



**STRATEGY
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THE CHAPLAINCY IN THE ARMY AFTER NEXT

BY

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USAWC STRATEGY RESEARCH PROJECT

The Chaplaincy in the Army After Next

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ABSTRACT

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This paper looks at several issues that will face the Army Chaplaincy in the future. It deals with concepts and ideas that flow from the ideas arising from the discussion about the Army After Next. Issues discussed in this paper included mission, training and strategic development of the Chaplain Corps. Like the rest of the Army, the Chaplaincy will face many challenges in the future. In order to meet these challenges the Chaplaincy will deal with several issues. It will be one that will require its chaplains to train more at home station and to use all available resources. Chaplains will need strong mentorship from Senior Chaplains. It will require Senior Chaplains to become more involved in Force Structure.

Soldiers and families will need the services of Chaplains more in the future than ever before. They will need them to help in communication skills. Units will need the Chaplains to help in the area interpersonal relationships and team building.

Chaplains will identify with their organizations and will not go purple but will use the opportunity when possible to do joint training.

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TABLE OF CONTENTS

ABSTRACT iii

OVERVIEW 1

CHAPTER ONE: THE ARMY AFTER NEXT 4

CHAPTER TWO: THE CHAPLAINCY AFTER NEXT 9

CONCLUSION 22

ENDNOTES 29

BIBLIOGRAPHY 31

THE CHAPLAINCY IN THE ARMY AFTER NEXT

OVERVIEW

All organizations must plan for the future, to see what challenges and possibilities may be forecast for the future of the organization. What future roles, missions and directions can be predicted? This type of analysis enables the organization to create a vision and operational concept or doctrine which will be relevant in future times.

Presently, the U.S. Army is undergoing such an analytical process. There were many factors that contributed to the need for this analysis: the end of the Cold War and the U.S. Strategy of Containment; the eruption of numerous regional conflicts; and the decline in the amount of money spent on defense. The Army began this process by developing a concept called Force XXI, which looked mainly at the technology of the year 2000 and beyond.¹ But declining defense dollars and the uncertainty of a major threat outran this concept. To meet present realities Force XXI was succeeded by the idea of the Army After Next (AAN). AAN discussions centered around what the size, equipment, missions and structure of the Army in the years 2015-2025 might be. While no one can predict the future, one must continually look to understand trends that will help the Army organize for the future. The AAN is the on going process of examining various possibilities to see if they are workable and how they fit into

the strategy of the next century. It helps shape an Army to meet future demands proactively, rather than simply react to a changing world.²

Likewise, the United States Army Chaplaincy must look at these future missions and structures and continue to redefine itself in light of the changing Army. It must develop a plan and a broadly based strategy that is relevant to the Army after Next. The Chaplaincy in the AAN must have a clear vision with formulated goals and objectives. The vision for the Chaplaincy should be assertive and proactive in dealing with changes in the organization. The Chaplaincy must examine challenges and trends and decide early on what the Corps' response will be. Otherwise, the Army machine will simply define the Chaplaincy's roles and functions.

In short, the Chaplaincy needs to develop its vision for the future. Strategies with goals and objectives must be developed that will help achieve this vision. The Corps must stand ready to develop new training goals that reflect changes in strategy and doctrine. While this paper is not the definitive word about what either the Army or Chaplaincy will look like in the AAN, it is a beginning in the process of discussion.

The purpose of this paper is to present and analyze several ideas about what the Army after Next might be and what the Chaplain Corps needs to be thinking about and preparing for the future. The thesis is that this type of an analysis is necessary

for the development of a clear vision for both Chaplains and Commanders who will remain concerned about the religious support of soldiers and family members in the Army After Next.

