



# Religious Ministry Teams *in action*

Winter  
2004

*The Navy Chaplain*

Volume 8 No. 2

**CRB:  
Your  
ministry  
lifeline**



The Chaplain Resource Branch celebrates 25 years of service



**Your ministry**



**...is our mission**

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**Chaplain Resource Branch Staff**

CAPT J.D. Puttler, CHC, USN—Head  
 LCDR Ray Stewart, CHC, USN—Webmaster  
 Mr. William Taylor, Sr., USN (Ret.)—Archivist  
 RP3(FMF) Tierra Bennett, USN

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 RPC(FMF) Louise Jackson, USN—CPO  
 RP2 Lamira L. Jenkins, USN  
 PH3 Kyle O'Neill, USN



## The Chaplain Resource Branch: 25 Years of Service

by CAPT James Puttler, CHC, USN, Head, Chaplain Resource Branch

Perhaps some commanders and captains in the Chaplain Corps and senior enlisted RP's remember the Chaplain Resource Branch "Project Packages" of the mid-1980's to the early 1990's. These packages included a whole toolbox of stuff on a particular subject: a couple of paperback books, sermon illustrations, pamphlets, pertinent articles, even "clip art." Subjects encompassed Lenten/Advent preparation, Martin Luther King Commemoration, POW/MIA Day, Asian American Month, Black History Month, Women in the Military, Domestic Violence, Suicide Awareness and other issues. As I thought about this article celebrating the 25th Birthday of the CRB, I stood in the very room where many of these project packages were produced dozens of times: gathered, collated, packed, addressed, and prepared for mailing to over 1,400 active duty chaplains. The preparation of these packages was a "team" event, requiring the assistance of all hands as the supplies of books, pamphlets, and clip art were stuffed and compiled.

That room is now a holding area for dozens of boxes full of leftovers—duplicates of all sorts of material from the CRB over the past 25 years of service to the fleet. There are boxes of old project packages, 78 rpm vinyl records of chapel music, and a few sermons by former Chiefs of Chaplains from the early 1950's. There are files of old junk and piles of command plaques. There are cruise books, chapel paraphernalia, posters and cassette tapes. Standing in that room, I thought of all the hard work and long hours spent by past crews of the CRB, making ministry in the sea services a bit easier for all chaplains and RPs.

It was some 25 years ago—October of 1979—that the then Chief of Chaplains, RADM Ross Trower, approved of the concept of standing up a field activity under the Chief's office to be "the primary resource agency in the Navy Chaplain Corps," according to the first director of the CRB, Chaplain Harry MacCall. In the first edition of *The Porthole*, the predecessor to the internet *TAB* magazine

(*Throughout and Beyond*) Chaplain MacCall wrote, "*Porthole* [will] be published quarterly and ... it ... [will be] the instrument where there can be a free exchange of good ideas, programs, materials, concepts, and resources." Over the years since its very beginning, the CRB has striven to carry out these original marching orders.

The CRB has changed with the times. Remember the Program Support Guide—the PSG? Published annually for more than 10 years by the CRB, the PSG included the lineal list of chaplains, locations of commands and PRDs of chaplains at those locations, including directory information. Driven by advances in technology, CRB experimented in the early 1990's with several electronic formats of the PSG employed on floppy disks and distributed throughout the

Corps. Many chaplains were frustrated by these early attempts at making the Chaplain Corps "paperless." The prodigy of that program is the "Directories/Rosters" section of the Chief of Chaplains website. A bonus of the electronic system now in place is that this information is updated monthly and has grown in reputation for its accuracy.

At one time, the detailer produced a quarterly "slate," indicating where chaplains were detaching from and reporting to. This slate was distributed by the CRB. Now, you can go to the Chief of Chaplains website, put into a web application your own Projected Rotation Date and find out who else in the Chaplain Corps is PSC'ing when you are. This has been a great tool for chaplains when negotiating for orders with the detailer.

At one time, the CRB published a magazine entitled, *Currents*. Under Chaplain Julia Cadenhead's direction, *Currents* highlighted trends, statistics, and societal changes of interest in our culture (much like today's trend taker, George Barna). *Currents* was fashioned after the previously popular "O-6 Minutes" published by the Chief of Chaplain's office.





## The Chaplain Resource Branch: 25 Years of Service

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*The Navy Chaplain* magazine has been published continuously since 1946. It has evolved over that time in many ways—most dramatically from a print media to its present electronic media format. In the early years of its publishing, various Navy claimants were assigned the responsibility for the publishing and distributing the magazine. When CRB became a reality, that responsibility was assumed by the CRB for the benefit of the entire Corps.



With the changing technology and culture of Religious Ministry Teams, the *TNC* transitioned to an on-line version of the publication in 2001. Under the professional leadership of Chaplain Anne Krekelberg, *The Navy Chaplain* magazine has become *Religious Ministry Teams in Action* and actively reports the activities of chaplains and RPs throughout the world.

The CRB has been responsible for the Chief of Chaplains History Initiative from day one: developing, publishing, and distributing the history volumes. Did you know, at one time, the Chaplain Corps Historian worked directly for the Chief of Chaplains at the Navy Annex? Before that time, the Chaplain School Instructors and students helped in the assembling the earlier histories and biography volumes at the Chaplain School.

Over the past few years, the CRB has continued the tradition of keeping up with the times, especially in the development of electronic technologies, distance education, and communication. CRB transitioned to the World Wide Web in 1996 with the first version of the Chief of Chaplains website. Remember the logon password: "God is Great?" Internet connectivity was provided by two commercial ISPs (Internet Service Providers) until November of 1999, when the CRB web servers broadcast the Chief of Chaplains website via two microwave towers to Naval Computer and

Telecommunications Area Master Station Atlantic (NCTAMS LANT)—and out to the world. The web servers were named "Kaleb" (the firewall, standing guard over the work of the Chaplain Corps), "Sarah" (the Exchange server, delivering the Chaplain Corps e-mail system), and "David" (the Web server, delivering the actual web content to the world).

Since its early development, the website has become evermore dynamically interactive, using Active Server Pages (ASP) technology, providing over 50,000 references and resources, and getting over 30,000 "hits" per month. All of this is powered today by three state-of-the-art Dell servers, which broadcast directly to the Internet via 2-T1 (3 megabytes) lines through the Defense Information System Agency (DISA). This configuration has twice the bandwidth of the first website and is, quite frankly, the envy of many other Navy organizations. Much of the credit for these accomplishments can be attributed to the initiative of Chaplains Felix Villanueva and Mary Tinnea and carried on through the creativity and hard work of Chaplains Terry Gordon and Ray Stewart. Backed up by the assistance of Chaplains Keith Adams and Mike Smith, who developed the connectivity backbone, the CHC web site today is a significant vehicle for the direct and instantaneous communication by the Chief of Chaplains to the entire Chaplain Corps and Religious Ministry Teams.

In addition, the CRB has developed and distributed over 20,000 CD-ROMs during the past two years, not only for chaplains and RPs, but for many operational commands requesting assistance in the development, production, and distribution of deployment information CDs. The CRB has advanced video, photographic and electronic capabilities, including "blue screen" digital video, DVD and CD-ROM mass production, and Avid, Macromedia Director, Flash development software and the trained professionals to use this equipment.





## The Chaplain Resource Branch: 25 Years of Service

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"Your CRB Team," including most recently, Chaplains Anne Krekelberg, Ray Stewart, Mike Smith, Bob Fitkin and myself, plus Religious Program Specialist Chief Louise Jackson, RP1 William Andrews, RP2 Lamira Jenkins, RP2 Latasha Hester, RP2 Tierra Bennett, PH3 Kyle O'Neal, and Chaplain Corps Archivist, Mr. Bill Taylor, have worked diligently to live up to its charter. In the words of Chaplain Harry MacCall, we are here to "provide to you... your 'one stop' shopping market for resource information...in making your ministry and support of ministry real in the lives of the men and women of the Navy, Marine Corps, Coast Guard, and Merchant Marines."

