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**RELIGIOUS SUPPORT AND THE HUMAN DIMENSION OF WARFARE IN THE 21ST CENTURY AND  
BEYOND**

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## ABSTRACT

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The advancement of technology throughout all facets of life has become a critical part of the military. This transition from the Cold War to the information age has combined to foster a climate of radical change within the American military. The impact is felt dramatically at the individual level where the stress and ambiguity of new operational systems come into conflict and radical change with moral and ethical dilemmas of the human soldier.

The power to function and fight as a soldier involves will and means. "Will" encompasses the incalculable and essentially unchanging moral, ethical, and spiritual value factors that permeate the conduct of war and make it predictable. This human dimension of warfare is its central defining characteristic. "Means", the physical factors of war, are in a period of radical revolutionary change. New highly advanced technology, evolving doctrine, and organizational development are changing the very nature of war. But while technology advances and improves the tools of war, it will not eliminate the fog of war, effects of life and death, or quantify the moral factors.

Within this human dimension lies the fighting spirit of the soldier to cope, manage, balance, and spiritually survive. The religious support provided by the military Chaplaincy is the tool commanders must utilize. The religious support mission for Army XXI remains the same today and for the future—providing for the free exercise of religion which lies at the heart of "will" for each soldier.

Technology can provide the tools and avenues by which wars are fought but it is the individual soldier on the battlefield facing life and death who remains a constant. This paper will discuss

the human dimension of war, technological changes impacting the soldier, and the religious support mission of providing soldiers spiritual and moral fortitude to contend with both.

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## RELIGIOUS SUPPORT AND THE HUMAN DIMENSION OF WARFARE IN THE 21<sup>ST</sup> CENTURY AND BEYOND

The overall structures of warfare are changing as technology advancement makes huge strides into the ways and means. However, the substance within endures despite changes without. As the technological developments affect the strategic and operational levels of warfare, we forget the human dimension at the very core of all hostility and violence. Technology can cover up and obscure this participant but when one examines beneath the layers, he will find Spartacus in the arena who raises his bloody arms in the air crying in anguish.

War is frightening, destructive, and chaotic and as history shows brings out the worst in people: hatred, cowardice, violence, brutality, and fear. Yet, paradoxically, war also brings out the very best of human traits: courage, love, morals, love of country, self-sacrifice and spirituality. Within this challenging upheaval of the human dimension in warfare, the very moral and ethical fibers are tested of each participant. Their values come into stark focus when faced with the destruction and stress of combat. If one continues to peel back the human dimensional layers, you will find that the spiritual dimension is exposed to the test. It is here that hope, peace, and forgiveness battles against the tests of inhumanity, hopelessness, death, and spiritual chaos.

Those who understand the importance of a strong spiritual foundation have seen true value in seeking God's counsel before, during, and after battle in order to bring healing and continued strength. It is within this arena that the Unit Ministry Team (UMT) is projected to bring the religious support mission to the unit and individual soldier. As stated in the Chief of Chaplain's White Paper concerning religious support to Force XXI, despite the changing technology "the spiritual care required by the soldier will never change. In the high stress environment of rapid and repeated deployments, the Chaplaincy brings the strength of faith of God to the force." <sup>1</sup>

Military power is a function of components, will and means. "Will" represents the innate ability of a person to function in war, the human dimension. "Means" is quantified and subject to revolutionary change which impacts the physical factors and the tools of war.

### **THE HUMAN DIMENSION: WILL**

Despite the revolutionary changes being made in technology (means) and other tools of war, these changes will not alter the nature of war in its individualized impact or the supremacy of moral factors (will) in combat. When one peels back the onion, war will always be at the center



as the most human of endeavors. It will always focus in on the very root of conflict, the issues of life and death of both sides. Each side strives to make their adversary submit to their will as well as each individual wrestles with their own will to fight and survive. Within this context the noblest acts of courage and self-sacrifice are seen as well as the most horrible of atrocities. The military historian John Keegan vividly captured this human dimension of warfare in his book The Face of Battle:

What battles have in common is human: the behavior of men struggling to reconcile their instinct for self-preservation, their sense of honor and the achievement of some aim over which other men are ready to kill them. The study of battle is therefore always a study of fear and usually of courage; always of leadership, usually of obedience; always of compulsion, sometimes of insubordination; always of anxiety, sometimes of elation or catharsis; always of violence, sometimes also of cruelty, self-sacrifice, compassion; above all, it is always a study of solidarity and usually of disintegration—for it is towards the disintegration of human groups that battle is directed.<sup>2</sup>

#### IMPACT ON VALUES, MORALS AND ETHICS

Within the behavior of a soldier are the complicated emotions combined with the capacity to make decisions in battle. Emotions encompass honor (or disgrace), courage (or fear), and even love (or hate). Placing these with life and death decisions makes warfare inherently unpredictable. These moral factors are the basis of “will” which are the basis of the individual power to cope and function in war. Clausewitz addressed the will factors in their importance and ambiguity:

They [the moral factors] constitute the spirit that permeates war as a whole, and at an early stage they establish a close affinity with the will that moves and leads the whole mass of force, practically merging with it, since the will is itself a moral quantity. Unfortunately, they will not yield to academic wisdom. They cannot be classified or counted. They have to be seen or felt.<sup>3</sup>

History has proven again and again the human dimension of war determines an outcome whether victory or defeat. Without the will of sacrifice, courage, and tenacity, an outcome is contrary to rational estimation or a simple comparison of means. The echo of experience throughout history revealed in doctrine assigns a position of honor to the human dimension of warfare. For the human soldier decides not only the fate of the enemy placed before him but the fate of nations.

“Meanwhile, Cain slaughters Abel in the Balkans and in Chechnya, in Kashmir, Aceh and East Central Africa, in Colombia and in Kurdish villages. While Western leaders dream of bloodless war, the knife and gun remain the currency of political decision in much of the world. We are Prospero surrounded by a thousand Calibans, hoping that our incantations work.”<sup>4</sup>

From a human dimensional perspective, will tomorrow's battleground be different? The answer is negative. As history has shown, the warrior remains the same whether holding a spear or a laser guided missile.

