

UNDERWAY: Serving God's People in the 21st Century



Senior Leadership Conference 2001

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May-June 2001

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CHIEF OF CHAPLAINS
Office of the Chief of Naval Operations
Washington, D.C. 20350-2000

Dear Colleagues in Ministry,

John Maxwell, popular leadership author and speaker, often reminds his audiences that, "Everything rises and falls on leadership." As chaplains serving in a military setting, we should strive to be good leaders. The effectiveness of any organization is affected by the ability of the leadership to stand united in achieving their purpose. In this regard, I sensed a unity at Senior Leadership Conference (SLC) 2001 that left me energized and excited about the future of our Corps. This issue of *THE NAVY CHAPLAIN* includes articles that highlight some of the events of SLC 2001.

Chaplain Lorenzo York shares an overview of the conference as well as his thoughts in response to my welcoming address: "Seven Steps to Sunrise." Chaplain Vic Smith reports on our keynote address, "The Future of America's Military Profession," which was given by Dr. Don Snider. My Senior Enlisted Adviser, Master Chief Darnell has provided a summary of the Senior Enlisted Working Group's efforts during the week. The core work of SLC 2001, the final development of our strategic plan, will provide a document that not only reflects our Service leaders' objectives, but also maximizes our ministry effectiveness.

Chaplain Seth Phillips shows how we can use a media event (the release of the motion picture "Pearl Harbor") as a jumping point to speak with our people regarding matters of faith. Also included in this issue is a description and explanation of the symbols on our new Chaplain Corps Seal. Much work and thought was given to create a seal that is reflective of every American's right to exercise his or her religion while recognizing our religious diversity.

The past couple of months have brought sadness to our Corps. The passing of Chaplains McNamara, Craven, and Vinson remind us all of the brevity of this life and the proud heritage we share with those who have served before, or alongside us. I am proud to serve with you as your leader. My prayer is that our unity may be evident to all and that God would help us to keep our focus on serving those we are privileged to lead.

Shalom,



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Editor: LCDR Walt East, CHC, USN



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Seven Steps to Sunrise: Reflections on SLC 2001

by CAPT Lorenzo C. York, CHC, USN



While welcoming attendees to Senior Leadership Conference (SLC) 2001, the Chief of Chaplains, RADM Barry C. Black, communicated his vision for the delivery of ministry in the Sea Services by outlining the following “Seven Steps to Make the Sun Rise on our Chaplain Corps”:

1. Celebrate religious diversity
2. Strive for cooperative and collaborative ministry
3. Embrace change
4. Profile excellence
5. Focus on the service member
6. Live the Good News story
7. Stand united



A riveting quote that I think summarizes Chaplain Black’s challenge still rings in my mind: “People who look away seldom see the sun come up.” These words, eloquently spoken by our Chief of Chaplains, effectively characterize the work that remains for each chaplain privileged to wear a Sea Service uniform.

The focus of SLC 2001 was the development of a strategic plan for our Corps. The process actually began soon after last year’s conference. SLC 2001 simply validated months of tedious work by shipmates stationed all over the world. A spirit of unity, trust, and optimism permeated the SLC 2001 deliberations—a sign that the sun is rising and we are embarking on a new day in the Chaplain Corps. The strategic plan is a living document—subject to change as conditions, needs, and, most importantly, military requirements change.



The strategic plan includes the critical priorities for our nation’s uniformed services. The priorities of the Chairman of the Joint Chiefs of Staff, Chief of Naval Operations (CNO), Commandant of the United States Marine Corps, and the Commandant of the United States Coast Guard are addressed. The following seven priorities of the Chaplain Corps strategic plan are not in specific rank order, but one can clearly see the CNO’s top five priorities (manpower, current readiness, future readiness, quality of service, and alignment) embodied in the work that awaits us.

1. Emphasize ethical and moral leadership throughout and beyond the Sea Services.
2. Maximize religious ministry support to enhance current readiness.
3. Participate in strategic thinking processes at all levels.
4. Integrate fully all Reserve religious ministry support assets into the Total Force.
5. Increase religious ministry support of operational forces.
6. Increase recruitment and retention.
7. Improve internal and external communications.

How will we accomplish such an all-encompassing strategic plan? I believe that the Chief of Chaplain’s metaphor of the “sun rising on our Chaplain Corps” gives us guidance, hope, and inspiration. I hear a challenge to look up toward a sky as big as a Montana summer afternoon and, in great anticipation, seek the “greater works” that God has in store for each of us and surely for our Corps. Chaplain Black

subtly pointed out the greatness that is so common in our experience as Navy chaplains or Religious Program Specialists (RPs). To illustrate, I offer these observations of his metaphorical theme.

1. Celebrating religious diversity. Navy chaplains embrace diversity and model it as a strength like no other collective group of clergy. Our genuine respect for religious traditions and our desire to facilitate the constitutional rights of all American citizens in federal service is admirable. The proactive efforts of Navy chaplains and RPs in facilitating religious accommodation impress most in civilian circles to laud us as “the model for ecumenism in our society.”

2. Striving for cooperative and collaborative ministry. The challenge of “military operations other than war” scenarios has grown exponentially over the past five years. The growth of requirements in support of joint service assignments, the growth of requirements for specialized professional military education qualifications, and the growth of operational requirements for a more mobile and agile force all require ministry resources to be shaped in a like manner. This means cooperation and collaboration within our Sea Services—and certainly in working with Army and Air Force chaplaincies—to provide access for all while serving in the joint environment.

3. Embracing change. We are experiencing change in force structure, technologies, and even perspectives in the uniformed services. There is also change in the means of delivering ministry. RPCM Larry Darnell ushered in a significant change by inviting the Senior Enlisted Advisors of the United States Marine Corps, Navy and Coast Guard to join the SLC. These leaders presented thought-provoking briefings and engaged in a riveting panel discussion on ministry issues from their perspective. A significant historic first! I think SGTMAJ McMichael said it best: “I don’t think a commander can walk alone—without the support of the chaplain.” Master Chief Darnell skillfully modeled sensitivity to the importance of having the presence of these leaders at our meeting. We need to hear from these important leaders. Their understanding of the pulse of our troops is a strategic tool that can aide our ministry and help us to support mission accomplishment.

Embracing change also entails flexibility in dropping old paradigms, using new media for delivering ministry, and continually encouraging creative solutions to present problems while setting a proactive stance for facing future challenges. Chaplains Jane Vieira and Steve Epperson provided a cutting edge service to our Sea Services with the establishment of *ChaplainCare* as a viable part of our Navy’s “Anchordesk”—a distance support portal that

provides an interactive electronic source of critical information for the fleet. (*ChaplainCare* can be accessed on the internet at www.chaplaincare.navy.mil or through the link from the CRB webpage at www.chaplain.navy.mil.)

One poignant experience of creativity during SLC 2001 was the impressive manner in which Chaplain Gary Carr, our senior recruiter, concluded his brief by leading the assembly in brainstorming ideas to improve our recruiting efforts. The exercise produced many thoughtful ideas for proactive support of CNO’s number one priority—MANNING.

4. Profiling excellence. The metaphor about the sunrise and our future assumes that there is a past. Navy chaplains have a glorious past. We have a past that is rich with stories of impressive servant leaders who ministered out of a sense of divine calling. During our Thursday evening dinner, we were reminded of the exceptional history of the Navy Chaplain Corps. Chaplain Randy Cash’s superlative audio-video presentation of the history of our Chaplain Corps was the emotional highlight of this SLC. This presentation is a “tool” that should be in every chaplain’s tool kit for use in recruiting and retention. The excellent service of Chaplains and RPs, captured in pictures and in music, prompted each of us to be proud that God chose us to deliver pastoral ministry in the Sea Services. There was not a dry eye, nor a sad heart, nor a confused mind about why we serve. In telling the story of our

“People who look away, seldom see the sun come up.”
Chief of Chaplains Barry Black

rich heritage of excellence, there was the unmistakable challenge to lead in breaking new ground in our Sea Services. Chaplain Cash captured the challenge of facing the rising of the morning sun brilliantly—*Excellence, for God and Country*.

