

LIBERTY UNIVERSITY

**Unique Challenges in State Defense Force Chaplaincy**

A Thesis Project Report Submitted to  
the Faculty of the Liberty University School of Divinity  
in Candidacy for the Degree of  
Doctor of Ministry

by

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## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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As the impact and effectiveness of traditional ministry wanes in this current culture, the influence of chaplaincy is expanding and making new inroads into numerous fields, including business, sports, health care, and the military. Chaplaincy's commitment to pluralism and emphasis on spirituality instead of denominationalism makes it the perfect vehicle for ministry to this seemingly secular population still searching for meaning, purpose, and connection. These chaplains must be well trained for these serious moments in time and the lives of individuals. State Defense Forces are the nation's least-known uniformed service and, therefore, lack the resources and funding of other services in many ways. This lack is evident in the training of their Chaplain Corps. This research thesis examines this problem by setting these forces in their historical and military context, revealing their strategic role as state force multipliers. These forces need equipped and mission ready Soldiers, which means they also need a trained and equipped Chaplain Corps. The focus of this work is to suggest a viable plan to create a training program for these chaplains that mitigates the hindering problems of a lack of training time and training curriculum.

Keywords: chaplain, chaplaincy, ministry, military, state defense forces, pluralism, establishment clause, free exercise clause, ministry of presence.

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## Abbreviations

2BN	<i>Second Battalion</i>
ATP	<i>Army Techniques Publication</i>
BLUF	<i>Bottom Line Up Front</i>
CC	<i>Chief Chaplain</i>
COL	<i>Colonel</i>
CPT	<i>Captain</i>
CSM	<i>Command Sargeant Major</i>
CHBOLC	<i>Chaplain Basic Officer Leader Course</i>
DMIN	<i>Doctor of Ministry</i>
DOD	<i>Department of Defense</i>
ESV	<i>English Standard Version</i>
GEN	<i>General</i>
KJV	<i>King James Version</i>
HHC	<i>Headquarters/Headquarters Command</i>
IRB	<i>Institutional Review Board</i>
LT	<i>Lieutenant</i>
NG	<i>National Guard</i>
OCC	<i>Officer Candidate Course</i>
OHMR	<i>Ohio Military Reserve</i>
OHNM	<i>Ohio Naval Militia</i>
OHSDF	<i>Ohio State Defense Force</i>
PM	<i>Prime Minister</i>



RAS            *Religious Affairs Specialist*

SGAUS        *State Guard Association of the United States*

SDF            *State Defense Force*



## CHAPTER 1: INTRODUCTION

### Introduction

The great talk show host Larry King declared that his fantasy interview would be Jesus Christ. The reason Larry gave was so he could ask Him about His divinity. That answer he concluded, whether true or not, would change the world.<sup>1</sup> This desire is likely true with most of humanity. If there is a God, a divine Creator who possesses limitless power and intellect, it would seem a rational stance among the lesser beings that communication, connection, and conciliation with that Being would be of utmost importance. The problem would be how to accomplish these things.

Something that would be helpful is if there were someone amongst these lesser beings who knew how to connect with this God and could instruct others to do so as well. With such variance and distance between the creature and Creator, the need for a mediator between the holy and unholy, between the temporal and eternal, would seem a rational and reasonable conclusion. Every major religion suggests the need for a mediator. This is also the teaching of the Jewish and Christian scriptures. All of Scripture reveals God as holy and set apart<sup>2</sup> from fallen humanity.

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<sup>1</sup> *LA Times Archives*, “Short Takes: King’s Fantasy Interview? Jesus,” October 13, 1990, <https://www.latimes.com/archives/la-xpm-1990-10-15-ca-2099-story.html>.

<sup>2</sup> See 1 Samuel 2:2; Psalm 99:5; Isaiah 55:9, 57:15; Revelation 4:8.

### Spiritually Prepared

The Scripture reveals a Creator God who put spirit inside of humanity so they could communicate with the spirit world.<sup>3</sup> They also show God as a Father who wishes to have a familial relationship with humanity.<sup>4</sup> God also makes His followers a nation of priests so they have the authority to come before Him individually and personally (1 Pet 2:9; Rev 1:6, 5:10, English Standard Version). This Creator purposefully prepared mankind to relate and connect to Him.

### Still Impaired

Here is an amazing thing to consider. Even though these supreme creations are spirit, part of the family and spiritual priests, God still provides ministers to assist them in their spiritual pursuits and life! Mankind was fully equipped by God to pursue a spiritual relationship personally, but He still created ministry gifts and empowered ministers to help lead and connect them to God. This is true before, during and after Jesus Christ! In the Old Testament, God picked Moses to lead His people (Exod 3) and Moses then picked seventy others to help him (Exod 18:24–27). In the New Testament, Jesus personally selected individuals to help Him and sent them out to preach and care for others (Matt 10:1–8 with Mark 6:7–13). After the ascension of Christ, Spirit gives to individuals the leadership gifts of apostle, prophet, evangelist, shepherd, and teacher for the work of ministry to build and equip the faithful till they are fully mature (Eph 4:11–13). Although spiritually prepared, humans are still impaired and no matter how much is given internally, they still need to hear an outside voice.

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<sup>3</sup> See Genesis 2:7; Ezekiel 36:27; Romans 8:16.

<sup>4</sup> See Isaiah 63:16; Malachi 2:10; Matthew 6:9, 7:11; Galatians 4:6; 1 John 3:1.

God in His wisdom chooses to use humans to reach other humans and herein lies the basic construct of ministry, some telling many about One. Ministry has and will take many forms. One of these specific ministry forms and its effectiveness will be the focus of the following pages.

### **Ministry Context**

In Christian theology,<sup>5</sup> humans are distanced from God because of personal sin due to the enduring effect of the first human's disobedience (Rom 5:12–21). For the sake of the soul, this separation (Isa 59:1–2) must be bridged. There must be one who can span the chasm, able to touch both God and man. No man was found who could accomplish this (Rev 5:4) necessitating the incarnation (Rom 8:3–4), the plan of God from the beginning (Gal 4:4–5; Rev 13:8), to wrap His eternal divinity in human flesh. This was accomplished in Jesus Christ (John 1:1–2, 14). The man Jesus was that necessary mediator (1 Tim 2:5) seeing that He was both God and man.

Jesus was crucified and left this world through ascension (Acts 1:9). Before He departed, He instructed His followers to continue His work (Mark 16:15–16; Matt 28:18–20). Jesus was the One who reconciled humanity to God by providing a way of redemption, but He gives this ministry and “message of reconciliation” (2 Cor 5:18–20) to His followers. Christ came into the world to be the Way. Ministers stay in the world to show the Way. For two millennia, Christians have been seeking to do just that. Over this time, the world has changed, humanity has changed and so too, of necessity, has Christian ministry. There is no great conflict between tradition and change in the true Christian church. Change has always been its greatest tradition.

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<sup>5</sup> This author will reference Christian ministry due to his personal faith even though chaplaincy is a ministry facilitated in all faith traditions. Specific references to Christianity are not intended as a dismissal of other faiths. The principles of chaplaincy referred to herein will be applicable to the ministry regardless of faith tradition or denomination.

## Ministry Modification

The author of the Christian New Testament book known as Hebrews begins the letter with a beautiful and insightful truth concerning this pursuit. He explains to his Jewish audience that God in past times spoke to them by the prophets but is now speaking to them by the Son, which he expounds is always better (Heb 1:1–2). The King James Version eloquently and succinctly expressed this transition of ministry as “sundry times and in divers manners.” This simply means that God has spoken in different ways at different times. As the audience transitions, the speaker must as well. Christian ministry has been doing this throughout the history of the church even though it chagrins certain pockets of believers in every age and every sect. The ability to change is not inherently evil. God changed His ministerial approach to mankind which should be accepted as an example to His followers. To be effective, ministry methods must change. There are many scriptural examples of this.

God spoke to Abram to leave his ancestral home in Ur and go to a new land (Gen 12:1). Once there, God spoke to him again in the new territory revealing Himself as an intercultural God, the One who transcends location and is greater than the numerous local, false deities (Gen 12:7). God reveals Himself to Moses as the God of “Abraham, Isaac and Jacob” (Exod 3:6, ESV), an intergenerational God who can work with and through anyone in any age. Paul stated that he was willing by all means to use or ignore the social expectations of any group to make the gospel more effective thereby enabling him to save some (1 Cor 9:10–23). The scriptural evidence is clear. Ministry was adaptive to assure the gospel could connect to the current culture.

There is a radical transition of ministry by the leaders of the church in Jerusalem recorded in the book of Acts. Complaints were leveled against leadership due to what some perceived as a slight towards Hellenistic widows in the “meals on wagon wheels” ministry. The leaders had no instruction manual on how to deal with this. Jesus left behind no writings. They could not go see

how the church down the road did this. There was no church down the road. Instead, they had a meeting and created a brand-new plan to fix a brand-new problem. God helped them create a new ministry for a new time (Acts 6:1–6). God will still do this for Christians who like Paul desire to win people regardless of social context. Indiana Jones did not really find the ark of covenant. By divine order, it is no longer used because God does not want to be kept in a box.

Ministry has changed over the years. The first century church increased by publicly preaching about Jesus Christ. This is anathema in today's western culture bent on privacy. Those who do preach in public with bullhorns at sporting events and concerts are ignored if not disdained. The message though is spread today on social media non-stop. Picking up underserved children through a bus ministry was huge in the 1970s. Going into neighborhoods today to pick up children may be frowned upon. The only color buses seen on the roads today are yellow. Due to the changing culture, Christians must follow the leading of God to adapt and find new ways to connect.

### New Ministerial Inroads

One current ministry that is stepping over numerous social lines and making inroads into numerous human groups is chaplaincy. This is due to many reasons, some which will be detailed later. Today chaplains can be found working in hospitals, hospices, prisons, senior care facilities, businesses, the military, counseling centers, etc. Wherever people are in groups so that their personal lives could affect their ability to work or interact with others, one could find a chaplain. The following pages will focus on military chaplaincy, specifically chaplain ministry within State Defense Forces.

## Military and Ministry

Ministry and military would seem to be at odds. In the minds of many, one speaks of peace, the other of violence. Ministry is about heaven and as General Sherman stated, “War is hell.”<sup>6</sup> There are obviously a myriad of moral dilemmas associated with chaplain ministry in a military setting but possibly not a place or time where ministry is more needed. In a time of war, Soldiers will die but Soldiers will also be killing.<sup>7</sup> In both cases, Soldiers will need spiritual guidance which is why wartime chaplaincy is sometimes called “ministry under fire.”<sup>8</sup>

It seems that spirituality and savagery have been comrades since the earliest of times when it comes to warfare. The gods were believed to be intimately involved in the wars of men across all regions and ages. In the ancient east, to defeat an enemy’s army was to also defeat their god. The triumphant leader would take the god and idols of those vanquished back to their homeland and parade them before their nation in celebration.<sup>9</sup>

One of the most oft-used monikers of God for the Jewish people is “Lord of Hosts” and is found two hundred forty times in their scriptures. This title references God as the commander of heavenly armies which He would use to defend His chosen people, the nation of Israel. They believed their God was with them in battle.

Numerous times, the priests would go out with the armies of Israel to battle. This was the design of God who said that when the army neared their enemy, the priests should come to speak to the people (Deut 20:2). The priests would encourage the Soldiers to calm their fear and assure

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<sup>6</sup> William T. Sherman, *Memoirs of General W. T. Sherman* (Madison and Adams Press, 2017), 333. See also Shelby Foote, *The Civil War: A Narrative from Sumter to Perryville* (New York, NY: Random House, 1958), 58.

<sup>7</sup> Doris L. Bergen, ed., *The Sword of the Lord* (Notre Dame, IN: University of Notre Dame Press, 2004), 5.

<sup>8</sup> Curt Bowers, *Forward Edge of the Battle Area* (Kansas City, MO: Beacon Hill Press, 1987).

<sup>9</sup> John H. Walton and Andrew E. Hill, *Old Testament Today* (Grand Rapids, MI: Zondervan, 2013), 191.



them that God was present. In the instance at Jericho, the priests marched in front of the army carrying trumpets and the Covenant Ark, the visible sign of the invisible God (Josh 6). In a battle against the Amalekites, as long as Moses hands were raised, the armies of God would advance. Understanding this, Aaron and Hur held up Moses' arms so God would bless the battle which ultimately led to their victory (Exod 17).

The battle of with the Amalekites was around 1440 BCE and the battle of Jericho was approximately forty years later. The Jews though were not the only ones during this time who believed that God fought with them. In the late fifteenth century BCE, Thutmose III of Egypt after a successful battle thanked "my lord (Amun-Re)" who he believed had ordained his victories. Belief in gods during war was strong in Assyria as well. A relief celebrating a victory of Assyrian King Ashurnasirpal in the mid-ninth century BCE shows a winged disk representing their god Ashur going into battle before his chariot. The Assyrian king Sargon II stated after a victory in the eight century BCE, "The inhabitants of Samerina...did battle. I fought against them with the power of the great gods, my lords...I caused the awe-inspiring splendor of Assur, my lord, to overwhelm the people of the land of Egypt and the Arabians."<sup>10</sup>

Later in time but in the same line of thought, the Qur'an (Koran) in numerous instances instructs believers to "fight for the cause of God" (2:190, 2:246, 4:100)<sup>11</sup> but to not forget that He is aware of the justice of their cause for He "hears all and knows all (2:246)." American Cherokees of the Appalachian plains said of themselves that they were named by the "Great Spirit (Asga-Ya-Galun-lati) who is the father of the human family and to whom the whole earth belongs."<sup>12</sup> It was this belief of being a part of the land gifted by Great Spirit that motivated them

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<sup>10</sup> Walton and Hill, *Old Testament*, 189.

<sup>11</sup> See also 2:190, 4:100.

<sup>12</sup> Grace Steele Woodward, *The Cherokees* (Norman, OK: University of Oklahoma Press, 1963), 18.

to fight for it. The Cherokees said, “We cannot live without war. War is our beloved companion.”<sup>13</sup>

Even though modern chaplaincy has been described as the time from “Nero to Nato,”<sup>14</sup> it is easy to see that there has been a mixing of faith and fight from early on. The militarism in the Old Testament has been troublesome for many yet it is still a reality. The involvement of the Jewish priesthood is referenced many times as a precedent of modern-day chaplaincy even though it is not an accurate representation of the modern ministry. Chaplaincy around the world in the more modern military actually has a long and treasured history. This is especially true in the military of the United States.

### Military Ministry and American History

Chaplains were serving soldiers on this land before the United States even became a nation. It is chronicled that chaplains served during the conflict of the French and Indian War.<sup>15</sup> They also served in the Revolutionary War even though their service was not clearly defined. Militia units would often march to war with their local minister who would then become their chaplain.<sup>16</sup> It was General Washington himself who urged congress to pass a bill to supply chaplains to the Soldiers and to ensure payment each month of \$33 1/3.<sup>17</sup> He had often requested from the Virginian governor the use of chaplains in the French and Indian War.<sup>18</sup> Washington

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<sup>13</sup> Woodward, *Cherokees*, 3.

<sup>14</sup> Bergen, *The Sword*, 1.

<sup>15</sup> Paul E. Linzey and B. Keith Travis, *Military Ministry: Chaplains in the Twenty-First Century* (Eugene, OR: Wipf and Stock Publishers, 2022), 27.

<sup>16</sup> President's Committee on Religion and Welfare in the Armed Forces, *The Military Chaplaincy*. (Washington, DC:1950), 5. <https://hdl.handle.net/2027/uc1.b4238922>.

<sup>17</sup> J. T. Headley, *The Chaplains and Clergy of the Revolution* (New York: NY: Charles Scribner, 1864), Kindle Location 798.

<sup>18</sup> Headley, *The Chaplains*, Kindle Location 743.

wrote clearly, “It is a hardship upon the Regiment I think, to be denied a chaplain.”<sup>19</sup> One only need search the word “chaplain” in his war-time writings to see how important and necessary he thought them to be for the Soldiers and the war. In his same defense of the need for chaplains and a request for decent pay, he wrote of the necessity of the moral influence of the chaplain and stated, “The blessing and protection of Heaven are at all times necessary, but especially is it in times of public distress and danger.”<sup>20</sup>

The West Point Military Academy had a chaplain by 1818 and by 1838 Army posts were required to provide a chaplain.<sup>21</sup> It was during the Civil War though that the ministry of chaplaincy became more regimented and defined. At the outset, there were a few post and hospital chaplains assigned to the ranks by previously passed laws but there were also “thousands of itinerant preachers who followed the troops and held impromptu services.”<sup>22</sup> It was a law passed in 1861 that provided regimental chaplains to the Army but also required that they be ordained as a minister by a denominational group with which they were in good standing.

There were only one hundred and forty-six chaplains between both the Army and National Guard at the beginning of World War One. During this war, the Army commissioned an additional 2,300 chaplains and the first training school for chaplains was established in Fort Monroe, Virginia. General Pershing began another in France.<sup>23</sup> It was also during this time in 1917 when Congress passed a law authorizing minorities to serve as military chaplains. In World

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<sup>19</sup> John Clement Fitzpatrick, ed., *The Writings of George Washington from the Original Manuscript Sources Vol. 2* (Washington, DC: U.S. Government Printing Office), 53.

<sup>20</sup> Headley, *The Chaplains*, Kindle Location 803.

<sup>21</sup> Linzey and Travis, *Military Ministry*, 27.

<sup>22</sup> President’s Committee, *The Military Chaplaincy*, 6.

<sup>23</sup> *Ibid.*, 7.

War Two there were an additional 11,122 chaplains commissioned between the Army and Navy of which 2,395 were decorated.<sup>24</sup>

The ministry of chaplaincy has had a large and positive impact on not only thousands of Soldiers but also on the variety of faiths and denominations engaged in this ministry. It has thereby also had a positive impact on this entire nation. One must only read the stories of ministry on the battlefield to see what it meant for Soldiers to have a chaplain nearby.<sup>25</sup> It is in these moments of terror, fear, and upheaval that the present chaplain provides a symbol of meaning, value, and purpose.<sup>26</sup>

Chaplaincy has been a source of resurgence for religion across all denominations and faith traditions. The first few chaplains during the Revolutionary War were all Protestants. They were soon followed by a few Catholic and then Jewish chaplains. Today there are over two hundred and twenty different registered endorsers with the United States Department of Defense supplying and supporting ministry in all branches of the armed services.

#### National Guard Chaplaincy

It is interesting and necessary to recognize the role of the National Guard in the United States military. In the nation's beginning, each colony and later state had their own militias for the purpose of providing defense. The first militias were the 101st Engineer Battalion, the 101st Field Artillery Regiment, the 181st Infantry Regiment, and the 182nd Infantry Regiment. All of these were in the state of Massachusetts and are recognized as the first due to their being

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<sup>24</sup> Linzey and Travis, *Military Ministry*, 27.

<sup>25</sup> Suggested texts: *Forward Edge of the Battle Area* by Curt Bowers, *The Grunt Padre* by Rev. Daniel L. Mode.

<sup>26</sup> Bergen, *The Sword*, 13.

legislated into order by the Massachusetts Bay Colony's General Court on December 13, 1636. This date is considered the birthday of the National Guard.<sup>27</sup>

Technically, the Army National Guard is older than the United States Army. The Continental Congress formed the Continental Army on June 14, 1775, to unify the militias of the thirteen colonies to fight the British.<sup>28</sup> One thing that comes through as a study of the military is engaged is that much of the precision and organization seen today was produced through the crucible of necessity, the passage of time and the process of trial and error. The government realized that in times of emergency they may need to call on more Soldiers than was available in the Federal Army. In the state militias they saw the solution to their problem and passed the Militia Acts of 1792 and 1795. The Act of 1792 organized the militias but also authorized the President to have the power to take command of the state militias for up to two years in times of dire need. The Act of 1795 simply made this Presidential power permanent.

The National Defense Act of 1916 officially made the state militias the primary reserve of the Army. The law created a structure whereby members of the state militia could be discharged from the state militia and drafted into the Army in time of need. It also created a pay structure for Soldiers while on drill and increased the required number of days for drill and annual training. This Act was passed just before the beginning of World War One. Connecticut was the first state to officially use the term National Guard in reference to its militia in 1861 but by the end of the Civil War, almost all states used this term for their militias as well. The Act of 1916 made it mandatory that all state organized militias be labeled as National Guard. Soldiers in

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<sup>27</sup> "How We Began," National Guard, accessed November 13, 2022, [How We Began - About the Guard - The National Guard](#).

<sup>28</sup> "History," Army, accessed November 14, 2022, [History | goarmy.com](#).

this military branch of their state are therefore in the Army National Guard and swear an oath of loyalty to both their state and nation.

### State Defense Forces

Here is where State Defense Forces came into being. After the Army took over the state's National Guard units, numerous states still wanted command of their own reserve units. They chose to still retain a State Guard which is now more commonly called a State Defense Force. Currently sixteen states and the territory of Puerto Rico have a State Defense Force (SDF) and at least three other states are currently in the process of creating their own.

These SDFs are under the command of the governor and offer their state an important tool as a force multiplier and security resource in times of emergency.<sup>29</sup> The Soldiers who serve in SDFs can be paid for drill time if authorized by the state or can be a fully volunteer force. In the state of Ohio, the chain of command is the Governor, The Adjutant General (TAG) and the SDF Brigadier General. Being that TAG is also the National Guard Commander, Soldiers in the Ohio SDF can be activated to serve in the National Guard for a period of time but only within the state. What the SDF provides the governor is another source of help should Soldiers from the Army National Guard be in service at the national level and therefore not available for state service.

An SDF is generally not the first choice for someone desiring to serve in uniformed service. Most SDFs are volunteer forces, are primarily focused on emergency response training, do no training with weapons and aside from an opportunity to serve at the call of their state's National Guard, have no travel opportunities except for annual training and monthly drills. The

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<sup>29</sup> "Homeland Security," The Heritage Foundation, accessed November 28, 2022, The 21st-Century Militia: State Defense Forces and Homeland Security | The Heritage Foundation.

requirements for joining an SDF are much lower than the regular military or National Guard. Most Soldiers in SDFs are military retirees who still want the military uniform and comradery, those who could not meet the physical requirements of the federal military or those who wanted to do something militarily but were too old and came to the SDF later in life.

As with anyone serving, Soldiers in an SDF will need the service of a chaplain. SDFs therefore have a Chaplain Corps but their members are much like the other Soldiers serving. Many come to the position later in life from other forms of ministry and generally have little to no specific training in the ministry of chaplaincy. Most also have no experience in a military setting. They obviously have the heart to serve but this lack of training has them at a disadvantage when it comes to fulfilling the call of a chaplain.

### **Problem Presented**

Ministry is not simply a manufactured occupation conjured from the human mind. Ministry comes from the mind of God and is a calling from Him by his Providence to a particular individual. It is God who gives these gifts (Eph 4:8) to the one whom He wills (Matt 9:38, 25:15). A calling is a spiritual understanding of one's purpose in the kingdom of God. This calling though can lead one through a myriad of ministerial opportunities. As seen in the New Testament, Paul in his lifetime fulfilled many roles in the work of the church calling himself in a single verse a preacher, an apostle, and a teacher (1 Tim 2:7).

Such is kingdom work for those who would answer the call even today. People are called and gifted to serve in one area of ministry but as they dedicate their lives to serving the Lord, His providence may guide them into other unexpected fields. This is the way many come to serve as chaplains in State Defense Forces across the United States of America. The call to chaplaincy comes to individuals who have been serving the church in other positions but who in their later

years hear the call to a new field. They boldly follow that calling into new territories as did Paul when he went into the field of ministry in Macedonia (Acts 16:6–10).

Many enter the ministry of chaplaincy at the State Defense Force level having never previously served as a chaplain, having no specific training in chaplain ministry and no prior experience in a uniformed service. Even if their call is clarion and their hearts are motivated to serve, a lack of practical experience and training in chaplaincy can prove to be a hindrance to the quality of service they are able to provide. The problem is State Defense Force chaplains are generally ill-prepared to effectively fulfill their calling due to a lack of needed training.

### **Purpose Statement**

The purpose of this DMIN action research project is to provide State Defense Force chaplains with needed instruction to address their deficiencies in training. Ministry is a calling from God, but it requires dedication from the one who is called to prepare themselves to serve. Paul states that in this service, individuals can be vessels of honor or dishonor. He goes on to clarify that if those who are called will prepare themselves through commitment, they can be vessels of honor (2 Tim 2:20–21). An individual may be called by God but this father in ministry (1 Cor 4:15) stresses that one must also do their best to be an approved worker by preparing themselves to be able to rightly interpret the Word of God (2 Tim 2:5). Ministers today like Archippus long ago, must be careful and observant to fulfill their calling (Col 4:17).

If one is lacking in their ministry, the fault does not lie in the One who has called but the one who has not adequately prepared. Many times, this deficiency is due to a lack of training and not a lack of personal skill or character. Even in his later years, Paul still saw the continued need to be properly prepared for God's work (2 Tim 4:13). The intent of this project is to provide needed guidance for those entering the work of chaplaincy in a State Defense Force. This work



will seek to provide some of the basic and necessary components to effectively serve the spiritual needs of state Soldiers including information about chaplaincy and the expectations of ministry in a military setting.

### **Basic Assumptions**

This well-informed and soundly researched study is also predicated upon several assumptions. Such is the case when any attempt to draw conclusions is made which relies upon human sources and previous research. One must assume that all sources and research used in a current endeavor were performed in a trustworthy manner so that the results are dependable. This is an obvious assumption and one that has been fully realized in this project. Data has been stated as factual even though these are two separate categories.

There will be a survey component contained in this research which will be self-reported. The most basic assumption here is that chaplains will participate and return the survey. There is also a certain amount of reliance upon the participants that they will be forthright and honest in their replies. One would rationally expect reliable and honest answers from those within the ranks of ministry who are individuals of faith. Anyone though who has ridden this terrestrial ball around the great light a few times understands this is not always the case. Information gathered from participants for this research will be presented as factual.

With limited information currently, this study deduces a need for training with chaplains who serve in a State Defense Force. Such a ministry is generally not the first choice for someone wanting to serve in a military setting. This could imply a lack of qualification for service at a higher level. There obviously could and most likely would be numerous other reasons for choosing such service but there is an assumption here made that State Defense Force chaplains are in need of more training.

The object of this research is to discover these areas needing improvement within the State Defense Force Chaplain Corps and the chaplains themselves. Once these opportunities are revealed, time will be spent addressing ways in which the Corps and individual chaplain can be improved and providing information to that end. This approach presupposes that the organizations and individuals are seeking to improve, are of such a nature as to accept teaching and are willing to do what is necessary to make the needed improvements a reality.

### **Definitions**

This thesis concerns itself primarily with the ministry of chaplaincy in a State Defense Force. There are numerous terms and phrases used in this context which have a specific meaning to the life and work of one involved in chaplaincy in general and more specifically, military chaplaincy. Some of these terms and phrases are chain of command, cooperation without compromise, endorsement, ministry of presence, pluralism, spirituality, and training. Following are brief explanations as to the meaning of their usage in this research thesis.

*Chain of Command.* This is the authority structure of the military and an integral part of the Soldier's experience. Chaplains must learn, and learn to operate within, this command structure.<sup>30</sup> The military chain of command is meticulously organized, goes from the "lowest ranking recruit all the way to the President of the United States."<sup>31</sup> Command and orders are given downward along the chain of command while questions and requests for resolution of

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<sup>30</sup> Robert Crick, *Outside the Gates* (Oviedo, FL: Higher Life Publishing, 2011), L3560.

<sup>31</sup> "Basic Training Chain of Command," Military, accessed January 28, 2023, Basic Training Chain of Command | Military.com.

problems are sent upwards.<sup>32</sup> The chain of command will determine the “what” and “who” for the ministry of the chaplain.<sup>33</sup>

*Cooperation without compromise.* The military, due to its being an extension of the government, is of necessity a pluralistic culture.<sup>34</sup> Chaplains must be able to work with and for others who have different faith traditions or none at all. They must be able to do this though while remaining loyal to the teaching of their own faith tradition. This is what is meant by the phrase within military chaplaincy of “cooperation without compromise”<sup>35</sup> or “unity without uniformity.”<sup>36</sup> Milton sees a great example<sup>37</sup> of this from Paul’s message on Mars Hill (Acts 17) and such ministry is why the Nazarene church has labeled military chaplains as “missionaries in uniform.”<sup>38</sup>

*Endorsement.* There are numerous requirements to serve as a chaplain in a military setting. Some requirements are specific to a certain branch, but a few are necessary to serve in any branch. One such is the completion of a seventy-two-hour master’s degree from an accredited university. Another is securing a “federally-recognized ecclesiastical endorsement.”<sup>39</sup> This is the permission granted to a minister by an ecclesiastical body to represent them and their

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<sup>32</sup> “Basic Training Chain of Command,” Military, accessed January 28, 2023, Basic Training Chain of Command | Military.com.

<sup>33</sup> Crick, *Outside*, L3560.

<sup>34</sup> Alan T. Baker, *Foundations of Chaplaincy: A Practical Guide* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2021), 99.

<sup>35</sup> Michael A. Milton, *Silent No More: A Biblical Call for the Church to Speak to State and Culture* (Clinton, MS: Tanglewood Publishing, 2013) 16.

<sup>36</sup> Ronit Y. Stahl, *Enlisting Faith: How the Military Chaplaincy Shaped Religion and State in Modern America* (Cambridge, MA: Harvard University Press, 2017), 8.

<sup>37</sup> Milton, *Silent*, 33.

<sup>38</sup> “Nazarene Guidelines,” Nazarene Chaplains, accessed November 4, 2021, <https://sites.google.com/site/nazareneChaplains/nazarene-standards>.

<sup>39</sup> “Support the Battle for Well-Being,” National Guard, accessed January 23, 2023, Army National Guard - Chaplain.

beliefs in the military as a member of the clergy.<sup>40</sup> A military chaplain has allegiance to both their faith tradition<sup>41</sup> and the United States Government and is therefore essentially and personally “in the service of two Kings.”<sup>42</sup> The chaplain is thereby a credentialed and endorsed religious leader within a certain religious organization who is serving in the military as an ambassador of that particular faith tradition.<sup>43</sup>

*Ministry of Presence.* This is a phrase used to describe chaplaincy across all venues. It in a succinct way seeks to show that chaplaincy prioritizes above all else being accessible and present in times of need for those being served.<sup>44</sup> To provide the care which is needed in times of trial,<sup>45</sup> one must be wholly present both physically and emotionally.<sup>46</sup> This phrase seeks to affirm that chaplaincy follows both the life and model of Jesus who “was simultaneously guest and (divine) host throughout His ministry”<sup>47</sup> and Who at the time of His impending death just wanted someone to be with Him (Matt 26:38). This truly is an “incarnational ministry”<sup>48</sup> which is provided “in the midst of life as it happens.”<sup>49</sup> Paget beautifully describes this concept of being present as “loitering with intent.”<sup>50</sup>

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<sup>40</sup> Crick, *Outside*, L2649.

<sup>41</sup> Naomi K Page & Janet R. McCormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), 15.

<sup>42</sup> Bergen, *Sword*, 125.

<sup>43</sup> Paget, *The Work*, 34.

<sup>44</sup> Baker, *Foundations*, 1.

<sup>45</sup> *Ibid.*, 70.

<sup>46</sup> Paget, *The Work*, 26.

<sup>47</sup> Peter Ward Youngblood, “Interfaith Chaplaincy as Interpretive Hospitality,” *MDPI Religions Journal* (2019): 3.

<sup>48</sup> Christopher A. Basset, “First Responder Chaplaincy: Sending Sources as Key Social Support Structures.” (DMin Thesis, Liberty University, 2021), 53.

<sup>49</sup> Crick, *Outside*, L1942.

<sup>50</sup> Paget, *The Work*, 26.

*Pluralism/Plurality.* This is the acknowledgement that there are a host of other opinions and ideas in the world than just the ones personally held. The military understood and prepared for this as it concerns religion even before the culture by commanding a “delicate embrace of pluralistic practice.”<sup>51</sup> The chaplain must learn to minister within this pluralistic environment that is sometimes even non-religious and suspicious of religious leaders.<sup>52</sup> This can be difficult and precarious especially with current ideological concepts at work which seek to change the definitions of words as well as long-standing traditions and parameters. Regardless, the chaplain must be committed to “cooperative pluralism”<sup>53</sup> whereby different religious affiliations are acknowledged but the care of the Soldier is prioritized.

*Spirituality.* This term will be used in this research as contrasting structured religion or denominationalism. Spirituality is a deep human need for and way in which individuals seek purpose, meaning, value and connection to others and the world around them.<sup>54</sup> Religion is understood as how one expresses or lives out their spirituality within the expectations of a structured system of doctrines and practices.

*Training.* This is a broader than normal construct in the ministry of a chaplain for it encompasses three main criteria: theological, ministerial, and militaristic. The MDiv degree is required by the military for it covers not only theological but also ministerial/pastoral training. The military expects that one should know both beliefs and practices, both the “why” and “how” of ministry. Since ministry will be performed in a military context, one of necessity must also

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<sup>51</sup> Stahl, *Enlisting*, 12.

<sup>52</sup> Crick, *Outside*, L182.

<sup>53</sup> Baker, *Foundations*, 139.

<sup>54</sup> Keith Evans, *Essential Chaplain Skill Sets* (Bloomington, IN: Westbow Press, 2017), 3.

understand and be able to perform military courtesies, customs, and practices.<sup>55</sup> When using this term, it could refer to all these facets or be focused on just one.

### **Limitations**

There are obvious limitations which affect all research studies, and such will be the case with the one here engaged. As previously mentioned, this work will contain a research component utilizing a self-reported survey. Research results and conclusions can only be based upon the information received from willing participants. The larger the sample group, the better the conclusions but little can be done to incentivize participation if people do not choose to respond.

