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UNITED STATES ARMY WAR COLLEGE

CARLISLE BARRACKS,

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# RESOURCING THE CHAPLAINCY IN THE POST-VIETNAM YEARS 1973 THRU 1993

A Paper Presented in
Partial Fulfillment of the
Requirements for Advanced Course, 670
"Directed Study, Writing Option"



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## ABSTRACT

To paraphrase British Prime Minister Sir Winston Churchill, never have so few done so much for so many with so little. That statement aptly describes the ministry of chaplain resource managers. This paper tells their story. It also describes the numerous accomplishments of the Army chaplaincy during the two decades following the Vietnam War and the struggle of chaplains to obtain adequate resources to perform ministry. Although the Army readily acknowledges the contributions made by the Chaplain Corps towards overall mission accomplishment, almost nothing has been written about managing or resourcing the chaplaincy. Commanders and UMTS should understand something about the minimum essential requirements necessary for implementing and administering the Command Master Religious Program at all levels. This paper reviews those needs and makes some recommendations for future resourcing. It discusses the development and support of Chaplain Corps organization, administration, funding, information management, logistics, and religious facilities. Through an extensive review of literature and use of firsthand UMT experiences, this document accurately portrays an important element of chaplain history that can help guide tomorrow's Army in planning and providing for chaplains' military ministry and combat readiness.

## PREFACE

The purpose of this historical review is to record an important aspect of the Army chaplaincy sometimes overlooked in other histories; specifically, the enabling ministry of chaplain resource managers in their dedicated labors of resourcing the chaplaincy. From my first year in the Army I have been intimately involved in the ministry of facilitating the ministries of my fellow chaplains. Perhaps my best contribution to the chaplaincy has been in exercising the spiritual gift of administration.

Serving in the United States Army as a chaplain is a distinct honor and privilege which I deeply appreciate. The many opportunities extended me for professional growth and continued service in the resource management arena would not have occurred except for the patient mentoring of supervisory chaplains like Chaplain (LTC) Conrad Walker, 1st Cav Div at Fort Hood; Chaplain (LTC) Walter Tucker, 3rd Bde, at Kitzingen, West Germany; Chaplain (LTC) Tom Warme, USACHCS at Fort Monmouth; Chaplain (COL) Walter Forsythe, I Corps at Fort Lewis; and most of all, Chaplain (COL) James Edgren in the Office of the Chief of Chaplains at Washington, D.C. To them, and so many others too numerous to mention of my colleagues through the years, I owe a big debt of gratitude which can never be fully paid.

The views expressed in this paper are my own and do not necessarily reflect the views of the Department of Defense or any of its agencies. While I have made every effort to be historically accurate and as free from bias as humanly possible, I also recognize the possibility of error, and would appreciate any constructive comments from readers that might make the paper more helpful for posterity.

For their thoughtful assistance to me in guiding the writing of this paper, I am indebted to Dr. Carol Reardon, Ph.D., of the U.S. Army Military History Institute; and Chaplain (LTC) John Brinsfield in USACSSA. Most of all I am thankful for the tender support and wonderful understanding given me by my wife, Joyce, during the two hundred hours of research, writing, and computer work it took me to complete the project.

Gary R. Councell
Chaplain (LTC), U.S. Army
13 March 1994

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Chaplain (LTC) Gary R. Councell

"Historically, the periods of greatest change and least stability for our Army have been those immediately following wars,"[1] observed GEN John A. Wickham. He accurately described the experiences of the U.S. Army and the Army chaplaincy during the post-Vietnam years 1973 through 1993. Those two decades recorded tremendous changes in American society, its Army, and the Chaplain Corps.

A war-weary country gladly accepted the Vietnam cease-fire 27 January 1973 and quickly withdrew its military forces from South Vietnam over the next two months. The Army seemed to bear the brunt of the public's disillusionment with the government's conduct of the war. No victory parades welcomed soldiers home. National attention and resources rapidly shifted to the domestic scene. The dwindling Army quietly passed from the public's consciousness. Yet, the situation was not totally bleak. Army leaders had already begun the rebuilding process.

Even before the end of the war the Nixon Administration had terminated draft calls and begun transitioning to an all-volunteer Army (VOLAR). To make VOLAR more attractive a series

of programs were launched to elevate the profession of soldiering, improve military life, and inspire public esteem. While dealing with their own corps' transitional issues, chaplains made significant contributions toward helping VOLAR become successful.

As the Army reflected societal trends of the times, so did the Chaplain Corps.[2] What affected the Army also impacted on chaplains, particularly the systemic aspects of their ministry. Like the other Army branches, the Chaplain Corps must define its mission, develop goals, state objectives, plan programs, budget for and obtain resources, execute funded programs, and manage them to support the system in accomplishing its mission.

The New Testament teaches that "the love of money is the root of all evil."[3] However, even divinely inspired institutions are dependent on "worldly wealth." In some minds bureaucratic competition for resource requirements were antithetical to the chaplain's primary *raison d'etre* of ministry. Prior to 1971, the role of managing resources for chaplain needs was largely left to others outside the Chaplain Corps.[4] Slowly, then with gaining momentum, growing numbers of chaplains became more proactive about assuming responsibility for resources. Still, during this entire era only five articles in three professional journals for military chaplains dealt with any aspect of resource management. Functional courses for chaplain resource managers and chaplains' fund managers/clerks were not implemented at the U.S. Army Chaplains Center and School (USACHCS) until the mid-1980s.

Whether or not it is understood or appreciated, resource management is a vital ministry that enables and facilitates the work of all chaplains. In the trinity of ends, ways, and means, resource management is simply "the means to an end" and not the end itself. Chaplains require resources to perform ministry, and the Corps learned that trained chaplain resource managers make it happen easier and better. Without an effective chaplain resource manager, all chaplains' ministry to soldiers and family members is limited.

This chapter will attempt to tell the story of how the Army chaplaincy was resourced during turbulent times of change and social upheaval, peace and wars, fiscal feast and famine. It will review some details, trends, and statistics of organization, administration, funding, information management, logistics, and construction of religious facilities. Hopefully, it will also adequately portray the struggles and successes of those chaplain resource managers whose spiritual vision and "gift of administration" provided the Corps with essential resources for ministering to soldiers. Perhaps, more importantly, it will show the ministry of management preaches louder to command than any sermon does. Chaplains are capable and competent resource managers; if given a chance, they can perform as well as managers of any other Army agency. Lastly, these insights on stewardship might well prove helpful to chaplains involved in resourcing future ministry. Hopefully, the lessons learned will prove to be helpful guides.

## ORGANIZATION

The Apostle Peter says, "God's people are called to suffer, and if they suffer for doing good, they are commendable before God."[5] During the post-Vietnam era the Army Chaplaincy experienced "commendable suffering" from challenges, moves, and reorganizations. "Keeping a clear conscience,"[6] the Chaplain Corps defended itself against another constitutionality challenge,[7] congressional attacks on funding, and attempts to reduce personnel. The Office of the Chief of Chaplains (OCCH) endured the throes of two major reorganizations. USACHCS moved twice: from Fort Hamilton, New York, to Fort Wadsworth on Staten Island, New York, in 1975; and five years later to Fort Monmouth, New Jersey, where it currently resides.

Traditionally, commanders have relied on personal staff members for professional advice about legal, medical, and spiritual matters. However, until 15 August 1973, chaplains served under the staff supervision of personnel officers. As part of the Army's first major reorganization since 1962, "the Chief of Staff designated the Chief of Chaplains (CCH) to be a member of his personal staff with full Army staff responsibility on matters of religion, morality, and human self-development."[8] That model quickly became the institutional norm for organizational staff positioning of chaplains. But another dozen years would pass before oversight of designated funds for chaplains followed suit and switched from personnel .G1000 to comptroller .NE000 accounts.

Consisting of three chaplains and five to nine civil service employees, the Administration and Management Division (A&M) in OCCH performed all resource management functions for the CCH. Those activities ranged from taking care of internal OCCH needs to overseeing funding, information requirements, logistics, public affairs, recordkeeping and religious facilities needs that benefited the entire Chaplain Corps. The Division was divided into two branches: Program and Budget, and Logistics.

In 1985 OCCH reorganized, and the A&M Division evolved into the Directorate of Information, Resource Management, and Logistics (IRML). Staff assigned to that directorate were soon nicknamed "IRMLites!"[9]

Several years later Congress mandated a reduction of personnel in the Headquarters, Department of the Army (HQDA). Programs "Quick Silver" and "Vanguard" targeted cutting Pentagon staffs by twenty percent. To help compensate for losses, the CCH relocated his field operating agency into the Pentagon with OCCH in 1991, and assigned it certain operational tasks previously performed by OCCH directorates such as accounting of funds.

Formerly called the U.S. Army Chaplains Board until 1988, the United States Army Chaplaincy Services and Support Agency (USACSSA) is the field operating agency of the CCH. Directed by the Deputy Chief of Chaplains (DCCH), it studied religious trends and pastoral practices, envisioned future ministries, and procured professional resources for chaplains in the field.

Two other changes affected resourcing strategies for the chaplaincy. In 1985 the Army standardized the organization of its installations. AR 5-3 established the Chaplain Activities Office (CAO) and delineated the position and functions of the Chaplain Resource Manager. Chaplains assigned to that position were called Pastoral Coordinators. Many Pastoral Coordinators lacked formal training, so USACHCS developed a two-week functional course in resource management for chaplains and senior chaplain assistants, SFC and above. Students who completed the Pastoral Coordinator course and served a year or more as a Chaplain Resource manager could be awarded the Army Skill Identifier (ASI), 7F. Later, USACHCS added the Chaplains' Fund Manager and Clerk courses for training enlisted chaplain assistants in administering nonappropriated funds (NAF). Until the late 1980s serving as a chaplains' fund custodian or clerk was often an additional duty. Designated positions and training gave the Chaplains Corps men and women dedicated to serving it ably as "greenshade facilitators."