5. Focusing on the service member. Chaplains Jay Magness and Jim Nickols presented an after-action report of the pastoral support response for USS COLE families. They focused on the Religious Ministry Teams’ response in COLE’s homeport of Norfolk, Virginia. Their report also marvelously echoed the exceptional work of chaplains and Religious Program Specialists throughout the Navy, who tended to pastoral care needs, administrative support, and many other details associated with this tragedy striking our Sea Service family. Prior to their presentation and during the designated break, Chaplain Magness and Chaplain Nickols set up a memorial table. I approached the table once they were done. As I viewed the pictures of our fallen shipmates, I could not help but think that each picture represents an individual who was uniquely made in the image of God. Each had power, promise, possibility, and potential. Each died standing the watch, forward deployed, enforcing our shared oath “to protect and defend the Constitution of the United



States of America against all enemies, foreign and domestic.” They faithfully stood the watch. As I viewed each picture and read each name aloud so my ears could hear its sound, I was reminded of how, in times of sadness as well as in times of joy, our shipmates have an expectation that their chaplains are there for them. I was reminded of the Sea Service expectation that chaplains know their shipmates by name and be acquainted with their experiences. I was reminded that one of the sweetest sounds to any Navy chaplain’s ears is to hear a shipmate say, “Chaplain, do you have a minute?”

6. Living the good news. Captain Don Harris, CHC, USN (Ret.), founder of Chaplains Religious Enrichment Development Operation (CREDO), was the Chief of Chaplain’s honored guest at a luncheon that was held to celebrate 30 years of the CREDO program. Chaplain Harris also served as a subject matter expert for the CREDO Directors’ working group. Chaplain George Cooper and I stole minutes of our break from the Strategic Planning working group to tap into the rich interchange between Chaplain Harris and the CREDO Directors. What a sight to behold! The incarnational ministry emphasis of CREDO is now esteemed as the very best Secretary of the Navy Quality of Life program. Thirty years ago, who would have ever thought?! This God-inspired program has transformed hundreds of thousands of lives, facilitated mission accomplishment, and inspired recruiting and retention. Thanks to the masterful staff work of Chaplain Johnny Poole, CREDO program manager, CNO has tapped CREDO to provide two days of training in his fourteen-day BEARINGS program. BEARINGS is a proactive curriculum that supports CNO’s number one priority—manning. The focus of BEARINGS is on ensuring that our first-term enlisted shipmates have a positive experience in the Navy.

Rear Admiral Lou Iasiello, our Deputy Chief of Chaplains, was the speaker at the CREDO birthday celebration. He warmly affirmed the gift that we have in our CREDO Centers that now bear the moniker “CREDO Centers of Excellence” with a mission to enhance readiness, transform lives and optimize leadership potential. I heard the “rising of the morning sun” in Chaplain Harris humbly, yet proudly,

pointing out to the CREDO Directors that they have improved on a program that has made a significant impact on quality of life in our Sea Services and beyond.

7. Standing united. There is a synergy of the SLC 2001 experience that reflects unity in purpose. That synergy is contagious. I remember often how issues addressed by the Strategic Planning working group were simultaneously and independently being addressed by the Total Force working group led by Rear Admiral Darold Bigger, Deputy Chief of Chaplains for Total Force. The deliberative process drew out our best efforts.

SLC attendees departed Dallas with a charge to continue the discussion. We were energized with a hope that this strategic plan could be a vehicle for transforming lives in our Sea Services. After all, our intensive week of work resulted in the validating and smoothing of a strategic plan that represents input from every Sea Service constituency. The voices of all were not only heard but action was taken to incorporate a vision for ministry that is focused, forward looking, and inclusive. The SLC process reflected respect, openness, and professionalism—signals that the sun is rising on the Navy Chaplain Corps and we are embarking on a new day.

In conclusion, I believe we have a strategic plan that empowers chaplains and Religious Program Specialists to look up and to view “the rising of the morning sun”. Now is not the time to look away. Reflecting on SLC 2001 causes me to recall the words of the Psalmist:

*“Commit your way to the Lord;
trust in Him and He will do this:
He will make your righteousness
shine like the dawn,
the justice of your cause
like the noonday sun.”*

(Psalm 37:5-6, NIV)

These are exciting days and the best is yet to come!

Chaplain York is assigned to the National Security Agency.

Professionalism: Introduction to SLC 2001

by CAPT Victor H. Smith, CHC, USN



At first, it seemed strange to kick off SLC 2001 with a presentation entitled, “The Future of America’s Military Profession.” Dr. Don Snider, West Point professor of Political Science, led off with a discussion of the military, or specifically the Army, as a profession. He defined a professional as “one with specialized knowledge, training and expertise who can take abstract information, draw on experience, apply this experience and knowledge to a totally new problem, on behalf of a “client,” and arrive at an effective solution that can be passed to others.” The profession determines who is in or out by means of a certification process. There is a kind of monopoly in professionalism.

The physician is an example of a professional. When facing a case, a doctor looks for symptoms, applies expert knowledge, classifies and diagnoses symptoms (perhaps not known), and determines a treatment. The doctor follows the patient to determine the effectiveness of treatment and then either modifies or confirms the process depending on the healing that has occurred. Findings are then published in medical journals in order to pass new information to others in the profession. The sick person is the patient; the doctor, in whose hands is the patient’s health, is the professional.

The military officer, using that definition, is a professional. The specialized knowledge of tactics, strategy, weaponry, and other tools of warfare is handed down and expanded by professionals who use after-action reports to refine and pass along lessons learned to other warfare professionals. The client is the nation and society—the American people whose security is in the hands of these professionals.

Army professionalism, and professionalism in general, Snider maintains, is under attack. One threat to “expert knowledge,” is globalization of information on the internet which has made “outsiders” privy to specialized knowledge. (The internet now has enough information available that many individuals use it to practice medical self-diagnosis!) As information is shared, so is power. Professionals no longer monopolize expert knowledge.

Privatization of functions has also threatened monopolistic professional jurisdiction. Reinventing government by “outsourcing” has challenged expectations about who will perform certain functions. Military professionals have a

sworn allegiance to put national interest ahead of self-interest. Contractors, however, may not be bound by loyalty to the national interest as the first priority. In other nations’ conflicts, American contractors are teaching “our” warfighting skills to (perhaps) both sides.

Global influences, and a change in Army missions toward peacekeeping in addition to warfighting, have resulted in increased competition with Nongovernmental Organizations (NGOs), for-profit organizations (both American and international), as well as charities and non-profits. The global age has blurred the responsibilities and uniqueness of the Army professional warfighter.

Other threats to the Army profession include a decreased professional trust in and loyalty to the institution, declining legitimacy of the profession in the eyes of society and in the eyes of the professionals themselves, and decreased effectiveness of the profession. Dr. Snider reported the instance of a junior officer, fresh from service in Bosnia who told Snider’s class that the mission might no longer predominate if it might involve any sacrifice of American life. This upends a bedrock principle of the Army professional—the supremacy of the mission—and Snider maintains that this startling change in ethos threatens the military profession itself.

“Professions are not concerned with efficiency as much as they are concerned with effectiveness.”
Dr. Don Snider, Ph.D.

Professor Snider then compared and contrasted professionalism and bureaucracy. Bureaucracy defines positions and responsibilities. It creates extensive rules and regulations, and routinizes tasks. It establishes clear paths for careers and focuses on *efficiency*. Professionalism, by contrast, strives for *functional effectiveness*. In peacetime the Army faces the same pressures as corporate bureaucracies to become more efficient. The Army, a hierarchical bureaucracy, also requires professionals, for it is the professionals who provide the ability to change in order to meet the unknown. Professionals develop and apply expert knowledge on behalf of a client.

Professor Snider then turned to professional ethics, comparing them to bureaucratic drivers. It is the professional ethic of self-sacrifice for the mission that wins wars. Functional effectiveness, rather than efficiency, is the primary goal. Expert knowledge, combined with a high moral obligation to serve, drives a different bargain in the professional



Dr. Snider and Chaplain Atwater during a Q & A session.

world than in the bureaucratic one. If the choice is losing the war, effectiveness wins over efficiency. Professional ethics exert powerful controls on individual behavior in large groups in ambiguous and chaotic circumstances such as war. Bureaucratic controls have limited ability to control human behavior in such instances.

Professor Snider's concern is that the Army must remain a profession in order to fulfil its obligation to the American people. His mission is to review the professionalism of the Army, based on analysis of the last decade of change in the government, society, and the world. His analysis of the warfighter's expertise and jurisdiction, of competitors to this jurisdiction, and of the legitimacy of the Army itself has led him to conclude that the Army must restore functional effectiveness as the criterion for decision-making in order to survive. In order to save the warfighter from the merely bureaucratic, the Army must reinvigorate the professional ethic, restore the principles of officership, re-establish the concepts of the noble professional—the leader of character, where honor, loyalty, duty, competence, and teamwork are subordinated only to the national interest and will of the people.