Only chaplains actively serving can be given the opportunity to complete a survey meaning prior service chaplains will not be involved. This will preclude the opportunity to see how the current Chaplains Corps has progressed to date. One's attitude and judgment of the Corps could and should be tempered by knowing its history and any improvements which have been made. This will regrettably not be a part of this study.

The lack of organization and professionalism sometimes associated with State Defense Forces can be a barrier to research. Roster lists which are not updated, lack of current records, unorganized filing systems, old contact information, insufficient staff to fulfill requests are all impediments to quality research and timely acquisitions.

There is an abundance of information concerning the ministry of chaplaincy. There are enough books as well about military chaplaincy to become a weariness to the flesh as the Preacher declares (Eccl 12:12). There is almost no researched information concerning chaplaincy

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<sup>55</sup> President's Committee, *The Military*, 41.

on the State Defense Force level. This will be a limitation and is why the research component in this study will be of paramount importance.

### **Delimitations**

Chaplaincy is an expansive ministry being engaged in a wide variety of venues. It is also a worldwide ministry possibly being practiced to some degree or manner in every nation of the world. This research will be very narrow in its scope dealing solely with the work of chaplains in State Defense Forces of the United States of America and its territories. There will be relevant issues within the broader concept of chaplaincy as a ministry which will be referenced throughout but this information will only be used to establish a basis for the effectiveness or needed training for chaplains in a State Defense Force.

### **Thesis Statement**

No one who is truly guided by God's Word and Spirit will ever feel as if they have arrived at a place where they have learned it all or no longer need help. Paul never felt this way but said his goal was to just keep pressing forward (Phil 3:14). He states this is the attitude and mindset of those who are truly mature (Phil 3:15). Each opportunity one must learn and better prepare themselves for service to their Lord should be taken and appreciated.

Each truth learned and each principle studied will be another tool allowing the minister to be more effective in their field. Although this project is not a complete study of all that is needed, it is needed material in the process of making one fully equipped. If one takes these truths personally and seriously, it will help them bring glory to their Lord in their ministry. If State Defense Force chaplains are provided with needed instruction in military chaplaincy, then they will be equipped to minister more effectively.

## CHAPTER 2: CONCEPTUAL FRAMEWORK

All of creation is in a continual state of flux and transformation. These times of transition can be stressful for faith communities as leaders seek to convince a modern culture about the relevancy of an ancient text while attempting to remain faithful to its timeless message. Over time, current modernity seems to reject the dated forms and traditions of religion. Religion then seeks to reinvent itself or at least to update the vehicle used to convey its message. The new becomes old and when it does a segment of the church wants change to retain relevance while another segment holds on to a few of the supposed sacred traditions to remain faithful to the “old-time way.” Many congregations cannot take the strain and a parting of company occurs. In time, the new again becomes old, the process starts all over again and the *ekklesia* then becomes those who have been called out of those who have been called out of those who have been called out, etc.

It seems though that for all the attempts to remain relevant, the church has never been more irrelevant. Religion has experienced success by many measures but not in its original calling to be salt and light in the world. The modern church has infrastructure but no impact. Churches have slick productions but slight production. They have numbers in their sanctuary but seemingly do not count in the street. The church speaks of power and influence but seems to have minimal effect on current culture. The morality of the masses appears by every measure to be in a freefall. The church though continues to modify to retain relevancy, to seek inroads into the marketplace, to have its voice once more heard at the “entrance to the city gates” (Prov 1:21, ESV). Every denomination and congregation still strive it seems to “become all things to all



people” (1 Cor 9:22, ESV) but few of the unchurched seem to reciprocate that desire. When foundations are being moved, the righteous ask again, “What are we to do” (Ps 11:3, ESV)?

### **Literature Review**

The truth is modern generations are avoiding the church but at the same time retain a healthy desire for spirituality.<sup>1</sup> Even though the world changes, the call of God for the church does not.<sup>2</sup> Jesus never tells His followers to forsake the world (John 17:15) or their calling (Rom 11:29). The work of the church remains to present the gospel to the entirety of their world (Matt 28:18–20), to be salt and light (Matt 5:13–14), to invade and transform. The church continues to seek a way to connect to people. One form of ministry that is growing and making inroads with the modern masses is chaplaincy. There are many good reasons why.

### **Spirituality Without Denominationalism**

Chaplaincy is a ministry which extends into almost every segment of current culture from hospitals, nursing homes to corporations, even the military. This thesis will focus on military chaplaincy but there are characteristics in all these forms which make chaplaincy successful in today’s culture. Chaplaincy is one of the fastest-growing forms of modern ministry primarily due to the fact it varies from other pastoral forms of ministry by focusing on being present outside the church.<sup>3</sup> It provides a venue of spirituality without the seeming social traps of the traditional church which fits the thinking and feelings of much of this current generation. A 2016 Gallup poll found that although eighty-nine percent of Americans still believe in God or a universal

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<sup>1</sup> Evans, *Essential Chaplain*, Foreword.

<sup>2</sup> Baker, *Foundations*, 18.

<sup>3</sup> *Ibid.*, 10.

spirit, only about fifty percent of these people regularly attend church services.<sup>4</sup> This trend is also true in England where only twelve percent attend a religious service weekly.<sup>5</sup>

Too much of organized religion seems to be mystified by the concept of spirituality apart from the structured traditions of the church.<sup>6</sup> This somewhat rigid framework though is not shared with the majority of people today who believe spirituality can be experienced and expressed in a myriad of ways.<sup>7</sup> Chaplains are provided the “unique”<sup>8</sup> opportunity to bridge this generational/social gap and provide spiritual care to people in many cases during the most critical times of their lives.<sup>9</sup> With this almost universal desire for spirituality, it is during these difficult times “that the topic of spirituality may be the best place to begin any faith conversation.”<sup>10</sup>

The military chaplain has a special advantage in such settings for the military has really been the “tip of the spear” when it comes to understanding the spiritual need in all of humanity especially Soldiers.<sup>11</sup> As early as 1920, the military openly declared “the denominationalism that permeated civilian life unacceptable.”<sup>12</sup> Chaplaincy has a long history in the national military going all the way back to General George Washington even then though it mirrored national life

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<sup>4</sup> Evans, *Essential*, 1.

<sup>5</sup> Paul Heelas and Linda Woodhead, *The Spiritual Revolution: Why Religion is Giving Way to Spirituality* (Oxford, UK: Blackwell Publishing, 2005), L723.

<sup>6</sup> Christopher Swift, Mark Cobb, and Andrew Todd, eds, *A Handbook of Chaplaincy Studies* (London, UK: Routledge Group, 2015), 26.

<sup>7</sup> Youngblood, “Interfaith Chaplaincy,” 7.

<sup>8</sup> Baker, *Foundations*, 2.

<sup>9</sup> Dean A. Darroux, “The Role of Emotional Intelligence in Chaplaincy: An Analysis of EI in the Delivery of Patient-Centered Care” (DMin Thesis, Liberty University Rawlings School of Divinity, 2020), 2.

<sup>10</sup> Evans, *Essential*, 2.

<sup>11</sup> Andrew Todd, ed., *Military Chaplaincy in Contention* (New York, NY: Routledge, 2016), 105.

<sup>12</sup> Stahl, *Enlisting Faith*, 47.

and was predominantly Protestant.<sup>13</sup> A committee was begun in 1914 to study and encourage chaplaincy in the Army and Navy. There were six members all of which were part of mainline Christian denominations. Within just a few years, thirty-two denominations were involved. As of 2021, there are now two hundred twenty-one faith groups recognized by the Department of Defense from all corners of the earth.<sup>14</sup>

The reason for this was not religious or denominational but spiritual. Many times, the military chaplain will be purposefully non-religious and possibly even “oppositional to religious figures.”<sup>15</sup> The United States Military understands Soldiers will be benefited by retaining a healthy spiritual condition and that such conditioning will ultimately affect the “strategic, operational, and tactical”<sup>16</sup> goals of every unit mission. In the 2020 Army publication addressing the holistic health and fitness of their Soldiers, the Army gives five main domains which speak to Soldier readiness. They are physical, mental, nutritional, sleep and spiritual.<sup>17</sup> In their minds, the spiritual condition of the individual is equally important as their physical condition.

Regardless of one’s denominational leaning or doctrinal learning, the United States government military recognizes the need to cultivate non-physical, self-regulatory behaviors.<sup>18</sup> This is accomplished most effectively through spiritual conditioning. This is a huge testament to the current culture’s understanding and desire for spiritual health and a huge opportunity for the church to fill that need through the ministry of chaplaincy. After explaining the decline of

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<sup>13</sup> Baker, *Foundations*, 116.

<sup>14</sup> Ibid.

<sup>15</sup> Crick, *Outside*, L172.

<sup>16</sup> Headquarters, Department of the Army. *Religious Support and the Operations Process: Army Techniques Publication No. 1-05.01* (Washington DC, 2018), 1-2. <https://armypubs.army.mil/>.

<sup>17</sup> Headquarters, Department of the Army. *Holistic and Health Fitness: FM 7-22* (Washington DC: 2020), i-ii. <https://armypubs.army.mil/>.

<sup>18</sup> Headquarters, *Holistic and Health*, 1-4.

religion in the UK the past fifty years, Pattison highlights in that same period, chaplaincy advanced in every way religion retreated.<sup>19</sup> He then concludes, “Chaplaincy in its marginal form is exactly the form of religious presence that is acceptable in secular institutions.”<sup>20</sup>

This is a hyper dualistic culture which loves to put everything into separate, clearly delineated categories.<sup>21</sup> There has been an ongoing debate in the United States about the separation between church and state. It seems that debate has been enlarging the distance between these two institutions. Yet at the same time, the United States Military is paying chaplains to bring religion into the lives of federal employees. In this era, chaplaincy is the easy and accepted connection between organized religions and the public domain.<sup>22</sup> Chaplains and Religious Affairs Specialists (RAS) are invited into all levels of command and are there to help bring mission success.<sup>23</sup> They are not limited though to just speaking to Soldiers about military concerns.

### Holistic Ministry

This broad range of ministry reveals another aspect of chaplaincy which lends to its current acceptance and popularity. The chaplain must be prepared to engage every facet of a Soldier’s life including the “physical, psychological, emotional, volitional, and spiritual.”<sup>24</sup> Speaking about everyday life with Soldiers has a biblical basis. John the Baptist was recorded discussing financial ethics as well as a condemnation of violence with Roman Soldiers (Luke

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<sup>19</sup> Swift, *Handbook*, 13.

<sup>20</sup> *Ibid.*, 24

<sup>21</sup> Youngblood, *Interfaith*, 7.

<sup>22</sup> Swift, *Handbook*, 31.

<sup>23</sup> Army Techniques Publication No. 1–05.01, 1–2.

<sup>24</sup> Baker, *Foundations*, 63.

3:14).<sup>25</sup> Today's chaplains must be holistic in their approach and prepared to minister to the whole person.<sup>26</sup> This is true for all chaplains and not just in the military.

The sad reality of much of the church has been the aforementioned dualistic approach to their ministry and calling. Religion was presented as a spiritual concept distinct from the physical realities of this world. This led many to deduce that church is about Sunday and no other day of the week, that faith is about eternity and not the here and now, that ministry is solely about the soul and has no bearing on the body or mind. The message seemed to be that religion was not about one's real life and people responded accordingly. Many of them stopped attending church and participating in religious activities.

Chaplaincy has been the one religious ministry which was focused outside the church and seen operating in modern society.<sup>27</sup> All around the world, chaplains of all faiths and denominations are seen interacting and ministering in hospitals, prisons, nursing homes, businesses, police departments, government institutions, sports teams, schools, universities, and anywhere real-life situations weigh on the human mind and psyche. A chaplain can be found wherever humans interact, relational stress occurs, emotions are engaged, and sometimes enraged and human complexity is revealed.<sup>28</sup> Solutions must address the multifaceted aspects of these moments by understanding the complete person and interacting accordingly.

Chaplaincy has proven that for ministry to be successful in today's culture, it must be holistic and address both body and soul, the physical and spiritual.<sup>29</sup> Many modern churches

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<sup>25</sup> Basset, "First Responder Chaplaincy," 162–63.

<sup>26</sup> Darroux, *The Role*, 1.

<sup>27</sup> Evans, *Essential*, 112.

<sup>28</sup> Swift, *Handbook*, 3.

<sup>29</sup> Darroux, *The Role*, 1.

have discovered this. Church facilities in the past were primarily a sanctuary in which to sing and deliver sermons on Sundays. Churches now have fellowship facilities surrounded by recreational venues offering a myriad of opportunities for connections almost every day of the week. One can join sports teams, workout clubs, receive personal counseling or relational/vocational training and find a support group for almost every kind of need.

The church realized it is difficult to parse out the soul from the rest of life and be effective for people. The non-religious world though has also had to learn it is sometimes futile to address the needs of the body while ignoring the needs of the soul. The physical and spiritual are intimately connected.<sup>30</sup> Chaplaincy has helped illustrate this truth in many settings such as the military, the workplace and especially the medical field. Spirituality has long been understood as an aid to overall health, but recent studies have shown its benefit in the healing process. A survey of 8,045 patients by the American Cancer Society had eighty-eight percent give a positive response to the statement, “My faith or spirituality has helped me through my cancer experience.”<sup>31</sup> Other studies show the same positive effect for people suffering from mental illness, pulmonary disease, those undergoing surgery and especially those in palliative care.<sup>32</sup>

Studies show that people enduring illness desire to discuss spiritual issues with their doctor or some health professional. In a 2004 study of nine hundred twenty-one family practice patients, a staggering eighty-three percent said they at times would want their primary care physician to discuss spirituality while another showed that as high as seventy-seven percent

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<sup>30</sup> Evans, *Essential*, 119.

<sup>31</sup> George Fitchett, “Recent Progress in Chaplaincy-Related Research,” *Journal of Pastoral Care & Counseling* 71, Issue 3 (September 2017): 165.

<sup>32</sup> Fitchett, *Recent Progress*, 165–68.

would welcome and even expect a visit from a chaplain.<sup>33</sup> A large study showed that overall satisfaction during a hospital stay was higher on six separate measures for those patients who had chaplain visits.<sup>34</sup> In these instances, the ministry of chaplaincy has helped the medical industry to see not just the body of their patients but the whole person.<sup>35</sup>

The positive effects of chaplaincy are also experienced in the tragedies associated with first responder chaplains who are not only making a difference in the lives of those hurting but for the first responders themselves.<sup>36</sup> A workforce which is spiritually healthy as well as physically, is better suited for success and productivity and chaplains assist in this holistic health at the workplace.<sup>37</sup> Chaplains have their own Corps in the military and the studies are conclusive, their assistance is key to the readiness of the Soldier. In these settings and more, “Chaplains stand at the interface between organized religion and public institutions.”<sup>38</sup>

### Personal Focus

People love a crowd, and people of faith are no different. In today’s culture, famous people are deemed important for doing no more than being famous and self-worth is determined by one’s number of social media friends. In like fashion, churches with large attendances are deemed successful and set up as the model which others should mimic. Yet in this crowded world of over seven billion people, loneliness is the dark shadow that pursues every soul as soon as the party has ended. Humans struggle with purpose, belonging and self-worth.

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<sup>33</sup> Fitchett, *Recent Progress*, 165–66.

<sup>34</sup> *Ibid.*, 166.

<sup>35</sup> Stahl, *Enlisting*, 210.

<sup>36</sup> Basset, “First Responder Chaplaincy,” 9–10.

<sup>37</sup> Evans, *Essential*, L110.

<sup>38</sup> Swift, *Handbook*, 31.

Here is another reason why chaplaincy has advanced while religion has retreated. Churches work with congregations, but chaplains work with congregants. A church ministers to the crowd, but chaplains minister to the one. Church ministry focuses on the group. Chaplain ministry focuses on the individual. The Gospels record numerous times Jesus preached to massive crowds, being thronged by His followers.<sup>39</sup> Yet these instances are carefully juxtaposed by the Holy Spirit with examples of the world's Savior sitting one-on-one with some unnamed, hurting soul.<sup>40</sup> In a culture of mass production, there is nothing more significant than the feeling of being hand selected. When one is simply a number to most, it is beautiful when someone knows your name.

As with every other human endeavor, ministry is relational.<sup>41</sup> Chaplaincy is not about one's title, education, denomination, or heritage. It is built upon the ability to develop a personal relationship with those to whom one ministers. One must connect with and understand the soul in front of them in every way possible including mentally, socially, morally, historically, psychologically, and spiritually.<sup>42</sup> People today are seeking for something "more personalized"<sup>43</sup> when it comes to their spirit and religion. Genuine ministers will quickly find they are not called to a church or a location or a plan. They are called to a person.<sup>44</sup>

This is what chaplains do. They are working one-on-one in a hospital room, in the corner of the barracks, sitting in front of a locker or at the lunch table during a ten-minute break. This is

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<sup>39</sup> See Matthew 8:18; Mark 5:24–31, 6:32–34; Luke 5:1, 14:25, etc.

<sup>40</sup> Luke 19:1–10; John 3:1–21, 4:1–10, 8:1–11, etc.

<sup>41</sup> Swift, *Handbook*, 3.

<sup>42</sup> Baker, *Foundations*, 62.

<sup>43</sup> Gaby Jacobs, Annelieke Damen, Caroline Suransky and Laurens tenKate, "Reconsidering Humanist Chaplaincy for a Plural Society: The Implications for Higher Professional Education" *Health and Social Care Chaplaincy* 9, Issue 1 (2021): 83.

<sup>44</sup> Baker, *Foundations*, 20.



the ministry of presence where the chaplain seeks to be the embodiment of God in that moment to facilitate personal transformation in a needy soul.<sup>45</sup> Chaplaincy resonates with people today for in this ministry they sense their value in the act of sitting face-to-face with someone who cares. This is how the Father wanted His creation to feel which is why He sent His Son so humanity could experience God's glory in the face of Jesus Christ (2 Cor 4:6). The Father wanted to look His children in the eyes. It is in these moments that true ministry and personal transformation occur, when "doing becomes subordinate to being."<sup>46</sup>

### **Theological Foundations**

One does not have to live long before realizing the truth of Job's comment that human lives are brief and filled with troubles (Job 14:1). Sickness, tragedy, betrayal, failure, regret, and a myriad of other negative realities taint the human experience with moments of darkness and doubt. Especially for individuals who believe in a powerful and good God, these periods of turmoil can keep the spirit, emotions and heart traumatized and in a state of disarray. These moments in life are when the human heart starts questioning. With their training and commitment to serving all of God's creation, chaplains are uniquely qualified to minister to any who are hurting regardless of their religious affiliation or lack thereof.

### **People Filled with Questions**

When life hurts, the heart seeks by asking questions and this world is full of questions. Individual humans are full of personal questions. Humans gathered in groups are full of social and cultural questions. It is an interesting phenomenon that individuals who are plagued by

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<sup>45</sup> Baker, *Foundations*, 34.

<sup>46</sup> *Ibid.*, 62.

doubts and uncertainty most often seek answers from other individuals enduring the same problems and doubts. Humans do the same thing when in groups. Citizens of a country ask political leaders, who are simply smaller groups of citizens, to provide answers for the social problems they are encountering together.

One would think that when divinity is introduced into humanity, when the spiritual side of the individual is awakened in Divine relationship, that most questions would be dispelled. The reality though is that sometimes there are even more questions. It is also true that these questions tend to be deeper and more consequential than others. This is revealed in most sacred books of numerous religions and vividly seen in the Jewish, Christian, and Islamic Scriptures.

In the Jewish Scriptures, when the LORD seeks to establish His covenant with Abraham, He says it will be with his own physical descendants. Abram immediately questions God as to how that can happen with a ninety-nine-year-old man (Gen 17:17). God speaks to Moses from the burning bush explaining how he will go to Egypt to deliver his kinsmen and the reflexive response of Moses was also a question, “Who am I that I should go” (Exod 3:11)?

In the Christian Testament, an angel told Mary she would give birth to the Messiah but even while in the presence of this glorified creature. Mary immediately questioned the announcement (Luke 1:34). The first thing Saul does after being struck from his beast on the way to Damascus was to ask a question (Acts 9:5).

The Qur’an (Koran) reveals that when Abraham was shown the final plans of God, he immediately questions God on how He will raise the dead (2:260). Seekers ask questions about the messengers (21:3), the end times (21:38) and other deities (21:59). Agnostics ask the messengers about their faith and forefathers (37:16–17).

This is the way it has always been with humanity of all ages and in all ages regardless of their wealth, status, position, race, religion, gender, or intelligence. Philo in the First Century CE sought to philosophically modernize the Jewish Torah and titled his three treatises about Genesis as “Questions and Answers.”<sup>47</sup> Eusebius a few centuries later stated that these were very suitable titles for these books seeking to clarify issues about God, creation, and human existence.<sup>48</sup> It seems people have always had questions and they still do.

As previously stated, even though God created humanity with a spiritually receptive soul, even though He desires to be in relationship with them, even though He has made them all priests so they can have personal access to Himself, people still have questions and people still need help. This is why when Jesus teaches on prayer, He condenses this religious discipline to looking up toward heaven and simply asking for help saying, “Ask and it will be given” (Luke 11:9, ESV).

### Essential Ministry

Herein lies the first justification for this research project. Ministry is essential because people will always have questions about life. People of every station will need help in their natural and spiritual lives. This includes people who are serving in State Defense Forces. Chaplains in these forces will be ministering to fill that need for all who serve both in enlistment positions and in leadership, both for the individuals and the group.

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<sup>47</sup> Philo Judaeus, *Complete Works of Philo of Alexandria* (Hastings, UK: Dephi Publishing Book 77 Kindle, 2017), L30947.

<sup>48</sup> Eusebius, *The History of the Church* (Grand Rapids, MI: W. B. Eerdmans Publishing, 1890), 85.

## Individuals and Groups

Luke is careful in his writings to juxtapose Jesus' ministry between the crowd and the individual. There is no clearer example of this than in his recounting of the healing of the woman with hemorrhaging blood in the eighth chapter of his Gospel. Jesus is among the people and pressed by the crowds but senses a needy touch and turns to focus His attention on one of the most overlooked in that culture, a widow. Jesus heals her and further calls her by the affectionate moniker "daughter" (Luke 8:48) assuring her of inclusion in the kingdom of God.<sup>49</sup> Luke does this throughout his gospel recalling how Jesus spoke to great crowds yet also dealt personally with individuals.<sup>50</sup>

Luke carries this programmatic approach into his record of the history of the church showing the need of both the crowd and individual. The first group encountered by the church was on the Passover. Before Peter preached his first sermon ever, the crowd had questions (Acts 2:8). Afterwards, they still had questions asking, "What shall we do" (Acts 2:37)? During these days, people were brought to salvation en masses.<sup>51</sup> The leaders of the church though never lost focus on the needs of the one. The first recorded conversion of an individual was that of an Ethiopian by the Evangelist Philip. This individual eunuch was also full of questions.<sup>52</sup> A minister was divinely led to the one with the questioning heart and that heart was led to genuine faith.<sup>53</sup>

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<sup>49</sup> Joseph A. Fitzmyer, *The Gospel According to Luke I-IX* (Garden City, NY: Doubleday and Company, Inc., 1981), 747.

<sup>50</sup> Luke 4:38–40, 7:1–3, 9:37–38.

<sup>51</sup> Acts 2:41, 4:4, 5:14, 6:1, 6:7.

<sup>52</sup> Acts 8:30–37 records three questions asked by the Ethiopian. He asks for help in understanding, identification of whom is this text speaking, and if could he be baptized.

<sup>53</sup> Joseph A. Fitzmyer, *The Acts of the Apostle* (New York, NY: Doubleday and Company, Inc., 1998), 415.

Everyone has needs. Everyone has questions. Everyone will need spiritual assistance. This is why there must be ministers and ministry. SDF chaplains will be the pastor for the individual Soldier but will also be an integral assistant to the morale and cohesion of the entire unit.

### How Shall They Hear?

The grace of God comes through the preaching of and belief in the message of the atoning work of Jesus Christ. When discussing the greater issue of the Jewish rejection of the gospel aside from the exhaustive effort of God,<sup>54</sup> Paul makes trite but powerful statements about the necessity of ministry. He chronicles the process leading to redemption in succinct and quick succession when writing to the Roman church saying that whoever calls on the name of the Lord will be saved but people cannot call if they have not believed, cannot believe if they have not heard and cannot hear without someone preaching (Rom 10:12–14). Meeting the need of the soul “presupposes and requires the work of a third party”<sup>55</sup> showing the necessity of ministry in the work of the kingdom of God.<sup>56</sup> This importance is further evidenced by Paul using the word ἀποσταλῶσιν when stating these ministers must be sent (Rom 10:15) thereby suggesting the apostolic origin<sup>57</sup> of preaching ministry. The authority of both the messenger and message comes from God Himself.<sup>58</sup> Also of note in this passage is the apostle’s extensive use of the participle γάρ. It is a conjunction primarily used to show connection between materials. It is absent in

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<sup>54</sup> Joseph A. Fitzmyer, *Romans*, vol. 33, Anchor Bible Commentary (London, UK: Kindle, 2022), 595.

<sup>55</sup> Jack Cottrell, *Romans Vol. 2 The College Press NIV Commentary* (Joplin, MO: College Press, 1996), Rom 10:14–15a.

<sup>56</sup> Richard N. Longenecker, *The Epistle to the Romans* (Grand Rapids: MI, William B. Eerdmans Publishing Company, 2016), 793–94.

<sup>57</sup> Fitzmyer, *Romans*, 597.

<sup>58</sup> James D. G. Dunn, *Romans 9–16 Volume 38B* (Grand Rapids, MI: Zondervan, 2014), 621.

preceding and following statements but used nine times in this segment showing the necessity of ministry in this larger work of God.<sup>59</sup> It shows that preaching is intimately connected to believing by hearing which leads to calling on God for salvation. This connection shows that the message must come to mankind from outside themselves.<sup>60</sup> It shows that everyone needs ministry.

### Follow the Leader

The importance of ministry is conveyed in no greater way than the example of Jesus Christ Himself. His heart was moved when He sees His people with no shepherd or godly leadership (Matt 9:36). This dearth made Him appeal to His disciples to pray that the Lord of the harvest would send more workers (Matt 9:38). Jesus then fulfills His own request by immediately commissioning twelve of His disciples as apostles (Matt 10:1) and sending them out to minister (Matt 10:5). The importance of this moment, when the great need for ministers is recognized, is seen in that this is the only time in Matthew that the disciples are called apostles (Matt 10:2).<sup>61</sup> This strategic moment is confirmed textually as well for Matthew 9:35–38 is seen as the hinge text<sup>62</sup> concluding the previous section of chapters five through nine where Jesus speaks and ministers alone while also introducing His instructions to and inclusion of the Twelve in His ministry going forward for the remainder of the story.<sup>63</sup> Mark records that Jesus appointed the Twelve “so that they might be with Him” (Mark 3:14, ESV). The need demands that people be sent. The need demands a divine response. Here is where one sees the heart of God moved,

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<sup>59</sup> Dunn, *Romans*, 785–86.

<sup>60</sup> Fitzmyer, *Romans*, 596.

<sup>61</sup> D. A. Carson, *Matthew* (New York, NY: Harper Collins Christian Publishing, 2017) 320.

<sup>62</sup> Iain M. Duguid, James M. Hamilton Jr. and Jay Sklar, ed., *ESV Expository Commentary Volume 8: Matthew-Luke* (Wheaton, IL: Crossway, 2021), 209.

<sup>63</sup> R. T. France, *The Gospel of Matthew* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2007), 390.

where empathy turns into action.<sup>64</sup> Here the Good Shepherd (John 10:11) calls forth and sends a team of shepherds.<sup>65</sup>

This moment in Matthew highlighting the failure of the shepherds<sup>66</sup> echoes Ezekiel showing that God has always been concerned about His people having faithful ministers (Ezek 34:5–6). Because of this, both testaments are replete with God calling and sending individuals to minister to His people.

The scriptural examples are clear. God does not call people. God calls a person. He calls an individual to do a specific work. He calls people by name. Sometimes He even calls their name twice as in the case of Moses (Exod 3:4), Abraham (Gen 22:11), Jacob (Gen 46:2), Samuel (1 Sam 3:10) and Paul (Acts 9:4). In each of these cases God calls these men by name and in case they did not hear it or momentarily thought to discount it, God called their name a second time. This was to remove doubt about who was being called and stress the urgency of the call.<sup>67</sup>

God called the patriarchs Abraham (Gen 12:1), Isaac (Gen 26:2–3) and Jacob (Gen 28:13). God gave Joseph a dream (Gen 37:5). God turned Moses from a shepherd of flocks to a shepherd of people (Exod 3). In the first testament, God filled artisans with skill, raised up Judges, put fire into prophets and anointed kings.

Jesus followed the same *modus operandi* in the New Testament. He calls Matthew from behind the tax booth (Matt 9:9). He calls Simon, Andrew, James, and John out of the fishing boat (Mark 1:16–20) and sees Nathanael under a fig tree (John 1:47–48). The lot fell on Matthias

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<sup>64</sup> France, *Matthew*, 389.

<sup>65</sup> Duguid, *ESV Expository*, 213.

<sup>66</sup> Saint Jerome, *Commentary on Matthew* (Washington, DC: Catholic University of America Press, 2008), 114.

<sup>67</sup> Walter C. Kaiser Jr., *Exodus*, *The Expositor's Bible Commentary*, ed. Temper Longman, III and David Garland (Grand Rapids, MI: Zondervan, 2008), 433–34.

(Acts 1:26) and Paul is smitten to the ground (Acts 9:3–4) mightily moved within to reach Gentiles while Peter was called to minister to the Jewish nation (Gal 2:8). None of these ministers volunteered. They were all called and sent.<sup>68</sup>

Ministry is so important to the Father that He makes this calling personally. He alone calls and sends. He alone hands out these ministry gifts (Eph 4:8–11). God does not empower another to call or send leaders. He does not relinquish this authority to a board, an oversight committee, a denomination or puts it up for a vote. Only the Lord of the harvest sends laborers into the field. An individual or a group cannot truly call or send ministers. Paul made it clear his apostleship was not by men or a man (Gal 1:1).

Paul taught that Jesus through the incarnation was sent by the Father to us at the appointed time (Gal 4:4). Jesus came to us as an apostle, the one who was ἐξαποστελλο, sent forth to represent the Father, to preach His message as an ambassador.<sup>69</sup> Jesus repeatedly states the same telling His followers over and over again that He was sent by the Father.<sup>70</sup> Jesus was Himself sent by the Father and is the Apostle and High Priest of the church (Heb 3:1). Ministers today are simply following the example of Jesus Christ. Ministry is essential in the kingdom of God which makes chaplaincy in a State Defense Force essential as well.

### Essential Training

If ministry is of such importance to the Sovereign, it bears to reason that the nature and quality of the ministry would also be paramount. If this is to be expected, then the need for training should also be seen as essential and be reinforced by Scripture. If true, then it must be

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<sup>68</sup> Duguid, *ESV Expository*, 216.

<sup>69</sup> Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament* (Grand Rapids, MI: Eerdmans, 1997), Gal 4:4.

<sup>70</sup> See John 4:34, 5:23, 6:38, 39; 7:16, 28, 33, 8:42.



concluded that training would also be integral for State Defense Force chaplains to fulfill their calling effectively.

### **God Uses Trained Authors**

One does not have to look long before finding this emphasis on training to be true. A glance over the table of contents in any Bible speaks to this. To write the Torah, God used Moses, who was fully trained in all Egyptian wisdom (Acts 7:22). Many of the subsequent historical books were written or compiled by Samuel who is purported to have begun a school for prophets (1 Sam 19:20). Ezra was a highly trained lawyer (Ezra 7:6), Nehemiah worked in the administration of King Artaxerxes (Neh 2:1) and God used them both to rebuild Jerusalem and write down the records. Solomon, the wisest man ever (1 Kings 4:30), wrote the three books of the Jewish Ketuvim. Esther, Isaiah, Daniel, and many of the other prophets and leaders were highly educated often working in the courts of kings.

The New Testament reveals the same. Matthew was educated as seen from his working behind a tax booth (Matt 9:9) and Luke the physician (Col 4:14) wrote twenty-eight percent of the New Testament which is the most by volume.<sup>71</sup> Paul, who was so educated that Festus said it had driven him out of his mind (Acts 26:24), added another twelve letters to the canon, if not thirteen.

One minister who was raised in a fellowship that emphasized spiritual giftedness above and even in place of the need for education and training struggled with a deep desire and calling for scriptural and ministerial training. He said it was often stated that one seeking to be in ministry should not focus on words of men's wisdom (1 Cor 2:4) but spiritual effectiveness

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<sup>71</sup> Joel B. Green, *The Theology of the Gospel of Luke* (Cambridge: Atheneum Press Ltd., 1995) 2.

because if God can use a dumb mule to preach (Num 22), he could use anyone. What one sees when looking at the Bible is that the ones whom God uses to impact the church and world over generations, the ones He used to write Scripture, were the ones who prepared themselves and were well trained. Effective ministers are trained ministers, and such “thinkers” are the ones who have the greatest historical influence.<sup>72</sup>

### **The Divine Messenger’s Divine Message**

In another glance of Scripture concerning divinity, one can see affirmation of the importance of training. One of the first things one learns about God in creation is that He speaks.<sup>73</sup> One also learns here that God speaks directly to mankind (Gen 1:28). His conversational nature gives record to Him casually conversing with humanity each morning and evening when the earth was cool (Gen 3:8). When God speaks, He does not speak just to fill the air. Jesus condemns this type of jabbering prayer toward God which has lots of words but little meaning (Matt 6:7). God speaks with purpose because He has a message, a *λογος*, to convey. The Greek word *λογος* is used 331 times in the NT and is primarily used in reference to a command, report, or statement.<sup>74</sup> It is not used to mean what most in English would say is a “word” as in a sound or sounds that produce grammatical morphemes and meaning. This *λογος* is generally understood as referring to a message which is the ultimate reason why people use words in a certain order regarding rules of grammar. When *λογος* is used in the phrase “the word (*λογος*) of God” it does not mean the morphemes of God but the message of God.

