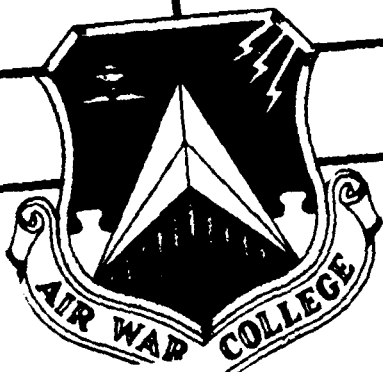


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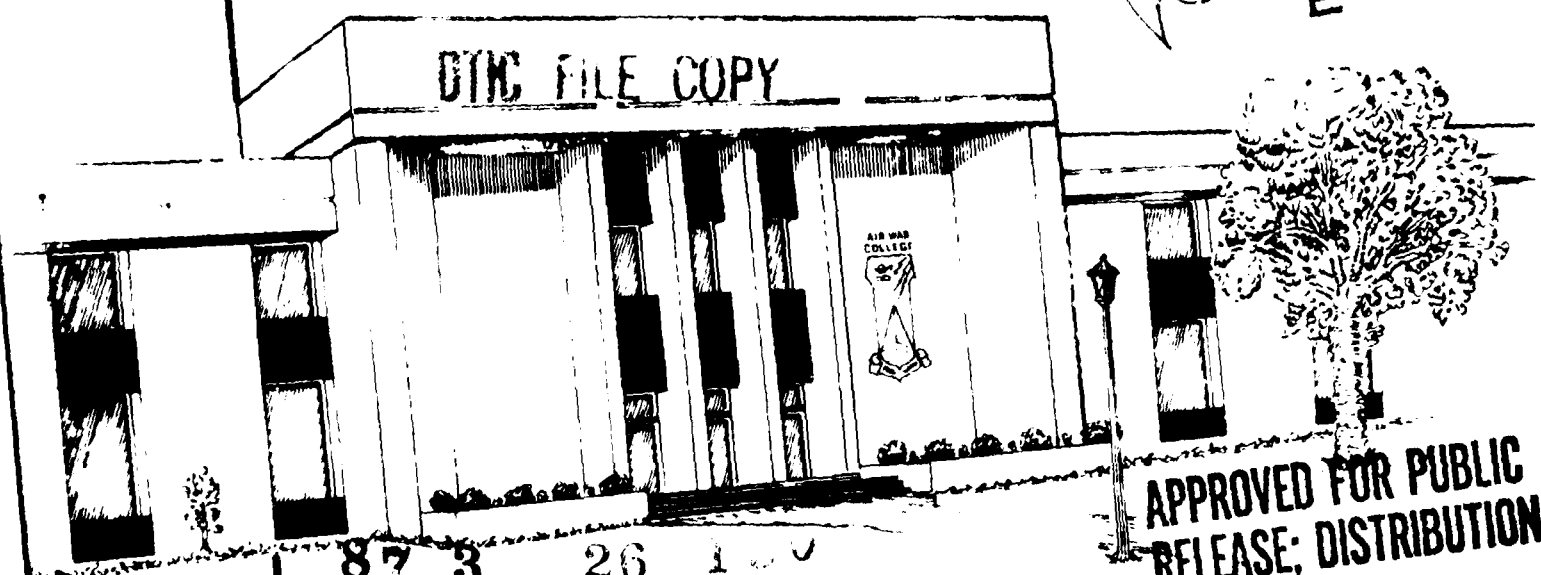
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INTERGRATION AND UTILIZATION OF DISTINCTIVE FAITH GROUP
CHAPLIANS WITHIN THE UNITED STATES AIR FORCE CHAPLAINCY

By CHAPLAIN, LT COL, PETER M. HANSEN

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AIR UNIVERSITY
UNITED STATES AIR FORCE
MAXWELL AIR FORCE BASE, ALABAMA

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INTEGRATION AND UTILIZATION OF DISTINCTIVE FAITH GROUP
CHAPLAINS WITHIN THE UNITED STATES AIR FORCE CHAPLAINCY

by

Peter M. Hansen
Chaplain, Lieutenant Colonel, USAF

A RESEARCH REPORT SUBMITTED TO THE FACULTY

IN

FULFILLMENT OF THE
RESEARCH REQUIREMENT

RESEARCH ADVISOR: Colonel James C. Poole

MAXWELL AIR FORCE BASE, ALABAMA

May 1986

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AIR WAR COLLEGE RESEARCH REPORT ABSTRACT

TITLE: Integration and Utilization of Distinctive Faith Group Chaplains within the United States Air Force Chaplaincy

AUTHOR: Peter M. Hansen, Chaplain, Lieutenant Colonel, USAF

This research is a historical review of the integration and utilization of distinctive faith group chaplains within the United States Air Force Chaplaincy. An analysis is drawn from their current perceptions on how they have been integrated and utilized within the chaplaincy. An assessment is made of issues and problems they encounter. Recommendations by both Deputies, Chiefs of Chaplains and active duty distinctive faith group chaplains provide vision and direction for the future.

BIOGRAPHICAL SKETCH

Chaplain, Lieutenant Colonel Peter M. Hansen (M.R.Ed. and M.Ed., Brigham Young University), has been interested in integration and utilization of distinctive faith group chaplains since he entered the United States Air Force Chaplain Service in 1970. He has served at base, wing and major commands. His base experience has been at Lowry Air Force Base, Colorado and Kadena Air Base, Okinawa, Japan. Wing level experience was at Offutt Air Force Base, Nebraska. He has served on the staff of two major command chaplains: Tactical Air Command and United States Air Forces in Europe. As a member of The Church of Jesus Christ of Latter-day Saints he is considered by the United States Air Force Chaplaincy to be a distinctive faith group chaplain. He has four years prior military service as a commissioned Army Medical Service Corps Officer. Chaplain, Lieutenant Colonel Hansen is a graduate of the Air War College, Class of 1986.