One final issue: *it is up to professionals to define the profession.* No one else can.

So why would SLC 2001 begin with this topic? Perhaps it is because the Chaplain Corps itself faces threats as a professional institution. SLC 2001 led to the close of Phase I of the evaluation of the Chaplain Corps' Strategic Plan. In this evaluation we had to consider, "Where should the Chaplain Corps focus its efforts to best fulfill its mission?" Questions raised by Dr. Snider set the stage.

The past several years have brought threats of outsourcing certain functions performed by chaplains and of entirely eliminating the RP rating. One Navy Inspector General report determined that chaplain functions no longer needed to be accomplished on board ships. According to

some senior staffs, with so many ecclesiastical organizations in cities and towns where military installations are located, shore Base Operating Services (the budgetary line item containing shore-based funding for religious programs) could be contracted out. Management by budget has forced downsizing of functions wherever possible. If the Navy does not have to pay for a service, why should it?

So why do chaplains and RPs do what they do at all? What value added is there in spiritual readiness, in pastoral care, in on-board worship and scripture study that it must be done by in-house professionals? Is there an expertise in chaplaincy that is different from, yet inclusive of, denominational ministry? Is a special sanction required to provide access to and legitimacy in the military institution? Is there a professional culture that is somehow different from civilian ministry, required to preserve free exercise of worship for those serving their country, defending the Constitutional rights that the nation takes for granted?

Who defines these pastoral and liturgical functions and who can accomplish them? Who infuses life into the bureaucracy of the chaplaincy, provides changes to placement and functions in the larger bureaucratic structure, and allocates scarce resources, if not chaplains themselves? What metrics or data show those counting beans or dollars that there is value to the warfare organization?

Is there a lack of trust in the Chaplain Corps organization? A declining legitimacy? Confusion over intellectual and doctrinal jurisdiction? Questioning of cooperation and collaboration in focusing on the mission: the spiritual health and well-being of Sea Services personnel and their families?

Chaplaincy is a profession. It is also a bureaucratic organization in the Navy. In the words of Professor Snider, "Professionalism must outweigh the merely bureaucratic." Others can do the bureaucratic. Only professionals can do the professional. Only professionals can define "the what," "the who," "the how." What better way to introduce the evaluation of the Chaplain Corps' Strategic Plan could there have been than a discussion of Army (yes, Army!) officer professionalism?



Chaplain Smith is the Regional Chaplain for Commander Naval Region Mid-Atlantic.

Senior Enlisted Report from SLC 2001

By RPCM (SW/AW/FMF) Larry Darnell, USN
Senior Enlisted Advisor to the Chief of Chaplains



For the second time in the history of the RP rating, our senior enlisted gathered in Dallas, Texas, to discuss the status of the rating and to chart our future. We also celebrated the 22nd Anniversary of the Religious Program Specialist rating, honored the Chief of Chaplains and flag officers, recognized the Chaplain Corps leadership, delivered key information briefs, participated in case studies, and made a useful contribution to the Chief of Chaplains' Strategic Plan for the Chaplain Corps and RP rating. Additionally, we had the honor of hosting Master Chief Petty Officer Vincent Patton III, Master Chief Petty Officer of the U.S. Coast Guard; Sergeant Major Alford L. McMichael, Sergeant Major of the U.S. Marine Corps; and Master Chief (SW/AW) Manuel C. Rodriguez, Master Chief of the U.S. Pacific Fleet who represented the Master Chief Petty Officer of the Navy.

The Senior Enlisted Working Group participants were:

RPCM Person	RPCS Martin
RPC Alberque	RPCM Bremer
RPCS Hutchins	RPC Gragg
RPCM Smith	RPCS Brown
RPC Hersey	RPCM O'Brien
RPCS Jackson	RPC Williams
RPCM Matthews	RPCS Terry
RPC Berry	RPCM Thomas
RPCS Thompson	RPC Severs

RPCM Jernigan	RPCS Metz
RPCM Baltazar	RPCS Mendiola
RPCM Just	RPCS Childers
RPCM Darnell	RPCS Hendrickson
RPCS McComas	

The following special presentations were given:

- JOCM Lovato - Possibility of an RP Warrant Officer Program
- JOCS Suich - Detailing Overview
- YNCS Boyer - Enlisted Community Manager Overview
- CAPT Gilbert - U.S. Coast Guard RP Billets
- CAPT Linehan – New Religious Offering Fund instruction

The "special guests" were escorted by the following:

- MCPOCG Patton - RPCS (SW/AW) Michael D. Spencer, I MARDIV, Camp Pendleton, CA.
- SGTMAJMC McMichael - RPCS (SW/FMF) Cindy A. Blankenship, I MEF, Camp Pendleton, CA.
- FLTMC(SW/AW) Rodriguez - RPCS (SW/FMF) Loriann M. Pasternack, USS DWIGHT D. EISENHOWER (CVN 69).

Our working group benefited from the pre-conference efforts of the following individuals who labored behind the scenes to ensure success:

RP1 Michele M. Erickson, Chief of Chaplains Office
 RP3 Debra A. Thomas, Headquarters, USMC
 CPL Antwaun M. Gibson, Headquarters, USMC
 LCPL Dennis J. Splain, Headquarters, USMC



I'd also like to convey a huge "Thank you" from the Senior Enlisted Working Group to the team of tireless professionals from the Chaplain Resource Branch who managed every detail flawlessly!

The Senior Enlisted Working Group reviewed several new items of interest and discussed items from last year's working group. The following are work-in-progress action items that are important for the rating's longevity. Most can be accomplished before SLC 2002.

1. Top Five Hot Issues that affect the Religious Program Specialist Rating in alignment with the Chief of Chaplains and Chief of Naval Operations Top Five Hot Issues

<u>CNO'S Top Five</u>	<u>RP Rating Top Five</u>
Manpower	Change RP Sea/Shore Rotation
Current Readiness	Rating Entry (Conversion)
Future Readiness	Realignment – Integrated Process Action Team
Quality of Service	Retention
Alignment	Relocation of RP "A" School

There were over 70 "Hot Issues from the Fleet." The working group reviewed them all and validated the following as items of concern:

Mobilization	Reserve Support of "B" Billets
Sound Dampening	Marine/FMF Support-Training Manual
Females in MEUs	No Chaplain/RP at SUBGRU TWENTY
RMT Database	Total Force Installation

Semi-annual Reports Submarine Support Squadron
 PACFLT OPMIN RP *ChaplainCare* Email Support
 MILPERS SELRES RP Training
 CREST Billets on Carriers (E-8s)
 Junior Officer Training Implementation of FMF Pin
 "F" School Funding EPMAC RP Billet
 RP Training (Funding) Leadership/Mentoring
 Navy Marine Corps
 Intranet (NMCI)

2. RP Area Training:

(Points of Contact: RPCM O'Brien/ RPC VanGorder)

Area training topics were taken directly from the Bibliography for Advancement to improve one's chances for advancement and to inspire career professionalism. Training outlines will be centrally located on the CRB website after being staffed by members of the working group and fleet experts. Here are the topics selected:



Religious Program Support

Rigging/Unrigging
 Ecclesiastical Gear
 Burials at Sea
 Weddings and Funerals
 Volunteers/Lay Leaders
 Religions: Rites and Sacraments
 Information and Referral
 Publicity/Presentations/Bulletins/Flyers
 Physical Security–Shore/Ship/FMF

- Administration
 - Correspondence
 - Files/Directives
 - Office Management
 - Customer Service
- Religious Offering Fund
- Supply
- Library Multimedia Resource Center
- Religious Education
- Fleet Marine Force
 - Field Religious Program Support
 - Reports
 - Organization
 - Mount-out Boxes



3. *The Navy Chaplain*



If you have a story you wish to tell about your experience as an RP, please forward it to me via your chain of command. I will make every effort to have it published in *The Navy Chaplain*.