Your ministry is **our Mission**

Thanks for allowing your current and past CRB teams to serve you.

*Your CRB Staff  
April 2004*





## The Chaplain Resource Branch: 25 Years of Service

### *History of Personnel*

#### Enlisted

RPC Frank Buscher (1980-1981)  
 RP2 Paul Halstrom (1980-1982)  
 RPC John Hammer (1982-1985)  
 RP2 Kathryn W. Early (1982)  
 RP2/1 Stephen Perkins (1982-1985)  
 RP2/1 James Roberts (1982-1987)  
 PN1 L. J. Teschendorf (1984)  
 SN D. M. Gilbride (1984-1987)  
 PN2 C. J. Perry (1984-1987)  
 RPSN/2 Anna Powell (1984-1988)  
 RPC Domingo S. Gonzalez (1985-1988)  
 RPSN G.L. Mckinley (1985)  
 SR/RP3 Isabefita C. Mendoza (1985-1989)  
 RPSN David Hinojus (1986-1987)  
 RP1 Paul Halstrom (1986)  
 RP2 Glen Palmer (1986-1990)  
 RP1 Debbie Westbrook (1987-1988)  
 RPSN/RP3 Debbie Myers (1987-1989)  
 RP1 Forest Weekly (1988-1992)  
 RPSN/RP3 Maunce Shelton (1988-1989)  
 RPC Elizabeth Morrissey (1988-1991)  
 RP3/2 Greg A. Flick (1989-1993)  
 RP3 Pam Mooreland (1989-1992)  
 RPSN Melissa Harris-Price (1990-1991)  
 RPC Paul J. McLaughlin (1991-1993)  
 RP2 Derek W. Norman (1991-1994)  
 RP3/2 Michael P. Parshall (1992-1994)  
 RP1 Linda Shepard (1993)  
 RPSN/RP2 Jenny R. Donathan (1993-1995)  
 RP2/1 Isabelita C. Mendoza (1994-1997)  
 RPC Philip R. Knoll (1994-1997)  
 RPSN/2 Margaret E. Weaver (1994-2000)  
 RPSR/SN Christine M. Guillano (1994-1996)  
 RPSA/3 Tawanica T. Davis (1995-1998)  
 RPSR/3 Leondra Hawkins-Chavis (1995-1999)  
 RP1 Eileen Severs (1995-1997)  
 DP3 Martha L. Winslow (1996-1998)  
 RM3 Francine Renna (1997-1999)  
 RP1 Susanne Ferrantelli (1997-2000)  
 RP1 Debbie Myers (1998-2003)  
 ITSN/3 Amy L. Bell (1999-2002)  
 RP3 Katrina J. Bell (2000-2003)  
 RPSR Shallya McCalister (2000-2003)  
 RPC Louise Jackson (2001-2004)  
 RP1 William G. Andrews (2002-2004)  
 RP2 Latasha A. V. Hester (2003-2004)  
 RP3/2 Tierra Bennett (2003-2005)  
 RP2 Lamira Jenkins (2003-2005)  
 PH3 Kyle O'Neill (2003-2004)

#### Officers

CAPT H. F. MacCall (1980-1981)\*  
 LCDR Robert Williams (1980-1984)  
 LT Robert Kubisiak (1980-1983)  
 CAPT H. F. Lecky (1981-1984)\*  
 LCDR J. L. Sharpe (1982-1984)  
 LCDR Gerald R. Grogan (1984-1987)  
 CAPT Alston S. Kirk (1984-1988)\*  
 LCDR E. F. Blancett (1985-1987)  
 LCDR John T. Taylor (1985-1987)  
 LT David W. Shafer (1985-1988)  
 CDR Joseph W. Hines (1987-1989)  
 LCDR Roger W. Pace (1987-1988)  
 LCDR Joan H. Wooten (1988-1990)  
 CAPT Earle L. Boyette (1988-1990)\*  
 CDR Moses L. Stith (1989-1990)  
 CDR Melvin R. Ferguson (1989-1990)  
 LCDR Leo J. Guarnieri (1990-1992)  
 CAPT L. Carroll Starling (1990-2\*)  
 LCDR Julia T. Cadenhead (1990-1992)  
 LCDR Franklin E. Hays (1991-1993)  
 CDR Michael D. Halley (1991-1993)  
 LCDR Lewis E. Brown (1991-1995)  
 CDR Albert L. Hill (1992-1995)  
 CAPT T. Charles Carter (1992-1995)\*  
 LCDR Margaret G. Kibben (1993-1995)  
 LCDR Felix C. Villanueva (1993-1996)  
 LCDR Sam J. Ferretti (1995-1997)  
 LCDR Paul R. Wrigley (1995-1997)  
 CAPT James G. Harwood (1995-1997)\*  
 CDR Bertram E. Moore (1995-1997)  
 LCDR Mary W. Tinnea (1996-1998)  
 CDR David D. Reed (1996-1997) \*\*  
 CAPT John W. Morrison (1997-2000)\*  
 CDR Mark E. Farris (1997-2000)  
 CDR Michael Zuffoletto (1998-2000)  
 LCDR Keith N. Adams (1998-2000)  
 LCDR Connie Dorn (1998-2000)  
 LT Terry Gordon (2000-2003)  
 CDR Shelia C. Robertson (2000-2002)\*  
 LCDR Walter East (2000-2003)\*\*  
 LCDR J. Michael Smith (2001-2004)  
 CAPT James D. Puttler (2002-2004)\*  
 CDR Anne Krekelberg (2003-2004)  
 LCDR T. Ray Stewart (2003-2005)  
 LCDR Robert Fitkin (2004-2004)

William E. Taylor, USN (Ret.), Archivist, 1988-2005

\* Branch Head/Director

\*\* Acting Head



## Chaplains & the New Navy: an interview with Commander, Navy Installations RADM Christopher Weaver, USN

by CDR Anne M. Krekelberg, CHC, USN, Director of Publications, Chaplain Resource Branch

**What are your expectations for the chaplains with whom you have served and with whom you will serve in the future?**

The chaplaincy, like every other part of the Navy today, is part of—and needs to be part of—the transformation we are going through. Looking back on the chaplains with whom I have worked and served through the years, there is a continuum of wonderful relationships and spiritual contributions.

As I have grown in the Navy, my perception of the Chaplain Corps and chaplains has become very traditional—that while the chaplaincy may be considered by some to be a “cultural artifact,” it is extremely important to us. We’re not really sure why, but we know it’s good. Part of the reason we know it’s good is because we have seen results; the other part is because we are taught that it’s good.

We see the results, but we don’t always see the activity—the minute by minute activity of what a chaplain does. In many respects, it is similar to what we find in the support business, which is what CNI does. Although we strive to measure as much as we can, because with measurement you know where to make investment of resources, it’s difficult to do measure the chaplaincy as well. What we can say is that we are all better off as a Navy for having the Chaplain Corps. It has adapted and evolved for several reasons. One, because it is a wonderful group of people. Napoleon is supposed to have said, “...the moral is to the physical, as three is to one,” meaning, if you have a moral ascendancy over your adversary, that is three times as important as the number of cannons and bayonets you have. I happen to think that’s certainly true with the chaplaincy. But as we look back and as we look ahead, what we see is the Chaplain Corps positioned to be part of the Navy’s transformation. It is not just a passenger on the bus, but takes a turn driving.