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CHAPTER I

INTRODUCTION

This research paper focuses upon the utilization and integration of distinctive faith group ministers who serve as Protestant chaplains within the United States Air Force. It provides some historical background, assesses the current environment, and provides some recommendations for the future. The data used in this text was obtained by inquiries to past Deputies and Chiefs of Chaplains of the United States Air Force Chaplain Service, and an Air Force representative sampling of active duty distinctive faith group Protestant chaplains (See Appendixes).

In this paper, the explanation of the term General Protestant (Protestantism), by Jerald C. Brauer will be used.

It is not easy to characterize Protestantism in America, but two characteristics seem to mark it. One is a constant free experimentation and search for a fuller manifestation of God's truth and will, and the other is a sustained effort to avoid going beyond the truth and light already known in the Bible and codified in certain basic beliefs and confessions. Thus Protestantism in America can be characterized in terms of a full, free experimentation and an enduring Biblicism.¹

The United States Air Force Protestant chaplain umbrella has traditionally included all denominations that were not Eastern Orthodox, Jewish or Roman Catholic. Those on the periphery of this Protestant umbrella designation will be identified as distinctive faith groups in this paper.

There is extensive quoting from the respondees throughout the narrative. This is to allow the respondees an opportunity to analyze issues from their historical point of view and to assess issues and problems as they foresee them in the future. The author has inserted additional quotes from reference sources and personal comments as appropriate to clarify and summarize the narrative.

CHAPTER II

HISTORICAL REVIEW

Throughout the history of the United States Air Force Chaplaincy, the leadership has wrestled with the complexities of pluralism within the chaplaincy in general, and with the utilization and integration of distinctive faith group chaplains specifically. These issues were addressed in 1985 when former Deputies and Chiefs of Chaplains met for an update conference. The conference host, Chaplain, Major General John A. Collins (retired), made this observation.

We have worked hard at it (pluralism), and enjoy a chaplaincy that addresses the complexities of pluralism better than any other institution of which I am aware. Yet as I listened to the leaders of another time in history I was encouraged to hear that they wrestled with many of the same issues and responded in the best possible way for their time and place in the long evolution of the chaplain service.¹

An inquiry was sent to each of the past Deputies and Chiefs of Chaplains (See Appendixes), to gather the above mentioned historical data on the ways they utilized and integrated distinctive faith groups and wrestled with the difficulties and complexities of pluralism within the United States Air Force Chaplain Service. For purposes of organization, I will examine responses by looking at four decades beginning in the 1950s.

1950s

The dean and first Chief of the United States Air Force Chaplaincy, Chaplain, Major General Charles I. Carpenter (retired), responded to these queries by saying:

There are some things that should be recognized as basic principles--set to the time and situation with which we were confronted during my administration.

1) We were starting from 'scratch'--the very beginning in establishing the Air Force Chaplaincy--so we were bound by no previous decisions--we were on our own.

2) There were approximately 90 denominations represented within the group of Air Force Chaplains then--today you are dealing (I understand), with approximately 147 denominations.

3) The Chiefs Office made the broad divisions of the chaplain groups--with no basis on the theological differences some church groups wanted to emphasize for themselves. If the denominations were not Roman Catholic, Jewish or Eastern Orthodox, they were considered Protestant and assigned against the Protestant needs. This made it possible to place a great number of varying denominations against assignments as Protestant to meet the needs at any given base.

4) Assignments were the responsibility of the personnel office of the Chief of Chaplains, and the basic consideration was the needs of the personnel on the base or in the unit. ...It was almost impossible to meet the desires of a denomination as to where their chaplains would serve. We just had to say 'Chaplains are assigned to meet the needs of personnel assigned to the military' and that is the controlling factor for chaplain assignments.

5) The intake of chaplains was on a percentage to the strength of that denomination in America. This, of course, gave us the number of chaplains we would accept from any denomination.

6) We filled the base or unit need for chaplains on the following formula. We first assigned a man from the Protestant classification--that would serve all Protestants...one from the mainstream Protestant groups who could minister to all. The next assignment would be a Roman Catholic. The third man assigned would be a Protestant who represented the ritualistic denominations. The next man would come from the more Evangelical Protestant groups. I took in the first Mormon chaplain, Reed A. Benson. At first the Mormon Church considered the

chaplaincy as a missionary field and their representatives

remained in the Air Force for about three years. A Mormon chaplain stayed in long enough to be promoted from First Lieutenant to Captain and would then elect to leave the Air Force Chaplaincy.

7) Jewish chaplains were obtained through a draft from their faith group. If I needed Jewish chaplains, I notified this faith group of the number needed, and in a few weeks that number of Jewish rabbis would apply.

8) The placement of chaplains to Lackland Air Force Base caused some personnel assignment problems. Lackland Air Force Base is the location of assignment for all interim, Air Force enlisted personnel. I wanted these young recruits to know their faith group cared and I attempted to have all denominations represented by chaplains at Lackland.

9) We left base religious activities to the Base Chaplain. A chaplain could hold his own denominational service, but the General Protestant services had to be held, and took priority over denominational services. When certain chaplains didn't cooperate, and I don't remember too many who didn't, we talked with them--showed them their reason for being, and worked out our problems.²

Chaplain, Major General Terence P. Finnegan (retired), a Roman Catholic priest, gave this illustration of his personal commitment to pluralism.

The primary responsibility of the Protestant chaplain was the general nondenominational service. The Protestant chaplain could conduct his own denominational service after the general nondenominational and the Catholic services. Very often I conducted the general nondenominational service in the absence of a Protestant chaplain. I could not sing a note, but I would enlist the aid of others.³

As the chaplaincy matured, it was discovered that Protestants had far more principles of agreement than of difference.