From 1973 thru 1982 chaplains and enlisted assistants were assigned down to brigades. Chaplains in the brigade provided coverage to battalions on an informal basis. Enlisted chaplain assistants holding the 71M Military Occupational Specialty (MOS) were called Chapel Activities Specialists (CASes) and pooled their efforts in support of the brigade chaplain and a chapel. This approach tended to blur Army chaplains' traditional focus on unit ministry and teamwork by making the chapel central in ministry.

During the early 1980s OCCH restudied the situation and implemented the concept of Unit Ministry Teams (UMTs) in 1986. A UMT consisted of a chaplain and chaplain assistant. UMTs were assigned down to the battalion level as the chaplain section. The chaplain assistant performed a key administrative role in any successful unit religious program. When trained in resource management, the chaplain assistant was linked with a similarly trained chaplain to form a specialized UMT. Together, that UMT worked out of the CAO and served all the UMTs on an installation.

Philosophically, ministry proves more effective when its object is people rather than institutions. Chaplains best serve soldiers' spiritual needs when they share soldiers' life in a unit together. The same principle holds true for resourcing the chaplaincy. The trained resource management UMT brings the advantage of "insiders' insight" to an installation's religious program. Like the UMT assigned to the unit, they know and understand the spiritual dimensions of the needs. The Army's religious program has flourished under their leadership and skills far and above the days when funding was managed for chaplains by distant and disinterested parties who rarely ventured near the chapels.

## ADMINISTRATION

The last years of the Vietnam war revealed numerous problems within the Army. Illegal drugs were commonly used. At least eighty-six deaths resulted from "fraggings."[10] Battlefield misconduct, resistance to authority, and deteriorating race

relations undermined military discipline and efficiency. AWOL and desertion rates were high. Some soldiers' attitudes and actions were influenced by behavior in the civil sphere: draft evasion, drug abuse, antiwar demonstrations, and underground activities encouraged disrespect for military authority. Peacetime changes resulted in additional challenges from structural reorganization, build-up of Army strength in Europe, automation, lessons learned from the Arab-Israeli "Yom Kippur" War, reductions, shortages, and new waves of managerial programs.

Senior Army leaders implemented many major programs during the 1970s designed to make VOLAR a success. The draft ended 30 June 1973, and the last conscripted soldier was discharged in 1974.[11] Many citizens questioned whether sufficient numbers of young Americans would voluntarily join the military. And they wondered about the quality of VOLAR and it soldiers. Army credibility and public confidence had to be restored.

Commanders t[illegible]ned to chaplains for help in four sensitive arenas: effectiveness training, equal opportunities/race relations, marriage and family issues, and treatment for substance abusers. In the Five-Year Programs developed under his leadership, Chief of Chaplains (MG) Gerhardt W. Hyatt established fifteen objectives for chaplains. In addition to covering the Army needs discussed above, the objectives outlined support for special programs such as Human Self-Development, Clinical Pastoral Education, youth programs, and "Duty Day with God" retreats, to name just a few.

In a speech given at the Chief of Chaplains Command Conference in Washington, D.C., 14-19 July 1974, Chaplain Hyatt stated:

> The premise on which the objectives of the Five-Year Planning Guidance are based is that the parish ministry is at the heart of the chaplaincy. We are professional pastors and we have a total ministry to the entire community. Perhaps more than anyone else, we can provide the leadership, personal openness and acceptance, and professional expertise which commanders need in order to have a positive and healthy environment, a climate of moral responsibility, and a community of openness and trust.[12]

The CCH was also convinced that collegiality within the Chaplain Corps would improve pastoral performance and enliven parish programs. As the way to achieve these ends, Chaplain (COL) Clifford E. Keys, Director of the Administration and Management Division (A&M) in OCCH, developed a Stewardship Program. Its theme was "Ministry by Objectives," an adaptation of the Army's management by objectives (MBO) programs. And it became "the most significant refocus of administrative efforts within the overall objectives of the Five-Year Program."[13] The concept decentralized authority and organized responsibility at the operating level.

To help chaplains meet the Five-Year Program objectives, increasing numbers were sent for specialized training in counseling alcoholics and drug addicts; others attended seminars and workshops on race relations. Some chaplains studied for a year at the American Institute of Family Relations in Los Angeles, California. Clinical Pastoral Education (CPE) was introduced. Selected chaplains spent an intense year in small groups closely

examining and refining their own personalities, pastoral skills, and sensitivities in human relations.

Generally, CPE training helped prepare chaplains for ministry in hospital settings, but in 1977 a parish model was developed for chaplains working with chapel family ministries. Students in the CPE parish model at Fort Hood, Texas, continued in their normal duty assignment working with units. Agreements with unit commanders allowed student chaplains some time away from unit responsibilities to participate in the CPE group intensives conducted at the Institute for Creative Ministry sponsored by the III Corps and Fort Hood Chaplains Office.

The end of the draft also signaled the demise of the "single soldier." The 1970s brought Americans oil shortages and gas lines, a Ford recession, double digit interest rates and soaring inflation during Carter's presidency, high prices, and unemployment. Those economic hard times produced plenty of more-or-less willing volunteers for the Army, many of whom were under-educated, unskilled young marrieds who needed an income. The Army "got married" and soon had lots of "dependents," as they were called in those days. Financial and family problems aggravated marital conflict, and the one-third divorce rate for American society was paralleled by soldiers' failing marriages. Seeking to stem the tide of requests for assistance in obtaining a divorce, the 1st Cavalry Division placed a chaplain in the Legal Assistance office of the Staff Judge Advocate. During his six-months tenure

there, about ten percent of the unhappy couples seeking divorce agreed to pastoral counseling; ten percent of those who accepted counseling decided to stay married.

Years before the Army Family White Paper was signed 15 August 1983 and the Family Action Coordination Team (FACT) was formed in the Office of the Deputy Chief of Staff for Personnel (DCSPER), chaplains served Army families as practitioners of care and counsel. Chaplains and chapel volunteers often provided services for families in the early 1970s that Army Community Services (ACS) does now. ACS was just forming and had not yet developed the full range of supplemental services offered families today. Around the turn of the decade the chaplaincy established Chaplain Family Life Centers (CFLC) on installations throughout the Army. These CFLCs became hubs of healthy community activities and education. LTG Robert M. Elton, DCSPER in 1983, stated, "Taking care of the Army family is not just a nice thing to do - it is an organizational imperative."[14] Chaplains contributed greatly to helping the Army achieve excellence through doing such a "nice" ministry.

A decade of changes affected the mission of the Chaplain Corps. In February 1983 OCCH published this statement in its goals and objectives for fiscal year 1985-1986:

> The mission of the Army chaplaincy is to serve the military community and provide for its religious and moral needs through the exercise of spiritual leadership and the nurture of individuals; to support the right of every soldier to the free exercise of his/her religion; to affirm the

> extrinsic worth of all soldiers; to develop a chaplaincy responsive to the future requirements of ministry; to insure the acquisition of material and management of resources; to support total chaplaincy goals, and to achieve a state of personal and organizational readiness for the strategic deployment world-wide.[15]

Resource management in the chaplaincy had become a necessity. The broad array of new chaplain programs brought the challenges of resourcing and administering them. But few chaplains then understood business or Army management practices.

## FUNDING

At the close of the Vietnam War Army resource management efforts appeared confused. The widely diversified systems lacked centralized direction. To help rectify the situation the Army adapted several concepts from civilian business administration and management.[16] Peter F. Drucker's theories and George S. Odiorne's "management by objectives" (MBO) fundamentally guided Army resourcing efforts for years. The Planning, Programming, Budgeting, and Execution System (PPBES) matured into the Department of Defense's primary tool for managing means in all the services. Organizational Effectiveness (OE) helped promote positive working dialogue and relations among the various branches and many agencies of the Army bureaucracy. But the program which most directly affected chaplains was the Army's first multicommand and multifunctional computer system, the Base Operating Information System (BASOPS). BASOPS consisted of three subsystems to account for military personnel, to manage supplies, and to automate financial

accounting with the Standard Finance System (STANFINS).[17] BASOPS became the vehicle for delivering congressionally authorized and appropriated dollars for commanders' religious programs.

Funding for Army chaplains and religious programs originated primarily from two sources: congressionally appropriated tax dollars and voluntarily donated NAF. The channels through which these funds were controlled and distributed influenced organizational relationships.

Appropriated. Until FY 86 appropriated funds (APF) for installation chaplains were channeled through the BASOPS personnel .G10000 account. When AR 5-3 was implemented, the channel for chaplain designated APF shifted from personnel into the command group's N account, aligning resources more closely with the chaplain's organizational staff function. This switch, however, failed to give chaplains direct access to or management of their funds; APF always stopped one layer of control above the CAO.

Annual APF levels for chaplains during the first decade following Vietnam rose steadily from four million dollars to over sixteen million dollars, and peaked in FY 82 at .091% of the Operation and Maintenance, Army (OMA) account. This tremendous growth occurred at a time when defense funding was not keeping pace with inflation.[18] Apparently, the benefits from chaplain ministry to the Army was highly valued and supported during those troubled times. In contrast, chaplain programs were funded at declining proportionate shares of the rapid rise in defense expenditures during the Reagan-Bush military build-up of the 1980s.

Decreasing APF levels created a dilemma in the late 1980s and early 1990s over apportioning resources between garrison and unit religious programs. Garrison religious programs met installation needs and provided services such as administration, religious facilities, logistics, property, family life programs, religious education, and worship services. Unit religious programs required support for single soldier events, outreach programs, retreats, training classes, worship while deployed, and family support groups. Allocation of resources sometimes caused tension between "colleagues of the cloth." In those situations where nobody gets everything they want, chaplain resource managers were not always perceived as helpful friends.