There are several presumptions that must be made. First, there is a legitimate need for chaplains in the Army. While force structure might dictate changes in numbers, and positions where chaplains serve, chaplains must remain in TO&E organizations. The primary Chaplain roles remain those of religious leader and staff officer. The primary duties are to ensure and facilitate the free exercise of religion for all soldiers in the command and to serve as the unit pastor. Chaplains will assume various other duties: counseling, family ministry, soldier ministry, and all the other duties that are normally associated with chaplains. The second presumption is that there will be a United States Army which is distinct from the other branches of service. It will be the land force for all of the various types of operations including peacekeeping and operations other than war. Knowing that there is a specific culture in each branch of the service, chaplains will continue to receive training in the methodology of how the Army functions.

CHAPTER ONE: THE ARMY AFTER NEXT

This paper will examine several possibilities of what the Army After Next will look like. These are not all the possibilities, just some of the serious considerations presently being considered which provide a frame-work for developing a vision of the Chaplaincy. The Army will work in a joint and combined force, usually as part of a coalition. This will mean that, both in large and in smaller scale operations, the different branches have to learn how the other services operate. In future operations coordination between services and various agencies will be both demanding and complex. Many forces will operate in small size units relying on sister units or other services to provide combat support and combat service support. Joint doctrine requires an understanding of how we will work together, not just as a seamless Army, but also as a seamless joint force. As we prepare to fight and operate in a joint environment, there are questions of combining various support personnel into a "purple team." Medical, Legal and Chaplain Corps personnel are prime candidates for some type of combined training to be included in this "team."

The modern battlefield involves the use of highly technical weapons and command, control and coordination systems. It is an environment in which the separation among diplomatic, strategic, operational and tactical levels will be non-existent.

This will mean a force that is highly trained, not just to "shoot" a weapons system but to make moral and ethical decisions quickly. Soldiers will become a "complete weapons system". The next century will bring new weapons, some of which will raise complex social and moral issues. Weapons involving the use of biological, neurological agents, and computerized technology could be the new weapons of mass destruction. In future wars, the U.S. and its allies may fight people who do not look, think, act or have the same values that they have. This could make it easy to dehumanize the enemy. It will become more important for soldiers to have some type of support to ensure that they don't lose their humanity. They must function in high-tech, high-stress, emotionally charged situations. They must see themselves and the enemy as human beings and not as sub-human animals. The great challenge for the United States Army will be to avoid dehumanizing the enemy. In light of the allegiance the military has to national and professional values which stress human dignity and respect, the Army we can not afford to do this.³

Certainly one of the concerns for all commanders is the protection of the force. In many cases, units will be separated by long distances. There will be strict rules governing who will be permitted to travel as well as when and how they may travel in an area of operations. This will pose new challenges on how we deliver combat service support and religious support.

The Army could well continue to become a smaller force

with more reliance on the National Guard and Reserve Forces. There will be a decline in forward basing and a reliance on power projection from the continental United States. This presumes that the US will continue to be committed to being involved on the world stage as a super power. Soldiers will continually find themselves on deployment or training exercises around the world.

These factors continue to be a great cause of stress among soldiers and families. Along with a decrease in defense dollars, this means less money for quality of life programs. In short, soldiers and families continue to feel the strain of separation and a continued gap between military and civilian pay. Families will buckle under the pressure and mid-term soldiers will leave the military to avoid continuous separation.

As part of this smaller Army, radical ideas of force structure are gaining ground. One idea is to do away with the division and rely on the brigade as the fighting force. These brigades would be structured as a combined arms team with all the artillery and service support battalions included. These brigades would be configured in both heavy and light formats. They would report to Corps rather than to Division headquarters. These Corps would consolidate the added Combat Support and Combat Service Support as well as provide direct command and control of the Brigade. It is thought by many that these Brigades would be commanded by a Brigadier General with a Colonel as the Deputy Commander. This, of course, will require new thought about rank

structure throughout the organization.⁴

Future roles for the military include an increase in the operational deployment of soldiers, especially in operations other than war. Soldiers will find themselves in peacekeeping, peacemaking, nation building and humanitarian assistance operations. They will be used at home to do everything from disaster relief and patrolling borders to fighting fires and containing floods. Roles that were once the sole responsibility of the National Guard will become part of the active mission despite attempts by senior military leadership to limit operations. Among these roles will be the protection of U.S. citizens and property. These actions will, for the most part, involve the use of military force in urban operations where the probability of hurting civilians increases and where the line between innocent civilians and native militias is vague, if not invisible. U.S. Forces will continue to provide and support Noncombatant Evacuation Operations (NEO) in countries overrun by the collapse of the law and order.⁵