1960s

Reflections of Chaplain, Major General Robert P. Taylor (retired), revealed the interdenominational cooperation that prevailed during his tenure as Chief of Chaplains.

We did, effectively I believe, integrate all distinctive faith groups on the basis and principle of a common purpose and responsibility.

The mission, purpose and responsibility of all of us was to minister to the moral and spiritual needs of the military personnel and their families. The mission often extended to their physical needs as well.

Theologically and doctrinally the various faith groups were not integrated. But from the purpose, mission and functional viewpoint, they were integrated, united and moved together. We accomplished this by the following:

- 1) By establishing the fact that all the various faith groups were on the same team in the military.
- 2) By creating and maintaining fellowship, cooperation and participation in such functions as prayer breakfasts, musical groups, memorial ceremonies and various welfare functions.⁴

Chaplain Taylor and his staff wrestled with the complexities of pluralism. He mentioned:

For example, we had chaplains from some faith groups who were not trained to provide a 'general' Protestant type of ministry. If these chaplains were assigned to places where no personnel from their particular faith group were assigned, the chaplains could not be utilized properly. In these cases we sought out areas where large numbers of this faith group were assigned. To these units; such as Lackland Air Force Base, Texas; we assigned the chaplain to minister, for the most part, to his own faith group.⁵

To utilize and integrate distinctive faith group chaplains in an effective way within the chaplaincy, Chaplain Brigadier General William L. Clark (retired), identified the selection of the senior installation chaplains (i.e. Installation Staff Chaplain, Senior Catholic and Senior Protestant Chaplains), as the key to success. He said:

...Junior chaplains need guidance, not theological training, and will normally accept it from a fair and patient supervisor regardless of his faith group; a supervisor who will not invade the young chaplain's 'holy ground', but simply help him to become adjusted to working within a pluralistic environment in which he has

had little or no experience. Temperament, fair play, good judgment, and patience of a supervising chaplain are more important than rank.⁶

He pointed out that the difficulties he had as a top manager in the chaplaincy:

...often stem from petty differences of opinion or an attempt by someone to amalgamate all denominations into a single secular system. A successful spiritual ministry in the military chaplaincy requires serious and wise cooperation among the chaplains. Unfortunately this is difficult to achieve. The results are often fatal--a continuation of petty grievances or a watered down secular ministry which is more military than spiritual.⁷

1970s

During the assignment of Chaplain, Brigadier General Thomas M. Groome, Jr. (retired), as Deputy Chief of Chaplains, he utilized and integrated the distinctive faith group chaplains by offering professional military education courses and special assignments to them to provide career enhancement opportunities.

In explanation of how he managed a distinctive faith group issue, he said:

Much time was spent in coming to an understanding of the role of the Latter-day Saint chaplain. This involved two trips to Salt Lake City, Utah, and many meetings with Elder David B. Haight and other church officials. From this understanding, I attempted to interpret to the Armed Forces Chaplain Board the uniqueness of the Latter-day Saint chaplain.⁸

As the number of denominational representations increased and the first female chaplains became established within the chaplaincy, Chaplain, Major General Henry J. Meade (retired), and his staff reaffirmed that the

...fundamental position of the Air Force Chaplaincy is the acceptance of all faith bodies (ministers, priests, rabbis, etc.), that have credentials to represent their churches/synagogues in the military community. Utilization and integration of these faith bodies is fundamentally based on need. In areas where there are limited civilian clergy resources we would entertain sending a chaplain of that faith group to the area.

Overseas had many unique and special requests caused by using chaplains as circuit riders--covering main bases and many satellites. Utilization always was driven by need and of course within our own available resources.⁹

Dealing with the complexities of pluralism, Chaplain Meade recalled:

We in the Air Force would occasionally be faced with what we referred to as our 'Happy Problems'. That designation was quite appropriate regarding some of the complexities of pluralism.

Virtually every chaplain representing his/her faith group and denomination has a conviction, by virtue of her/his ordination, that he/she represents the truth of religion. When colleagues, comrades and friends share this same conviction while representing other religious bodies and denominations there could arise certain tensions and misunderstandings.

The message, however, that bridges these differences is the message of love! ...without a sharing of love, these differences can widen and divide. In other words, God-like charity must initiate our ministry and dictate our lives.

This message was and is the cornerstone of all that we do in the military. Chaplains who comprehend and accept this are most often successful--those who reject it find their stay to be brief.¹⁰

In keeping with the Air Force Chaplain School's motto (1960-1966), Ut Omnes Unum Sint or "That all may be one", in love, purpose and unity, Chaplain, Brigadier General Jeremiah J. Rodell (retired), wrote:

Really, in my 25 years I had no difficulties with pluralism. This may sound naive, but I believe the Air Force model of integrating distinctive faith groups should be used in civilian life. I do miss this in our civilian communities. Certainly, there were instances

of prejudice and bigotry, but this was a small element in each faith group. In almost all instances this was not so much a mark of the faith group, but the personality of the individual.¹¹

1980's

Chaplain, Major General John A. Collins (retired), summarized the thirty-seven year evolutionary process of forming one unified Air Force Chaplaincy out of many denominations (E Pluribus Unum--"out of many, one"), when he said:

They (the former Deputies and Chiefs of Chaplains), made pluralism work and left us an existing model of shared ministry. It was accommodation without compromise, and the entire American religious community is better for it.