During 1990 the Facilities and Logistics Manager and Resource Management Officer in IRML occasionally made staff visits together. While driving between installations, they discussed observations and brainstormed various solutions to resourcing problems in the chaplaincy. From those conversations came the conviction that chaplains misused chaplains' funds and relied too much on .NE000 dollars from the installation. They believed the answer to most resourcing problems for chaplains required working PPBES thoroughly, starting at the battalion level. They began urging unit chaplains to seek resources to meet religious mission requirements from their unit assets first. The religious program in all units belongs to the commander, who has the responsibility to provide the resources for its implementation. That approach

correctly aligned channels for funding religious programs. After leaving the Pentagon, both chaplains applied those principles in the 4th Infantry Division (Mechanized) at Fort Carson, Colorado, with very successful results. Under Chaplain (LTC) Donald G. Hanchett's leadership, available funds for chaplains doubled.

Chaplain input into PPBES started with the Command Master Religious Program (CMRP). After receiving guidance from command and the installation chaplain about funding priorities, the chaplain resource manager put the installation CMRP together and assisted each unit chaplain on that post to formulate a CMRP for his unit commander.

The CMRP incorporated all facets of chaplain activities and chapel needs. It included, but was not limited to, worship, religious education, pastoral care, religious support activities, equipment and supplies; facilities furnishings, maintenance, and repair; recruiting chaplains; and professional training. The CMRP considered all sources of funding from APF and NAF to DACH grants and donations. When a commander approved the CMRP, it became his program and was included in the Command Operating Budget (COB). When the Funding Authorization Document (FAD) revealed how much Total Obligation Authority (TOA) was given the installation and each command, the dollars were then allocated according to the commander's priorities outlined in the COB and CMRP. In brief, and in theory, that was how the process was supposed to work. Chaplains who worked PPBES found that it worked well for them.

Unfortunately, many chaplains did not understand how to work PPBES, nor did they develop CMRPs for their unit commanders. That contributed to lower funding levels and the temptation to use chapel offerings for conducting mission-related unit religious programs.

Nonappropriated. Giving tithes and offerings is considered an act of worship in all religious faiths. Military parishioners faithfully practice that traditional religious practice of stewardship in Army chapel services around the world. Monies received from such donations are nonappropriated funds; they are not derived from federal tax sources appropriated by Congress. Chapel NAF offerings stand in their own class of monies; they are not part of Morale, Welfare, and Recreation (MWR) centrally-established NAF accounts on any installation, MACOM, or at the Army level.

Governed by AR 236-1, chaplains' fund councils oversaw chapel NAFs. Chaired by the installation chaplain and managed by a custodian with an enlisted clerk, the council consisted of a mix of three or more chaplains and lay members. The council authorized receipts and expenditures of monies for various projects to enhance the spiritual life of the chapel congregation. Chapel offerings were normally used to procure goods and services for congregational activities that APF could not legally obtain, such as fellowship supplies, retreats, expenses for dependents, and denominational items when a denominational subaccount supported the purchase. However, they could also be designated in advance

of collection to specific projects for community life, disaster relief, and interdenominational outreach.

As the need occurred, Army chapel congregations gave significant designated offerings to relief projects assisting victims of natural disasters. This was especially true when hurricanes and tornadoes struck U.S. military bases. Responding to the devastation caused by Hurricane Andrew, parishioners donated $228,547.56 in 1992 towards humanitarian relief efforts.[19]

When the chaplain program fell under supervision of personnel, the Director of Personnel and Community Activities (DPCA) served as the approving authority of chaplains' fund council actions for the commander. With standardization of Army installations, chaplains' fund council minutes went directly to command for approval. As they became more acquainted with chapel activities, commanders appreciated the advantages and unique support chapel NAFs brought the military community.

The steady increase of giving by chapel parishioners in all faiths testified that chaplain-led worship met the spiritual needs of soldiers and their family members. People support what they value, and their contributions affirmed the credibility of chaplains and the Army's religious programs. In fact, giving far exceeded expenditures even during troubled economic times. This excellent stewardship almost defeated efforts to obtain APF.

Numbers of chaplains' funds accumulated rather sizable cash reserves. A few chaplains advocated that military chapels

operate financially from offerings like civilian churches do.[20] Commanders felt little inclination to use APF when so much NAF was being hoarded. During the Carter administration, interest rates rose to double digits. Rather than let smaller installation accounts accrue lower interest on checking account balances, IRML set up a central investment account and consolidated deposits from chaplains' funds to receive high yield earnings for their monies. In 1986 the Director of IRML foresaw the dangers of retaining so much NAF. Amidst much grumbling to the contrary, he directed the reduction of NAF levels to ninety days operating balance, and thereby thwarted the argument that chaplains did not need APF.

Bookkeeping for the single-entry cash accounting system of chaplains' funds depended on the accuracy and stubby-pencil work of chaplain assistants until automation made their duties easier in 1986. Initial justification for getting computers rested on the advantages they brought to managing chaplains' funds. As the capabilities of automated data processing equipment (ADPE) rapidly increased, so did the need for upgrading the software program running the chaplains' fund. Working closely with USACHCS and Sanford M. Sorkin Associates, a commercial firm which donated its expertise and labor, IRML initiated development of computer software for administering all aspects of the CMRP to include chaplains' funds. The process took nearly three years to complete, but the new software package finally came on line in the spring of 1993, much to the delight of UMT resource managers.

## INFORMATION MANAGEMENT

Down through the centuries oral communication and the written word have been the primary means of passing religious beliefs and traditions from one person to another and one generation to another. The ancient prophet Daniel predicted that in the end time "knowledge shall increase."[21] Everyday, Solomon's sage observation, "Of making many books there is no end,"[22] is confirmed over four hundred times. In their cold war world of rapid and explosive change, chaplains needed the capability for quickly accessing information, organizing it, and communicating ideas. Preaching still played the key role, but electronic automation enabled chaplains to minister more efficiently.

Automation. In 1978 a young chaplain major wrote an article on the advantages automation could bring to the chaplaincy.[23] Several years later Chaplain (LTC) Timothy C. Tatum was assigned to OCCH and developed an automated information management plan for a Chaplain Administrative Religious Support System (CARRS). OCCH obtained funding authorization from the Secretary of the Army, and 218 computers were procured for distribution in October 1984 to chaplains' offices down to the installation level. Soon boxes of mysterious ADPE items from Zenith Corporation began arriving at chapels around the world. From those early beginnings, chaplains who once fearfully complained about learning to use personal desktop computers, now complain if they personally do not have one on their desks.

Within five years the Chaplain Corps became fully automated. But ADPE technology never stops. Advances in new products made ADPE which seemed marvelous a year or so earlier, archaic and obsolete. Zenith-100s soon required upgrading to 150s, then Z-248s. Laser printers replaced dot-matrix printers. Software innovations never seemed to end: MS-DOS and Windows, Word Star and Word Perfect, Harvard Graphics and FreeLance, D-Base and Lotus 1-2-3, the CMRP and Forms Engine; the list goes on and on. Just when UMTs mastered the basics of one program, an improved version would appear. The cycle kept whirling around. Powerful 386s and even 486s replaced the slower Zeniths, and LANs linked the chaplains' world together via the Chaplaincy Net and with the rest of the Army via the Defense Data Network (DDN). One chaplain's vision changed the chaplaincy forever.

The older the Army gets the greater the volume of archives it accumulates. In a profession built on words, the chaplaincy contributed its share of filed hardcopy to preserving the past. IRML once had thirty-four active, stuffed, four-drawer filing cabinets, some of which were stacked two high in a storage room. Moving USACSSA into OCCH created the need for more office space, so "IRMLites" spent many days sorting files and reducing that mountain to a mere molehill of three filled cabinets. Chaplains who aspire to working in the Pentagon should first understand that the duties there are rarely, if ever, glamorous. Automation helped prevent the molehill from growing too fast.

Publications. Whether it stemmed from a sense of humility or the fact that nobody just ever got around to it, the chaplains' story had not been recorded until Chaplain (Colonel) Roy J. Honeywell, USAR, Retired, wrote Chaplains of the United States Army in 1958. Nineteen years passed before Honeywell's history was expanded. Six authors working independent of each other over fourteen years (1975 to 1989) completed a more detailed look at Army chaplain history. Each of the six volumes dealt with a specific era.[24]

In 1972 the U.S. Army Chaplains Board launched the first official journal of the Chaplain Corps, the Military Chaplains' Review (MCR). The MCR assumed the role filled by The Chaplain, a professional journal sponsored by the General Commission on Chaplains to the Armed Forces. The MCR contained articles written mostly by chaplains on professional aspects of ministry, and it appeared quarterly through 1992. The reorganization of OCCH prompted a shift in responsibilities from USACSSA to USACHCS for editing MCR. USACHCS renamed the journal, The Army Chaplaincy, and issued the first edition of the totally revised journal in January 1993.

Wherever soldiers serve, chaplains serve, too. To help UMTs stay abreast of news and policies, the Chief of Chaplains prepared and circulated a monthly newsletter. In order to save costs and labor, hardcopy mailings were discontinued in 1992. The newsletter was sent via E-mail on the Chaplaincy Net, but many chaplains missed getting mail from their Chief.

Book of Worship. Few books have dealt as successfully with any community's pluralistic religious needs as has the Book of Worship for U.S. Forces. The sensitive task of assembling representative hymns and worship aids began 7 April 1969 and took an Armed Forces Chaplains Board (AFCB) task force of six Air Force, Army, and Navy chaplains nearly five years to complete. The first press run of 558,000 copies barely fulfilled the distribution plan of one book for every two chapel seats.[25] Known as the "Armed Forces Hymnal," it has been the mainstay of chapel worship for nearly two decades.

> Ironically, it has taken a government dedicated to the separation of church and state to prepare a book of worship which sets standards of selection, taste, comprehensiveness and richness which the churches themselves have not yet matched. Involving five years of work, the most extensive consulting of denominational authorities ever undertaken, the selection of 611 hymns from "over half a million pieces of religious music, poetry and hymnody," the provision of indices richer and fuller than any other, the chording of 200 hymns for the guitar and the provision of elaborate instructions for the guitarist - all these are facets of this book's uniqueness. This is a job well done, one which reflects great credit upon a unique American institution - the military chaplaincy.[26]

Shortly after the Book of Worship for U.S. Forces was distributed in January 1975, OCCH began receiving correspondence from Congressmen and civilian religious leaders complaining that hymn #286, "It Was on a Friday Morning," was blasphemous. After a lengthy investigation, CCH (MG) Orris E. Kelly announced that the offensive hymn would be removed from future printings.[27] Fulfillment of his pledge did not happen until 1990, when the Logistics Advisory Group (LAG) to AFCB finally made the requested change.

