



# The Navy Chaplain

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

Dear Colleagues in Ministry,

As our nation prepares for the possibility of armed conflict, we need to ensure that we, and those entrusted to our care, are spiritually ready. We continue to pray for peace while being ready to serve those who will stand in harm's way if necessary. As ministers to the soul, we are well aware of the daily struggles and battles in the lives of our people. I encourage you as you minister to others not to forget to take care of yourself as well as one another.

This quarter's *The Navy Chaplain* contains articles reflecting upon the chaplain's role in combat and crisis. We have included a reprint of a 1966 article written by Chaplain John Craven, a hero of our Chaplain and Marine Corps, on duty with Marines. We have also reprinted Rabbi Roland Gittelsohn's timeless eulogy from the 1945 dedication of the Iwo Jima cemetery, and included CAPT Harold Robinson's reflections on the Space Shuttle Columbia memorial service.

Three of our excellent RPs who have earned dual warfare specialist qualifications on board the USS STENNIS (CVN 74) are showcased.

As you continue to serve so faithfully please know that we continually lift you up in our prayers and thank God for your service to our country, our Corps, and the men and women of the Sea Services.

In God's service and yours,

# Navy Chaplains On Duty With Marines

by CAPT John H. Craven, CHC, USN

*Editor's Note: This article originally appeared in 1966 when Chaplain Craven was serving as Force Chaplain, Fleet Marine Force, U.S. Pacific Fleet. Chaplain Craven retired as The Chaplain, U.S. Marine Corps, in 1973.*

Navy chaplains on duty with Marines are frequently asked, "Are you in the Navy or Marine Corps?" "Yes!" many of us answer who have had the high privilege and honor of serving with the Marine Corps.

The Navy chaplain who is responsive to Marines and shows his concern for them will become an adopted "Marine," and if assigned to a Marine infantry battalion may quickly discover that he is "in" the Marines. The chaplain gets an inkling of this feeling when he appears in his Navy apparel and his Marine buddies accuse him of being out of uniform. This, in spite of the fact that we know wearing the Marine uniform is optional for Navy personnel serving with Marines.

The late Major General Homer Litzenberg, USMC, my Regimental Commander in Korea said, "We are a peculiar breed of cat, and we like to have Navy doctors, dentists, and chaplains with us who understand us and who like to be with us." It is difficult to equal, and impossible to exceed, the mutual admiration and respect that exists between Navy chaplains who love the Marines and the Marines who love the chaplains who like to be with them.

The two Corps celebrate their anniversaries in the same month. Several Marines have humorously remarked that after the Marines Corps was formed on November 10, 1775 it did not take long before the need for a Chaplain Corps was realized, and now we as chaplains celebrate 28 November as the birthday of our Corps. Actually, I have always felt there is a deep spiritual kinship between the two Corps. This affinity is based upon the mutual concern of Marines and chaplains for the worth and dignity of the individual. This, coupled with their common understanding that this worth is never greater than when the individual has committed himself to a cause greater than himself, helps them also to realize that no man can demonstrate a greater love than to lay down his life for his friends.



Chaplains who serve at Parris Island or the San Diego Recruit Depot participate in the making of a Marine. It is here I am convinced that the Marine is born. How well I remember my arrival as a high school graduate at Parris Island 33 years ago where the process started. Previous pride in individual accomplishment is torn down, and the drill instructor begins to build pride and confidence in self as a part of the Marine Corps. You are taught that you can do anything anyone else can do, but better because you are a Marine. Tradition to the Marine is not some dead form, but the thrill of being part of a living force. This gives the Marine his challenge not to let his friends down, and the assurance that his buddies will stand by him. I shared the reality of this assurance in seven campaigns with Marines, and many other Navy chaplains have also shared this confidence in combat.

The first chaplain assigned full time duty with Marines was Chaplain Bower R. Patrick (a Protestant) who was ordered to the Marine Expeditionary Force of the Atlantic Fleet in April 1914. A lot has happened between that date and 1966—over 90

chaplains are currently serving with the Fleet Marine Force, Pacific from California to Vietnam.

The Marine Hymn boasts of fighting our country's battles in the "snow of far off northern lands; and in sunny tropic scenes." Wherever they have gone in the defense of freedom, Marines have been ministered to by Navy chaplains who have shared their dangers and their accomplishments.

Navy chaplains were alongside Marines in World War I and from China to the Caribbean in the years that followed, but it was in World War II that Navy chaplains came into their own. Sixteen chaplains served with each of the six Marine Divisions in World War II. After the war was over the Marine Corps asked that the number of chaplains assigned to a Marine Division be increased to 26.



"Force in Readiness" is the motto of the Fleet Marine Force, which means that chaplains with Marines must be prepared for any contingency. Chaplains with Marines cannot play a lone game and maintain this readiness. Teamwork with other members of the commanding officer's staff is essential if the chaplain is to be combat ready. No one is going to come around to the chaplain and tell him what to do. The chaplain, by visiting other members of the staff and talking with them, will learn how his work fits into the mission and future plans of his regiment or air group.