I am grateful for the solid foundation that my predecessors built. The Air Force chaplaincy is alive and well today because of the perceptive and strong leadership of those who have gone before us.¹²

Building upon this solid foundation of "accommodation without compromise" the current Chief of Chaplains, Chaplain, Major General Stuart E. Barstad, has given the following guidance on the issues of integrating and utilizing Air Force chaplains in a pluralistic chaplaincy.

1) Chaplains must give constant attention to the policy of pluralism in their ministry.

2) The Office of the Chief of Chaplains needs to carefully monitor which religious groups are given chaplain openings.

3) The Air Force Chaplain School will continue to deal with pluralism in all ways possible.

4) The Air Force Chaplain Service will continue to work closely with endorsers having chaplains on active duty.

5) The General Protestant Service will continue to be our major worship emphasis under the Protestant umbrella.

6) The Installation Staff Chaplain must maintain control of what happens within the base chapel program.

7) Special (denominational), services need to be negotiated with the Installation Staff Chaplain in consultation with assigned chaplains.

8) The Installation Staff Chaplain role as mentor to new chaplains is important to help them develop professionally with a 'sensitivity to religious pluralism.¹³

For those who struggle with the smorgasbord religious representation within the chaplaincy, Chaplain Barstad reminds them that: "You cannot associate a theology with the chaplaincy. Theology is associated with individual chaplains, but not the chaplaincy."¹⁴

CHAPTER III

ANALYSIS OF DISTINCTIVE FAITH GROUP ACTIVE DUTY CHAPLAINS INQUIRIES

To validate the results of how effective "the perceptive and strong leadership" of the chaplaincy has been and now is, an inquiry was sent to 33 active duty chaplains who represent 15 distinctive faith groups. They were asked to describe the ways they had been integrated and utilized within the Air Force chaplaincy. The inquiry generated 24 responses or a 73 percent return. They all gave a positive response and felt they had been accepted, integrated and utilized within the total ministry of the Chaplain Service.

A representative sampling of the retorts to those queries will illustrate this point. Chaplain, Colonel Thomas N. Christianson, Moravian Church, said:

I have been totally integrated and utilized as a chaplain. I was endorsed and received my commission to serve all Air Force personnel. My denomination did not endorse me to serve people with a particular religious background. ...I am the only chaplain on active duty from my denomination and to the best of my knowledge have been accepted by all my colleagues and the entire Air Force community. My denominational uniqueness has never been a factor in establishing healthy interpersonal relationships. I attribute this to my religious foundation, training, and personal expectations of chaplain ministry.¹

Another senior pastor, Chaplain, Colonel Bryant R. Skipper, Assemblies of God, said it this way.

The opportunities for ministry in the Air Force chaplaincy are limitless. I have held every position available to a base chaplain and love the total involvement a chaplain has in the life of the community.²

From a liberal religious expression Chaplain, Major Justin G. G. Kahn, Sr., Unitarian Universalist Association, wrote:

...In more than ten years on active duty I have served in virtually all positions necessary for a balanced ministry. ...I have been able to do so only because of the tolerance and decency of several Installation Staff Chaplains.³

Chaplain, Captain Randon N. Hesgard, Seventh-day Adventists, said: "I feel I have had the opportunity to be fully integrated into the work of the chaplaincy."⁴

Indicating the need to be openminded and a committed team player, Chaplain, Captain Ross C. Brown, The Church of Jesus Christ of Latter-day Saints, said:

...this is where the Lord wants me, the chaplaincy has become an integral part of my life.

...the responsibilities I have been given thus far have utilized my talents and have also challenged me to greater capacities. Integration into the chaplaincy depends upon me! I could have claimed separatism but choose to be a team player.

...I have felt that I have been treated equally and fairly with responsibilities and opportunities to serve.⁵

The coming of age for the Air Force chaplaincy has been a gradual process. It has required tolerance, maturity and team effort. I believe the results are unequaled anywhere in religious circles. As Chaplain, Lieutenant Colonel Joseph F. Boone, The Church of Jesus Christ of Latter-day Saints, expressed so adequately: "The Air Force chaplaincy is a miracle. It is a marvelous entity."⁶

Though the active duty chaplains were in agreement to being effectively integrated and utilized within the Chaplaincy; they did express some difficulties in adjusting to this pluralistic form of ministry. A few examples will highlight this point. Chaplain, Captain Randon N. Hesgard, Seventh-day Adventists, states: "The concepts I had to sort out were the use of robes, the elements at the communion service, and attending events on the Sabbath (Friday night and Saturday)."⁷

Chaplain, Captain Ross C. Brown, The Church of Jesus Christ of Latter-day Saints, mentioned "...being thrust into an unfamiliar order of worship and being asked to function smoothly, and sermon preparation and delivery"⁸ in a General Protestant service were two areas of difficulty he experienced. He concluded by saying:

Pluralistically, I had no problem adjusting to other chaplains. However, I knew others were ill at ease with me. Therefore, it has been one of my challenges to calm those anxieties by working diligently and uncomplaining with the assignments I have been given. This allowed other chaplains to see that my intentions were sincere, honest and team oriented. But, when all is said and done it comes back to the individual chaplain and their attitude toward adjustment and pluralism. If they want to, they can, if they don't, they won't.⁹

Chaplain, Major Robert M. Krauss Jr., of the General Conference of Schwenkfelder Churches, in his discussions with chaplains attending Chaplain Orientation Courses at the Chaplain School, has observed that some chaplains have difficulty with special community services where they are

told not to pray in the name of Jesus. He has also noted that chaplains representing conservative Christian groups are alarmed by statements such as: "God has spoken through other religions," or "there are many ways to God--Jesus Christ is just one of those ways." He has found that some of the newer chaplains have questions about evangelism in the military. "Most evangelical chaplains recognize that proselytizing is inappropriate in a pluralistic ministry but they also have strong convictions about the command of Jesus Christ to preach the gospel and to make disciples." 10