That is a long answer, but what I see in my reflection of the chaplaincy is actually a reflection of my own



*RADM Christopher Weaver*

*“I admire so many people out there who wear the cross or the torah or the other devices. We have the opportunity to make such a difference and I’m just glad we’re doing it together.”*

differences and evolving perceptions. I see the chaplaincy poised for the future, and the individual chaplains I know poised to carry the Navy onward into uncharted waters with the confidence of a solid team.

**You mentioned the word, “results”—that we cannot measure what chaplains do, but that you have seen the results. What might some of those results be?**

I guess I would have to look at some of my most recent experiences in Naval District Washington. I can’t measure them specifically, but NDW is still in the midst of 5 or 6 years of the most dramatic and demanding transformational change that it has seen since World War II. Perhaps even more so. Emerging from the 2<sup>nd</sup> World War, NDW went into a significant freefall of people and processes. But when everything was done, it was just basically a smaller version of the original.

Today we have significant change: reductions, changes in work, and changes in the numbers of people and what they do. The demands and stresses on people in this new environment are significant. The command chaplains we have had for our NDW regions and the various denominational chaplains within our region have all been unified in their contribution to the changes. Yes—what we are doing is a work in progress, and the last five years have resulted in significant savings in process and money.

And the military side of this equation has not just weathered this transformational storm, they have helped to lead it. Going back to Napoleon’s comment, if we were relying solely on money and materiel, we would not be where we are. We are where we are because there has been a moral and relational transformation as well. The chaplaincy has had a contribution in this, and perhaps that’s the most immediate “result.”

In my ‘younger days,’ my view of the chaplaincy was more traditional—a “nice to have.” Maybe I’m just getting older, but I’ve now changed that perception. From the backshop perspective—as we transform and there are more stresses and strains—the chaplaincy is a vital part of our business transformation. That might seem odd, and it might even seem a little cynical—perhaps derogatory as it sounds like it undercuts what the Chaplain Corps stands for (ministry vice business). But I don’t apologize for that. It



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turns out that by being part of the spiritual underpinning of an organization, the chaplaincy is actually contributing effectively and directly to the mission effectiveness—in CNI's case, the business effectiveness of our organization.

There is significant value added by the Chaplain Corps. But the caution is this—relevance is going to be determined by how much we transform and stay in step with this rapidly changing Navy. The challenge for the chaplaincy, as well as for all of us, is to be able to continue the appetite for transformational change. The Corps must encourage the ability to see more and better ways to intervene in business process by intervening in the processes of the spiritual evolution of its people.

*As you look back on your own career, your own evolution as an officer, your own personal transformation and spiritual journey, do you remember a specific time when you your thinking of chaplains went from being a “nice to have,” utilitarian spiritual person to something more than that—perhaps the way you think about chaplains now? Is there a specific incident or moment when that happened?*

I don't think I can think of a specific moment. I've had a couple of what I would say almost evangelical experiences in my own life. There's not a doubt in my mind that there's a plan and I'm a part of that plan. However, from a business point of view and having been in this [CNI] position for over five years—I have realized that the chaplaincy and way it's formulated in a regional package here at NDW has contributed so much more in our ability to transform. They have been able to do many more things with fewer people. I have begun to think of the Chaplain Corps both as a wonderful spiritual support tool as well as an integral part of business transformation.

*Has your own spiritual journey been impacted by the chaplains with whom you've worked?*

Absolutely. I would not presume to say I have impacted a lot of chaps myself. I hope I have. I do not come from a personal faith tradition of evangelism, but you almost have to be something of an evangelist to be a good transformational leader today. I spoke to one of Admiral [Byron] Holderby's chaplain off-sites when I was the commanding officer of NAVSTA Norfolk. I will repeat what I said then, now—in every successful line leader there is a little chaplain. And in every successful chaplain there is a little bit of a line leader who can see the mission, beginning to end. Here's where we are, here's where we want to go.

It's a wonderful combination. The Chaplain Corps – both from a spiritual and a temporal angle – seems to innately know where to plug in. The chaplains I've known have an instinctive knowledge of where to make a change, where to make an intervention, where to do things a little differently – it's been pretty amazing. I would ascribe that to just having a good sense of enterprise leadership (a temporal term). The Chaplain Corps is intervening in a way that effects the.

*Permit me to switch gears for a minute and get a little more personal. Have you had a close relationship with a chaplain over the years and, if you have, please describe what that relationship is like and how it differs from line colleagues.*

Sure. There are probably several individuals, and would point to them as representative of the kind of person I'm thinking of. Byron Holderby would be one. I knew him when I was on the staff of the Naval Academy and he was command chaplain. That was my first opportunity to come ashore in a position of relatively senior rank and actually work with a congregation. I was his chair for community outreach and Religious Offering Fund distribution. Building a relationship with him and Barbara was quite a commentary on the philosophy of the chaplaincy within a large command, as well as the individual integrity and wonderful spiritual grounding of Byron himself. He had a great deal of impact on me.

Another is Chaplain Lew Brown. I've known him just a few years, but he is another example of an individual who is so far outside himself in the way he impacts people he doesn't even know he's doing it. I would say that's a wonderful attribute of the majority of chaplains I've known – they can't look in the mirror and see at all the extraordinary impact they are having on people. It just shows the selflessness of a life of spiritual service as part of the chaplaincy.

Interestingly, the third chaplain is a reserve officer, Neil Goldsborough. Perhaps he's already retired. He was the pastor of this little Episcopal parish we attend in Alexandria, Virginia – St. Luke's. He took a call to Rhode Island several years ago and I haven't talked with him for a while. I admired him because he was a chaplain – wore his uniform, drilled – but he was also a civilian pastor. He was “twice a citizen,” as we like to say about the Reserve, and just as wonderfully able as a spiritual advisor in both areas. While he tried to look downcast for a weekend drill, he loved to put his SeaBee utilities on and go out with the troops. He had an impact on me spiritually, but there was



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also another dimension of his impact on the Navy. He ministered to a congregation of several hundred Episcopalians 35 weeks out of the year, but never hesitated to do his duty as a Reserve.

Have you served with any chaplains in a combat situation, or in a situation where it's not just "business as usual" (if there is such a thing for a chaplain!).

As a young officer I was on a frigate in the Gulf of Tonkin in the South China Sea during the last year of full-fledged combat operations in Vietnam. We did not have our own chaplain, but one who was with us in the battle

for 300 people can be pretty wearing, particularly when you don't know what you'll be doing the next day in terms of combat. I can look back now in a more clinical way, but at the time it was just a great feeling to know Chaps was aboard. Isn't that the tradition of the Corps, though, that you are there in combat or out?

In combat, where do you want your chaplain?