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<sup>72</sup> Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville, TN: B&H Publishing Group, 2011), 175.

<sup>73</sup> God speaks as the impetus of creation as seen in Gen 1:3, 6, 9, 11, 14, 20, 24.

<sup>74</sup> David Noel Freedman, ed., *Anchor Yale Bible Dictionary* (New Haven, CT: Yale University Press, 1992), 351.

When God speaks, He is trying to tell someone something they need to know. His words are a message of truth and meaning. His words are instruction and training for life and eternity. The psalmist stated that the words of God are his counselors (Ps 119:124) and asks God to use His truth to teach him (Ps 25:5). In Proverbs, God is seen as an instructing and educational Father who speaks wisdom into the hearts of His children (Prov 1:8, 2:1, 3:1, 4:10, 5:1, 6:1).

The fact that God wants to communicate important information to people is also seen in the fact that God chooses to speak to them in ways they can understand. The incomprehensible God acquiesces to mankind's mental frailty accommodating their lack by using terms they can grasp. To do so Calvin says, he must "stoop far below His proper height."<sup>75</sup> This has the omniscient and glorious Son of God teaching humanity with stories about sowing, reaping, and fishing (Matt 13:3–10, 47–50). Training is so important to God He limits His vocabulary so His creation can grasp His meaning.

### **Slave and Sage**

The wisdom writer speaks about four things that will shake the very foundations of the world (Prov 30:21–22), four things which cannot be endured, four things that make people utter the "world-turned-upside-down"<sup>76</sup> phrase. There are four things that will not work in this world and the first one he mentions is when a slave becomes king, when someone is in leadership who cannot do the job. It is a proven reality that an untrained employee will cost a company in the long run<sup>77</sup> but putting an unqualified person in leadership is like putting a kid behind the controls

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<sup>75</sup> John Calvin, *The Institutes of Christian Religion* (London, UK: Bonham Norton, 1599) Kindle Edition, 59.

<sup>76</sup> Michael V. Fox, *Proverbs 10–21, The Anchor Bible Commentary* (London, UK: Kindle Edition, 2021), 874.

<sup>77</sup> Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Unleashing the Power of Emotional Intelligence* (Boston, MA: Harvard Business Review Press, 2013), 28.

of a bulldozer. They will most likely destroy the company, injure others, hurt themselves and wreck the bulldozer. The writer here infers that the individual has the title but not the training, the name but not the nature for leadership.<sup>78</sup>

This is why one of the requirements for leadership in the church was that the individual not be a new convert (1 Tim 3:6), what the KJV calls a novice. In the Greek is it νεόφυτος, literally a new sprout.<sup>79</sup> Such a one has not been around long enough to sink roots and bear fruit and that is the only way to know their quality well (Matt 12:33). God was questioned by Job and others throughout his tome but remained silent till the end. When God responded, He tells Job to stand up like a man and field some questions of his own. God immediately asked Job, “Where were you when I laid the foundations of the earth” (Job 38:4)? He continues with other rhetorical hyperboles, but the ultimate point God is making to Job is to say, “You have not been around long enough to understand what I am doing.” There are some things that can only be learned by experience or better yet, can be learned by thoughtful “reflection on experience.”<sup>80</sup> Leadership demands the training that comes only through time and novices have just not been around long enough to grasp some things. This was what the character Willie Brown essentially told the aspiring blues guitarist Eugene played by Ralph Macchio in the movie *Crossroads*, that what makes a blues man is not talent but mileage.

One of the main purposes of the Word of God is for such training as seen in 2 Timothy 3:16–17. This passage is dropped like an “anvil”<sup>81</sup> into the text with no conjunction, almost

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<sup>78</sup> Tremper Longman III and David E. Garland, ed., *The Expositor’s Bible Commentary* (Grand Rapids, MI: Zondervan, Epub Edition, 2008), Prov 30:21.

<sup>79</sup> Spiros Zodhiates, *The Complete Word Study Dictionary of the New Testament* (Chattanooga, TN: AMG Publishers, 1993), 3504.

<sup>80</sup> Blackaby, *Spiritual Leadership*, 175.

<sup>81</sup> Robert W. Yarbrough, *Letters to Timothy and Titus* (Grand Rapids, MI: William B. Eerdmans Publishing, 2018), 384.

stopping the flow of the text for the purpose of getting the attention of the reader. This is to show the importance of the message essentially declaring, “Don’t miss this!” God’s Word is profitable for teaching, reproof, correction, and training in righteousness. Teaching explains to humanity what is right, reproof explains what is not right, correction explains how to get right but training enables one to stay right. Training is essential for the long-term effectiveness of leadership and is one of the main reasons God gave His Word to humanity. Using a rhetorical device by placing this at the end of the list, Paul again emphasizes the importance of training as the high point of his counsel to young Timothy.<sup>82</sup>

Paul adds an interesting clause to the end of his counsel stating that the reason for his words in verse sixteen was so that the readers can be prepared for ministry. Yet Paul in verse seventeen also includes the moniker “man of God” in the singular. It creates a bit of ambiguity but seems to reference Timothy and imply that the life of the teacher is also affected by training in the Word.<sup>83</sup> All leaders, regardless of station or experience, must like Paul never be overconfident but always pressing forward (Phil 3:13–14). Even though he was the Emperor of Rome, when Gratian wrote to Saint Ambrose in the Fourth Century CE, he humbly requested, “Hasten then, holy Bishop of God; come and teach me.”<sup>84</sup>

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<sup>82</sup> Raymond F. Collins, *1 & 2 Timothy and Titus* (Louisville, KY: Westminster John Knox Press, 2002), 264.

<sup>83</sup> Gordon D. Fee, *New International Biblical Commentary: 1 and 2 Timothy, Titus* (Peabody, Ma: Hendrickson Publishers, 1984), 240.

<sup>84</sup> Mary Melchior Beyenka, *Saint Ambrose Letters 1–91* (Catholic University of America Press, 1954), ISBN 0813210917 Letter of Gratian to Ambrose. St. Ambrose of Milan, Letters (1881), 1–67. Letters 1–10. (tertullian.org).

## Time to Train

The importance of training can also be seen in the time allotted to it in the Scripture. To bolster his claim of preaching the true gospel when being attacked by others, Paul boldly states that he received his teaching personally from Jesus Christ by revelation (Gal 1:11–12). He supports this claim by referencing his former life (Gal 1:13) inferring that no one could account for his drastic change from a zealous Jew to a preaching Christian except by a direct intervention from Jesus Himself.<sup>85</sup>

If Jesus called Paul directly, then it would not be a great leap to believe Jesus also gave Paul the gospel he was preaching. He did not want to be seen as spreading “secondhand information”<sup>86</sup> and to bolster that claim he states that he never even went to Jerusalem till three years after his conversion (Gal 1:18). The inference is that he received most of his teaching straight from Jesus Christ by revelation over those three years. This is most likely to correspond to the fact that Jesus spent approximately three years with the disciples when training them. The only difference here is that Jesus was in flesh when teaching the other apostles whereas Paul received it by revelation. He is establishing his authority as an apostle even though he was like one born late (1 Cor 15:8, ESV).

If it took three years of direct teaching from Jesus to prepare those who heard Him, saw Him, and touched Him (1 John 1:1), how much more training would possibly be needed for those who have not seen Him and are being taught by intermediaries? Paul and Barnabas taught the believers in Antioch for one year (Acts 11:25–26) and Paul states that he taught and trained the Ephesians non-stop for three years (Acts 20:31). Ministry was given by Christ to men to train

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<sup>85</sup> David A. deSilva, *The Letter to the Galatians* (Grand Rapids, MI: William B. Eerdmans Publishing, 2018), 168.

<sup>86</sup> Craig S. Keener, *Galatians: A Commentary* (Grand Rapids, MI: BakerAcademic, 2019), 139.

others “until we all attain” (Eph 4:11–13). Humans ultimately learn though that a lifetime of training will never be enough to learn it all. Only when Jesus is seen, will humans fully know (1 Cor 13:12).

There are expectations laid upon those who seek ordination, but Paul implores us to know the difference between trying to minister and being trained to minister.<sup>87</sup> Billy Graham, who preached to more people and had more conversions than any minister in history, said he had regrets. One thing he said he would do different would be to “speak less and study more.”<sup>88</sup> In ministerial training, one of the greatest lessons to be learned is that no one will ever finish ministerial training.

### Military Ministry

Anyone who has taken a walk through a town with an antique community has seen the sign which reads, “Antiques Made While You Wait.” This presents a real conundrum and provides a robust laugh, that is, the first time you read it. The humor of it is that it seeks to connect two things which are incompatible. The oxymoronic nature of the comment distorts the brain’s ability to logically understand it and place it in a nice, clean, mental memory box as expected. Because it does not logically fit into what is expected, humans react in an emotional way, generally with laughter or disgust.

This happens when people try to unite items or concepts that at first glance are contrary like old news, virtual reality, and of course, jumbo shrimp. This could rightfully be the response when seeing the phrase “military ministry.” As stated earlier, heaven and hell, war and peace are seemingly opposites. Yet these two things do meet, and they do so in the ministry of chaplaincy.

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<sup>87</sup> Baker, *Foundations*, 111.

<sup>88</sup> Blackaby, *Spiritual Leadership*, 171.

Does a belief in God or the Bible demand that the individual disdain anything concerning the military? Some genuinely and adamantly believe this. Not only do they not accept the concept of “military ministry” and see these items as a paradox, but they do also not accept the military on its own. They believe the military and any involvement with it, to be the antithesis of biblical spirituality. What does the Bible say about this? Does the Bible even speak to this issue? It does if one knows how to read the Scripture.

The Bible is not written like a textbook so that an individual can go to the table of contents, find the chapter on salvation, heaven, the Trinity, the military, or any other topic, then go to that one section and read everything God wants humanity to know about that specific issue. The Bible is written in numerous styles with most of it written as narrative, history, and poetry. One must not discount though the theological nature of any portion of the Scriptures simply due to its form. Paul stated that all Scripture is profitable for teaching (2 Tim 3:16). Jesus believed this for He often quoted from poetry to support the theology of His sermons (Matt 12:3, 22:43–45; Luke 24:44) as did the apostles (Acts 1:16, 20; 2:25, 34; 4:25; 13:33, 35). They understood that everything God inspired to be recorded was so they could learn lessons about their own lives and faith (1 Cor 10:11). The record of their predecessor’s lives was an instruction manual on what to do and sometimes, what not to do. In narrative or poetry, the point is more subtle than in the prose sections but no less theological.<sup>89</sup>

The Scripture does not clearly express in prose what is expected of Christians when it comes to the military or military service. If one carefully reads how God inspired the authors to portray the military or how they record interactions with those in the military, there is a wealth of understanding to be gained. The following are a few quick examples.

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<sup>89</sup> Green, *The Theology*, 3.



### **Luke 3:1–14**

Luke records John the Baptist answering questions from the crowd after one of his sermons (Luke 3:1–14). John preaches a brief message on repentance concerning preparation for the coming kingdom of God. He was asked by Soldiers what they should do to prepare. John replies they should not extort money and be content with their wages (Luke 3:14). The first thing to notice is that John talked to them. He did not ignore them. John did not reject them because they were Soldiers. He told them not to engage in unethical practices and to avoid greed and did so because their position of power could be used to take advantage of citizens.<sup>90</sup> This perception seems to be substantiated from comments made by Josephus.<sup>91</sup> What should also be noted is what John did not say to them. He did not tell them to leave the military. By telling them how they can live righteously within the kingdom of God as Soldiers implies the military lifestyle and calling<sup>92</sup> are no reason for rejection.

### **Ephesians 6:10–14**

Paul in his Epistle to the Ephesians famously details the weaponry and armor of a Roman Soldier and applies this to the life of believers (Eph 6:10–14) as a spiritual call to arms.<sup>93</sup> The basic instruction here is that the Church collectively and Christians individually are in a spiritual struggle and should be prepared by the graces of God to stand and resist.<sup>94</sup> Although the children

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<sup>90</sup> Fitzmyer, *Luke I-IX*, 470.

<sup>91</sup> Josephus Flavius, *Complete Works* (Kindle Edition, 2013), 255. Josephus states that Soldiers should “abstain from the crimes they used to indulge themselves in, such as theft, and robbery, and rapine, and from defrauding their own countrymen, and never to esteem the harm done to those that were so near of kin to them to be any advantage to themselves.”

<sup>92</sup> Duguid, *ESV Expository*, 1004.

<sup>93</sup> Frank Thielman, *Ephesians* (Grand Rapids, MI: BakerAcademic, 2010), 411.

<sup>94</sup> Ernest Best, *A Critical and Exegetical Commentary on Ephesians* (London, UK: Bloomsbury T&T Clark, 2015), 586.

of God are called to be peacemakers (Matt 5:9), here His followers are told to adorn spiritual armament. They are instructed to do this in a military context under the guidance of the “gospel of peace” which is another heavy paradox.<sup>95</sup> Paul would not use something immoral or unholy as an illustration or metaphor of the Christian life. There would be no way to say that being a Christian is like being a liar or murderer and then seek to draw comparisons. Such moral contradiction would distract from or destroy the comparison. By using the Soldier as an illustration or example of the Christian life, Paul accepts the nature of military life as compatible with a life of faith.

### **Matthew 8:5–13**

Matthew records Jesus healing a number of people who were considered social outcasts such as a leper (8:1–4), demoniacs (8:24–34), a paralytic (9:1–8), a hemorrhaging woman (9:18–26) and two blind men (9:27–31). This is a programmatic portion of text illustrating how Jesus ministers to those rejected by others or even those considered ceremonially unclean.<sup>96</sup> In this same context, Jesus heals the cherished servant of a Centurion (8:5–13). Romans were not generally celebrated in this Jewish culture, yet Jesus reaches beyond social expectations to minister to every individual. This centurion seems honorable and was respectful of the Jewish faith as seen by his building their synagogue. Included in the Lucan account, the Jewish leaders speak well of the Centurion and encourage Jesus to fulfill his request (Luke 7:1–10). In this pronouncement story, the short speech by Jesus hails the Centurion as an example of faith which

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<sup>95</sup> Markus Barth, *Ephesians 4–6* (New Haven, CT: Anchor Bible Commentary, 1974), 770.

<sup>96</sup> Anthony J. Saldarini, *Matthew* (Grand Rapids, MI: William B. Eerdmans Publishing, 2003), 63.

was not paralleled even in the Jewish community.<sup>97</sup> This miracle by Jesus clearly shows that even being a leader in the Roman army was not a reason to be rejected from the kingdom of God.

## **Deuteronomy 20**

Nowhere in Scripture is the concept of war and military action dealt with more thoroughly than in Deuteronomy. The concepts of spirituality and savagery seem incongruent but as in all other human dysfunctions and disasters, God chooses to engage and not avoid the darker sides of His crowning creation. The Bible addresses all areas of human failure. Many see this as the Bible accepting or condoning such behavior, but nothing could be further from the truth.

The barbaric actions of humanity and the resulting social institutions are simply a reality and evidence of humanity's fallen nature. Accepting these as reality is not approval but is many times the first step towards trying to improve the situation. The Bible does not sanction an action by acknowledging it, but many times is seeking to address the issue and limit the destructive consequences of these actions on behalf of the victims. The Bible speaks about rape (Deut 22:23–30). Does that mean since it addressed in the Scripture it is sanctioned? Obviously not. Whenever rape is mentioned in the Scripture, it is condemned as a crime against humanity and a sin against God. Rape is addressed in the law to establish punishment for the assailant and protections for the victim. These same concepts are seen when the Bible addresses the issues of divorce, slavery, theft, and assault. When reading these texts, one must be careful to look at these issues through the culture lens of that time. Acknowledgement, punishment, and restitution established by the Scripture cannot be seen as approval by any intelligent person.

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<sup>97</sup> Duguid, *ESV Expository*, 180.

War has been experienced throughout human history and is almost an inescapable reality.<sup>98</sup> The preacher stated there is a time for everything under the sun, even a time for war (Eccl 3:8). War is humanity at its worst, but Deuteronomy 20 confirms that God, instead of abandoning humanity, seeks to enter the horror with them. The rules laid out in Deuteronomy 20 are an attempt to bring some compassion into the pain of war by protecting life and property.<sup>99</sup> This text is the only code discovered in the Near East that seeks to place parameters on military actions.<sup>100</sup> These divinely inspired rules prove that all is not fair in war.

Instructions are given for the army concerning conscription (Deut 20:5–9), rules of engagement (Deut 20:10–18) and respect for property (Deut 20:19–20). There are other rules and clarifications regarding military operations given throughout the law including the marrying of female captives (Deut 21:10–14), camp cleanliness (Deut 23:9–14) and rules concerning exemption for the newly married (Deut 24.5).

It is interesting to note that God divinely delivered the Jewish people from the grip of Pharaoh. He also promised victory over their enemies if attacked by a greater force which is according to some the definition of a “holy war.”<sup>101</sup> In this text though God is giving rules to govern the nation’s standing army. This brings up an interesting question. Could God provide Divine protection for His people at this time as He did earlier when departing Egypt? Of course, He could but He does not. God instead gives them rules for governing a standing army and an

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<sup>98</sup> John W. Rogerson, *Deuteronomy* (Grand Rapids, MI: William B. Eerdmans Publishing, 2019), 24.

<sup>99</sup> Iain M. Duguid, James M. Hamilton Jr. and Jay Sklar, eds., *ESV Expository Commentary Volume 2: Deuteronomy-Ruth* (Wheaton, IL: Crossway, 2021), 265.

<sup>100</sup> Deanna A. Thompson, *Deuteronomy: A Theological Commentary on the Bible* (Louisville, KY: Westminster John Knox Press, 2014), 110.

<sup>101</sup> Rogerson, *Deuteronomy*, 12.

organized military force. God did not tell them to disband the army and is essentially in this way endorsing their necessary existence.<sup>102</sup>

Although much can be learned and discussed from this larger text, emphasis must be placed on the opening comments. The fact that these issues are even addressed in Scripture shows that God chooses to step into these moments, to mix the divine with destruction, to mingle ministry and military. Verses 1–4 show that He seeks to do so in an even more tangible way by commanding that His priests be present among the Soldiers to speak to them. The importance of this can be seen in that God gives instructions to the priest before the officers (Deut 20:5). God wanted the Soldiers to know that He was present with them, that He was their ultimate source of victory, that He was their secret weapon. God references repeatedly throughout this discourse that it is He and not military might that is the source of their victories (Deut 20:1, 4, 13–14, 16). The procession of battle for the armies of God was led by the Covenant Ark, not a chariot (Josh 6:6).

Although it is not a perfect reflection of modern chaplaincy, many point to this text (Deut 20:1–4) as scriptural validation of the ministry of chaplaincy.<sup>103</sup> These verses clearly show ministry in the military as a ministry of presence, of just being there when needed.<sup>104</sup> The main responsibility of the priests was not to rally the Soldiers for the fight but to assure them that God knew of their state and was there with them. The presence of the chaplain is to help Soldiers cope with the reality of killing or of possibly being killed.<sup>105</sup> Chaplain Vincent Robert Capodanno was a highly regarded Catholic Chaplain for the Marines during the Vietnam War

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<sup>102</sup> Dugiod, *Deuteronomy*, 266.

<sup>103</sup> Bergen, *The Sword*, 5.

<sup>104</sup> Baker, *Foundations*, 28.

<sup>105</sup> *Ibid.*, 8.

and was affectionally called the “Grunt Padre.” On September 4, 1967, he fulfilled the ultimate responsibility of a chaplain speaking his last words to Corporal Ray Harton saying, “God is with us all this day.”<sup>106</sup> He simply brought the reality of the presence of God to Soldiers in their most dire hour. Heaven meets hell in the scriptural ministry of chaplaincy.

### **Theoretical Foundations**

A familiar question from individuals when a discussion begins about a State Defense Force is, “What’s that?” Few people know of these authorized force multipliers so consequently, little is written concerning them. The Department of Defense did a report on SDFs and labeled them the “least well-known military element operating in the U.S.”<sup>107</sup> Militarily, the only subject which has received less press than SDFs are the SDF Chaplain Corps. When one adds the results of a search on Google, Amazon, and Kindle for information about SDF Chaplains it comes to a well-rounded number. It comes to zero. The Georgia and Virginia SDFs do have a handbook for their Chaplain candidates. They provide a little history of SDFs and instructions for Chaplains but focus primarily on serving their individual state.

There has been no broad attempt to delineate the needs of SDFs or provide instruction to resolve known needs. Neither has this been attempted for the SDF Chaplain Corps. No in-depth research has been undertaken to advance the cause of chaplaincy within SDFs or even to determine the overall morale and spiritual health of these forces. There has been no attempt to create a program of study that will assist the SDF Chaplain Corps at improving their ministry to affect these vital state resources positively.

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<sup>106</sup> Daniel L. Mode, *The Grunt Padre* (Oak Lawn, IL: CMJ Marian Publishers, 2000), L2281.

<sup>107</sup> Deputy Inspector General, *Evaluation of Department of Defense Interaction with State Defense Forces* (Alexandria, VA: Department of Defense, Report DODIG–2014–065, 2014), i. Authorization for SDFs is found in section 109, title 32 of the United States Code (32 U.S.C. § 109 [2013]).

As previously documented, the Scripture speaks to the necessity of ministry for all peoples (Mark 16:15) and mandates training for those who would minister (2 Tim 2:15) to ensure their effectiveness. This obviously includes chaplains serving at the state level. Accordingly, research should be focused on identifying areas needing improvement, addressing these problems in a descriptive way, and providing needed instruction and training so that these ministers can serve in such a way as to effectively equip the ones they serve, glorify their Lord, and be fulfilled in themselves. This can be accomplished by doing a few things.

### Evaluation and Prescription

Before a prescription can be written, a sickness must be revealed. Before a solution can be presented, the problem must be discovered and analyzed. Knowing the problem is the first step to finding the solution.<sup>108</sup> A diagnosis must first be engaged, and action research is the perfect vehicle to accomplish this. The first step towards this end will be the use of a self-reporting survey. It will be sent to all SDF chaplains and seek to discover areas in which they feel inadequate in their training or ineffective in their service. Group meetings will also be provided to further discuss areas of need such as structural hindrances, leadership opportunities, relational development within the Chaplain Corps and specific areas of needed training.

The gathered information will be analyzed and studied to draw conclusions and find real areas of need. This will be accomplished with the assistance of numerous individuals within this unique ministry of SDF chaplaincy. Once the negative is discovered, time will be spent seeking positive solutions which will significantly impact the individual and the group. From there,

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<sup>108</sup> Baker, *Foundations*, 48.

investment will be made in creating a foundational program of instruction and training which can immediately be put into practice by any who wish to improve their service.<sup>109</sup>

Chaplains serve in a complex web of relationships with political, personal, and cultural sensitivities and do so in a military setting.<sup>110</sup> The problems can be daunting which simply illustrates the great need for chaplains. This setting though also provides great opportunities to have great impact at great moments in life and history resulting in great fulfillment. Any prescription designed to make improvements would need four main foci.

### The Servant

The reason the ministry of chaplaincy was begun and has been actively developed through the years is because there has always been a deep understanding of the need for Soldiers to be sound spiritually, emotionally, and mentally. Faith and its cultivation through the ministry of the chaplains bolsters these needed qualities by providing religious service to Soldiers in their time of need to help bring about mission success.<sup>111</sup> This is so vital that the Army placed “spiritual” as one of its five major components of Soldier readiness.<sup>112</sup> Chaplains in the Army are provided a ninety-page Army Techniques Publication (ATP) detailing the needed spiritual service which they should provide Soldiers.<sup>113</sup> Numerous other military publications define and delineate the Chaplain Corps ministry which simply proves how necessary this is for the Soldier and the force at large.

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<sup>109</sup> Evans, *Essential*, 20.

<sup>110</sup> Bergen, *The Sword*, 23.

<sup>111</sup> Army Techniques Publication No. 1-05.01, 1-3.

<sup>112</sup> Headquarters, *Holistic*, xiv.

<sup>113</sup> ATP 1-05.01.



There is one thing though that is often overlooked. Chaplains are Soldiers as well. They are serving in the same location under the same leadership amongst the same people within the same context enduring all the same personal and professional pressures but at the same time focused on serving the needs of others. God illustrated from His creation example that people should work six days and then take a day off to rest (Gen 2:2–3). This was so important that He made it law even including Sabbath rest in His “Top Ten List” of universal obligations (Exod 20:8–11). The reality though is there was one group that worked every Sabbath without fail. The priests were doing the physical work of spiritual ministry every day (Matt 12:5) while others were fulfilling the call to rest. It seems no one complained or even considered it.

Training is essential to the Chaplains Corps<sup>114</sup> but any plan that seeks to improve the ministry of an SDF Chaplain Corps must focus some attention on improving the SDF chaplain. The minister must understand that while ministering to others, one cannot neglect ministering to themselves. Ministers must self-help. They must learn how to make decisions that give them time to be alone with peers without feeling guilty when not being among those they serve.<sup>115</sup> Chaplains can become vulnerable to what Baker calls “compassion fatigue.”<sup>116</sup> A decision to focus time and energy on self when one is called to minister to others is a difficult process but is essential and only happens with intentionality.<sup>117</sup>

Within this action research, a plan can be discussed and presented which could easily be integrated into the busy schedule of a chaplain allowing a time of personal devotion, reflection, and growth. This could be accomplished with a suggested selection of readings or inspirational

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4. <sup>114</sup> SGM Elian Strachan, “Senior Leader Reflections,” *US Army Chaplain Corps Journal* (November 2022):

<sup>115</sup> Crick, *Outside*, L1265.

<sup>116</sup> Baker, *Foundations*, 241.

<sup>117</sup> Crick, *Outside*, L1385.

recordings. Time must also be allotted to fellowship with peers so true sharing and decompression can occur. Such things cannot occur if the chaplain is only in the presence of Soldiers to whom they are assigned to serve. Most likely in such research, a large portion of time will be spent on ministry training in specific areas of need providing process instruction and giving effective examples.

### The Served

Chaplaincy has always been about serving others and more specifically, soldiers. The origin of the word comes from Bishop Martin of Tours who prior to the clergy was a Roman Soldier serving in the French village of Tours. One day during the winter, he noticed a cold beggar and was moved with compassion. He parted his cloak and gave half to the beggar. He stated that he later had a dream in which he saw Christ wearing the half of his red tunic.<sup>118</sup> He left the Roman Army, was baptized, and joined the clergy. His cloak became a religious relic to which later, Charlemagne assigned priests to tend. These priests came to be known as “cappellani” or “keepers of the cape.” The small room in which it was kept was called the “capella” or “place of the cape.” The English rendition of these words were “chaplain” and “chapel” and now any minister serving outside a church is most likely called a chaplain. The entire concept of this ministry was built upon one soldier’s act of compassion.<sup>119</sup>

The ministry of the military chaplain is focused on the Soldier. It is focused on the Soldier regardless of their age, rank, gender, situation in life, denominational affiliation, or lack thereof and any other social line by which people are defined or separated. While serving this very pluralistic congregation though, the chaplains must remain faithful to their individual faith

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<sup>118</sup> Baker, *Foundations*, 95.

<sup>119</sup> Linzey and Travis, *Military Ministry*, 25.

tradition as put forth by their endorser.<sup>120</sup> Every Soldier will have differences of opinion on most every subject and it would be almost impossible for the Chaplain to learn and acquiesce to the individual preferences of every Soldier.

There is something though that every Soldier has in common. Training will be provided that speaks to this universal need which will allow a connection and in-road to everyone being served by the Chaplain Corps. This will also make ministry easier as the Chaplain is able to focus attention on this one concern instead of a plethora of varied personalities and preferences. Whether the individual believes it or not, all humans have what Lisa Miller calls an “inborn spirituality” which works in concert with their physiological and psychological faculties.<sup>121</sup>

Irrespective of religion or culture, humans have a natural spirituality as real as any other aspect of their being. As it concerns organized religion, increasingly more than ever, people prefer to be called “spiritual” instead of “religious” or by their individual denominational name.<sup>122</sup> Approaching a Soldier or any individual from the basis of a denomination or religion could cause an unnecessary barrier. People are prone to think about and reflect upon purpose and meaning when in certain moments of life.<sup>123</sup> This thinking and feeling, these rational and emotional moments, are the natural way humans search for understanding when the empirical world cannot provide the needed answers. Engaging a Soldier based on relational spirituality<sup>124</sup> can enhance the ease of personal connections and open opportunities for ministry.

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<sup>120</sup> Paget, *The Work*, 142.

<sup>121</sup> Lisa Miller, *The Spiritual Child* (New York, NY: St. Martin’s Press, 2016), 25.

<sup>122</sup> Heelas, *Spiritual Revolution*, L72.

<sup>123</sup> Evans, *Essential*, 2.

<sup>124</sup> Miller, *Spiritual Child*, 52.

Spirituality is a universal truth and applicable to everyone the Chaplain will meet. Denominationalism is a distraction and focusing on this can be an unnecessary impediment to ministry. Spirituality is personal, subjective, based on feelings and experiences whereas religion tends to be objective, based on creeds and obligations.<sup>125</sup> Religions though, like sports, have more in common than difference. Most sports involve sticks and balls and only differ in the way and time the participants bend and swing.<sup>126</sup> All faiths have some belief in transcendence, a sense of connection to others and a belief in some form of prayer. This is due to natural spirituality and the reality that all people regardless of religion or its absence, neurologically process the world around them in much the same manner.<sup>127</sup> Spirituality is not just a cultural phenomenon or the product of religion. It is a part of humanity that comes from the inside-out and not the outside-in.<sup>128</sup> It does not need to be taught as much as engaged. Chaplains need to be trained and prepared to do just that.

### The Setting

The ministry of chaplaincy happens within a certain context and for the SDF chaplain it is a military environment. Unity, the power of the tribe,<sup>129</sup> is extremely important to the success of any human group be it family, business, religion, or military. The atmosphere in a military unit is called command climate.<sup>130</sup> As is well-known, religion can at times be the source of division and great disagreement. The chaplains serve in this possibly contentious setting where

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<sup>125</sup> Heelas, *Spiritual Revolution*, L90.

<sup>126</sup> Miller, *Spiritual Child*, 60.

<sup>127</sup> Lisa Miller, *The Awakened Brain* (New York, NY: Random House, 2021), 162.

<sup>128</sup> Miller, *Spiritual Child*, 58.

<sup>129</sup> Goleman, *Primal Leadership*, 104.

<sup>130</sup> Army, *Holistic and Health*, 3–22.

one of their greatest obligations is to encourage unity<sup>131</sup> and esprit de corps.<sup>132</sup> The chaplain must by service and example show religion as a source of cohesion that continually provides “communitas” and a common sense of purpose.<sup>133</sup>

When God commanded that the priests go to battle with the armies, it was not to be a force multiplier or as a military reservist (Deut 20:1–4). They were to speak and minister to the Soldiers. The important thing is what they were to say. They were not there to give military advice. They were not there to rally the troops to fight and kill.<sup>134</sup> The context frames this time before battle with fear<sup>135</sup> constantly referencing the soldier’s frame of mind.<sup>136</sup> The priests are there to calm and encourage the Soldiers. They do this by bringing the reality of God to the current situation with their words and presence. The priests are there to remind them that God is with them so that their heart does not “melt” with fear (Deut 20:8). This means that the effectiveness of the Soldier is not just about their armament or physical strength. What is going on inside the Soldier is also key to the success of any endeavor. This once again is why the Army places “Spiritual Readiness” as one of its top five priorities.

No one spoke to this truth better than when General George C. Marshall gave his speech during WW2 at the Episcopal Trinity College in Hartford, Connecticut on June 15, 1941. He opened by stating it was good for his “soul” to be on those grounds and then positioned the word “morale” as synonymous with “soul.” He cleared up a misconception that most people think the

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<sup>131</sup> Todd, *Contention*, 20–21.

<sup>132</sup> Linzey and Travis, *Military Ministry*, 163.

<sup>133</sup> Swift, *Handbook*, xvii.

<sup>134</sup> Baker, *Foundations*, 27.

<sup>135</sup> Edward J. Woods, *Deuteronomy: Tyndale OT Commentaries Vol. 5* (Downers Grove, IL: IVP Academic, 2011), 239.

<sup>136</sup> Deuteronomy 20 uses the word fear twice along with the words faint, panic, and dread in just the first three verses. Fear and its effect are mentioned again in verse eight.

War Department is a “wholly materialistic institution” solely focused on making a war machine with varieties of lethal steel. He proposes that the “primary instrument of warfare is the fighting man.” It is the Soldier who carries out the mission, so the temper and spirit of the Soldier is of utmost importance. The speech then turns back to morale by recognizing war as a long and arduous affair. A war is not won in a day. “The soldier’s heart, the soldier’s spirit, the soldier’s soul, are everything. Unless the Soldier’s soul sustains him, he cannot be relied on and will fail himself and his commander and his country in the end.” General Marshall explains that weapons do not fight. Weapons are used by Soldiers to fight. If the soul of the Soldier fails, the fight fails so it is “morale that wins the victory.” It is the spirit of the Soldier that creates hope, courage, and determination. It is the spirit of the Soldier that endures. General Marshall then turns his focus to the religious institution where he stands and clearly speaks that “the determining factor in war is something invisible and intangible, something wholly spiritual.” He states that religious institutions supply this necessary “state of mind” in the Soldiers. The Army in the past focused on physical readiness and the motives of “pride, shame, fear and, above all, habit” but going forward must emphasize a better motive, a motive which is spiritual. He announces this is the reason why the Army was enlisting chaplains and building chapels by the hundreds, so they can build a motive of morale based on belief. The General concluded his speech by calling this needed motive “the morale of omnipotence.”<sup>137</sup>

The importance of the ministry of chaplains cannot be overstated. It aids in building the Soldier who does the fighting. Chaplains must represent something better in both word and deed,

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<sup>137</sup> “2-484 Speech at Trinity College,” George C. Marshall Foundation, Accessed 2-1-23, 2:02 p.m., <https://library.marshallfoundation.org/Portal/Default/en-US/RecordView/Index/13052>.

in what they say and how they live. The moral work of the chaplain helps produce healthy command climate, which is the seedbed for morale, the necessary motive to produce victory.<sup>138</sup>

### The Subjects

John said that so much could be written about the works of Jesus that the books of the world could not contain it all (John 21:25). John had to act as an editor and select the words, works and wonders of Jesus to be preserved which were paramount to understanding His Person and purpose. There is too much to be taught and learned about military chaplaincy to be contained in multiple volumes, especially to be discussed and dispersed at this level of training. An attempt though must be made to decipher the essential and foundational subjects to make sure SDF chaplains have what is needed to fulfill their calling. Unlike church ministry where pastor and parishioners wear their Sunday best and are on their best behavior, military chaplains more than likely will see the people they serve at their worst.<sup>139</sup> Because of this, SDF chaplains must be fully trained in the essentials to be fully prepared for service.

