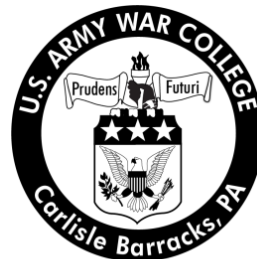


Chaplain Garrison Services and Their Relevance to the Human Dimension

by

Chaplain (Colonel) Michael E. Brainerd
United States Army Chaplain Corps



United States Army War College
Class of 2012

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Chaplain (Colonel) Michael E. Brainerd
United States Army Chaplain Corps

Professor Charles Allen
Project Adviser

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U.S. Army War College
CARLISLE BARRACKS, PENNSYLVANIA 17013

ABSTRACT

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This paper examines the chaplain's role supporting the Concept for the Human Dimension in Full Spectrum Operations and how to best serve in a Joint Environment. The author recommends a strategic action plan focused on Religious Support in US Army Garrisons for Chaplain Service's support of the concept of the Human Dimension. It is incumbent upon the Chaplain Corps to be relevant and beneficial, both spiritually and systemically, to the Army, as well as throughout the DOD. The question is "are we there?" If so, how do chaplains continue to successfully sustain those services in the midst of dwindling resources, especially for garrison support? Additionally, how do chaplains stay current with the challenges of a Joint Interagency Intergovernmental Multi-cultural (JIIM) environment? If not relevant as a corps, what does the Chaplain Corps do to align with the Army's concept for the Human Dimension and become more joint?

CHAPLAIN GARRISON SERVICES AND THEIR RELEVANCE TO THE HUMAN DIMENSION

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 Commander and his Country in the end.¹

—General of the Army George C. Marshall

Once again in the history of the United States (U.S.) Army there is the need for reassessment of how we do business in the U.S. Army Chaplain Corps. From religion, technology, ongoing Joint military structures, the Nation, Army, and the whole of the Department of Defense (DoD) have changed in such a way that interdependence and interoperability among our services is more evident and necessary.

In the realm of religion, the manifestation of several Distinctive Faith Groups (DFG) rather than two main religious expressions – Judaism and Christianity – has become our reality. Therefore, the Chaplain Corps has more demand for inclusivity today than ever before. As the new norm of religious pluralism the nation changes so should the inclusivity of a governmental institution like the Armed Forces, and this necessarily includes the Chaplains Corps. Today there are Muslims, Hindu, and Buddhist Chaplains serving in the U.S. military ranks. To accommodate this change, many army garrisons, have online services to help various DFGs find information relevant to their worship and faith expressions.² So as religious expressions grow within the Army, the Chaplain Corps needs to grow to accommodate changes, along with its sister services Air Force, and Navy Chaplains Corps.

Technology has also affected the ways and means of waging war. As technological and scientific advances are made; the complexity and lethality of war

increases. Strategy, tactics, and the operational art of war must adapt to these evolving technologies. However, the one variable that remains constant is that humans ultimately are the ones who wage war. When diplomacy is ineffective or when national tragedies occur, mankind is still responsible for its actions and reactions. The U.S. currently is the sole superpower helping to maintain global stability, participating in commerce and trade, and ultimately, if the need arises, to wage war to help secure peace. The human element or human dimension is at the heart of all that goes on in our world. The Army labels this “full spectrum operations,” and Army leaders – realizing the importance of this notion – published the Training and Doctrine Command (TRADOC) Pamphlet 525-3-7, “The Concept of the Human Dimension in Full Spectrum Operations.”³ This Army concept “reaches beyond the issues of equipping Soldiers with hardware tools of war into the more subtle moral, cognitive, and physical components of Soldier development.”⁴

When armed forces clash, a volatile and complex environment ensues. It is incumbent upon mankind to better understand the human condition and to act in harmony such that freedom and justice can prevail. If not, peaceful coexistence is thwarted and problems go unchallenged. How do chaplains mitigate these problems amidst such complexity? Again, at the heart of this lies the notion of the Human Dimension. Unless people understand themselves and the environment in which they live, history shows they will unlikely be successful in bringing a peaceful coexistence to the world, whether on a small or large scale.