The chaplain with the Fleet Marine Force has to keep himself spiritually, mentally, and physically ready to deploy with his people. He is also required to keep his supplies and equipment in a constant state of mount-out readiness.

One reason many Navy chaplains like to serve with Marines is that usually they do not assign him any collateral duties. This is spelled out in the FMF, Pacific SOP as follows: "The Chaplain's



mission is primarily and exclusively spiritual. Inappropriate and time-consuming collateral duties which keep him from this mission will not be assigned."

No previous war in the history of our country has demonstrated such a definite need for a spiritual ministry to Marines as the one in Vietnam. It is a maxim in Vietnam that no victory is possible unless the people are won over to our side. This theory is hard to get down to the individual Marine who is faced with a "kill or be killed" situation. The spiritual stress involved in such moral dilemmas faced by our officers and men almost defies description. It is evident therefore that there exists a tremendous need for the spiritual ministry chaplains are expected to perform as their primary mission and full-time responsibility. All chaplains with Marines in Vietnam have been doing a superb job in carrying out these duties during the past two years.

The *Marine Corps Manual* in paragraph 1730.2 not only specifies that, "the senior officer of the Chaplain Corps assigned to a Marine Command shall be designated the Staff Chaplain to advise the commander on moral and religious matters," it also states that the chaplain is to advise the commander on "the religious customs and institutions which members of the command should respect during visits to foreign countries." The counterinsurgency aspects of the struggle in Vietnam make this part of the chaplain's duties as a special staff officer more important than ever before in the history of our country. In April 1965

the Commanding General of the Fleet Marine Force, Pacific requested that Chaplain Robert L. Mole be assigned to a special Religious Research Project on the religions of Southeast Asia to prepare materials which would assist chaplains in being better equipped to fulfill this portion of their mission.

Chaplain Richard H. McGonigal has relieved Chaplain Mole as we move into the second phase of this pioneer effort which is now referred to as the "Personal Response Project." He has been very busy visiting all units in Vietnam, and is seeking ways to utilize Chaplain Mole's materials and refine them so that they are prepared in the most usable format to change and improve the Marines' attitude toward the Vietnamese people.

This is one aspect of the chaplain's work that represents a decidedly new field of endeavor for chaplains with Marines. It will become increasingly important if the Vietnamese war continues for a number of years, and as other friendly nations become involved in counterinsurgency efforts.

Another face of the Vietnamese war which involves most of our chaplains is the area of civic action which is definitely connected with the chaplain's work described above. What is civic action? It could be described as a means of winning the war without bullets. In Vietnam, it is a means to win the hearts of a people who have been terrorized by the Viet Cong for so long that they find it hard to trust anyone. It is strongly felt that when a people are exposed to a way of life that bespeaks friendship, charity and freedom, that these people will resist more strongly any invasion of their God given rights. Theologically speaking, civic action could be defined as the practice of charity, or performing spiritual and corporal works of mercy to those in need. And it is from this theological point of view that chaplains become pre-eminently qualified to assist.

One source of funds for civic action is contributions made by Marines through the chapel funds in Vietnam. During the past fiscal year, \$18,670 was given from Protestant and Catholic chapel funds of Marine units in Vietnam to aid the Christian missions in that country. An additional \$11,566 has been received from chapel funds throughout the Naval Service in response to the Chief of Chaplain's memorandum reminding chaplains that

this cause presents a meaningful missionary opportunity for their congregations.

The chaplain's part in civic action which arose spontaneously and spasmodically as the situation developed has now been consolidated, and is coordinated through the office of the III Marines Amphibious Force Chaplain. Individuals and institutions have been visited and areas of need carefully studied so that the best possible program could be planned and carried out. The supervisory chaplains serve as a committee to review requests from unit chaplains for approval and funding of projects.

Buddhist orphanages are being constructed, Catholic seminary students are being assisted and Protestant missionary projects are being supported as the chaplains part in civic action marches forward upheld by the prayers and contributions of Naval personnel and their friends everywhere.

The new tactical doctrines developed for guerilla warfare require that Marine units be widely scattered and also call for many squad and platoon size patrols and operations. All of this means a chaplain must spend much of his time traveling if he is to minister to his men. Many infantry battalion chaplains have found they were chaplains to five different companies each with its own personality, physical location and mission. Some chaplains have set up a regular schedule where one night a week is spent in each forward company. The chaplain then can visit Marines who cannot come to see him, and he holds a brief church service just before dark.

In contrast to this concentrated effort upon unit coverage, another concept has been developed which involves emphasis upon our chaplain coverage. This also has grown out of the insurgency aspect of the war, the terrain features of the country, and the necessity of providing both Catholic and Protestant coverage for all units, since no battalion has chaplains of both faiths attached, and number of support type units have no chaplain attached.

As the use of helicopters has radically changed the tactical situation in modern warfare it has also changed the chaplain's ministry. It has made possible a religious coverage of widely scattered and otherwise inaccessible outposts. On occa-

sion, helicopters may be used to give Protestant and Catholic religious coverage to all four rifle companies of a battalion in widely separated combat bases. This was first done Easter of 1966 in the Danang area under the supervision of Chaplain Frank Morton, 3<sup>rd</sup> Marine Division Chaplain, and was dubbed "TOP SACRED OPERATION SUNRISE."