Another concern facing the AAN is the tension between TDA and TO&E units. As the Army continues to fight for limited resources, the tendency will be to make up the shortfall in dollars by eliminating or down-sizing the budget and personnel from the base operations force structure. This has an effect on how the Army performs its day-to-day business. It means more contracting and less improvements on the infrastructure of our

bases. In turn this puts additional strain on the "combat units" who will try to use their own limited resources to improve quality of life programs and projects wherever possible. At best, this will be like fighting a house fire with a garden hose.

Finally, the translucent battlespace with its high-tech weapons and soldiers as a "fighting system", makes teamwork and unit cohesion more difficult. Individual computers, e-mail, and offices with cubicles adds to the feeling of isolationism. Soldiers and families will need more communication skills than ever before to meet the challenges of the AAN.

CHAPTER TWO: THE CHAPLAINCY AFTER NEXT

The mission and roles of the chaplain remains that of providing ministry and ensuring the free exercise of religion to all soldiers. This includes providing ministry to family members. The Chaplaincy will not go "Purple" because chaplains need to integrate themselves into their specific service cultures to be effective. How ministry as performed in the Army is uniquely different than Air Force and Navy chaplain ministries. The simple fact that only Army chaplains attend a Senior Service College speaks about the importance afforded to the total integration of the chaplain on the Commander's Staff.⁶

What will continue is that the various services will provide chaplain training that is open to other branches. Presently, the Army conducts Suicide Presentation training for chaplains of all services. Last year chaplains from all branches conducted training at Camp Lejune, N.C. on joint chaplain training. This training was provided and funded by the Navy with all services receiving an invitation to participate. These training opportunities are intended to enhance personal and professional skills in ministry. The main focus of this training will be in the common areas of ministry such as clinical pastoral education, family life training, and suicide prevention. One service branch will take the lead in these programs and provide training for all.

A concern for the Chaplaincy After Next is the lack of authorization of spaces on the typical Commander in Chief's (CINC's) staff. As the services enter more joint operations and as these organizations are formed ad hoc, it becomes imperative to have a chaplain on the CINC's staff who can coordinate ministry and provide information regarding morale, morals and problems in the field to the CINC. A religious support annex should not be an after thought, but a critical part of the planning process. Today, more commanders than ever are "leaving their chaplains behind" to provide support for families. This is not the primary mission of unit chaplains and is a disservice to soldiers. At the joint level, ensuring that chaplains deploy with the main body can be part of the Religious Support Annex. To think that another unit will provide chaplain support is not wise planning. At every level of command, we need to consider the value deploying chaplains. Chaplains, likewise, need to understand that their primary mission is to support the unit itself.⁷

Technology will never replace the need for Army chaplains. Human beings need social interaction as a facet of existence. As we enter into a world of technocrats, the need for a chaplain to promote and facilitate a sense of unit cohesion increases. While technology will enhance ministry, it will never replace it. A televised service might be helpful for a short time, but spirituality is not only personal but also communal. A chaplain

will be needed to share the hardships of troops and provide comfort to those in need, both physically and emotionally. Soldiers need to know that their religious leader is willing to undergo the hardships and suffering that they endure. Only in that context can ministry be effective.⁸

The advantage in terms of technology comes as we develop "distance learning" training for our chaplains. Here technology provides the tools to accomplish more training with less disruption to units and at a lower cost. In terms of mobility on the battlefield, much will not change. Chaplains need to be mobile, but how that will happen depends on the command and the ingenuity of the chaplains. The mission, enemy, troops, terrain, and weather, and time available (METT-T) is the most important factor in the mobility of the chaplain. It is important that chaplains understand it and base their movements on these factors. More than likely, chaplains will "hang their hat at a base of operations" and develop the idea of split operations, with themselves forward and their assistants operating at the base.