The meeting of senior senior enlisted RPs each year provides a forum to staff in-house concerns so that we can better serve our Sailors and Marines, as well as the Chaplain Corps. Kudos to every Chief Petty Officer who attended SLC 2001. Your intensity on each topic and commitment to provide answers to every fleet issue guarantees you the title “stake holder of the rate.” The RPs made history as the only rating in the history of the Navy to host the top three of the respective services for a specific event! Our rating has received a high level of public exposure due to your teamwork, leadership, esprit de corps, and mentoring of Sailors and Marines. From one member of the team to all the rest: Well done!

Articles you can anticipate in future issues from experienced senior enlisted throughout the fleet:

- | | |
|-------------------------------------|---------------|
| Selection Board Recorder Duties | RPCS Velasco |
| Mentoring | RPCS Metz |
| Marine Expeditionary Unit | RPCM Baltazar |
| Senior Enlisted Academy | RPCM Matthews |
| FMF Pin | RPC Severs |
| Retention/RP NAVETS | RPCM O’Brien |
| Life of the Senior Enlisted Advisor | RPCM Darnell |
| Operational Ministries | RPCS McComas |



Pearl Harbor—An Untold Story of Faith

By LCDR Seth Phillips, CHC, USNR



When extraordinary events collide with ordinary lives, where do the strength and the sheer courage to respond come from? That eternal question is once again brought to the public square by the movie *Pearl Harbor*. With its combination of believable characters and ultra-realism, those watching history unfold from the comfort of a multiplex must still wonder if they would have “the right stuff.”

Training, esprit de corps, and belief in the mission **do** have a role in making “uncommon valor ... a common virtue,” to quote Admiral Chester W. Nimitz’s commendation of the fighting Marines from another well-known struggle. As Navy chaplains charged with delivering life-transforming service, we bring a conviction that the **underlying** answer involves faith.

Chaplains have a unique opportunity to take advantage of all the excitement surrounding the movie and to tell “the rest of the story.” While the movie is filled with images of physical courage and heroism, a little pamphlet tells of a faith that changes lives and provides the courage to live.

“From Pearl Harbor to Calvary” is the story of two enemies who were reconciled by their new faith. Jacob DeShazer, a downed flyer from the Doolittle raid early in 1942, survived the horror and brutality of Japanese captivity when the desperation to unlock the reasons for human hatred led him to the Christian Bible. Mitsuo Fuchida, lead pilot and general air commander of the attack on Pearl Harbor, survived the total devastation of his country and his way of life. His life changed when he was handed a pamphlet with Jacob DeShazer’s story in it. Both men became Christian evangelists in Japan after World War II. Previously blinded by hatred, they could now see each other as children of God.

As an example of the transformative power of faith, “From Pearl Harbor to Calvary” is an important resource for our **shared** Navy ministry. It is about people like those we serve, warriors who must face the consequences of their actions, small players on a large world stage, subject to forces far beyond their puny powers. The Code of Conduct and the rules of engagement tell what is required. The faith found by the POW and the pilot tells of one type of providence that will enable us to meet those standards. Honor, courage, and

commitment are the secular empowerments for Navy life. There are religious ones as well.

In endorsing “From Pearl Harbor to Calvary” as a ministry tool, I am full of confidence that my colleagues will not use it in a “one size fits all” fashion. As we labor in a pluralistic vineyard, it is no accident that the Chaplain Corps Vision Statement uses the word “innovative” to describe our ministry. In the sermon that a chaplain directly provides to those who voluntarily attend, a different message will be celebrated than that given at a command function. In both, God’s glory and power will be proclaimed sufficient unto the

audience and setting. “Washed in the blood of the lamb” is for the chapel. “Heavenly God, as you were with Jacob DeShazer during long years of captivity, be with us now as we consider the meaning of freedom and remember those who never came home” will be part of **my** public prayer on the next POW-MIA day. Nothing, whether political correctness or fear of “offending” Buddhists, requires hiding the fact that Mitsuo Fuchida

became a Christian. However, it would be improper and insensitive to imply that a Sailor who does not embrace the same belief (i.e. Christian) would not survive being a POW.

“From Pearl Harbor to Calvary” belongs on the literature racks where we do ministry. Some Sailors and Marines will pick it up because they have just seen the movie; others because they will wonder what part mounted horse soldiers played in World War II. Some will see a dramatic break with the past and a sacred beginning. As Navy chaplains, we can witness to each person who encounters this uplifting story that God still hears the warriors and answers those who cry out to Him.

Chaplain Phillips serves at Naval Station Norfolk.

Editor’s note: “From Pearl Harbor to Calvary” has been redesigned with the title: “Finding Forgiveness at Pearl Harbor.” Copies are available through Bible Literature International (BLI). You may contact BLI at www.bli.org or by calling 1-800-326-9673. Jacob DeShazer has spoken at numerous Navy Prayer Breakfasts/Luncheons including Naval Station Pearl Harbor and Naval Station San Diego.



Within the Chaplain Corps/RP Family



Meritorious Service Medal

CDR Alan T. Baker, CHC, USN
Office of the Chief of Chaplains (N097)



Enlisted Surface Warfare Specialist

RP2 (SW) Matthew J. Cleavland, USN
USS CARL VINSON (CVN -70)



Navy and Marine Corps Achievement Medal

RP1 (SW/FMF) Fermin T. Ancho, USN
USS LAKE ERIE (CG-70)

RP1 Anthony L. Bell, USN
NAS Pensacola, Florida

RP2 (SW) Matthew J. Cleavland, USN
USS CARL VINSON (CVN-70)

RP1 Tronda Johnson, USN
Joint Forces Staff College, Norfolk, VA

RP3 Raymond T. Ball, USN
2D MAW Cherry Point, NC

RP3 Robert A. Spangler, USN
2D FSSG FMF LANT

National Image Award
RPCS Martin Negron, USN
NAVSTA Roosevelt Roads, Puerto Rico



Fleet Marine Force Warfare Specialist

RPC (SW/AW/FMF) Rex R. Silvestre, USN
3D MARDIV FMF PAC

RP1 (FMF) L. Follis Davison, USN
3RD MARINE REGIMENT FMF PAC

RP2 (FMF) Aaron Williams, USN
I MEF FMF PAC

Accelerated Advancement Program

RP3 Johanna N. Condosolorzano, USN
2D FSSG FMF LANT

Sailor of the Quarter
RP1 Tronda Johnson, USN
Joint Forces Staff College, Norfolk, VA

RP1 (FMF) Jason E. Zaun, USN
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IN MEMORIAM

George A. Sindermann, father of RP1 Mary Brown, USN
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CDR James E. Vinson, Jr., CHC, USN, husband of Wanda Vinson
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RADM John R. McNamara, CHC, USN (Ret.)



Commissioned a chaplain in May 1962, Rear Admiral John R. McNamara served as Chief of Chaplains from August 1985 to July 1988.

A priest of the Archdiocese of Boston he was appointed by Pope John Paul II in 1985 an Honorary Prelate in the Papal Household with the title of Monsignor. He was ordained a Bishop in 1992.

“... at the core of ministry are divine worship, religious education, and pastoral guidance. This role of the chaplain, rooted in the constitutional phrase “free exercise of religion,” is as old as the human search for meaning; as new as each day’s walk on the journey of faith. The continuing challenge is to do all that is appropriate to this office to ensure that the ministry we provide and facilitate is quality ministry.”

**RADM John R. McNamara
upon assuming the office of Chief of Chaplains**



Chief of Chaplains McNamara delivers a Christmas message in 1987 to the crew of USS MIDWAY (CV 41) with the commanding officer, CAPT R. A. Wilson, looking on.

CAPT John H. Craven, CHC, USN (Ret.)

John H. Craven completed Marine Corps boot camp at Parris Island in 1933. He retired in 1973 with over 30 years of military service, having served as Chaplain of the Marine Corps for five years. During World War II, he accompanied Marines on combat amphibious landings in the Marshall Islands and on Saipan and Tinian in the Pacific. He witnessed the U.S. flag raising at Iwo Jima, and participated in the landings at Inchon and the battle for Seoul during the Korean War. To Marines in the field he was known as “John the Baptist.”



Chaplain Craven baptizes PFC William P. Read of Glasgow, Kentucky, during the Saipan-Tinian campaign in 1945.

“I saw the Lord in a barrel-chested man who lived with courage and vigor, who faced life unafraid, and who encouraged others to experience the love of God... He wore a cross that I now understand always went with whatever John wore. The cross was never a decoration; it was his life.”