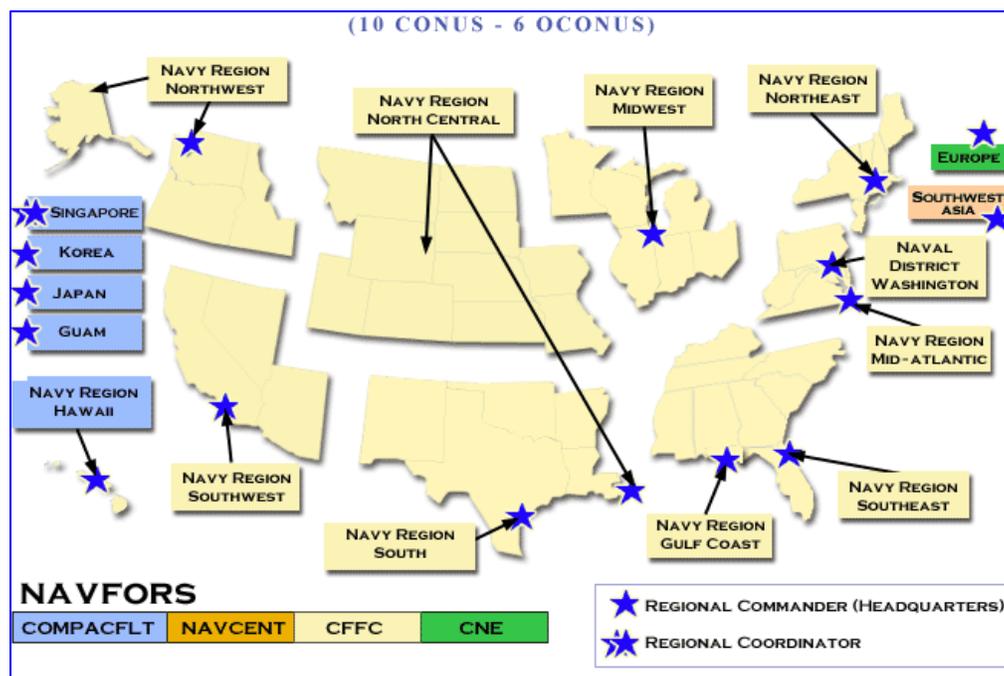
That's a real good question. I think we need to make sure we consider that question in terms of the modern battlefield. Some would argue – and I'm one of them – that the battlefield is right here. The 11<sup>th</sup> of September

2001 changed the dynamics of what the battlefield is: the coming two decades or more of implacable battle against, not necessarily the war on terrorism, but more precisely the war on terrorists. It turns out there are various individuals out there, a bunch of very dangerous people. It's not one big monolithic effort we are opposing.

I would say we're almost in that model today. The chaplaincy, wherever it is, is in the right place. For example, I'm talking about Father Lou Iasiello doing Christmas eve service with hundreds of airborne soldiers. He expected to go to breakfast with just a few dozen people, but three or four general officers and well over a thousand soldiers came. I mean, there's a statement right there. The CNO talks about being in the marketplace – effectively competing in the marketplace.

The chaplaincy is competing in the marketplace when we assume that only a few people will show up, and instead, thousands come.

The short answer is that we've got to continue the tradition. The chaplaincy needs to be where people need spiritual support, regardless of whether that's the forward edge of the battle area (FEBA) or the more traditional home area (which, arguably, may even be the battle area in the future). But the key is, it has been shown over the years that spiritual sustenance really makes a difference between



groups. My ship was certainly a maid of all work, as frigates and destroyers traditionally are – one day doing one thing and another day doing another. At one point we did 45 straight days of operations underway.

I recall that for a fair amount of that time we had a chaplain with us. I remember how, as a young officer, the crew and all of us were so jazzed up – so on edge – getting the mission done. The intersticing of this man's ministry throughout this little ship of about 300 was pretty remarkable. It was only later, after I got a little older and looked back on this time, I remember that 45 days of 6 on and 6 off



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people being effective or not effective, whether they are in crisis, combat or just routine.

As CNI ramps up its new organization, all kinds of things have to be done in new ways. How do you see – especially as we go down in numbers – doing things with fewer people in better, more creative ways? How do you see the Chaplain Corps functioning in that new vision?

The linkage of the Chaplains Corps with the larger naval organization is something that is relatively easily intersticed into the transformational architecture. Now, remember that we have had a five-year running start on regional transformation of the infrastructure management process. We've created regions; we've centralized processes so that – and this is a key point – installations are no longer the center of our delivery of support. Regions are now the center of delivery. Installations still play an important role, but the idea of having a chaplain at every flagpole, and a flagpole inside every fence line, may have to change. There may actually have to be some programmatic change demands of the Corps as well as some cultural changes. The idea of a chaplain, a Public Affairs Officer and a lawyer being aligned with every flagpole is probably contrary to the way we are going to be evolving as a business.

So the first challenge for the Corps is going to be to think “programmatically” as a region, rather than focusing on the traditional flagpole inside the fence line. The Corps will be centered at the region, which is what we did here, and we happen to think it worked like gangbusters. We had three chaplains in a row who saw the opportunity to take the same resources of religious team support and spread it over a broader area for very little or no additional time/effort resources. The challenge for the Corps in the evolution of CNI (and that's why we are so glad to have Chaplain Jessie Tate here), is to not say, “New command – have to add an additional layer of stuff.” Our bureaucratic upbringing tells us that to maintain the shape of the pyramid, we have to add another layer. Instead, we need actually flatten the pyramid to something very much horizontal. The traditional command functions are still the same, but they are intersticed by business operations in the horizontal plane. The intersection of command and business at 90-degree angles is the definition of an enterprise.

To the extent that the Chaplain Corps can support this fusion of enterprise thinking and enterprise operations in ways that it delivers spiritual support, organizes and staffs itself in regions (as opposed to fence lines), it's okay to be an “enterprising” chaplain. In doing so, chaplains are

contributing to the transformation in the Navy and the continued good support of the military and civilian people inside that Navy.

Permit me to ask a very controversial question. There are a lot of folks who talk about outsourcing chaplains at installations. Do you want to comment on that, and what impact that may or may not have to the Corps as we know it?

We have to remember that culture and tradition can be wonderful allies in providing a reference in transformation. But they can also be anchors such that they drag. We have to be able to maintain culture and tradition in a benevolent way, but in a businesslike way, too. In the evolution of our enterprise, it's not one way or the other, it's very often one of a combination of ways and there are infinite number of combinations.

So my short answer is this: I personally think there will always be a need for a Chaplain Corps. What we need to be ready to do is evaluate the business attractiveness of augmenting that Corps for surge capability through alternative surge acquisition means. Those are fancy words to say outsourcing, such that when we go back to steady state, we don't have a Corps that is sized for World War III or a war against the Russians we never fought (thank goodness). We need to look at alternative sourcing in all things in the backshop with a view toward creating a surge Navy – a requirement for CNO. The hard part, in financial and resource

### ***The Mission & Vision of Commander, Navy Installations***

*Navy ashore installations support our Navy's ships, aircraft and Sailors. As the single responsible office, advocate, and point of contact for navy Installations, CNI's mission is to provide consistent effective and efficient shore installation services and support to sustain and improve current and future Fleet readiness and mission execution. CNI does this by providing unified and consistent procedures, standards of service, practices and funding to manage and oversee shore installation support to the Fleet. CNI executes delivery of installation services through its regions and installations. This mission will involve the coordination of policy, planning, budgeting and reporting for all regions and shore installations.*



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terms, is how we keep that in the perspective of what we can afford. There are already examples of contract support among chaplains in places where we have shortages. That type of agile acquisition of spiritual support is something we have to keep in mind, just as we are doing in all the other business enterprise elements of CNI.

Anything else you would like to add as an afterthought as we wrap this up?