"Are Ye Able, Said the Master" replaced "It Was on a Friday Morning." To change that one hymn required modifications to seventeen other pages before reprinting. When the new edition of 50,000 copies came off the press, it was found to be slightly larger and thicker and would not fit in most pew hymnal racks.

Many changes have occurred in public religious worship since printing the first edition of the Book of Worship for U.S. Forces. Roman Catholics and Jews rarely use it in their religious services. Military Catholics almost universally sing from Glory and Praise. Jews also use other sources. So AFCB studied what would meet Protestant needs. Because the cost of copyright releases for a new hymnal is very expensive, the Chaplain Corps is currently considering purchasing an off-the-shelf hymnal. Scriptures. During World War II the U.S. Government Printing Office published individual copies of the Scriptures for free distribution to members of the Armed Forces. After the Vietnam War Bibles were not stocked at the U.S. Army Publications Distribution Center in Baltimore, Maryland, except for Jewish Scriptures.[28] Chaplains procured Scriptures for all faiths from Bible societies and commercial publishers or accepted donations from organizations such as The Gideons, International.

The U.S. Army has not officially endorsed any Scripture, though the Revised Standard Version (RSV) was the most commonly used chapel pew Bible. For a time The Living Bible paraphrase became popular among soldiers for its readability, but after 1985

the New International Version (NIV) quickly became a favorite and gradually replaced the RSV as the most common pew Bible. Today, Scriptures for all faiths are part of the expendable religious resupply kit.

Scriptures are still considered holy guidance, comforting, and a source of strength by most soldiers. Carrying a pocket-size edition during deployments is a necessary talisman for many. When Saddam Hussein ordered Iraqi armed forces to invade Kuwait 2 August 1990, Army chaplains lacked sufficient stocks of Scriptures to supply soldiers mobilized for America's response. IRML worked with its contacts in the American and International Bible Societies to obtain quick delivery of durable, pocket-size editions of the whole Bible. Both organizations generously donated thousands of dollars worth of Bibles for military use. Others were made available through corporate contributions that funded printing the new editions.

Some Islamic nations ban Bibles, so IRML asked the Unified Central Command Chaplain (COL) David P. Peterson, to work with the Saudi government and clear importation of Christian and Jewish religious material into the country. The Saudi Minister of Religion readily granted authorization. One half million Bibles were airlifted to Southwest Asia during Operation Desert Storm. Each member of the military who wanted her or his own personal copy could have one. Not since WWII have so many Scriptures become available to soldiers as in the Persian Gulf War.

## LOGISTICS

Responsibility for resourcing unit religious programs for soldiers belongs to the commander. Public law (10 USC 3547) states, "Each commanding officer shall furnish facilities, including necessary transportation, to any chaplain assigned to his command, to assist the chaplain in performing his duties." Sometimes that has worked out. But just as armies "march on their stomachs," chaplains "pray with their hearts." Through the years some commanders have acted as if chaplains actually could "walk on water" and land and keep up with troops riding in jeeps, M113s, and High Mobility Multipurpose Wheeled Vehicles (HMMWV). Because ammo crates can work in the field as an altar, the belief seemed to persist that ammo crates could also suffice for a chapel in garrison. During the first ten to twelve years after Vietnam, chaplain sections generally did not have adequate transportation, field equipment, or supplies. Few new chapels were built and older ones continued to be neglected with each passing year.

Transportation. Even though AR 310-34 authorized a quarter-ton utility truck and trailer for chaplain section transportation, many chaplains still had to hitch-hike rides to perform their military duties. An Army-wide WHEELS study resulted in a net gain of 718 vehicles for chaplains,[29] but that mostly took effect only on paper. Despite valiant attempts by regulation and common sense to achieve dedicated transportation for UMTs, vehicles intended by Congress and the Army for UMT use were usually appropriated by

other headquarters personnel. As jeeps were replaced by the civilian utility cargo vehicles (CUCV) and later the HMMWV, chaplains received the last of the available replacements. The Persian Gulf War helped change that deplorable situation, and now most UMTs have a HMMWV.

Chaplain Equipment. Many innovative items have been proposed for chaplain use in the field since the Vietnam War. One manufacturer offered a complete altar in a white, marble-looking resin (how's that for cover and concealment?). An aluminum folding table was used, but it proved unsteady in the lightest wind and too fragile for the rigors of the field. Several types of portable public address systems were field tested. The General Purpose, Small tent became home-away-from-home for most UMTs. In 1990 chaplains began using a new poleless Mobliflex hexagon tent; though bigger and more convenient, its frame frequently required repairs.

After Vietnam, chaplains began making suggestions for improving chaplain kits. The bulky "chapel-in-a-bag" contained all the essential items for anointing the sick and dying, conducting communion or mass, and setting up a field altar. The contents of chaplain kits differed slightly to meet varying faith requirements. Upon graduating from the USACHCS Officer Basic Course, chaplains were issued kits as "nonrecoverable items of individual equipment." Evangelical Protestant chaplains often emptied the contents and filled the carrying case with literature, testaments, and song sheets.

Starting in 1983, OCCH initiated discussion with the Directorate of Combat Developments (DCD) at Fort Monmouth, New Jersey, about developing a new combat chaplain kit. Over the course of the next ten years some rather testy exchanges occurred between the two groups; however, all the discussion failed to produce a new product for the Army. Meanwhile, U.S. Marine Corps (USMC) chaplains did field a new combat chaplain kit for joint use on the Air-Land Battlefield. The new kit consisted of two belt-hung ammo pouches containing minimum essential items for ministry to small groups or individuals in a combat zone. The Army decided to buy into the USMC idea. The project should be fielded in the near future.

Aside from changing its size, contents, and functional design, the new combat chaplains kit will be issued differently, too. It can be requisitioned through normal supply channels by unit supply sections, and then issued to the unit chaplain as accountable unit property. Until existing stocks are exhausted, the Vietnam era kits will continue to be issued.

When President George Bush committed American soldiers to Southwest Asia, the Total Army Chaplaincy supported the Total Army Family. Of the 566 UMTs deployed, 108 were from the Army Reserve and 57 came from the Army National Guard. An additional 42 Reserve Component (RC) chaplains were sent to Europe as back-fill. Another 356 RC chaplains were activated with their units. And 17 retired chaplains volunteered to assist in CONUS.[30] Some

reported without a chaplain kit. New kits were not readily available. Again, America responded to another "come-as-you-are, ready-or-not" war. Fortunately, Saddam Hussein gave the coalition nearly six months to catch up on their readiness and prepare for the "mother of all battles." Installations understood their role in supplying mobilized and deploying units, but perhaps only Fort Bragg and Fort Stewart UMTs were actually prepared due to their many years of frequent training and deployments.

Resupply Kit. While making staff visits to several installations in early August 1990, the Facilities and Logistics Manager for IRML, Chaplain (LTC) Gary R. Councell, observed first-hand the tremendous efforts of installation chaplains to provide sufficient religious equipment and supplies for UMTs deploying to Southwest Asia. Everyone shared the same concern about how UMTs over there would be resupplied after their basic load was exhausted. The crisis in the desert demanded extraordinary action. Returning to the Pentagon, he coordinated with DCD, the Army Materiel Command (AMC) Chaplain, U.S. Army Natick Labs, Defense General Supply Center (DGSC) in Richmond, Virginia, and the Office of the Deputy Chief of Staff for Logistics (DCSLOG) in the Pentagon to develop an expendable kit of consumable religious supplies for chaplains. Chaplain (COL) Donald W. Gover at AMC responded immediately by obtaining nearly $300,000 in funding from the commanding general of AMC, and tasking his chaplain resource manager, Chaplain (LTC) Mark E. Fentress, to assist with the project.

DCD helped develop a list of items thought necessary for inclusion in such a kit. Then Chaplains Councell and Fentress went to DGSC and met with their staff to work out the details for advertising, contracting, and procurement of the final product. The Department of Army civilian workers at DGSC took the project to heart as their personal contribution toward the war effort. Led by John Leigh, they worked magnificently to push the project through all the necessary steps and got a contract awarded. Within a few weeks the contractor was working and shipment of the kits begun.

Meanwhile, Chaplain Fentress coordinated packaging (shrink-wrapping) the pallets of kits for transport to Dover Air Force Base and flight to Saudi Arabia. Aircraft tail numbers and arrival times were forwarded to the CENTCOM chaplains office. Within ten weeks of concept, chaplain resupply kits were delivered on the ground in the combat theater. While the kits did not always find their way to the needy, waiting UMTs in the desert, more than enough kits made it to Southwest Asia for all UMTs to have the essential religious items they needed.

The contents were designed to provide a battalion UMT with sufficient religious items to support his ministry to the unit for about one month. Inside were two bottles of wine, dehydrated grape juice, individual communion cups, communion wafers in two sizes, crosses, crucifixes, rosaries, prayer books, and Scriptures in various sizes and versions to meet all faith

needs. Islamic and specific denominational needs were provided by installations or through OCCH.

The first kits were packaged in a wooden crate. Its lid was nailed shut with thirteen nails, and the whole ammo-like container was steel banded. Since alcoholic beverages were forbidden in most Islamic countries, use of communion wine was another issue carefully negotiated with the Saudi government. Army chaplains' credibility hung in part on the wine being used only for sacramental purposes. Inspection of the first pallet to arrive in country showed evidence of pilfering. As might be expected, one kit had been forced open and the wine was missing. The thief must have been desperately thirsty, for had he known the reputation of communion wines, he might not have gone to so much trouble. Evidently the word got around about its quality. No additional cases were found vandalized or pilfered, even after the container was changed to heavy corrugated cardboard.