“But what about our future foes? What are the templates? In an era of potential conflict against information, industrial, or agrarian opponents, whose doctrine and tactics are far less predictable, what then? The difficulty of synchronizing the combined arms team under these conditions jumps an order of magnitude. Not only that, commanders and staffs of the future must become more adept at producing precise effects with fewer forces as we transition to an effects-oriented versus a force-oriented Army. In short, it is getting tougher to fight, not easier. Couple this with the need to incorporate information technology and master its use, and our task ahead is formidable indeed.”<sup>5</sup>

The challenge for the future is not only the individual warrior but also how a collective team faces the enemy. The human dimension extends beyond the individual in isolation but into a unit or organization that responds to the same hardship and challenges. The organization is and will face challenges much different than our fathers. The challenges will be similar in basic human ways but evolving into threats unparalleled. “The great wars of our fathers were waged between states competing for success. Tomorrow's conflicts will be spawned by failure and blind hatred.”<sup>6</sup>

Superior machines are being developed that will remain critical to victory in future warfare. America's qualitative dominance over any adversary will rest upon sustaining and improving the performance of individual soldiers and in so doing, the organization.

“Facilitated by improvements described in the battle dynamics, early twenty-first century American land operations will be fully integrated, completely joint, and, most often, multinational. In future wars or in OOTW, the connection between the three classic levels of war-strategic, operational, and tactical-will appear seamless because it will consist of full-dimensional operations throughout the width, depth, and height of a given theater of operations. The goal is that these operations be conducted under conditions where US forces, supported by our

coalition partners, enjoy a qualitative technical, training, leadership, and, most importantly, information edge.”<sup>7</sup>

The material and force structure solutions to future combat goes much further than just tools of warfare and the partnerships developed. The future will place much greater demands upon the capabilities than any other previous operational vision.

“But throughout these changes, the nature of land combat demands that the Army maintain its soldier focus. Simply stated, our future Army will continue to recognize the soldier as its greatest capability and build our future operational concept around quality soldiers and leaders.”<sup>8</sup>

If we are to remain capable of winning our nation’s wars now and in the future, we must do everything available to promote the survivability of our dwindling but most valuable assets, the human being. Survivability refers to all areas, physical and spiritual. For only with the will and support of its people can a nation hope to emerge victorious.

#### SPIRITUAL IMPACT

Elmar Dinter in his book *Hero or Coward* discusses the pressures of combat the soldier must resist and endure and the counter-measures the soldier has to support him. He shows this symbolically by a “Star of Courage”. This star symbolizes the light shining brightly in the chaos of battle to guide the soldier on his way. Within this six pointed star lies six key ingredients of courage: group integration, leadership, training, physical fitness, own personality, and hope and beliefs. All these are tightly connected to a core ingredient: trust.<sup>9</sup> Dinter goes on to say, “Faith also gives comfort and hope to the soldier. In war-time, as in every other crisis in life, interest in religion increases considerably. The chaplain is in great demand.”<sup>10</sup>

The leader must adhere to this viable and critical need. Hope for an end to combat, personal convictions, and religion can help the leader to care for his soldiers in order to complete the mission and demands. Holmes asserts that “...religion, or at least an enhanced sense of spirituality, can help soldiers to cope with the trauma of battle. But religion has also been a major motivator across the centuries, easy though it is to forget it in an age when, in the West at least, its crusading fervor is muted.”<sup>11</sup>

One can find this spiritual dimension woven intricately through the fiber of the Army’s ethical process and leadership development. The spiritual dimension of the Army value and ethical process is a vital moral anchor to the individual and organization. The spiritual dimension

anchors the Army ethical process to sacred Army, national, and individual spiritual values. A strong spiritual foundation provides the under-girds of the Army ethical process. These are the core ingredients given to underscore the values, morals, and ethics of the warrior. A spiritual fitness bond holds the Army ethical process together. An underlying spiritual foundation is built into many of the official documents, codes, oaths, rules, traditions, and history of the United States and the Army that are vital to the Army ethical process.

Spiritual fitness bonds are created when there is cohesion between Army values, national values, individual values and spiritual values. To teach soldiers how to “recognize” the spiritual foundation of the Army ethical process and to “reinforce” the spiritual fitness bonds that hold the process together is the responsibility of the leadership. The role of values and ethics in the Army leadership is to be the ethical standard bearer for the organization. Army doctrine underlines this by stating, “As an Army leader, you are the ethical standard bearer for your organization. You’re responsible for building an ethical climate that demands and rewards behavior consistent with Army values. The primary factor affecting an organization’s ethical climate is its leader’s ethical standard.”<sup>12</sup>

The very foundation of leadership is found in the Army values of loyalty; duty; respect; selfless service; honor; integrity; and personal courage. There is a strong similarity and cohesion between these specific values. Spiritual leaders strengthen the ethical climate of their specific unit and the Army as a whole. The spiritual dimension of the unit ethical climate is produced by:

- Spiritual Leadership
- Spiritual Heritage and Traditions
- Spiritual Character
- Spiritual Inner Voice

Army Leaders will: ” be equipped to fulfill their spiritual, religious, and moral leadership responsibilities for the Army... Use the chaplain to: address the moral, social, ethical and spiritual dimensions of soldiers’ and civilians’ actions in war and during peace through the Commander’s Moral Leadership Training Program.”<sup>13</sup>

Our spiritual heritage is displayed throughout our history within military leadership. Great leaders have shown the spiritual character side of their personal and profession life that cannot be separated. They have shown their recognition of the vital ingredient (will) for warriors to sustain themselves in combat through spiritual strength. Leaders have used this knowledge

and experience to care for their organization. General George S. Patton, Jr. strengthened the unit ethical climate by issuing a prayer to every soldier in the Third Army.

“Almighty and merciful Father, we humbly beseech Thee, of Thy great goodness, to restrain these immoderate rains with which we have had to contend. Grant us fair weather for battle. Graciously hearken to us as soldiers who call upon Thee, that armed with Thy power, we may advance from victory unto victory. . .” G. S. Patton, Jr, Commander, Third Army<sup>14</sup>

George Washington strengthened the unit ethical climate by issuing a General Order that bonded Army and spiritual character together.

“The General most earnestly requires and expects a due observance of those articles of war established for the government of the army, which forbid profane cursing, swearing and drunkenness. And in like manner, he requires and expects of all officers and soldiers not engaged in actual duty, a punctual attendance of Divine Services. General of the Army, George Washington<sup>15</sup>

Robert E. Lee’s call to prayer for his soldiers stirred hearts and rejuvenated tired spirits.

