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Religious Ministry Teams *in action*

The Navy Chaplain

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one tough congregation

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The Warrior Transition Program

by CDR Mark A. Jumper, CHC, USN

History, experience, observation and research confirm that certain dynamics occur in the lives of military personnel exposed to the trauma of combat and hostile environments. Post-traumatic Stress Disorder (PTSD) is a familiar and distressing result. Dr. Jonathan Shay's landmark book, *Achilles in Vietnam: Combat Trauma and the Undoing of Character*, dramatically demonstrates the commonality between the experiences of ancient warriors, as illustrated by Homer in the *Iliad* and the *Odyssey*, and modern warriors, such as the Vietnam veteran.

Background

Recognizing this reality, in June 2000 the U.S. Marine Corps implemented a program and policy to deal with combat stress in the field (Marine Corps Reference Publication [MCRP] 6-11C, *Combat Stress*). This manual deals with prevention, identification, and care of combat stress casualties provided by interdisciplinary teams, including medical and chaplain personnel.

The U.S. Coast Guard continues extensive use of the Critical Incident Stress Management (CISM) program to assist personnel following encounters with death and trauma in operations. My own experience with the USCG has evidenced that *all* personnel, can benefit from programs to help them cope with their experiences, not just those displaying symptoms. A person dealing with several traumas may cross a threshold of saturation, causing symptoms to emerge. Using its program of post-trauma debriefs, the Coast Guard endeavors to detoxify all personnel that encounter trauma incidents, whether they display symptoms or not, in an attempt to prevent them from reaching that saturation threshold.

As part of its FY 1998 Professional Development Training Course, "Ministry in Trauma and

Disaster," the U.S. Navy Chaplain Corps trained all chaplains to serve as CISM team members. Subsequent to communication in 1996 between Dr. Shay and then Chief of Chaplains, RADM Don Muchow, the training was supplemented with an additional module entitled, "Warrior Transformation," the CISM training specifically addressed combat stress and its aftermath. In addition to the PDTC training, the Chaplain Corps subsequently invited Dr. Shay to address both the Staff and Leadership Course and the Senior Leadership Course at the Naval Chaplains School, Newport, Rhode Island.

In February 2002, the Chaplain of the Marine Corps directed the implementation of a Warrior Transition Program (WTP) for Marines deployed to Afghanistan and Pakistan in support of Operation Enduring Freedom (OEF). CREDO (Chaplain Religious Enrichment Development Organization) chaplains provided this program in the field. Founded in 1971 as a ministry to returning Vietnam veterans, CREDO chaplains are specifically trained and experienced to deal with deep personal issues the emotional aspect, affect, and healing of those issues. The Commandant of the Marine Corps approved the pilot mobile program design and provided complete funding within a climate of

strong support for several team deployments.

Program Sources

Using insights and principles of several researchers in the field of critical incidents, combat stress and military operations, the Warrior Transition Program is a chaplain-based spiritual ministry.

Resources include:

- *On Killing: The Psychological Cost of Learning to Kill in War and Society*. Grossman, Dave (LTC, USA (Ret.), former professor at U.S. Military Academy, West Point, NY (Back Bay Books, 1996).



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- International Critical Incident Stress Foundation, Inc., Ellicott City, MD.
- *Carnage and Culture: Landmark Battles in the Rise to Western Power*. Hason, Victor Davis (Doubleday, 2001).
- *The Face of Battle*. Keegan, John (Viking Press, reprint 1995).
- *Achilles in Vietnam: Combat Trauma and the Undoing of Character*. Shay, Jonathan (Scribner, 1995).
- *Odysseus in America: Combat Trauma and the Trials of Homecoming*. Shay, Jonathan (Scribner, 2003).

Consultants and trainers for the WTP included:

- Peter Bauer, LCSW, LMFT, Clinical Social Worker, Mental Health Clinic, VAMC Kerrville, TX.
- Jonathan Shay, M.D., Ph.D., Psychiatrist, Veterans Administration, Boston, MA.
- Carl Washburn, N.M.D., M.D., D.A.B.P.N., Psychiatrist, Hartford, CT; former Recon Staff Sergeant, USMC and husband of CAPT Mary Washburn, CHC, USNR.