The Jewish and Eastern Orthodox chaplains with Marines in Vietnam travel together and have standardized their services in a manner which provides maximum coverage for personnel of their faith in all areas.

In World War II and Korea, the chaplains worked closely with the doctors in the battalion or regimental aid station to minister to casualties. The helicopters which evacuate the wounded immediately to Division field hospitals, or to ships offshore, have made this practice obsolete. Chaplains have worked with casualties at air evacuation points where casualties have been collected for loading into the helicopters. In the 1<sup>st</sup> Marine Division, a Catholic and a Protestant chaplain have been assigned to the shock and resuscitation teams for multi-battalion size operations. This system has proved most effective and will probably be refined and used extensively in the future.

The type of warfare in which we are now engaged, and will probably be involved in for years to come, presents to the chaplains with Marines greater possibilities, and greater pressures, than ever before. Because of this, the chaplains have

had to search their souls concerning priorities in meeting the demands placed upon them. Chaplains are completely immersed in three aspects of their day by day work with Marines in Vietnam and cannot be divorced from any one of the three (i.e., spiritual ministry, specialist in religions, and civic action) any more than the soul can be divided from the body.

There are many chaplains with Marines who feel that much more needs to be done to improve the Lay Leadership Program if the spiritual needs of the future are to be met.

All of these demands placed upon Navy chaplains with Marines in combat call for a great expenditure of time and energy, for determination and endurance, and above all for a deep devotion to God and country. The "new breed" of chaplains in Vietnam are meeting the challenge in keeping with the highest traditions of the United States Marines and the U. S. Navy Chaplain Corps. Twenty-two personal decorations, including three Purple Hearts, have been awarded chaplains.

The following words from Lieutenant General Victor H. Krulak expresses the feeling Marine officers have concerning the chaplain's ministry. "The burdens and frustrations of the counter-insurgency war, and the consequent effect on our men, are underscoring the critical importance of spiritual leadership. It is a big task that faces you, and you certainly have my full support." Chaplain Victor H. Krulak, Jr. with the 1<sup>st</sup> Marine Division shares in that support along with all the chaplains with Marines in Vietnam.



*ABOUT THE AUTHOR: Chaplain John Craven speaks Marine language from experience. He joined the Marine Corps on 24 October 1933, and served until 5 August 1935. He served in the Marine Reserve from 1935 until 1939. Chaplain Craven, an ordained minister of the Southern Baptist Convention, reported for active duty in the Navy Chaplain Corps on 24 September 1942. He served with Marines in World War II and again in Korea. He was awarded the Legion of Merit with Combat "V" for taking care of his men under fire in the heroic breakout from the Chosin Reservoir in Korea in December 1950. Chaplain Craven also won the Bronze Star for his work at Saipan with Marines in World War II. A Gold Star in lieu of a second Bronze Star Medal was awarded him for his work under fire in the Seoul, Korea campaign. Chaplain Craven died April 2001 and is buried in Arlington National Cemetery.*

## *Prayer at the Fifth Marine Division Cemetery Iwo Jima, March 26, 1945*

by LT Roland Gittelsohn, CHC, USNR

This is perhaps the grimmest, and surely the holiest task we have faced since D-Day. Here before us lie the bodies of comrades and friends. Men who until yesterday or last week laughed with us, joked with us, trained with us. Men who were on the same ships with us, and went over the sides with us as we prepared to hit the beaches of this island. Men who fought with us and feared with us.

Somewhere in this plot of ground there may lie the man who could have discovered the cure for cancer. Under one of these Christian crosses, or beneath a Jewish Star of David, there may rest now a man who was destined to be a great prophet... to find the way, perhaps, for all to live in plenty, with poverty and hardship for none. Now they lie here silently in this sacred soil, and we gather to consecrate this earth in their memory.

It is not easy to do so. Some of us have buried our closest friends here. We saw these men killed before our very eyes. Any one of us might have died in their places. Indeed, some of us are alive and breathing at this very moment only because men who lie here beneath us had the courage and strength to give their lives for ours. To speak in memory of such men as these is not easy. Of them, too, can it be said with utter truth: "The world will little note nor long remember what we say here. It can never forget what they did here."

No, our poor power of speech can add nothing to what these men and the other dead of our division who are not here have already done. All that we can even hope to do is follow their example. To show the same selfless courage in peace that they did in war. To swear that, by the

grace of God and the stubborn strength and power of human will, their sons and ours shall never suffer these pains again. These men have done their job well. They have paid the ghastly price of freedom. If that freedom be once again lost, as it was after the last war, the unforgivable blame will be ours, not theirs. So it is we, the living, who are here to be dedicated and consecrated.

We dedicate ourselves, first to live together in peace the way they fought and are buried here in war. Here lie men who loved America because their ancestors generations ago helps in her founding, and

other men who loved here with equal passion because they themselves or their own fathers escaped from oppression to her blessed shores. Here lie officers and men, Negroes and whites, rich men and poor... together. Here are Protestants, Catholics, and Jews... together. Here no man prefers another because of his faith or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed. Among these men is no discrimination. No prejudice. No hatred. Theirs is the highest and purest democracy.