As joint military operations are discussed and burgeon throughout the DoD, further understanding of this complexity can demonstrate myriad operational objectives in as many environments.

Despite this complexity, the military recognizes that Soldiers, Sailors, Airmen, Marines, DoD Civilians, and all Title 10 members are the most important resource, or as stated in the U.S. Navy's, *Human Capital Strategy*, "People are our most valuable asset," and in the Army's Landpower essay, "The Soldier is the centerpiece of our formation."⁵ With the current operational tempo after a decade of war, and in this new era of austerity, there will be a significant impact on future force structure.

Acknowledging the human dimension and striving to maintain a resilient force along with resilient families will remain a challenge and should be a high priority, especially for chaplains.

The Army must guide and prepare commissioned and noncommissioned leaders in their efforts to develop moral and ethical Soldiers. Leaders must know how to advise subordinates and when to seek spiritual or behavioral health assistance... Army chaplains will continue to play a critical role in building Soldier and family resilience through pastoral care and counseling while protecting the Constitutional right of free exercise of religion. Together, leaders and chaplains are the primary spiritual support that the Army provides to harden Soldiers against the effects of combat stress.⁶

Within the core enterprise management concept for the Army there are four pillars: Human Capital, Materiel, Readiness, and Services and Infrastructure.⁷ The fourth pillar involves Chaplain Services and this delves into the spiritual aspect of who chaplains are and how they help commanders maintain a resilient and strong fighting force. Spirituality is inherent within the Army's value systems. These values are similar in nature among our sister services and all resonate the same message. The Army values are: Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal

Courage.⁸ These shared values are foundational for our military professionals and are maintained with a great sense of pride. Our culture, ethic, and world view as Americans demand that we maintain these values so that the will of the fighting force can grow both individually and as a team. If this spirit or esprit de corps is lost or rendered inconsequential then the Warrior Ethos and will to fight will be lost.⁹

The traditional understanding of the human spirit is that it is a life sustaining force that in Soldiers translates to a strong indomitable will to win that refuses to accept defeat in the face of the horrors and hardships of combat. It is this spirit, indicative of pride, determination and self-confidence, and embodied in the Soldier's Creed, that calls Soldiers to risk their own safety and possibly to sacrifice their lives for their Nation and their fellow Soldiers.¹⁰

As professionals and leaders it is incumbent upon chaplains to not only maintain a personal plan to remain strong, but to train and model this lifestyle to all those with whom chaplains serve in units or organizations. TRADOC Pamphlet 525-3-7 suggests the same.¹¹ It further acknowledged the importance of faith and chaplains need to find "opportunities for spiritual development at individual initiative."¹² In the section entitled "Developing the Warrior Spirit:"

Faith is the strong belief in what constitutes ultimate truth or value...Faith requires trust and it provides both direction and will to persist in the face of the life's challenges.

The document goes on further to suggest:

The Army, like American society in general, protects the right to follow the faith of individuals' choice and supports that right with the chaplaincy and with other opportunities for spiritual development at individual initiative.¹³

Along with our military service's shared values, which apply to our civilian workforce, we maintain a creedal existence.¹⁴ All members swear oaths that encompass a lifestyle of duty and honored service to our flag and our Nation and swear to uphold and defend the Constitution. Service members strive toward a unique personal integrity

that will affect positively the whole team. The goal is that all will respect and put others first and maintain that value of selfless service to our nation and comrades. This helps enhance our concept towards “that intangible sense of self and of purpose, which provides drive and motivation.”¹⁵

Service branches recognize the indomitable spirit that is a part of the Warrior Ethos. This “spirit” remains strong and has been tested during this, perhaps arguably, the longest of wars, the Global War on Terrorism. More than a decade of persistent conflict has resulted in significant challenges upon our service members and their families. As chaplains, we need to reassess how we help keep our service members strong, resilient, and prepared for further challenges that come with being defenders of a major global power.