Since the Persian Gulf War, the Chaplain Resupply Kit, Consumable, has been made a Class II expendable item of supply eligible to be added to the installation's or unit's authorized stockage list (ASL). With its new status came minor revisions in its contents and a national stock number (NSN), 9925-01-326-2855.[31]

Desert Storm. American public support for the members of the armed forces seemed to rise in concert with the increase in number of service persons sent to Southwest Asia. Working in IRML, Chaplain Councell handled hundreds of calls from the public.

who offered to donate everything from cash to cookies. Many private and commercial contributions were made for the troops in Saudi Arabia, but two in particular should be noted.

Early arrivals of UMTs in Southwest Asia quickly sent back messages asking for devotional reading materials. "Faith for Today" television ministry in Thousand Oaks, California, prepared and donated 60,000 copies of "Faith Moments" on the life of Abraham. Abraham is a significant patriarch to Christians, Jews, and Muslims; therefore, the booklets were non-offensive. The back cover of the pocket-sized devotional was a prayer request card, perforated and pre-addressed to IRML. Around three hundred cards were returned asking for special prayers for family members, protection, and salvation. Others wanted more similar literature. For more than a year after Operation Desert Storm ended, the cards kept coming to IRML.

Sometime in September 1991, Ms. Anita Schatz, a Roman Catholic lay member from Baltimore, Maryland, offered to have her group of Mary's Servants make hand-strung rosaries for soldiers. She wondered if one thousand would be helpful. Chaplain Councell assured her that would be a generous contribution of devotion and love. Within two or three weeks the promised rosaries arrived with the offer to provide more. Unknown to him she had contacted a network of lay Catholic women across the nation. They caught her enthusiasm and Our Lady's Rosary Makers made rosaries. Ms. Schatz's proverbial grain-of-mustard-seed faith moved a mountain

of nearly one half million rosaries, enough for every Catholic soldier, sailor, and air person in Southwest Asia to have five each. Toward the end of the war, Chaplain Councell was calling, "Stop, enough, please!"

The Persian Gulf War revealed one particular shortfall in military subsistence: lack of field rations that met religious dietary needs. Working through the auspices of the AFCB, Chaplain Councell convened a meeting of interested parties on 23 January in 1991 to explore this problem. Evidence suggested that roughly five percent of the Army needed halah, kosher, or vegetarian field rations to avoid violating dietary religious restrictions. At first the idea was not well-received, because programmed funding was lacking and additional research was needed to substantiate the requirement. But Mr. Gary Shults, the representative from U.S. Army Natick Labs, took the idea seriously, and it soon became supported by senior general officers. After many months several Meals, Ordered Ready-to-Eat (MORES) were ready for field testing. At the time of this writing, the Army projects another two years will pass before the new religious dietary rations are commonly available in Class I supplies.

In 1981 OCCH updated the Chaplains Logistics Handbook that outlined all available TDA items, stock numbers, and nomenclature. Ideally, the handbook should have been updated annually, but it was not done until twelve years later. In the meantime, a working group of UMTs representing various faiths scrubbed the

list of 117 line items in Chapter 4 of the Common Table of Allowances (CTA) 50-909, dated 1 October 1986. Recommendations were submitted to the U.S. Army Force Development Agency for dropping items such as a paschal candlestick costing $2,256.99, adding items such as Islamic prayer rugs, and changing authorizations for local purchase and things like pew chairs and sabers for chapel weddings. By January 1989 only 95 ecclesiastical items with Federal Stock Code (FSC) 9925 were managed by DGSC.

The group's work revealed the need for greater latitude in procuring commercial, off-the-shelf religious items. While prescribed military specifications achieved standardization, they drove up costs significantly, and unnecessarily duplicated industrial standards. Consequently, IRML reviewed old specifications for chapel equipment like communionware and changed most of them to common commercial standards. There were few manufacturers of religious products in the United States. Most catalogs of the era simply sported different covers of the middleman vendor over the same pages describing similar products. The industry basically had standardized itself.

Organs. However, Army chaplains found real cost savings by procuring organs from a contract set up for U.S. Air Force (USAF) chaplains at the Air Force Logistics Command, Wright-Patterson Air Force Base. For nearly thirty years a small Hammond electronic (tube type) organ accompanied congregational singing in chapels around the world. Hammond organs were rugged instruments, but the

manufacturer went out of business, taking with him the antiquated technology. Parts became hard to get, and some organs were cannibalized to keep others playable. When old and brittle wiring in the venerable organs began causing fires and shocks, IRML searched for a reliable replacement. Allen Organ Company from Macungie, Pennsylvania, won the contract and quickly established a perfect track record in service. But nothing was easy. Nearly 150 chapel organs still needed replacing. Allen's competitors challenged the contract and claimed they were unfairly cut out. They lost.

This positive example of interservice cooperation shows how most chaplain logistics could be handled. Whether a candle is used in the Navy or the Army makes little difference; the need is the same and the same item will meet the need, which holds true for most religious items.

## RELIGIOUS FACILITIES

From 1775 Army chaplains have conducted worship services and prayed with soldiers in chapels that varied from the open air to the Cadet Chapel with the world's largest pipe organ at the United States Military Academy. West Point is also the location of the oldest chapel dedicated in 1837 still active in the Army inventory. The second oldest chapel was constructed in 1850. Fort Riley is the site of the third oldest chapel, built in 1855. Eight other chapels constructed before 1900 have been in continuous use as houses of prayer for soldiers and family members.

Prior to mobilization for World War II, only seventeen of the 160 Army posts had permanent military chapels. But as a result of total war mobilization, 604 temporary wooden cantonment chapels were hastily erected. Most "GIs" remember them as their church away from the home church. When the Vietnam War ended, over a third (323 out of 953 chapels in the inventory) of these "temporary" structures continued to house chapel congregations throughout the Continental (CONUS) Army.[32] Total "buyout" of replacing six cantonment chapels per year at the Army standard rate of two percent would take 54 years.

With so many other pressing problems facing the Army in the 1970s, replacing old chapels with new ones was not a high priority. New chapel construction lagged as military construction, Army (MCA) dollars were targeted on building barracks and foreign station projects. For the twenty-year period prior to 1987, the U.S. Army constructed about two new chapels per year on the average. That average slipped to fewer than one during the Reagan years of ballooning defense expenditures. Obviously, something had to be done to address the trends of the times. The old wooden cantonment chapels with a single, one-toilet latrine, no hot water, absence of religious education classrooms, and lack of fellowship space failed to meet congregational and family needs.

Other important changes in American religion impacted on the Army. Less than one fourth of all Army chaplains came from fundamental, evangelical, or conservative Protestant denominations

in the early 1970s. Fifteen years later less than one third of all chaplains represented Catholic and mainline Protestant faiths. This dramatic flip-flop reflected the steady decline in clergy, membership, and interest experienced by the once popular mainline churches. Besides recruiting and retention problems for personnel, the reversal also created a definite need for architectural change in chapels; few had immersion baptistries, central pulpits, and adequate activities rooms.

Chapel of the Year Program. To address these trends the CCH and the Chief of Engineers announced a "Chapel of the Year" (COTY) Program. It granted senior chaplains more flexibility to define religious facility needs and allowed each Major Army Command (MACOM) the opportunity to submit project nominations to OCCH. Usually in early spring a board met to select two nominations for COTY designation. Board members consisted of senior chaplains and representatives from the Assistant Chief of Engineers' (ACE) and DCSPER's offices. COTY projects received the advantage of having design costs assured from ACE funds, but they still required congressional authorization and appropriation in the MCA bill. The first COTYs entered the MCA process in FY 88. The program was successful in raising awareness of chapel needs and contributed to getting eight chapel projects funded during FY 88 to FY 92.

Standardized Designs. During the mid-1970s the Army established criteria for designing community-type facilities.[33] A design guide for chapels was completed in 1979 that attempted to meet the newly

emerging needs of military congregations. The design was modernistic with a tetrahedron shape. All seven built had serious roof leaking problems, and few people liked them. Perhaps the concept was a good idea ahead of its time and available technology.

Chaplain (COL) James A. Edgren, who served as Director of IRML from 1985 through 1991, captured the good ideas from the 1979 design guide and discarded the rest. He established a series of standardized designs for constructing religious facilities. Chaplain Edgren represented the CCH in the Army Facilities Standardization Program. He chaired the OCCH subcommittee on standardized designs for chapels, and coordinated supporting work of Mr. Albert Young in the Architectural and Programing Branch of Headquarters, Army Corps of Engineers; and Mr. David Cooper of Ware Associates, a commercial architectural firm in Chicago that specialized in designing churches.

Chaplain Edgren's leadership and guidance resulted in ten definitive standardized designs for two sizes of Army chapels, two sizes of small chapels, two sizes of chapel family life centers, three types of religious education facilities, and interior packages for all of the above. His foresight set a precedent for the Army, as chaplains forged the path for the entire Army standardization program. The Corps of Engineers made a training video featuring standardized designs for religious facilities.

Standard designs did not come easy. How can pluralistic religious requirements of over two hundred faith groups be met in

any one religious facility? Even the external appearance of the building could not convey preference of one faith over another. The new Army chapels featured a pyramid-shaped roof line, movable interior walls for maximum configuration of worship arrangements, fellowship space, and religious education classrooms. In their work each member of the CCH's Standard Committee for Chapels and Religious Education Facilities considered the faith requirements of a very wide range of individual faith groups, and honestly attempted to provide religious facilities that would make it possible for all their needs and practices to be accommodated.

Depending on the interior arrangement each Army chapel could seat from 200 to 600 people. The two small chapel designs were drawn primarily for sites OCONUS and on depots in CONUS. The designs for chapel family life centers gave commanders a place for community activities as well as religious education. And because many older chapels did not need replacing, three types of religious education additions were made available to modernize them.

