “Ministry of Presence.”

Table 6. Similarities, Value of Core Religious Ministries, Deployment

Questions	Chap. Mean	Comm. Mean	Sig(2-t)
21 (High) Worship	4.87	4.60	.075
24 (Low) Weddings	2.00	2.70	.123

(n = 24 Chaplains, 28 Commanders)

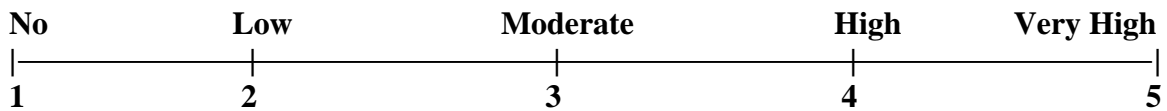


For deployment locations, both groups scored similarly with means ranging from low value to very high value, meaning that both groups assigned similar value, or lack of value to the same ministry areas. High means were on question 21, chaplain led worship services, and low for question 24, chaplain led weddings. Aside from questions 24 and 26, chaplain led baptisms, confirmations, etc., all other questions were scored in the moderate to very high range, with most scoring in the high to very high range.

Table 7. Significant Differences, Present Overall Effectiveness of Chaplain Service, Religious Ministries

Questions	Chap. Mean	Comm. Mean	Sig(2-t)
39 Presence	3.86	3.19	.041

(n = 23 Chaplains, 26 Commanders)

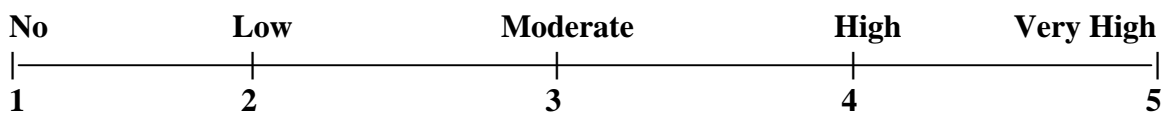


Rating present overall effectiveness of the AF Chaplain Service in providing religious ministries in all locations, there was one question with significant variance. In question 39, chaplain provided “Ministry of Presence”, chaplains’ mean score was 3.86 (high effectiveness), while commanders’ mean score was 3.19 (moderate effectiveness).

Table 8. Similarities, Present Overall Effectiveness of Chaplain Service, Religious Ministries

Questions	Chap. Mean	Comm. Mean	Sig(2-t)
37(High) Crisis	4.04	4.23	.416
32 (Low) Rel. Ed.	3.43	3.48	.866

(n = 23 Chaplains, 26 Commanders)

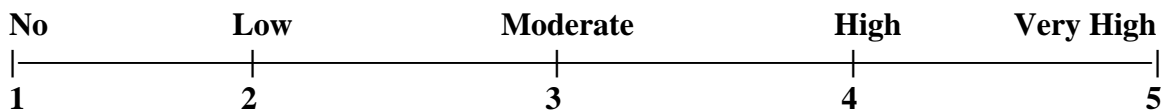


Both groups rated present overall effectiveness of the Chaplain Service in all locations similarly. The mean scores ranged from moderate effectiveness in Religious Education to high effectiveness in Crisis Ministry. Most scores were in the high effectiveness range.

Table 9. Significant Differences, Priorities for Alternatives to Chaplain Provided Religious Ministries

Question	Chap. Mean	Comm. Mean	Sig(2-t)
46	3.39	3.96	.050

(n = 23 Chaplains, 27 Commanders)



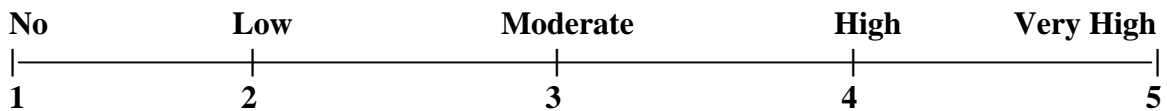
For priorities for alternatives to chaplain provided religious ministries in stateside and some overseas locations, there was one question with significant variance. In question 46 (Baptisms, confirmations, etc), chaplains' mean score was 3.39 (Sometimes

may be provided by other than chaplains), while commanders' mean score was 3.96 (Almost Always may be provided by other than chaplains).