In addition, WTP implementation coordinated with the psychiatrist-led interdisciplinary Operational Stress Control and Readiness (OSCAR) program piloted at Camp LeJeune, North Carolina and sponsored by Headquarters Marine Corps. This thorough inter-professional program, including all phases of deployment from preparation forward, was in the pilot phase during OEF and Operation Iraqi Freedom (OIF). MARADMIN 428/03, signed 09/15/2003, guides the expansion of OSCAR to all three Marine divisions for a two-year evaluation period. OSCAR offers great potential for chaplains, mental health professionals and experienced Staff Non-Commissioned Officers (SNCOs) to provide a most impressive program.

Program Goals

The goals of the Warrior Transition Program include:

- Recognize warriors for their service and sacrifice, and thank them for their contributions.
- Focus is on the warrior's own soul and personhood, particularly as it has developed in response to combat and hostile environments.
- Help the warrior recognize, evaluate and manage experiences that have been encountered and internal changes that have occurred. The medical community refers to this as a mental and spiritual wash-down.
- Model for the warrior the positive role of debriefings as an opportunity to honor and process one's experiences in positive ways. Debriefings are beneficial informally—among unit members (ref. Grossman, “group absolution”)—and formally, in programs such as the WTP. One reinforces the other.
- Give the warrior essential information and training regarding the dynamics of combat preparation, combat experience, and trauma. Introduce the warrior to these helpful concepts.
- Help the warrior avoid and/or repair highly toxic thoughts and behaviors, whether committed by self, by fellow-warriors, or by the enemy, especially if these occurred in very close proximity. These include issues such as violations of what is ‘right,’ berserking behavior, and dehumanization of the enemy.
- Encourage the warrior to intentionally seek an integrated balance in life of positive physical, mental and spiritual practices.
- Prepare the warrior for readjustments to society in terms of those dynamics and experiences related above. Encourage the warrior to assertively reintegrate into society, and to share experiences (as appropriate) for the benefit of self and society.

Program Structure

The Warrior Transition Program consists of three main modules, or questions. These questions refer primarily to the journey of one's heart, mind and soul, although they also refer to journeys of time, place and events which radically alter one's life.

The questions are:

- Where have I been?
- Where am I now?
- Where do I want to go?

Ideally, the group gathered to experience the encounter should be 30 or fewer. By necessity, satisfactory programs run with groups from 50 to 100 (interaction then comes more as a model than as experience). That the group consist of persons from the same unit or organization with shared experiences is crucial. The



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absence of common experience creates an uneasy trust environment.

The facilitator first seeks to make an emotional connection with the group, a process different from a CISD experience. Prior experience with combat veterans has shown that if the counselor or leader does not first make an emotional connection with the group, they will not divulge their facts.

Extensive discussions occurred whether unit chaplains or outside facilitators (such as CREDO staff) should lead groups. It is one truth of debriefings that effectiveness requires a facilitator who did not undergo the particular mission or experience being debriefed. An outsider's ignorance can offer a stage upon which the event's specifics are spelled out for everyone's benefit. The outsider may have specific training and experience that dramatically enhances group effectiveness, even in the face of resistance.

While an outsider may be unwelcome as someone imposed and interfering—perhaps not 'worthy' to hear the intimate stories lived at great cost—the "insider" has established strong trust levels. Those who lived through an experience together often use mutual shorthand to refer to specific elements; this shorthand may obscure or interpret certain facts. The trust relationship enhances the commonly accepted shorthand to cut straight to the heart of the matter. The unit chaplain acting as the leader of a WPT session often holds disparate pieces of information. Most Marine commanders prefer their unit chaplains as WPT facilitators, provided the chaplain participate in an authentic debrief as well.

CREDO chaplains cannot provide for up to 100,000 Marines, but can supplement existing structure by providing training for unit chaplains through sample

not have the time, training, skills, aptitude or desire to lead a WPT. In such cases, both unit chaplains and 'outside' facilitators worked together, reinforcing each other's strengths and mutually providing their combined best for the benefit of all.