**Dr. Michael Catlett
Chaplain Craven’s Pastor
in his funeral address**

Tragedy Strikes: The Anatomy of a Pastoral Response

by CAPT Jim Nickols, CHC, USN
and CAPT Jay Magness, CHC, USN



This article is adapted from a presentation given by Chaplains Nickols and Magness at SLC 2001.

Chaplain Nickols backed out of his parking space, put the transmission in drive, and headed for the exit near the building where part of the crew of the Pre-Commissioning Unit RONALD REAGAN work. A Newport News Shipyard employee was entering his path. The shipyard worker was adjusting his badge and did not see Chaplain Nickols' approach. Chaplain Nickols stopped. The shipyard worker looked up, stopped, and motioned to Chaplain Nickols to proceed. Chaplain Nickols signaled for him to go. Chaplain Nickols lowered his window and remarked "it doesn't take much to have an accident." The worker responded, "Yeah, it only takes a matter of seconds, doesn't it?" Chaplain Nickols nodded his head in agreement.

It was only a matter of seconds when 17 Sailors lost their lives and more than 40 others were injured in a blast that ripped a huge hole in the side of USS COLE on Thursday, 12 October 2000. The blast sent shock waves that were felt from Yemen to communities, families and friends throughout America.

Lessons Learned

An Emerging Military Discipline. In response to the COLE crisis, we learned many lessons about our ability to deliver religious ministry in a crisis. Chaplains must have a way to catalogue these lessons. By and large, the Lessons Learned System is an emerging discipline. From a systems point of view, there are three formal Lessons Learned Systems that are of importance to us: the Navy Lessons Learned System, Marine Corps Lessons Learned System, and the Joint Uniform Lessons Learned System. When we began to explore these repositories, we found that, much to our surprise, there is no established religious ministry lessons learned category in any of these systems. The establishment of this category is critical to being better prepared to respond to a tragedy such as COLE.

Chaplain Corps Lessons Learned Discipline. It is important to make Lessons Learned a Chaplain Corps discipline. A central component of this enterprise is to understand how to use the standard systems employed in the

Department of Defense. Our intent is to describe some of the things we learned during the weeks of the COLE tragedy. However, unless we are able to formally catalogue these lessons the information will be lost long before the last person who reads this article leaves the Navy. We can and must do better than this. Too many generations of chaplains and RPs unnecessarily have had to relearn professional lessons. It is time to turn this process around.

A Case Study

There are three major geographical perspectives through which we may choose to examine religious ministry for the COLE tragedy: Aden, Yemen and Europe; the ship's home-port of Norfolk, Virginia; or the outlying areas where the next-of-kin families live. For our purposes we will conduct our examination from the Norfolk perspective.

Our ministry in Norfolk was viewed within two functional areas: pastoral care to the families and Sailors, and the development and conduct of a public memorial service. Though the Chaplain Corps leadership for these two functions was shared between the two of us, there was also significant professional overlap. Chaplain Nickols, due to his position as Force Chaplain for Commander Naval Surface Force Atlantic (CNSL), was responsible for the pastoral care of families. Chaplain Magness was responsible for the memorial service because his commander, Commander in Chief, U.S. Atlantic Fleet (CINCLANTFLT), had overall responsibility. It is important to recognize that CINCLANTFLT was the supported command.

The Commander Navy Region Mid-Atlantic (CNRMA) provided us with the base operating support functions such as Navy Fleet and Family Service Center personnel, a building for the crisis center, round-the-clock security, meals for the families, and chairs for the memorial service on the pier. From a religious ministry perspective, through the coordination of the Mid-Atlantic Region chaplain, shore-based chaplains and RPs worked shoulder to shoulder with the Operational Ministry team.



As we discuss the COLE Sailors and families, be mindful that there are various lenses through which you should view the event. No single lens is adequate to fully understand what happened and what we learned. The COLE tragedy was both a *military* and a *media* event. The foci for helpers came through *pastoral, political, and human* lenses. The academic and professional disciplines that have application include *history, civics, theology, sociology, and psychology*. This is indicative of the complexity of this event.

The Tragedy

At 0700 Chaplain Nickols received a phone call from the Chief Yeoman who works for CNSL's Chief of Staff. The Chief informed Chaplain Nickols that the Chief of Staff, wanted to see him "right away." Those few words sounded ominous.

Chaplain Nickols ran to the SURFLANT headquarters. He bolted up the flight of stairs into the office, where the Chief of Staff motioned for him to sit down. The Chief of Staff peered over his large desk and said, "COLE was attacked. We don't know much more."

The Chief of Staff and Chaplain Nickols agreed that the first thing they needed to do was to reach COLE's ombudsmen before the news broke and the media contacted them. They identified the ombudsmen and where they lived. Chaplain Nickols rushed back to his building in order to alert the Fleet Chaplain, Chaplain Magness. With no time to tarry, Chaplain Nickols returned to his office and briefed his staff.

Chaplain Nickols and his deputy returned to SURFLANT headquarters to rendezvous with the Chief of Staff, the Public Affairs Officer (PAO), and the Force Master Chief (FMC). After meeting, they drove to the primary ombudsman's home. During the drive, Chaplain Nickols recommended to the Chief of Staff that they use Ely Hall as the meeting place for the families. Ely Hall is an expansive Bachelor Officer Quarters that houses a large conference room with multimedia capabilities. Across the street from Ely Hall is Breezy Point Officers Club that could be used to feed people and provide additional meeting space. With the convenience of mobile telephone technology, it was easy to reserve the hall, contact Fleet and Family Support Center, and other support agencies while en route to the ombudsman's home. The PAO was preparing a statement for the "Careline"—an answering machine that provides an update on the ship's activity and

where people can leave a message. By the time they reached the ombudsman's home, Ely Hall was reserved, and the Fleet and Family Support Center (FFSC) was arranging for food, childcare, and grief counselors. The FFSC had an emergency preparedness plan that included designated teams of counselors. This enabled FFSC to quickly mobilize their teams and to have them at Ely Hall an hour before the noon meeting.

When they arrived at the ombudsman's home, news of the attack against COLE was on the television screen. As they focused on the news, they were surprised when a Sailor walked into the room. It turned out to be the ombudsman's husband. He told them that he had been sent home for a medical reason.

Their concern shifted to the second ombudsman who was already driving to their location. As they had no information on injured Sailors, there was no way of knowing the condition of the second ombudsman's spouse. As Chaplain Nickols walked out of the house to phone his office, he looked up to see a Sport Utility Vehicle race into the driveway and lunge to a stop. A woman, the second ombudsman, bolted from the car holding a cell phone and weeping. He found that she was talking to someone at her child's school. She wanted to make

sure that her child did not hear the news about COLE. She appeared to be in no condition to fulfill her ombudsman role. Chaplain Nickols offered to have someone drive her home. He wanted to make sure that somebody would be with her. An emotional *tsunami* was building and descending upon families around Hampton Roads and the country.

After the FMC recorded the message on the answering machine, the Chief of Staff, PAO, FMC, and the two chaplains discussed their plans to have a meeting of COLE families and friends at noon in Ely Hall. After this discussion, they returned to SURFLANT headquarters to brief the Commander. The preparations to assist the families were underway.

The Ounce versus the Pound

One of Poor Richard's sayings is "an ounce of prevention is worth a pound of cure." The ounce of prevention is being ready to respond to a tragedy when it happens. Since our time on active duty—more than twenty years for each of us—we have experienced Viet Nam, the terrorist attack against



the Marines in their barracks in Lebanon, the missile attack against USS STARK, the explosion aboard USS IOWA (BB 61), and the explosion aboard a chartered airline carrying soldiers back to Ft. Campbell, Kentucky. Each one of these tragedies was separated by a lengthy period of time. With the passage of time, comes the passage of people. Many of the service members and government employees who dealt with these tragedies have left the military. There were no Lessons Learned stowed away for the next generation of leaders.

Select the Location

The pound of cure was exacted. We drew upon what we observed and read from the heart-wrenching experiences of the past. We needed to have somewhere for the families to gather in privacy, away from the media and the main business places of the base. Ely Hall was the best place. The building was remote to the media and normal traffic, but it was close to an Interstate highway where one could easily get on and off the base without notice.

Although meals were served in the Ely Hall conference room, the officers' club across the street should have been used in order to keep the meeting place separate from the meals. Moving from the meeting place to the eating area would have been psychologically helpful. Combining the two kept people confined to one location.