Table 10. Similarities, Priorities for Alternatives to Chaplain Provided Religious Ministries

Questions	Chap. Mean	Comm. Mean	Sig(2-t)
44 (High) Weddings	3.73	4.11	.154
49 (Low) Presence	1.69	1.85	.545

(n = 23 Chaplains, 27 Commanders)

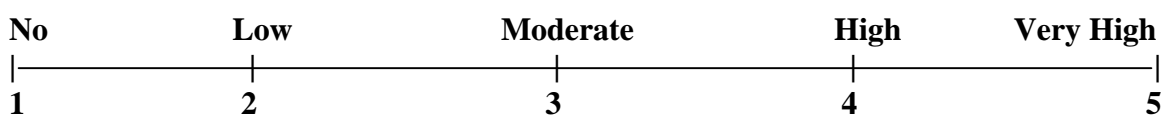


Both groups had similar priorities for alternatives to chaplain provided religious ministries. The mean scores ranged from “almost always can be provided by other than chaplains” for question 44 (weddings), to “rarely can be provided by other than chaplains” for question 49 (ministry of presence). Most were scored in the “sometimes” to “almost always” categories. This set of findings is particularly consequential because it contradicts the second part of my thesis which stated that I felt chaplains would prioritize toward specifically free exercise of religious rights types of ministries, while commanders would prioritize toward keeping “troop morale” types of ministries at local base chapels.

Table 11. Significant Differences, Value of Core Leadership Advisement Ministries

Questions	Chap. Mean	Comm. Mean	Sig(2-t)
51 Senior Leaders	4.21	3.10	.001
52 Wg CC	4.34	3.53	.003
53 Gp CC	4.30	3.42	.002
54 Sq CC	4.43	3.71	.008
55 NCOs	4.17	3.25	.002

(n = 23 Chaplains, 28 Commanders)

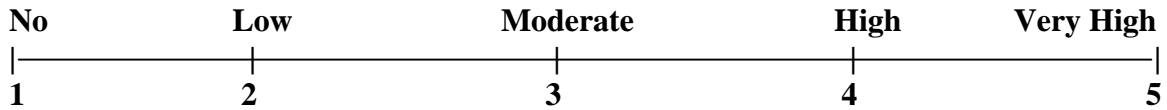


Though all five questions pertaining to the value of chaplain advisement for senior AF leadership showed significant variance, this may not be as consequential as might be initially assumed. The commanders scored all five categories by the chaplains, and in the moderate to high value range. Though both groups assessed relative value, the chaplains consistently gave greater value to this category of ministry than did the commanders.

Table 12. Significant Differences, Present Effectiveness of Chaplain Service, Leadership Advisement

Questions	Chap. Mean	Comm. Mean	Sig(2-t)
57 Senior Leaders	3.18	2.53	.043
59 Gp CC	3.69	3.07	.044

(n = 23 Chaplains, 28 Commanders)



For Present Effectiveness of the Chaplain Service in providing advisement to senior AF leaders, there were two significant variances. In question 57 (Senior AF leaders, O-7 and above) the chaplains’ mean score was 3.18 (moderate effectiveness), while the commanders’ mean score was 2.53 (also moderate effectiveness). For question 59 (Group commanders) the chaplains’ mean score was 3.69 (high effectiveness), while the commanders’ mean score was 3.07 (moderate effectiveness). For the purposes of this study, these variances are not deemed to be consequential because both groups assessed moderate to high effectiveness for this variable.

Table 13. Significant Differences, Demographic Comparisons

Questions	Chap. Mean	Comm. Mean	Sig(2-t)
63 Age	45.95	42.67	.005
67 TAFMS	14.60	19.75	.002
68 TAFCS	14.00	18.85	.000

(n = 23 Chaplains, 28 Commanders)

Three demographic comparison areas were found to have significant variance. They are all self-explanatory. It is interesting to note that chaplains’ mean age is over three years greater, but their military and commissioned mean service lengths are approximately five years less than the commanders’.