Soldiers! We have sinned against Almighty God. We have forgotten his signal mercies, and have cultivated a revengeful, haughty, and boastful spirit. We have not remembered that the defenders of a just cause should be pure in His eyes; that “our times are in His Hands,” and we have relied too much on our own arms for the achievement of our independence. God is our only refuge and our strength. Let us humble ourselves before Him. Let us confess our many sins, and beseech Him to give us a higher courage, a purer patriotism, and more determined will; that He will convert the hearts of our enemies; that He will hasten the time when war, with its sorrows and sufferings, shall cease, and that He will give us a name and a place among the nations of the earth. -- R.E. Lee, General-General Robert E. Lee’s Call to Prayer (Headquarters, Army of Northern Virginia, 13 August 1863)<sup>16</sup>

Lee’s godliness, humility and devotion to the cause of peace certainly helped calm tensions in the immediate postwar period.

The Tomb of the Unknown Soldier is a vital part of the Army’s spiritual heritage. It strengthens the Army’s Ethical Climate by acknowledging that God knows the spirit and sacrifice, even of one unknown. On the inscription of the tomb it reads, “Here rests in honored glory an American soldier known but to God.”

The ethical and spiritual human dimension is felt at a moment when life and death are equally viable.

“A personal illustration is when I was in WWII, a rough and tough paratrooper facing death. I drew upon that element of ‘spirituality’ that had been a part of me from my birth. I had not remembered confirmation before this when things were going good. Nor had I thought of the times my mother had taken me to church to set through the boring sermons. Little did I know what I was becoming through those years. I was a tough platoon sergeant and had whipped most of my men from time to time and could drink more beer than most. We were facing a dangerous parachute jump. As we sat around being briefed I asked a question, “Do any of you guys pray before your jump?” Of course I got no answer nor did I expect to. I just saw a bunch of bowed heads.<sup>17</sup>

Other examples of a spiritual dimension that everyone possesses but is brought to the forefront during combat is when a spiritual conscience of the value of human life is heard ensuring that sanctity and morality is kept in focus. Army leadership teachings illustrate this stating, “Artist John Wolfe, an infantryman in Vietnam, once said that the first time he aimed his weapon at another human being, a ‘little voice’ in the back of his mind asked, ‘Who gave you permission to do this?’...”<sup>18</sup>

But how does a military person who is depended upon to do their duty reflect on the spiritual inner voice? Many soldiers consider the “little voice” in their minds to be their consciences, or a spiritual inner voice, that calls their behaviors and actions into account and motivates them to do the right thing.

#### THE SPIRITUAL DIMENSION OF THE ARMY VALUES

Army Values are compatible with well-known spiritual values. This allows soldiers to use their own spiritual values as a foundation for Army Values. Within the military organization the leader has a responsibility. This is underlined once again in Army leadership manuals, “The Commander delegates staff responsibility to the chaplain for programs to enhance spiritual fitness since many people draw moral fortitude and inner strength from a spiritual foundation.”<sup>19</sup>

Experience is an act; and every act at least strives to realize a value especially when faced with critical decisions such as life and death in combat. This can be heard through the spiritual inner voice. That value sought is the knowledge of good and evil that was innate in our spiritual self. People can distort or confuse these values. They have done this through a variety of ways to justify the death and destruction around them such as dehumanizing the enemy through slang terms. The most certain and reliable knowledge accessible to man is the direct and

intuitively self-evident knowledge of his or her own subjective experience. Suppose a person entering the military is in good health, had plenty of material possessions, was popular and could do most anything he or she wanted to do. They have aspirations of position, travel, and the mystique of being a member of the military. They believed they were happy in this process. Death and dying would be the far from their minds, hence spirituality would be put on the back shelf of one's mind and actions. But, what if their commander told the same person that they might soon die? Obviously, life has a different meaning. The person confronted by death puts the question existentially. One begins to draw from that innate quality that makes them a spiritual person.

Another experience that comes to mind to illustrate our God-Spirit existence happened in 1945. I was with a group standing around talking and drinking coffee and taking roll in the Philippines when all of a sudden we were fired upon and we broke and ran in different directions. I was wounded in the right leg and eventually went to the hospital. I didn't have time to think much about the situation. While in the hospital, a friend wanted me to go to chapel on Sunday. I had not been to church since my parents took me as a child. Reluctantly I went. While there we were served the Lord's Supper. We only had a Protestant Chaplain. My friend was a Roman Catholic. I didn't know the difference at that time and didn't care. I knew that I was supposed to partake of the bread and wine but as it happened it was first passed to my friend Pete. He refused because he had been taught not to take it outside a Catholic service or from a Catholic Chaplain. I was extremely disturbed about this. I had been taught that this was the way we worshiped God. Since Pete was my friend and refused I had to make a decision. I also refused because if it wasn't good enough for Pete, it wasn't good enough for me. I wanted to let Pete know that I would stand by him.<sup>20</sup>

The Army values and spiritual values come together especially during times of crisis and focused decision-making. The value of comradeship and sacrifice between warriors finds a similar bond in spiritual affirmation. Brodie states insightfully, "Hope springs eternal in the human breast, at least that breast which is not being pierced by bullet or shell fragment."<sup>21</sup>

In the famous "Duty! Honor! Country!" speech, General Douglas MacArthur taught that, in combat, Army values needed to be sustained by spiritual values. He stated that, "The soldier, above all other men, is required to practice the greatest act of religious training: sacrifice. In battle and in the face of danger and death, he discloses those divine attributes that his Maker gave him when He created him in His own image. No physical courage and no brute instinct can take the place of the Divine help which alone can sustain him."<sup>22</sup>

Field Manual 22-100 teaches that excellent moral character is exemplified by the “Warrior Ethos.” The “Warrior Ethos” in turn is dependent upon “total commitment.” The manual goes on to say, “The Commander delegates staff responsibility to the chaplain for programs to enhance spiritual fitness since many people draw moral fortitude and inner strength from a spiritual foundation”<sup>23</sup> Also, “The Warrior Ethos ... derives from the unique realities of battle. It echoes through the precepts of the Code of Conduct. Developed through discipline, commitment to Army values, and knowledge of the Army’s proud heritage.”<sup>24</sup>