CNO says this a lot and I absolutely believe it: we are so fortunate. We have so many challenges, but we are so fortunate to be the people we are in this country. No matter how difficult the challenges are every day, we've got each other. In my own personal experience, it's the knowledge that the chaplaincy has always been there for me. As I've grown and gotten more responsibility in the Navy, I've been able to step back and look at how wonderful the contribution our Chaplain Corps has been to the effectiveness of our Navy and Marine Corps. I admire so many people out there who wear the cross or the torah or the other devices. We have the opportunity to make such a difference and I'm just glad we're doing it together. 🙏



### **Rear Admiral Christopher E. Weaver** **United States Navy** **Commander, Navy Installations** **Command (CNI)**

*Rear Admiral Christopher Weaver was born 4 July 1949 in Harrisonville, Missouri. He graduated from the U.S. Naval Academy with the Class of 1971. He holds a Bachelor of Science degree from the Naval Academy and a Master of Public Administration degree from the George Washington University. He is also a distinguished graduate of the Industrial College of the Armed Forces.*

*Rear Admiral Weaver was designated a Surface Warfare Officer in 1973. His sea tours include duty aboard USS MARVIN SHIELDS (DE 1066), USS CAPODANNO (FF 1093), USS BOULDER (LST 1190) and USS SAMUEL ELIOT MORISON (FFG 13). He has commanded USS EXULTANT (MSO 441) and USS SPRUANCE (DD 963).*

*Ashore, Rear Admiral Weaver has served as an Assignment Officer in the Bureau of Naval Personnel, as Head of the Seamanship and Navigation Department at the U.S. Naval Academy, as Head of the Surface Combatant Branch of the Surface Warfare Division (OP-03), and as Head of the Mine Warfare Branch of the Expeditionary Warfare Division (N85). Rear Admiral Weaver commanded U.S. Naval Station, Norfolk, Virginia immediately prior to assuming his assignment as Executive Officer to the Director for Logistics (J4), The Joint Staff. He was selected for Flag rank in February 1997. Rear Admiral Weaver served as the 83rd Commandant of Naval District Washington, the oldest continuously operated Navy installation in the nation. Rear Admiral Weaver is currently serving as Commander, Navy Installations (CNI) and Director, Ashore Readiness Division (OPNAV N46).*

*Rear Admiral Weaver's personal decorations include the Distinguished Service Medal, Defense Superior Service Medal, Legion of Merit, Meritorious Service Medal, Navy Commendation, National Defense Medal, Armed Forces Expeditionary Medal, Vietnam Campaign and Service Medals, Southwest Asia Service Medal and the Combat Action Ribbon.*

*Rear Admiral Weaver is an Honorary Seabee and Honorary Master Chief Petty Officer. 🙏*



## Working to Keep the Faith

by CDR Warren Tanninbaum, USNR

As a Reservist mobilized for OPERATION ENDURING FREEDOM and sent overseas to Rota, Spain, I knew that life could be quite different in the military. But working to maintain my faith certainly wasn't one of the differences I expected. In civilian life, I am an active member of a synagogue. I send my children to Sunday and Hebrew school. My wife converted to Judaism so we could be a family of one faith. I thought that was enough.

Practicing Judaism in America is a relatively simple endeavor. If you want to join a synagogue, there are probably several in the local area to choose from. If you need cultural identity, there are plenty of Jews with whom to socialize. We practice our religion with little fear. But in Spain—being a Jew in a place where there have been almost none for 500 years—I did indeed start feeling different about

myself. Walking through streets that were once teeming with Jewish life and culture is eerie—now only the street name bears reference to its significance and history. The synagogues, if there is still a resemblance, are empty—a simple cultural reminder of our past. What would this country be like if Jews continued to live and worship here?

I discovered that if I wanted to practice my Judaism, I would have to work for it. There were no Jewish chaplains or organized Jewish communities on the military base. There were no synagogues within 100 miles. The Protestant and Catholic chaplains readily agreed to help where they could by providing space to pray and prayer books, but the rest was up to me. Back home, I never seemed to have time to volunteer my services to the Jewish community. It was all done for me. Now, I had to make good on my commitment to continue my children's Jewish studies and prayer.

The chaplains and I reached throughout the community to identify servicemembers of the Jewish faith on base and eventually got things going. Along the way, something special happened. It was no longer just about doing this as a commitment to my family, but it was about helping people who were seeking religious fulfillment and cultural identity.

And what great fun it was!

It was like a barn-raising when we built our Sukkah on the chapel grounds. Everyone came out to help and to share in the dinner meal. We were now a community—consciously and with great effort expressing our religious and cultural beliefs. No one could afford to be a bystander; everyone needed to volunteer for the community to survive.

When it came to planning for the High Holidays of Rosh Hashanah and Yom Kippur, the prospect of leading our community during this solemn time was daunting; I certainly did not feel worthy to the task. The senior chaplain, a Catholic priest, found the funds necessary to fly in a Jewish chaplain. As our tiny community gathered around the Rabbi in a semi-circle of chairs, it was a world of difference from my home synagogue, where services are split and closed circuit television used. I felt fortunate to be able to have a Rabbi come to share the High Holidays with our tiny Jewish community. Back home, you *expected* a Rabbi.

Other rewards? There were plenty. At home, while we socialize with friends of all faith, we rarely interact with leaders of other faiths. Here in the military, I find myself working closely and comfortably with chaplains of all faiths. They are expected to support all religions, not just those of their own faith. The concept of *shared* spiritual fulfillment is something foreign in the civilian world. Having always felt only kindness and personal interest from the chaplains I have met throughout my military career, I cannot give enough thanks to each and every one.

Shortly after reporting for duty, my grandmother died. Not being able to return home for the funeral, I had to come to terms with her death by myself. And having no family present, I turned to a Methodist chaplain for counsel. I felt very comfortable discussing my grief with him. But there was plenty of sadness and reflection as well during my tour. As I read history books, visited local towns, and watched the news on European television, I learned about the vibrant Jewish life that was once an integral part of this area but taken away by forced conversions, expulsions, or death. I have continued to read books that describe how Jews have suffered throughout history while clinging to their religious beliefs—and I watch, and read, of how anti-Semitism is still rampant in Europe today.

It is strange that I feel closer to my religion and cultural identity having been in a country almost devoid of Jews. The obvious answer is this: I had to work to practice my religion and I have experienced "mitzvah"—doing a good deed. I now understand that that the struggle of my ancestors has brought me to this time and place. I will never take my faith for granted again. 🚩

*LCDR Warren Tanninbaum, USNR, served as Jewish Lay Leader at NS Rota, Spain, during the early months of OEF.*



## Creating a Songbook

by LCDR Anthony E. Hartman, CHC, USNR

Among all of the complex factors any clergy or worship leader face is the ever-present consideration of music during worship. All pastors know music is a critical area demanding close care and attention, as it prepares the congregants' hearts to receive the import of the service, whether free or liturgical. Pastors also know while music is a great source of blessing, it is also a great source of potential danger. Music ranks second only to outright doctrinal discord as a source of conflict in any given church. It often defines a church—or military ministry.

The varieties of church music continue to become ever more diverse: traditional hymns, contemporary choruses, gospel (Southern) and African American only touch the surface, underscoring the diversity and range of approaches to church and worship music. Because of this diversity, music must be carefully tailored and adapted to each local congregation. Just as a preacher knows that he or she must tailor the message to each congregation, so also must the music be. This means selecting from a quantity of resources that is exponentially expanding, not only in terms of variety or types, but also in terms of quantity within the type.

Whereas church music at one time was steeped in longevity and tradition, new sacred songs are now being published at a rate similar to contemporary secular music. Military chaplaincy is not in any way removed from this phenomenon. The Book of Worship for U.S. Armed Forces is now virtually obsolete in terms of today's music selection and applicability to many contemporary military services. True, the USAF book is still a valuable resource with a great selection. However, it no longer has the versatility now required.

It seems locally tailored song books are rapidly becoming the norm in both civilian and military worship. This raises the issue of producing such a work entirely from "scratch." In some cases, there are good newer hymnals available, such as Word Publishing's *Celebration Hymnal* that include both traditional hymns and contemporary choruses. But with a publishing date of 1998, this, too, will soon become old hat. For military use, many of the newer worship hymnals do not include songs needed in a military setting, such as patriotic hymns or a sampling from a variety of worship communities.

There are a couple of key sources that can help dramatically simplify the process for the various Protestant communities: the Christian Copyright Licensing Institute and Christian Book Distributors. While many readers may already be familiar with these companies, many may not be

aware of what they can do for you in putting together your own local song book. Following are steps and key points learned from experience in putting together a songbook for Marine Corps Recruit Depot, Parris Island, S.C.