It would be essential to first establish an understanding of the necessity of this ministry by showing the need among soldiers serving in an SDF. After seeing the importance of military ministry, these chaplains would also need to recognize the necessity of proper training. The rest of the material presented would be divided into two main topics, military expectations, and ministry responsibilities. These topics would be presented under the five main headings of introduction, constitutional and legal basis, military context, pluralism, and leadership. Some of the military subjects which would be addressed are qualifications, military bearing, chaplaincy history, constitutionality, chain of command, pluralism, and physical fitness. Ministerial subjects

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<sup>138</sup> Todd, *Contention*, 4.

<sup>139</sup> Baker, *Foundations*, 47.

would include the religious service, cooperation without compromise, ministry of presence, spirituality, and self-care. Military chaplains are essentially pastors in uniform<sup>140</sup> and therefore must know both how to minister and to do so in a military setting.

### **Conclusion**

When commenting on the evils of war, the Duke of Wellington said, “There is only one thing sadder than winning a battle and that is losing.”<sup>141</sup> If war is a necessary evil, then chaplains are a necessary good. So much relies on the ministry of military chaplains in every uniformed service including SDFs. It is paramount that the chaplain be adequately prepared to fulfill this most urgent calling.

The problem many times is that SDF chaplains come to their position with a true heart but without the proper training or experience to effectively serve. The purpose of this action research is to provide these chaplains with the basic information and training needed to enable them to serve effectively and with confidence. With their divine calling and with this needed training, they will be able to properly equip the Soldiers they serve thereby bringing glory to their Lord and a sense of ministerial satisfaction to themselves.

This assistance is needed because people need effective ministry. Humanity has always needed assistance including those serving militarily. Chaplaincy in every form can be the assistance they need especially in today’s culture which desires spiritually but is skeptical of formal religion. Chaplaincy provides spirituality without denominationalism, is holistic in nature and personally focused so that individuals can have their needs met.

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<sup>140</sup> Linzey and Travis, *Military Ministry*, 21.

<sup>141</sup> Todd, *Contention*, 23.



Chaplaincy also has solid biblical relevance in that it ministers to people irrespective of their social or spiritual status. It is a ministry that connects with Soldiers which is also biblical. Military chaplaincy fulfills the requirement of being able to share a message and follows the pattern of Jesus Himself Who was sent to people not traditionally associated with religious tradition. Training is seen as essential for effective ministry all throughout Scripture which is why this action research will be focused on the information needed to allow chaplains to fulfill their calling.

There is so little research into and information about SDFs and even less about SDF Chaplain Corps. This research is needed so that ministerial needs can be discovered, evaluated, and properly addressed. This means attention will need to be given to the chaplain who serves, the Soldiers being served, the military setting in which this ministry will happen and the subjects needing addressed to ensure the chaplain's ministerial success.

### CHAPTER 3: METHODOLOGY

Individuals have personal problems which they bring into every human and social relationship they engage. Problems in society are simply at times the compounding of personal and relational problems. Left alone, these problems will start affecting institutions, businesses and associations which could wreak greater and more significant havoc within society and humanity. There comes a moment in an individual life and in society when something must be done to seek a remedy and find a solution. But “What should be done?” is the real question.

Action research is the attempt to investigate systematically such situations in the hope of finding real solutions to real, everyday problems.<sup>1</sup> The problem must be defined so facilitators can start looking for a *what* on their way to discovering a *how*. One of the greatest aspects of this type of study is the emphasis it places on stakeholders as the ones most likely to fully understand the problem and therefore the ones most likely to have effective solutions.<sup>2</sup> The personal experience of the ones most connected to the operation will always be better situated to finding the way forward than the theorizing of a facilitator.

There are problems in every individual human and every human group including every military setting as well as every ministry concerned with chaplaincy. This would obviously infer that there will be problems within any and every SDF and every SDF Chaplain Corps. This thesis is concerned primarily though with showing that there are unique challenges within SDF chaplaincy which are specific to their setting and mission.

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<sup>1</sup> Ernest T. Stringer, *Action Research* (Thousand Oaks, CA: Sage Publications, Inc., 2014), 1.

<sup>2</sup> *Ibid.*, 36.

A couple reasons for these problems are easily recognized. The Officer Candidate Course (OCC) in the United States Army is twelve weeks of intense classroom instruction and field exercise training. Chaplain training, known as the Chaplain Basic Officer Leader Course (CHBOLC), is a three-month course consisting of three segments covering non-combatant skills, survival, writing and correspondence as well as other chaplain specific responsibilities. In the American military, quality time and resources are devoted to the training of their chaplains as well as all other leaders. Such is not the case within SDF chaplaincy.

SDFs are mostly volunteer forces which drill one weekend a month and one week out of the summer for annual training. Most officer training takes place during three months of drill weekends meaning the leadership training is at most a total of six days. In most SDFs, there is no chaplain training material and no time set aside for specific training in chaplaincy. New chaplains are simply put in the Chaplain Corps with other chaplains and are expected to learn their responsibilities on the run. This is almost impossible to accomplish especially with candidates who have had no prior military or chaplaincy experience. Because of this, most SDF chaplains are inadequately prepared when they are sent to a unit to perform religious service. The purpose of this action research project is to seek a solution to this problem.

### **Intervention Design**

With these things in mind, an attempt will be made to create an action plan to research a possible solution to these problems within State Defense Force chaplaincy. This need first came to light due to the personal experience of a chaplain candidate who entered into service with a branch of the Ohio State Defense Force known as the Ohio Military Reserve. As previously mentioned, it seems many, including this individual stakeholder, come to serve as an SDF chaplain with little or no experience in chaplaincy or a military setting or both. There are

important ministry and military issues of which chaplain candidates need to be informed for them to fulfill their calling effectively. Sadly, too many enter this ministry untrained and unprepared.

### Creating Training Curriculum

If a major problem with SDF chaplains is that they are untrained and therefore unprepared to fulfill their calling and this is due in part to having no training material, then it would seem a major part of the solution would be to provide training materials. The “what” has been discovered and now the “how” can be pursued. This intervention is an attempt to address this problem in a practical way by providing an SDF chaplain training curriculum that will address current issues within chaplaincy at large as well as the specific needs of chaplaincy within an SDF.

Following in the next few pages are a delineation of the topics and subtopics which would need to be addressed in a training program and mastered by chaplains who wish to serve in the military environment of an SDF effectively. This body of information will be presented under the title “Pastors in Uniform” and divided into five main sections. Forty-five minutes would be the expected length of each presentation due to a variety of reasons including military scheduling expectations and attention span considerations. Some topics may be completed in one session while others may require more.

#### **Introduction**

The first portion would need to be spent setting the material in its proper context by explaining the purpose of the curriculum and providing a brief overview. This will be accomplished with an introduction. For an individual to be effective in any endeavor, they must

understand and believe in the importance of their work. In this introduction, the necessity of the ministry, specifically the need for chaplains in an SDF, will also be established.

The importance of this ministry will be established by focusing on the nature of people to ask questions. Questions are an admission that one does not know what they need to know or know what they need to do in that moment. Questions are a call for help, the recognition that there is a problem. This is the basis for all ministries. People of all ages and in all stages will have problems, will not know what to do and will look to others for help. This is why ministry is essential and why chaplains in an SDF are essential. Someone needs to be there for these soldiers in their time of need. The example of Jesus' ministry in the Gospel of Matthew<sup>3</sup> will be discussed as well as the significance of ministry as related by Paul in Romans.<sup>4</sup> All other facets of military chaplaincy would wane if one does not believe in the purpose and importance of the ministry in which they are serving.

People have a variety of problems including personal, relational, and social. People of faith sometimes believe they have the answers to life's problems and that irreligious people are confused about these things. The reality is though that religious people still have questions. This will be proven by looking at questions in the holy books of some of the world's largest and best-known religions. Quotes will be provided specifically from Jewish, Christian, and Islamic sources. This means that the SDF chaplains will be working with Soldiers from every group including the religious and non-religious. Problems generally denote a loss of some type. The purpose of the Chaplain is to help guide the soldier through these times of trauma by ultimately

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<sup>3</sup> Matthew 9:35–10:5.

<sup>4</sup> Romans 10:12–15.

helping them understand that “loss does not mean loser.”<sup>5</sup> These are important moments for both the Soldier and the chaplain and in these moments, the SDF Soldier needs a prepared chaplain.

Understanding the importance of these moments, time will be spent stressing the necessity of training to ensure the effectiveness of the chaplain. This will also be to validate the importance of this training program to the SDF chaplain. The need for training will be emphasized by discussing the negative impact made by an untrained leader as seen in Proverbs 30:21–22 and the positive and generational impact made by trained leaders as seen by the authors of the Jewish and Christian scriptures. As mentioned previously, the chaplain must understand that there is a difference between trying to minister and being trained to minister.<sup>6</sup> A handout which provides an outline of this material will be given to each participant. A copy of this section outline can be found in Appendix A.

### **Historical, Legal and Constitutional Basis for Military Chaplaincy**

The human heart and mind need the connection of historicity and the sense of value and fulfillment that comes from knowing one is a part of something that is significant, meaningful, generational, and enduring. Being a part of something larger than oneself, something that connects an individual to people of valor, produces passion for the current cause and provides for its future success. Because of this, the second section of instruction will look both backward and forward focusing on the history of military chaplaincy and the legal foundation provided in the Constitution for its current strength and future longevity in the United States.

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<sup>5</sup> H. Norman Wright, *The Complete Guide to Crisis & Trauma Counseling* (Bloomington, MN: Bethany House Publishers, 2011), 61.

<sup>6</sup> Baker, *Foundations*, 111.

The first thing to be noted is the seeming tenuous relationship between the military and ministry. Ministry speaks of heaven but war of hell and to connect the two through military chaplaincy seems impossible or at least unacceptable. The truth is though there is a long history concerning the mixing of spirituality and savagery from around the world. The development of the word “chaplain” and how it came to its modern use is significant so the history of Saint Martin of Tours will be presented. One will learn that the entire concept of chaplaincy was built upon this one Soldier’s act of compassion.

In the minds of many in ancient times, to defeat an enemy was to also defeat their god. Because of this, the winning leader would many times bring members of the defeated royal family and valuables from the conquered land back to their homeland to parade them through the streets to show how their god granted them victory. Historical details will be provided of claims made by the Egyptians, Assyrians, Muslims and even American Cherokees who believed that their gods aided them in their victories. This is true also of the Jewish nation and can be seen throughout their scriptures in numerous battles, the working of the Ark of the Testimony and the prolific use of the title “The Lord of Hosts” in reference to God. The twentieth chapter of Deuteronomy will also be exegeted for it is the clearest example of this connection between God and war in the Jewish scriptures.

Time will be spend expounding on the rich history of military chaplaincy in America from before it was a nation during the French and Indian war through modern times.<sup>7</sup> The legacy of George Washington and his heartfelt appreciation for chaplains will be detailed. The development of the Chaplains Corps will be traced through the Revolutionary, Civil and both World Wars. Chaplaincy in the United States went from its infancy as a few itinerant Protestant

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<sup>7</sup> Crick, *Outside*, L2591.

ministers during its founding to thousands in its Corps in every branch of the military from over two hundred faith traditions. Specific examples of the impact Chaplains can make will be shared in the stories of Marine Chaplain Vincent Robert Capodanno and the Immortal Chaplains of the Dorchester.

In today's culture, the military chaplain must be able to explain the constitutional and legal basis for this ministry especially since the chaplain is expected to be the religious expert as a staff officer in the command. In this position, the chaplain will be expected to answer questions concerning religious liberties and their practice among Soldiers in the unit and to provide counsel to the commander concerning the same. Because of this, understanding the history and legal basis for military chaplaincy will be a necessary subject and will be dealt with extensively.

The chaplain must understand and be able to explain how a government which demands religious neutrality of itself while supporting religious freedom for its citizens can pay someone to provide a specific brand of religion to government employees in a government setting. That explains how chaplaincy works and it seems to be contradictory. To understand this, a clear explanation will be given of the history of the First Amendment, the Establishment Clause, the Free Exercise Clause, and the Separation Principle. This amendment and these clauses were intricately written by our Founding Fathers to ensure that the freedom to worship also included the freedom not to worship<sup>8</sup> and that the American people were kept both "intensely religious and religiously free."<sup>9</sup>

Due to these seeming legal contradictions, the ministry of military chaplaincy in the United States Armed Forces has come under constant judicial attack. These cases and the

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<sup>8</sup> Linzey and Travis, *Military Ministry*, 26.

<sup>9</sup> Thomas S. Kidd, *God of Liberty* (New York, NY: Basic Books, 2010), 55.



resulting guidelines will also be extensively covered in this section. One of the most famous cases brought against military chaplaincy was *Katcoff v. Marsh* in 1979. This case along with the 1971 case *Lemon v. Kurtzman* and the *Sherbert v. Verner* case of 1963 will be discussed. These latter cases produced legal tests, the “Lemon Test” and the “Sherbert Test,” which are both used to determine the finer necessary details for when government interests’ conflict with citizen’s rights in the First Amendment. In this section the Religious Freedom Restoration Act (RFRA) and religious accommodation will also be presented to discuss when the government has compelling interest concerning the religious freedom of government employees such as Soldiers. A handout which provides an outline of this material will be given to each participant. A copy of this section outline can be found in Appendix B.

### **Military Ministry Context and Responsibilities**

Since SDF chaplains will be conducting their ministry in a military setting, they must understand the context and responsibilities of the military environment. One could be intellectually prepared and have a true heart to serve as an SDF chaplain but if they do not understand the “what, how and when” of the military setting, they cannot succeed. Everyone has seen examples of new employees who had the aptitude to succeed but not the experience. Training is to give the new person enough understanding about how things work so they can sufficiently perform their duties till they have been there long enough to gain the experience necessary to competently fulfill their responsibilities. This material is essential to provide each incoming chaplain with a basic understanding of military expectations. These necessary issues will be discussed in this section.

As in every form of leadership, there are qualifications which must be met for an individual to become a chaplain in an SDF. Being a chaplain though is not only a leadership

position but a ministerial one as well. All true spiritual ministry begins with a divine call. On this topic, the connection and contrast between human desire and divine call will be enjoined and examples provided from the Jewish, Christian, and Islamic traditions. The call will be presented as a personal action demanding the willingness of the one called. God does not call an organization, denomination, or group. The divine call is a personal reality. Education, Citizenship, Ministry Experience, Security/Background Check, Medical Exam, Ordination, and Physical Fitness are the seven major qualifications the Army sets forth for those desiring to serve as chaplains. Due to their importance to the ministry and even the individual desiring to serve, these are discussed even though each SDF will have a unique list of qualifications which may or may not include these specific issues. The one thing consistent throughout all uniformed services is a waiver process that can still allow one to serve even if they cannot meet all the specific demands. As the saying goes, “Where there’s a will, there’s a waiver.” Since this presentation will be with the Chaplain Corps of the OHMR, time will be spent explaining their specific qualifications which include educational requirements, ministerial demands and a process which must be completed culminating with an interview with the OHMR Chief Chaplain. The most important qualification for any chaplain is the ability to begin and build healthy relationships with the ones to be served. This is clearly explained from the list of ministerial qualifications given in First Timothy chapter three.

The chaplains will also be given clear instruction on the significance of the military chain of command and rank. The chain of command is the authority structure in the military and is an integral part of military life. To succeed, the chaplain as well as every other Soldier will need to understand and properly operate within this command structure. The simple rules to learn are that orders go down the chain and requests go up. The chain of command for the OHMR will

also be presented in detail. Rank signifies where the individual soldier fits within the chain of command and is designated by visible symbols on the military uniform. It also speaks to a Soldier's pay grade as well as time served. A printout showing rank insignia for all branches of the military will be included in this section and instructions given on how to distinguish and properly address rank. As ministers and servants, an essential point to remember as a chaplain is that they have rank without command. Even though they have little authority in command, by being a representative of the divine and through their service to others, they should have a lot of influence.<sup>10</sup>

Chaplains must be an example to others by the way they live their lives and by effectively navigating both their ministry responsibilities and the military environment. This ability to conduct oneself in a professional and exemplary manner is known as military bearing. Helping a chaplain learn these numerous unique protocols and expectations would be a part of the purpose for presenting this subject material. Military bearing is serving with confidence and a commanding presence while taking pride in oneself, in being Soldier, in serving one's state or country and doing so while on or off duty. An important component of this is learning how to properly wear one's uniform which will be presented in this section as well. One will learn the meaning of the word uniform and its purpose such as to make a connection to history, create a sense of unity and to symbolize strength. Soldiers must remember that when they are wearing the uniform, they are representing the Constitution, their government, the military, their command, and the people they serve. When wearing the insignia of their individual faith, the chaplain is also representing their faith and their God. The required standards for physical fitness will be discussed as well.

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<sup>10</sup> Linzey and Travis, *Military Ministry*, 158.

The chaplain's responsibilities as a religious leader will also be detailed in this section. Title 10 of the USC 4537 from 1959 stated only two duties for the chaplain, those being to hold religious services and bury the combat dead.<sup>11</sup> The most basic outline of chaplain responsibilities as listed by most who have served is to "nurture the living, care for the wounded and honor the dead."<sup>12</sup> Those basic responsibilities have been parsed out to a much longer and more detailed list including among others, preaching, teaching, counseling, sacraments, funerals, weddings, crisis intervention, emotional support along with the staff officer responsibilities of casting vision, meetings and budgetary concerns.<sup>13</sup> Everyone loves a crowd, including ministers but the majority of the ministry engaged by a military chaplain will be one-on-one. Chaplains will learn that all ministry is relational and that they must focus on the individual and serve the whole person. A handout which provides an outline of this material will be given to each participant. A copy of this section outline can be found in Appendix C.

### **Ministry in a Pluralistic Context**

As a part of department of the government, the military is of necessity a pluralistic culture. To be effective in today's military, a chaplain must have a thorough understanding of pluralism and how to ministerially navigate the myriad of cultural and legal concerns associated with it. A lack of understanding and facilitation of this concept could bring a quick end to a chaplain's military ministry. The material in this section will help the chaplain understand and effectively serve in this unique ministry setting. This subject must begin with a detailed

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<sup>11</sup> Title 10, US 3547, [uscode.house.gov](http://uscode.house.gov).

<sup>12</sup> Paul Linzey, *Safest Place in Iraq* (New York, NY: Morgan James Publishing, 2021), 3.

<sup>13</sup> Crick, *Outside*, L2615 (See also Linzey and Travis, *Military Ministry*, 157).

definition and explanation of pluralism. To this end, D. A. Carson's concepts of empirical, cherished, and philosophical pluralism will be thoroughly engaged.<sup>14</sup>

Culture is essentially social norms, what people expect of others, the rules whereby individuals do life together when in a specific people group. Culture though changes and the norms of today may be abnormal tomorrow. Over time, collective humanity will have a certain amount of drift.<sup>15</sup> This is a reality that all must accepted if people are to function in a society. This is essentially the meaning of empirical pluralism, the acknowledgement and acceptance that there is diversity in the world as well as a plethora of different ideas and opinions on every subject.

Pluralism is a societal reality but becomes problematic when attempting to be used as a guiding philosophy. This happens when the idea of pluralism becomes cherished in and of itself, when it becomes a "state of mind" as Guinness explains.<sup>16</sup> This reverence of diversity leads society to focus more on ideas than individuals.<sup>17</sup>

When left unchecked, this reverence morphs into what Carson calls philosophical pluralism. This ideology takes precedence and seeks to rule over the people. In this societal stage, pluralism becomes the only absolute creed, the only mandatory rule. Diversity is paramount and no ideology, be it societal or religious, can claim to be superior in any way to any other ideology. If one does, it is of necessity wrong. Absolutes are rejected and truth becomes subjective. Time will also be spent on hermeneutical pluralism to explain how proponents of this

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<sup>14</sup> D. A. Carson. *The Gagging of God: Christianity Confronts Pluralism* (Grand Rapids, MI: Zondervan Publishing House, 1996), 13–21.

<sup>15</sup> David Jeremiah. *I Never Thought I'd See the Day* (New York, NY: FaithWords Hachette Book Group, 2011), xviii.

<sup>16</sup> Os Guinness, *The Gravedigger File* (Downer Grove, IL: Intervarsity Press, 1983), 92.

<sup>17</sup> Carson, *The Gagging*, 32.

ideology deem the investigative process used to determine truth or seek answers to societal problems is also suspect and untrustworthy. The ultimate end it seems is to shackle society into believing there is no certain truth and no way to discover it even if there was. The ministerial dynamics and cultural effects of the moral malaise of replacing the absolute God with one's own culture will be discussed. One will discover this distorting of pluralism and redefining of tolerance is logically incoherent and ultimately leads to an intolerant tolerance.

The answer on how to minister effectively in a military setting will ultimately be discovered by understanding and facilitating the concept of principled pluralism. This will be thoroughly discussed in this section. Principled Pluralism is tolerance based upon the moral principles of religious faith and the legal principles of our Constitution. These moral and legal principles must be understood by the citizenry to preserve true freedom and must have as George Mason stated, a "frequent recurrence."<sup>18</sup> There is a much-needed recurrence of these principles in this modern era. Chaplains will learn that true tolerance is solely based on one's belief in the "inviolable dignity of the person"<sup>19</sup> which is rooted in the religious teaching that humans are creations of God and therefore deserving of individual respect. History repeatedly teaches the lesson that the society that does not honor the individual will soon oppress the masses. How citizens should treat each other is also based on the legal principles embedded in the founding documents of the United States. Citizens are free to speak their mind, worship with their conscience and pursue their happiness. As will be seen though, these freedoms in our legal documents are also founded on religious truth. The Declaration of Independence bases the right to life, liberty, and the pursuit of happiness on the belief that the individual was created with

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<sup>18</sup> Charles C. Haynes and Oliver Thomas, *The Williamsburg Charter* (Nashville, TN: The Freedom Center, 2007), 301.

<sup>19</sup> *Ibid.*, 286.

these endowed or inalienable rights. It was understood that these liberties were not granted to citizens by the government. These rights and others are further enumerated in the first ten amendments of the Constitution and are not sourced from the government seeing that they are introduced with the phrase, “Congress shall make no law.” The legal aspects of law are ultimately designed to protect the rights of the individual which were granted to them by their Creator. True liberty and tolerance abound when religion and law work together. Citizens must be tolerant and respectful to everyone not because of their race, gender, social group, etc. but because morally everyone is made in the image of God and because they have the legal right under our Constitution to live free.

Because these seeming complex and competing concepts open a myriad of social and legal concerns, how to minister practically in light of them in a pluralistic and military setting must be addressed as well. SDF chaplains will be introduced to the concept of “Cooperation without Compromise” and will see how this must be the command principle of every Chaplain Corps. The individual chaplain will be presented as serving three kings. An SDF chaplain must navigate the reality of serving while being simultaneously loyal to their God, their faith tradition, and their government. They must also understand that every chaplain has that same right and responsibility whether they are called a pastor, priest, rabbi, imam, or monk. A chaplain is part of a team, part of a Corps and although they cannot be commanded to violate their faith tradition, they must learn how to work with those from other faiths. One must learn how to cooperate with others without compromising their faith or conscience. The SDF chaplain will learn they must either perform a religious service or provide to the Soldier someone who can. Because of these concerns, the endorsement process will also be thoroughly discussed in this section. A handout

which provides an outline of this material will be given to each participant. A copy of this section outline can be found in Appendix D.

### **Leadership in a Military Ministry Context**

John Maxwell is credited with stating that, “Everything rises and falls on leadership.”<sup>20</sup> If true, then leadership quality must be a major concern for military chaplains. Chaplains are commissioned as officers and are immediately viewed as leaders when entering the military. To lead though, they must have more than a title and rank. The final section of this training will focus on issues of leadership within both a military and ministerial construct. The chaplain exists in the precarious position of being a leader as an officer but one who is actually a servant as a chaplain. They must show themselves to be a capable leader in both capacities.

The importance of leadership development is in this study’s focus. A story was told about tourists who were visiting a picturesque village when one of them asked a local, “Were any great men born in this city?” The old man replied, “Nope, only babies.”<sup>21</sup> No one is born with all they need to succeed. Chaplains must be intentional in their development as a leader by being introspective and pursuing training programs that allow them to grow in areas that will enable them to better serve their unit and their soldiers.<sup>22</sup> This section will address the need for both professional and personal development. Taking advantage of additional training and the development of new skill sets will equip the chaplain for emergency situations and future advancements.<sup>23</sup>

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<sup>20</sup> John C. Maxwell, *Developing the Leaders Around You* (Nashville, TN: Thomas Nelson Publishers, 1995), 6.

<sup>21</sup> *Ibid.*, ix.

<sup>22</sup> Crick, *Outside*, L1248.

<sup>23</sup> Linzey and Travis, *Military Ministry*, 189.



As an officer, the chaplain must engage in self-leadership. Every chaplain must understand that the first soldier to whom they are responsible is themselves. Time will be spent on the topic of self-leadership with an exegete of 1 Timothy 4:12–14. Chaplains must lead by example so some of the issues to be addressed in this section will be military bearing as a servant leader, not taking shortcuts, being a team player and being committed to understanding the needs of the Soldiers and unit they serve. To ensure effectiveness, the government demands that the individual desiring to be a chaplain have training which is theological, ministerial, and concerned with the military. The chaplain must also commit to pursuing these areas of development if they wish to remain effective throughout their career.

In today's current culture, enough cannot be said of emotional leadership skills especially for officers in a military setting and even more so for chaplains. In both positions, primal leadership is "how leaders handle themselves and their relationships."<sup>24</sup> One can be knowledgeable and proficient with a stellar education, but this is all for naught if they are not skillful when it comes to building and maintaining healthy relationships. When Paul gives a list of ministry leadership qualities,<sup>25</sup> educational or performance requirements are barely referenced. Eleven of the nineteen specifics he gives are relational in nature.<sup>26</sup> Since most individuals credit or blame the leader for the organization's climate,<sup>27</sup> time will be spent in this section discussing how to develop these skills with exegetes from scriptural examples including Luke 10:27 and Matthew 5:23–24.

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<sup>24</sup> Goleman, *Primal Leadership*, 11.

<sup>25</sup> 1 Timothy 3:1–13; Titus 1:5–9.

<sup>26</sup> Scott Thomas, *The Gospel Shaped Leader* (Greensboro, NC: New Growth Press, 2021), 11.

<sup>27</sup> Goleman, *Primal Leadership*, 11.

As a military leader, other practical and logistical responsibilities will be engaged in this section as well. It will conclude with a needed admonition to have fun. Ministers, like anyone else, must enjoy what they are doing, or they will not do it well and will not be doing it for a long. Fun is attractive. If you want to grow your ministry and influence, you must be happy and enjoy what you are doing. This will draw people to you and your message. There is a lesson to be learned at McDonald's as unbelievable as it sounds. In life, happy meals sell, grouchy meals do not. Ministry is hard work and to survive, chaplains must learn to "balance the dark days with the fun times."<sup>28</sup> Stuart Briscoe is credited with saying the qualifications of a pastor are "the mind of a scholar, the heart of a child and the hide of a rhinoceros."<sup>29</sup> Leaders of all types but especially chaplains, must learn to balance their life between service and joy so as to retain both a tough hide and tender heart.

Chaplains are officers in the military but also religious leaders among the Soldiers. Time must be spent detailing the leadership of chaplains concerning ministry and spiritual service. An integral part of this subject lesson will be on the foundational principle of "ministry of presence." The most basic responsibility of the chaplain is just being there for the soldiers in their time of need. This will be highlighted by showing the example of Jesus who was the epitome of incarnational ministry. As will be seen, the responsibility of the chaplain does not end with the Soldier. This Soldier also has a family which will need spiritual assistance as well so the need for spiritual service to the family will also be addressed.

Other concerns which will be discussed in this section are evangelism, spirituality, and the necessity of self-care. Evangelism is central to the ministry of most faiths but there are strict

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<sup>28</sup> Linzey and Travis, *Military Ministry*, 230.

<sup>29</sup> *ChristianityToday.com*, January 1, 2016, How I Got a Rhino Hide | CT Pastors | Christianity Today (accessed February 18, 2022).

rules that must be followed so that one is not guilty of proselytizing. Approaching Soldiers based on spirituality is the way to connect with them while avoiding the potential barriers of religion. The personal and devotional life of the chaplain will be a major emphasis in this section. Chaplains need to understand the necessity of self-care and develop a plan to meet their individual needs. Ministry operates from spiritual overflow so the minister must continually receive to continually give. If ministers are not taking care of their needs, it will show up and hinder their ministry to take care of the needs of others. A handout which provides an outline of this material will be given to each participant. A copy of this section outline can be found in Appendix E.

#### Additional Procedures and Materials

Hypotheses should be scientifically tested. New dishes must be taste tested. New vehicles must be taken on a test drive. As such, new attempts to address a need must be researched to discover their viability and effectiveness. A plan must be put in place to bring this information to the ones intended and to measure their reception or rejection. Following is a preview of some of the plans to facilitate the process and a presentation of additional needed materials.

#### **Intervention Session and Local Focus Group**

This need was first discovered in the Ohio Military Reserve, and it seems fitting for this to be the place to test the intervention project. This would be accomplished by bringing together the chaplains of the Ohio SDF for an intervention session and focus group. The curriculum was written to specifically address the needed areas of instruction for those serving in an SDF Chaplains Corps to help prepare them for effective ministry. This material would be communicated in a lecture format through multiple presentations to current and former chaplains

of the OHMR. These sessions would be interactive allowing for questions, clarifications, and input from the participants.

The focus group will be one of the data gathering means and utilized to gauge the estimation of the chaplains as to the effectiveness of the intervention. The focus group will be facilitated primarily by two means. Prior to the intervention, an invitation and survey will be sent to all participants to gather both quantitative and qualitative data about the chaplains, Chaplains Corps, and the intervention curriculum. A copy of this survey can be found in Appendix F. Two additional handouts will be dispersed to the participants at the time of the intervention. A preview page containing eight questions will be handed out before the intervention begins. It will briefly be discussed, and any needed clarifications provided. Time will be given to allow the participants to answer the questions. A copy of this questionnaire can be found in Appendix G. Another page of eight review questions will also be given to each attending Chaplain and will guide the discussion at the completion of the presentation. A copy of this handout can be found in Appendix H.

### **Additional Particulars**

Per the requirements of the Institutional Review Board (IRB), a letter of consent was sent out in advance to all participants of this research intervention. A copy of this consent letter can be viewed in the back matter. This intervention would be held July 8, 2023, beginning at 0800 at the Haubrich National Guard Armory at 4094 Sullivant Avenue, Columbus, Ohio 43228. A catered lunch will be provided at 1230 by City Barbeque and their location at 2261 Stringtown Road, Grove City, Ohio 43123. A copy of the reservation order from City Barbeque can be found as Appendix J. It must also be noted that for the benefit of all participating chaplains, each of the section handouts will include both a source bibliography and additional suggestions for

reading. This will allow the chaplain the opportunity to learn more about the information provided and to dig deeper into topics of particular interest.

### **Implementation of the Intervention Design**

It was the German Philosopher Heidegger who postulated that for the individual to understand the meaning life, to grasp the significance of their being, what he called their *dasein*,<sup>30</sup> they must understand their temporality. Heidegger calls this their “Zeitlichkeit.” It is time, or more significantly the limitation of time, that makes something meaningful and exciting. If the football game had no ending, what is the rush or significance of the moment? Moments and plays become significant because one only has so much time to perform and complete the task to win.<sup>31</sup> Humanity must understand the significance of time and work within the constraint and knowledge of there being a past, present, and future. For each day and event, there will be a sunrise, noontime, and sunset. The same is true with this intervention and there is no easier way to delineate the particulars than to categorize them into the three stages of before, during and after under the headings of preparation, execution, and culmination.

#### Preparation

Seeing that this intervention will be operating in a military setting, the chain of command must and will be respected, honored, and always facilitated. Knowing this, contact was first made with the Chief Chaplain of the Ohio State Defense Force and the Chief Chaplain of the Ohio Military Reserve requesting approval for this intervention research. CC Cooper serves in both capacities so a letter providing the reason for the research and requesting his approval was

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<sup>30</sup> Martin Heidegger, *Being and Time* (Kindle Edition, 1927), 29.

<sup>31</sup> “The Essence of Time,” OpenDemocracy.Net, accessed August 16, 2023, The essence of time: identity and authenticity in Heidegger | openDemocracy.

sent to CC Cooper on June 5, 2023, via his OHMR email account. A copy of the proposed letter can be found in Appendix K.