A soldier must be “totally committed” to the values that comprise the “Warrior Ethos” if it is to have any real meaning in his or her life. Commitment, no matter how strong, cannot be total if it conflicts with or fails to accommodate the Army Values, the Nation’s Values, and the soldier’s deepest Spiritual Values. The spiritual warrior by sharpening his or her character on a solid stone made of Army, national, and spiritual values will become spiritually fit to meet the tests of life. The spiritual warrior draws strength from the spiritual foundation that under-girds the oaths, codes, traditions, and values of the Army and the nation. The spiritual warrior makes decisions that are in the best interests of the Army, the nation, and God. Leadership doctrine explains that:

“It’s important for subordinates to have confidence in the organization’s ethical environment because much of what America’s Army does in war goes against the grain of the societal values individuals bring into the Army. You read in Chapter 4 the discussion of the ethical reasoning that a soldier’s conscience may tell him that it’s wrong to take human life while the mission of the unit calls for exactly that. Unless you’ve established a strong ethical climate that lets the soldier know his duty, the conflict of values may sap the soldier’s will to fight.”<sup>25</sup>

Within each individual are spiritual underpinnings of life that are shaken when he or she is faced with the trauma of combat and preparation for combat. Some individuals may have no underpinnings or at least a weak spiritual structure. Their background lives have immunized them to hope and security. As meaning appears to disintegrate and degrade, many question religious beliefs and wonder why the Creator abandoned them in a time of need. Others seek meaning to life and find faith. Some believe that they are being punished for some deed in the past when in fact they are involved in the perplexities of mortality and finiteness. This is shown in a first hand description,

“After the dinner was prepared, we decided we needed a Christmas service. We had no Chaplain on the front lines so we decided that we must make do with



what we had. We went to a bombed out church and found a crucifix and chipped Jesus off since we wanted to display the baby in a manger. (We didn't want two Jesus', one on the cross and one in the manger.) We found the Virgin Mary holding baby Jesus. We chipped Mary off and made a cradle out of coconut shells and put Jesus in the shell. We made an altar out of an ammunition box covered with a poncho. Since we didn't have a chaplain, we needed someone to serve as chaplain. Since it was my idea to have the stolen geese for dinner, they elected me to do the service. I chose as my assistant a Roman Catholic from Texas by the name of Rodriguez. We also had a Jewish boy in the program. All I could remember from my confirmation was the Lord's Prayer and the books of the Bible. I sang the song about the books of the Bible. A boy from Georgia sang "Amazing Grace" with some modifications (we didn't know the difference). The Jewish boy said something in Hebrew and Rodriguez said a prayer of sorts. At the end of the service, one boy shot a flare into the air. This was the star in the east. (We didn't know which way east was.) As soon as the service was over we went about our fighting." <sup>26</sup>

### **IMPACT OF TECHNOLOGY: MEANS**

While human behavior changes so slowly as to be negligible, the means men employ to kill each other sometimes change very rapidly. Societies race to develop new and improved methods to wage war due to its critical issues.

### **VALUES, MORAL AND ETHICS IMPACT**

The American fighting man and woman have always been underestimated by the military leadership if not by American society as a whole. These sons and daughters do not lose their persona as a soldier by giving them new and creative means of battle. If you go back in time and take a soldier of history from Bunker Hill of the Revolutionary War or the trenches of WWI and give him the new technology of battle, after a while of amazement you will find him griping about the food, feeling the separation from family, fear of death, cursing his superiors but yet squaring off against any man who dare criticize that same individual. He then will rise and go forth to do battle as any other battle in any other time. <sup>27</sup> Peters goes on to say, "I find no other explanation for the comparatively rapid development of social organization, while the individual's qualities remain largely the same as they have been since the days of mythologized history—religious and secular myths resound because we have changed so little, when we have changed at all." <sup>28</sup>

For the individual soldier to see the whole battlefield due to the advancement of technological information tools provides the potential for even greater shock upon the enemy. The effect of psychological destruction of the enemy is a potential not largely optimized.

However, this opens a possible door to a psychological and morale danger for soldiers. For a lieutenant to see and understand that he is faced with a much larger enemy force than he commands sets the stage for feelings of fear and hopelessness. More information about the enemy's capabilities could cast a very dismal picture on the battles outcome.<sup>29</sup> Technology opens the door to potential lethality but also overwhelming information for the human soldier to cope with.

If you want soldiers to be proficient, full of initiative, and capable of operating complex technology in the interests of sophisticated tactics, and victorious in battle, they must be lead with reason, persuasion, example, and courage.<sup>30</sup> This approach was debated in the late 19<sup>th</sup> century when skirmishes were starting to take over from tactics in close order. Ardant du Picq's *Battle Studies* discussed that new weapons were making combat ever more dangerous, stressful, and at ever-increasing ranges. Ardant found that men felt more vulnerable and exposed to danger, and therefore more ready to succumb to their fear and discipline.<sup>31</sup> Rosenberger shows in modern times that,

"Furthermore, adding digital information capabilities and technology to the brigade, as we discovered in Army Warfighting Experiment 94-07, made little immediate difference in a brigade's ability to fight. The great soldiers in that outfit fared no better against their opponents. This performance history is no revelation to anyone who has fought and trained in the NTC [National Training Center] arena."<sup>32</sup>

Technology provides excellent machines and other tools to provide the victories in the future. This is critical to the safety and defense of our nation. Our qualitative dominance over the battlefield and against all adversaries is hinging upon the continued advancement of technology. At the very pivot of this dominance is the individual and collective human performance of the soldier and civilians. Without these two later ingredients, the tools of technology lie sterile. Technology is critical but it is still an enabler to the individual and concerted efforts of the organization. If innovations in the tools of warfare are going to succeed, the performance of people and organizations must remain and grow stronger.<sup>33</sup> Technology cannot be the qualitative thermometer on soldier strength and fortitude on the stressful battlefield. The soldier is the pacing item to judge and assess victory