What the Ely Hall lacked was Local Area Network (LAN) lines. There were no drops in the rooms. Another liability was the paucity of telephone lines. And, since the building was built with brick, mortar and steel, it was impossible to use mobile phones inside. The BOQ rooms were spacious bedrooms—inappropriate for counseling families. After a couple of days, we removed the beds from some of the counseling rooms and installed lounge furniture. An oversight was our failure to set up a room as a chapel for people to pray or to worship.

Marshal the Resources

The FFSC made arrangements with the American Red Cross to provide meals for the families on the first day. We were not aware that the local American Red Cross Chapter would have continued to provide food had they been asked. Consequently, from Day Two forward the Navy's Mid-Atlantic Region provided the meal support.

With the meeting place identified, childcare in place, and the meals on the way, we mobilized the pastoral care response. Overall, the number of chaplains who volunteered made the task of developing a round-the-clock pastoral care watch bill easier. However, we must note that some who were called upon declined to assist.

In the early stages of the crisis, it was beneficial to have four or five chaplains and Religious Program Specialists (RPs) on hand. They circulated among the families and friends who

wanted information about the attack and the condition of their loved ones. It was critical for the chaplains and RPs to identify family members by putting a face to a name. With families and friends flocking to Ely Hall, FFSC set up a registration booth for them. Each person received a name tag with only his or her first name imprinted. This was not as helpful as it could have been. When the Casualty Assistance Calls Officer (CACO) process began, we did not have the last names of the family members. So, having the chaplains, RPs, FFSC counselors and staff circulating through the room and among the people helped us to identify them.

When a family needed to be informed that their Sailor was a casualty (missing and whereabouts unknown, missing and presumed dead, or dead), we wanted to maximize the privacy afforded them. At the same time we did not want to cause undue alarm to other families in the conference room by abruptly pulling selected individuals from the larger group. So we developed a notification protocol. First, we checked to see if the family was in the building. If the family was in the building, then a FFSC counselor would approach the family and escort them to a designated room where the CACO and chaplain would be waiting. This approach maintained the privacy of the family and avoided alarming others in the room.

Starve the Beast. Families gathered in Ely Hall to hear the truth. They wanted it immediately. In a society conditioned by CNN, most of us are used to having quick access to information. It was frustrating to many family members, as it was to the leadership, to not know whether their Sailors were alive, injured or dead.

When we received the list of the injured, missing, and deceased, family members were directed to a designated room based upon their last name. In each room a grief counselor, a chaplain, and a designated officer (not the CACO) was present. It was an efficient, but personal, way in which to share the news.

In his commentary "A Public Relations Disaster" in the April 2001 issue of *Naval Institute Proceedings*, retired Captain John Bryon writes about USS GREENVILLE's sinking of the Japanese trawler *Ehime Maru* on 9 February 2001. He makes two points. First, the American public can handle the truth. And second, the public has an absolute right to know. These two points applied to the families and loved ones of the COLE Sailors.

Too often we feed the beast of anger by attempting to "manage" the information and the circumstances. What the families wanted was the truth. They wanted to connect with the decision-makers and not with some spokesperson. Many of the families were frustrated when the public received the news about COLE before they did. We need to make a concerted effort to get the information to the families first. This is a significant challenge when you consider the speed with which the media acquires and publicizes information.

Another irritation to the family members was receiving conflicting information. One family was told by “someone in D.C.” that their son was not on the list, “so he must be all right.” However, when they arrived at Ely Hall to support other families they learned that their son was missing and his whereabouts was unknown. When the families started to receive the autopsy reports, some families were told their Sailors were intact, but the autopsy report lead them to believe that they were not.

Caregivers. Throughout the experience, the families were building relationships with other families and with caregivers: their CACOs, the chaplains who were assigned to the CACOs, and the counselors. It is important to honor those relationships by allowing the caregivers to participate with the families in meetings, memorial services, and dignitary visitations. These support people become the families’ extended families.

Allowing families to have choices is important. Since many of the families were cloistered together in Ely Hall throughout the day and night, we had to establish some routines in order to make daily events flow properly. As a result, some people who were staying in Ely Hall felt that we had suspended their freedom to make individual decisions and choices. We addressed this need by finding areas in which family members could make decisions. We gave them some measure of control: where to eat or not, to take a friend or not, to attend a memorial service or not, or to take a photo or not.

When family members experience trauma and pass through the stages of grief, transference may occur. They may feel unable to vent their anger at the appropriate person, so they redirect it to the nearest available person. When caregivers empty themselves for others, it may be difficult for them to accept anger from those for whom they are caring. We need to accept their anger, but not personally. We must be good active-listeners. In the words of Stephen Covey, we need to “seek first to understand rather than to be understood.”

As we circulated among the families, we were attuned to body language. We looked for stress, confusion, and withdrawal. We sought clarification when we were not sure of what the body language was telling us. We learned to be sensitive to our own body language. Seek to understand.

A crisis such as COLE places high demands upon us in terms of time, physical energy and emotions. We must pay

attention to the fatigue factor. It is difficult to withdraw and permit others to assume the “watch.” However, the more fatigued we become, the more difficult it is to make clear and reasoned decisions. Leaders must ensure that caregivers take time to rest.

Working with Survivors. We recently learned of two Hebrew concepts: *b’lee sa’fak* and *marett ayin*. The first concept is *to act without creating doubt* and the second is *to be cognizant of how what we do appears to the community*. We need to be clear of our motivations when we are involved in providing pastoral care during tragedy. Some individuals may take advantage of a crisis as an opportunity for self-promotion. The two Hebrew concepts help to inform our decisions and actions.

The ground breaking work of Elizabeth Kubler-Ross with people who were experiencing various stages of grief has helped us to appreciate the stages that people pass through when death strikes home. It is helpful to keep those stages in mind as we assist family members in making the transitions from one stage to another. It also helps us to avoid taking their anger personally. With this knowledge we can then aid others in not taking someone’s anger in a personal way.



During the opening days of the tragedy, there were individuals from some of the families who seemed to emerge as informal leaders or spokespersons. There needs to be sensitivity to the inappropriate empowerment of people. One family member began to assume the unofficial role of spokesperson for the other families. As more and more people appeared to be listening to him, his “unofficial” role was becoming “official.” This inappropriate assumption of

authority proved to be unhelpful and worked against the necessary harmony and balance between and among the families. It is important to maintain harmony and balance so that they can support one another.

Along with the issue of inappropriate empowerment comes the concern for disruptive triangulation, a phenomenon in which one person acts as a communicator between two other people. A spouse of a senior officer was working with great care among the families. During her work, she was unaware that she had been drawn into a triangular relationship. She was advised by a chaplain to link the family with the other party rather than be the “go between.” Triangulation in these circumstances is something to avoid.

Caring for Survivors

Care for the families does not end after the memorial service is over. We have an obligation to attend to their needs for weeks, and sometimes months, after the event.

Many of the families could not bring closure to their loss even with the burial of their daughter or son, wife or husband, or girlfriend or boyfriend. With the assistance of the FFSC, we identified aftercare providers for families whose residence was outside Hampton Roads area.

It is important to maintain continuity of care for the families. For example, we made sure that the same chaplain with whom a family worked in Ely Hall was available to them at Dover Air Force Base when the deceased's remains were returned to the United States, or when the family visited COLE in Pascagoula, MS.

Attend to the Sailors

Injured arrive. Since the crew was thousands of miles away from Norfolk, our primary focus of attention was upon the families who had gathered together in Ely Hall. With the return of the crew it was necessary to shift our attention.

The first to return home were the injured. Arrangements were made to transport these Sailors from the Naval Station Norfolk airfield to Naval Medical Center Portsmouth. Buses and ambulances were used with a chaplain assigned to each. Once the Sailors arrived at the hospital, the chaplains accompanied the Sailors through the admissions procedure to the floor where they assigned. The intent was to make a smooth transfer of pastoral care to the hospital staff chaplains.

Crew return. When the remainder of the crew was disembarked from COLE, they were flown to Norfolk. Although the DESRON chaplain returned with the Sailors, his stay was brief because he needed to return to his deployed DESRON staff. Our concern was for the Sailors' aftercare. The crew was given 30 days of convalescent leave. When they returned, the plan was to billet them in a barracks similar to those used by a pre-commissioning unit. To help in the recovery process, a chaplain should have been assigned a primary duty to provide pastoral care to the crew. Instead, we took a reactive approach by responding to each individual request for assistance. In these cases, we arranged for a chaplain or FFSC counselor to respond.