Fortunately, CC Cooper is a respected, adept, and motivated leader. CC contacted those in command and within a week secured approval for this intervention to be engaged on the requested date and the use of the requested facility. Both the intervention and focus group will be held at the Headquarters of the OHSDF. This facility is the Haubrich Armory located at 4094 Sullivant Avenue, Columbus, Ohio 43228. All sessions and lunch will be held in classroom B on the first floor in the southwest corner of the armory. Since this is a classroom and large enough to host the catered lunch, no advanced preparation was needed to prepare this facility for the intervention. Having secured this approval, the invitation and survey referenced as Appendix F was sent to all requested participants on June 13, 2023, via their OHMR email account. At the same time, each requested participant was also sent an IRB approved Consent Form as referenced in the back matter.

Time was spent seeking a caterer for the lunch which was to be provided. After several offers were perused, City Barbeque was selected. The date and time of July 8, 2023, at 1230 were secured via email on June 22, 2023. To express gratitude for the approval of hosting this event, a decision was made to invite a number of those in command with the OHMR to join the Chaplain Corps at this lunch. Requests were presented to the OHMR Brigade Commander COL McNeil, Headquarters and Headquarters Command (HHC) LT Uhelsky, 2<sup>nd</sup> Battalion Commander (2BN) MAJ Wiley, 2BN CSM Gresham, 2BN WO Robinson, COL Reeseman and MAJ Reeseman. When a total count was secured, contact was made with the caterer on June 6, 2023, to give them the exact number to be served during the intervention.

The needed handouts were copied, sorted, and bound July 7, 2023. One set of the instructor's materials were copied, and fifteen sets of the participant's materials were created. The extra copies of the chaplain training outlines would be presented to various commanders to give them a better understanding as to the purpose of the intervention and to perhaps secure interest and favor for future chaplain training endeavors.

### Execution

The day of the intervention, July 8, 2023, was also a drill weekend at Haubrich Armory for HHC and Training Academy of the OHMR. This being the case, all participants in the intervention as soldiers arrived early to join first formation at 0800. Formation was called by CSM Wieland. The Soldiers were called to attention and leadership was quickly turned to COL McNeil who handed out a few awards and made a few general comments to encourage and commend the troops. COL McNeil turned the formation back to CSM Wieland who gave a few specific announcements and a general overview of the day ahead. The formation was then dismissed, and each group began gravitating to their area of service or interest.

The Chaplains Corp gathered in classroom B at 0845 with the first session scheduled to begin at 0900. The facilitator used this time to greet the participants and set out the needed number of packets at the desks closest to the podium. There were eight former or current chaplains of the OHMR participating in the intervention. The two former chaplains were a COL who now serves in the OHSDF command and a retired OHMR chaplain who served over twenty years in the National Guard and in his last OHMR post served as Chief Chaplain at SDF. The others are current OHMR chaplains ranked from LT to CPT.

At 0900, the facilitator gave a brief introduction to the purpose of the intervention, a brief overview of the planned schedule and opened with prayer. The needed interactive nature of the

presentations was emphasized. Feedback and reflexive input from the participants lead to a more honest appraisal of the intervention. The first session was the introduction and the material presented can be viewed from the session material outline posted as Appendix A. This session began at 0906 and concluded at 0932. The participants and facilitator discussed the material for another nine minutes.

The second session on the “Historical, Legal and Constitutional Basis for Military Chaplaincy” began at 0942 and lasted fifty-three minutes till 1035 whereupon a discussion began on this topic lasting till 1048. An outline of this material can be viewed at Appendix B. This was a lively and welcomed presentation especially on the topic of constitutionality. A break was then announced till 1100.

“Military Ministry Context and Responsibilities” was the next session, and the presentation began at 1100. It concluded at 1151 and was followed by a discussion till 1210. An outline of the content of this lesson can be viewed at Appendix C. The feedback and input seemed to reveal that this material filled a real need with this Corps. This session also contained an additional handout showing the rank insignia for all branches of the military. A copy can be found in Appendix L.

Lunch was catered by the City Barbeque location at 2261 Stringtown Road, Grove City, Ohio 43123. Lunch was scheduled to be served at 1230 so the caterer arrived at 1210 which was why the preceding discussion ended when it did. The hostess arrived early to set up the serving trays and prepare the meal. The caterer provided all needed utensils for both serving and eating and all paper products. The meal consisted of sliced brisket, pulled pork, baked beans, mac and cheese, salad, various sauces, rolls and a dessert of peach cobbler with whipped cream. The facilitator provided a cooler of iced drinks in the can including Coke, Diet Coke, Mountain Dew,



and Sprite. The facilitator also provided a table of snacks for the participants to have throughout the day. The invited guests from command joined the Chaplain Corps for lunch and as they were leaving were presented with a copy of the outlined material. Lunch lasted till 1310.

The fourth presentation was on “Pluralism” and began at 1310. It concluded at 1405 and was followed by a discussion till 1413. This was the most interactive session of them all. The topic raised a lot of questions and comments. An outline copy of the material can be found at Appendix D. A short break was given till 1421. The final topic on “Leadership in a Military Ministry Context” began at 1421 lasting till 1503. A discussion about particulars afterwards went on till 1511. Appendix E displays an outline copy of the material presented under this topic.

After discussing the “Leadership” section, the conversation was directed into a focus group discussion about the overall curriculum and its effectiveness. The review questions were engaged to guide the discussion concerning the usefulness and effectiveness of the material and presentations. The researcher acted as the moderator of the discussion making sure all questions were answered and all input, whether positive or negative, was presented. The moderator also guided the discussion to each issue making sure all material was covered and no one issue, or individual dominated the time. The conversation continued till the end of the drill day at 1600. All paperwork was then collected including consent forms, preview, and review questions. Some were finished with the surveys, but most needed more time to complete them and sent then in later via their OHMR email account.

### Culmination

One does not have to be in ministry long before they will encounter the one who believes they are called by God to point out to the leaders the problems of the organization and everyone in it. They feel they have the spiritual gift of “finger pointing.” This is a human issue, so it is true

in every religion and faith tradition. In the theology of Christianity though at least, Paul clearly gives us multiple lists of spiritual gifts, ministry callings and works to be done. None of these callings are found under the heading of “Fault Finder.” These individuals think they are providing a service to leadership and should be appreciated. Pointing out the problem though is not a solution. Almost always, leadership and everyone else already knows the problem. They are just waiting for someone who can provide a solution. This must be the focus of leaders.

Paul was overseeing numerous gatherings of Christians (2 Cor 11:28), was constantly traveling (2 Cor 11:26) but would stay in locations for certain periods of time for the purpose of training (Acts 18:11, 19:10, 20:3, 20:31). This meant he could not be everywhere all the time. People have problems. When people get in groups, they have problems. Churches are groups of people therefore, churches have problems. A leader’s responsibility is to help people and groups of people when they have problems (Eph 4:11–12). If Paul could not be at a certain location when they were experiencing a problem, he would write them a letter which would be his personal visit “in absentia.”<sup>32</sup> All of Paul’s letters are paraenetic and exhortative because they point out problem areas in the church needing to be addressed. This is why all of Paul’s Epistles are considered problematic in nature.<sup>33</sup> Yet Paul does not end the letter after exposing the problem. He then submits a remedy. All ministries should follow this example.

Action research is ultimately a “qualitative paradigm” focused on gaining greater understanding of a problem. Yet fortunately, it does not stop there. It digs deeper than just the *what* and seeks to find the *how* portion of the problem, the *why* or cause. This lends itself to a

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<sup>32</sup> F. F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids, MI: The Paternoster Press, 1977), 16.

<sup>33</sup> Gerald F. Hawthorne and Ralph P. Martin, ed., *Dictionary of Paul and His Letters* (Downers Grove, IL: Intervarsity Press, 1993), 552.

better understanding by the stakeholders so they can craft an effective solution.<sup>34</sup> Gathering data is known as the “Look” phase where genuine objectivity can be obtained by the researcher from engaging the primary stakeholders.<sup>35</sup> Information must be gathered, organized, and analyzed so patterns and themes, divergence and even missed items can be revealed.

### **Information Gathered**

The information and data for this intervention was gathered in numerous ways. As previously explained, much of the data was gathered through a training presentation and focus group. The focus group was facilitated by submitting to the participants both a set of preview and review questions. The questions were written in such a way to both assess the areas of need in the participants and if the intervention effectively addressed those needs. These questions and issues were thoroughly considered throughout the presentations, at the discussion time at the conclusion of each session and at the end of the day during the focus group.

Data was also gathered by means of a survey. The survey was both quantitative and qualitative in nature by design and sent to the participants in advance. Its purpose was to gather more information about the chaplains, their Corps and what they considered to be their areas of need or lack. The survey also included a scale to gauge the effectiveness of the individual portions of the intervention.

The facilitator also incorporated the use of two observers. Both were also SDF chaplains but had prior experience serving in the Army National Guard and as chaplains in other positions. Their opinion and advice were desired to not only give feedback concerning the intervention material but also the presentation itself. How something is said is sometimes as important if not

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<sup>34</sup> Stringer, *Action*, 36–37.

<sup>35</sup> *Ibid.*, 101.

even more important than what is said. They also were instructed to pay attention to the group of participants to help gauge response overall and to specific sections and topics.

Data was also collected by the facilitator. This was accomplished by taking extensive notes throughout every process of the intervention. Moderating the intervention especially during the discussion and focus group was also an opportunity to dig deeper into the minds of the participants to determine their level of appreciation for certain topics. Observational data was also gathered just by feedback from the participant such as attention, laughter, taking notes and questioning.

### **Collaborate, Contemplate, Correlate, Causate**

The “look” phase of a research project provides the facilitator with a trove of information as collaboration is made with numerous sources and input is received from a myriad of individuals. One must then take the results, enter the “think” phase, contemplate and as Stringer stated, essentially “re-search” the research.<sup>36</sup> One quickly learns that these issues are not singular in nature but are complex, intertwined in a “web of relationships”<sup>37</sup> revealing other secondary questions which must at times be addressed. Significant time will be spent sifting through the information and feedback, correlating, and searching for synthesis of ideas and patterns of need.

This will take time for “action research is not a neat, orderly activity.”<sup>38</sup> It will lead though to a greater understanding of the problem and thereby ultimately a greater solution. The end game is to cause something to happen, to affect positive change. The great thing about action research is that it impacts the human condition. It is not about theorizing but actuating change,

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<sup>36</sup> Stringer, *Action*, 135.

<sup>37</sup> *Ibid.*, 99.

<sup>38</sup> *Ibid.*, 9.

making an impact. Understanding takes time but doing the hard work will allow true meaning to be discovered.

There will be a thematic approach to the interpretive activity when dealing with the quantitative information garnered from the surveys and personal discussions during the intervention. This informational process involves more of the categorizing of which Stringer speaks which enables a better understanding of the experiences and understandings of the stakeholders.<sup>39</sup> There is always a need of knowing where people are starting when an attempt is being made to take them to a better place. This data, and the conclusions drawn from it, will allow one to have a better sense of the community of the OHMR Chaplain Corps.

Correlation of issues will be made when dealing with sections of the survey that determine the importance and impact of the intervention, the preview and review question handouts and the focus group discussion coalescing these main topics. Similar topics will be organized into groups so they can be analyzed to discover themes of agreement or disagreement. These questions centered on whether the chaplains received training, if they felt adequately prepared and if the training, as a whole or in what sections, was beneficial. Further thematic work will be done when dealing with the data concerning if the intervention material would have been effective training before they came into the SDF and if they would recommend it to future chaplains entering an SDF.

Through both main categories and through the varied portions, attention will be given to what the Doctoral Handbook terms as sensing, slippage, and silence. Patterns (sensing of themes) are important, but even more significance must at times be given to the part which deviates

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<sup>39</sup> Stringer, *Action*, 139.

(slippage) from the pattern.<sup>40</sup> Both must be given the proper amount of due diligence. As previously mentioned, action research steps over lines and at times reveals previously unseen issues or problems. Prior to the intervention, these new discoveries were areas of which the stakeholders and facilitator were unaware. These areas of silence may need to be addressed either within the main topics or as a stand-alone sub-topic. One must remain keenly aware when sorting through acquired data.

### Conclusion

By its mere existence, an intervention confirms a reality and makes several statements. An intervention is an admission that there is a problem. People seek solutions when they are lacking. What is the need for an intervention if there is no problem? It also proclaims that the problem can be remedied. An attempt to fix a problem, even if it fails, is evidence of the belief that by effort humanity can improve their lot. Lastly, an intervention is a declaration that somebody cares. The opposite of love is not hate but apathy. To be ignored, to be overlooked is to truly be despised. True love is manifested when one cares enough to get involved. Sometimes both humans and humanity must simply admit there is a problem, believe it can be fixed and love enough to try. This is what is written on these pages.

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<sup>40</sup> A great example of this can be discovered by studying Paul's greeting of "grace and peace" in his Epistles. This is his pattern throughout but a pattern from which he deviates only three times in the Epistles to Timothy and Titus. In these to the younger ministers he includes the term "mercy."

## CHAPTER 4: RESULTS

The story has been told of an approaching flood where the people of a certain village were called out to assist in preparing to minimize the potential damage. A long line of people was filling sandbags. A man asked one of the young men what he was doing. He stated, “I am filling sandbags.” The man walked further down the line and asked another young man the same question. He replied, “I am saving this village.”<sup>1</sup> When one is sorting through data, they must remain focused on the real purpose of the work. They must keep the endgame in mind.

Action research can become tedious in this stage as time is spent sorting through numbers and raw data. The aim of this process though is not numbers but change and not just change but what Stringer calls a “sustainable solution.”<sup>2</sup> Facilitators and stakeholders in these pursuits are not just pencil pushing, paper stacking and information gathering. They are saving a ministry. This is the goal, and it is a worthy one, one that inspires. When the figures and comments are organized and analyzed they help the facilitator interpret and rethink thereby assisting in the discovery of a remedy that not only resolves the issues of the stakeholders but can also help create a greater sense of community.<sup>3</sup> The ultimate goal of this intervention has been to define the problem and create a truly impactful work that improves the lives and ministry of men and women who have chosen to serve others as Chaplains in a SDF.

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<sup>1</sup> This is a rendition of a story better known as “The Tale of the Three Brick Layers.” For reference see Bruce Barton’s book *What Can a Man Believe* (Indianapolis, IN: Bobbs-Merrill Co. Publishers, 1927), 252–53.

<sup>2</sup> Stringer, *Action*, 166.

<sup>3</sup> *Ibid.*, 163.

### **A Brief Overview of OHMR Chaplains**

One obvious factor brought to light from the more quantitative portions of this research is the multiple aspects of diversity within this Chaplain Corps. There is a plethora of occupational experiences represented. Ministers, teachers, counselors, police officers, construction workers and professional chaplains constitute this ministry group. There is racial diversity as well with members who are white, African American and Latino. Age is diverse also with chaplains between the ages of thirty-seven and sixty-four. The median age of this Corps is fifty-two years and nine months. Educational diversity exists as well with new chaplain assistants who are just entering college to some with undergrad degrees while others have post graduate degrees including one doctorate. There are numerous professional licenses as well. Currently all the chaplains are of the Christian faith, but there is variety therein as well with Baptists, Nazarenes, Pentecostals, and independent churches. One thing though unifies them according to a question asked in the survey and that is motive. When asked why they entered this ministry, they all stated they became chaplains in this SDF simply because they wanted to serve. This SDF Chaplain Corps though seems to always be a rotating cast. In this group, the newest has been serving for just eight months while the longest service is five years. The average service time for this current Corps is just about fourteen months.

Like any other group, the reasons for entering an SDF Chaplain Corps instead of another ministry opportunity will be varied. Generally, an SDF is not the first choice for someone wanting to serve in a military setting or as a military chaplain. As previously mentioned, this SDF is a volunteer force and most who enter were for some reason unable to join a federal force, wanted to be in the military but waited too late and passed the age limit or were previous military and still wanted the uniform, regiment and camaraderie. These factors mean that many who join as a chaplain possibly come into this Corps with little to no military or chaplain



experience. This is what the record shows concerning this current Corps. This question was asked twice, once in the survey and in the focus group preview questions, to validate the information. Only one-third (33%) of current chaplains had any prior military experience. Two-thirds (66%) came into this Corps with no chaplaincy experience. Of those who did have chaplaincy experience, none of it was in a military setting. Their experience was in a civilian setting with hospital and sheriff's office listed in the details. These two factors helped lead to the purpose of this research project.

### **A Brief Overview of the OHMR Chaplain Corps**

There is a telling moment in the 2017 war drama movie "Darkest Hour" where Prime Minister (PM) Winston Churchill sneaks away to ride the Tube before giving a speech to his full cabinet. During the ride, he converses with the other riders to find their mind about the coming war. This scene does take liberties and most likely did not happen but was included for it is on record that PM Churchill would often disappear and later be found among the "common folks" appearing much loved and much at ease. Churchill's private secretary John Martin gave an account of the PM's car being slowed by the massive crowds who gathered around to catch a glimpse and there was "not a sign of unfriendliness or opposition."<sup>4</sup> Churchill knew that the people know best, and that governmental power was truly garnered by their will. PM Churchill stated after the war that it was the people of Britain who had the lion heart and that he was just "called upon to give the roar."<sup>5</sup>

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<sup>4</sup> Martin Gilbert, *Churchill: A Life* (New York, NY: Henry Holt and Co., Inc., 1991), 848.

<sup>5</sup> Anthony McCarten, *Darkest Hour* (New York, NY: Harper Perennial, 2017), 256.

Action research clearly makes this point as well. It is the stakeholders who know the problem best and they who have the best advantage when it comes to finding a real solution.<sup>6</sup> Since this intervention is about not only the chaplains but also seeking the betterment of the Chaplains Corps, some quantitative data was also gathered to find their mind about their Corps.

One thing is clear, these are chaplains who love each other and are overall proud of their Corps. When asked general questions, there is consistently a majority positive response. When detailed questions are posed though about specific issues or operations, there is a greater amount of divergence and less positivity. There was never a comment of disdain. This shows a real appreciation for the group and the Corps even though there is some dissatisfaction with specific areas of the Corps and SDF.

When asked their opinion about the respect shown to the Chaplain Corps and its effectiveness within the OHSDF, the response was 80% positive with additional comments stating that the Corps is valued, highly respected, and effective. The remaining votes were not negative but listed as “undecided.” These may have been from some of the newer members who have not been there long enough to form an honest opinion. This same sense of optimism was evident when asked about how they feel the Corps performs in providing religious services to the Soldiers and if they feel the Corps is having a positive impact. There was a real honesty in the answers when admitting improvements can always be made but also in showing real positivity about the work of the Corps. Once again, 80% stated they feel the work of the Corps was good with the other 20% stating it was excellent. The real appreciation for their Corps overall though was confirmed in the final question. When asked if they recruit for their SDF and their Chaplain Corps specifically, it was a unanimous “Yes” expect for one Chaplain. The reason given though

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<sup>6</sup> Stringer, *Action*, 6–8.

for not recruiting was that the chaplain had a new job and soliciting of any kind is not permitted. It is obvious, these chaplains have a good command climate within their corps, camaraderie and an esprit de corps that shows a real appreciation for each other and the group at large.

The answers become more diverse when the questions become more specific. The chaplains were asked about the greatest strength, weakness, and challenge of their Corps. There was no unity in the answers given to these questions. When asked about the greatest strength of the Corps, the answers ranged from their diversity, their quality, their camaraderie, their willingness to serve and the ministry they provide to the soldiers. The greatest weakness was listed among others as a lack of communication, needing more chaplains, not being visible enough and needing more social time for the chaplains to be together and bond. There was some overlapping when responses were given to the question about the greatest challenge of their Corps. The answers of a lack of communication and lack of visibility were again submitted. The other challenges mentioned were a lack of consistency, acquiring competent chaplains and a need for more funding and training.

This variance in replies to these questions though provided a real foil for the final question. The chaplains were asked, "What is the greatest need in your Chaplain Corps?" The answer to this question was clear because it was unanimous. The greatest need in the mind of the stakeholders was for more training. Here is the one thing that brought all their minds together. Within the divergence of ideas about other concerns, there is complete agreement about the real need for training to be better equipped in the pursuit of effective ministry.

### **The Effectuation of the Intervention**

Under the aggressive leadership of the Second Corps by General “Stonewall” Jackson, it is said that General Robert E. Lee became prone to giving suggestions rather than orders.<sup>7</sup> This proved decisive if not disastrous on the first day of the Battle of Gettysburg on July 1, 1863. General Jackson was killed two months earlier and the Second Corps was now under the command of General Ewell. He was instructed by General Lee to secure the southern heights of Cemetery Hill and Culp’s Hill if “practicable” but not to force a “general engagement.”<sup>8</sup> It has been hypothesized that Stonewall would have. Ewell did not. Although the Confederates won the first day of battle at Gettysburg, General Lee later stated that, “The fruits of victory had not been gathered.”<sup>9</sup> After the deaths of both Ewell and Lee, Major General Trimble wrote in the Southern Historical Society that he advised his superior commander LT General Ewell to take the completely unoccupied Culp’s Hill but was rebuffed.<sup>10</sup> This failure was later immortalized in the movie *Gettysburg* by actor William Morgan Shepherd as Major General Trimble and actor Martin Sheen as General Robert E. Lee. In the interaction, Shepherd tells Sheen that the hill was as bare as a bald head and a blind man should have seen that it could have been taken.

Some things are just blatantly obvious. The need for Chaplain Corps training was immediately evident to the facilitator and clearly confirmed by the judgment of the stakeholders. Therein lies the purpose and motivation for this intervention. When asked about the opportunity

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<sup>7</sup> Douglas Welsh, *The Complete Military History of the Civil War* (Greenwich, CT: Brompton Books Corp., 1990), 82.

<sup>8</sup> Robert Underwood Johnson and Clarence Clough Buel, ed., *Battles and Leaders of the Civil War: The Tide Shifts* (Seacaucus, NJ: Castle Books, 1985), 284.

<sup>9</sup> “Battle of Gettysburg: Confederate General Richard Ewell’s Failure on the Heights,” HistoryNet, accessed August 8, 2023. Battle of Gettysburg: Confederate General Richard Ewell’s Failure on the Heights (historynet.com).

<sup>10</sup> “Richard Ewell at Gettysburg,” HistoryNet, accessed August 8, 2023. Richard Ewell at Gettysburg (historynet.com).

and effectiveness of any type of training received, the majority response of the OHMR chaplains was always negative.

Chaplains in a military setting are commissioned as officers and come into their service in a position of leadership. Everything depends upon leadership. Effective leaders are of utmost importance. This is why officers receive an enormous amount of training when entering a federal force. As previously presented, SDFs only meet one weekend a month so time is not available to do that same type of extensive training. When the chaplains in this intervention were asked how much officer's training they had received, 66% stated six days total. This is the standard. The first three months of drill time for officers including chaplains, which is one weekend a month, are devoted to officer training. The other 33% of polled chaplains said they have had no officer's training. Upon further discussion, it was revealed that they were newly commissioned having only been in the SDF for eight months and the leadership course had not been available due to scheduling problems with the Academy. One-third of these chaplains (33%) attested to having some chaplain training prior to joining the SDF. This training though was in a civilian setting, and none had chaplaincy training in a military setting. When asked "How much Chaplain training did you receive when entering the State Defense Force?" the answer was a unanimous "None." They were given a small booklet and a few other handouts from leadership but there is no specific training for chaplains at the SDF level.

Not only was the training sparse to nonexistent, but the quality of training also received left much to be desired. The chaplains were asked if they felt the officer's training adequately prepared them for serving in a military setting. Eighty-three percent (83%) answered, "No." The same question was asked about chaplain training even though there is no chaplain training from and for the SDF. Thirty-three percent stated they had chaplain training but when asked if their

training adequately prepared them to serve in the military setting of an SDF, sixty-six percent answered negatively. There is an obvious need for training in this setting.

### **The Effect of the Intervention**

The effect of the intervention speaks of the visceral, guttural, and reflexive reaction of the participants to the material as it was being presented. It is a subconscious testament to the listener's acceptance or rejection of what is being said. This is a telltale sign of the immediate impact of the presentation material on the chaplains.

When one is trying to convey the impact of a previous moment to someone who was not in attendance, the attempt is most often ended with the phrase, "You just had to be there." It is difficult to explain the emotion of a scenic view, a winning play or even a powerful speech. This is especially true of ministry and preaching. There is nothing wrong with the audio or video recording of a message to be sent to others or saved for another time. Paul wrote letters. This was the ancient way of recording a speech. He also asked that some specific letters written for a specific church at a specific time be read in other churches (Col 4:6). Yet a true message and real ministry is when a person stands before people to speak a needed truth for that time. "A sermon idea is not a sermon. A sermon outline is not a sermon. A sermon manuscript is not a sermon. A sermon only comes into existence in the moment, in the preaching."<sup>11</sup> A sermon manuscript is simply the written report of a bygone message.

The same is true of an intervention or presentation. Nothing can take the place of those moments of personal communication and human interaction which occur between a speaker and a live audience. The speaker can at times see the effectiveness of their message. They can also

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<sup>11</sup> Wayne V. McDill, *The Moment of Truth* (Nashville, TN: Broadman and Holman Publishers, 1999), 1.

see though when their message is being rejected. In the world of communication, this is called feedback. Speeches on television are a one-way form of communication. Public speeches though involve two-way communication. You send a message out and the audience sends one back. Every action, or even the lack thereof, is a statement as to whether the audience appreciates or repudiates the message or the messenger.<sup>12</sup> They may not speak it with their voice, but they are with their body. Their posture, the focus of their eyes, how they hold their arms, everything they do is telling the speaker, “Keep talking” or “Sit down.” Feedback is both verbal and nonverbal.<sup>13</sup> An effective communicator must learn to read these messages and adapt.

Every speaker has experienced what John Stott calls “communication frustration.”<sup>14</sup> This is when a lack of connection is being made with the crowd and they are nonverbally screaming about their dissatisfaction with every move they make. Such was not the case with this intervention. It was interactive, loud, punctuated with laughter and sharing. The effect of the intervention, the feedback, is the first evidence as to the success of the researched remedy being offered. A lively and interactive crowd is a vote of confidence from the participants that what is being offered is addressing a mutual problem.

Feedback is not something that can be sent in later via a survey or questionnaire. It happens in the moment and must be harvested in that moment and was done so by the notetaking of the facilitator. Eyes staying focused on the speaker, raised eyebrows, bursts of laughter at expected moments, grabbing a pen to write something down, questions, asking for further clarification, elbow bumping the neighbor at a moment of enlightenment or entertainment,

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<sup>12</sup> Stephen E. Lucas, *The Art of Public Speaking* (New York, NY: McGraw-Hill Inc., 1995), 16.

<sup>13</sup> McDill, *The Moment*, 63.

<sup>14</sup> John Stott, *Between Two Worlds: The Challenge of Preaching Today* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1982), 9.

leaning forward, sharing a relevant experience, positive comments and interacting with each other are all positive acknowledgements that the intervention was speaking and ministering to a shared need.

### **The Effectiveness of the Intervention**

For a Corps who has had no time devoted to them concerning specific training, one would expect this intervention to be well received as it was. If nothing else, it should create a sense of appreciation and thankfulness. Anyone who receives attention would most likely see this as leadership's estimation of their value and worth.

When teaching is presented that addresses practical and philosophical needs, excitement would be the expected reaction and it was. When an individual or group has a problem, receiving instruction that provides a potential solution is a wonderful moment. Learning more about how to fulfill one's calling would also be a great motivation to continue to serve.

What participants say with their bodies is powerful and the first evidence of the effectiveness of an intervention. What they say with their minds and mouths is the second source of evidence. This comes not from the moment but after the intervention, when the mind has had time to reflect on what was given and the impact it can have on their life and situation. These thoughts were gathered by several means. As previously mentioned, a survey was sent ahead of time that engaged these concerns, preview questions were divulged and discussed at the beginning of the intervention and review questions discussed at the conclusion. Time afterwards was also set aside for a focus group to discuss the intervention.

The survey was sent out weeks before the intervention but also had a section of response concerning the intervention which was meant to correlate with the preview and review questions. The first object was to find out how much training they had received before joining the SDF,



how much training they received from the SDF and their judgment as to the effectiveness of that training. As previously mentioned, only one-third of the participants before entering the SDF had any kind of chaplain training and that was civilian in nature with some of those just having taken a few college courses on the topic. When entering the SDF, none of them received any chaplain training and 33% had no officer's training as well. Of those who had officer's training at the SDF level, a full 83% stated that they did not feel the training adequately prepared them. So, the first needed reality was established. These chaplains had little military or chaplain training before joining this SDF, received no chaplain training after joining the SDF, received little military training when joining the SDF and in their own opinion, the training they received did not adequately prepare them to serve. There is a need for training.

There was a need to establish the attitude of these chaplains towards training. The first portion of this intervention was devoted to the issue of establishing the reality of a need for training. The statement that summed it up was, trying to minister is different than training to minister. Some feel inadequate but at the same time, for whatever reason, they do not pursue training. Knowing you need training and wanting training are two different realities. These chaplains did not have training because they did not want training. They did not have training because the training was not made available to them. They were asked, "Would you have taken an SDF Chaplain training course had it been available?" A full 100% of them answered, "Yes." The second needed reality was established. There was a desire for training.

This intervention was, as mentioned earlier, well received. The physical and emotional feedback made the atmosphere lively and enjoyable for all and suggested that the plan presented to meet the need was successful. Yet effort had to be invested in investigating the rational and

measured response when one took time to reflect upon what was presented. These numbers appear to be another overwhelming affirmation of what was implied by the visceral feedback.

The first question from the review form which began the focus group was simple and to the point. The participants were asked if they thought the material presented would be helpful to someone wanting to serve as a chaplain in an SDF setting. The answer was a unanimous, “Yes.” Two corresponding questions were placed in the survey which was to be sent in after the intervention giving the participants time to ponder what they had heard. They both were simply to confirm this first question posed at the focus group. The first was a repeat of the previous question and it once again was unanimously in the positive. The next question was the mirror-image of the first to simply ask the question again in a negative context for confirmation. They were asked, “Did you find any portion of the presentation unnecessary and if so, why?” The answer was unanimous once again but as a “No.” The participants strongly believed that this material presented to them would help people wanting to serve as a chaplain in the military setting of an SDF.

The next review questions were given small nuances to dig a bit deeper into the mind of the participants to make them think a bit more about the material. They were used though to simply solidify the real impression made upon them by the intervention. The second question was, “Do you feel this material would have been helpful to prepare you before beginning as a Chaplain in an SDF?” They already stated the material was helpful so this question sought to find if they would have liked to have received it at the beginning of their service. The answer was once again unanimously, “Yes.”

The next question was important in that it is based on marketing. Liking something is one thing but liking it enough to tell others about it is “liking” on a higher level. This is when one

becomes an advertiser for the product. Consultants know that people only talk about things which supersede their expectations. If people go out to dinner and have an adequate meal, they do not complain but neither do they talk to others about it. When consumers do not just have a meal but have a “dining experience” and every part of the evening exceeded their expectations, they will tell their friends about that experience and end the conversation with the statement, “You have to go and try it sometime.” The question posed to these consumers next was, “Would you recommend this material to a person wishing to become an SDF Chaplain?” The answer was once again a unanimous, “Yes.” This is a convincing fact about the effectiveness of the intervention. They were impacted by it enough and thought it effective to the point they would recommend it to others. From these answers, the third reality was established. This is the needed training they desired.

Questions and scales were presented to the participants to also differentiate between the intervention subjects to try and discern which areas were the most impactful or appreciated. This could help pinpoint the greater areas of need within both the chaplains and Chaplain Corps. This information could also be used to draft a more effective and impactful curriculum for SDF chaplains. A general question about the overall effectiveness of the different topics within the intervention was first put forth. The participants were asked, “Do you feel you are better informed or prepared to serve as a chaplain in your SDF due to some portion of this presented material?” This was given to prep the mind to think more about the part and not just the whole. This question about the part was answered the same as the previous question about the whole and was a unanimous, “Yes.”

In the survey, the participants were asked questions about each of the intervention’s five different topics. The four questions asked were if the material in that section was in their opinion

essential, useful, unnecessary and if they would change anything. The responses to these first four questions concerning the individual portion also validate the appreciation and impact of the whole as well. The answers to all of them were unanimous. They unanimously felt the material was essential and useful and none felt it was unnecessary. The answers to the final question about changing anything was also unanimous with answers ranging from “No” and “not sure” to just “n/a.” Those answers seemed a bit vague, but no participant gave a specific suggestion as to a needed change.

The final portion of the survey regarding the individual sections asked the chaplains to rate their importance on a scale of one to ten (1 to 10) on their individual merit and as compared to the other sections. When the numbers were totaled, the lowest score in the first section was a 9.00 meaning every section was deemed extremely important by the participants. The highest score was given to the section on Ministry in a Military Context and was a 9.83. This section also received the highest score when considered among the other sections receiving a 9.67. The lowest score on the second scale was an 8.4 and given to the section on Pluralism. None of these sections received a low score individually or compared to the others proving their recognized need to these chaplains and their Corps.

This scale also confirmed what the participants felt was their greatest need when giving the highest score in both scales to the topic of Military Ministry Context. In the intervention Preview Questions, they were asked, “What did you feel was your greatest need or lack when entering your SDF to serve as a chaplain?” All but one answered they needed to better understand the military culture and how to perform in it. They were also asked in the Review Questions, “What sections were the most beneficial?” There was more variety in this answer, showing a broad appreciation for each of them overall, but once again Ministry in a Military

Context was the highest answer with fifty percent. This overall appreciation was again confirmed by the next review question when they were asked, “What sections were the least beneficial?” Only one section was singled out and that was the introduction. The rest of the answers stated that all the sections were important.

One last thing that must be referenced from the research data which seems to further validate the effectiveness of the intervention in the minds of the participants. Almost half of the questions in the survey and focus group preview and review questions could be answered with a simple “Yes” or “No” or were multiple choice. What was surprising and telling was the number of times the participants were not satisfied with leaving such a simple answer. When asked if they thought the material was important, most answered “Yes” but others wanted to make their feelings abundantly clear and answered, “Absolutely!” or added that this was “beneficial” and “needed” as well as “insightful.” When having to choose between sections on the questions asking for comparison, the participants felt the need to write additional lines to clarify their meaning. When picking one section, they did not want that to be understood as rejecting or disliking the others. After their answer they would include commentary like “I loved them all” and that the other sections were “good too.” Most people want to hurry through surveys and questionnaires, so these little additions truly mean a lot. This was the final evidence noticed and was like a cherry on top of all the others in just showing the overall appreciation this group had for the intervention and the enjoyment they received.