Any man among us, the living, who fails to understand that will thereby betray those who lie here dead. Whoever of us lifts his hand in hate against a brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony and of the bloody sacrifice it commemorates, an empty, hollow mockery. To this, then, as our solemn, sacred duty, do we the living now dedicate ourselves: to the right of Protestants,



*World War II Field Funeral*

Catholics, and Jews, of white men and Negroes alike, to enjoy the democracy for which all of them have here paid the price.

To one thing more do we consecrate ourselves in memory of those who sleep beneath these crosses and stars. We shall not foolishly suppose, as did the last generation of America's fighting men, that victory on the battlefield will automatically guarantee the triumph of democracy at home. This war, with all its frightful heartache and suffering, is but the beginning of our generation's struggle for democracy. When the last battle has been won, there will be those at home, as there were last time, who will want us to turn our backs in selfish isolation on the rest of organized humanity, and thus to sabotage the very peace for which we fight. We promise you who lie here: we will not do that! We will join hands with Britain, China, Russia—in peace, even as we have in war—to build the kind of world for which you died.

When the last shot has been fired, there will still be those whose eyes are turned backward, not forward, who will be satisfied with those wide extremes of poverty and wealth in which the seeds of another war can breed. We promise you, our departed comrades: This too we will not permit. This war has been fought by the common man; its fruits of peace must be enjoyed by the common man! We promise, by all that is sacred and holy,

that your sons—the sons of miners and millers, the sons of farmers and workers, will inherit from your death the right to a living that is decent and secure.

When the final cross has been placed in the last cemetery, once again there will be those to whom profit is more important than peace, who will insist with the voice of sweet reasonableness and appeasement that it is better to trade with the enemies of mankind than, by crushing them, to lose their profit. To you who sleep here silently, we give our promise: We will not listen! We will not forget that some of you were burnt with oil that came from American wells, that many of you were killed by shells fashioned from American steel. We promise that when once again men seek profit at your expense, we shall remember how you looked when we placed you reverently, lovingly, in the ground.

Thus do we memorialize those who, having ceased living with us, now live within us. Thus do we consecrate ourselves, the living, to carry on the struggle they began. Too much blood has gone into this soil for us to let it lie barren. Too much pain and heartache have fertilized the earth on which we stand. We here solemnly swear: this shall not be in vain! Out of this, and from the suffering and sorrow of those who mourn this, will come—we promise—the birth of a new freedom for the sons of men everywhere. Amen.

*Roland Bertram Gittelsohn was born in Cleveland, Ohio, 13 May 1910 and ordained in 1936 at Hebrew Union College. Commissioned as a LTjg on 12 May 1943, Rabbi Gittelsohn served with the the Marines at Marine Barracks, Camp Elliott, California and with the 5th Marine Division FMF until his release from active duty in January of 1946. This address was given as a eulogy at the dedication of the Marine cemetery at Iwo Jima on 26 March, 1945.*

## Why Did It Fail?

# An Analysis of the 1995 U.S. Navy Chaplain Corps Mentoring Program

By LCDR David L. Gibson, CHC, USN



Of all the relationships possible during the lifetime of an individual, mentoring/protégé relationships are some of the most informative and meaningful. They can exist for a lifetime or be short in duration. Whatever their length, they have the potential to change our lives forever.

In 1995, the U.S. Navy Chief of Chaplains (Chief) launched a mentoring program within the Navy Chaplain Corps. It was reinforced in January of 1997 when the Chaplain Resource Board (now Branch) distributed Gordon Shea's book, *Mentoring: A Practical Guide* (Menlo Park, California: Crisp Publications, 1992) and a companion diskette, "Mentoring and Ministry."

This program never achieved widespread acceptance, and frequently met with hostility and resistance. With the Chief of Chaplains' change of office in August of 1997, the program eventually disappeared. Why did this happen? What are the lessons learned that could be used to implement a successful mentoring program for the future? As part of a graduate school project, I conducted an informal sampling of active duty and retired chaplains, including a cross section of rank, in an attempt to answer the above questions.

A number of problems reportedly plagued the program. The three main issues were: (1) lack of trust, (2) mandatory participation, and (3) disagreement over the definition of *mentoring*.

All the respondents emphasized and rated trust as the single issue that did more than anything else to undermine the program's objective. Serious apprehension also developed regarding forced implementation and the downsizing climate within the Chaplain Corps at that time. The gut-level fear was that honest disclosure could result in a chaplain's "going home."

A second issue contributing to the program's demise was mandatory participation. One respondent commented, "The greatest problem arose when senior leaders said, 'I don't care how you do it; I just want your personal assurance that each of your chaplains has a mentor.'" Subse-

quent attempts to direct a mentoring relationship sometimes resulted in senior chaplains either "assigning" mentors or attempting to fill the role themselves. In a diverse and highly competitive environment, this compulsion resulted in paranoia, resentment and passive aggression. As a result, the program often became little more than a "paper drill."