1. **Recognize that music is often an emotionally charged subject.** When beginning the project, be sure to communicate that the final product will not be able to answer every need but will attempt to include as much variety as possible. The chaplain will need to make explicit how the final chop process will occur. He or she also needs to communicate what the scope and intent of the songbook will be, as this affects the size and blend of the book.
2. **Recognize that creating a songbook will require sufficient personnel resources.** From start to finish, the project will require more dedicated effort than one would expect. If the project is not given a dedicated project officer with sufficient time and administrative assistance, it will not be completed (nor will it be successful). Expect the process to take a couple of months.
3. **Begin a process of collation by soliciting inputs.** These should come from all potentially interested parties. Spread the request widely. Communicate the fact that existing popular songbooks or hymnals will be examined carefully. Generally speaking, types of songs can be divided into traditional hymns, gospel, contemporary and patriotic. When dealing with the contemporary, be mindful of the fact there are two genres: "standard" (generally softer) praise choruses and "rock" (more robust) progressive.
4. **Include insights gained by reviewing both Christian Copyright License Institute's (CCLI) website and its most popular lists ([www.ccli.com](http://www.ccli.com)), as well as music found at Christian Book Distributor (CBD) ([www.christianbook.com](http://www.christianbook.com)).** CBD is an excellent resource, as it provides lists of music available in a total of no less than 33 different genres. It also provides sample tracks from available albums. When selecting lists of possible songs, the web page of the album samples can be cut and pasted onto e-mails sent to all interested parties.
5. **Make the final selections—be clear about the final approval authority.** The songbook must be representative of the military's religious demographics,



## Creating a Songbook

*cont'd*

as it seeks to serve and include all. Realistically, however, it will not be able to include all the inputs.

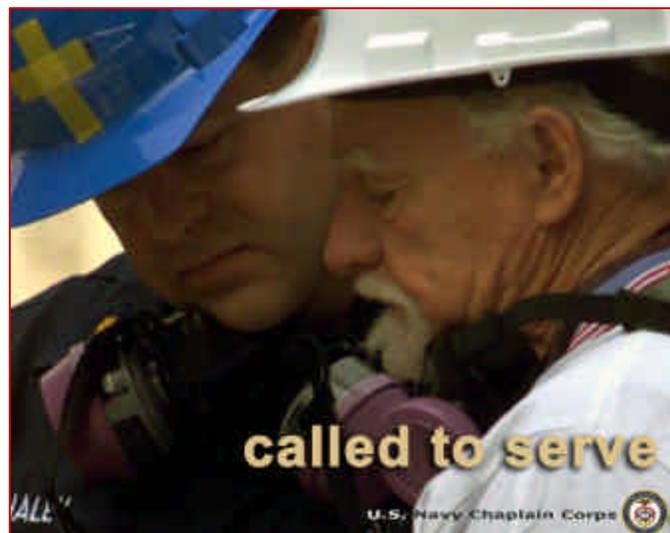
6. **Make sure you have purchased the CCLI license.** You are not allowed to reprint any song that is not public domain without this license. While most songs that one may want to use are covered by this license, some are not. Be sure that the songs used are either covered by the license, are public domain, or separate copyright permission for reproduction has been secured.
7. **Purchase the Song Select option to the CCLI license.** This allows you to produce a much more professional looking songbook, with proper title and author headings and copyright footnotes for all songs cut and pasted from the Internet. Additionally, the songs will be error free and allows you to use the Song Show Plus Professional software with the songs (see paragraph 6). Please note that using the written CCLI arrangement will require the musicians to be aware of possible changes in verse and chorus sequence, as these will have to be incorporated into the music score used.
8. **Consider purchasing the Song Show Plus software from CCLI if you will possibly project the words onto a screen.** Getting the words to fit on the screen from a Power-Point program is a tedious process that does not always look professional and may risk visible "computer clutter." The software is designed to allow for direct and easy transfer straight from the Internet onto the projection file.
9. **Consider purchasing Word Perfect as the word processor for the booklet.** Word Perfect has a unique option on its print functions that allows for booklet printing with standard 8 1/2 x 11 paper and automatic page collation, allowing for changes to your final product all the way to the point of printing.
10. **Purchase the supporting written music.** Written music must be purchased to accompany the written words. The words from the CCLI cut and paste program are not accompanied by the music. CCLI does offer a very abbreviated version of the written music to accompany the words (essentially for us non-musicians), but this is not sufficient for a full worship service. The music must be purchased separately. For larger worship programs with separate worship locations, more than one set must be purchased. A musician can make lim-

ited copies for the sake of ease in collating into one binder, but there must be a corresponding hymnal for each collated copy. The process of local adaptation and collation is unavoidable and necessary if such a locally created collection is to be used.

11. **The sources for the music will be the Book of Worship for US Armed Forces as well as other hymnals.** Most of the songs will be found in the primary hymnals published by Word Music and available through their web site, [www.wordmusic.com](http://www.wordmusic.com). However, the music for virtually any song can be located by using the search function in the printed music section of the Worship Music web site [www.worshipmusic.com](http://www.worshipmusic.com). This web site contains a collection of links to virtually all of the main Christian music publishers today.
12. **Have the new Songbook formatted and prepared for printing.** Note that this will include creating a table of contents, desired clip art, proper margins, paper selection, etc.

As chaplains, we are here to 'serve all who serve,' regardless of religious affiliation. Producing your own "command" songbook is an exciting process. Yes, it takes some effort—but is worth it as we prepare the hearts of our Sea Service members and their families for worship. 🚢

*LCDR Anthony E. Hartman, CHC, USNR is a naval Reservist current serving in Ladys, South Carolina.*





## The Rudder: The History of the Chaplain Resource Branch, Office of the Chief of Chaplains

By William Taylor, Chaplain Corps Archivist

In the late 1970's, while working on other assignments for RADM Ross Trower, Chief of Chaplains (COC), CAPT Murray H. Voth came in contact with the Army and Air Force Chaplain Resource Boards. Having never heard of these functions, Chaplain Voth investigated and learned that these boards were able to offer services of a wide variety of benefit to their Chaplains in the field. Armed with the information of how much a Resource Board would benefit the Navy Chaplain Corps, Chaplain Voth presented his idea of a



Archivist Bill Taylor and historian Henry Martin (USN Chaplain Corps, retired) at the CRB Archives.

Navy Chaplain Resource Board to Chaplain Trower.

The admiral gave the green light to proceed with establishing the new office. Billets, funding monies, space location, and identified personnel were but a few of the hurdles of standing up the new CRB.

By mid-summer of 1980, everything came together. The funding was available, the billets found, personnel identified and a space was located in building Z-375 at Naval Station Norfolk (VA). The CRB was officially commissioned October 10, 1980 with CAPT Harry McCall, CHC, USN in command as first director of an organization that was to become a valuable asset not only to the Chaplain Corps, but to the U.S. Navy and joint services as well.

### The Mission

As a Bureau of Naval Personnel (BUPERS) field activity, under the direction of the Chief of Chaplains, the Chaplain Resource Board facilitates the professional

development of chaplains and Religious Program Specialists by identifying, developing, producing, and distributing resources in support of religious ministry across the Sea Services. Shortly after the CRB was established, the Chaplain Corps history program was revived.

### The Vision

Although the COC and his advisors directed the development and production of projects, the CRB was tasked to research and develop a variety of resources. Early years saw several project packages—some on a yearly seasonal basis for Advent, Lent, High Holidays and Martin Luther King, Jr. Day. Other projects were developed as the need was apparent. These included homiletics, Command Religious Program planning, program support guide, suicide prevention, and studies of Islam and Native American religions. Special projects included language, thesis and music audiotapes, the *Biweekly Reader*, *Porthole*, *0-6 Minutes*, *Currents*, *PROV-Ns* and a number of book buys.