Various video compilations and PowerPoint presentations enhanced the WTP program when possible. Several notables/celebrities who shared an interest in the welfare of military personnel sent video or verbal greetings for use in the program, including Gerald McRaney ("Major Dad"), talk show hosts Michael Reagan (son of the late President Reagan) and Ken Hamblin (the "Black Avenger"), and actors Chuck Norris and Tom Hanks.

Each program concluded with the leader's encouragement for participants to seek a strong, dynamic balance of physical, mental, and spiritual health. Participants were challenged to focus as much on their spiritual experience—including specific commitments and disciplines—as their physical training and educational improvement. In one version, we commonly prayed the Serenity Prayer at the program's close.

Program History

Our original plan provided the Warrior Transition Program near the field of OEF operations. However, the Marines rapidly completed their OEF mission. The CREDO team then provided the pilot program at Camp Pendleton, California for 350 OEF veterans from the 15th

Marine Expeditionary Unit (MEU) in April 2002. These Marines gave the program very positive reviews—93% would recommend it to another Marine, stipulating it be provided on their way home from operations vice after arriving home.

Our next deployment (November 2002) featured a CREDO team providing the WTP for over 1,500 Marines of the 11th MEU returning from the Middle East.





The Warrior Transition Program

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Dubbed a “frustratingly routine” deployment (with the exception of the deaths of two Marines in Kuwait), the Marine Forces Pacific Force Chaplain CAPT Henry Nixon, and host chaplains provided essential support by getting the team to Australia to meet the homeward-bound Marines. Over 94% of participants stated that they would recommend the program to another Marine.

CREDO Camp LeJeune provided Warrior Transition for 3,000 reservists of the 25th Marines as they completed their one-year call-ups in November 2002. The team then sailed home with the 24th MEU in May 2003, and the *TARAWA* Task Force in June 2003. The 2nd Marine Expeditionary Brigade (MEB) “Devil Docs” received a special program tailored for their combat corpsman duties. The WTP program continues for each group of demobilizing Marine reservists.

Three CREDO directors involved with the Warrior Transition Program—CDR Dan Stephens at Camp Pendleton, LCDR Ron Ringo at Camp LeJeune, and myself—came directly from Coast Guard billets involving extensive experience with real-world operational trauma, line-of-duty deaths and injuries, and the use of CISM programs. While Warrior Transition is not a CISM program, it does use some insights, wisdom and practices of the CISM community. CDR Stephens brought gifts as an expert in character formation training and crisis intervention. LCDR Ringo, a certified traumatologist, added many special gifts to the program’s formation and practice.

Following OIF, the Commandant of the Marine Corps issued a directive (ALMAR 032/03, signed 05/18/2003) that every Marine returning from OEF and OIF receive Warrior Transition services in-theater. A CREDO chaplain team (active and Reserve) from Camp Pendleton then deployed to Kuwait and Iraq, providing the program for 3,000 Marines, Sailors and Soldiers assigned to the I Marine Expeditionary Force (MEF). Dozens of chaplains were also trained as facilitators for their units. In accordance with the Commandant’s guidance, Marine commands were impressively thorough in insuring that no personnel left the theater of operations without receiving Warrior Transition services. Surveys of participants continued to be strongly positive regarding their views of the program’s usefulness.

The WTP is now being institutionalized in the Marine Corps. Homeward-bound Marines receive the program from teams composed of deployed CREDO

chaplains and their own unit chaplains. CREDO Pendleton recently deployed a team to Guam to provide the program for the 13th MEU.

The Navy has begun to use a similar program provided by mobile CREDO teams. Initial field tests with Sailors at sea, even using Marine-oriented programs, brought highly favorable responses. CDR Rick Silveira, director CREDO San Diego, pioneered a program designed specifically for naval units. In January 2004, a team led by CDR Bob Pipkin, director CREDO Norfolk, deployed to the Persian Gulf with USS *ENTERPRISE* battle group.

LCDR Dale White of the Office of the Chief of Chaplains oversaw the formation and operation of the Warrior Transition Program. His vision and wise supervision were essential to standing up the program and continually honing it to best serve our Sea Service personnel.