Another important factor in mobility is the ability of chaplain to use all means available. A battalion chaplain needs to spend a great deal of time with the companies and squads while the brigade chaplain needs to be located at the TOC understanding the battle in order to orchestrate ministry in his A.O. Future ministry will focus on a holistic approach in dealing with

soldiers. Chaplains will be part of a team of "care-givers" who will support and assesses the health and welfare of soldiers. These care-giver teams will be an invaluable asset to commanders at all levels. These individuals will quite possibly be organic to the organization. There needs to be a level of training and development of this concept of care giver teams to ensure that we standardize its usefulness.

If the Army changes its TO&E structure, then the Chaplains Corps needs to change its grade structure. If we do away with divisions and have brigades report to Corps, then those brigade chaplain slots need to be elevated to LTC. It is a matter of the composition of the staff personnel in units as just described.

The Corps needs to revamp some its present courses such as the Division Chaplain's course to include all LTC chaplains. We must, at all levels, take an active role in the mentorship and leadership of junior chaplains. What the Chaplain Corps does is to provide the Army with highly skilled and trained chaplains in terms of ministry and staff procedures.⁹

Chaplains need to stay physically fit in order to meet the demands that combat entails. They must look at their physical fitness program as part of their holistic approach to spirituality. It is important to remember that while tabs, badges and patches get chaplains "in the door" with soldiers, it's their ability to perform ministry that is most important. The Chaplain

Corps also need to develop the concept of chaplain teams that can be managed at a higher level in order to provide specific denominational ministry. These chaplains serve as a resource to unit chaplains in order to provide the free exercise of religion for all soldiers. Chaplains must find a way to take those particular faith groups which are short of clergy and develop a plan that will use them across the board. The idea is to use these chaplains as the Army now use provost doctors in units. Commanders need to know, as well as to understand, who they are. Soldiers need to trust them realize that but they might have other jobs during non-deployment. To some extent Commanders are doing this with chaplains who are covering units not authorized a chaplain by MTOE. What is required is to formulate this as a concept and to develop the policy.

As the Army continues to draw down, the Corps needs to learn how to better use its limited personnel and resources. Chaplains of various units will work together to provide more services to a greater population. Instead of doing battalion type activities it will require designing activities for brigade or larger size units. It must be remembered that as the Army increases optempo and cut resources it continually strain the quality of life to the soldiers and their families. Commanders must take the time as part of the training cycle to do two things. First, help promote communication skills of soldiers and families; and second, address the spiritual and pastoral needs of soldiers.¹⁰

As urban warfare becomes more common place, it will be imperative that the chaplain clearly understand the nature of the mission and their role in formulating the concept of the operation. Chaplains have an active role in identification of religious and cultural structures. They should, along with the commander, discuss the morale aspects of Rule of Engagement (ROE). Likewise, they must be prepared to serve as a liaison with local clergy; this should be done through civil affairs. Finally, chaplains must help soldiers deal with the stress and uncertainty of combat in these type situations.