Chapter 7

Summary and Conclusions

Summary of Historic Research

As postulated, I did find vast historic precedent for the present core ministries of the USAF Chaplain Service dating from ancient history to recent history. I explored both the history of military chaplaincy proper, and the history of legal precedence for military chaplaincy. It is significant that the concept of, and practice of military chaplaincy predates the official formation of our nation, and is woven throughout our entire national history. Though in the early years the preponderance of military chaplain activity and ministry was associated with war-time support for the troops, the concept of permanently assigned chaplains grew correspondingly with the concept of a regular standing military force, reaching its fulfillment during and immediately following WWII. Every *GLOBAL MINISTRY* Core Competency and Core Process can be found in and supported from historic precedents in our national history.

Examining the historic legal precedents for military chaplaincy also proved beneficial. Regarding the vital concept of privileged communication between a chaplain and a counselee, the military chaplaincy may have actually influenced the national consciousness and laws in this area. There is support for the argument that pastoral counseling with chaplains reportedly became so popular with troops during WWII, that

national interest in pastoral counseling piqued following the war. There is also evidence that the ecumenical nature of military chaplaincy allowed the concept of priest-penitent privilege, long practiced by Roman Catholic priests, to be adopted for use by all military chaplains, and to be written into military regulations in some cases even before being adopted by individual states.

The legal test of military chaplaincy in the suit brought against the Secretary of the Army in 1979, proved to be very beneficial to the final establishment of the concept for American forces. In its 1985 decision in the case of *Katcoff v. Marsh*, the Second Circuit Court of appeals upheld the concept of Army chaplaincy, and thus military chaplaincy in general, primarily on the grounds of its support for the First Amendment rights of military members.

It is important to note here, however, that the court's findings call attention to the ways military chaplains provide for free exercise of religious freedoms for military members when deployed in remote locations, and in combat, but leave open the question for military members while stationed in urban areas in which their religious needs might be met by civilian clergy. This both supports the imperative nature of the *GLOBAL MINISTRY* concept of ministry to the deployed, and yet provides a note of caution for the ways the Chaplain Service "backfills" for ministry in Stateside base chapels. Too much reliance on contract civilian clergy could complicate and even undermine the justification for the chaplaincy. It is as unrealistic, however, to consider military chaplains whose only duty would be at overseas bases and in deployment, as it would be to propose that we have any other military specialty in only those locations.

Summary of Survey Research

The development of the “pilot” survey proved to be both challenging and interesting. I underestimated the amount of time needed to compose, coordinate, administer, and assess this tool, but found this process to be very educational. The results were essentially what I had postulated. Both groups rated the chaplain service as effective in providing the Religious Core Ministries to the Air Force community overall, with all scores in the moderate to high ranges, and the majority in the high effectiveness range. Both groups also gave value ratings ranging from moderate to very high value for the core ministries in all three-location settings, with the exception of weddings in deployed settings, which the chaplains rated of low value. The vast majority of value ratings for both groups fell in the high to very high range for all three-location settings.

In evaluating the Leadership Advisement Ministries of the Chaplain Service, which are often referred to as the “Ethical Leadership” core ministries, again, both groups found at least moderate to high value in these. The chaplains consistently placed significantly higher value in these, scoring them all in the high value range, while the commanders scored them in the moderate to high value ranges. Regarding the present effectiveness of the Chaplain Service in providing these ministries, again, the chaplains rated these areas consistently higher, with scores in moderate to high effectiveness range, while the commanders scores all ranged in the moderate effectiveness range.

The surveys did prove especially revealing in the area of priorities for alternatives to chaplain ministries at established base chapels in order to support ministry to the deployed. I had postulated that the chaplains would prioritize toward ministries which directly support free exercise of religious expression, and that the commanders would

prioritize toward ministries which support “troop morale.” This did not completely prove to be true. The commanders did prioritize more toward two of the three “troop morale” ministries (crisis ministry, and ministry of presence) scoring these both in the “rarely could be provided by other than chaplains” category. They scored hospital ministry in the “almost always could be provided” category. The chaplains, on the other hand, though they gave somewhat higher priority to worship services, scored relatively similarly to the commanders in most other areas. The only statistically different score was in the area of baptisms and confirmations, which the chaplains scored in the “sometimes could be provided” range, while the commanders scored in the “almost always could be provided” range.