With the increase of technology's influence in the military and upon individual soldier are correlating effects that influence the value systems of the institution and it's participants. The influence and effects of technology can be negative upon the value of human life. Technology

allows the participants in combat to apply a safe and easy warfare. New tools of warfare allow the individual to remove themselves from direct involvement with the enemy. The enemy becomes only an icon on a screen and the personalization of life and death is lost or at least lessened. This is not a new concept. Down through history weapon development have allowed warriors to distance themselves from the enemy and personalize killing. There is also a psychological euphoria of power that comes with overpowering and dominating the enemy with superior weapons. Increased technology also makes destruction and lethality much more instantaneous which gives the sense of power of life and death.<sup>34</sup> Shurtleff underscores this stating, "Technology, then, affects the warfighter in a very important way—it helps to overcome natural resistance and makes killing easier.... extreme distancing can lead military personnel to kill and destroy humans that they otherwise would never kill."<sup>35</sup>

Following a warfighter exercise in 2000 with 4<sup>th</sup> Infantry Division, commanders, staff including myself as the division chaplain met in a conference room for an internal after action review by the commanding general (CG). Displayed on the screen were snapshots of the battle with icons of red and blue depicting the divisional units and the electronic enemy. At the conclusion of the two-hour review of victorious defeats of the enemy and overview of our losses using the icons, I was asked by the CG of any comments. I stated that for each commander to remember that for every icon of our forces and the enemy destroyed was representative of human beings—someone's son, daughter, father, mother, and friend. I further stated that for every icon destroyed there were teammates and friends in that unit who would grieve and become fearful which would translate into psychological casualties and negative effects on unit morale and decline in spiritual combat fitness. The room was very quiet after my conclusion and the CG reinforced my comments by underlining the importance of keeping the human dimension and the value of life as critical to the business of leading in combat.

The Army is rushing forward to incorporate new means of warfare but it must enable its soldiers and commanders with strengthened personal attributes, not to replace them. This represents a good balance between the human and technological dimensions.

Currently and even more so on the future battlefield the individual soldier face the responsibility of decision making that will have strategic impact. The soldier will have the capacity due to means to make decentralized decisions and fully utilize the firepower and electronic weapons at his disposal. This places a enormous weight on testing values and morals.

## SPIRITUAL IMPACT

The fundamental problem remains the human physical and psychological violence, not electron violence. New technology will expand the modalities of warfare in the future, but it will not replace the human soul dealing with destruction and hopelessness. The sticks and stones that break our bones will be the same all soldiers face no matter the means.<sup>36</sup>

The technological advances and information age is radically changing the tools of war. But people, the human dimension, will still operate and direct these tools. People are subject to the same physical, mental, emotional, and spiritual limitations as the soldiers of earlier ages. It is a fact that technology can sometimes amplify the impact of human limitations bringing them to the forefront when placed under extreme pressure such as in combat.

## THE HUMAN DIMENSION AND RELIGIOUS SUPPORT

### IMPACT ON VALUES

Human dilemmas have spiritual implications for the individual in a dramatic way, but combat implications for the Army. At this crux is the very reason the chaplain is part of the specialized staff of the commander. The chaplain's contribution to spiritual fitness and readiness is highly supportive to the individual issues and the Army mission of defense. Technological advances has not erased these issues or even lessened them for the soldier. For the chaplain to be supportive and a vital link to the human dilemmas, one must be present. An example is found during the American Civil War on the value of the spiritual dimension and place of a Chaplain to ensure the support of this key ingredient of every soldier.

Gen. William Nelson, a Union general in the Civil War, was consumed with the battles in Kentucky when a brawl ended up in his being shot, mortally, in the chest. He had faced many battles, but the fatal blow came while he was relaxing with his men. As such, he was caught fully unprepared. As men ran up the stairs to help him, the general responded only by requesting a clergyman in order to be baptized. He never had time as an adolescent or young man. He never had time as a private or after he became a general. And his wound did not stop or slow down the war. Everything around him was left virtually unchanged--except for the general's priorities. With only minutes left before he entered eternity, the one thing he cared about was preparing for eternity. He wanted to be baptized. Thirty minutes later he was dead.

Several statutes (e.g., United States Code, Title 10, Sections 3073, 3547, 3581) and regulations (e.g., Army Regulation 165-1) authorize the existence, function, and responsibility of the Chaplaincy. Consistent with their sworn oath, chaplains uphold the First Amendment to the

Constitution by ensuring protection of the soldier's right of "free exercise" of religion. Chaplains are trained to operate within a pluralistic religious environment. They advise commanders on the religious support mission of the command to include morale and the spiritual, moral, and ethical fitness of the unit.

The Constitution reflects our deepest national values. One of these values is the guarantee of freedom of religion. While religious beliefs and practices are left to individual conscience, Army leaders are responsible for ensuring their soldiers' right to freely practice their religion. Title 10 of the United States Code 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." What does this mean for Army leaders? The commander delegates staff responsibility to the chaplain for programs to enhance spiritual fitness since many people draw moral fortitude and inner strength from a spiritual foundation. At the same time, no leader may apply undue influence or coerce others in matters of religion—whether to practice or not to practice specific religious beliefs. (The first ten amendments to the Constitution are called the Bill of Rights. Freedom of religion is guaranteed by the First Amendment, an indication of how important the Founders considered it.<sup>37</sup>

Realistic training has an immeasurable impact upon soldier's survivability in combat. There are ethical implications for the well being of soldiers to train them during peacetime to a standard that will help ensure their success. Based upon this assumption is that there is a moral obligation to prepare soldiers for combat.<sup>38</sup> Into this picture steps the Chaplain who represents the commander to ensure the moral and ethical climate of spiritual fitness training. Future warfighting studies tells us that, "Core values, ethics, doctrinal bedrock, and moral principles will remain as the glue that binds the Army together. Its proud history gives it the strength of conviction and purpose-change, continuity, and growth."<sup>39</sup>

Disciplined life in normal times implies ritual and repetition. Order, discipline, and caring are unequivocally essential components of religious faith. They are also a vital component for life within a community. Strictly "personal morality" and individual morals founded on personal wants and gains will not suffice in combat when placed in high stressful and challenging times. Major General Richardson, citing the literature, notes events in which a decidedly personal morality vis-à-vis the care and status of comrades-in-arms was a vital factor:

"Of all prisoners of war in Korea the Americans behaved in the least soldierly manner, as they themselves related with their customary candor...Most of the deaths from malnutrition were due to inability to eat unfamiliar food...The Americans coined the phrase 'giveup-it is' for those who 'seemed to will

themselves to die. Worst of all was the total lack of 'group spirit' and discipline, which the Communists encouraged by telling them that among prisoners rank no longer existed. The orders of their captors were obeyed, not those of their own officers or NCOs. Officers who tried to enforce discipline were struck. On the march to prison camps orders and appeals to carry stretchers were ignored and casualties were 'callously abandoned beside the road.' In camp helpless sick men were 'rolled outside the huts and left to die in the cold.' The contrast between American and 'Turkish soldiers is examined...Not one Turk collaborated; not one died, though many had been wounded. They maintained strict discipline and group solidarity and looked after their own sick comrades devotedly." <sup>40</sup>

Morals, morality, religious faith, and discipline are all intertwined in the actions of soldiers in war. They affect a soldier's state of mind before, during and after battle. The Army Chief of Chaplains spoke to ministry on the future battlefield by stressing, "Values become an enabling force for the soldier. Ministry Teams have and will continue to strongly influence the value development process for soldiers from initial entry training to combat operations." <sup>41</sup>

#### RELIGIOUS SUPPORT ON THE EMPTY BATTLEFIELD

Modernization is no longer about systems but about capabilities. As soldiers become more modernized and their capabilities to fight and win America's wars increase, one must also look at the spiritual capabilities in dealing with such a battlefield. The battle space will expand and weapon lethality will increase which will require wide dispersion of small elements of forces. This geographic spread of units will create an empty battlefield during the various phases of an operation. There will be large gaps between formations and individual units requiring them to act with much greater autonomy and greater impact. The battle space will be controlled through electronic and physical dominance. This will not change but only grow more pronounced. The principles of religious support remain the same no matter of the increase of unit dispersion, greater weapon lethality, and the increase of operational pace. The challenge will be for the unit ministry team to ensure the provision for the free exercise of religion for all military and authorized civilian personnel. No matter whether by electronic communication or a face-to-face delivery, it is the personal aspect of spiritual care that must be initiated. The soldier in the foxhole will still feel the need for a personal response by the unit ministry team. A ministry of presence will continually be the challenging goal of the Chaplaincy as it has for the last two centuries. <sup>42</sup>

As the commander is always responsible for the provision of religious support to their soldiers, the chaplain must increasingly be tactically skilled and technologically proficient in

order to survive, perform, and keep pace with units on the battlefield. Strengthening and sustaining the spiritual fitness of every soldier in every position is critical to positive morale and combat effectiveness.

The Chief of Chaplains White Paper expresses the religious support goal for Force XXI as the Army transitions and in the turmoil of change “the spiritual care required by the soldier will never change. In the high stress environment of rapid and repeated deployments, the Chaplaincy brings the strength of faith of God to the force.”<sup>43</sup> As a guiding principle in transformation, the unit ministry teams must find ways to communicate its message of spiritual strength and hope in accordance with the soldier’s religious beliefs.

In two doctrine instructions the observation is made that there will be times when the chaplain may be called to support the mission in other than the traditional role. The chaplain is part of the input through other activities. Joint Publication 3-57 notes:

Because there may be no precise boundary where one condition (military operations other than war and war) ends and another begins, changes in religious ministry support activities will be more a matter of changing intensity and emphasis than of dramatically altered duties. Chaplain and enlisted religious support personnel support the accomplishment of operational objectives through one or more of the following: advising, supporting, coordinating, analyzing, planning, writing, training, supervising, and evaluation.<sup>44</sup>

Joint Publication 3-07.6 further defines the role a Chaplain plays on the battlefield and notes:

JTF organization for FHA [foreign humanitarian assistance] is similar to traditional military organizations with a commander, command element, and mission tailored forces. However, the nature of FHA results in combat support and combat service support forces (i.e., engineers, legal, chaplain, civil-military affairs, and medical) often serving significant roles than combat elements.<sup>45</sup>

The Army’s goal is to provide seamless support across the whole force. Coupled with that stance, the Chaplaincy’s goal is to provide seamless religious support across the same force from CONUS to the most forward deployed unit. Mike Hobsons pursues this further by saying,

To maintain seamless religious support, the unit ministry team must be able to communicate with the soldier—from the installation-sustaining base to the deployed unit—in order to provide for the free exercise of religion without impediment. Communication is the means of sustaining the soldier and accomplishing the Chaplaincy’s mission of providing religious support to soldiers.

Sustaining the soldier with immediately responsive religious support in an environment where information is king is a challenge to the unit ministry team.<sup>46</sup>

Even though our technology is superior on the battlefield the soldier feels the impact of other key factors. The increase of the operational pace has reached a new high requiring longer and more frequent deployment. Additionally, this causes a dramatic increase of stress and hardship on soldiers and the family.

Within the development of technology of using nonlethal weapons are the affects placed upon the units and soldiers. Bunker and Moore points out,

Reliance on nonlethal weaponry to incapacitate enemies will have an unfortunate side effect of making it extremely difficult for our troops to kill, even when their lives depend on it. It has been estimated that about six months of training may be required to properly resocialize many troops into the act of killing after relying on nonlethal weapons for prolonged periods of time.<sup>47</sup>

It is within this type of battleground that the UMT will execute the religious support plan of caring for soldiers. The UMT must place be placed in the right place at the right time understanding that the dispersal of troops will greatly challenge the personal delivery. Key planning considerations are utilized to focus the religious support capabilities for on-site support, or when on-demand needs exceed available resources. Alternative ways of religious support delivery must be integrated within the plan for comprehensive support. The Army Chief of Chaplains again stresses, "The rapid expansion of uses and speed of processing information and communication will open new, important venues of technical advance. Technology is the servant of ministry."<sup>48</sup>

Technology offers new and creative ways for the UMT to project religious support. It can increase opportunities to spiritually sustain the soldier when the Chaplain cannot personally be available at all times due to the environment. However, the need of a aggressive personal support does not diminish. Hobson underlines personal religious support stating,

Clearly, some acceptable procedural substitutes must be found for the religious support mission to remain tactically effective to those it supports. Once an operation begins, especially an offensive operation, unit ministry teams will begin losing personal contact with soldiers. The force will disperse on the empty battlefield. Operations consisting of linked, short duration activities will make it difficult for the unit ministry team to accompany or to visit each element. It is for these instances—whenever human-to-human communication cannot occur—that



alternatives to ministry of presence must be in place, rehearsed and ready to use to support the soldier.<sup>49</sup>

The mission of unit ministry teams will not change in conducting religious services, pastoral acts, and advising the commander. The American public demands that their sons and daughters are cared for in all ways regardless of the circumstances and the place of deployment. Techniques and procedures will change in order to meet the challenge of the empty battlefield. The spiritual demands will ensure the spiritual care of troops if not by the continual ministry of presence then by projection to be as near and respond to needs at every opportunity. When the individual faces that empty battlefield void of personal support and communication due to distance or obstacles, the spiritual fitness of the soldier suffers.