While COTY and standardized designs assured high level interest in chapel construction, getting individual projects through all the hurdles of the MCA process was another story. Dedicated IRML chaplains worked the system. They spent many hours performing "ministry of presence" at long meetings to ensure religious facility projects were not cancelled or delayed. Their effective negotiating skills and intentional staff work tracked projects from MACOMs through Construction Requirements

Review Committee meetings and "murder boards" at ACE, HQDA and Department of Defense (DOD) levels to presidential budget and congressional committees. During the fiscal years 1987 through 1993 the overall MCA budget declined significantly. But during those years, as a result of the combined emphasis of the COTY program, standardized designs, and superb staff officer labors, twenty-one religious facilities were funded by Congress, more than twice the number than had been constructed in the preceding decade. God is very good.

Congressional Challenge. In the midst of success, a serious challenge arose during the winter of 1989-1990 that threatened to undermine not only the FY 90 MCA chapel projects, but also the entire military chaplaincy. In an unexpected move, the House Armed Services Subcommittee on Installations and Facilities, chaired by Representative Patricia Schroeder (D-CO-1), voted the following report:

> The Army requested authorization for the construction of a number of chapels, some as stand-alone facilities, others as part of child care centers. The committee deleted these projects because, in times of tight budgets, such facilities are of lower priority. Members of the military can attend religious services in the community surrounding bases. This is particularly true for locations within the United States. Moreover, the committee has a certain hesitation about using public funds for the support of religious activities.[34]

Work began immediately to reverse the report's impact and implement "damage control" measures. OCCH learned some of the rationale behind the report from the views of one senior congressional legislative staff member; he explained, "Religion

is the ultimate recreation" and therefore unnecessary to fund through taxes. To the chaplaincy, that sounded much like an evaluation made a century earlier by Karl Marx, "Religion is the opiate of the people."

This controversy reflected the humanistic materialism of the times that compartmentalized human activities into convenient boxes to be used and discarded at will. It was not taken lightly by chaplains. Unfortunately, senior Army and DOD leaders ignored the issue and never made one objection to the report. Clearly, resolution of the issue depended on chaplains, and they lacked the political muscle to accomplish the job alone.

But certain legislators had underestimated the public's reaction if it ever learned of such legislative language. In the trendy environment of the nation's capital, they had forgotten the spiritual values of grassroots Americans back home. The Silent Majority still believed in apple pie, church, marriage, and the flag. The Pledge of Allegiance still placed the "nation under God," and parents wanted their sons and daughters to be able to worship freely while serving in the armed forces.

Working through their endorsing agencies, chaplains alerted their denominations to the problem. The churches rallied the saints, who deluged Congress with calls and mail protesting the vote to delete chapels and chaplains. One day a call came to OCCH from Representative Schroeder's office asking that "chaplains call off their 'dogs.' They did not need any more mail to get the point." Senators William Armstrong (R-CO), Daniel Coates (R-IN),

and Sam Nunn (D-GA) carefully studied the matter, listened, and supported the chaplaincy. The unfavorable situation was reversed in June 1991 when midyear emergency appropriations restored everything that had been lost and favorable language applauding the role of chaplains appeared in the supplemental bill.

## SUMMARY

Tremendous changes occurred in the Army and chaplaincy during the two decades following the Vietnam War. By recognizing the importance of resource management and training chaplain resource managers, the Chaplain Corps helped itself to flourish and successfully fulfill its mission of ministry. Chaplains learned to integrate religious program needs into Army systems and make those systems respond. In that learning process the chaplaincy gained some insights that hopefully will make resourcing the chaplaincy much easier and more effective in the future.

1. Chaplains must tell their story better. They have much to share and have made many meaningful contributions to the Army. They are the conscience of the Army and a bridge between the institution and the individual, the commander and the soldier, civilian churches and military chapels, God and man.

2. Chaplains demonstrated the pragmatism of how religious pluralism works in the most stressful of situations. Their ministries illustrated conscientious conviction without compromise. Chaplains serve the soldier's spiritual needs without imposing their own religious needs onto the soldier.

3. Chaplains proved to be good stewards and practice excellent stewardship. They were fully capable of managing their own resources. At one large installation the Director of Resource Management (DRM) sent four agencies to learn from the installation chaplains office how to set up a reconciliation ledger for APF. And that model was worked by a chaplain assistant, SGT Bill Smith.

4. However, history has also demonstrated that training is critical for chaplain resource managers. What was established in the 1980s must continue and be expanded in the future.

5. Chaplain control over their APF is still needed. The lack of a stand-alone funding mechanism for identifying chaplain needs in PPBES is without precedent in the Army, and it limits intentional ministry on the part of chaplains to the Army. Like other staff agencies, chaplains must be able to track and control all allocated funds throughout the entire PPBES and CMRP cycles.

6. Vision is still the basic quality required of chaplain resource managers. In a letter to the field, CCH (MG) Orris E. Kelly wrote:

> It is my conviction that the whole program-budget cycle is where our most disciplined efforts at ministry begin. The dreams of yesterday were made realities today because someone made the effort to understand the system and then made the system support the programs of ministry. Next year's visions will only become realities if "someone" is present today, performing the necessary tasks to obtain the resources essential to providing ministry for tomorrow.[35]

From concept to dedication building a new chapel takes an average of eight years. Developing chaplain kits took even longer. Where

there is no vision, the chaplaincy flounders in its mission and gets caught unprepared to perform ministry. Visionaries such as Chaplains Jim Edgren and Tim Tatum kept the Chaplain Corps abreast of the times and spared it many problems and much redundant work.

7. Interservice cooperation proved productive and reduced costs for contracts and duplicative effort. Much more should be done to standardize religious furnishings, equipment, and supplies. Improved military and ministry readiness will result.

8. Even though successes like the logistical support of Operation Desert Shield/Storm shine like stars, chaplains must become more knowledgeable of Army systems. The Chaplain Corps is not an appendage to the Army; it is part of the Army. To the extent chaplains work the system, it will work for them.

9. Lastly, and perhaps most important, resourcing religious programs should never be totally dependent on the goodwill and fairness of a benevolent secular government. Certain times and events call for the Lord's army to go on the offensive and exercise acts of faith. The positive power of faith can make an astonishing difference in accomplishing spiritual feats that secular man deems trivial. "With God, all things are possible."[36]

SPIRITUAL FITNESS ENABLES DECISIVE VICTORY!

Appendix A-1

SOCIAL TRENDS

| YEARS | SOCIETY | ARMY | CHAPLAINCY |
|---|---|---|---|
| 1973 - 1976 | Treating war wounds;<br>Social upheaval, search for meaning ("God is dead"), and youth disillusionment with the establishment | Volunteer Army success;<br>"Glad-you-asked" policy;<br>Alcohol and drug prevention and control<br>Clemency programs<br>Low quality enlistees | Collegiality, communication, and human relations skills;<br>"Duty Day with God" retreats;<br>Preventing substance abuse;<br>Chapel youth programs;<br>First female chaplain |
| 1976 - 1980 | Minority rights and women's liberation;<br>Economic woes and public despair;<br>Environmental concerns | Integration of females;<br>Fraternization in ranks;<br>Unionization of Army;<br>Substance abuse;<br>Quality of Life programs | Moral leadership;<br>Pastoral care for the abused;<br>Sensitivity to minorities;<br>Roman Catholic issues;<br>Defending court challenge |
| 1980 - 1984 | Conservatism born again;<br>Charismatic worship;<br>Restoration of America's image and military | New standards, uniforms, equipment, and pride;<br>Family support services;<br>Homosexuals excluded | Ethnic diversity and religious pluralism<br>Religious education renewal<br>Family Life Centers |
| 1984 - 1988 | Baby boomers/Yuppies;<br>Singles, sex, selfishness, and spending;<br>Drugs and HIV/AIDS | Making the best better;<br>Incentives attract and retain soldiers;<br>Drug and HIV testing | Free exercise issues;<br>Volunteerism;<br>Preaching;<br>Spirituality and values |
| 1988 - 1991 | Victory overseas in cold war and Persian Gulf;<br>Defeats at home: crime, drugs, education, jobs | Saving the gains;<br>Mobilization, deployments, and reunions<br>Professionalism | Supporting UMTs with new equipment and chapels;<br>Mobilization of RC UMTs;<br>Euphoria of winning |
| 1991 - 1993 | Change and uncertainty;<br>Moral corruption/decay;<br>Rising poverty, illegal immigrants, and crime | Down-sizing the Army;<br>Serving more with less;<br>America's Army - a moral force and role model | Drawing down the chaplaincy;<br>Sustaining soldier morale;<br>Reviving vision for change;<br>Staying spiritually fit |