Another significant challenge is the great complexity of the global environment in which we serve. No longer are we challenged simply by other sovereign nation-states as legitimate actors around the globe. Today we have myriad non-nation-state actors who challenge the global integrity that we, along with several of our allies, have labored very hard to maintain. With so much volatility, uncertainty, complexity, and ambiguity (VUCA), it is clear that the Chaplain Corps must remain steadfast with the services provided to its members. Chaplains should educate and know themselves and understand the role they have in the force. The environment from which conflicts are planned and executed for full spectrum operations is referred to as Joint Interagency Intergovernmental Multi-National (JIIM).¹⁶ The Chaplain Corps should be ready to best work in this environment as a tool for our service member’s success and that of our nation.

To understand the environment and to better live in this military environment prior to entering the military, Chaplains go through rigorous educational studies and then become endorsed by an accredited religious endorsing agency.¹⁷ Once assessed, the various services put the candidate through military indoctrination training. For the Army, it is called Chaplain Basic Officer Leadership Course (CH-BOLC). There cannot be enough said about the importance of the military indoctrination training. For the chaplain to have any credibility within their service they need to strive to be impeccable officers with character that is beyond reproach. The commanders need to rely on their chaplains to know the service, be competent in religious ministrations, and advise on how to best affect soldier's lives in times of great trial. The Army, perhaps above other sister services to some degree, has always put the human element first and the Army's concept of Comprehensive Soldier Fitness acknowledges the spiritual dimension of the soldier.¹⁸

The Chaplains role in the operational force is to make sure our Service members, their Families, authorized DoD civilians, and our retirees are able to worship as they see fit within their various faith groups. This "Free Exercise" is a constitutional mandate or guarantee that all Title 10 members have religious accommodations.¹⁹

Chaplains are also the "eyes and ears" of the commander. It is the chaplain's role to seek out issues of morale, moral, and potential command climate that could adversely affect the commander's ability to lead effectively. If Soldiers are discontent because of forces internal to the unit, this could potentially lead to mission failure. If there is disparity or poor processes in place, chaplains should advise their commanders

on methods to improve the unit. Strong commanders welcome this type of assistance so that they can better understand the unit and make sound decisions for their command.

There are many programs provided through the Chaplain Corps that have been firmly established to help develop resiliency in our Soldiers and their Families. For several years the Chaplains have offered what was known as Building Strong and Resilient Families or BSRF, now referred to as Strong Bonds. This program is “a chaplain-led program for all commanders which builds relationship resiliency. The Strong Bonds mission is to increase Soldier and Family readiness through relationship education and skills training.”²⁰ This multi-million dollar Soldier and Family enrichment program is extremely effective throughout the Army, especially with operational forces. Over 90% of the families who participated reported that the program was “helpful and appreciated;” single soldiers reported similar statistics.²¹ Starting at the Battalion and Brigade level, chaplains have offered Strong Bonds training to their soldiers and it has been funded through training dollars and grants from the Chief of Chaplains office.

Often, mission unit chaplains rely heavily on Garrison support for most of the chaplain led programs or at least for resourcing support that comes through the Chaplain Tithes and Offerings Fund (CTOF). CTOF funds are collected through the Chapel programs and worship program offerings. The Garrison Chaplain is an Installation Management Command asset (IMCOM) and acts as the chairman of the combined Parish Councils which advise the Garrison Chaplain (who is the senior manager of that fund).²² Therefore it is the Garrison Chaplain with the advice of the Parish Council’s that determine how the CTOF will be spent, with the ultimate approval falling on the Garrison Commander through the Commander’s Master Religious

Program (CMRP). This process allows certain funding of programs to help our forces remain strong and resilient, therefore it is important for our unit chaplains work closely with Garrison Religious Service elements.