The data from this research intervention proved the basic components necessary when analyzing a problem and seeking a solution. For this Chaplain Corps and these chaplains, all the evidence confirmed three basic realities. It was about needing, desiring, and having. There was a

need for training. There was a desire for training. This intervention was the needed training they desired.

## CHAPTER 5: CONCLUSION

In academia, one is often asked to review a publication and give the purpose. Many often overlook the most basic purpose of the written word be it a book or article. Their most basic purpose is to be read. No matter the importance of the topic or the information contained within, if a book is not written in such a way to engage an audience, it will not be read. If it is not read, then it does not matter what the author intended.

The same is true of speaking and preaching. When one is speaking with great oratory and expounding marvelous truths, they must remember that everyone listening is asking a simple question, “So what?” They want to know the purpose. They want to know the purpose of the purpose, why they should believe that what the speaker is saying should matter in their life.<sup>1</sup> People in the pew pay no attention to the person in the pulpit for many times they find the theological ladder being provided a bit too short to reach the top of their problems.<sup>2</sup>

There is a reason for the preceding research. The next few pages will be spent trying to answer the question, “So what?” The purpose of action research is intrinsically based on solving real world problems and providing “truly effective outcomes”<sup>3</sup> and doing so while providing and improving upon a sense of community. Creating something better that improves those involved is the major pursuit of this project. Hopefully the following pages will be enough to clarify this reason and the ladder high enough to allow the reader to see this purpose.

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<sup>1</sup> Ramesh Richard, *Scripture Sculpture* (Grand Rapids, MI: Baker Books, 1995), 80.

<sup>2</sup> Ralph L. Lewis and Gregg Lewis, *Inductive Preaching: Helping People Listen* (Wheaton, IL: Crossway Books, 1983), 28.

<sup>3</sup> Stringer, *Action*, xxi.

### **Research Implications**

There are both broad and specific implications made in this research project. The broader concerns are with the ministry of chaplaincy at large. This research was focused on the unique position this ministry holds and the potential impact it can have upon society. All religions seek to expand and do so by gaining new followers. As with all things over time, religion can become institutionalized and archaic. As society advances, the old will be discarded or simply ignored. The aging institution seeking to adapt will set forth a model of change to connect with new followers. For any religion, no ministry is better positioned to reach people outside their current spheres than chaplaincy. As seen, it is already accepted in most every secular institution including businesses, hospitals, sports, and governments.

Its broad appeal is due to its focus on spirituality instead of religion and denominationalism. For institutions that demand tolerance and plurality, chaplaincy is a perfect fit. Individuals retain a concept of innate spirituality whether religious or not. To keep a healthy atmosphere or workplace environment, these institutions can and do employ chaplains to aid in the individual's mental and social well-being and will at the same time assist in improving the overall climate. The secular world is aided by chaplaincy and for those religions facilitating and endorsing this ministry concept, a new door is opened to help people and have impact.

One thing that has not been touched upon is the issue of expectations. This has more to do with the chaplain than with a religion or institution. Many ministers are finding a new venue for their calling to minister, and it is in this field of chaplaincy. In its pursuit, a new spark of energy has been given to some who thought they were on the downside of their spiritual service. Chaplaincy has become a new field of service and sometimes a refreshing alternative to those held within the confines of what religion and denominationalism sometimes becomes. It has to do with the smothering effects of expectations. Religions, denominations, churches,



congregations and even communities expect ministers to behave a certain way, dress a certain way, talk a certain way, be in a specific place at a specific time and the list goes on and seems endless. Chaplaincy is like an oasis in the middle of a ministerial desert for the heart of the minister who just wants to serve people. The basis of chaplaincy is just being there for people in their time of need. These hurting people are not expecting a sermon, do not care if you are wearing a tie, are not offended if you do not have the right theology. They are just glad to have someone near who cares. The euphoria that happens in the heart of a minister when realizing they are free just to serve cannot be explained. When one is unencumbered with layers of expectations, their joy is restored, their heart can be healed and then their impact will be multiplied. This is all a servant wants to know, that they are making a difference. Chaplaincy is a purer form of ministry and regardless of religion, and sometimes in spite of it, is thriving and making a global difference.

This research also has highly specific implications. This specificity has to do with its focus on SDF chaplaincy. This research is not just a critique and should not be seen as accusatory. The real motive was to show the potential of these wonderful organizations! There is a unique opportunity here that is seldom afforded even seemingly greater ministries. An attempt was made to establish that all people are spiritual and broken and will therefore need help. This obviously includes Soldiers serving in SDFs. These SDF Chaplain Corps alone are given the opportunity to be the ones standing beside these men and women in their time of need. Because of this great opportunity, not to mention it also being a grave responsibility, there is a need to make sure a well-trained chaplain answers that call.

Currently, there is little to no training provided for these SDF chaplains. This premise is the basic problem implied in this research. Although this research implies and reveals this deficit,

it does not place blame on any part of an SDF. This research recognizes the unique challenges associated within these state force multipliers, hence its title. There is limited time and finance within these civil service groups creating real situational difficulties regardless of their desire to do better. The importance of the Chaplain Corps was another specific focus of these proceeding pages. An unprepared Chaplain Corps can lead to an unprepared Soldier which can lead to an unprepared unit and end in mission failure. The bulk of this research was spent on seeking to find remedies for these unique challenges solely for the betterment of the chaplain and Chaplain Corps.

### **Research Applications**

One must be amazed at the modern world of medicine and its advancement. In bygone years, a medical doctor was a general practitioner or family doctor. In old westerns, they are properly portrayed as pulling teeth as well. The doctor was expected to have a basic understanding of the human anatomy and a general understanding of both physical and mental health regardless of gender or age.<sup>4</sup> They still play a role in the current health care system but are primarily involved with giving exams and referrals. They will look their patients over, get an idea of the problem and then schedule an appointment for them with a specialist. Specialists today are amazingly specific in their understanding and applications. A professor recently recounted a story about hurting his left shoulder in a weightlifting incident. He went to his family doctor who referred him to a shoulder specialist. This subsequent specialist then referred the professor to a left shoulder specialist! Medicine has also advance in the same way. There is

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<sup>4</sup> “What is a General Practitioner?” WebMD.com, accessed August 29, 2023, What Is a General Practitioner? What They Do, When to See One, and What to Expect (webmd.com).

aspirin and other types that take care of general aches and pains. Now there is a specific pill that will address almost every specific need imaginable.

This action research would be the general practitioner of the chaplaincy world. These findings and the information they contain would have wide and numerous applications. To carry on the analogy though, this does not mean it should be considered akin to the old snake oil salesman's elixir that could solve every problem. It speaks to chaplaincy as a ministry so much of the information would be applicable to any who find themselves in a ministry setting. There are principles, truths and illustrations that would easily apply to many of the similar issues confronted by all who have followed their calling into a life of service. It would apply even more precisely to those involved in the general ministry of chaplaincy. The research and insights are primarily from resources concerned with chaplaincy and even though it leans heavily toward the aspect of military chaplaincy, the general rules discovered and discussed apply withal. Chaplaincy from any venue will find relevant information throughout this work.

The primary focus of this work is obviously SDF chaplaincy. Here is where the work will find its greatest value, use and application. There are unique concerns within the setting of an SDF Chaplain Corps. The portions of this work addressing these concerns specifically will have a great impact on the SDF but due to its specificity, will have little import elsewhere. This work though has even more honed expectations for application and that is within the state of Ohio's SDF. This is where the needs were first brought to light in the mind of the facilitator so some of the conclusions may find their ultimate, if not only, application in their ranks.

For any ministry, this work would be a call to improve. Improvement is the deep desire of the human heart and of the God Who created it. This work stresses the importance of ministry and the opportunity to enhance not only the spiritual but complete life of those being served. It

also shows not only the importance of the ministry but the importance of the minister, not just the group but the individual as well. A healthy organization requires a healthy member. For any ministry, time and resources must be invested in the growth and sustainment of the ministers. This research therefore is a call to focus on self-care and training. When a person is facing the worst days of their lives, they need a chaplain or minister who is prepared for that moment. As stated, there is a difference between trying to ministry and being trained to minister. This work is a call to take one's ministry seriously enough to devote time to training. These pages would be an encouragement to any who have that kind of heart and purpose.

### **Research Limitations**

The limitations in this research were easily discovered early in the project. There is a superabundance of research material concerned with ministry. One could never read all that is written. There is a surplus of works on the specific ministry of chaplaincy. It would take a lifetime to study all these sources. There is still yet a plethora, cornucopia even, of works addressing military chaplaincy. It would take years to peruse all these pages. There is little written about the work of SDFs. One could extinguish these works in an afternoon. There is next to nothing written about SDF chaplaincy. One could vanquish it all while waiting in line at a Chick-Fil-A drive thru. It is difficult to research what does not exist, so this was an obvious limitation. SDFs are a military institution and emulate the federal branches in most ways when it comes to organizational and operational issues. Because of this, the military and military chaplaincy material was highly beneficial for this SDF project.

Another limitation was due to a lack of organization. There are currently about seventeen SDFs in the United States and Puerto Rico. These could have been a great research resource but were not for the most part. There is a lack of structural organization within many of these forces

that makes it almost impossible to contact a live person. When contact was made there was a lack of record-keeping that made the pursuit of research unfruitful on most occasions.

The final limitation was simply logistical. As mentioned, chaplain training for the federal forces is a three-month long regiment. This is due in part to the amount material to be taught and the amount of training necessary to equip a military chaplain fully. There is not enough time in the SDF setting to allow this depth of training. This intervention was limited in how much material could be presented in the allowed time which is why an attempt was made to focus on the most important and necessary components of training. According to the response of the participants, the five sessions of this intervention accomplished this goal.

### **Further Research**

The great need exposed within the Ohio SDF Chaplain Corps and the great response of the chaplain participants to the intervention seems to make a strong case that the ending of this thesis should not be the end of this project. There will be more men and women joining this SDF in years to come who will be facing the same problems and lack of this existing Corps. It would be shameful to shutter something so well received. There must be a next step.

SDF Chaplaincy has been around a long time but has received almost no attention in the areas of research and resources. A well-designed program of training that addresses the current problems within chaplaincy at large and within the SDF Chaplain Corps could have resounding positive effects. No solution can address every problem and like any medication meant to cure, there may also be unforeseen side-effects. It would not be hyperbolic though to suggest that a strategic program could bring about a more effective Chaplain Corp thereby helping to create a better prepared and mission ready soldier which could in turn effect a better command climate for all.

Using this intervention to create a sustainable training program to help the next generation of incoming chaplains to the OHIO SDF would be a great next step. The participants felt the same way. When asked in the survey if they felt this would benefit new incoming chaplains, the answer was a unanimous, "Yes." But there could be another step. There are sixteen other SDFs in operation which are joined in the State Guard Association of the United States (SGAUS). It seems a lack of chaplain training is not a problem exclusive to the Ohio SDF. There may be a place for this intervention to be used to create a basic SDF chaplain training curriculum which could be implemented by all SDFs. SGAUS could be the instrument for its promulgation and distribution.

The five sessions of this intervention could be used to make a basic curriculum. These sessions could be video recorded and posted as a Chaplain Academy on the SGAUS website. This would solve the other major problem mentioned as to why SDFs do not have chaplain training. The first problem was having no training material and the second was having no time to train. This intervention and the subsequent material can provide the material and time is of no consequence when posted online for a chaplain can access the training at their convenience twenty-four hours any day from any place in the world. This is a viable plan and one that could be well received. Two questions about online training were also put before the chaplain participants in the survey for this intervention. They were asked if they thought it would be a good idea to make the training they received available online. The answer was a unanimous, "Yes." They were then asked if they would have been inclined to participate in such online training if it were available when they became an SDF chaplain and the answer once again was a unanimous, "Yes."

There are some additional issues that should be noted. Another question which was in the review portion of the intervention and then discussed in the focus group was whether there were any other issues the participants felt should have been included in the training. There were several credible suggestions. These were not necessarily seen as silences in the proper sense of the research as suggested in the Doctoral Handbook. They were more in line with additions. They were not unseen by the intervention but were not included for it was purposefully focused on the basic and necessary components of needed training. Topics not included were more of a chosen delimitation. Some of the suggested topics were how to detect depression and deal with suicidal ideation, how to perform a funeral and how to perform a wedding. These and any future needs could be addressed by creating additional video segments of training focused on those specific topics. There could also be a mentorship program employed that would have a chaplain join with a local pastor to shadow that pastor in the preparation for and performance of a wedding or funeral. The SGAUS Chaplain Academy could also post along with the five basic training videos, one video from each SDF Chaplain Corps giving their specific qualifications, regulations and expectations when serving with their Corps. It is also possible that this training could somehow be connected to an agency and possibly be certified to some capacity.

This is a viable concept, but more information would need to be gathered and more planning enjoined. As stated, there are seventeen SDFs with a current membership of approximately 8,200. SGAUS is connected to each of these SDFs and has a current membership of over 3,400. Both entities could be used to gather additional information and help create a quality training program for their chaplains. The following are a few of the potential means to accomplish this.

### National Survey/Questionnaire

SDFs are united by purpose and commonality in the SGAUS. This organization hosts an annual national conference, provides annual training for membership, and is comprised of Soldiers from all existing SDFs who pay membership dues. Their leadership positions are filled by Soldiers from the SDFs who are also members of SGAUS. Currently, the facilitator of this research project is the Chaplain Chair of SGAUS.

In order to gather a larger pool of information and to better understand all SDFs, a survey/questionnaire which is both quantitative and qualitative in nature could be sent to each chaplain, chaplain candidate, chaplain aide and RAS who are members of SGAUS. Once again, the chain of command must be respected and engaged. Contact must be made with the President of SGAUS requesting his approval for this research project. A letter would be sent to this President informing him of this request, providing information about what will be asked and seeking his approval. A copy of the proposed letter is listed as Appendix M.

If and when this approval is granted, the aforementioned survey/questionnaire would be sent to all current RASs who have membership in SGAUS. This survey/questionnaire is both quantitative and qualitative and will take approximately thirty to sixty minutes to complete dependent upon the individual ability of the RAS. A copy of the proposed survey/questionnaire is posted as Appendix N.

The information received from this survey/questionnaire will be sorted, organized, and studied to gain a larger understanding of SDFs across the country. Comparisons and contrasts will be made to gain a clearer picture of how a chaplain training academy could be tailored to become more useful for chaplains across all SDFs.



### Selective Interviews

Another tool which could be used to gather important information would be to interview key leaders within each SDF Chaplain Corps. Each SDF with an active Chaplains Corps has a Lead Chaplain. They are referred to by several other titles as well such as Chief, Head or Command Chaplain. There is a command structure within the Chaplain Corps, and each has a leader who takes responsibility for the training and well-being of the other chaplains. These leaders will most likely have a unique perspective on the work of SDF chaplaincy and could provide useful information and input.

These leaders will be interviewed for the purpose of gaining more insights, ideas, and actionable information. It would be preferred that these interviews be in person but, if necessary, could be accomplished via a Zoom meeting or a phone call. Each of the selected chaplain leaders will receive a letter requesting their participation, explaining the purpose of the interview, and providing a list of questions that will guide the conversation. A copy of this proposed letter is attached as Appendix O. The questions will not be rigid demands which would restrict or confine the conversation. These questions will be used as guides to encourage the sharing of opinions, information, and ideas. The chaplain leader will also be asked for input concerning the possible creation of a chaplain training program through SGAUS.

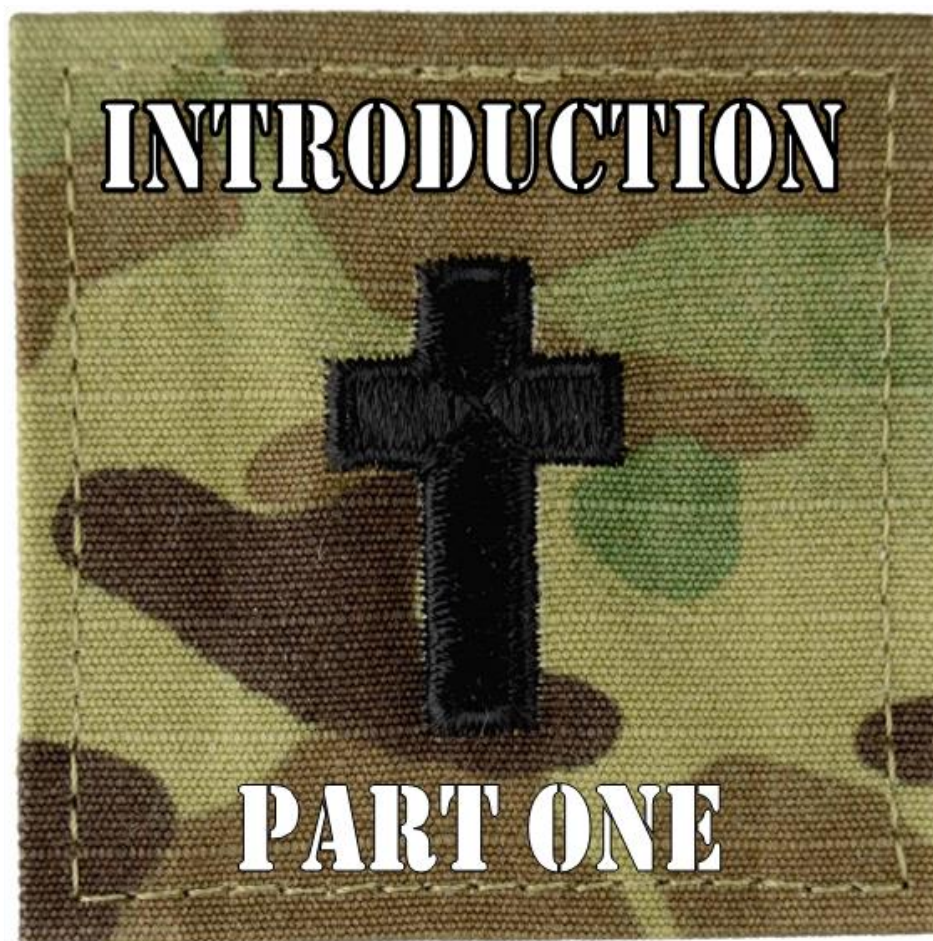
### Concluding Remarks

If this need is realized within the larger context of the SDFs and approval is granted by SDF and SGAUS leadership, then planning can begin on creating the needed curriculum. The intervention used here would be the basis of the content and the process to create could be facilitated by any number of specialists within any number of SDFs. After the initial impact of this intervention with the Ohio SDF Chaplain Corps and the chatter it created within the OHMR,

there has already been talk of doing all the things here previously proposed. As previously mentioned, the facilitator of this intervention is also the Chaplain Chair of SGAUS. The current President of SGAUS is a COL in the OHMR who had already heard about the chaplain training intervention. At the first SGAUS leadership meeting after this intervention, the President made comments about it to the other leaders and then asked the Chaplain Chair to expound and field questions. If the response was any indication, the next step is already in stride.

APPENDIX A

# PASTORS IN UNIFORM



## **OHMR Chaplain Corp Training**

July 8, 2023—0800—Haubrich Armory

4094 Sullivant Avenue—Columbus, Ohio—43228

## Introduction

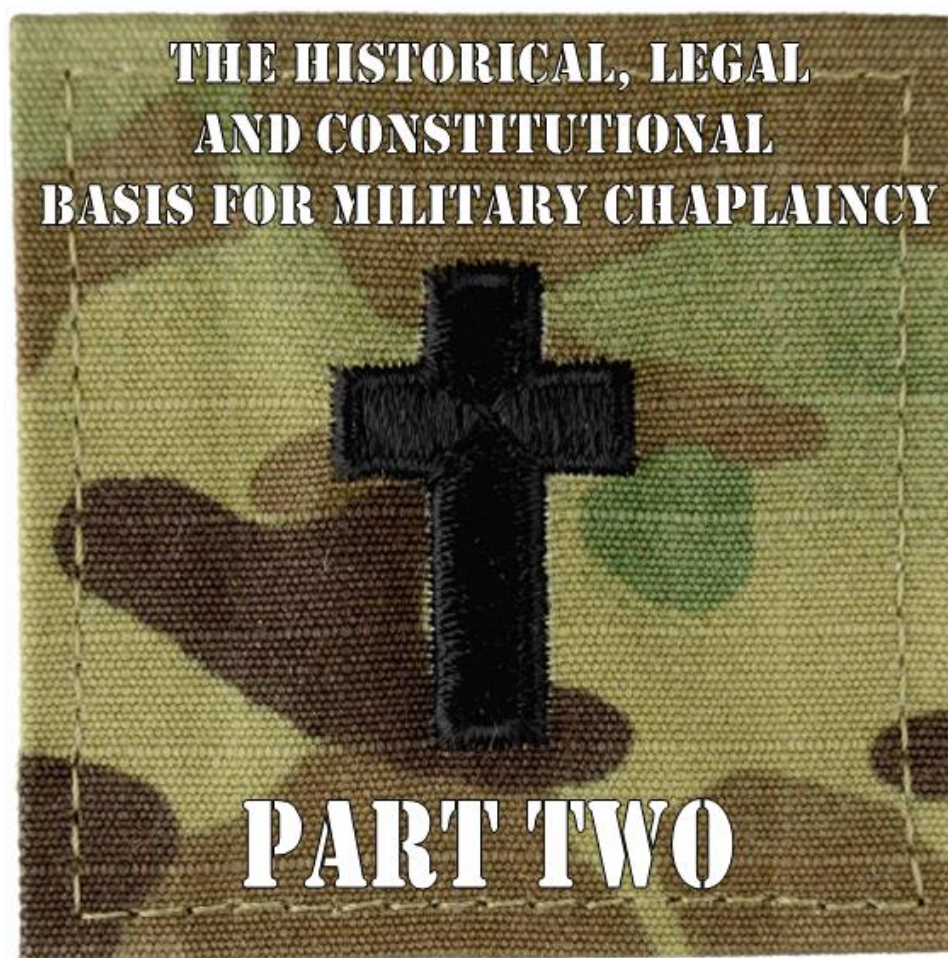
1. People have problems.
  - a. Job had it right (Job 14.1).
  - b. A myriad of problems taint the human experience.
  - c. Problems of a personal nature.
  - d. Problems of a relational nature.
  - e. Problems of a social nature.
2. Problems almost always constitute loss.
  - a. H. Norman Wright stated, “at the heart of trauma and crisis is loss.”
  - b. Loss of affection, trust, finances, position, people, etc.
  - c. What we must emphasize though is that “loss does not mean loser.”
  - d. Saint Ricky Bobby stated, “If you are not first, you’re last.”
3. People have questions:
  - a. Problems prompt questions.
  - b. Individuals have personal questions.
  - c. Groups have social and cultural questions.
4. People have always had questions:
  - a. All ages, all stages, in all ages.
  - b. Examples:
    - i. Philo in the First Century CE.
    - ii. Eusebius.
5. Religious people still have questions:
  - a. Religious people have more questions.
  - b. Religious people have deeper questions.
  - c. Religious people have more consequential questions.
  - d. Examples in multiple faiths:
    - i. Jewish:
      1. Abraham: (Gen 17:17).
      2. Moses: (Exod 3:11).
    - ii. Christian:
      1. Mary: (Luke 1:34).
      2. Saul: (Acts 9:5).
    - iii. Islamic:
      1. Abraham: (2:260).
      2. (21:38).
      3. (37:16–17).
6. The necessity of ministry.
7. The significance of ministry:
  - a. God created humanity with a spiritually receptive soul.
  - b. God desires to be in familial relationship with humanity (2 Cor 6:18).
  - c. God has made all humanity priests so they can have personal access to Him (1 Pet 2:9).
  - d. God still though provided mankind ministers (Eph 4:11–13).

8. Ministry simply defined.
  - a. Some telling many about one.
9. Ministry from a scriptural perspective.
  - a. Romans 10:12–14:
    - i. The trite succession of ministry.
    - ii. The Greek word “ἀποσταλῶσιν.”
    - iii. The Greek participle γάρ.
  - b. The example of Jesus – Matthew 9:35–10:5.
    - i. Jesus was sent to minister.
    - ii. Internally moved by a lack of ministry.
    - iii. Asked the disciples to ask for more ministers.
    - iv. Jesus responded to His own request and immediately sent ministers.
10. The necessity of training.
  - a. God uses trained authors:
    - i. To write the Old Testament:
      1. Moses.
      2. Samuel.
      3. Ezra and Nehemiah.
      4. Solomon.
      5. Esther, Isaiah, Daniel, etc.
    - ii. To write the New Testament:
      1. Matthew.
      2. Luke.
      3. Paul.
  - b. Effective ministers are trained ministers.
  - c. Trained ministers have the greatest historical influence.
11. The tragedy of the untrained leader.
  - a. Proverbs 30:21–22.
  - b. 1 Timothy 3:6.
12. It is necessary that every State Defense Force have a well-trained Chaplain Corps.
13. The Problem:
  - a. The SDF are the least well-known uniformed service.
  - b. Many Chaplains enter this ministry with little or no chaplaincy experience.
  - c. Many Chaplains enter this ministry with little or no military experience.
  - d. There is a lack of training for Chaplains in a State Defense Force setting.
14. There is difference between trying to minister and being trained to minister.
15. There is a need for...
  - a. Basic Training for State Defense Force Chaplains.
  - b. Basic understanding of the ministry of chaplaincy.
  - c. Basic understanding of the ministry of chaplaincy in a military setting.
16. Resources:
  - a. Blackaby, Henry and Richard. *Spiritual Leadership*. Nashville, TN: B&H Publishing Group, 2011.
  - b. Carson, D. A. *Matthew*. New York, NY: Harper Collins Christian Publishing, 2017.

- c. Cottrell, Jack. *Romans Vol. 2*. The College Press NIV Commentary. Joplin, MO: College Press, 1996.
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  - f. Eusebius. *The History of the Church*. Grand Rapids, MI: W. B. Eerdmans Publishing, 1890.
  - g. Fitzmyer, Joseph A. *The Acts of the Apostles*. New York, NY: Doubleday and Company, Inc., 1998.
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  - k. Green, Joel B. *The Theology of the Gospel of Luke*. Cambridge: Atheneum Press, 1995.
  - l. Jerome, Saint. *Commentary on Matthew*. Washington, DC: Catholic University of America Press, 2008.
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  - q. Wright, H. Norman. *The Complete Guide to Crisis & Trauma Counseling*. Bloomington, MN: Bethany House Publishers, 2011.
17. Suggested Readings:
- a. Baker, Alan T. *Foundations of Chaplaincy: A Practical Guide*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2021.
  - b. Linzey, Paul E. and B. Keith Travis. *Military Ministry: Chaplains in the Twenty-First Century*. Eugene, OR: Wipf and Stock Publishers, 2022.

APPENDIX B

# PASTORS IN UNIFORM



## **OHMR Chaplain Corp Training**

July 8, 2023—0800—Haubrich Armory

4094 Sullivant Avenue—Columbus, Ohio—43228

# The Historical, Legal and Constitutional Basis for Military Chaplaincy

## 1. Historical Basis for Chaplaincy

- a. The history and meaning of the word “Chaplain.”
  - i. Bishop Martin of Tours.
  - ii. “Keepers of the Cape.”
  - iii. The ministry of a Chaplain is founded on compassion and service to others.
  - iv. Chaplain can refer to anyone who ministers outside a traditional congregation.
- b. The History of Gods and War.
  - i. Ministry is about Heaven. War is Hell.
  - ii. “Ministry under fire.”
  - iii. Spirituality and savagery throughout history.
  - iv. Jewish theology:
    1. “The Lord of Hosts.”
    2. Deuteronomy 20.
    3. The Ark of the Covenant on the battlefield.
      - a. The armies of the Jews were led by an ark rather than a chariot.
    4. Battle with the Amalekites (Exodus 17).
  - v. Egyptian Thutmose III.
  - vi. Assyrian Sargon II.
  - vii. Islamic Theology:
    1. 2:190.
    2. 2:246.
    3. 4:100.
    4. 2:246.
  - viii. American Cherokees of the Appalachian Plains.
- c. The History of Chaplaincy in America (Colonial Roots and Current Structure):
  - i. French and Indian War:
    1. Chaplains were ministering here before we were a nation.
    2. George Washington requested Chaplains of the Governor of Virginia.
  - ii. Revolutionary War:
    1. Chaplains were volunteers from local clergy.
    2. The service of the Chaplains was not clearly defined.
    3. GEN George Washington urges Congress to pass a bill supplying Chaplains to the Continental Army and a salary of \$33 1/3 a month.
    4. The West Point Military Academy had a Chaplain assigned in 1818.
    5. Congress passes a law that all military posts should have a Chaplain in 1838.



- iii. Civil War:
  1. The Chaplain Corps became more regimented and defined.
  2. Ordination for Chaplains was first required under a law passed in 1861.
  3. Approximately 2,300 Chaplains served in the Union Army.
  4. A few hundred Protestant and a “handful” or Roman Catholic priests served as Chaplains in the Confederate Army.
  5. Due to Constitutional concerns about separation of church and state, the Chaplain duties were purposefully vague.
  6. Chaplains served as “spiritual handymen” (Baptist Minister Frederic Denison).
- iv. World War One:
  1. At the beginning of the War, the Army had seventy-four Chaplains and seventy-two in the National Guard.
  2. The Army added 2,300 more during the War.
  3. Posts Chapels began being built at this time.
  4. Congress passed a law in 1917 permitting minority groups to serve as Chaplains.
  5. The Navy Chaplain Corps and office of Chief Chaplain began during WWI.
- v. World War Two:
  1. The branches commissioned 11,122 chaplains during the war.
    - a. 8,141 with the Army.
    - b. 2,981 with the Navy.
  2. Of these, 2,395 were decorated.
- vi. Today:
  1. There are currently over 220 religions/denominations/fellowships which have a DOD recognized endorser.
  2. The office of the Armed Forces Chaplains Board was created in July 1949, and it is comprised of the Chief Chaplains of the Army, Navy, and Air Force.
  3. The Board provides leadership to their Chaplains and advises the Secretary of Defense and military leadership on religious, moral issues and morale in the Armed Forces.
- vii. As SDF Chaplains, we are part of something important serving in a long line of heroes and ministers.
  1. Chaplain Vincent Robert Capodanno.
  2. The Immortal Chaplains of the Dorchester.

## **2. The Constitutional Basis for Chaplaincy: The First Amendment Clauses.**

- a. Introduction:
  - i. When culture is changing, it is necessary to understand the unchanging principles of the Nation.
  - ii. First Amendment: “Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.”
  - iii. There is a reason religion was the first issue protected by our founding fathers in the Bill of Rights.

1. “Men, in a word, must necessarily be controlled, either by a power within them, or by a power without them; either by the word of God, or by the strong arm of man; either by the Bible, or by the bayonet.”
2. Former Speaker of the House Robert Charles Winthrop.
- iv. The Chaplain is expected to be the religious expert where they serve.
- v. The Chaplain must fully understand these issues for three reasons:
  1. It is the Constitution that empowers Chaplains to share faith in the pluralistic culture of the military.
  2. It is the Chaplain’s duty to inform the commander about religious and moral issues.
  3. It is the Chaplain’s duty to make sure religious affairs are being performed correctly and legally.
- vi. The Constitution does not specifically authorize military chaplaincy.
- vii. The Constitution does guarantee religious freedoms for all citizens.
- viii. You do not lose your rights to religion when you enter the military.
- ix. The first amendment as it concerns religion has two parts which essentially state you are free to be religious or free to be irreligious.
- b. Establishment Clause.
  - i. The Establishment Clause is the first line of the first amendment.
  - ii. The Establishment Clause prohibits the government from establishing religion or favoring over another.
  - iii. This clause had traditionally and judicially been interpreted by three standing precedents established in the Supreme Court case of *Lemon v. Kurtzman*. The government can assist religion only if:
    1. The assistance is secular.
    2. The assistance does not promote or hinder religious activities.
    3. The assistance does not create excessive entanglement between the church and state.
  - iv. Freedom to worship also includes freedom not to worship.
- c. Free Exercise Clause.
  - i. The Free Exercise Clause is the second part of the first line in the first amendment.
  - ii. The Free Exercise Clause ensures the rights of citizens to worship their god their way.
  - iii. There are two principles that guide this freedom:
    1. The practice of one’s religion cannot offend “public morals.”
    2. The practice of one’s religion cannot offend a “compelling governmental interest.”
  - iv. The government must provide for religious expression in a controlled setting like prison or the military for to not do so would infringe on this right and not be a neutral stance.
  - v. The first amendment “both keeps us intensely religious and religiously free.”
- d. Separation Principle.

- i. This refers to the phrase “a wall of separation between the church and state.”
- ii. What you should know about this principle:
  - 1. This is not a line from our founding documents or any law.
  - 2. This principle comes from a line in a personal letter written by Thomas Jefferson in 1801 in response to a letter from the Danbury Baptists of Connecticut.
  - 3. Historical context.
- iii. The “Separation Principle” was primarily concerned about keeping the state out of the church, not in keeping religion out of government.