Appendix A-2-1

**ARMY DIRECTIONS**

PERSPECTIVES EMPHASIZED BY TOP ARMY LEADERSHIP

| YEAR | ARMY THEMES | SECRETARY OF THE ARMY | CHIEF OF STAFF, ARMY |
|---|---|---|---|
| 1973 | Selling and the Reasons Why (Volunteer Army) | The New Army - Challenges for Tomorrow (New Era) | Readiness: To Fight a War, to Keep the Peace |
| 1974 | Abe - A Tribute GEN Creighton W. Abrams | Volunteer Army, 74: A Guantlet Picked Up (VOLAR) | Emphasis Is on Readiness |
| 1975 | Bicentennial (History) | The Army at 200 Years: Visible, Capable, Ready (Assessment) | Our Strategy Is Readiness First Battle Is Crucial (General-Purpose Force) |
| 1976 | A Time to Forge (Spine-Stiffening) | Taking Stock of the Army Nation's Bicentennial (Total Force Readiness) | Progress in Very Difficult Circumstances (Corporate Leadership) |
| 1977 | An Army of People | U.S. Army '77: The Best in 30 Years (Professionalism) | Six Goals Make Up Army's "Blueprint for the Future" (Preparation to Fight) |
| 1978 | How the Army Will Fight (Sense of History) | Our Army and Society (Civilian-Military Relations) | Force Readiness Key to Meeting Crisis Demands (Quick Response) |
| 1979 | Force Modernization (Challenging 1980s) | | Fulfilling Mission Means Being Ready to Fight Anytime, Anywhere |
| 1980 | The Go-Anywhere Army of the 80s (Flexibility) | | Professional Ethics Is Key to Well-Led, Trained Army (Institutional Standards) |

| YEAR | ARMY THEMES | SECRETARY OF THE ARMY | CHIEF OF STAFF, ARMY |
|---|---|---|---|
| 1981 | Mobilization Readiness: The Bottom Line | A Reaffirmation and Rededication (Character) | The Challenge of Change (Adaptation) |
| 1982 | Managing Modernization | Five Keys to an Effective Land Force (Unprecedented Combat Flexibility) | Time of Transition; A Focus on Quality (Successful Modernization) |
| 1983 | Time for Tempering the Total Force (Hardening) | An Army Strong, Tough, Flexible (Performance under Stress) | Continuity and Change: Tempering Army of the 80s (Change) |
| 1984 | The Decisive Army (Landpower) | Watchword Is "Leverage" in Utilizing Resources (Maximum Use of Power) | Today's Army: Landpower in Transition |
| 1985 | The Army Story | Spirit of Leadership Deeply Ingrained in American Heritage (Command) | Leadership Is Key to Coping with Wide Threat Spectrum |
| 1986 | The Value of Values | Soldierly Values: Vital Ingredients for Ready Force (Individualism) | Vision and the Army of Today and Tomorrow (21st Century Vision of Quality) |
| 1987 | To "Provide for the Common Defense" | The Service's Role in National Strategy (Historical Overview) | The Dynamics of Combat Readiness (Fulfilling Its Mission) |
| 1988 | A Cornerstone and A Milestone (Training) | Army Training: Ancient Roots, Future Benefits (Six Missions Set Pace) | Our Clearest, Most Valued Symbol of Resolve (Training) |
| 1989 | The Year of the Non-commissioned Officer | Successes and Stresses | Today's U.S. Army: Trained and Ready in an Era of Change (Versatility) |

| YEAR | ARMY THEMES | SECRETARY OF THE ARMY | CHIEF OF STAFF, ARMY |
|---|---|---|---|
| 1990 | The Gulf and the Year That Was (Army Story) | First Echelon of Strategic Deterrence in a Turbulent World of Diverse Threats (Restructuring) | U.S. Army in the 1990s (Six Imperatives) |
| 1991 | The Year of Desert Storm | The Challenge: To Reshape, Remain the Army of Excellence (Direction) | Maintaining Momentum While Accommodating Change (Challenges) |
| 1992 | America's Army: Strategic forces, Decisive Victory (The Army Vision) | Living up to a Superb Force's Legacy (Sustain Momentum) | What's Next? Azimuths for America's Army - Vital, Capable, and Engaged (Transition) |
| 1993 | GEN Colin L. Powell (Dedication) | | America's Army: Into the 21st Century (Making Paradigm Shifts) |

SOURCE: Annual "Greenbook" edition of the professional journal, ARMY, published by the Association of the United States Army, 2425 Wilson Boulevard, Arlington, Virginia 22201-3385.

NOTE: Titles of articles are listed above. Words in parentheses are the compiler's own interpretation of the general topic of that particular article. Obviously, some titles easily convey their article's topic, and need not be restated.

## Appendix A-3

### GENERAL THEMES

| YEAR | ARMY | CHAPLAINCY |
|---|---|---|
| 1973 | Volunteer Army (VOLAR) | Pastoral Performance |
| 1974 | Readiness | Human Self-Development |
| 1975 | Bicentennial | Organizational Development |
| 1976 | Stewardship | Parish Development |
| 1977 | Human Resources | Professional Development |
| 1978 | Serving Society | Special Pastoral Care |
| 1979 | Force Modernization | Ministry to Families |
| 1980 | Flexibility | Ministry for Minorities |
| 1981 | *Winning Spirit | Family Life Centers |
| 1982 | *Physical Fitness | Ethics |
| 1983 | *Excellence | Nurturing Individuals |
| 1984 | *Army Family | Family Issues |
| 1985 | *Leadership | Spiritual Leadership |
| 1986 | *Values | Preaching |
| 1987 | *Constitution | Chapel of the Year (COTY) |
| 1988 | *Training | Care of HIV/AIDS Patients |
| 1989 | *NCO | Unit Ministry Team |
| 1990 | Mobilization | Moral Leadership |
| 1991 | Desert Storm | Ministry in Combat Operations |
| 1992 | Vision | Religious Pluralism |
| 1993 | Imperatives | Ministry Amidst Great Need |

*Secretary of the Army John O. Marsh initiated a program designating annual "themes" for the Army FY81 thru FY89.

Appendix B

**CHAPLAIN RESOURCE MANAGERS**
OFFICE OF THE CHIEF OF CHAPLAINS

## ADMINISTRATION AND MANAGEMENT DIVISION

### Director

| | |
|---|---|
| 1971 - 1975 | Chaplain (COL) Clifford E. Keys, Jr. |
| 1975 - 1978 | Chaplain (COL) Sterling A. Wetherell |
| 1978 - 1982 | Chaplain (COL) Armand N. Jalbert |
| 1982 - 1985 | Chaplain (COL) Ronald S. Bezanson, Jr., |

### Program and Budget Branch

| | |
|---|---|
| 1971 - 1974 | Chaplain (MAJ) Donald O. Burnett |
| 1974 - 1977 | Chaplain (MAJ) Jack R. Huntley |
| 1977 - 1978 | Chaplain (LTC) Armand N. Jalbert |
| 1978 - 1983 | Chaplain (LTC) James A. Edgren |
| 1983 - 1985 | Chaplain (LTC) Timothy C. Tatum |

### Logistics Branch

| | |
|---|---|
| 1971 - 1974 | *Chaplain (MAJ) Ray A. Strawser |
| 1974 - 1977 | Chaplain (LTC) Claude E. Moorefield, Jr. |
| 1977 - 1980 | Chaplain (LTC) Ivan G. Ives |
| 1980 - 1984 | Chaplain (LTC) Chester R. Steffey, II |
| 1984 - 1985 | Chaplain (MAJ) Donald C. Taylor |

**First military chaplain in position.*

## DIRECTORATE OF INFORMATION, RESOURCE MANAGEMENT, AND LOGISTICS

### Director

| | |
|---|---|
| 1985 - 1991 | Chaplain (COL) James A. Edgren |
| 1991 - Present | Chaplain (COL) Timothy C. Tatum |

### Resource Management Officer

| | |
|---|---|
| 1985 - 1989 | Chaplain (LTC) Louis R. Trebus |
| 1989 - 1991 | Chaplain (LTC) Donald G. Hanchett |
| 1991 - 1992 | Chaplain (LTC) Jessie L. Thornton |
| 1992 - Present | Chaplain (LTC) Glenn T. Fasanella |

### Facilities and Logistics Manager

| | |
|---|---|
| 1985 - 1987 | Chaplain (MAJ) Donald C. Taylor |
| 1987 - 1991 | Chaplain (LTC) Gary R. Councell |
| 1991 - 1992 | Chaplain (MAJ) James W. Jones, Jr. |
| 1992 - 1993 | Chaplain (LTC) Jessie L. Thornton |
| 1993 - Present | Chaplain (MAJ) Wilfred Brewster, Jr. |

Appendix C-1

MANAGEMENT TRENDS

| YEARS | BUSINESS | ARMY | CHAPLAINCY |
|---|---|---|---|
| 1960 - 1973 | Theories (Drucker's) on management and motivation;<br>Organizational change and development;<br>Human relations;<br>Improving efficiency via computers | Management by Objectives;<br>Planning, Programing, Budgeting, and Execution System;<br>Zero defects philosophy;<br>Human Resources Development programs | Human Resources Development Plan;<br>Maturing of lay movements;<br>Defending the chaplaincy;<br>Vietnam war-footing;<br>Centralized funding of standard supplies;<br>WHEELS study |
| 1973 - 1980 | Effective executives;<br>Leadership and power;<br>Conflict between labor and management, high costs, low production, rustbelt, lost jobs;<br>Fuel crises, shortages;<br>Runaway inflation and interest, boycotts;<br>Equal opportunities;<br>Organizational behavior | Volunteer Army success;<br>Major reorganization;<br>BASOPS implemented;<br>Effectiveness training: personnel, leader, and organizational;<br>Affirmative actions;<br>Unions prohibited;<br>Zero-Based Budgeting;<br>Ethical leadership;<br>Total Army concept | Five-Year Programs;<br>Stewardship Program (MBO)<br>APF .G1000 account;<br>Contract religious support with NAF chaplains' funds;<br>NAF centralized investment:<br>Organizational development;<br>PPBES on operating level;<br>First financial management training conference;<br>New design guide for chapels |
| 1980 - 1988 | Systemic approaches;<br>Organizational effectiveness;<br>Strategic planning;<br>Participatory management and group focus;<br>Synergistic teamwork;<br>Corporate success;<br>Technological advantage;<br>Productivity and high performance | Annual Army themes;<br>Modernization buildup;<br>Operational reality;<br>Technological advances;<br>Competitive acquisition;<br>Civilian contracting;<br>Integrated architecture for Army information;<br>Manpower staffing standards system;<br>DoD Reorganization Act | Legal challenge to chaplains;<br>OCCH goals and objectives;<br>Use of internal resources;<br>AR 5-3 and AR 165-1;<br>Switch to APF .NE000 account;<br>USACHCS functional training;<br>Reliance on NAF contracts;<br>Moratorium on audiovisuals;<br>CARRS information system;<br>Standardized designs;<br>Chapel of the Year program |

| YEARS | BUSINESS | ARMY | CHAPLAINCY |
|---|---|---|---|
| 1988 - 1993 | Total Quality Management (TQM);<br>Quality products and services for the customer;<br>Down-sizing to become more competitive and cut overhead costs;<br>Reinventing;<br>Government entry into commercial arenas;<br>Global economy and regional trade agreements | Total Army Quality;<br>Army Communities of Excellence;<br>Standardized designs;<br>Complete automation;<br>Down-sizing, Base Realignment and Closure (BRAC), and budget reductions;<br>Central MWR fund;<br>Strategic vision;<br>Environmental concerns;<br>Defense Management and Bottom-up reviews | Chaplaincy net and E-mail;<br>Limits on use of chaplains' funds, 90-day balance;<br>New religious facilities;<br>Congressional challenge;<br>Logistical support for ODS, expendable resupply kit;<br>New chaplains kits;<br>Increased command support for APF and vehicles;<br>OCCH pass to USACSSA on operational functions;<br>Emphasis on unit level CMRPs;<br>New management software |

SOURCE: Author's analysis drawn from numerous reviews of literature.