Operational or Military Table of Operation and Equipment (MTOE) unit chaplains have no other funds in order to execute their Religious Support Operations (RSO) unless they are able to get training funds approved from their unit commanders. However, many of the items and resources for various family led programs cannot come out of MTOE training dollars. Although many chaplain programs are executed from unit funds, Non-Appropriated Fund (NAF) funding, which falls under different regulatory constraints for ministry, are often used. The NAF is the only way to navigate through some resourcing constraints to help provide ministry.

Often other chaplain-led programs are supported from unit operational funds based on the relationship the chaplain has established with his unit and his commander. Suicide Awareness, Chaplain's Fun Runs, Chaplain's Fun Jumps, and many other programs along with counseling programs are often handled internally through the unit. Often these programs grow to include not only the Soldier, but their family members. Resourcing programs can be a challenge, so unit chaplains turn to the Garrison's NAF for resourcing religious support (RS). The center of gravity for religious support comes through the Garrison and Community CTOF funds.

With the Global War on Terrorism, now Overseas Contingency Operations (OCO), and our current downsizing of the force, dollars have dwindled and an era of austerity has arrived. The Army has announced restructuring from its current 560,000 soldiers to about 490,000.²³ This reduction will be felt throughout our services but the

impact is especially felt at the Garrison level for a number of reasons. One reason is the heavy emphasis on funding items that support our Soldiers on operational missions. When those soldiers return, many suffer from catastrophic injuries, Post Traumatic Stress Disorder (PTSD), and Mild Traumatic Brain Injuries (MTBI). Priority one should be to give the best possible care for these Wounded Warriors and Veterans. The Walter Reed episode is evidence that the American people, through our elected officials, will not stand for anything less.²⁴

Of concern is IMCOM's position on the order of merit list for funding. The Clement Report stated, that "In non-warfighting units, however, such a practice was far more difficult to execute because these organizations tended to be under-funded in the first place. Often, the flow of money in the non-warfighting Army was in the opposite direction – base operations dollars were transferred to support mission goals."²⁵ The need to fund and support Garrison RS is extremely important and it is up to the commanders and their chaplains to make sure Soldiers are taken care of through the most robust and high quality RS available.

One Army initiative that has helped provide practicable Religious Support (RS) is the Comprehensive Soldier Fitness (CSF) Program.²⁶ There are five dimensions of strength within CSF: Physical, Emotional, Social, Family, and Spiritual. The concept of Spirituality is an important element, in that Soldiers who tend to be more spiritually fit also tend to be more resilient and lead a more resilient and physically fit lifestyle. Fort Benning's Comprehensive Spiritual Fitness is defined as "Strengthening a set of beliefs, principles or values that sustain a person beyond family, institutional, and societal sources of strength."²⁷ The concept of Spirituality within CSF has been incorporated

extensively with Chaplains in mind understanding that chaplains assist Soldiers with faith based issues even in the midst of a pluralistic environment, an environment that is fostered within all military services. Chaplains are trained to understand that within a pluralistic environment they are charged to meet soldiers at the soldier's level concerning both religion, if appropriate, and spiritually supporting them through their own understanding of their faith journey. Therefore many of our RS programs are not geared towards the chaplain's personal religious or denominational affiliations, but towards the strength of the soldier and their family, no matter what their faith base might entail.

Accordingly, the Army chaplain RS programs are offered and they fit well with other institutional Army programs like CSF. So what should the Chaplain Corps do now? How does it stay relevant? What's the best way to mitigate funding reductions? Additionally, with the heavy emphasis on the JIIM environment, how best should the Corps move forward?