Chaplain, Captain Steven M. Torgerson, Seventh-day Adventists, said: "I'm always challenged to do invocations in our military environment. Making my prayers inclusive is no problem. But I struggle with making it relevant."11

The difficulty with leadership was expressed by Chaplain, Captain Johnnie D. Ward, Church of the Nazarene, who said, "The main problem I've experienced is working under someone that is not truly qualified to be a leader, ...rank does not always equal leadership."12

Chaplain, Major Billy H. Weaver, Southwide Baptist Fellowship, said: "I wrestled with Communion in a general Protestant setting, altar calls, ecumenical prayers, and how to maintain my Baptist identity in the midst of diversity without

fragmentation...how to be flexible without compromise and wisdom to know the difference."¹³

Chaplain, Major Robert M. Gurr, The Church of Jesus Christ of Latter-day Saints, said:

As a Mormon, I have no problem in adjusting to a pluralistic ministry, but some members of the congregation have a problem in adjusting to the fact that I represent The Church of Jesus Christ of Latter-day Saints. That is until they get to know me, and hear me preach, then often the prejudice dissipates. As a Mormon, I have to work a little harder to be accepted into the hearts and arms of some of the Protestant congregations.¹⁴

With all the diversities found within the chaplaincy, it becomes readily apparent there will be difficulties for most chaplains adjusting to the pluralistic ministry of the Chaplain Service. Amidst these mentioned difficulties, most chaplains felt they had been fortunate to have worked on chapel teams where they experienced mutual respect, trust and honesty among the chapel team members and congregants. Thereby, they were able to maintain their denominational identity while experiencing the joy of being a team member of the United States Air Force Chaplain Service.

CHAPTER IV

PROBLEMS AND ISSUES

Several problems and issues are inherent with the complexities of a pluralistic chaplaincy. Frustration sets in when one realizes there may not be an easy solution to every problem or issue. As Chaplain, Major General John A. Collins (retired), said: "We become skilled negotiators with both issues and people or the total ministry suffers."¹

The Chief of Chaplains Task Force on Pluralism did a commendable job in examining the various aspects of pluralism in the chaplaincy. They concluded there is a problem, primarily a Protestant problem, stating:

As far as Protestants are concerned, the problem is functionally a matter of worship services and how to use chaplains who do not fit the traditional Protestant mode. ...Protestants have traditionally been all inclusive, providing an umbrella that has extended widely, including even those on the periphery.

...we should review and examine carefully the expectations of the Protestant congregation. We should use a pragmatic approach to the establishment of services and the assignment of chaplains, keeping in mind the nature, composition and the specific needs of the congregation.²

Four periphery denominations within the Protestant designation are Christian Science, The Church of Jesus Christ of Latter-day Saints, Seventh-day Adventist and Unitarians. The unique problems and issues that chaplains representing these denominations have had will validate the findings of the Task Force on Pluralism.

Christian Science

Chaplain, Lieutenant Colonel Robert J. Doughtie

states:

Problems are still severe with Protestant congregations (a portion of them), who resist anyone who does not fit the mold. ...When I arrived at George Air Force Base, California there were inquiries about what a Christian Scientist was and after my arrival some boycotting occurred of services which I conducted. Some gathered their courage and came in to talk about our peculiarities, others merely grumbled.³

In these remarks, Chaplain Doughtie identifies a uniqueness Protestant congregants encounter when attending General Protestant chapel services. Many chaplains under the Protestant umbrella are distinctive faith group clergypersons whose theology differ from mainstream Protestantism. When congregant needs are not being met by the assigned Protestant chaplain(s); they may be referred to an off base denominational church or if base resources are available, with the Base Commanders approval, a mainstream Protestant auxiliary chaplain may be hired to fulfill their worship needs.

The Church of Jesus Christ of Latter-day Saints

Chaplain, Lieutenant Colonel Joseph F. Boone stated:

"It is my observation that most of my colleagues have been more comfortable with me serving in a 'generic' chaplain role (i.e. Adult Value Education, Counseling, Home Visitation, Hospital Work, etc.)," rather than a Protestant chaplain role.⁴

Some Protestant parishioners who have been ministered to by Latter-day Saint chaplains share this view. The Latter-day Saint chaplain

...has been integrated into our program with equal time in the pulpit, leading worship, supervising the junior high youth group, the monthly Sunday evening fellowship activities, and the Protestant Men of the Chapel, as well as other assigned chapel duties. This has been done despite the expressed opposition of numerous members of the Protestant chapel community.⁵

The issue here is that:

...LDS doctrine diverges sharply from that of mainstream Christianity. Many Christians consider Mormons heretics, while some even call them non-Christian. Jan Shipp, a non-Mormon professor of religious studies at Indiana University, concludes her insightful analysis of the faith with the judgment that because Mormons accept the Bible and worship Jesus Christ as the only Savior of mankind, their Church must be regarded as a form of corporate Christianity. Yet she observes that Mormonism does not fit in any of the 'standard categories' used for classifying other Christian groups. Mormonism is decidedly a 'new religious tradition', one that 'differs from traditional Christianity in much the same way that traditional Christianity...came to differ from Judaism.'⁶

These commentaries point out that both fellow chaplains and parishioners have felt uncomfortable with Latter-day Saint chaplains serving in a Protestant role, with a possible explanation as to why.