Since one man first struck another with a club, the intensity of the battlefield, the lethality of weaponry, and the dehumanization of the enemy has been a part of war. The idea that soldiers will limit collateral damage or have smart munitions doesn't mean that war is somehow lifted to a nobler plane. Nations have always attempted to make the enemy less than human. Vintage World War II posters depict Japanese soldiers with thick glasses, snarling as if they were less than human. By dehumanizing the enemy psychologically, it becomes easier to kill him. Here the role of chaplain is critical. At the most basic level, he must be the moral conscience of those who wage war. Whether at the battalion or national level, the chaplain must know and understand the principles of the "just war" theory. Those principles must be preached and taught at all levels. As the concept of thinking of soldiers as weapons systems, chaplains

must continually hold up those "things" technocrats call a "weapons system" as moral, spiritual, and feeling human beings. As killing is accomplished at greater distances, chaplain must remind soldiers that those on the other end are human beings in need of compassion. Finally, chaplains need to help soldiers reconcile the horrors of war with a compassionate and forgiving God; to help the soldier divorce themselves from the deeds of war. It becomes imperative to help "debrief" soldiers as part of the critical incident debrief. Talking about it right away helps prevent deep psychological problems later.

Chaplains have a unique role in fostering the idea of "consideration of others."¹¹ This not only promotes a sense of team work, but also helps develop the moral character of soldiers. It is the responsibility of commanders and the function of the unit chaplain to help instill the Army values. While our religious ideology gives a particular flavor to these values, they are within our area of expertise to develop. This should be a part of the spiritual readiness of soldiers. Spiritual fitness is defined as the understanding of our relationship with our God. It is the evaluation of how I live my life as a faith filled person. In this spiritual readiness, chaplains must develop a check list for themselves and their soldiers. This check list will evaluate the unit's spiritual readiness, note particular problems and concerns of the unit and individuals. This checklist must include tasks, such as providing copies of the Bible and

Koran for soldiers to getting a Catholic priest to celebrate Mass for deploying soldiers. As we continue to become shorter of particular faith group chaplains, it will become imperative to position those assets where they can best provide coverage.

It must be part of the chaplains normal duties to be able to brief soldiers about ethic, social and religious culture using distance learning and library techniques. Chaplains need to be the person that pulls together cultural information. His role again with host nations is to represent the commander, and his function must be part of the overall mission. As chaplains understand the unit mission, this will enable them to function in relation to issues such as local clergy, displaced persons, and prisoners of war. Here it is the mission that will determine the chaplain's role, but he must be prepared to do everything or nothing.

Chaplains have always faced a dual responsibility of support to the garrison and to the unit. Just as units must support the garrison with a wide range of services and soldiers when they are in support cycle, unit chaplains have the same type of responsibilities.

Commanders must see their chaplains as having a part of the garrison support. The duties of the garrison chaplain can only be accomplished with the support of unit chaplains. If the Army goes into smaller Brigade size units the chaplain should be a Lieutenant Colonel. The garrison chaplain's staff should be

supported with chaplains in the grade of Major.

The issue in terms of TDA positions is again a quality of life one. As soldiers deploy more, it becomes important to provide quality care to families. This means quality housing, shopping, medical and religious support. The TDA chaplain must assume the responsibility to provide pastoral care for families. While civilian clergy can celebrate worship, it is only military chaplains who can interface with the system to assist family members. All TDA positions must have as their primary focus the support of families and mobilization in case of reserve call up. Again, training is needed to prepare the chaplain section to handle numerous problems. While civilian clergy can be supportive of certain situations, it is the responsibility of the military and consequently the military chaplain to provide that spiritual quality of life for families. If soldiers are to continue to make the military a career, then quality of life issues become more critical. Support for these quality of life programs must come from both the TO&E and TDA. Neither organization can complete the mission alone. Chaplains assigned to TO&E units need to develop a system not only of garrison support as discussed previously, but also provide a support mechanism for deploying units. In the same manner that units provide support for deploying units, chaplains must provide support not only to assist in a chaplain's deployment, but to assume his other responsibilities as well.¹²