Appendix D-1

## OPERATIONAL FUNDING LEVELS

| FISCAL YEAR | DEPARTMENT OF THE ARMY[a] (Millions) | OPERATION AND MAINTENANCE[b] (Millions) | ARMY CHAPLAINCY[c] (Thousands) | PERCENT OF O&M,A | OFFICE, CHIEF OF CHAPLAINS[c] (Thousands) | CHAPLAINS' FUNDS (NAF)[c] (Thousands) |
|---|---|---|---|---|---|---|
| | | | *.G1000 Account* | | | |
| 1973 | $ 21,817 | $ 7,897 | $ | | $ 1,004 | $ |
| 1974 | $ 21,584 | $ 7,727 | $ 4,364 | .056 %[d] | $ 888 | $ |
| 1975 | $ 21,663 | $ 7,720 | $ 5,235 | .068 % | $ 926 | $ |
| 1976 | $ 23,966 | $ 8,037 | $ 6,490 | .081 % | $ 1,197 | $ |
| 197Te | $ 6,328 | $ 2,283 | $ 1,117 | .049 % | $ 198 | $ |
| 1977 | $ 26,928 | $ 9,181 | $ 7,262 | .079 % | $ 1,051 | $ |
| 1978 | $ 28,862 | $ 9,844 | $ 7,821 | .079 % | $ | $ |
| 1979 | $ 32,144 | $ 10,793 | $ 8,274 | .077 % | $ 1,023 | $ |
| 1980 | $ 34,380 | $ 12,504 | $ 9,517 | .076 % | $ | $ |
| 1981 | $ 42,244 | $ 14,676 | $ 12,731 | .087 % | $ | $ |
| 1982 | $ 52,254 | $ 17,003 | $ 15,482 | .091 % | $ | $ |
| 1983 | $ 57,529 | $ 18,253 | $ 15,902 | .087 % | $ | $ |
| 1984 | $ 68,664 | $ 19,552 | $ 16,649 | .085 % | $ | $ |
| 1985 | $ 74,270 | $ 20,853 | $ 15,306 | .073 % | $ | $ |
| | | | *.NE000 Account* | | | |
| 1986 | $ 73,128 | $ 21,462 | $ 14,920 | .070 % | $ | $ |

| FISCAL YEAR | DEPARTMENT OF THE ARMY[a] (Millions) | OPERATION AND MAINTENANCE[b] (Millions) | ARMY CHAPLAINCY[c] (Thousands) | OFFICE, CHIEF OF CHAPLAINS[c] (Thousands) | CHAPLAINS' FUNDS (NAF)[c] (Thousands) |
|---|---|---|---|---|---|
| 1987 | $ 73,984 | $ 24,329 | $ | $ | $ |
| 1988 | $ 75,813 | $ 24,860 | $ | $ 1,671 | $ |
| 1989 | $ 78,079 | $ 26,576 | $ | $ 1,162 | $ |
| 1990 | $ 78,479 | $ 28,253 | $ | $ 1,827 | $ 15,500 |
| 1991 | $ 91,825f | $ 41,402f | $ | $ 2,209 | $ 15,680 |
| 1992 | $ 71,163 | $ 26,759 | $ | $ 2,183 | $ 14,934 |
| 1993 | $ 63,569 | $ 21,695 | $ | $ 1,651 | $ 14,611 |



NOTES: a - Data taken from the Secretary of Defense's Annual Department of Defense Report to the President and Congress. Washington, D.C., FY 73 - 93. Dollar figures for the same year often differed with figures for that year given in previous reports; no explanations were given for the apparent discrepancies.

b - Data taken from the Budget of the United States Government. Washington, D.C.: U.S. Government Printing Office, FY 73 - 93. Figures include all obligations; actual authority was up to twenty percent lower in some FYs.

c - Data obtained from the Directorate of Information, Resource Management, and Logistics, Office of the Chief of Chaplains, Washington, D.C.

d - For every dollar designated for chaplain programs for soldiers, the Army spent $ 1,770.63 in FY 74 on other operations.

e - The Fiscal Year was changed from 1 July through 30 June to 1 October through 30 September in 1976. The interim period of 1 July to 30 September 1976 was funded by a special appropriation known as FY 7T.

f - Includes some additional costs for Operation Desert Shield/Storm.

## NOTES

1. GEN John A. Wickham, Jr., "Continuity and Change: Tempering Army of the 80s," Army, 33 (October, 1983), p. 19.

2. See Appendix A for charts showing a more detailed outline of that rippling effect.

3. I Timothy 6:10, The Holy Bible.

4. Chaplain (LTC) Donald C. Breland, "Validating Management As Ministry in the Army Chaplaincy," Military Chaplains' Review, Fall, 1978, pp. 64-66.

5. I Peter 2:18-25, The Holy Bible.

6. I Peter 3:8-17, The Holy Bible.

7. Lenwood Y. Brown, editor, Department of the Army Historical Summary, Fiscal Year 1980 (Washington, D.C.: Center of Military Hispanic, 1983), p. 132. Two Harvard law students filed a civil action for declaratory and injunctive relief in the case of *Katcoff versus Alexander*. Previous challenges occurred in the 1950s and early 1960s from a variety of sources. For further discussion see Rodger R. Venzke, Confidence in Battle, Inspiration in Peace (Washington, D.C.: Office of the Chief of Chaplains, 1977), pp. 126-130.

8. Karl E. Cocke, compiler, Department of the Army Historical Summary, Fiscal Year 1974 (Washington, D.C.: Center of Military History, 1978), p. 109.

9. See Appendix B for a historical roster of all chaplains assigned to A&M and IRML.

10. William G. Bell and Karl E. Cocke, editors, Department of the Army Historical Summary, Fiscal Year 1973 (Washington, D.C.: Center of Military History, 1977), p. 4.

11. Ibid., p. 5.

12. Office of the Chief of Chaplains, Department of the Army, "Annual Historical Review, FY 75," Unpublished public record manuscript, pp. 53 and 54.

13. Ibid., p. 59.

14. Cheryl Morai-Young, editor, Department of the Army Historical Summary, Fiscal Year 1983 (Washington, D.C.: Center of Military History, 1990), p. 75.

15. Ibid., p. 76.

16. See Appendix C for a chart comparing management trends in business with those developed in the Army and the chaplaincy.

17. William G. Bell and Karl E. Cocke, Department of the Army Historical Summary, Fiscal Year 1973 (Washington, D.C.: Center of Military History, 1977), p. 102.

18. See Appendix D for a chart showing operational funding levels. Due to a lack of records the chart could not be completed.

19. Office of the Chief of Chaplains, Department of the Army, "Monthly Newsletter," November, 1992, p. 3.

20. Chaplain (MAJ) Carl W. Towley, "Stewardship in the Chapel: The Need and the Challenge," Chaplaincy, First Quarter, 1979, pp. 41-47.

21. Daniel 12:4, The Holy Bible.

22. Ecclesiastics 12:12, The Holy Bible.

23. Chaplain (MAJ) Timothy C. Tatum, "Microcomputers and the Chaplaincy," Military Chaplains' Review (Winter, 1978), pp. 89-96. On page 90, Chaplain Tatum wrote, "One of the advantages of this system [computers] is its simplicity of operation." Would he make the same statement now?

24. Authors and titles are listed below:
Parker C. Thompson, From Its European Antecedents to 1791.
Herman A. Norton, Struggling for Recognition.
Earl F. Stover, Up from Handymen.
Robert L. Gushwa, The Best and Worst of Times.
Rodger R. Venzke, Confidence in Battle, Inspiration in Peace.
Henry F. Ackerman, He Was Always There.
All six volumes of the History of the United States Army Chaplaincy were published by the Department of the Army, Office of the Chief of Chaplains, Washington, D.C., 1977 - 1989.

25. Office of the Chief of Chaplains, Department of the Army, "Annual Historical Review, FY 77," Unpublished public record manuscript, p. 44.

26. Edward I. Swanson, editor, "From the Editors," The Chaplain, First Quarter, 1975, p. 2.

27. Office of the Chief of Chaplains, Department of the Army, "Annual Historical Review, FY 77," Unpublished public record manuscript, p. 43.

28. Leftover stocks remained for years in the inventory most probably due to low demand rates.

29. Office of the Chief of Chaplains, Department of the Army, "annual Historical Review, FY 73," Unpublished public record manuscript, p. 85.

30. Office of the Chief of Chaplains, Department of the Army, "Monthly Newsletter," July, 1991, p. 1.

31. Office of the Chief of Chaplains, Department of the Army, "Monthly Newsletter," March, 1993, p. 7.

32. Office of the Chief of Chaplains, Department of the Army, "Annual Historical Review, FY 73," Unpublished public record manuscript, p. 86.

33. Karl E. Cocke, compiler, Department of the Army Historical Summary, Fiscal Year 1976 (Washington, D.C.: Center of Military History, 1977), p. 100.

34. Office of the Chief of Chaplains, Department of the Army, "Monthly Newsletter," January, 1990, p. 7.

35. Office of the Chief of Chaplains, Department of the Army, "Annual Historical Review, FY 77," Unpublished public record manuscript, p. 40.

36. Matthew 19:26, The Holy Bible.

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