Seventh-day Adventist

Chaplain, Lieutenant Colonel James J. North, Jr. stated:

I believe that Seventh-day Adventist Chaplains are still subject to some prejudicial beliefs that they are not mainline Christians and therefore are restricted in availability for duties. This needs to be eliminated by widest possible use of Seventh-day Adventist's and respect for their small limitation. There should be no chaplaincy

positions in which a Seventh-day Adventist cannot serve. At the Chaplain School, senior chaplains should be informed of their broad availability and capability. Junior chaplains should learn of our mainline Christian tenets. Explanation of the Sabbath limitation should be explained by an Adventist with emphasis on the fact that almost all situations can be worked out.⁷

Chaplain North recognized that specific needs of the congregation must be considered. Also, he felt the chaplain needs should be considered so their ministry within the chaplaincy would be meaningful and fulfilling.

Unitarians

In American history, Unitarianism has served as a safe haven for unique philosophies. In 1862 Camille Ferri-Pisani, a French-Corsican, remarked that:

The Unitarians (of America), and 'most men who no longer believe in the supernatural or the letter of any revelation' but who 'still [feel] the spur of the religious spirit and of a divine curiosity no longer satisfied...consider all religious, from the most primitive fetishism to the most refined Christianity, as developments of the divine idea.'⁸

This broad philosophy has created denominational stereotyping according to Chaplain, Major Justin G. G. Kahn, Sr., the only Air Force chaplain on active duty from the Unitarian Universalist Association. Though historically and actually his denomination "is not nonChristian but not exclusively Christian."⁹ This seems to skew a preconception about Unitarian Universalists as being a denomination of "Religious Humanism." Chaplain Kahn is Christian and

represents the conservative branch of his denomination. He said:

I suppose the solution for dealing with pluralism is probably not workable: to deal with chaplains as individuals rather than as members of denominations theoretically expounding firm tenets peculiar to those denominations.

...It is ironic that my own distinction is that I do not have restrictions on my sacramental ministry, but this appears to have been held against members of the Unitarian Universalist ministry.¹⁰

The Protestant problem described by the Task Force on Pluralism and by the distinctive faith group Protestant chaplains cited above needs to be given further examination. Both the chaplains and congregants point of view should be considered. There may not be any easy solution to this problem; however, skillful negotiation between the parties will improve understanding and support the development of a workable solution. All are in need of toleration.

The late Dr. James E. Talmage wrote regarding "toleration is not acceptance." He said:

The human frailty of running to extremes in thought and action finds few more glaring examples than are presented in man's dealings with his fellow on religious matters. On the one hand, he is prone to regard the faith of others as not merely inferior to his own but as utterly unworthy of respect; or, on the other, he brings himself to believe that all sects are equally justified in their professions and practices, and that therefore there is no distinctively true order of religion.¹¹

The Air Force chaplaincy has sought for balance between these two extremes, and has demonstrated its success through implementing the principle of toleration.

CHAPTER V
FUTURE UTILIZATION AND INTEGRATION OF DISTINCTIVE
FAITH GROUP CHAPLAINS

Chaplain, Major General John A. Collins (retired), gave hope and promise for future continual utilization and integration of distinctive faith groups within the pluralistic environment of the Department of the Air Force Chaplain Service. He said, "Pluralism is working and I know it will continue to work so that our Air Force family will continue to be a fascinating mosaic of individual faith groups working together in a spirit of respect and cooperation."¹

The past Deputies and Chiefs of Chaplains gave this provocative input when asked for their recommendations on how the future chaplaincy could enhance the integration and utilization of distinctive faith groups in the coming decade.

Recommendations

- Have a position that encourages military personnel and their families to unite with their faith group churches in the neighboring communities.²

- Expand upon--or rather build upon--the foundations and principles which we as Chaplains have observed and followed for a long while. Our nation and our military, with the guidance of the constitution have endeavored to provide religious privileges to the military personnel of the Armed Forces regardless of their denomination, faith or religious identification.³

- Whatever the situations of the future...the leaders of the chaplaincy should formulate plans and programs which will enable the chaplains and parishioners to work, serve, and minister under the challenge and comfort of a common cause and within the strength of oneness and unity of spirit.⁴

•Recognize that a chaplain without a distinctive spiritual belief is not a Minister, Priest or Rabbi, but an officer improperly assigned. Unfortunately the military chaplaincy has the potential of being the breeding ground for a secular ministry, devoid of spiritual meaning. To prevent this, Denominational Endorsing Agencies, Chaplain School Courses and senior chaplains should be required to keep all chaplains informed that their purpose in the military is to provide an authentic spiritual ministry acceptable to the mainstream of their own faith group and denomination.⁵

•Open the top jobs to all faith groups. As distinctive faith group chaplains are given more responsibilities, require of them greater accountability.⁶

•Demand of the endorsers more accountability and force them to accept more responsibility for the success of a denominational chaplaincy partnership.⁷

•Continue to use civilians to fill gaps in ministering to unique faith groups.⁸

•Maintain this country's pride in its freedom of religious expression and the splendid mosaic of many differing religious groups and bodies sharing and praying in the same chapel and experiencing the adventure of true collegiality. Respect for the religious beliefs and convictions of others has been the hallmark of this great republic and we in the chaplaincy honor this great tradition.⁹

Distinctive faith group active duty chaplains were asked for their recommendations on ways they could more fully be integrated and utilized within the chaplaincy in the coming decade. Their responses were very enlightening.