Like the rest of the Army, chaplains will find themselves

deployed more often. Simply asking for volunteers from the Reserves will not always fill the bill. Recruitment of specific denominations is extremely important. To ensure a diverse denominational representation within the chaplaincy a new paradigm must be developed. This paradigm must include senior military leadership, politicians and the endorsing agencies themselves. Without a radical change we will be unable to support deployments and the garrison at current levels. If recruitment fails, then the Army either lose chaplains in garrison or not deploy chaplains in operations or training exercises. Either of the above two ideas are not acceptable for adequate ministry. Chaplains will come to us older, and in many cases, as people from second careers. It is imperative to assist them to transition to a "young person's army".¹³

To accomplish this mission requires the creativity of the chaplaincy and the support of commanders. In recent years, we have sold the idea that recruitment of chaplains is every chaplain's business. A collary might well be that it's also the nation's business.

The diversity and professionalism of the Army will add challenges to the Chaplaincy in the future. Soldiers, because of their education, will demand the utmost in professionalism from their commands and their chaplains. This will require chaplains to continue to develop their professional skills as pastors, preachers, counselors, religious leaders, and ministers.

It is also important to help chaplains develop language skills. Chaplains should learn another language. While English will continue as the majority language, it will be for a greater majority their second language.

Diversity also requires that chaplains better understand the cultures and religions of those coming into the Army. More importantly, the Chaplain Corps must understand the social, cultural, and spiritual nature of our young people. For only in understanding them can chaplains provide the ministry that they need.

Chaplains will work hand and hand with the chain of command in helping first echelon leaders to understand "where young PFC Smith is coming from"; Chaplains will help the army understand that the diversity of soldiers is its strength. A concerted push must be made for recruiting more minority chaplains including women. Chaplains must help in the mentorship of these chaplains to ensure that they are successful. The strength of the chaplaincy will continue to be all faiths , all minorities, working together to provide ministry to soldiers. We must learn to use the gifts and talents of chaplains throughout an organization. Our chaplaincy can only be relevant to soldiers if we are a reflection of who they are as people. Success for the chaplaincy comes from the building of consensus among its members. All chaplains, regardless of rank, must be a part of this process. Chaplains are not like the rest of the Army in that

they do not command people. Senior Chaplains need to build a sense of our teams in unit, installation and organizational levels.

Diversity of the force brings with it many challenges for the Army both today and in the future. Several junior chaplains in the grade of Captain and Major, made the observation that the equal opportunity programs had major flaws and that the personnel were either more concerned about appearance or about promoting individuality at the expense of team building. The chaplaincy had a role in promoting social justice for all soldiers and individuals. Chaplains must be the advocates of victims who face prejudice , injustice, and other evils.¹⁴

The role of chaplains in Military Operations Other than War (MOOTW) becomes that of an additional resource for the Commander. Chaplains continue to provide pastoral care for soldiers, but can assist in contacts with local populations and clergy. Chaplains can help foster the good feeling between the local community and the Army. These activities are determined by the mission and the commander and are not a replacement for the Civil Affairs Officer but simply an additional resource. For example, in a Catholic country, a Catholic priest can talk with local clergy and help defuse any misgivings on the purpose of the military in their country. There are numerous examples through out the history of the Army and the chaplaincy of how chaplains have helped soldiers become involved in helping the local population.

In the translucent battle space of tomorrow, chaplains must be those who are involved in building a community within the unit. Soldiers today are from a generation that finds themselves in front of their own individual entertainment center with a head set, TV or computer. The Army core values are based on the understanding that we are social beings, caring and looking after one other, and that we as a whole have a high standard and have pride collectively. Among today's youth, these ideas are more foreign than ever. This is not to say our youth are bad, but rather have lived in a world of latch keys with TV as baby-sitters. Therefore, as an Army, the building of team work will become more of a challenge for our leaders. Chaplains through their position and training have a sense of team identity: they call it community. Chaplains will be critical to individuals and groups to ensure that they do not feel the isolation inherent in today's deployed Army. Chaplains will perform activities and develop programs that will help build community. The chaplain, talking to a soldier on a lonely outpost, reminds the individual that he is important, that his mission is important, and that he is part of the community that we call the Army.¹⁵

CONCLUSION

The chaplaincy of the future will continue with the basic mission, which has remained the same since the Revolutionary War, that of providing spiritual care for soldiers. Whether on the battlefield, in garrison, in hospitals, or on training exercises chaplains will provide pastoral ministry. Chaplains will continue to take on the role of providing spiritual care to families and DOD civilians. What will change is how this mission is accomplished.