### 3. Legal Issues:

- a. The Religious Freedom Restoration Act (RFRA).
  - i. The first amendment guarantees religious freedom.
  - ii. The “generally applicable” laws of the 1980’s were infringing on religious rights so the RFRA of 1993 was passed to reinstate the “Sherbert” Test from a 1963 law (Sherbert v. Verner).
  - iii. The law allows exceptions by meeting two conditions:
    - 1. There must be a compelling government interest.
    - 2. The rule must be the least restrictive way to further the government’s interest.
  - iv. Example of exceptions: child inoculation.
- b. Religious accommodation.
  - i. The Army prioritizes the religious rights of its soldiers.
  - ii. The Army protects the civil liberties of its personnel.
  - iii. The Army seeks to fulfill its mission and military requirements.
  - iv. There are times when the Army’s military requirements and a soldier’s religious rights come into conflict.
  - v. This is the reason for a religious accommodation pursuant to DOD 1300.17.
  - vi. The process:
    - 1. The soldier must demonstrate that he or she has a sincerely held religious belief.
    - 2. The soldier must demonstrate that the government policy or practice is a substantial burden to their religious belief or practice.
    - 3. If the soldier demonstrates these both, the commander must accommodate the request unless command can demonstrate two conditions:
      - a. The government has compelling interest.
      - b. The request is the least restrictive way to further the government’s interest.
  - vii. The Chaplain is an advisor in such situations.
  - viii. The Commander makes the final decision.
  - ix. Examples.
- c. Legal Defense of Military Chaplaincy.
  - i. Some believe military chaplaincy is a violation of the “Separation Principle” and the “Establishment Clause.”

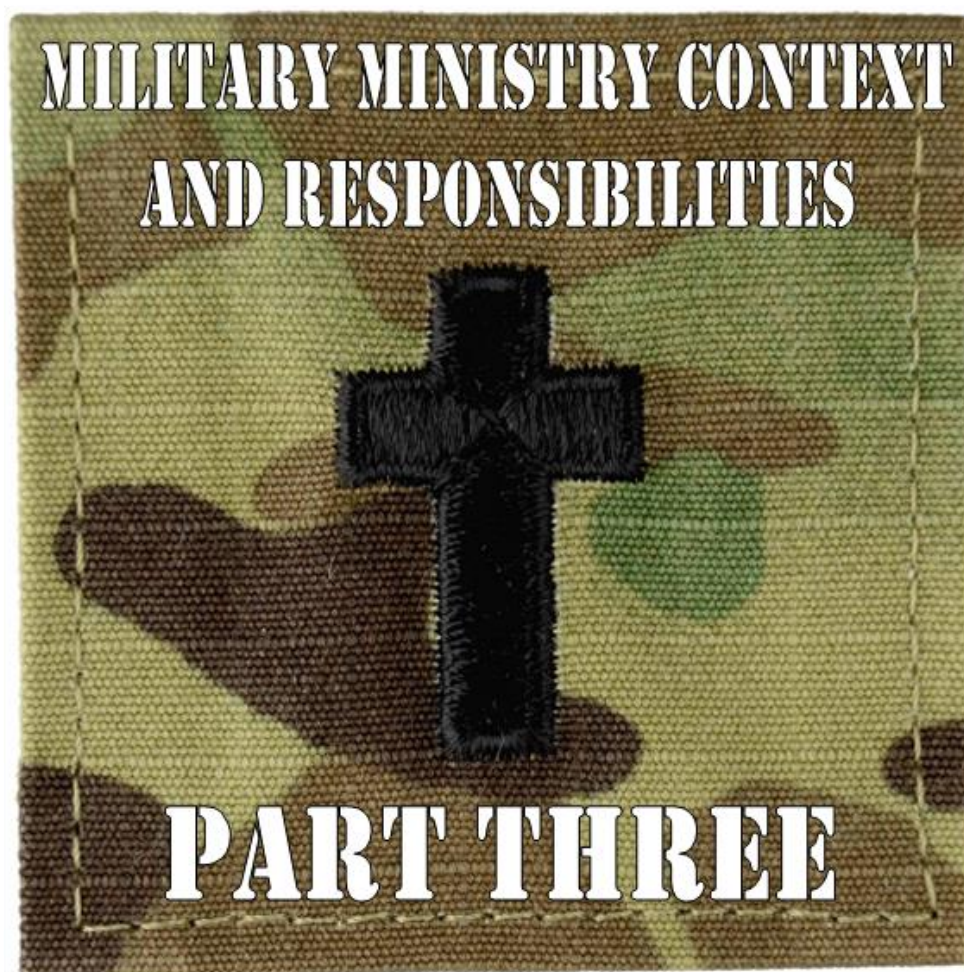
- ii. Example: KATCOFF V. MARSH.
- iii. Military chaplaincy has been defended every time there has been a legal assault made against it.

4. Resources:

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  - d. Linzey, Paul E. and B. Keith Travis. *Military Ministry: Chaplains in the Twenty-First Century*. Eugene, OR: Wipf and Stock Publishers, 2022.
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5. Suggested Readings:
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APPENDIX C

# PASTORS IN UNIFORM



## **OHMR Chaplain Corp Training**

July 8, 2023—0800—Haubrich Armory

4094 Sullivant Avenue—Columbus, Ohio—43228

## Military Ministry Context and Responsibilities

### 1. Chaplain Qualifications:

- a. Ministry begins with a Divine calling.
  - i. Human Desire vs Divine Calling
  - ii. Ministry is a constant inner drumbeat.
  - iii. General George S. Patton.
  - iv. The Lord of the Harvest is the One who does the hiring (Matt 9:38).
  - v. Jewish Examples:
    1. Moses (Exod 3:2).
    2. Abraham (Gen 22:11).
    3. Jacob (Gen 46:2).
    4. Samuel (1 Sam 3:10).
    5. Isaac (Gen 26:2–3).
    6. Jacob (Gen 28:13).
  - vi. Christian Examples:
    1. Paul (Acts 9:4).
    2. Nathanael (John 1:48).
    3. Simon/Andrew and James/John (Matt 4:18–22).
    4. Matthew (Matt 9:9).
  - vii. Islamic Examples:
    1. Muhammad (610 AD).
  - viii. This world needs ministers who have been called by another world.
  - ix. God calls individual people (Gal 1:1):
    1. God does not call a denomination.
    2. God does not call people.
    3. God calls a person.
    4. God makes this call personally.
- b. Seven Military Qualifications (DoDI 1304.28):
  - i. Education:
    1. 120 semester hour bachelor's degree from a qualifying educational institution.
    2. 72 semester hour graduate degree in the field of theological or related studies from a qualifying education institution.
  - ii. Citizenship.
  - iii. Ministry experience: at least 2 years of religious ministry experience.
  - iv. Security/Background check.
  - v. Ordination: candidate must be ordained and endorsed by a DOD-approved ecclesiastical organization.
  - vi. Medical Exam.
  - vii. Physical Fitness.
- c. Waiver Process.
  - i. There is a waiver process for almost every disqualification.
  - ii. Where there's a will, there's a waiver.
- d. Qualifications/process for Chaplains in the OHMR: (OHMR Reg 165–1, 1–12).
  - i. Education:

1. Bachelor's degree from a college approved by the US Department of Education or Distant Education Training Council (DETC).
  2. One of the following: completion of three years at a seminary/post-secondary school -or- five years of full-time ministry experience.
    - ii. Ordained.
    - iii. Possesses a state license to solemnize marriages in Ohio.
    - iv. Complete the appointment process as described in OHMR Reg 601-1.
    - v. Interview with the Chief Chaplain who will make the final decision.
  - e. Scriptural Qualifications:
    - i. 1 Timothy 3:1-13.
    - ii. Able to teach is the only professional qualification listed.
    - iii. The vast majority are about relational qualifications, how the person gets along with the people around them.
    - iv. The qualifications are also included in this text for the wife. Military ministry is a family calling.
2. Chain of Command.
- a. Our Constitution is the foundation of all government activities.
  - b. Everyone one in the military has a chain of command.
  - c. The Chain of Command is the authority structure of the military and an integral part of the Soldier's experience.
  - d. Chaplains must learn, and learn to operate within, this command structure.
  - e. Command and orders are given downward the chain of command.
  - f. Questions and requests for resolution of problems are sent upwards the chain of command.
  - g. The chain of command in the state of Ohio:
    - i. Governor.
    - ii. Adjutant General (TAG).
    - iii. SDF Brigadier General.
    - iv. Brigade Commander.
  - h. Chaplains must always remember they have rank without command (AR600-20, 2-17c).
3. Rank.
- a. Rank signifies vested authority which enables one to accomplish tasks while serving others.
  - b. A good chaplain has no authority, but a lot of influence (Keith Travis and Paul Linzey).
  - c. All chaplains are addressed as "Chaplain," regardless of military grade (AR 600-20, 1-7d).
  - d. When a chaplain is addressed in writing, grade is indicated in parentheses, for example, Chaplain (Major) John F. Doe (AR 600-20, 1-7d).
4. Military Bearing.
- a. Military bearing is conducting oneself in a professional manner to bring credit upon oneself and the Army at all times.
  - b. Military bearing speaks of:
    - i. ...a commanding presence.
    - ii. ...confidence.

- iii. ...upholding military standards.
  - iv. ...doing the hard right over the easy wrong.
  - v. ...doing right in both good and bad situations.
  - vi. ...doing right both on and off duty.
  - vii. ...pride in oneself.
  - viii. ...pride of being a Soldier.
  - ix. ...being a leader.
  - x. ...serving your state and country.
  - xi. ...character.
  - xii. ...competence.
  - xiii. ...setting the example.
  - xiv. ...upholding standards.
  - c. Military bearing will greatly influence command climate.
  - d. Military bearing is easily discernible as is its lack.
5. Wearing the uniform.
- a. Meaning of the word uniform.
  - b. Purpose of a uniform.
    - i. It is a connection to history and tradition.
    - ii. It symbolizes strength and power.
    - iii. It calls for respect from comrades.
    - iv. It is to cause fear in enemies.
    - v. It creates a sense of unity.
  - c. When you wear the uniform:
    - i. ...you are representing the Constitution.
    - ii. ...you are representing the government.
    - iii. ...you are representing the military.
    - iv. ...you are representing your command.
    - v. ...you are representing the people of your state.
  - d. When you wear the cross or symbol of your faith tradition:
    - i. ...you are representing your God.
    - ii. ...you are representing your faith.
  - e. Because it implies so much, one must wear the uniform correctly.
    - i. Wear all insignia, ribbons, and tags properly.
    - ii. Know that different situations call for different uniforms.
    - iii. Only wear ribbons and badges you have been officially awarded and for which you have documentation.
  - f. "Pro Deo et Patria."
6. Physical Fitness.
- a. Physical Fitness is part of carrying military bearing.
  - b. Being physically fit:
    - i. ...reduces the risk of injury.
    - ii. ...enhances one's respectability and influence.
    - iii. ...enhances resilience.
    - iv. ...enhances individual spirituality.
    - v. ...enhances social interaction.
    - vi. ...enhances confidence.



- vii. ...enhances ability to handle stress.
- viii. ...enhances recovery time.
- ix. ...enhances emotional and mental health.

c. Sweat more, bleed less.

## 7. Chaplain Responsibilities:

a. Staff Officer:

- i. As a Chaplain, you will be a member of a team.
- ii. As a member of the command staff (DoDI 1304.28.1.2):
  - 1. You will always be outranked by the commander.
  - 2. You will be the religious expert.
  - 3. You will be responsible for the spiritual well-being of those you serve.
  - 4. You will advise the commander on all issues of religion, ethics, morals, and troop morale.
- iii. You maintain confidentiality in privileged conversations (DoDI 1304.28.3.1.G.1.e).
- iv. Do not be intimidated by command or rank. You represent morality, the Constitution, and the Divine.
- v. Develop additional skill sets to make yourself more beneficial to the command staff.
  - 1. Pursue both professional and personal growth.
  - 2. Take advantage of additional training.
- vi. Record Keeping:
  - 1. As you rise in rank, your paperwork will increase.
  - 2. Each state will be different.
  - 3. How to write an SOP.
  - 4. How to run a budget.
  - 5. In OHMR, you will always be responsible for a monthly report.
- vii. You may also lead a team. Be an effective leader.

b. Religious Leader: Worship, counseling, ministry of presence.

- i. OHRM Chaplains are the primary religious leaders for the unit to which they are assigned:
- ii. Responsibilities (OHMR Reg 165–1, 1–10.b):
  - 1. Ensure the religious rights and needs of each soldier are being met regardless of their faith tradition.
  - 2. Conduct religious services.
  - 3. Conduct religious rites and sacraments.
  - 4. Perform weddings and funerals for OHMR members upon request.
- iii. Spiritual service.
  - 1. Worship service
    - a. Make sure it is dynamic.
    - b. Make sure it is varied.
  - 2. Bible study.
    - a. Make sure it is relevant.
    - b. Be faithful to your faith tradition.
  - 3. Religious rites and sacraments.

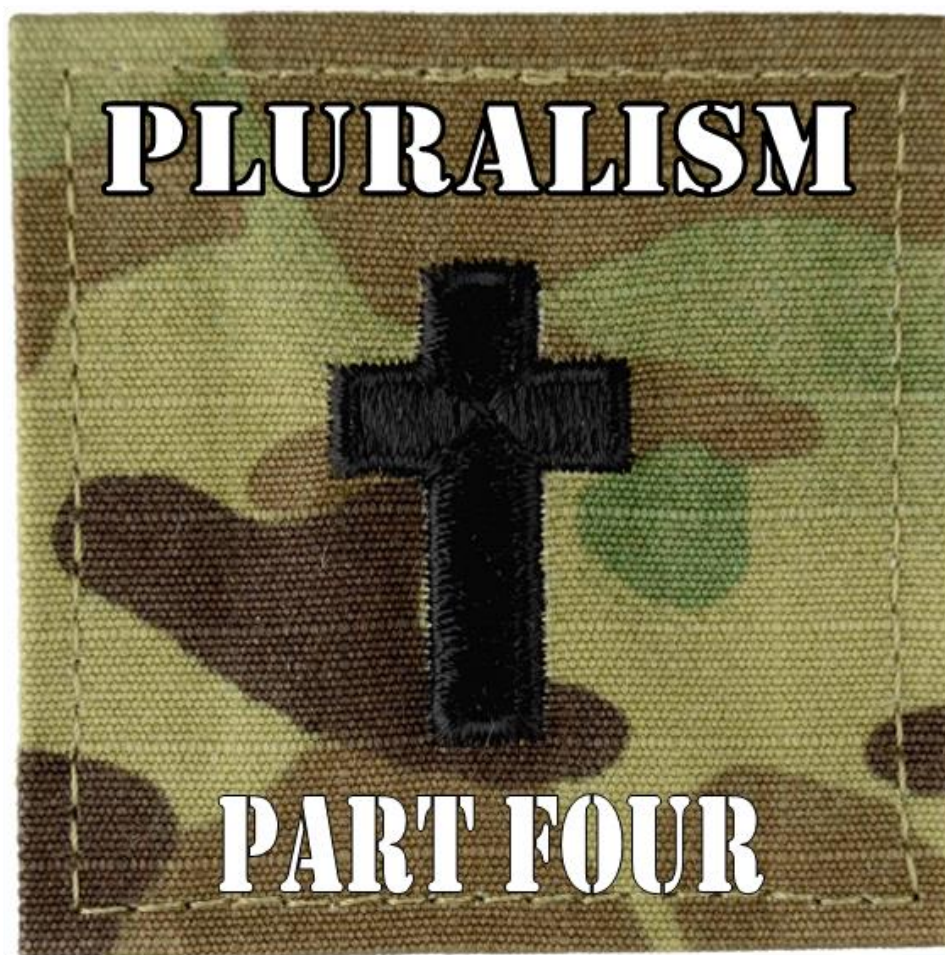
4. Visitation.
  5. Fellowship opportunities.
  6. Weddings: Connect with a local pastor to shadow and learn how to do these with excellence.
  7. Funerals.
    - a. Connect with a local pastor to shadow and learn how to do these with excellence.
    - b. Connect with a funeral home. Many families do not have a pastor and they are sometime looking for ministers.
  - iv. Perform or provide.
  - v. Counseling.
    1. Care for the spiritual, moral, mental well-being of soldiers.
    2. Make sure your counsel is founded in biblical truth: “Biblical counselors seek to be soul physicians, not soul pharmacists.”
    3. Counsel and care must be initiated by the soldier.
    4. Conversations: most of your ministry will be one-on-one.
    5. Marital/Family counseling.
  - vi. Ministerial Guidelines:
    1. Minister to the whole person.
      - a. Engage the physical, psychological, emotional, volitional, and spiritual.
      - b. John the Baptist discussed financial ethics with Roman Soldiers (Luke 3:14).
      - c. To be effective we must be holistic.
      - d. Faith is not solely about the soul.
    2. Focus on the individual.
      - a. Do not forget the unique individual.
      - b. Jesus ministered to the crowd and individual (Luke 8).
      - c. The disciples followed Jesus’ example.
      - d. We love a crowd: churches work with congregations but chaplains work with a congregant.
8. All ministry is relational.
- a. You are not called to a location.
  - b. You are called to a person.
  - c. Doing must never become subordinate to being.
9. Resources:
- a. ADP 6–22, ARMY LEADERSHIP AND THE PROFESSION.
  - b. Baker, Alan T. *Foundations of Chaplaincy: A Practical Guide*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2021.
  - c. “Basic Training Chain of Command,” Military, accessed January 28, 2023, Basic Training Chain of Command | Military.com.
  - d. Crick, Robert. *Outside the Gates*. Oviedo, FL: Higher Life Publishing, 2011.
  - e. Linzey, Paul. *Safest Place in Iraq*. New York, NY: Morgan James Publishing, 2021.
  - f. Linzey, Paul E. and Travis, B. Keith. *Military Ministry: Chaplains in the Twenty-First Century*. Eugene, OR: Wipf and Stock Publishers, 2022.

10. Suggested Readings:

- a. Army Regulation 600–20.
- b. Religious Support and the Operations Process, ATP 1–05.01
- c. Evans, Keith. *Essential Chaplain Skill Sets*. Bloomington, IN: Westbow Press, 2017.

APPENDIX D

# PASTORS IN UNIFORM



## **OHMR Chaplain Corp Training**

July 8, 2023—0800—Haubrich Armory

4094 Sullivant Avenue—Columbus, Ohio—43228

## Ministry in a Pluralistic Context

### 1. Introduction:

- a. Sir William Edward Parry and drift.
- b. Culture is the social norms, the rules whereby we all do life together.
- c. We are living a time of social upheaval and moral confusion: we are becoming too polarized.
- d. We must learn how to live when the norms are no longer normal.
- e. We must learn to live with drift.
- f. To be effective, one must learn to navigate the culture.
- g. Chaplains must learn to represent God in the social and the military culture.
- h. Can we obtain *E Pluribus Unum* in this modern culture?

2. Pluralism is a tricky word to define in this modern time, but D. A. Carson brings some clarity to the modern debate with his three kinds of pluralism.

### 3. Empirical Pluralism.

- a. Empirical Pluralism is the simple acknowledgement that there is diversity in the world.
- b. There is a myriad and almost innumerable differing ideas and opinions on every subject in this world.
- c. This is also called genuine pluralism, the acceptance of the fact that there are differences.

### 4. Cherished Pluralism.

- a. Cherished Pluralism is Empirical Pluralism with the added ingredient of “approval.”
- b. This is when the concept of plurality is celebrated.
- c. Plurality becomes “a value in itself.”
- d. This is when pluralism becomes a priority.
  - i. Diversity is mandatory.
  - ii. You’ll hear statements like “Our differences make us stronger.”
- e. Examples:
  - i. Justin Trudeau

ii. United Airlines

f. The priority is not to get the best but to be diverse.

#### 5. Philosophical Pluralism.

- a. Philosophical pluralism states that the only absolute creed is pluralism.
- b. Any statement that one ideological, religious, or social claim is superior to another is of necessity wrong.
- c. Also called hermeneutical pluralism
  - i. The phrase “hermeneutical pluralism” implies that the way we investigate to form conclusions is suspect.
  - ii. All interpretation is subjective.
  - iii. We have long believed that through science and serious study we could understand reality and answer personal and societal questions.
  - iv. The proponents of radical hermeneutics state that our way of looking at information is tainted by our culture so that none of our conclusions can be stated as fact.
- d. There is no objective truth in the postmodern concept of pluralism.
- e. Examples:
  - i. 2+2 doesn't necessarily mean 4.
  - ii. Gender is subjective.
  - iii. Pronouns are subjective.
- f. A major problem with this ideology is that it replaces the absolute God with “one's own culture.”
  - i. There is no good or bad but simply different.
  - ii. If this is true, then culture is right and acceptable simply because this is what the people do.
- g. There is no way to logically synchronize the foundational concepts of “‘there is no absolute truth’ and ‘intolerance is wrong.’”
  - i. All judgments and ethics presuppose ultimate values.
  - ii. If all judgment is a social construct and subjective, is not their ideology just a new flawed social construct?
- h. You can believe anything if you don't believe it is true.

- i. This is all nonsense and ultimately produces “Intolerant Tolerance.”
  - j. The Problem of Problem-Solving when there are No Problems.
    - i. Being told there are no problems is a problem.
    - ii. What is wrong with right and wrong?
6. Principled Pluralism.
- a. Principled Pluralism is tolerance based upon the moral principles of religious faith and the legal principles of our Constitution.
  - b. Tolerance is completely based on one’s belief in the “inviolable dignity of the person.”
  - c. Moral: Every person deserves respect because they were created by God.
    - i. Our personal value is derived from the fact we are created by God.
    - ii. Because of this, we have rights.
    - iii. This is why the founding fathers had high regard for religious institutions and placed freedom of religion as their number one right to protect.
  - d. Legal: Every person is free to live as they choose because the Constitution guarantees that freedom based on the fact of their individual worth being a creation of God.
    - i. Our value and rights do not come from the laws of government.
    - ii. If the government can give you something, it can also take it away.
    - iii. The governmental laws are there to protect our Divine rights.
    - iv. The Declaration of Independence: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”
  - e. We must get back to respecting people based solely on the legal and moral principles of our founding.
    - i. “No free government, or the blessings of liberty, can be preserved to any people, but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to fundamental principles” (George Mason in 1776).

- f. When you start saying that someone deserves respect or more respect than others, because of anything besides their person, you cheapen the construct of freedom and liberty for that person and start creating division.
    - i. You are essentially saying the Constitution is not good enough for them and they are a second-class citizen.
  - g. Many want an “America” without religion but there is no such nation or culture.
  - h. America is the most diverse nation on earth.
  - i. American diversity is due to our pluralistic principles of freedom including religion, speech, and the pursuit if individual happiness.
  - j. “America is so great even the people that hate it won’t move out.”
  - k. “E Pluribus Unum.”
    - i. When our society bases its sense of unity on the whims of the moment and fads of the fanatics, it will create confusion and thereby division instead of true unity.
    - ii. It is not our diversity that makes us strong.
    - iii. It is when we all, regardless of our social standing, bring our individuality and unite around the core principles of our nation.
  - l. Because of tolerance, how we debate, and not only what we debate, is critical.
7. Cooperation Without Compromise:
- a. The American Military’s Chaplain Corps provides an example of Principle Pluralism.
  - b. As a Chaplain, you will minister and serve in the pluralistic culture of the military.
  - c. The US Military is “the most religiously diverse organization in the world” (Chaplain Rutherford).
  - d. There are over 220 different endorsing agents for the US Military.
  - e. Chaplains must be able to work with and for others from different faith traditions or none at all.
  - f. Chaplains must be able to do this though while remaining loyal to the teachings of their own faith tradition.
  - g. A Chaplain’s guiding rule will be “Cooperation without Compromise.”



- h. You may totally disagree with another Chaplain on all points, but they are still a Chaplain just like you.
- i. Chaplains can be called pastor, priest, monk, imam, rabbi, or religious leader.
- j. This is “Unity without Uniformity.
- k. You must learn how to “perform or provide.” If you cannot perform it, find someone who will.
- l. Understand the difference between a religious service and secular function.  
Chaplains should operate within “Cooperative Pluralism.”

#### 8. Endorsement:

- a. There are a number of absolute demands that must be met to become and serve as a chaplain.
- b. To serve as a chaplain you must be endorsed by a DOD approved faith tradition or fellowship.
- c. You are in “The Service of Three Kings.”
  - i. You Must be loyal to your God. You will live with your conscience longer than your constituents.
  - ii. You must be loyal to your government. This also means your command and your Chaplain command.
  - iii. You must be loyal to your Faith Tradition.

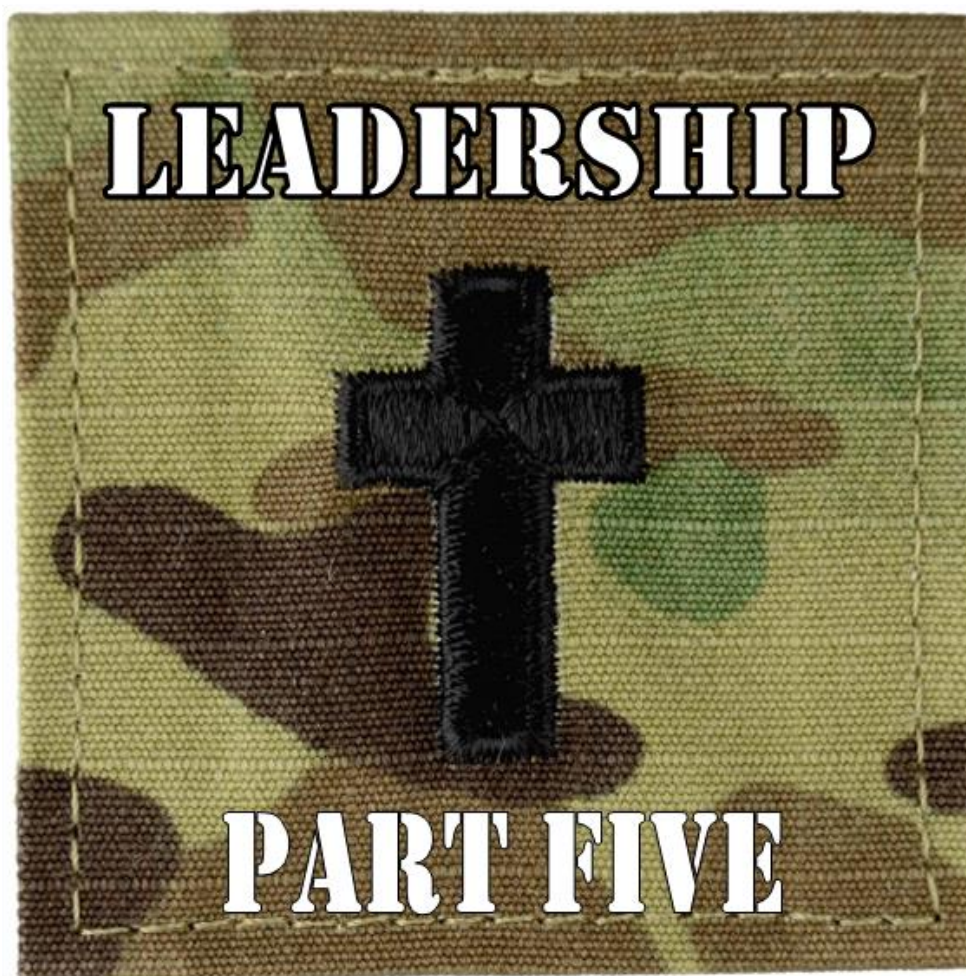
#### 9. Resources:

- a. Baker, Alan T. *Foundations of Chaplaincy: A Practical Guide*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2021.
- b. Bergen, Doris L., ed. *The Sword of the Lord. Notre Dame*. IN: University of Notre Dame Press, 2004.
- c. Carson, D. A. *The Gagging of God: Christianity Confronts Pluralism*. Grand Rapids, MI: Zondervan Publishing House, 1996.
- d. Guinness, Os. *The Gravedigger File*. Downer Grove, IL: Intervarsity Press, 1983.
- e. Haynes, Charles C., and Oliver Thomas. *The Williamsburg Charter*. Nashville, TN: The Freedom Center, 2007.
- f. Jeremiah, David. *I Never Thought I'd See the Day*. New York, NY: FaithWords Hachette Book Group, 2011.
- g. Linzey, Paul E. and B. Keith Travis. *Military Ministry: Chaplains in the Twenty-First Century*. Eugene, OR: Wipf and Stock Publishers, 2022.
- h. Milton, Michael A. *Silent No More: A Biblical Call for the Church to Speak to State and Culture*. Clinton, MS: Tanglewood Publishing, 2013.
- i. “Nazarene Guidelines,” *Nazarene Chaplains*, accessed November 4, 2021, <https://sites.google.com/site/nazarenechaplains/nazarene-standards>.

- j. Stahl, Ronit Y. *Enlisting Faith: How the Military Chaplaincy Shaped Religion and State in Modern America*. Cambridge, MA: Harvard University Press, 2017.
10. Suggested Readings:
- a. Army Regulation 600–20
  - b. Religious Support and the Operations Process, ATP 1–05.01
  - c. Crick, Robert. *Outside the Gates*. Oviedo, FL: Higher Life Publishing, 2011.
  - d. Evans, Keith. *Essential Chaplain Skill Sets*. Bloomington, IN: Westbow Press, 2017.

APPENDIX E

# PASTORS IN UNIFORM



## **OHMR Chaplain Corp Training**

July 8, 2023—0800—Haubrich Armory

4094 Sullivant Avenue—Columbus, Ohio—43228

## Leadership in a Military Ministry Context

### 1. Introduction:

- a. Everything rises and falls on leadership.
- b. Chaplains are both leaders and servants.
- c. Leaders have more than a title and rank.

### 2. Military Leadership.

#### a. Leadership Development.

- i. No one is born with all they need to succeed.
  - 1. A story was told about tourists who were visiting a picturesque village when one of them asked a local, “Were any great men born in this city?” The old man replied, “Nope, only babies.”
- ii. Introspective.
- iii. Intentional.
- iv. Professional Development.
- v. Personal development.

#### b. Self-Leadership:

- i. The first soldier to whom the Chaplain is responsible is themselves.
- ii. Exegesis of 1 Timothy 4:12–14.
  - 1. Be yourself.
  - 2. Better yourself.
  - 3. Beyond yourself.
- iii. Lead by example.
  - 1. Military bearing.
  - 2. Do not take shortcuts.
  - 3. Be a team player.
  - 4. Do not expect to be served.
  - 5. Be a muddy boots Chaplain.
- iv. Understand your unit.
  - 1. Every SDF will have its own unique character and way of doing things.
  - 2. Travis Keith states that the big three are “language, culture and worldview.”

#### c. Emotional Leadership.

- i. Applies to the Chaplain as an officer and a minister.
- ii. Exegete of 1 Timothy 3:1–13 and Titus 1:5–9.
- iii. Emotional health is necessary to properly pray (Matthew 6:9).
  - 1. One cannot pray over relational dysfunction (Matthew 5:23–24).
- iv. Exegete of Luke 12:27.
  - 1. We must learn to love vertically, horizontally, and internally.
  - 2. We must love upward, outward, and inward.
- v. The leader sets the command climate.
- vi. Primary to leadership is the ability to build and sustain healthy relationships.

#### d. Logistical responsibilities.

- i. Reports.
    - ii. Meetings.
    - iii. Vision casting.
  - e. Have fun.
    - i. Fun is attractive.
    - ii. Happy meals sell. Grouchy meals don't.
    - iii. The qualifications of a pastor are the mind of a scholar, the heart of a child and the hide of a rhinoceros.
    - iv. Find balance between work and fun.
3. Pastoral Leadership.
- a. What does a chaplain do?
    - i. "Each chaplain shall, when practicable, hold appropriate religious services at least once on each Sunday for the command to which he is assigned, and shall perform appropriate religious burial services for members of the Army who die while in that command" Title 10 USC 4537 (1959).
    - ii. There is a list of practical works for the chaplain.
    - iii. It all comes down to love and serve.
    - iv. The ministry of the Chaplain is so vital that the Army placed "spiritual" as one of its five major components of Soldier readiness (FM 7-22).
  - b. Being a Chaplain in a Military environment is being a Pastor on Steroids.
  - c. Ministry of Presence.
    - i. Every chaplain should learn how to MOP.
    - ii. Ministry is not issued with rank.
    - iii. Jesus stayed with the disciples.
    - iv. Chaplaincy is an incarnational ministry.
      - 1. You must be with the soldiers you serve.
      - 2. Construction: You get paid for showing up.
    - v. Your priority is being accessible and present during time of need.
    - vi. When Jesus was in His last hours, He just wanted somebody to be with Him (Matt 26:38).
    - vii. Naomi Paget beautifully describes this concept of being present as "loitering with intent."
  - d. Minister to the family.
  - e. Evangelism.
    - i. Proselytizing is not acceptable.
    - ii. Everyone is free to be religious or to be free of religion.
    - iii. If the soldier asks you for your opinion or help, this is an open door.
  - f. Spirituality.
  - g. Self-care:
    - i. One of the greatest problems among Chaplains is the lack of self-care.
    - ii. Ministry works from overflow.
    - iii. Chaplains are present to serve the soldiers, but one must remember, Chaplains are Soldiers too.
    - iv. Chaplains can become vulnerable to what Baker calls "compassion fatigue."

1. We must set boundaries.
2. Servants have a hard time saying, “No.”
- v. Self-care must be intentional.
  1. Time must be spent with peers.
  2. Chaplains should have a mentor.
- vi. Pursue the basic spiritual disciplines of:
  1. Prayer.
  2. Fasting.
  3. Worship.
  4. Solitude.
  5. Meditation.
- vii. “Personal growth is more important than professional growth” (Travis Keith).
- viii. If you are not taking care of yourself, it will show up.
- ix. Jesus is our example.
- x. The most common disqualifiers for Chaplains: SPAM.
  1. Sex.
  2. Pornography.
  3. Alcohol.
  4. Money.
- xi. List of resources:
  1. Devotional books:
    - a. Henry and Richard Blackaby, *Experiencing God Day-By-Day*.
    - b. *Conformed to His Image*, Kenneth Boa.
    - c. *Spiritual Disciplines*, Donald S. Whitney.
    - d. *Celebration of Discipline*, Richard Foster.
  2. AudioBible.
  3. Seminars.