Publications came as an early assignment to the CRB. Begun in 1949, various "as assigned" chaplain groups produced *The Navy Chaplain* (TNC) magazine. Because of the inconsistencies in the product inherent with the change of "publisher" each year, the COC office took over in the late 1970's. No longer a printed magazine, the new *Religious Ministry Teams in Action* (TNC) is now an electronic newsletter (web-zine) located on the website. Over the years, several CRB Chaplains have held the editor's desk.

Other publications have come and gone. The



Chaplain Jerry Shields and Bill Taylor



## The Rudder: The History of the Chaplain Resource Branch, Office of the Chief of Chaplains

*cont'd*

scanned on DVD. The *Biweekly Reader* was a collection of relevant articles sent to the COC twice a month. Unfortunately, this collection was not preserved. A four-volume collection of quotes known as *Positive Reinforcement of Values-Naval Service (PROV-NS)* was produced for chaplains to use in the command "Plan of the Day" between 1984 and 1988. In 1989, several video shorts were produced based on the *PROV-NS* for use on ships' site-TV systems. Both the printed and video versions are now available on the COC website.

The COC website has lead the way in bringing the Navy into the 21st Century and the use of electronic material on the internet with the COC website. With the reduction of operating funds and high cost of printing, hard copy printing, book buys and many publication works have been scanned to DVD, CD-Roms and added to the website. A valuable information tool to both the Corps and the Navy, computer resources, such as the Program Support Guide (first published in 1949), is still a prized product today. It now resides on the website in database format.

The Chaplain Resource Branch has four certified oral historians who have conducted and published more than 50 oral history interviews of men and women in the Navy Chaplain Corps. Several Navy chaplain historians have produced over 12 volumes of history of the Chaplains Corps: U.S. Navy. This is now available on DVD from the CRB. Professional papers produced by Navy chaplains during their year of graduate funded education are also available through the David Trebou Archives at the CRB. The Trebou Archives has supplied the Chaplain Corps history information since its establishment in June 1989 and has been maintained by a full time archivist throughout the years.

The Chaplain Resource Branch has had three addresses. The first was Building Z-375 on the waterfront at Naval Station Norfolk from October 1980 to August 1982. The second was the U.S. Naval Hospital Lafayette River Annex, Building A, Wing A, 3<sup>rd</sup> floor from August 1982 to June 1992. The third location is Building X-70, north wing, Naval Station Norfolk from June 1992 to present.

For 25 years, The CRB has been home to 46 chaplains (12 directors or branch heads), 57 Religious Program Specialists (6 CPO's) and 1 archivist. In the Spring of 2005, the CRB will close the doors at X-70 Norfolk and transfer services and equipment to the Navy Chaplain Chaplain School, Newport, Rhode Island.



*In the archive stacks... where's Mr. Bill?*

### **William E. Taylor, Sr. Chaplain Corps Archivist**

William E. Taylor, Sr. was born 07 March 1938 and graduated high school in 1957. After having joined the Reserves in 1956, Bill enlisted in the U.S. Navy in 1957 and was assigned to the USS GATLING (DD-671). Shortly thereafter he was accepted into the Hospital Corpsman program and attended school at Bainbridge, Maryland in 1957-58 and Medical Technical School at NNMC Bethesda in 1959-61.

Mr. Taylor's tours of duty include: USNH Great Lakes (1961-63); USS SEMINOLE (AKA-104) (1963-65); Naval Induction Center, Raleigh NC (1965-68); and the Rivereen Force, Vietnam (1969).

Wounded in Vietnam in 1969, Mr. Taylor was a patient at Naval Hospital Portsmouth from 1969-71 and received a disability discharge in December 1971. He earned a B.S. in Biology from Old Dominion University, Norfolk, VA in 1974 and received archival training and certification from the National Archives, Washington, D.C. in 1988.

Joining the Chaplain Resource Branch in 1988, Mr. Taylor was hired to establish the David Tribou Archives of the U.S. Navy Chaplain Corps History Program.

His service awards include a Bronze Star, two Purple Hearts, and the U.S. Army Commendation Medal.

Bill Taylor is married to the former Ruth A. Barrett. They have three children and six grandchildren.



## Luminaries of the Corps

by William E. Taylor, Chaplain Corps Archivist

Chaplain Joe O'Callahan entered the naval service in April 1942 at the age of 37. He told his fellow Jesuit priests and professors at Holy Cross College, "These boys need me."

By February 1945 he had transferred from the USS RANGER to the USS FRANKLIN (CV-13) at Pearl Harbor. In the early morning of March 20, the FRANKLIN was steaming with her task force about 100 miles from the Japanese home islands. Her air cover was overwhelmed by a large group of enemy fighter-bombers—one bomber got through the screen and dropped two 550 lb armor piercing bombs. One struck the flight deck centerline—dead on—exploding in the hangar deck and causing massive fires and additional explosions from loaded aircraft. The second bomb penetrated the flight and hangar decks, exploding deeper and farther aft, seeing off fuel and ordnance and creating a second zone of horror.

By now, power was out. No pumps worked and firefighters were putting down so much water the ship began to list to port, creating more problems. Hundreds died instantly. Quickly, the ship's list reached 13 degrees. This, coupled with the lack of light, choking smoke, fumes and fire, was enough to create panic among the younger Sailors.

Because Chaplain O'Callahan had made it a point to learn his way around the ship, he was able to lead his shipmates to safety. He did this several times while trying to reach the upper decks and his general quarters (GQ) station. On deck, he was observed organizing firefighting and ammo-handling parties where senior leadership was dead or incapacitated. He showed inexperienced Sailors how to safely carry hot projectiles to be thrown overboard

and helped push damaged aircraft over the side before their fuel could explode.

While all this was happening, Chaplain O'Callahan was attending to the injured and dying, giving physical and spiritual aid. There is a famous photograph of Joe O'Callahan giving last rites to an injured Sailor. The photo has been used in several settings, including at least two Naval and one Marine war movie. Fifty-six years later, while visiting the

Naval History Center, Robert Blanchard saw the much-enlarged photograph on the wall and recognized himself as the Sailor receiving last rites.

There are many reports by officers and Sailors testifying to Chaplain O'Callahan's acts of bravery. CAPT L. E. Gehres, commanding officer of the FRANKLIN, told Chaplain O'Callahan's mother that Joe was the bravest man he had ever met.

Many felt that the ship's survival was purely a miracle. Although Chaplain O'Callahan held the opinion that the Almighty had exerted considerable influence on the outcome, even he had to

agree that the combination of courage, resourcefulness and skill of her crew had a great deal to do with their ship's survival. Truly, uncommon valor became commonplace.

On January 23, 1946, Chaplain Joseph T. O'Callahan was presented the Congressional Medal of Honor by President Harry S. Truman, making him the first military chaplain to be so honored.

Chaplain "Joe" was released from active duty with the rank of Captain on November 12, 1946. He returned to his teaching duties at Holy Cross and later wrote a popular book, *I Was Chaplain on the Franklin*. He suffered with lung damage until his death in March of 1965.

The USS O'CALLAHAN (DE-105) was christened and launched in 1967. 



*Chaplain Joseph T. O'Callahan receives the Congressional Medal of Honor from President Harry S. Truman*



## Book Review: *The Survival Guide for Marriage in the Military* by Gene Thomas Gomulka (Albuquerque: Plain Tec Books, 2004) reviewed by LCDR Robert Fitkin, CHC, USNR

### Summary

*The Survival Guide for Marriage in the Military* accomplishes its intended purpose by clarifying and explaining foundational topics, such as communication, finances, intimacy and spirituality—and their impact on the family—to combat the common and unique issues that arise within military life.