Conclusions

I believe that my thesis has been upheld by my research. For the first element of the thesis, I believe that the *GLOBAL MINISTRY* core ministries are the best and most correct focus for the Air Force Chaplain Service at this point in its history. My research strongly supports two of the three sub-theses which lead to this conclusion. First, the core ministries are all well established by historic and legal precedence. Second, the AF Chaplain Service has demonstrated an excellent “track record” of effectiveness in providing these ministries to the people of the Air Force for over fifty years. Indications from my survey results are that this trend continues. Third, though the differences in priorities, between commanders and chaplains for adjustments to ministries was not completely demonstrated by the survey results, both groups do, in fact, value the ministries of the Chaplain Service, so our “customers” do want our “products.”

For the second element of my thesis, I believe that the research into the legal precedence for the chaplaincy clearly demonstrates that, in fact, providing for the free exercise of religious expression for Air Force Personnel is the “Constitutional Mandate” for the Air Force Chaplain Service, and thus, when priority decisions must be made for adjustments to chaplain ministry, these types of ministry must take precedence over those which simply support troop morale.

Appendix A

The Surveys

**SURVEY OF AIR WAR COLLEGE STUDENTS WITH
AIR FORCE COMMAND EXPERIENCE
REGARDING
FIELD PRIORITIES IN IMPLEMENTING THE
CORE COMPETENCIES AND CORE PROCESSES
OF THE AIR FORCE CHAPLAIN SERVICE
AUSCN: 98-01**

Purpose: With the October '97 release of the AF Chaplain Service strategic vision document, *Global Ministry: A Vision for the 21st Century*, the **AF Chaplain Service** has entered into a **dramatic commitment to change** from its traditional “parish oriented” model of ministry to a more flexible combat support orientation **emphasizing increasing global deployment**. This will significantly change operations at established base chapels. Thus it is extremely important for senior Chaplain Service leadership to receive feedback from experienced AF commanders regarding their priorities for implementing the stated Core Competencies and Core Processes at operational and tactical levels.

Instructions:

a. Your completion of this survey, which should take an average of 15 minutes, will be a great help in providing this valuable feedback.

b. Please keep in mind the following:

Vision of the AF Chaplain Service: A responsive, agile Chaplain Service providing world class ministry to the Air Force community: *Anytime, Anyplace.*

Mission of the AF Chaplain Service: To provide Air Force members and their families the opportunity to exercise their constitutional right of freedom of religion.

(Note: this is based directly on the First Amendment)

Please refer to this competency & these processes for questions 1-50:

Core Competency: Spiritual Care

“The Chaplain Service is uniquely committed to responding to spiritual needs, while providing for diverse religious requirements of Air Force members and their families.”

Core Process: Religious Observances

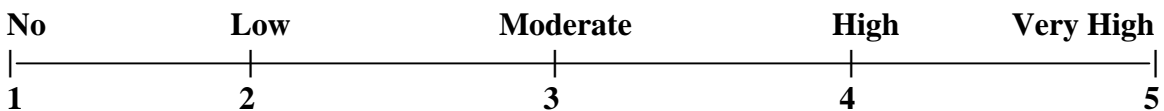
“Provide Air Force members and their families opportunities for worship, liturgies, rites, and ceremonies that enable them to exercise their faith and fulfill their religious requirements.”

Core Process: Pastoral Care

“Provide spiritual resources and religious programming that serve the educational, humanitarian, and personal needs of the Air Force community.”

SECTION I: Perceived Value of AF Chaplain Service Ministries

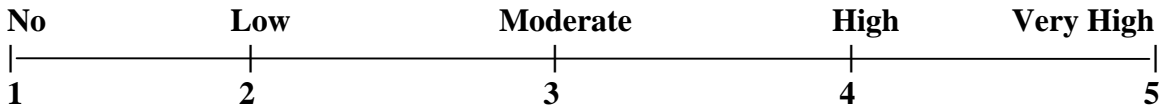
Please **indicate the number** corresponding to the **value**, which **YOU assess** for each of the following chaplain service ministries at **STATESIDE BASES**:



- _____ 1. Chaplain led worship services
- _____ 2. Chaplain led religious education classes (CCD, Sunday school, Bible Studies, Confirmation classes, etc.)
- _____ 3. Chaplain provided pastoral counseling (With high level of confidentiality)
- _____ 4. Chaplain led weddings
- _____ 5. Chaplain led funerals