Recommendations

First, the Army Chaplain Corps can task organize the Garrison Unit Ministry Team RSO under the Senior Commander, supervised directly by the Senior Chaplain. Technically by Decision Point 91 (DP91) the Garrison RSO does informally fall under the Senior Chaplain although it is a technical relationship at worst and possibly a close relationship based on personalities at best. This relationship should be formalized with no need of DP 91. The objective of DP 91 is to "analyze all functions performed on an installation and determine the optimum division of labor and responsibility between the IMCOM garrison and mission commanders for each function in support of transforming expeditionary Army."²⁸ Challenges exist as the Garrison RSO falls under its Direct

Reporting Unit (DRU IMCOM), while the Senior Chaplain falls under the Army Command/Army Service Component Command (ACOM/ASCC) commander. This technical chain for the chaplain can be problematic at different levels. First, the money for Garrison RSO always comes from another funding source. IMCOM, as a separate DRU with a different funding source, has its own budget, whereas mission units receive their money from another funding source. As the Clement Report stated,

...well before Installation Management Agency (IMA, name before IMCOM) was established, mission commanders (for example, the III Corps Commander or the USAEUR Commander) routinely provided additional funds to garrisons to “beef-up” base operational support activities. Tens of millions of dollars were regularly transferred from OMA mission funds to support soldier programs.²⁹

Chaplain programs should be visible at the highest level and presently that is not necessarily the case. Garrison Commanders and their staff serve at the O-6 level whereas the Senior Chaplain serves at the General Officer (GO) level. This can mean better resourcing and higher visibility. This should help for even better RSO services and support.

Given all ACOM/ASCC/DRUs are subject to this current austerity, IMCOM is probably hardest hit. To emphasize this point from the FY 11 Army Budget Estimates: “The Army remains at war in an era of persistent conflict...The primary challenge in resourcing our Army is to ensure it is properly balanced – capable of effectively executing current operations while providing capability to hedge against unexpected contingencies.”³⁰

Again, IMCOM does not send arms and supplies to operational theaters, nor does it fund medical care for our Wounded Warriors. As a non-warfighting unit it makes sense that IMCOM is leaner than other major commands, “In non-warfighting units,

however, such a practice was far more difficult to execute because these organizations tended to be under-funded in the first place. Often, the flow of money in the non-warfighting Army was in the opposite direction - base operations dollars were transferred to support mission goals.”³¹ However, Base Operations Support (BOS) is also important and necessary. As stated in an operations and maintenance manual, “The Land Forces Readiness Support program increases to BOS to sustain Soldiers, Civilians and Families to strengthen the health of our force. We are placing greater emphasis on the well-being of Soldiers and their Families by increasing resources so all installation services are funded at 90 percent of critical requirements.”³²

If the RSO is funded by IMCOM and the local Garrison, then some of the Chief of Chaplains programs might also incur more funding losses than they should. In other words, cuts in IMCOM mean cuts to the Chaplain Corps because they are embedded in IMCOM. On many Garrison’s today, for example, Fort Leavenworth, the only military personnel that wear an IMCOM patch are the Garrison Commander, the Garrison Command Sergeant Major, and the RS staff. Lawyers, Military Police, and all other elements from the Active Component Army wear the ASCC patch or another subordinate mission unit patch under the ASCC. Those latter units are perhaps attached, like the Staff Judge Advocate, to support the Garrison but they are task organized under the Senior Mission Unit. It is the same at Fort Bragg and other Forces Command (FORSCOM) units at Army Garrison’s. Only the Chaplain RS section consistently wears the IMCOM patch task organized under that DRU. Hence, austerity measures for those elements falling under the ASCC are not as severe as with the Garrison directorates who fall under IMCOM.

Secondly, for unity of effort and ease of supervision staying inside Senior Command lines makes direct supervision much easier. When the Senior Chaplain's commander is the Garrison Chaplain's Senior Rater, this makes the lines of authority very tangible and concrete. When Garrison Services fall outside the ASCC and under another DRU, i.e., IMCOM, oftentimes direct "ownership" can become muddled. Lines of effort should be directed and clear through the technical chain of command. Accordingly, complete and direct ownership for the Garrison RSO should fall under the ASCC and under the direct supervision of the Senior Chaplain similar to the Staff Judge Advocate (SJA) relationship at Leavenworth and most other Army Garrisons. The Garrison Chaplain can certainly attach and fully participate on the staff of the Garrison Commander for support, but funding and Senior. Chaplain oversights should be more directed towards RS program through the channels.