General Recommendations

The following insights were gained from research, consultation, and experience:

- Personnel experiencing Acute Stress Disorder (ASD) due to multiple strong stressors and traumas are best helped during a four-week window from the onset of such stimuli. Such intervention can delay or prevent the onset of PTSD.
- Personnel should stay with their units during the post-combat or post-trauma period and, if possible, return together. The separation of unit members prior to the unit’s return home as a whole is devastatingly unhealthy.
- Personnel leaving combat and hostile environments require a slow, deliberate return to society. “A slow boat home” is the best possible transition. Should air travel be used, personnel need a deliberate transition time at an intermediate point prior to return.
- Upon return home, personnel require continued mutual check-ups among unit members, frequent self-checks, and continued command monitoring.
- Personnel empowered to understand what they’ve gone through and knowing what steps they can take in response are best equipped to proceed in life free of debilitating, destructive disorders.

What Chaplains Offer

Chaplains offer an integrated, whole-person understanding that actively includes physical, mental and



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spiritual factors. This combination offers the best hope of quality living for those experiencing combat and trauma. Taking into account many physical and mental insights offered in conjunction with social work, medical and mental health colleagues, the spiritual ministry of chaplains provides a resource found nowhere else.

In the most profound ways possible, those exposed to combat and trauma have experienced ultimate questions of life, death, fate, purpose and meaning.

While physical and mental treatments can be of great help in dealing with such experiences, it is essential to include chaplains specializing in exactly those ultimate questions in the treatment team and plan. Only such quality, professional spiritual service, in conjunction with every other resource the Sea Services can offer, holds hope to help our veterans find those answers—and that positive future—they have earned so dearly. Christian scripture speaks well to this particular perspective:

“Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in

any trouble, with the comfort with which we ourselves are comforted by God. For as the sufferings of Christ abound in us, so our consolation also abounds through Christ. Now if we are afflicted, it is for your consolation and salvation, which is effective for enduring the same sufferings that we also suffer. Or if we are comforted, it is for your consolation and salvation. And our hope for you is steadfast, because we know that as you are partakers of the sufferings, so also you will partake of the consolation.” (2 Corinthians 1:3-7)

Conclusion

Marines in the field have become more intentional about hygiene, knowing that past wars have seen more casualties from disease than from combat. Now, hygiene of the person—mind, psyche, soul, spirit—has become intentional as well.

The Warrior Transition Program remains modest in scope. WTP does not work wonders in a sixty-to-ninety-minute program, but contributes some

valuable assets to our veterans of OEF and OIF. Facilitators can use WTP from the powerful perspective of divine belief and spiritual reality available to every veteran, and are trained to make this offer in such a way as to completely respect each veteran's beliefs to benefit many. 🇺🇸



5th Marines worship on Iwo Jima, 1945

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The Warrior Transition Program *in action*

by LT Darren Stennett, CHC, USNR

Deploying to Kuwait in support of Operation Enduring Freedom (OEF) and Operation Iraqi Freedom (OIF) culminated 18 months of hectic preparation for combat. After completing a Clinical Pastoral Education (CPE) residency at the Veterans Administration Center of North Texas, I report on active duty to 3rd Battalion 7th Marines (3/7) two weeks after September 11, 2001. For the previous nine months, I had listened to combat veterans share harrowing and heart-breaking stories. Alongside reading Jonathan Shay's, *Achilles in Vietnam*, this experience convinced me that chaplains play a significant role in reducing combat stress casualties among Marines and Sailors. Little did I know how soon that conviction would be put to the test.

Under the leadership of the battalion commander, LtCol Michael Belcher, the battalion surgeon and I endeavored to develop the first Combat Stress Prevention Program (CSPP), consisting primarily of hip-pocket classics designed for NCOs (non-commissioned officers)—the small unit leaders—taught during down time in the field. Topics included: “Recovering Dead Bodies,” “Small Unit Leaders Guide to Preventing Combat Stress,” and “Identifying and Treating Combat Stress in your Rifle Team.” In addition, company level training was developed to outline the battalion’s “keep ‘em close” combat stress treatment and evacuation plan.

The CSPP would be tested when 3/7 invaded Iraq on March 21, 2003. Over the next five months, 3/7 encountered many of the difficulties of war—living with the constant threat of death; the impact of weapons on “real people;” and the devastation of enemy ordinances on our buddies. Although trained to pull the

trigger, it is impossible to be completely prepared for the reality of killing another human or the devastation war wreaks on innocents in the combat zone.