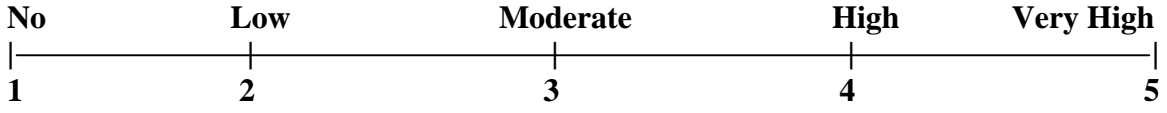
- _____ 6. Chaplain led baptisms, confirmations, etc.
 - _____ 7. Chaplain provided “Crisis Ministry” (i.e., Casualty notification assistance, and ministry in situations with domestic disturbances, accidents/critical illness or injuries)
 - _____ 8. Chaplain provided hospital ministry
 - _____ 9. “Ministry of Presence” by chaplain in workplace (i.e., Flightline visitation)
- Comments _____
-
-

Please indicate the number corresponding to the value, which YOU assess for each of the following chaplain service ministries at *OVERSEAS BASES* (especially in non-English speaking locations where chapel alternatives are limited or nonexistent):



- _____ 11. Chaplain led worship services
 - _____ 12. Chaplain led religious education classes (CCD, Sunday school, Bible Studies, Confirmation classes, etc.)
 - _____ 13. Chaplain provided pastoral counseling (With high level of confidentiality)
 - _____ 14. Chaplain led weddings
 - _____ 15. Chaplain led funerals
 - _____ 16. Chaplain led baptisms, confirmations, etc
 - _____ 17. Chaplain provided “Crisis Ministry” (i.e., Casualty notification assistance, and ministry in situations with domestic disturbances, accidents/critical illness or injuries)
 - _____ 18. Chaplain provided hospital ministry
 - _____ 19. “Ministry of Presence” by chaplain in workplace (i.e., Flightline visitation)
- Comments _____
-
-

Please **indicate the number** corresponding to the **value, which YOU assess** for each of the following chaplain service ministries at *DEPLOYED LOCATIONS*:



- _____ 21. Chaplain led worship services
- _____ 22. Chaplain led religious education classes (CCD, Sunday school, Bible Studies, Confirmation classes, etc.)
- _____ 23. Chaplain provided pastoral counseling (With high level of confidentiality)
- _____ 24. Chaplain led weddings
- _____ 25. Chaplain led funerals
- _____ 26. Chaplain led baptisms, confirmations, etc

_____ 27. Chaplain provided “Crisis Ministry” (i.e., Casualty notification assistance, and ministry in situations with domestic disturbances, accidents/ illness or injuries)

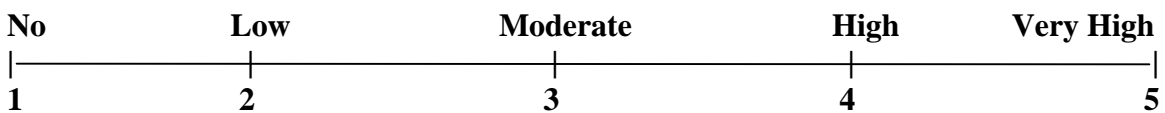
_____ 28. Chaplain provided hospital ministry

_____ 29. “Ministry of Presence” by chaplain in workplace (i.e., Flightline visitation)

Comments _____

SECTION II: Present Perceived Effectiveness of the AF Chaplain Service

Please indicate the number corresponding to the **current effectiveness** which YOU assess for the AF Chaplain Service in providing each of the following ministries **to the AF Community overall** (i.e., Generally, how effective do you feel the Chaplain Service is in providing these ministries to AF people in all locations?):



_____ 31. Worship services

_____ 32. Religious education classes (CCD, Sunday school, Bible Studies, Confirmation classes, etc.)

_____ 33. Pastoral counseling (With high level of confidentiality)

_____ 34. Weddings

_____ 35. Funerals

_____ 36. Baptisms, confirmations, etc.

_____ 37. “Crisis Ministry” (i.e., Casualty notification assistance, and ministry in situations with domestic disturbances, accidents/critical illness or injuries)

_____ 38. Hospital ministry

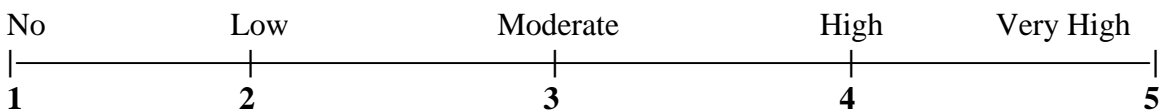
_____ 39. “Ministry of Presence” in workplace (i.e., Flightline visitation)

Comments _____

SECTION III: Priorities for Alternatives to Chaplain Provided Ministries

As increasing numbers of Chaplain Service personnel deploy globally, the ability to provide services at stateside base chapels and some overseas base chapels will be impacted.