A primary focus of change will be on the training of chaplains. The Army will continue to rely on the civilian churches to provide fully trained ministers. However, more training is needed to transition clergy to the chaplaincy and to continue professional development of chaplains. To this end, a soon to be published Chaplain Training Strategy will help set goals and objectives for chaplains. It will help focus senior chaplains on their duties as trainers. The school will need to develop more teaching packets for distance learning. The Office of the Chief of Chaplains will continue to conduct staff visits that will look at training and mentorship of chaplains at the installation level. Chaplains will have the opportunity for continued professional schooling in such areas as counseling, ethics, world religions and Clinical Pastoral Education.

Chaplaincy is a profession where continual education is a vital part of a chaplains professional and spiritual development. The requirements for more highly skilled and trained chaplains in the areas of communication skills, and counseling, will increase.

Chaplains must understand the role of Combined and Joint Operations. The Chaplains must be a part of the Joint Task Forces of the future in order to coordinate religious coverage. Just as logical support needs to be coordinated from the JTF staff so to religious coverage must have a central location for coordination.

Technology is something that will support the work of the chaplain. They must utilize it, but also remember their primary mission is the love and care of their people. This can only be accomplished when they are physically present with the flock. Development of technology must enhance ministry and not be a tool to replace it.

The structure of the chaplaincy continues to change to meet the demands of a changing Army. The Chaplain Corps must take an active role in monitoring and developing these changes. This needs to be done at all level especially at the installation level. Senior chaplains must, at a minimum, check with the Force modernization and structure personnel bi-annually to insure that their voice is heard. If we go from Division size units to enhanced brigades with a General Officer in command, then our rank structure must parallel the principle staff members. The

primary role of senior chaplains is to share their vision, and philosophy of ministry, to help build a team that even with diversity of beliefs has the same central goals. Senior chaplains help younger chaplains define their own theological beliefs in light of a diverse chaplaincy. Senior chaplains help facilitate the ministry of other chaplains within their organization. They are the servants to the servants. They, as much as any commander, are the ones who provide guidance and direction.

While the Army will do more with less, chaplains must understand the stress and difficulties that this will place on soldiers and families. They will be the first to help bring relief and help to needy families. As soldiers become more taxed, so will chaplains. The first priority of senior chaplains must be to the spiritual welfare of the chaplains. They must learn to feed them spiritual food so that they can feed others. The focus is to continue building better relationships between husbands, wives, and children. All means available must to used to help and support, as well as identify, potential problems. In short, caring must be one of the Army's fundamental truths.

The role of the chaplain on the battlefield remains the same. Whether in an urban battlefield environment, an intense battle, or an Operation Other Than War, our role as clergy will be that of a light shining in the darkness. The role of chaplain has always been to help soldiers refrain from barbaric behavior by seeing the enemy as a fellow soldier. The role of the chaplain

in both training and in war is to help soldiers keep to a high moral level. Soldiers must understand that they are the best not because of their weapons but because of the quality of who they are as people. They must understand that the Nation and the world see them a cut above the rest. Soldiers reflect the values of the nation. Chaplains help them to reflect on and live those belief values. Chaplains need to continually live and speak about the values of all people. Their presence on the battlefield or on operations is a physical reminder that we are disciplined soldiers with high ethical and moral values.