A third issue affecting the program's acceptance was the lack of a clear, concise understanding of mentoring. The respondents gave a wide variety of definitions showing varied understanding of the mentor/protégé relationship.

A sampling of the definitions given by the chaplains including:

1. O6—"Mentoring is a process by which a more experienced and accomplished leader assists a 'junior' colleague in learning the essentials of a particular role."
2. O6—"One who is willing, and qualified, to invest and commit time and energy to another person for their individual growth, spiritually, personally and professionally."
3. O6—"A competent, trusted counselor."
4. O5—"A relationship based on professional and personal mutual respect in and by which each party, but especially the 'junior,' learns from the other in an intentional manner."
5. O4—"Infusing and passing down knowledge from the experienced chaplain to younger chaplains (in terms of experience) through the medium of professional and personal relationships."
6. O4—"Mentoring involves a relationship of trust between two professionals for the purpose of encouragement, advice, accountability and the sharing of life experiences of both a personal and professional nature."
7. O4—"A senior chaplain attempting to guide a junior chaplain to a more successful ministry within the Navy Chaplain Corps."

The respondents' understanding of mentoring

reflects a similar lack of consensus within the Chaplain Corps. The mentoring relationship often tends to be seen as one-directional from mentor to protégé with the mentor setting the agenda for the relationship.

Can an effective mentoring program be established in the Navy Chaplain Corps? If so, what are the considerations that need to be addressed when establishing such a program?

The answer to the first question is a resounding yes! Will it happen during the three-year tenure of a single Chief? No, but the foundations can be laid so that, with each subsequent Chief, a consistent message outlining the value of mentoring is promulgated. A culture shift would eventually emerge where mentoring is both expected and accepted as a beneficial process for personal and professional development. What would such a program look like?

First, it must have a clear and accurate definition of the mentoring/protégé relationship. Mentors are helpers committed to helping protégés grow and realize their life goals. Protégés are learners dedicated to learning from someone with a little more wisdom and experience who is willing to help the protégé navigate through life. The mentoring/protégé relationship should be seen as a relationship where mutual growth and learning take place (Hendricks & Hendricks in *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* [Chicago, Illinois: Moody Press, 1995]).

Second, trust must be developed. The process should not be undertaken without (1) an awareness of how difficult it is to change a corporate culture, and (2) a firm, fixed, long-term commitment to building a trusting support network. Patience is absolutely essential since any attempt to mandate compliance to a formal program will destroy trust. The intended participants must be invited to participate in the design, to voice concerns, and even be given the right to “opt out” (with no implied threat of retaliation) until all “safety and security” issues are met. Under no circumstances should an individual ever be assigned a mentor not of his own choosing.

Third, once consensus has been reached, training must be provided both for mentors and protégés. Mentor training would help develop understanding, skills and approaches, identify pitfalls and ensure a basic level of competence. Protégé training would help shape attitudes and expectations. Mentors should not be limited to active duty chaplains. Protégés might choose to enlist the support of reservists, retirees, or denominational workers who would be less “professionally threatening.” Since these individuals would be outside the chain of command, they would not sit on active duty promotion boards or write chaplain fitness reports. Thus, they would prove more approachable and better able to deal with truly sensitive life issues.

Fourth, the Chief should not own the mentoring program. The survey showed that such ownership fostered too much suspicion for effective sponsorship. The program should be placed where chaplains can feel confident that their trust will be honored and maintained. One respondent recommended putting the program at the Naval Chaplains School, in collaboration with the Chaplain Resource Branch. (The Chaplains School has contact with chaplains throughout their careers. The Chaplain Resource Branch has the organization to provide resources.) Another respondent recommended putting the program with the Chaplains Religious Enrichment Development Operation (CREDO). (CREDO is the only area of Navy chaplaincy that consistently deals with life cycle issues, and its chaplains are trained to take on the hard issues.)

A formal mentoring program can increase the odds for success by making participation voluntary (Gary A. Yukl, *Leadership in Organizations* [Upper Saddle River, New Jersey: Prentice-Hall, Inc., 2002]). The Chief of Chaplains, in a very intentional way, should passionately promote the professional, spiritual and psychological benefits of finding and maintaining mentoring relationships. Over time, this approach would infuse the organization with a trust, passion and vision for mentoring without the baggage of being attached to a mandated program.

*Chaplain Gibson is currently assigned to the chapel at Naval Air Station, Pensacola, Florida.*

## NEWS FROM THE FLEET

### *Initiative During Deployment Pays Off for Three Religious Program Specialists*



The Religious Program Specialists on board the USS JOHN C. STENNIS (CVN 74) are on the move!

The demanding twenty-two hour days in the Command Religious Ministries Department (CRMD) keep the team at a port and starboard watch. Along with rigging for multiple worship services, library and computer watches, and the critical and sensitive processing of AMCROSS messages, three RPs have earned their Enlisted Aviation Warfare Specialist (EAWS) and Enlisted Surface Warfare Specialist (ESWS) qualifications.