It all began with a holy man sending troops off to war as they departed their village with a blessing. Time advanced to a soldier with a musket in one hand and the Holy Scripture in the other serving as a Chaplain. Then on to UMTs moving forward in their jeep to the front lines during a lull in battle to minister to as many as possible. Currently in most of the Army UMTs are coordinating as many worship services as possible through commanders before and after battle while locating with Aid Stations to minister to casualties. We are on the eve of a whole new era where there is one additional step for religious support on the digital battlefield where information dominance is the name of the game. Now the chaplain can personal deliver pastoral care through indirect methods of the electronic airways that are meeting spiritual needs. "Personal" is meant that moment on the battlefield when comforting and healing words and presence are delivered (by whatever means) that meets needs accurately and timely. To visualize such a battlefield where the leader must ensure the spiritual fitness of the command, let's portray a scene. The Chaplain cannot be everywhere to meet and provide direct spiritual support. Through the means of technology, an indirect method is available.

Picture in your mind that the dawn is about to break. Tanks, Bradley's, Hemet's, helicopters, trucks, and other vehicles of all types are sitting idling waiting for the command to move forward into battle. The night prior has been a busy one with preparations made for movement and the oncoming battle. Soldiers are tired, anxious, tense but yet fearful for what lies ahead this day. Questions run through their minds of life and death and those whom they love and are waiting for them. Within this massive group of vehicles sits the UMT in their vehicle waiting the same word of "forward across the LD" (line of departure). The chaplain is thinking about the soldiers he is to care for at the aid station and those he knew who had troubled minds and hearts. He is discouraged and feels like he let them down because there was no time for worship or words of

encouragement and peace prior to battle. He knows they would have eagerly wanted his spiritual confidence and a blessing but there wasn't time and the troops were too wide spread over such a large area. But this UMT was determined to give those words so badly needed at such a crucial time. As the chaplain assistant monitors the radios and keeps his/her eyes open for force protection, the chaplain turns to his left, pulls out the keyboard of the Force XXI Battle Command Brigade & Below (FBCB2) and begins typing. When he was done he felt that this was what soldiers needed to hear for spiritual renewal and support. The message traveled over the electronic airways to every vehicle. The leader read the message of hope and encouragement. He then read the message over the intercom to his crew. With renewed spirits and determination the force was ready for battle.

As one Commander of Operations Group at one of our training centers said to me, "I want UMTs to be successful on the battlefield." To be successful, the UMT must use the resources (means) the military provides to ensure spiritual support is given and spirit (will) is strengthened.

#### PERSONAL DELIVERY OF RELIGIOUS SUPPORT

To be an integrated, active and relevant member of Army XXI capable of providing seamless religious support throughout the battlespace is the mission of the Chaplaincy. As reported in *U.S. News World Report*,

"Most people who have served in the military are likely to remember a 'padre' to whom the homesick, heartsick, lovelorn, and battle-worn turned for counsel. Indeed, the chaplain's role has barely changed in centuries: In addition to officiating at religious services and facilitating religious practice, they foster good morale, offer counsel and guidance, and put themselves 'everywhere they deem their presence to be necessary,' says military historian Martin Blumeson."<sup>50</sup>

The Chaplain's presence speaks to faith and hope. Shared experiences contribute to the support and development of shared values, including those shared experiences that sustain and strengthen common and spiritual values. The Chaplain's acceptance and effectiveness are increased when soldiers see the religious mission focus is directed toward living and working within the unit and wherever that unit may be whether in garrison in the United States or deployed in harm's way in combat far from home. The very essence and strength of effective pastoral care is found optimally in the direct personal delivery of the message of hope and faith with soldiers under garrison, training, and combat conditions. Indirect personal delivery through

new means of communication further enhances and strengthens the religious support mission for a soldier's spiritual fitness (will).

## **CONCLUSION**

When the final analysis is completed, we must always remember that, even in the information age, war will remain a human endeavor, subject to emotion and characterized by the shedding of blood and by the effects of chance. Information warfare will not be bloodless, sterile, or risk free. It will still be war. Spiritual values within the human dimension equally alongside strong ethical and moral values bring strength and courage to endure. This is critical for commanders in preparing for the future of warfare. The military must remain focused to the individual soldier as it affects the whole unit in the midst of radical change. Employment of technology and the change that comes with it opens up opportunities for that personal touch of ministry. Soldiers need to see us, hear us and know we know them.<sup>51</sup>

The chaplain brings pastoral care and counseling through personal delivery that is invaluable in these deprived conditions. When General George C. Marshall was the Army Chief of Staff, he stated,

“ I look upon the spiritual life of the soldier as even more important than his physical equipment... The soldier's heart, the soldier's spirit, the soldier's soul are everything. Unless the soldier's soul sustains him, he cannot be relied upon and will fail himself and his country in the end. It's morale—I mean spiritual morale—which wins the victory in the ultimate, and that type of morale can only come out of the religious nature of the soldier who knows God and who has the spirit of religious fervor in his soul. I count heavily on that type of man and that kind of Army.”<sup>52</sup>

Perceptive national and military leaders recognize the critical significance of faith, spiritual strength, and the need for chaplains to sustain soldiers in battle. History from the beginning of mankind to the present proves this without a doubt. History will prove once again in the future despite new ways to conduct war that spiritual values bring peace and strength when needed the most.

WORD COUNT = 8700

## ENDNOTES

<sup>1</sup> Chief of Chaplains White Paper, *Chaplain Support for Force XXI: A Journey—Encouraging Faith, Sustaining Hope*, Office of the Chief of Staff, U.S. Army, April 1995, p. 1.

<sup>2</sup> John Keegan. *The Face of Battle*. (New York: Vintage, 1977), 298.

<sup>3</sup> Carl Von Clausewitz. *On War*. Edited and Translated by Michael Howard and Peter Paret. (Princeton, NJ: Princeton University Press, 1976), 184.