Thirdly, the cultures of the mission units compared to the Garrison staff can be inherently divergent. The "Warrior Ethos" that soldiers stand behind does not necessarily parallel the enterprise practices that a Garrison needs to maintain for best business practices and for fiscal responsibility.³³ The Warrior Ethos, as seen in the "Military Profession," always puts soldiers and families first even above what might not make the best fiscal sense.³⁴ For example, if a family has to move due to severe personal problems, the commander can authorize funding to make this happen in order to serve the family best. Business models do not necessarily cater to this contingency, but as this paper would suggest the human dimension takes primacy over what might be seen as the best fiscal solution that creates better efficiency. Army leaders, at all levels, want better effectiveness and efficiency, but serving the Soldier takes primacy.

This type of culture and warrior ethos is hard to replicate into other business organizations (i.e., organizations that do not swear an oath of office and are expected to live out a creedal existence all day, every day, throughout the year). The Garrison, although an Army organization, often is not fully able to employ this dynamic. This is no slight on the organization. Understandably garrisons need to mimic a business approach and they must remain fiscally solvent with customer service as its primary function and goal. If they do not, then ultimately services will degrade. This degradation affects soldier and family morale, which in turn affects the Army as an organization focused on morale and Warrior Ethos.

Factors that contribute to this change in culture involve Military to Civilian changes. Many uniformed military positions were converted to Department of Army Civilians. Further complications moving from the “Warrior Ethos” were incurred with an enterprise approach to contract out many of the Garrison’s services. DA Civilians are aware of and appreciate the Warrior Ethos because they are Army non-uniformed members. Contractors, however, are hired to fulfill a service function. Food courts, all types of vending companies, and other Army & Air Force Exchange Service (AAFES)/Morale, Welfare and Recreation (MWR) departments are a part of Garrison culture that is certainly not expected to embrace the Warrior Ethos.

Finally, another area of focus that the Chaplain Corps should embrace to provide better religious services (not only throughout the Army but throughout the DoD) is to take a proactive position toward the joint environment for Services as a future joint force. Today’s concept of Joint Interagency Intergovernmental joint, interagency, intergovernmental, multinational (JIIM) is what DoD RSO services can aspire towards

and this concept should be reassessed through RSO services. Presently all three DoD Chaplain Schools Army, Air Force, and Navy Chaplain Centers are co-located at Fort Jackson, South Carolina. This is a step toward unity of effort to achieve greater efficiency and working towards sharing resources. However, the chaplain schools do not train as one service function. Strategically, it is important for commonality and cohesion to be trained at these schools in order to operate better in full spectrum operations. Therefore the need for interdependency and interoperability is critical for military chaplain's services and should be realized.

The Army Chaplain Corps by virtue of our collocation can help lead the way. Service Chaplains are geographically centralized and can write joint doctrine and concepts to help Chaplains minister and serve in today's JIIM environment. Joint Publication 1-05 should be a primary inter-service publication on doctrine for all military service chaplain doctrine introduced at the Basic and Advanced Course levels.³⁵ Currently the U.S. Army Chaplain Center and School introduces this publication in the Chaplains' Lieutenant Colonel and Colonel Courses.³⁶ Providing chaplains with a standardized core curriculum at the Basic and Advanced Course could provide the unique service perspectives. There are domain differences and differences in tradition and cultures among our military services, which should be appreciated. If chaplains are to remain relevant then we need to change by working more interdependently.