Through his vast training and experience as a Navy chaplain, Gene Gomulka has produced an excellent repository of information for understanding marriage in the military. As deployments increase, so do anxiety and problems. Chaplain Gomulka performs a pre-emptive strike to prevent problems before they start and to overcome problems once they have begun. His book helps chaplains by providing a structured and thorough outline for counseling dating or married couples in the military, and it helps service members by providing important information and reflective questions for application.

### Application

As indicated in the summary, this is a great resource for current Navy chaplains and Sea Services

personnel. The key to good counseling is good assessment. This book can be used as a helping guide so that “no stone is left unturned” in our effort to help service members successfully navigate relationships.

*The Survival Guide for Marriage in the Military* understands that self-assessment is the key that opens the door to self-awareness—which eventually opens the door to healthier relationships. It also provides a very useful inventory for spiritual caregivers to use in counseling. These well-developed self-assessments create important habits of self-reflection that will produce long-term benefits.

*The Survival Guide for Marriage in the Military* could also be used as a gift from chaplains to Sea Services personnel who don't want to make the investment in counseling to meet the need of self-diagnoses. Additionally, couples have the ability to affirm what they are doing well and encourage them to continue the important process of relationship building within the unique challenges of the military. 🌊

*LCDR Robert Fitkin, CHC, USNR is the Information Services Officer (ISO) for the Chaplain Resource Branch. He is the first of the CRB personnel to be stationed at the Naval Chaplain School, Newport, RI.*



## Reports of Death

*Deepest sympathy and God's blessing  
to our Religious Ministry Team members and families in the  
loss of their loved ones.*

*Jimmy Barber*

Husband of RP2 Maria Rajas, USN

*Emmanuel D'Souza*

Father of LT Matthew D'Souza, CHC, USNR

*Ann L. Hazel*

Grandmother of LCDR David R. Glassmire, CHC,  
USNR

*Evelyn Cruz*

Mother of RP1 Yolanda Bond, USN

*William Mudd*

Father of LCDR David Mudd, CHC, USNR

*Julia Wilson Pope*

Mother-in-law of CAPT Wilbur C. Douglass, CHC, USN

*Melda P. Patterson*

Grandmother of Diane M. Wilson, CHC, USN

*Agnes Marbly*

Grandmother of RP1 Paul Marbly, USN

*CAPT John J. Glynn, CHC, USN (Ret.)*

*Henry Hartman*

Father of RP1 Barbara Evans, USN

*Leona Ritchie*

Mother of RP1 Anthony Pilozo, USN

*Anna Vallaire*

Grandmother of RP2 Latasha Hester, USN

### ***Religious Ministries Teams in Action / The Navy Chaplain***

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#### **Submission of Articles**

Submissions are accepted electronically as attachments in  
MS Word format to [head@crb.chaplain.navy.mil](mailto:head@crb.chaplain.navy.mil).

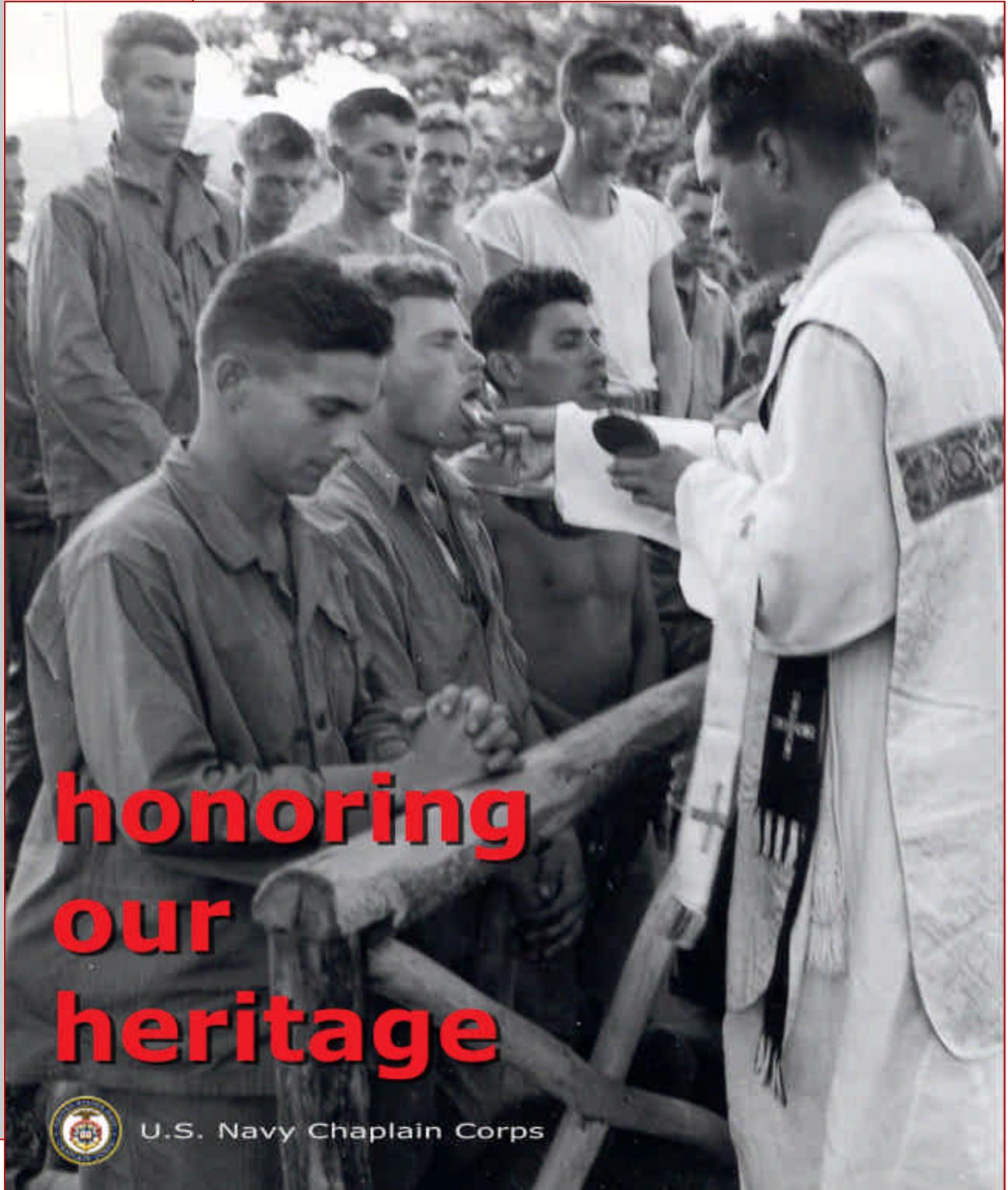
Please submit digitally produced photographs in either .jpg or .gif format using the VIRIN catalogue system as described at: [http://www.news.navy.mil/photo\\_submit.htm](http://www.news.navy.mil/photo_submit.htm).

Writing guidelines can be found at [http://www.news.navy.mil/topics/view\\_styleguide.asp](http://www.news.navy.mil/topics/view_styleguide.asp) and <http://www.safetycenter.navy.mil/media/writing101/default.htm>. You will receive full credit for any articles you submit. The CRB makes final editorial determination for the use of any articles.

**Please distribute, post, and forward this newsletter to your command.**

Winter  
2004

Religious Ministry Teams  *in action*



**honoring  
our  
heritage**



U.S. Navy Chaplain Corps

*The Chaplain Corps posters seen throughout this issue of "RMTs in Action: The Navy Chaplain" are available to Religious Ministry Teams via a mid-November 2004 Chaplain Resource Branch mailing .*