If necessary, how frequently do you feel the following ministries could be provided by **other than AF Chaplains** at most *STATESIDE BASE CHAPELS*, and some *OVERSEAS BASE CHAPELS* (i.e., in English speaking overseas locations where civilian clergy might be available) **while still maintaining an acceptable level of effectiveness?**



_____ 41. Worship services

- _____ 42. Religious education classes (CCD, Sunday school, Bible Studies, Confirmation classes, etc.)
- _____ 43. Pastoral counseling (With high level of confidentiality)
- _____ 44. Weddings
- _____ 45. Funerals
- _____ 46. Baptisms, confirmations, etc.
- _____ 47. "Crisis Ministry" (i.e., Casualty notification assistance, and ministry in situations with domestic disturbances, accidents/critical illness or injuries)
- _____ 48. Hospital ministry
- _____ 49. "Ministry of Presence" in workplace (i.e., Flightline visitation)

Comments _____

Please refer to this Chaplaincy core competency and core process for questions 51-62:

Core Competency: Ethical Leadership

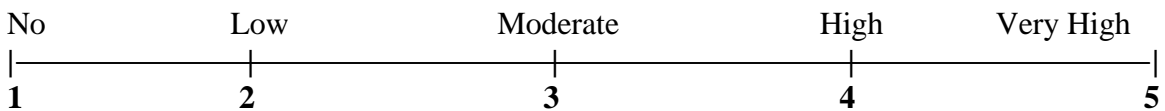
"The Air Force needs people making decisions based on what is not only legal, but right. The Chaplain Service best influences such decisions by modeling and facilitating ethical leadership."

Core Process: Advise Leadership

"Advise Air Force leaders concerning spiritual needs, religious requirements, and ethical issues as they impact mission, quality of life, and First Amendment rights for Service members and their families."

SECTION IV: Perceived Value of Chaplain Advisement of Senior AF Leaders

Please rate the **value** of this type of **advisement from chaplains** for the listed AF Leaders using the following scale:



- _____ 51. Senior AF leaders (O-7 and above)
- _____ 52. Wing Commanders
- _____ 53. Group Commanders
- _____ 54. Squadron Commanders
- _____ 55. Senior NCOs

Comments _____

SECTION V: Perceived Effectiveness of Chaplain Advisement of Senior AF Leaders

Based on your experience and/or observations, please rate the **current effectiveness** of the **AF Chaplain Service** in providing this type of advisement from chaplains for the listed AF Leaders using the following scale:

No	Low	Moderate	High	Very High
1	2	3	4	5

- _____ 57. Senior AF leaders (O-7 and above)
- _____ 58. Wing Commanders
- _____ 59. Group Commanders
- _____ 60. Squadron Commanders
- _____ 61. Senior NCOs

Comments _____

SECTION VI: Alternative Priorities for the Air Force Chaplain Service:

In addition to, or in place of all of the above stated competencies, processes and ministry methods, I feel that the Chaplain Service should address the following areas of need for the Air Force Community:

Comments _____

DEMOGRAPHIC INFORMATION

1. Age _____
2. Gender: Male Female
3. Branch _____
4. Primary Military Job Description (e.g., F-16 pilot) _____
5. Total years Active Military Service _____
6. Total years Commissioned Service _____
7. Number of jobs serving as commander _____
8. Years served as a commander _____
9. Location while serving as commander (State, country) _____
10. Highest Level of Command (Sq., Group, Wing) _____
11. MAJCOM _____
12. Number Overseas Assignments _____
13. Number Assignments in Deployment _____

**SURVEY OF FIELD GRADE CHAPLAINS
AT THE AIR UNIVERSITY
REGARDING
FIELD PRIORITIES IN IMPLEMENTING THE
CORE COMPETENCIES AND CORE PROCESSES
OF THE AIR FORCE CHAPLAIN SERVICE**

AUSCN: 98-01

Purpose: With the October '97 release of the AF Chaplain Service strategic vision document, *Global Ministry: A Vision for the 21st Century*, the **AF Chaplain Service** has entered into a **dramatic commitment to change** from its traditional "parish oriented" model of ministry to a more flexible combat support orientation **emphasizing increasing global deployment**. This will significantly change operations at established base chapels. Thus it is extremely important for senior Chaplain Service leadership to receive feedback from experienced AF chaplains regarding their priorities for implementing the stated Core Competencies and Core Processes at operational and tactical levels.