Communicate

Another important component of providing ministry was communication from the chaplains at the scene to the chaplains in CONUS who were providing pastoral care to the families. From the moment the news of the crisis broke, communication was a challenge. COLE was a lone ship in

port. The ship was located in a corner of the world from which communication in the best of times is difficult. The explosion damaged all of COLE's communication equipment. Another Navy ship was making its way to COLE for the purpose of providing security, health, comfort and communication capabilities.

The DESRON chaplain was with other DESRON ships hundreds of miles away in the Mediterranean. The Fifth Fleet Chaplain and his assistant made it to the ship and were providing pastoral care. With the help of the Fifth Fleet chaplains and the command chaplain aboard USS GEORGE WASHINGTON, the DESRON chaplain was able to join the COLE crew one week after the explosion. Since the DESRON chaplain was a regular visitor to COLE, he should have been sent immediately to join the crew. In situations like this, it is imperative that chaplains make a herculean effort to communicate with other chaplains through the informal chain of command. This communication is a critical component in meeting the needs of the Sailors and their families, and in advising our senior leadership about those needs.



Memorial Service Preparations

Simultaneous to the work among the families, preparations were being made for a national memorial service. We have identified a number of steps that we believe were essential to this process.

Identify and communicate with "gatekeepers." Identify the actors, action officers, and gatekeepers as early as possible. Stay focused on them and communicate with them. As Little League baseball coaches taught many of us years ago, this is a matter of "keeping your eye on the ball." The teaching still applies.





Brief outline. As soon as possible, begin to prepare an outline of what you think the service should look like. Eight to ten hours into the event is a good time to begin this process. A good lesson we learned was that in the early stages of the crisis we should refrain from assigning people to roles in the service, at least publicly. We found that these assignments shifted many times.

Early service bulletin preparation. Keep in mind that simple is better, and color is very good. Even in the earliest stages of the event, we were aware that the sooner we could get final approval, the better. At the same time, we discovered that the content of the service bulletin would change a number of times. When we impressed the leadership that we had good content and good visuals, we were ahead of the power curve.

Prepare for last minute changes. Last minute changes were the rule and not the exception. Here is an example. We were at the Defense Printing Office at 2030 the night before the service. We had already printed 10,000 of the 20,000 copies we intended to print. It is no small undertaking to print this quantity of service bulletins. A call came from the CINC's Executive Assistant with instructions to stop printing. We described the printing situation to him and then returned to the headquarters building in hopes of resolving the problem. Much to our surprise (and by this point there should not have been any surprises) we had underestimated the significance of what can happen when staging a major media event (one of our *lenses*), in the middle of October, before the first Tuesday in November, when a major national election is to be held. We learned that some people would exert what may be considered to be extreme efforts to get a speaking part in the service. In this case it did not happen, but it took some fairly strong influence very high in the chain of command to block these efforts.

Need for archival database.

The need for an archival database of lessons learned cannot be emphasized enough. On the second day of the crisis we went to the Chaplain Resource Branch (CRB) hoping to find extensive archives that related to the USS

IOWA and USS STARK memorial services, and possibly others. We found that the CRB archives on this subject were meager. Aside from a service bulletin and a homily, there was little else available to us. Though we will want to use the formal systems (NLLS, MCLLS, and JULLS) to catalogue our major Lessons Learned items, the CRB should be the repository for other papers, video, and audio items. This requires all chaplains to be alert to what should be sent to CRB for archiving.

Focus for Event

Not only pastoral. As chaplains and RPs, we are trained to employ pastoral and religious perspectives when we approach death. No one should ever expect that we would do otherwise. However, there are other important foci that we must keep in plain view.

There is a strong military component in the memorial service. It is natural to have this focus since the service is for military people. This focus may be of secondary (to the pastoral) importance to us, but in a public event such as the COLE, the military focus was of *primary* importance to many people in our country and around the world. As leaders, we should be familiar with this dynamic.

Inversion of priorities. As we moved from the point when we knew about the COLE explosion on Thursday morning to the memorial service on the following Wednesday there was a growing political interest. This was a new phenomenon for all of us. Many members of the religious ministry staff in Norfolk, particularly junior chaplains, could neither understand nor appreciate this shift. As a matter of fact, most senior chaplains were having a difficult time with this as well. Professional struggles notwithstanding, the inversion of priorities did occur. As we look back, we can see that the political focus was inevitable. We do not think we lost the pastoral or military focus. Neither do we think the addition of the political focus should be a threat. Nonetheless, as the senior chaplains, it would have been helpful had we explained this perspective to other members of our Religious Ministry Support Team (RMST).

Readers/Speakers

It was a difficult task to select readers and speakers for the service. For a brief period of time we thought we were in charge of making these choices. In reality, we had the responsibility to coordinate the selections. Though we still had the opportunity to make suggestions of persons who would perform functions in the service, others had the responsibility to authorize our choices.

Chaplains. We wanted chaplain participation. Our plan was to have at least one person participating in the service behind the lectern who was familiar to the families and Sailors. We knew that many of the people appearing on the platform would be strangers to them. We wanted to give



them the comfort of knowing the chaplain at whom they were looking.

Senior officer/Senior enlisted. We desired to have a senior officer and a senior enlisted person to have roles in the service. In our case, the CINC delivered opening remarks and later read a passage of scripture. The Fleet Master Chief read another passage of scripture. Our intent was to assure people that the fleet leaders were engaged.

Government officials. When it came to the selection of government officials who would participate in the service, we had little influence in the selection process. We watched as the control for these selections shifted from the Fleet to the CNO, to SECNAV, to SECDEF, to the White House. Our best suggestion is to continue to remind your senior officers of what will, and will not work; and what is, and is not appropriate. This advice to our seniors emerges from the accumulation of our professional, theological, pastoral, and leadership skills, and is channeled through sound intuition.

Hermeneutics. We offer a word of caution about choosing scripture readings for a public event such as this one. When we made our choices we were sensitive to how our hearers would understand the passages. In our case, our hearers included the American public and beyond. In view of international political world tensions at the time, we wanted to avoid any texts that could be understood as references to Middle Eastern ethnic and religious conflicts. People do pay attention. After the service we received many calls from throughout the country. Of these calls, there were some that had positive comments pertaining to our scripture selections.

Table of Remembrance

One of the sidebar discussions we had in Norfolk was about assembling a “Table of Remembrance” for the service. The table would have had photos of all the Sailors who had been killed and would have served as a highly visible focal point. Unfortunately, we did not push this initiative early enough to make it a reality. If you want to have a table of remembrance, we have two suggestions for you:

Early input of desires. Make your desire known to the proper gatekeeper as soon as possible. We held off making

our request known while we were trying to obtain photos of the Sailors who had been killed. Later we realized that, though it may take a couple of days or more to get the photos, there is almost always a way to get them when you are dealing with a major event such as the COLE tragedy. Do not allow the initial need for photos to stop you from making your desires known to the appropriate person.

Dedicated action officer. There are many aspects of arranging for a table of remembrance. Choose one person as the action officer to be in charge of this project. The assemblage of the table should be that person’s primary duty.

Seating

Chaplains and CACOs near families. Seating at the service is an important item. The Fleet protocol officer was in charge of seating. CACOs and chaplains quickly attached to families to whom they were assigned. CACOs and chaplains should be seated as near as possible to the families. We recommend using the “arm’s length” rule for seating. The family should be no further than one arm’s length away from their CACO or chaplain.

Early input. Though we were able to get many of the chaplains into the family seating area, in some cases we were not able to seat them close enough to be a comfort to families. An early input into the seating arrangements would have yielded more success.

Emcee Responsibilities

Chaplain Magness was the emcee for the service. Why would a chaplain be chosen to perform this task? The CINC looked at his staff and realized that his chaplain had more platform and lectern time than anyone else on the staff. Should you be chosen for this task, we have some advice for you:

Stay focused. Concentrate upon what is happening in front of you. Don’t be too concerned with what is happening behind you, beside you, or elsewhere.

Keep the flow going. The flow of the ceremony depends upon you, and there may be a lot of people watching. If the President is involved, the White House Communications Officer (WHCO) will be in charge of the sequence of published events and all public address coordination. Remain connected to this person. This was not too hard for Chaplain Magness to do. He and the WHCO were “attached at the hip” for a four-hour period: two hours before the service and one hour after the conclusion. The WHCO and his staff know more about doing a service of this magnitude than any of us can imagine. Capitalize upon this expertise.