In addition to the usual challenges and opportunities of any cruise, the STENNIS crew faced the extra rigors of being forward deployed in support of OPERATION ENDURING FREEDOM. This didn't stop RP3 (SW/AW) Rafael Barney of Queens, New York, RP3 (SW/AW) Brandon Keller from Houma, Louisiana and their Master Chief, RPCM (SW/AW/FMF) Ed Jernigan, who earned their EAWS pins concurrently, making their accomplishment even more meaningful.

These goals demonstrate that while fulfilling their duties and completing tasks within their RP rate as part of the

Religious Ministries Team, RP s are well integrated into the life of the ship and actively involved with the Sailors and Marines in all aspects of shipboard life. In the process of earning their pins, the RPs spent over 100 hours in numerous work centers and spaces gleaned information and working knowledge about the many surface and aviation ratings represented on a nuclear aircraft carrier.

Each RP expressed individual motives for working toward their pins, but initiative and pride were common themes in their joint endeavor. When asked about his incentive, RP3 Keller stated, "... because of pride. How many third classes, let alone how many RPs, can say they are ESWS and EAWS qualified? You join the Navy to get all that you can out of it. It is a great feeling to walk around and have two pins and be a Third Class—it is a very good feeling! It shows that I have done my job, and then some!"

For RP3 Barney, earning dual warfare qualifications was a learning experience that paid off. "The process wasn't an easy one, but it was well worth it. I learned a lot earning both pins. With this being my first deployment, it just went to show me what persistence will do ...."

RPCM Ed Jernigan cited "setting an example" for junior personnel and "pride" as incentives in earning his EAWS qualification.

The twenty-seven year veteran from Selma, North Carolina, stated, "I wanted to earn this pin to show my junior Sailors that it is never too late to accomplish a goal." Planning to retire soon, he also "...wanted to earn as many warfare pins as possible..." Upon retirement, Master Chief Jernigan plans to continue contributing to the Navy by teaching future Sailors in the Navy Junior ROTC program.

This accomplishment reminds us that Religious Program Specialists are—first and foremost— Sailors: true team players within the commands they serve. Congratulations RPCM (SW/AW/FMF) Ed Jernigan, RP3 (SW/AW) Brandon Keller and RP3 (SW/AW) Rafael Barney. *Bravo Zulu!*



*RP3 Keller, RPCM Jernigan and RP3 Barney*

## Two Navy Chaplains: Recollections of the Space Shuttle Columbia Memorial Service

By CAPT Harold Robinson, CHC, USNR



The ancient Rabbis taught that in the sight of God a single human life is as valuable as the world in its entirety. Thus we are taught to approach a memorial service for seven fallen astronauts in Houston not as one memorial service for seven deaths, but as one service for a tragic death—seven times. A PDTC taught me that grieving begins when we acknowledge the terrible pain of loss; only then can we seek God's help in healing. So it was that Chaplain Gene Theriot and I were called to acknowledge the sorrow of seven families (and so many around the world) by participating in their pain and grief. Truly I cannot remember any sadness that exceeded that day in Houston as we, together with the parents and children, husbands and wives, grandparents, siblings and colleagues, all explored painful and previously unplumbed depths of the soul.

The President spoke powerful words of comfort, vision and hope. The Chief of the Astronaut Corps gave personality and individuality to each life so tragically lost. Amidst it all, two Naval chaplains were allowed to live a sermon through our work together. One Christian and one Jew, one active and one reserve. There we stood shoulder to shoulder, and read aloud from our common source of inspiration, the Psalter. I cannot imagine a more powerfully persuasive symbol of our "unity in diversity" than our reading the 23rd Psalm antiphonally—Gene in English and I in Hebrew. Did

we know we were ministering to the nation and the world? Did we imagine that our prayer, "O Eternal God, when we view our little world from out in space we learn the unity of all humanity here on earth, we are one as you are one," would be quoted by AOL or become fodder for the New York Times editorial? Did we know the Chief of Chaplains would lift up our ministry in his letter to the Corps? No! We were called to be present "in the moment," to live our ministry together, and the synergy of that ministry made all the difference.



*Chaplains Gene Theriot and Harold Robinson at the NASA Memorial Service for the seven space shuttle Columbia astronauts, Houston, Texas*

As men and women of faith, we minister to souls in times of joy and distress, bringing a sense of God's loving presence into everyday moments and being a source of strength and healing in time of pain. Most of all, we help God's people find meaning in their lives, whether in celebration or calamity. We all do that day by day as God gives us the grace to enter into others' lives in unique and important ways. Seldom are we called upon to attempt all that before an "all network link," broadcast around the world. But each time we minister to another soul as a Navy chaplain or assist in that ministry as an RP, we can say to ourselves, and to each other, the words spoken by Mordechai to Queen Esther: "Who knows whether it is not for such a time as this that you have come to this lofty place" (Esther 4:14)

*CAPT Harold Robinson, CHC, USNR is the newly selected Reserve Chaplain Corps Flag. This article originally was printed in the Navy Reserve Religious Ministries Newsletter, 5 March 2003.*

## Ready-to-Use Lecture

# Personal Sexual Responsibility



The BUMED Sexual Health and Responsibility Program (SHARP) is pleased to announce the availability of a resource entitled “**Personal Sexual Responsibility.**” This fully scripted PowerPoint lecture is a values-based approach to responsible sexuality and STD prevention based on Navy Core Values. It is intended for use by chaplains to complement lectures delivered by health professionals or General Military Training. The lecture was developed and approved by the Special Assistant for Pastoral Care - Bureau of Medicine and Surgery (M00G).