A joint focus is critical for the sustainability of all military services Chaplain Corps, from both a fiscal and professional ministry services standpoint. With a strong joint focus the chaplaincy could reduce redundancy especially in the areas of training in which ministry concepts are universal, like Pastoral Care ministry, counseling, and

homiletics. Currently, Clinical Pastoral Education (CPE) is offered at several Medical Centers throughout the military and is offered to all military chaplains regardless of service component. Perhaps one unified service Chaplain Corps may not serve the DoD best at this juncture but a much more aligned and interdependent Chaplain Corps is certainly timely. As stated in Joint Publication 3-08 about coordination during joint operations, “Because the solution to a problem seldom resides within the capability of one agency, joint campaign and operation plans should be crafted to recognize and leverage the core competencies of other agencies while providing support, as appropriate.”³⁷

The most difficult obstacle for each military service resides at the level of the diverse and unique histories and traditions. Because of these traditions and the differing operational practices, keeping the services separate is more feasible at present. The Army has always focused on a heavy land domain; Navy, a sea domain; Marine Corps, a light and quick reaction component; and the Air Force, the air domain. Each jurisdiction calls for differing practices for executing missions and this can have an impact of RS practices as well. Special Operations is perhaps one domain that has exhibited more interoperability even among the chaplains. This occurs in a joint and coalition environments and during multinational operations where Joint Special Operations are collocated on various Forward Operating Bases.

Chaplains, by virtue of collocation at Fort Jackson, South Carolina, can help lead the way towards joint service interoperability and should focus on a clear and cohesive Joint Doctrine training our Chaplains in the Basic and Advanced Courses (or the equivalent schooling) and produce curricula that deal with the JIIM environment. It is

also imperative that each service understands the basic culture and how to minister under the cultures of the various domains (i.e., sea, air, and land). This is important, especially in this time of austerity.

The trend of recent years in joint basing helps in this endeavor. For example, consider the recent consolidation of bases at Lewis-McChord in Tacoma, Washington and Pearl Harbor-Hickam in Honolulu, Hawaii.³⁸ Two DoD Medical Centers were also made joint; Walter Reed Army Medical Center, and Bethesda Naval Hospital, joined to make Walter Reed National Military Medical Center in Bethesda, Maryland.³⁹ All military medical service members are trained in San Antonio, Texas at Fort Sam Houston. The time is right to make a Unified or Joint Military Chaplains Center and School. Like doctors, chaplains have a skill set that goes beyond the nature of one's military service branch. Pastoral Care, preaching, teaching, counseling, crisis management; all are skills that do not require a specific uniform or specific service to practice within the chaplain profession. This is the heart of chaplain ministry, ministering to service members and their families. This brings out the Concept of the Human Dimension that can be practiced by all chaplains regardless of service affiliation.

Conclusion

The U.S. Army Chaplaincy and all DoD branch service component Chaplains Corps, should align functions and services to become a truly joint capability which will maximize interdependency and interoperability in order to best minister and give pastoral care to all our service members. In this era of austerity, it is important for chaplains to confront the challenges and find constructive alternatives to help mitigate future concerns. Our goal is to maintain a healthy and successful force. This will help the Chaplain Corps remain relevant and will be an effective approach to address the

current austerity measures felt throughout all branches of service – in particular, at the installation level. For Chaplains, nothing is of higher importance than to serve and minister to Soldiers, Sailors, Marines, Airmen, Coast Guardsmen, authorized DoD civilians, and retirees. Without the shared commitment of all our members, wars, conflicts, humanitarian assistance, natural disasters, and myriad other operations will remain risky endeavors for the U.S. The Chaplains Corps must stay ahead to best effect changes within our members and changes within our systems.

VUCA remains present yet wisdom dictates that diligence and commitment are important for the U.S. future successes and to help stabilize the world. Unless all leaders – to include chaplains – continuously strive to work towards efficient training to keep service members and their family's resilient, success will be just outside the nation's grasp. For chaplains, "Meeting the challenges of current and future operations requires the concerted effort of all instruments of U.S. national power plus foreign governmental agencies and military forces and civilian organizations."⁴⁰ Wars are won with a strong and well trained force; unless all aspects of that force – including the human dimension – then all else is for naught.

Endnotes

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