#### 4. Resources:

- a. Baker, Alan T. *Foundations of Chaplaincy: A Practical Guide*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2021.
- b. Crick, Robert. *Outside the Gates*. Oviedo, FL: Higher Life Publishing, 2011.
- c. Goleman, Daniel, Richard Boyatzis, and Annie McKee. *Primal Leadership: Unleashing the Power of Emotional Intelligence*. Boston, MA: Harvard Business Review Press, 2013.
- d. Linzey, Paul E. and B. Keith Travis. *Military Ministry: Chaplains in the Twenty-First Century*. Eugene, OR: Wipf and Stock Publishers, 2022.
- e. Maxwell, John C. *Developing the Leader Within You*. Nashville, TN: Thomas Nelson Publishers, 1993.
- f. \_\_\_\_\_. *Developing the Leaders Around You*. Nashville, TN: Thomas Nelson Publishers, 1995.
- g. Thomas, Scott. *The Gospel Shaped Leader*. Greensboro, NC: New Growth Press, 2021.
- h. Milton, Michael A. *Silent No More: A Biblical Call for the Church to Speak to State and Culture*. Clinton, MS: Tanglewood Publishing, 2013.

## 5. Suggested Readings:

- a. Evans, Keith. *Essential Chaplain Skill Sets*. Bloomington, IN: Westbow Press, 2017.
- b. Stahl, Ronit Y. *Enlisting Faith: How the Military Chaplaincy Shaped Religion and State in Modern America*. Cambridge, MA: Harvard University Press, 2017.
- c. Bergen, Doris L., ed. *The Sword of the Lord*. Notre Dame, IN: University of Notre Dame Press, 2004.
- d. Carson, D. A. *The Gagging of God: Christianity Confronts Pluralism*. Grand Rapids, MI: Zondervan Publishing House, 1996.

## APPENDIX F

LETTER OF INVITATION AND SURVEY/QUESTIONNAIRE FOR OHSDF  
CHAPLAIN INTERVENTION TRAINING AND FOCUS GROUP**PURPOSE**

05JUNE2023

Fellow Chaplains of the OHMR!

I am currently serving as a Chaplain in Ohio's State Defense Force (SDF), which is known as the Ohio Military Reserve. I am also the Chaplain Chair for the State Guard Association of the United States. I count it an honor to serve in both capacities.

I am also currently enrolled in a Doctor of Ministry program at a university with a specialization in chaplaincy. I have chosen to do my doctoral thesis on "The Unique Challenges of Chaplaincy in a State Defense Force." As part of my research, I would love to have an opportunity to share with you this training session and to sit with you in a focus group to discuss this ministry in which we serve together.

In the following few pages, you will find a few questions that will guide our training and conversation. I would like to know more about your feelings of serving as a Chaplain for the state of Ohio and get your opinion on the Chaplain Research Presentation which will be part of my thesis project.

This training and focus will be held July 8, 2023, from 0800 to 1600. Both these events will be held at the Haubrich National Guard Armory at 4094 Sullivant Avenue, Columbus, Ohio 43228. I will be providing a catered lunch during the focus group.

You will also find attached a Consent Form to be signed as well with certain guarantees of privacy and contact information should you need it. You can return these forms by email or just bring them with you to the training session.

Thanks for the work you do and for your help in this endeavor. I hope to hear from you soon.

God Speed,

J. Todd Smith  
CH CPT (OH) SDF  
Command Chaplain 2BN  
4th CSSB HHC





## 1. Basic Information

- a. How long have you served as a Chaplain in this SDF?

- b. Have you previously served in a military setting or as a Chaplain?

## 2. Chaplain Corps Questions

- a. How effective do you feel your Chaplain Corps is in providing religious services to your Soldiers? Do you feel they are having a positive impact on your SDF at large?

- b. What is the Chaplain Corps greatest strength?

- c. What is the Chaplain Corps greatest weakness?

- d. How much officer training did you receive when entering the State Defense Force?

- e. How much Chaplain training did you receive when entering the State Defense Force?

#### 4. Feedback on the Chaplaincy Presentation:

- a. Did you attend the entire presentation? (Y or N).

- b. Do you think any portion of this presentation would be helpful for your Chaplains and if so, which ones and why?

- c. Did you find any portion of the presentation unnecessary or incorrect and if so, which ones and why?

- d. Would this have been helpful for you when you first became a State Defense Force Chaplain? Do you think it would be beneficial for new Chaplains entering? If so, why?

- e. If such Chaplin training were available on-line, why, or why not do you think it would or would not be effective?

- f. Would you as a new chaplain be inclined to participate in an on-line SDF Chaplain training opportunity?

- g. Why did you enter SDF Chaplaincy, and do you still find it rewarding?

- h. What are the greatest challenges your Chaplain Corps are currently facing and what do you think can be done to mitigate the problem?

- i. What are some of the greatest changes you have seen in Chaplain ministry both positive and negative?

- j. What are your feelings about the respect and effectiveness of your Chaplains and Chaplain Corp among the larger State Defense Force?

- k. What is the greatest need in your Chaplain Corp and why?

- l. Do you actively recruit for OHMR/OHNR and the Chaplain Corps? Why or why not?

## 5. Detailed Discussion on Intervention Material:

- a. Do you feel the length of the presentation(s) appropriate? Too long? Too brief?
- b. Rate the section concerning human problems and the need for ministry:
  - i. Does this seem essential?
  - ii. What was useful?
  - iii. What was unnecessary?
  - iv. In what way would you change this section?
  - v. On a scale of 1 to 10 with 10 being the highest score, how would you rate this section on its own?  
1 2 3 4 5 6 7 8 9 10
  - vi. On a scale of 1 to 10 with 10 being the highest score, how would you rate this section in comparison to the others?  
1 2 3 4 5 6 7 8 9 10
  - vii. Did this section/lesson provide needed information for you and your ministry?
- c. Rate the section concerning Military Ministry Context and Responsibilities:
  - i. Does this seem essential?
  - ii. What was useful?
  - iii. What was unnecessary?
  - iv. In what way would you change this section?
  - v. On a scale of 1 to 10 with 10 being the highest score, how would you rate this section on its own?  
1 2 3 4 5 6 7 8 9 10
  - vi. On a scale of 1 to 10 with 10 being the highest score, how would you rate this section in comparison to the others?  
i. 1 2 3 4 5 6 7 8 9 10
  - vii. Did this section/lesson provide needed information for you and your ministry?
- d. Rate the section concerning the Historical, Legal and Constitutional Basis for Chaplaincy:
  - i. Does this seem essential?
  - ii. What was useful?
  - iii. What was unnecessary?
  - iv. In what way would you change this section?
  - v. On a scale of 1 to 10 with 10 being the highest score, how would you rate this section on its own?  
i. 1 2 3 4 5 6 7 8 9 10
  - vi. On a scale of 1 to 10 with 10 being the highest score, how would you rate this section in comparison to the others?  
i. 1 2 3 4 5 6 7 8 9 10
  - vii. Did this section/lesson provide needed information for you and your ministry?
- e. Rate the section concerning Ministry in a Pluralistic Context:
  - i. Does this seem essential?
  - ii. What was useful?
  - iii. What was unnecessary?
  - iv. In what way would you change this section?

- v. On a scale of 1 to 10 with 10 being the highest score, how would you rate this section on its own?
  - i. 1 2 3 4 5 6 7 8 9 10
- vi. On a scale of 1 to 10 with 10 being the highest score, how would you rate this section in comparison to the others?
  - i. 1 2 3 4 5 6 7 8 9 10
- vii. Did this section/lesson provide needed information for you and your ministry?
- f. Rate the section concerning Leadership in a Military Ministry Context:
  - i. Does this seem essential?
  - ii. What was useful?
  - iii. What was unnecessary?
  - iv. In what way would you change this section?
  - v. On a scale of 1 to 10 with 10 being the highest score, how would you rate this section on its own?
    - i. 1 2 3 4 5 6 7 8 9 10
  - vi. On a scale of 1 to 10 with 10 being the highest score, how would you rate this section in comparison to the others?
    - i. 1 2 3 4 5 6 7 8 9 10
  - vii. Did this section/lesson provide needed information for you and your ministry?

## APPENDIX G

PREVIEW QUESTIONS FOR RESEARCH INTERVENTION AND OHSDF  
CHAPLAIN CORPS FOCUS GROUP**OHMR Chaplain Corp  
Training Preview Questions**

1. Did you have prior military experience before entering the SDF?
2. Did you have prior chaplaincy experience before entering the SDF?
3. Did you take officer's training?
4. Do you feel your officer's training adequately prepared you for service in a military setting?
5. Did you take Chaplain training?
6. Would you have taken an SDF Chaplain training course had it been available?
7. Do you feel your chaplain's training adequately prepared you to serve as a chaplain in a military setting?
8. What did you feel was your greatest need or lack when entering your SDF to serve as a Chaplain?

## APPENDIX H

REVIEW QUESTIONS FOR RESEARCH INTERVENTION AND OHSDF  
CHAPLAIN CORPS FOCUS GROUP**OHMR Chaplain Corp  
Training Review Questions**

1. Did you find the material presented helpful for serving as a Chaplain in an SDF setting?
2. Do you feel this material would have been helpful to prepare you before beginning as a Chaplain in an SDF?
3. Do you feel you are better informed or prepared to serve as a Chaplain in your SDF due to some portion of the presented material?
4. Would you recommend this material to a person wishing to become an SDF Chaplain?
5. What sections were the most beneficial?
6. What sections were the least beneficial?
7. Is there any additional topics you think would be beneficial to include?
8. Are there topics you felt could use more coverage?

## APPENDIX I

CONSENT FORM SENT TO OHSDF CHAPLAINS CONCERNING RESEARCH  
PROJECT AND FOCUS GROUP**Consent**

**Title of the Project:** Unique Challenges in State Defense Force Chaplaincy

**Principal Investigator:** J. Todd Smith, Doctoral Candidate, John W. Rawlings School of Divinity, Liberty University

**Invitation to be Part of a Research Study**

You are invited to participate in a research study. To participate, you must be a member of the Ohio State Defense Force Chaplains Corps. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

**What is the study about and why is it being done?**

The purpose of the study is to gather information about State Defense Force Chaplain Corps and receive feedback from a possible source of information and training for the Chaplain Corps. The feedback will be used to discover other areas of need and to adjust and improve the aforementioned source of training.

**What will happen if you take part in this study?**

If you agree to be in this study, I will ask you to do the following:

1. Agree to participating in this focus group.
2. Join in a study presentation and focus group meeting to be held July 8, 2023, at 8:00 a.m. at the Haubrich National Guard Armory at 4094 Sullivant Avenue, Columbus, Ohio 43228. This meeting will last approximately 6 hours but no more than 8. The driving time to and from the location will vary depending on the living location of each participant.



### **How could you or others benefit from this study?**

The direct benefits participants should expect to receive from taking part in this study include the satisfaction that you have contributed to the only known study or gathering of information attempted on the Chaplain Corps of the Ohio State Defense Force. This information will be used to assess areas of need within this Corps. Training materials will be produced to address these areas which will be a benefit to the Ohio Chaplains and all Religious Affairs Specialists (RAS). Such discussions also have a way of stirring new ideas for ministry and providing encouragement that can only come from a time of sharing with peers.

Benefits to society include the production of a resource which can be used to bring recognition and understanding of the SDF Chaplaincy to those who are otherwise unaware of their existence and service. Training that ensues from this research would not only benefit all Ohio RASs individually but would also benefit the SDF Chaplain's Corps at large and thereby the Soldiers whom they serve.

### **What risks might you experience from being in this study?**

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

### **How will personal information be protected?**

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential by replacing names with pseudonyms.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.
- Data collected from you may be used in future research studies and/or shared with other researchers. If data collected from you is reused or shared, any information that could identify you, if applicable, will be removed beforehand.
- Data will be stored on a password-locked computer. After three years, all electronic records will be deleted.
- Recordings will be stored on a password locked computer for three years and then erased. The researcher will have access to these recordings.

**How will you be compensated for being part of the study?**

Participants will be compensated for participating in this study. A catered lunch will be provided by City Barbeque from Grove City, Ohio.

**Is study participation voluntary?**

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University, State Guard Association of the United States or the Ohio State Defense Force. If you decide to participate, you are free to not answer any question or withdraw at any time.

**What should you do if you decide to withdraw from the study?**

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you, apart from focus group data, will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

**Whom do you contact if you have questions or concerns about the study?**

The researcher conducting this study is J. Todd Smith. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at (xxx) xxx-xxxx oxxxxxxxxx@outlook.com. You may also contact the researcher's faculty sponsor, Dr. Kenneth Bush, atxxxxxx@liberty.edu.

<b>Whom do you contact if you have questions about your rights as a research participant?</b>
---

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.

*Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.*

<b>Your Consent</b>
---------------------

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

The researcher has my permission to audio-record me as part of my participation in this study.

---

Printed Subject Name

---

Signature & Date

APPENDIX J

RESERVATION ORDER FORM FOR OHSDF CHAPLAIN CORPS RESEARCH INTERVENTION AND FOCUS GROUP CATERED LUNCH



Invoice No 179528  
 Date: Saturday, July 08, 2023  
 Store Code: Grove City  
 Store: Grove City

Catering - INVOICE

Billing/Client Information	Delivery Information
J. Todd Smith 1 Dublin, OH 43017  Billing Phone: [REDACTED] Terms: Check  Client: J. Todd Smith Phone: [REDACTED]	Delivery Date: 07/08/2023 Set Up Start: 12:00 PM Serving Time: 12:30 PM  National Guard Armory 4094 Sullivant Avenue Columbus, OH 43228 J. Todd Smith Phone: [REDACTED] Number of Guests: 10

Order entered by: Randy Printed: 07/18/2023 11:12 AM EDT

Order Note: Hassle free delivery and set up service  
 Including  
 chaffers  
 fuel  
 all food  
 all utensils

	Price	Amount
<b>Catering Packages - Catering Packages - Admin</b>		
15 The Full Spread	17.99	269.85
Choose your Meat	Beef Brisket	+2.00 +30.00
Custom Meat Amount*	2 Pulled Pork - lb	
Choose your Sides	1 Mac & Cheese	
	1 Baked Beans with Brisket	
	1 Side Salad	
Choose your Dessert	Homemade Cobbler with Whipped Cream	+1.00 +15.00
Dinnerware	Dinner Plate, Napkin, Fork, Knife	
Additional Food*	2 Buns - Dozen	

\*Total for all items ordered

Continues on next page >>



Invoice No 179528  
 Date: Saturday, July 08, 2023  
 Store Code: Grove City  
 Store: Grove City

Order Note: Hassle free delivery and set up service  
 Including  
 chaffers  
 fuel  
 all food  
 all utensils

Prices and details are subject to change up to 48 hours of the event date. If any changes need to be made to the event details or menu items, please contact City Barbeque Catering to assist.

For check payments, please mail to the address below and include the invoice number on the check memo line and/or a copy of the invoice with the check. Check payments must be received 10 days prior to your event date for all Full Service Events in order to allow adequate time for processing unless other arrangements have been made.

Payable to: City Barbeque, LLC

Mail to:  
 City Barbeque, LLC  
 L-4071  
 Columbus, Ohio 43260-4071

*Thank you for letting us be a part of your event. We hope we exceeded your expectations on delivering a great catering experience. We appreciate your business and look forward to serving you again soon!*

Gratuity: \_\_\_\_\_

Total: \_\_\_\_\_

Sign: \_\_\_\_\_

Print Name: \_\_\_\_\_

Subtotal:	314.85
Discount:	(31.50)
Tax:	0.00
Delivery Fee:	38.00
Gratuity:	28.00
Amount	349.35

## APPENDIX K

## LETTER TO OHSDF CC SEEKING APPROVAL FOR FOCUS GROUP RESEARCH

05JUNE2023

To: CC Cooper  
OHSDF/OHMR

Fr: CH J. Todd Smith  
Command Chaplain 2BN  
4th CSSB HHC

BLUF: Approval for OHSDF Chaplain Corps Intervention Training and Focus Group

CC (CPT) Cooper,

I pray this letter finds all things well with you and yours.

I am currently enrolled in a Doctor of Ministry program at a university with a specialization in Chaplaincy. I have chosen to do my doctoral thesis on “The Unique Challenges of Chaplaincy in a State Defense Force.” As part of my research, I would love to have an opportunity to provide a time of training and discussion and to sit with you and the Chaplains of the OHSDF in a focus group to discuss this training and the ministry in which we serve together.

I would provide materials and questions that will guide this process ultimately seeking to know more about the feelings of those serving as a Chaplain for the state of Ohio. I would also seek to gather the opinions of each on the Chaplain Research Presentation which will be part of my thesis project. I will make this information available to you if you need it to help make your decision.

With your approval, we can host this training on July 8, 2023, beginning at 0800. The focus group would immediately follow the presentation. Both would be held at the Haubrich National Guard Armory at 4094 Sullivant Avenue, Columbus, Ohio 43228. The training and focus should last six hours at the most. I will be providing a catered lunch on the day of the focus group.

Thanks for the work you do and for your help in this endeavor. I hope to hear from you soon.

God Speed,  
J. Todd Smith

CH CPT (OH) SDF  
Command Chaplain 2BN  
4th CSSB HHC



APPENDIX L

HANDOUT DISPLAYING ALL RANK INSIGNIA FROM ALL BRANCHES OF THE UNITED STATES MILITARY

## RANK INSIGNIA OF THE U.S. ARMED FORCES

### ENLISTED

E-1		E-2		E-3		E-4		E-5		E-6		E-7		E-8		E-9		SENIOR ENLISTED ADVISORS	
<b>ARMY</b>																			
no insignia																			
Private E-1 (PV1)	Private E-2 (PV2)	Private First Class (PFC)	Specialist (SPC)	Sergeant (SGT)	Staff Sergeant (SSG)	Sergeant First Class (SFC)	Master Sergeant (MSG)	First Sergeant (1SG)	Sergeant Major (SGM)	Command Sergeant Major (CSM)	Sergeant Major of the Army (SMA)								
<b>MARINES</b>																			
no insignia																			
Private (Pvt)	Private First Class (PFC)	Lance Corporal (LCpl)	Corporal (Cpl)	Sergeant (Sgt)	Staff Sergeant (SSgt)	Gunnery Sergeant (GySgt)	Master Sergeant (MSgt)	First Sergeant (1stSgt)	Master Gunnery Sergeant (MGySgt)	Sergeant Major (SgtMaj)	Sergeant Major of the Marine Corps (SgMajMC)								
<b>AIR FORCE</b>																			
no insignia																			
Airman Basic (AB)	Airman (Amm)	Airman First Class (A1C)	Senior Airman (SrA)	Staff Sergeant (SSgt)	Technical Sergeant (TSgt)	Master Sergeant (MSgt)	First Sergeant (E-7)	Senior Master Sergeant (SMSgt)	First Sergeant (E-8)	Chief Master Sergeant (CMSgt)	First Sergeant (E-9)	Command Chief Master Sergeant (CCM)	Chief Master Sergeant of the Air Force (CMSAF)						
<b>NAVY</b>																			
no insignia																			
Seaman Recruit (SR)	Seaman Apprentice (SA)	Seaman (SN)	Petty Officer Third Class (PO3)	Petty Officer Second Class (PO2)	Petty Officer First Class (PO1)	Chief Petty Officer (CPO)	Senior Chief Petty Officer (SCPO)	Master Chief Petty Officer (MCPO)	Force or Fleet Chief Petty Officer (FORMC) (FLTMC)	Master Chief Petty Officer of the Navy (MCPON)									
<b>COAST GUARD</b>																			
Seaman Recruit (SR)	Seaman Apprentice (SA)	Seaman (SN)	Petty Officer Third Class (PO3)	Petty Officer Second Class (PO2)	Petty Officer First Class (PO1)	Chief Petty Officer (CPO)	Senior Chief Petty Officer (SCPO)	Master Chief Petty Officer (MCPO)	Command Master Chief (CMC)	Master Chief Petty Officer of the Coast Guard (MCPG-CG)									

[www.army.mil/symbols](http://www.army.mil/symbols)

# RANK INSIGNIA OF THE U.S. ARMED FORCES

## OFFICERS

0-1    0-2    0-3    0-4    0-5    0-6    0-7    0-8    0-9    0-10    SPECIAL

### ARMY - AIR FORCE - MARINES

Second Lieutenant (2LT)	First Lieutenant (1LT)	Captain (CPT)	Major (MAJ)	Lieutenant Colonel (LTC)	Colonel (COL)	Brigadier General (BG)	Major General (MG)	Lieutenant General (LTG)	General (GEN)	General of the Army (GA)

### NAVY - COAST GUARD

Ensign (ENS)	Lieutenant Junior Grade (LTJG)	Lieutenant (LT)	Lieutenant Commander (LCDR)	Commander (CDR)	Captain (CAPT)	Rear Admiral Lower Half (RADM(L))	Rear Admiral Upper Half (RADM(U))	Vice Admiral (VADM)	Admiral (ADM)	Fleet Admiral (FADM)

W-1                                    W-2                                    W-3                                    W-4                                    W-5

### ARMY

Warrant Officer (WO1)	Chief Warrant Officer (CW2)	Chief Warrant Officer (CW3)	Chief Warrant Officer (CW4)	Chief Warrant Officer (CW5)

### NAVY - COAST GUARD

Warrant Officer 1 W-1 * The grade of Warrant Officer W-1 is no longer in use.				NO Chief Warrant Officer (CW05)
	Chief Warrant Officer (CW02)	Chief Warrant Officer (CW03)	Chief Warrant Officer (CW04)	

### MARINES

Warrant Officer (WO)	Chief Warrant Officer (CW02)	Chief Warrant Officer (CW03)	Chief Warrant Officer (CW04)	Chief Warrant Officer (CW05)

### AIR FORCE

NO WARRANT	NO WARRANT	NO WARRANT	NO WARRANT	NO WARRANT
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[www.army.mil/symbols](http://www.army.mil/symbols)



## APPENDIX M

LETTER OF REQUEST SENT TO COL. ALPHA OF SGAUS TO SEND  
SURVEY/QUESTIONNAIRE TO ALL CHAPLAINS CURRENTLY SERVING IN An SDF  
AND ARE MEMBERS OF SGAUS

01JAN2025

To: COL ALPHA  
President of SGAUS

Fr: CH J. Todd Smith  
Command Chaplain 2BN  
4th CSSB HHC

BLUF: Approval for SGAUS Chaplain Survey/Questionnaire Research Project

COL ALPHA,

I pray this letter finds all things well with you and yours.

I am currently attempting to research SDF Chaplain Corps to gather information which could be used to create a training program for all SDF Chaplains and RAS.

I would with your approval send a Survey/Questionnaire to each Chaplain and RAS currently serving in an SDF and a member of SGAUS. I will make this information available to you if you need it to help make your decision about approval.

This survey is both quantitative and qualitative in nature and should take between 30–60 minutes to complete depending on the individual's ability. The information gathered will be anonymous and participants can quit anytime if they decide.

Let me know if you have any questions and of your decision. Thank you for your committed service to this organization, our State Defense Forces and the United States of America.

God Speed,  
J. Todd Smith

CH CPT (OH) SDF  
4th CSSB HHC



## APPENDIX N

SURVEY/QUESTIONNAIRE SENT TO ALL CHAPLAINS CURRENTLY SERVING  
IN An SDF AND ARE MEMBERS OF SGAUS**PURPOSE**

1JAN2025

Fellow Soldiers, Servants, and Chaplains!

I am currently serving as a Chaplain in Ohio's State Defense Force (SDF) which is known as the Ohio Military Reserve. I am also the Chaplain Chair for the State Guard Association of the United States. I count it an honor to serve in both capacities.

This survey/questionnaire is simply an attempt to gather information from around the country concerning the work of Chaplains in this setting and to receive feedback about a potential SDF chaplain training program.

No information or individual will be singled out and no one's information will be made public. Please be as open and honest as you feel you can be without betraying confidentiality or integrity.

When answering these questions, be as detailed as you wish, or feel is necessary to make your point. I would appreciate as quick a response as possible. Contact me if you have any questions. My mobile phone is the quickest way to contact me and is listed below. To contact me via email and to send back your survey, please use my personal Outlook email address which is also listed below.

Thanks for the work you do and for your help in this endeavor.

God Speed,  
J. Todd Smith

CH CPT (OH) SDF  
Command Chaplain 2BN  
4th CSSB HHC



## Survey

If you need more space to fully answer, include comments in the space provided at the bottom of the survey/questionnaire. If you have any questions, please feel free to contact me.

### 1. Personal

- a. Rank:
- b. Male/Female:  M  F
- c. Age: \_\_\_\_\_ years.
- d. Marriage Status:  
 Single  Married  Divorced  Re-Married
- e. What are some personal responsibilities which place time constraints on you making your ministry of Chaplaincy more difficult?
- f. Children:  Yes  No If so, how many? \_\_\_\_\_
- g. Second job:  Yes  No Other: \_\_\_\_\_
- h. Do you have any formal training in Chaplaincy or religious education? If so, what is the highest certification or accredited degree completed?
- 
- i. List any additional Training or Certification:
- j. Are you an ordained minister? If so, with what denomination or group?
- k. Are you endorsed as a Chaplain? If so, with what denomination or group?
- 
- l. In what other types of ministries have you been involved and for how long?
- i. Title:  Years:
- ii. Title:  Years:

iii. Title:  Years:

## 2. Logistical

- a. State Defense Force (SDF):
- i. In which state is your SDF?
  - ii. What is the name of your SDF?
  - iii. How long has it been in force?
  - iv. Approximately how many total Soldiers are in your SDF?
  - v. How many Chaplains in your SDF Chaplain Corps?
- b. How long have you been serving in your State Defense Force (SDF)?
- c. What role do you fill in your State Defense Force (SDF)? Chaplain, Chaplain's Aide/Assistant, other?
- d. What is your Chain of Command?
- e. Physical Test (PT):
- a. Does your SDF/Brigade/Unit require a Physical Test each year
  - b. If so, what are your requirements?

c. Did you pass your last PT?

f. Are you paid for drill time or is your SDF a volunteer force?

g. Are you assigned to minister to a specific unit or section of your SDF and if so, what is it?

h. How often do you drill?

i. How far do you drive to your assignment/drill?

j. How far of a drive to your SDF Headquarters?

k. How many miles do you average driving each month to serve as a Chaplain/Chaplain's aide/assistant?

l. Do you have an extended Annual Training (AT)? If so, how long does it last?

### 3. Ministerial

a. How often do you or your Chaplain Corps provide a Chapel service?

b. How long does your typical chapel service last?

c. How long does it take for you to prepare for a chapel service?

d. How many Soldiers on average attend your chapel service?

e. Chaplaincy beyond drill weekend:

a. Do you make yourself available to your Soldiers as their Chaplain outside of drill time?

iv. Do the Soldiers you serve have your personal contact information?

v. On average, how often in a month do you communicate personally with a Soldier for the purpose of counseling, listening, advising, etc.?

vi. What is the nature of your contact? If it entails all or some of these forms, what percentage of your contacts is each of them?

1. Personal meeting?

2. Phone call?

3. Text?

4. Zoom Meeting or the like?

5. Social media format?

vii. Have you ever performed a funeral for your SDF?

viii. Have you ever performed a wedding for your SDF?

f. Chaplain resources:

a. Do you have resources to provide your Soldiers?

ix. From where/whom do you receive these resources?

x. What type of resources? (Bibles, books, personal items, etc.)



- g. Do you feel like you are having an impact on individual Soldiers? (Scale of 1–10 with ten being the highest)

- h. Do you feel you are having an impact on your SDF? (Scale of 1–10 with ten being the highest)

- i. Do you see conversions to faith? If so, how many in a year?

- j. Have you developed friendships and personal relationships with the Soldiers?

- k. Do you feel you are adequately prepared to minister to the needs of your Soldiers?  
Explain your reasoning.

- l. Was the training you received from your SDF sufficient to equip and prepare you to effectively minister as a Chaplain in a military setting?

m. In what areas do you feel the least prepared to fulfill your calling?

n. In what areas do you feel most prepared to fulfill your calling?

o. What is the greatest challenge you face in serving as a Chaplain?

p. What has been your most difficult obstacle?

q. What has been your greatest success?

- r. Do you plan on serving till you are aged out or physically not able?

- s. If you plan on leaving before necessary, what is the reason why?

#### 4. Feedback on the Chaplaincy Presentation:

- a. Did you watch the entire presentation? (Y or N)

- b. How much officer training did you receive when entering the State Defense Force?

- c. How much Chaplain training did you receive when entering the State Defense Force?

- d. Did you find any portion of the presentation helpful and if so, which ones and why?

- e. Did you find any portion of the presentation unnecessary and if so, which ones and why?

- f. Would this have been helpful for you when you first became a State Defense Force Chaplain? Do you think it would be beneficial for new Chaplains entering? If so, why?

- g. If Chaplain training were available on-line, why, or why not do you think it would or would not be effective?

- h. Would you as a new Chaplain be inclined to participate in an on-line SDF Chaplain training opportunity?

- i. In what areas of your personal ministry would you welcome more training?

- j. Why did you enter the Chaplain ministry?

- k. What are the greatest hindrances to your current ministry?

- l. What are your feelings about the health and effectiveness of your Chaplain Corps?

- m. What are your feelings about the respect and effectiveness of your Chaplains and Chaplain Corp among the larger State Defense Force?

What would be the one thing you would change in your Chaplain Corp and why?

n. Do you encourage or recruit others to join your State Defense Force? Why or why not?

o. Do you encourage or recruit others to join your State Defense Force Chaplain Corps? Why or why not?

## 5. Extra Information:

In the space provided below, explain, or give further information for any of the questions above you feel needed more clarity or information.

## 6. Submitting Your Survey

You are free to fill this out via PDF, as a Word.doc or print a copy, fill it out by hand, scan it and email it back to me at:  
xxxxxxxxxx@outlook.com.

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You can also print a copy, fill it out by hand and mail a hard copy to me at:  
J. Todd Smith  
xxxxxxxxxxxxxxxxxxxx  
xxxxxxxxxxxxxxxxxxxx

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If you have any questions, feel free to contact me at the email address listed above or call:

(xxx) xxx-xxxx

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Thank you so much for your help. I will be making my thesis and study available after it is finished and published.



## APPENDIX O

LETTER SENT TO CHAPLAIN LEADERS REQUESTING THEIR PARTICIPATION  
IN AN ONE-ON-ONE INTERVIEW

01JAN2025

Fellow Soldiers, Servants, and Chaplain Corps Leaders!

I am currently serving as a Chaplain in Ohio's State Defense Force (SDF) which is known as the Ohio Military Reserve. I am also the Chaplain Chair for the State Guard Association of the United States. I count it an honor to serve in both capacities.

I would love to have an opportunity to hear your opinions about your ministry in the State Defense Force in which you serve. I would like to interview you and if possible, set up a time to converse over a Zoom/Teams meeting or the phone.

In the following few pages, you will find a few questions that will guide our conversation. I would like to know more about you, your ministry, your Chaplain Corps and to get some feedback concerning a possible online training program for SDF chaplains.

Thanks for the work you do and for your help in this endeavor. I hope to hear from you soon.

God Speed,  
J. Todd Smith

CH CPT (OH) SDF  
Command Chaplain 2BN  
4th CSSB HHC



## 1. Basic Information

- a. How long have you served as a Chaplain in an SDF?

- b. How many Chaplains/Candidates/Aides/RAS are in your Corp?

- c. How many Soldiers in your SDF?

- d. Have you previously served in the military or as a Chaplain?

- e. What is the name of your SDF?

- f. How long has your SDF been in force?

- g. Are you a paid or volunteer force?

- h. What other benefits if any do Soldiers receive from you state for serving?

## 2. Interview Questions

- a. Tell me about your Chaplains and Chaplain Corps.

- b. Tell me about your chapel services.

- c. What is the quality of Chaplain candidates you are receiving currently?

- d. How effective do you feel your Chaplain Corps is in providing religious services to your Soldiers? Do you feel you are having a positive impact on your SDF at large?

- e. What is the Chaplain Corps greatest strength?

- f. What is the Chaplain Corps greatest weakness?

### 3. Feedback on the Chaplaincy Presentation:

- a. Did you watch the entire presentation? (Y or N)

- b. How much officer training did you receive when entering the State Defense Force?

- c. How much Chaplain training did you receive when entering the State Defense Force?

- d. What percentage of your Chaplains come to the SDF with previous Chaplaincy and/or military experience?

- e. Do you think any portion of this presentation would be helpful for your Chaplains and if so, which ones and why?

- f. Did you find any portion of the presentation unnecessary or incorrect and if so, which ones and why?

- g. Would this have been helpful for you when you first became a State Defense Force Chaplain? Do you think it would be beneficial for new Chaplains entering? If so, why?

- h. If such Chaplin training were available on-line, why, or why not do you think it would or would not be effective?

- i. Would you as a new Chaplain be inclined to participate in an on-line SDF Chaplain training opportunity?

- j. Why did you enter SDF Chaplaincy, and do you still find it rewarding?

- k. What are the greatest challenges your Chaplain Corps are currently facing and what do you think can be done to mitigate the problem?

- l. What are some of the greatest changes you have seen in Chaplain ministry both positive and negative?

- m. What are your feelings about the respect and effectiveness of your Chaplains and Chaplain Corp among the State Defense Forces at large?

- n. What is the greatest need in your Chaplain Corp and why?

- o. How is your Corps as it concerns recruiting and retention?

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## IRB APPROVAL LETTER

May 26, 2023

Jeffrey Smith

Kenneth Bush

Re: IRB Application - IRB-FY22-23-1444 Unique Challenges in State Defense Force  
Chaplaincy

Dear Jeffrey Smith and Kenneth Bush,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds that your study does not meet the definition of human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study/project is not considered human subjects research because

(2) it will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46. 102(1).

Please note that this decision only applies to your current application. Any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. **If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.**

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, PhD, CIP**

*Administrative Chair*

**Research Ethics Office**