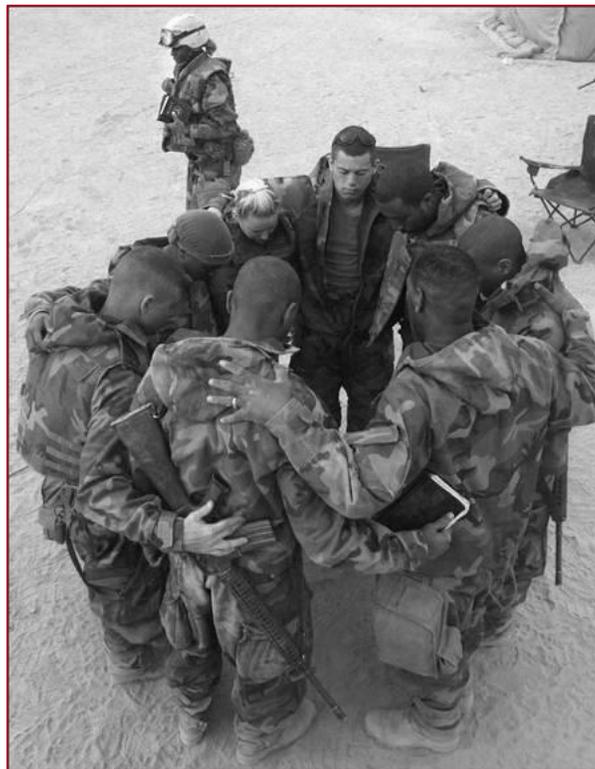
This reality soon became apparent. A few days after the cessation of combat operations, the psychological impact upon our Marines began to surface. One Marine began having difficulty sleeping and concentrating as a result of an incident in Baghdad.

While assigned to secure a checkpoint, a vehicle sped toward the Marine. After firing several warning shots, the Marine took the shot and killed the driver—he could not shake the memory of the driver’s brother screaming at him, “Why did you kill my brother?” After talking with the Marine, I began thinking, “We prepared them to fight. Now, how do we get them ready to go home?”

A few weeks later, I MEF sponsored a brief explaining the Warrior Transition Program (WTP). In addition, a CREDO team, headed by Chaplain Dan Stephens, was deploying in theater to train chaplains and facilitate briefings for redeploying units. One-hundred fifty

Marines were redeploying from 3/7, so we invited the team to present briefs. Over two days, the team facilitated six briefs.

After the second brief, I was integrated into program to improve group involvement. Initially, Chaplain Stephens believed the “outsider being-the-best facilitator” would be most effective. However, the opposite proved to be the case. The Marines felt more comfortable and willing to unpack with someone that “had been there with them.” Each brief was enthusiastically received by attendees, even the most suspicious officers. Four months later, after seven months of combat and stabilization operations, the Battalion was preparing to redeploy. At the first staff meeting in Kuwait, the XO directed company commanders with, “No one goes home without Warrior Transition.” Thirty WTP briefs were completed within





The Warrior Transition Program *in action*

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to 30 Marines. Unit cohesion was critical—these men had lived, sweated and bled together for seven months. This formalization allowed the group to speak the same language and share their stories in a comfortable and secure setting.

In examining WTP, three goals were developed. The first was to encourage Marines to tell their story in order to assist in psychological and spiritual healing. The second was to teach them what constituted normal and abnormal response to combat stress and to motivate them to seek early intervention for abnormal responses. The third goal was to prepare them for transition back home to reduce the friction of reunion. WTP accomplished these goals by asking three simple questions:

Where have you been?
Where are you now?
Where are you going?

Where have you been?

This section began with a reminder of Marine Corps history—identifying important battles such as Iwo Jima, Belleau Wood and Chosin Reservoir. These traditions provided a positive foundation and reinforcement regarding the significant contributions these Marines had made to the Corps, including the longest inland road march in Marine Corps history and the first night attack into an urban environment.