DEMOGRAPHIC INFORMATION

1. Age_____
2. Gender: Male Female
3. Branch_____
4. Present Job Description (e.g., Wing Chaplain, Wing Senior Catholic Chaplain)

5. Total years Active Military Service_____
6. Total years Commissioned Service_____
7. Locations of Assignments (States, Countries)_____

8. Number Overseas Assignments_____
9. Number Assignments in Deployment_____

Appendix B

Statistical Data from Surveys

The surveys were statistically analyzed using the SPSS analytical software. Below is a partial listing of significant analysis for all 75 questions (including demographic questions). F designates the question number. Group 1.00 is chaplains, and group 2.00 is the commanders. N is the number of respondents for each question by group.

Group Statistics

	GROUP	N	Mean	Std. Deviation	Std. Error Mean
F1	1.00	24	4.4167	.7755	.1583
	2.00	28	3.7143	1.0838	.2048
F2	1.00	24	3.4583	.9771	.1994
	2.00	28	3.2143	.9947	.1880
F3	1.00	24	4.6250	.6469	.1320
	2.00	28	4.2857	1.0491	.1983
F4	1.00	24	3.2500	1.0321	.2107
	2.00	28	3.1786	1.2188	.2303
F5	1.00	24	4.0417	.9079	.1853
	2.00	28	3.6429	1.1292	.2134
F6	1.00	24	3.7083	.9079	.1853
	2.00	28	3.3214	1.2488	.2360
F7	1.00	24	4.3750	.8754	.1787
	2.00	28	4.6071	.5669	.1071

F8	1.00	24	4.0833	.8805	.1797
	2.00	28	3.6786	1.0560	.1996
F9	1.00	23	4.4348	.7878	.1643
	2.00	28	3.4643	1.1380	.2151
F11	1.00	24	4.8750	.4484	9.153E-02
	2.00	26	4.5769	.6433	.1262
F12	1.00	24	4.1667	.8681	.1772
	2.00	27	3.8889	1.1547	.2222
F13	1.00	24	4.6667	.7020	.1433
	2.00	27	4.4444	1.0500	.2021
F14	1.00	24	3.7083	1.0826	.2210
	2.00	27	3.9259	1.0715	.2062
F15	1.00	24	4.1667	1.0495	.2142
	2.00	27	4.0370	1.1923	.2295
F16	1.00	24	4.4583	.7790	.1590
	2.00	27	3.9630	1.2242	.2356
F17	1.00	24	4.7500	.6079	.1241
	2.00	27	4.4444	.9740	.1875
F18	1.00	24	4.5417	.8836	.1804
	2.00	27	3.9259	1.1068	.2130
F19	1.00	24	4.5417	.7211	.1472
	2.00	26	3.6538	1.2944	.2538
F21	1.00	24	4.8750	.3378	6.896E-02
	2.00	28	4.6071	.6853	.1295
F22	1.00	24	3.7083	1.1602	.2368
	2.00	27	3.7407	1.3183	.2537
F23	1.00	24	4.6667	.7614	.1554
	2.00	28	4.3214	1.1239	.2124
F24	1.00	24	2.0000	1.5604	.3185