The lecture is *not* intended to be used in place of a medical/GMT lecture, but rather to complement it with a values-based approach. SHARP has endorsed the content of the lecture. The materials may be downloaded at <http://www-nehc.med.navy.mil/hp/sharp/index.htm> (under “Health Educators”/ “Presentations”) or on the Chaplain Corps Website, [www.chaplain.navy.mil](http://www.chaplain.navy.mil) keyword: “personal sexual responsibility.” If you have any questions or would like to discuss this brief, please feel free to contact LCDR Brad Telleen at DSN 762-0498; commercial 202-762-0498, or e-mail [btelleen@us.med.navy.mil](mailto:btelleen@us.med.navy.mil)

## *Evolution of the Navy Chaplain Corps Seal*



### **1962—The Original Seal**

The emblem centers on a white circle with a gold edge within which is the gold inscription "CHAPLAIN CORPS" above, and "U.S. NAVY" beneath. The center of the emblem is a red compass rose with gold points with a gray anchor in front of a dark blue shield superimposed thereon. The shield is charged on the viewer's left with a gold Cross and on the viewer's right with the Tablets of Moses surmounted by the Star of David, also in gold.



### **1981—Hebrew Numerals**

In 1981 Hebrew numerals replaced the Roman numerals on the tablets.



### **1996—Muslim Crescent**

In 1996 the Muslim Crescent was added.

### **2001—Today's Chaplain Corps Seal**

"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 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 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 Merchant Service are represented through the colors of red, white, blue, and gold.



## Awards



### Joint Service Commendation Medal

*RP1 (SW/AW/FMF) Jorge Proctor, USN*  
1st MARDIV



### Joint Service Achievement Medal

*RP2 Carla Simon, USN*  
Joint Forces Staff College, Norfolk, VA



### Navy and Marine Corps Commendation Medal

*LT Carl Barnes, CHC, USNR*  
PHIBRON SIX, Norfolk, VA

*RPCS (SW/AW/FMF) Gregory Kiner, USN*  
USS KITTY HAWK (CV 63)

*RPC (SW) Samuel Harrelson, USN*  
Waterfront Support Unit, Mayport, FL



### Navy and Marine Corps Achievement Medal

*RP1 (SW) Bruce Gorman, USN*  
USS VICKSBURG (CG 69)



### Military Outstanding Volunteer Service Medal

*RPC (SW) Samuel Harrelson, USN*  
Waterfront Support Unit, Mayport, FL

### Command Advancement Program

*RP3 Leonel Torrenta, USN*  
NMCB 133, Gulfport, MS

### Flag Letter of Commendation

*RP2(SW/AW) Antonio Allen, USN*  
USS ENTERPRISE (CVN 65)

### Fleet Marine Force Warfare Specialist

*RP1 (SW/AW/FMF) Jorge Proctor, USN*  
1st MARDIV

*RP1 (FMF) William Hammond, USN*  
1st MARDIV

### Junior Sailor of the Year

*RP3 Daniel Pigeon, USN*  
1st MARDIV

### Junior Sailor of the Quarter

*RP3 Michael Ramos, USN*  
1st Combat Engineer Battalion, 1st MARDIV

## *In Memorium*



**Brooke Binning**, stepdaughter of RPCS Kevin Hendrickson, USN  
Commander Naval Reserve Forces Command, 4400 Dauphine Street, New Orleans, LA 70146

**Edward Dory**, father of CDR Michael Dory, CHC, USN  
HQBN, Headquarters USMC, Office of the Chaplain, 1555 Southgate Road, Arlington, VA 22214

**Paul Geinzer, Jr.**, brother of LT John Geinzer, CHC, USNR  
USS ESSEX (LHD 2) FPO AP 96643-1661

**Dottie Ferguson**, wife of CAPT Blant Ferguson, CHC, USN (Ret.)  
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**Elizabeth Logan**, mother of LCDR Arthur Logan, CHC, USNR  
Chaplains Office, Marine Corps Base, Jacksonville, NC 28547

**Cecelia May**, mother of LT Timothy May, CHC, USNR  
USS BATAAN (LHD 5) FPO AE 09554-1657

**CAPT James McCain, CHC, USN (Ret.)**

**CAPT Albert Roon, CHC, USN (Ret.)**, husband of Sylvia Roon  
769 Clarewood Court, Holland, MI 49423

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1282 The Grove Road, Orange Park, FL 32073

**LCDR Henry Shimozono, CHC, USN (Ret.)**, husband of Betty Shimozono  
5600 Carol Canyon Road, San Diego, CA 92121

**James Spath**, brother-in-law of CAPT Frederic Elkin, CHC, USN  
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**COL Billy Summerlin, USMC (Ret.)**, father of LT Raymond Summerlin, CHC, USNR  
CREDO Okinawa, Unit 35028, FPO AP 96373-5028