Recommendations

•A primary consideration should be the "comfort zone" of the individual chaplain and the people he serves, and negotiated assignments and duties.¹⁰

•Deal with chaplains as individuals rather than as members of denominations. Eliminate denominational stereotypes and assignment restrictions.¹¹

•It would be a positive step if each denomination would have an indoctrination into the chaplaincy for the new chaplain before entering active duty. This indoctrination should be open, direct, challenging, and explaining both advantages and disadvantages.¹²

•To grow in my relationship with other chaplains on the team. To grow in knowing and understanding the needs of the community I serve.¹³

•Endorsing agents could appoint a senior chaplain from their denomination to give guidance and support to their new chaplains.¹⁴

•Senior chaplains (i.e., Installation Staff Chaplains and Senior Protestant Chaplains), need to be educated with regard to using distinctive faith group chaplains. Too often we are viewed as a necessary evil rather than a valuable resource. There is often a wall of resistance to overcome rather than real respect, acceptance and love.¹⁵

•Perhaps a more indepth seminar or workshop for new chaplains regarding the particularities of team ministry in the Air Force chaplaincy would be helpful. In some cases a new chaplain is put on a 'team' before he or she has been given any information regarding what is expected of them in team ministry.¹⁶

This insightful information should be helpful for the Chaplain Service in the coming decade. The participants enthusiastic responses were very positive toward team ministry.

CHAPTER VI
CONCLUSIONS

The United States Air Force Chaplaincy has developed into an attractive mosaic with its diverse denominational representations each adding an interesting blend and balance to the whole. An attempt has been made to utilize each denomination in a meaningful way. Hopefully, the chaplaincy will accent the plures rather than the unum in the coming decades.

Prejudice and bigotry could be the causes of fragmentation and deterioration of the future chaplaincy, not the structure of the chaplaincy. The scriptures teach us an important lesson about those ministering on the periphery of the accepted religious views of their time. This lesson may have direct application in integrating and utilizing distinctive faith group chaplains within today's Air Force Chaplaincy.

In Numbers 11:27-29, Joshua brings to the attention of Moses that Eldad and Medad were prophesying in the wilderness encampment among the people. Joshua sought Moses to put an end to this blasphemy. In Dr. Adam Clarke's Commentary we read:

Joshua was afraid that the authority and influence of his master Moses might be lessened by the part Eldad and Medad were taking in the government of the people which might ultimately excite sedition or insurrection among them.

Moses asked:

Art thou jealous of their influence only on my account? I am not alarmed; on the contrary, I would to God that all his people were endued with the same influence, and actuated by the same motives.

Dr. Clarke then said:

Persons may be under the especial direction of grace and providence while apparently performing a work out of regular order. And if the act be good and the effects good, we have no right to question the motive nor to forbid the work. What order and regularity in the sight of man may be disorder and confusion in the sight of God, and vice versa.¹

In the gospel according to St. Mark 9:38-40, we find John wishing to prevent a man from casting out demons in the name of Jesus, because he did not follow Christ in company with the disciples. Dr. Clarke comments on this passage of scripture as well.

If you meet him again, let him go on quietly in the work in which God owns him. If he were not of God, the demons would not be subject to him, and his work could not prosper. A spirit of bigotry has little countenance from these passages. There are some who are so outrageously wedded to their own creed, and religious system, that they would rather let sinners perish than suffer those who differ from them to become the instruments of their salvation. Even the good that is done they either deny or suspect, because the person does not follow them. This also is vanity and a evil disease.²

Voltaire, a secular humanist, observed of England what could be said of the present chaplaincy: "If there were one religion in England its depotism would be terrible; if there were only two, they would destroy each other; but there are thirty (approximately eighty in the chaplaincy), and therefore they live in peace and happiness."³ All indeed have need of toleration.

Chaplain, Brigadier General Thomas M. Groome, Jr. (retired), gave an appreciation for cohesion within the chaplaincy when he suggested "...the top jobs, leadership positions, professional military education, and special assignments should be opened to all faith groups. As distinctive faith group chaplains are given more responsibilities and opportunities, a greater accountability will be expected and required of them."⁴ This attitude implies minimal concern should be given to what religion a chaplain represents, while the primary concern should be the chaplain's sensitivity to religious pluralism. This is congruent with Chaplain, Major General John A. Collins' (retired), thesis that the chaplaincy is a "...fascinating mosaic of individual faith groups working together in a spirit of respect and cooperation"⁵ to perform ministry. To continue fostering this "spirit of respect and cooperation"⁶ any prejudice or bigotry must be eliminated from interpersonal relationships within the chaplaincy from either the laity or clergy. Jose Ortega y Gasset gave sweeping counsel when he said: "Tell me the landscape in which you live and I will tell you who you are."⁷ This is true for all Chaplain Service personnel and those parishioners participating in Air Force chapel programs.

A summary of the ways distinctive faith group chaplains may be integrated under the Protestant umbrella include:

- 1) Consultation with the Installation Staff Chaplain on the assigned duties to ensure talents and abilities are utilized;

- 2) Exposing and training them so they become aware of the Protestant pluralistic environment of the chaplaincy;

- 3) Providing career-broadening experiences to enhance their comfort zone under the Protestant umbrella;

- 4) Perpetuating and encouraging the chaplain team concept; and

- 5) Encouraging primary ministry to the total military community, Protestant parish, along with ministry to individuals of their own denomination.⁸

Chaplains serving under the Protestant umbrella have a multiple role consisting of being faithful to one's own denomination, committed to the Protestant program, and loyal to the total chapel program. Each chaplain needs to acquire, and then develop, an understanding and ability to talk with the people of various denominations. Success will come as this challenge is approached from a proactive rather than a reactive mode. The lifeblood of the chaplaincy is the spirit of candor and benevolence it provides to its members. In turn, chaplains should have a desire to project this holistic spirit into the Air Force community they serve.

APPENDIXES

INQUIRIES

DEPUTIES AND CHIEFS OF CHAPLAINS

1. Describe the ways you utilized and integrated distinctive faith groups within the United States Air Force Chaplaincy. Please give example(s).
2. Explain the difficulties you wrestled with in managing the complexities of pluralism within the USAF Chaplaincy. Please cite example(s).
3. Present your recommendation(s) on how the future chaplaincy could enhance the integration and utilization of distinctive faith groups in the coming decade.
4. Please share other comments as you deem appropriate on this subject.