	2.00	27	2.7037	1.6365	.3149
F25	1.00	24	4.0833	1.2129	.2476
	2.00	27	3.1852	1.5698	.3021
F26	1.00	24	2.7083	1.7810	.3636
	2.00	27	2.7778	1.5525	.2988
F27	1.00	24	4.6250	.7697	.1571
	2.00	28	4.2857	1.0491	.1983
F28	1.00	24	4.2083	1.1413	.2330
	2.00	28	4.1071	.9940	.1879
F29	1.00	24	4.8333	.3807	7.771E-02
	2.00	28	4.1429	.9705	.1834
F31	1.00	23	3.9130	.7928	.1653
	2.00	26	3.8077	.9806	.1923
F32	1.00	23	3.4348	.8435	.1759
	2.00	25	3.4800	1.0050	.2010
F33	1.00	23	4.1739	.8869	.1849
	2.00	26	4.0000	1.0583	.2075
F34	1.00	23	3.5652	.9451	.1971
	2.00	26	3.5769	1.1375	.2231
F35	1.00	23	4.0870	.8482	.1769
	2.00	26	3.8077	1.1321	.2220
F36	1.00	23	3.6522	.9821	.2048
	2.00	25	3.6400	1.1504	.2301
F37	1.00	23	4.0435	.8245	.1719
	2.00	26	4.2308	.7646	.1500
F38	1.00	23	3.6522	.9346	.1949
	2.00	26	3.5769	.9868	.1935
F39	1.00	23	3.8696	.8149	.1699

	2.00	26	3.1923	1.3862	.2719
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F41	1.00	23	3.1304	1.3247	.2762
----	-----	--	-----	-----	-----
	2.00	27	3.6667	.8771	.1688
----	-----	--	-----	-----	-----
F42	1.00	23	3.5652	.9921	.2069
----	-----	--	-----	-----	-----
	2.00	27	3.7407	.8590	.1653
----	-----	--	-----	-----	-----
F43	1.00	23	2.6522	1.1123	.2319
----	-----	--	-----	-----	-----
	2.00	27	2.6296	1.1485	.2210
----	-----	--	-----	-----	-----
F44	1.00	23	3.7391	.9154	.1909
----	-----	--	-----	-----	-----
	2.00	27	4.1111	.8916	.1716
----	-----	--	-----	-----	-----
F45	1.00	23	3.2609	1.0962	.2286
----	-----	--	-----	-----	-----
	2.00	27	3.5185	1.0141	.1952
----	-----	--	-----	-----	-----
F46	1.00	23	3.3913	.9881	.2060
----	-----	--	-----	-----	-----
	2.00	27	3.9630	1.0184	.1960
----	-----	--	-----	-----	-----
F47	1.00	22	2.5000	1.2247	.2611
----	-----	--	-----	-----	-----
	2.00	27	2.3333	1.0742	.2067
----	-----	--	-----	-----	-----
F48	1.00	23	3.1739	.9841	.2052
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	2.00	27	3.5926	.9306	.1791
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F49	1.00	23	1.6957	.8221	.1714
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	2.00	27	1.8519	.9885	.1902
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F51	1.00	23	4.2174	1.0853	.2263
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	2.00	28	3.1071	1.0306	.1948
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F52	1.00	23	4.3478	.9346	.1949
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	2.00	28	3.5357	.9222	.1743
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F53	1.00	23	4.3043	.9261	.1931
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	2.00	28	3.4286	.9595	.1813
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F54	1.00	23	4.4348	.7878	.1643
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	2.00	28	3.7143	1.0838	.2048
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F55	1.00	23	4.1739	.9367	.1953
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	2.00	28	3.2500	1.1097	.2097

F57	1.00	22	3.1818	1.0527	.2244
	2.00	28	2.5357	1.1380	.2151
F58	1.00	23	3.4348	1.0369	.2162
	2.00	28	3.0714	1.1524	.2178
F59	1.00	23	3.6957	.9740	.2031
	2.00	28	3.0714	1.1841	.2238
F60	1.00	23	3.5652	1.0798	.2252
	2.00	28	3.3571	1.2536	.2369
F61	1.00	23	3.3478	1.2288	.2562
	2.00	28	2.9286	1.1524	.2178
F63	1.00	23	45.9565	4.2370	.8835
	2.00	28	42.6786	3.4108	.6446
F67	1.00	23	14.6087	6.0508	1.2617
	2.00	28	19.7500	4.4106	.8335
F68	1.00	23	14.0000	5.2223	1.0889
	2.00	28	18.8571	1.4328	.2708
F74	1.00	22	1.9091	1.2309	.2624
	2.00	28	1.5357	1.1049	.2088
F75	1.00	23	2.4783	1.9510	.4068
	2.00	28	4.7143	10.3418	1.9544

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