<sup>4</sup> Ralph Peters. "Killers and Constables: The Future of Conflict and the Continuity of the American Military Experience." *Strategic Review*, Spring 2000, p. 54.

<sup>5</sup> LTC John D. Rosenberger, "The Burden Our Soldiers Bear: Observations of a Senior Trainer (O/C)", *Combat Training Center (CTC) Quarterly Bulletin*, No. 95-11, Fort Leavenworth, KS: Center for Army Lessons Learned, U.S. Army Training and Doctrine Command (Sept 1995) 4.

<sup>6</sup> Peters, 55.

<sup>7</sup> Department of the Army, *Force XXI Operations*, Hqs. USA training and Doctrine Command Pamphlet 525-5 (Washington, D.C.: U.S. Department of the Army, 1 August 1994) 13.

<sup>8</sup> *Ibid*, 14.

<sup>9</sup> Elmar Dinter. *Hero or Coward: Pressures Facing the Soldier in Battle*. (Frank Cass and Company Limited, 1985), 72.

<sup>10</sup> *Ibid*, p. 73.

<sup>11</sup> Holmes, Richard. *Acts of War: Behavior of Men In Battle*. (The Free Press, A Division of Macmillan, Inc., 1985), 287.

<sup>12</sup> Department of the Army, *Army Leadership*, Field Manual 22-100 (Washington, D.C.: U.S. Department of the Army, August 1999), 5-120.

<sup>13</sup> Department of the Army, *Army Leadership*, Army Regulation 600-100 (Washington, D.C.: U.S. Department of the Army, 17 September 1993), 2-23.

<sup>14</sup> M. Blumenson, *The Patton Papers: Volume II 1940-1945* (New York: Da Capo Press edition, 1996. First published in 1974), 605-606.

<sup>15</sup> Parker C. Thompson, *From It's European Antecedents to 1791: The United States Army Chaplaincy*, Office of the Chief of Chaplains, (Department of the Army, Washington, D.C., 1978), 106.

<sup>16</sup> Captain Robert E. Lee, (son) *The Recollections and Letters of General Robert E. Lee*, (New York: Smithmark: 1995), 105-106.

<sup>17</sup> Charles A. Bailey, Division Chaplain 11<sup>th</sup> Airborne Division and World War II veteran, telephone interview by author, 15 January 2003.

<sup>18</sup> Department of the Army, Army Leadership, Field Manual 22-100, 4-28.

<sup>19</sup> *Ibid*, 2-102.

<sup>20</sup> Bailey

<sup>21</sup> Bernard Brodie. War & Politics. (New York, NY: Macmillan Publishing Co., Inc., 1975), 18.

<sup>22</sup> Douglas MacArthur, A Soldier Speaks (Frederick A. Praeger, Publishing, New York, 1965) 355.

<sup>23</sup> Department of the Army, Army Leadership, Field Manual 22-100, 2-102.

<sup>24</sup> *Ibid*, 2-85.

<sup>25</sup> *Ibid*, 5-122.

<sup>26</sup> Bailey

<sup>27</sup> Peters, 56.

<sup>28</sup> *Ibid*, 57-58.

<sup>29</sup> Digital War: A View from the Front Lines. Edited by Robert L. Bateman. (Presidio Press, 1999) 39.

<sup>30</sup> The Human Face of Warfare. Edited by Michael Evans and Alan Ryan. (Allen & Unwin, 2000) 120.

<sup>31</sup> Ardant du Picq, *Battle Studies*, J.N. Greely & R.C. Cotton (trans.), (Macmillan, New York, 1921), 120.

<sup>32</sup> Rosenberger, 4.

<sup>33</sup> Huba Wass de Czege and Jacob D. Blever. "Soldiers—Not Technology—Are the Key to Continued Superiority." Army (March 2001), 7.

<sup>34</sup> Keith D Shurtleff. "The Effects of Technology on Our Humanity." Parameters 32 (Summer 2002): 105.

<sup>35</sup> *Ibid*, 105-106.

<sup>36</sup> Peters, 60.

<sup>37</sup> Department of the Army, Army Leadership, Field Manual 22-100, 2-102.

<sup>38</sup> Evans and Ryan, 195.

<sup>39</sup> Department of the Army, Force XXI Operations, Hqs. USA training and Doctrine Command Pamphlet 525-5, 7.

<sup>40</sup> MG F.M. Richardson. Fighting Spirit. A Study of Psychological Factors in War. (New York: Crane, Russak & Company, 1978), 166.

<sup>41</sup> Chief of Chaplains White Paper, 5.

<sup>42</sup> Mike Hobson, network administrator U. S. Army Chaplain Center and School, interview by author, 22 October 2002.

<sup>43</sup> Chief of Chaplains White Paper, 1.

<sup>44</sup> Joint Chiefs of Staff, Joint Doctrine for Civil-Military Operations. Joint Publications 3-57 (Washington, D.C.: Department of Defense, 2001), 62.

<sup>45</sup> Joint Chiefs of Staff, Joint Tactics, Techniques, and Procedures for Foreign Humanitarian Assistance. Joint Publications 3-07.6 (Washington, D.C.: Department of Defense, 2001), 39.

<sup>46</sup> Hobson, 8.

<sup>47</sup> Robert J. Bunker and T. Lindsay Moore, "Nonlethal Technology and Fourth Epoch War: A New Paradigm of Politico-Military Force," *The Land Warfare Papers*, No. 23. Arlington, VA: The Institute of Land Warfare, Association of the United States Army, Feb. 1996, 2.

<sup>48</sup> Chief of Chaplains White Paper, 7.

<sup>49</sup> Hobson, 15.

<sup>50</sup> Samantha Levine. "A Calling of Duty; In wartime, military chaplains serve God and the armed forces." U.S. News & World Report. Washington, Nov 26, 2001, 48.

<sup>51</sup> Chaplain (BG) G.T. Gunhus in an address—*Remaining Focused in the Midst of Change*—to the graduating class of the Chaplain Advance Course, U.S. Army Chaplain Center and School, Fort Jackson, SC, 20 September, 1996.

<sup>52</sup> Daniel B. Jorgensen, The Service of Chaplains to Army Air Units 1917-1946. (United States Air Force, Chief of Chaplains, 1961) 277.



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