DISTINCTIVE FAITH GROUP CHAPLAINS

1. Describe the ways you have been integrated and utilized within the Air Force Chaplaincy. Please give example(s).
2. Explain the difficulties you wrestled with in adjusting to the pluralistic ministry of the chaplaincy.
3. Present your recommendations on ways you could better be integrated and utilized within the chaplaincy as a team member. Please cite way(s).

CITING AUTHORIZATION

I request permission to quote in total or in part from your responses as reference material for my Air War College research paper. Credit will be given on all quotations.

RESEARCH SAMPLE

DEPUTIES AND CHIEFS OF CHAPLAINS

This data was collected from ten Deputies and Chiefs of Chaplains. Five of the Chiefs who responded had served also as Deputies. Chaplain, Major General Charles I. Carpenter was the first United States Air Force Chief of Chaplains. He had served previous to this position as Air Corps Chaplain, United States Army.

RESEARCH SAMPLE

DISTINCTIVE FAITH GROUP ACTIVE DUTY CHAPLAINS

<u>Denomination</u>	<u>Number of Active Duty Chaplain(s)</u>	<u>Number of Active Duty Chaplain(s) Sampled</u>	<u>Officer* Membership of USAF Active Duty</u>	<u>Enlisted** Membership of USAF Active Duty</u>
Assemblies of God	4	4	424	2765
Associated Gospel Church, Inc.	1	1	2	10
Brethren Church	1	1	79	428
Christian Science (First Church of Christ, Scientist)	4	4	199	442
Church of the Nazarene	2	2	195	1537
Friends	1	1	36	96
Moravian Church	1	1	9	58
Open Bible Standard Churches, Inc.	1	1	9	24
Progressive National Baptist Convention, Inc.	1	1	5	10
Seventh-day Adventists	6	6	142	1293
Southwide Baptist Fellowship	1	1	21	120
The Church of Jesus Christ of Latter-day Saints (LDS)	18	7	2221	6660
The General Conference of Schwenkfelder Churches	1	1	1	6

RESEARCH SAMPLE (CONTINUED)

<u>Denomination</u>	<u>Number of Active Duty Chaplain(s)</u>	<u>Number of Active Duty Chaplain(s) Sampled</u>	<u>Officer* Membership of USAF Active Duty</u>	<u>Enlisted** Membership of USAF Active Duty</u>
The Salvation Army	1	1	15	104
Unitarian Universalist Association	1	1	307	193

This sample was of 15 distinctive faith groups with 33 chaplains being asked to participate. The inquiry generated 24 responses or a 73 percent return.

*Officer and **Enlisted data was obtained from the Atlas Stat Summary Inquiry number 12919 (Batch 151) and 09300 (Batch 195) respectively. This printout was dated 02 Aug 85.

DEPUTIES AND CHIEFS OF CHAPLAINS

Chiefs of Chaplains

26 Jul 49 - 14 Aug 58	Charles I. Carpenter ⁺	Methodist
15 Aug 58 - 31 Aug 62	Terence P. Finnegan	Catholic
1 Sep 62 - 31 Jul 66	Robert P. Taylor	Southern Baptist
1 Aug 66 - 31 Jul 70	Edwin R. Chess	Catholic
1 Aug 70 - 31 Jul 74	Roy M. Terry	Methodist
1 Aug 74 - 31 Jul 78	Henry J. Meade	Catholic
1 Aug 78 - 31 Jul 82	Richard Carr	United Church of Christ
1 Aug 82 - 30 Nov 85	John A. Collins	Catholic
1 Dec 85 -	Stuart E. Barstad	Lutheran

+Promoted to Major General on 27 Jul 49.

11 Jun 48 Office of Air Force Chaplains was created.

10 May 49 Established chaplaincy within the USAF (transfer order).

26 Jul 49 Official office date of creation.

Deputy Chiefs of Chaplains

Jul 49 - Aug 50	Peter A. Dunn (Colonel)	Catholic
Sep 50 - Aug 53	Augustus F. Gearhard *	Catholic
Aug 53 - Aug 58	Terence P. Finnegan**	Catholic
Aug 58 - Sep 62	Robert P. Taylor**	Southern Baptist
Sep 62 - Jul 66	Edwin R. Chess **	Catholic
Aug 66 - Feb 69	William L. Clark	Southern Baptist
Mar 69 - Jul 70	Roy M. Terry**	Methodist
1 Aug 70 - 31 Jul 72	John F. Albert	Catholic
1 Aug 72 - 31 Jul 74	Henry J. Meade**	Catholic
1 Aug 74 - 31 Jul 76	Thomas M. Groome	Reformed Church of America
1 Aug 76 - 31 Jul 78	Richard Carr**	United Church of Christ

1 Aug 78 - 31 Jul 80	Jeremiah J. Rodell	Catholic
1 Aug 80 - 31 Jul 82	John A. Collins**	Catholic
1 Aug 82 - 30 Nov 85	Stuart E. Barstad**	Lutheran
1 Dec 85 -	John P. McDonough	Catholic

* The first Deputy Chief of Chaplains to have General rank.

** Those becoming Chief of Chaplains

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GLOSSARY

Denomination	A religious sect.
Distinctive Faith Group	Religious sects under the Protestant umbrella on the periphery (See Research Sample for codification).
Faith Group	Religious codification (i.e. Eastern Orthodox, Jewish, Protestant, Roman Catholic, etc.).
Pluralism	Security for civil and religious rights consisted "in the multiplicity of interests...and...the multiplicity of sects (denominations).
Protestantism (General)	A constant free experimentation and search for a fuller manifestation of God's truth and will. A sustained effort to avoid going beyond the truth and light already known in the Bible and codified in certain basic beliefs and confessions.

END

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