**CAPT Eugene Swanson, CHC, USN (Ret.)**, husband of Orma Jean Swanson  
Church of the Good Shepherd, 1489 Laskin Road, Virginia Beach, VA 23451

**Evelyn White**, mother of LCDR Dale White, CHC, USN  
Office of the Chief of Chaplains, 2 Navy Annex, Washington, DC 20270-0400

**Cliff Wigginton**, father of LT Paul Wigginton, CHC, USNR  
MSSG-26, 2D FSSG, Camp Lejeune, NC 28542

**Teddy Williams Sr.**, father of LT Teddy Williams Jr., CHC, USNR  
Marine Barracks (8<sup>th</sup> and I), Washington, DC 20390-5000

**Anne Wilson**, mother-in-law of LCDR Diane Wilson, CHC, USN  
Center for Naval Cryptology, Corry Station (Code 00A), 640 Roberts Avenue, Pensacola, FL 32511

## ***From the Detailer***

CAPT Bob Burt, CHC, USN



*For years I've been told the only real "NGD" (Navy Good Deal) you get from being the Detailer is when your tour is up and you get to write yourself orders to wherever you want to go! While I am going to a great assignment from here, I'll tell you that this has been a wonderful experience and thanks be to God for allowing me to serve here. This has been the greatest challenge of my career, but I want to say to the Chaplain Corps, in all honesty: It has been my privilege and honor to serve you. While some of you gave me great opportunity for developing patience and self-control many more of you were an absolute delight to work with. The best NGD of the job for me was getting to meet so many of you and getting to hear about your families and ministry. Since this will be my last article as the Detailer, I want to share with you some philosophy, observations and sage advice from my experience. If I quote you in this article, please don't take offense. No one will know it was you unless you tell them!*

1. I think my most exhilarating moments came when chaplains who had previously failed to select for promotion took tough assignments and were picked up on their next look.
2. On the other hand, great disappointment came when chaplains who had failed to select previously, but stayed motivated, still did not get picked up on the next cycle.
3. I got chills as a detailer when I asked a chaplain where he or she would like to go and the response was, "Where do you need me to go?" It actually happens!!
4. If you want to buy a house, that's your call. But when we tell you you're moving out of the area, please don't ask, "What will I do with my house?" And, oh by the way, for you LTs— many of us O6s and O5s do not own a house anywhere. That's OK.
5. I can only smile when a chaplain who has been in San Diego for 12 of 20 years says "Anywhere in San Diego will be fine for my next assignment." How many chaplains would like to go to San Diego for just one tour? Uh-huh!
6. Some of the most fulfilling ministry you will ever experience will be in an overseas location. Don't be afraid to request an overseas assignment! If you're an O4 or O5 and have not yet been overseas you are at risk for having an empty space in your shadow box and pictures missing from your career photo album.
7. I still believe the will of the Detailer cannot send you anywhere the grace of God cannot sustain you.
8. For you senior chaplains: "Detach August '03" means August 2003, not August the 3<sup>rd</sup>.
9. Every assignment has career enhancing potential! It's up to you to excel and make it so.
10. Be more concerned about your ministry being operational than your command being operational.

*I could not have had any better support or camaraderie than I received from CDR Pete McGeory, CDR Frank Pugliese and RP1 Jeff Schadler. They deserve the lion's share of the credit for any and all productivity that came from this office. We have cried, prayed, laughed and grown together. Finally, my relief, Chaplain Alan "Blues" Baker, is coming off USS HARRY S. TRUMAN (CVN 75) and is a man of faith, integrity and experience. I go back to the Fleet knowing you'll be in good detailing hands!*

## A Report on Chaplain Corps History (and an Appeal for Help)

The first volume of continuous narrative history of the Chaplain Corps of the U.S. Navy in more than half a century recently arrived from the press. It begins where Chaplain Clifford M. Drury left off (September 1949) and continues to June 1958, covering the administrations of Chiefs of Chaplains Stanton W. Salisbury and Edward B. Harp, Jr.

The author of this volume (volume XII) is H. Lawrence Martin. After dealing briefly with the Korean War, Chaplain Martin focuses on chaplains within the military structure, chaplains as clergy in uniform, and chapels and related structures. The book contains a wealth of pictures and the full report of a survey completed by chaplains who served during the period.

**Chaplains who have not received a copy of volume XII can write to the Chaplain Resource Branch, 9591 Maryland Avenue, Norfolk, VA 23511-2993; call 757-444-7665; or e-mail [tnc@crb.chaplain.navy.mil](mailto:tnc@crb.chaplain.navy.mil).**

Chaplain Martin is now at work on a subsequent volume covering the years 1958–1975 and including the administrations of Chiefs of Chaplains Rosso, Dreith, Kelly, and Garrett. Chaplains who have historical materials, including photographs, about any part of this period are urged to send them to Archivist William E. Taylor at the Chaplain Resource Branch (address above.) All materials, whether or not used in volume XIII, will be considered for inclusion in the permanent archives.



### The Navy Chaplain

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