To this end, Chaplains need to be clergy of high ethical standards. They are the ones who will set the example. Their roles as staff officer and clergy is to insure the spiritual readiness of units. One of the great challenges of the next century is to increase the number of chaplains in shortage faith groups. Here chaplains must work with the Churches to develop more Catholic and "Main Line" Protestant chaplains in the Army. The Army's obligation is to help soldiers to grow spiritually in their belief, to foster that and to help them. Therefore, chaplains are to use all the means necessary to help soldiers develop their faith in order to be better soldiers. Chaplains of tomorrow must be more knowledgeable about different religions and cultures in order to support multi-cultural coalitions. Tolerance and diversity will be the key words of tomorrow's chaplains.

Commanders must realize that unit and garrison chaplains

need to work together to provide a quality program for soldiers and families. Just as soldiers support the garrison mission during a cycle of training, so too must chaplains. If the Army does away with TDA chaplains it loses both the ability to develop junior chaplains through mentoring and training but also we degrade the quality of life for our soldiers. Chaplains have a responsibility to provide for a young soldier's family. When he is deployed he must firmly believe his family is provided for. Only then can he focus on his mission. Chaplains like others will continue to face numerous deployments. There are two things that must happen. First, senior chaplains need to listen to the subordinate chaplains for a feel of how soldiers are doing and then report this to the highest level possible over and over again. Secondly, active duty chaplains must use, not over rely on, reserve chaplains for long term deployments. We must conduct training that helps families provide spiritual care to other members under the direction and supervision of the garrison chaplain. To simply rely on reserve chaplains to back fill active duty chaplains for a year is not wise nor practical.

Since Valley Forge the chaplain is the one person who is able to move among officer and enlisted personnel. He is the standard bearer for all the Army's and nation's values. He understands these values in the religious contexts and helps others to develop them in their own lives. Chaplains will continue to perform their duties as they have for more than two hundred

years, both on the battlefield and in garrison. The tools such as technology might change, the types of mission might change, but the object is always the same PRO DEO ET PATRIA -- FOR GOD AND COUNTRY.

6133

ENDNOTES

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² Robert H Scales, Jr., "Cycles of War" Armed Forces Journal (July 1995): 38.

³ Office of the Secretary of Defense, Defense Science Board, 1996 Summer Study Task Force on Tactics and Technology for 21st. Century, (Washington, D.C.: October 1996 Vol 1), 5.

⁴ John R. Brinkerhoff, "The Brigade Based New Army", Parameters 3 (Autumn 1997): 62

⁵ Ralph Peters, "The New Warrior Class", Parameters 2 (Summer 1994): 19

⁶ Chaplain (Major General) Donald W. Shea, Chief of Chaplain, interviewed by author, 5 December 1997, Washington, D.C.

⁷ Chaplain (Colonel) Wayne W. Lehrer, Office of the Chief of Chaplains, Personnel Director, interviewed by author, 5 December 1997, Washington, D.C.

⁸ Coordinating Draft, Office of the Chief of Chaplains, Chaplain Training Strategy (Washington, D.C.) 1-6

⁹ Chaplain (Brigadier General) Gaylord T. Gunhus, Deputy, Chief of Chaplains, interviewed by author, 5 December 1997, Washington, D.C.

¹⁰ Chaplain (Colonel) John J. Kaising, "Staff Visit Check List," memorandum for All MACOM Chaplains and all Colonels, Washington, D.C. 26 June 1997.

¹¹ Chaplain (Brigadier General) Gaylord T. Gunhus, interviewed by author, 5 December 1997.

¹² Chaplain (Colonel) John J. Kaising. *ibid.*

¹³ Arthur Jones, "Ranks of priests' growing Thinner in Military," National Catholic Reporter, 15 December 1995, p 3-4.

¹⁴ Chaplain (Captain) Robert Whitlock, Asst. 7th. Group Chaplain, Ft. Bragg N.C. interviewed by author, 20 December 1997.

¹⁵ Chaplain (Major) Thomas Murray, 7th Group Chaplain, Ft. Bragg, N.C. Interviewed by author, 20 December 1997.

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