Have the most recent script available. It is essential to have a precise script. In the four days leading up to the service the script changed fifteen to twenty times. At first we dated the script. Then we marked it with the hour. On the morning of the service we had to stamp it with the minute it was revised.

Rehearse, rehearse, and rehearse. Once you have the script for the service, know it as you would a passage of scripture. Rehearse, rehearse, and rehearse.

Know the cues. Beware of unplanned situations that might cause you to miss cues. Unless you had been physically present for the COLE service, you are probably not aware that we almost had an interruption just after the President spoke. A parent of one of the deceased Sailors stood up from his front row seat and tried to interrupt the President to ask him a question. For about three to five seconds the emcee became absorbed by the unexpected interruption, and almost missed a cue. Fortunately, with the help of the WHCO he was able to get back on track, speak over the distraught father, and the service continued.

Take Nothing for Granted

Anticipatory approach. For a memorial service of this magnitude we suggest the adoption of a proactive stance through which we are able to anticipate changes. One of the keys is to remain in personal contact with **all** of your chaplains and RPs. You **do have to be everywhere**. The only way to do this is to maintain levels of effective communication with all of your people. You will come to depend upon their vital input and ministry.

Ask questions and offer suggestions. Be hesitant about telling people what **you will** and **will not do**, or about what they **must** or **must not do**. Ask many questions. Offer some suggestions, but only after you have asked the questions. It is especially easy to paint yourself into a corner during the opening phases of the event preparation.

Pursue possibilities. If a junior chaplain or RP gives you what sounds like a good idea, pursue it. Try to avoid saying “no.” If the suggestion is translated into an acceptable action, remember that it was his or her suggestion. Give credit where credit is due.

Essential: know what you CAN and CANNOT control. As the week moved along, lots of things moved beyond the chaplain span of control. Be aware that in the context of a large national event the loss of control can and probably will happen.

Music. Plan the music for the service— **all of the music**. We focused our music planning upon the sung selections of music, but nearly neglected to help the Atlantic Fleet Band with selections for the prelude and postlude. Though you may only have minimal training in religious music, you are still looked upon as the expert. If you need advice to help you make the selections, it will rarely be far away. Almost all of our ashore chapel programs have a staff person or two with religious music expertise.

Conclusions

Identify the focus of effort. Know where the command focus of effort is at all times: pastoral care, memorial service,

or something else. This will be your commander’s focus. Be there to render support.

Determine centers of action and influence. Know who is in charge. It may be you.

Reevaluate focus and centers. Reevaluate frequently. The focus and the center of action will change.

Continuous communication. Communicate as often as you can; vertically and horizontally.

Decisive and rapid action. When you have 80 per cent of the information about a situation, you probably have enough information to make a decision. Make it. Your people will appreciate it.

Collaboration, cooperation and flexibility. Collaboration, cooperation, and flexibility were the most essential ingredients in our response to the COLE tragedy. This was particularly true for the chaplaincy leadership team. Chaplains Nickols and Magness spoke numerous times each day with the other RMST leadership. The event can become quite confused. Get timely information out to the other chaplains and RPs about what is going on. They have a great need to know.

Finally, be mindful that these memorial services are not about us. The service is not about chaplains or RPs or CINCs or CNOs or Secretaries, or even about Presidents. This type of service is about uniformed men and women and the people who support them. In our case, it was about the fallen COLE Sailors, their shipmates, their families, and the American public. If you are able to maintain this focus, your work will remain on course. You will make mistakes, just as we did. Understand that those mistakes are golden opportunities to learn lessons that you can pass on to your colleagues.



Chaplain Nickols is now serving as Command Chaplain for Pre-Commissioning Unit RONALD W. REAGAN.



Chaplain Magness is the CINCLANTFLT Chaplain.

Resources You Can Use

Navy Fleet and Family Support Division website: <http://www.persnet.navy.mil/pers66>

Includes FFSC-Chaplains Memorandum of Understanding as well as references and deskguides on many Navy Fleet and Family Support Center programs.

Military Community Weekly Benefit and Quality of Life Newsletter

Register for free weekly email at <http://www.militaryreport.com>

From the United States Catholic Conference Publishing and Promotion Service :

Catholic Teaching on the Shoah

Provides reflections on the Vatican's 1998 statement on the Holocaust

Love Thy Neighbor As Thyself—U.S. Catholic Bishops Speak Against Racism

Many Faces in God's House—A Catholic Vision for the Third Millennium

The New U.S. Navy Chaplain Corps Seal



Downloadable copies of the Chaplain Corps seal are available on the CRB website at www.chaplain.navy.mil.

“VOCATI AD SERVITIUM,” inscribed on a flowing, scarlet scroll, garnished in gold, evokes the thematic underpinnings of the emblem. The words, written in heraldic Latin, read “Called to Serve.” The bronze eagle, clasping in its talons the ring of a golden anchor, maintains vigilance; it is stationed as a sentinel to guard the free exercise of religion for Sea Services personnel. The open book, placed upon a blue polestar compass, suggests the doctrines, scriptures and guiding principles of religious tradition and wisdom. Additionally, it is reflective of a ship’s log and a chronicle of Chaplain Corps service. The date, 1775, marks the founding of the Chaplain Corps. A line, associated with mooring and rigging, encircles the emblem representing the most basic elements of seamanship. A chain, essential to anchorage, signifies security and unity. The words, “United States Navy” above the eagle identify the source of our Nation’s maritime strength. The words, “Chaplain Corps” positioned at the crown of the anchor reinforce our Nation’s commitment to support the faith traditions of our Service men and women. The stars, separating the words, exemplify celestial navigation and safe passage. The Navy, Marine Corps, Coast Guard, and Merchant Service are represented through the colors of red, white, blue, and gold.

Notes from the Detailer

by CAPT Bob Burt, CHC, USN



After becoming your Senior Detailer on 1 Mar 2001, my first official function was the Senior Leadership Conference. I was a little apprehensive as I prepared for the SLC— knowing I would be getting more than a few queries about filling gaps, upcoming orders for O-6s, detailer visits, etc. My fears were realized, but not to the degree I had anticipated. The questions came, not in a grueling way, but from understanding seniors who are trying to take care of their chaplains and commands. We have some truly great leadership in the Chaplain Corps! In fact, the senior chaplains were constantly singing the praises of their chaplains as I asked about what was going on in their commands.

I actually found the SLC to be inspirational and stimulating. I'm very excited about what God is doing in the

Chaplain Corps and the direction we are headed in the next three to five years!

One session I was particularly impressed with was the viewing of the new Coast Guard chaplain video. After watching the outstanding and professionally produced video, and hearing several testimonies from the Coast Guard chaplains present, I was ready to sign up for a Coast Guard tour myself. How about you? Have you considered serving with the Coast Guard? If you have already had at least one shipboard or Fleet Marine Force assignment, and are looking for a challenging duty station, such as Kodiak, Alaska; St. Louis, Missouri; or San Francisco, California; update your preference card and call us to talk about the possibility of a Coast Guard tour. I guarantee you won't be disappointed if you are selected to serve as a "Coastie" chaplain.

Camp Lejeune area RPs Celebrate 22nd Anniversary of the Rating



The Navy Chaplain

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CRB Recommendation

From Dawn to Decadence, 1500 to the Present: 500 Years of Western Cultural Life by Jacques Barzun. Harper Collins, New York. 877 pages, 2000. Reviewed by LT Youssef H. Aboul-Enein, MSC, USN, Islamic Lay Leader, Naval Hospital Great Lakes.

Are you yearning to return to seminary or college? Do you enjoy lively discussions on religion, philosophy, and the arts? Professor Jacques Barzun collected six decades of lectures and notes from his career teaching at Columbia University and has produced a delightful and intellectual book on the evolution of Western thought. Written in a witty conversational tone, the book discusses such figures as Martin Luther, Erasmus, John Calvin, Sir Thomas Moore, Tommaso Campanella, and Francis Bacon and the influence of their ideas on our culture.

This volume is a pleasure for those interested in history, theology, social and political science, or the liberal arts. Those wanting an insightful and readable discourse on the influence of the French Revolution, the Reformation, or even classical art on Western civilization will not be disappointed.

Next Issue: (July-August) Technology and Ministry