Following this introduction was a formal ‘thank you’ from the Commandant. Their significant sacrifices were recognized so each Marine and Sailor might feel proud. All were reminded that from this day forward, when recruits place their feet on the yellow footprints, their stories would be told.

The WTP brief then shifted to a team-building exercise. Each person was asked to share something good and something bad they had experienced in the



last 24 hours. Various comments were made: my eggs were cold; I had real eggs; they ran out of chow but I bought my first Subway sandwich in seven months. This exercise began the process of opening the participants to one another.

For the next five minutes, we explored a timeline of the last seven months: flying into Kuwait International Airport; the frightening feeling of sitting on the Iraqi border; G-Day (the invasion); the fear of being killed; the sandstorm on Highway 1; the night attack into Baghdad; the excitement of winning the campaign; five months of Security and Stabilization Operations (SASO) in Karbala; returning to Kuwait for the trip home. These events opened the doors of personal and shared experiences.

Each group member then shared the most difficult and most positive experience. To frame the memory, they were first asked to share one memory “they would like to forget and never remember again.” They were then asked to share one memory they would like “never to forget.” To initiate conversation, I shared the helplessness I felt when holding the broken body of a staff sergeant who stepped on a land mine three feet away, and the guilt of not being injured while all those around me were MedEvac’ed.

Around the room we traveled, sharing the pain of losing a friend, the joy of accomplishment, guilt, and anger through the power of our own stories. With tears and laughter, each Marine shared their story. A young Marine expressed the difficulty of being separated from his platoon during combat operations. Assigned to the regimental decontamination team, he experienced the fear and guilt of not being with the platoon he knew and trusted. Another Marine’s voice cracked as he recounted the death of their platoon doc. This section ended by asking who felt they had grown through these experiences. Almost unanimously they spoke of being more appreciative and better prepared for future challenges.



The Warrior Transition Program *in action*

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The question, “Where have you been?” gave Marines permission to share their story. More importantly, it reminded them that their story is important and worthy of telling. The old habit of combat veterans holding it all in is a hurtful paradigm—research shows that telling one’s story initiates the healing process.

Where are you now?

This segment began by displaying a chart listing the stages of grief, the question, “Where are you now?” A discussion followed reinforcing the concept that denial, guilt, anger and acceptance are all ‘normal’ responses to a traumatic event. We stressed that people pass through these stages at their own pace. One Marine might be in acceptance while his buddy is in anger—and that’s okay. Grief is a fluid and ongoing process which may be triggered by a smell, sound or memory.

We identified abnormal reactions: specifically, the recurring memory that controls thoughts, prohibits normal sleep, damages relationships or causes poor job performance. At this point, each participant verbally contracted with his/her buddies to seek help from the chaplain, a healthcare provider or the Veterans Administration if these signs develop. “Where are you now?” also encouraged each participant to take action to help a fellow-Marine who might be having trouble.

Where are you going?

The Marines’ attention was then focused on the home front. The issue of grief was introduced with the question, “Who may have encountered similar feelings?” The answer always focused on family and those left behind. Although Marines know first hand the trauma of combat, their families experienced fear and uncertainty while watching the war through the eyes of the media. Just as Marines are processing their grief, so are those at home. A Marine might be in acceptance, but a spouse might be angry because he or she was left with four children—or feeling guilty about feeling angry.

The key to overcoming these barriers is communication. Tell the stories—shielding loved ones may construct walls that do not protect, and may even hurt. Marines should not forget that their families watched the war unfold on the television and in the newspapers and

themselves. This section was closed with a homework assignment designed to manage expectations during reunion.



The WTP process closed with a discussion on taking care of body, mind and spirit with the primary emphasis of taking care of self. Although these Marines experienced a difficult seven-month deployment, they were not given permission to go crazy when they returned home. They were reminded that drastic changes in diet, sleep and alcohol use would have a negative impact in all aspects of life. Each WTP briefing closed with discussion on spiritual fitness. The faith of many Marines had deepened significantly, and they were challenged to find a place of worship and growth. Those expressing concerns of faith being weakened were encouraged to talk with a chaplain or their spiritual leader back home.

To evaluate WTP, after-action reports were completed by junior enlisted Marines. Although some doubted the worth of the program, the vast majority responded similar to one sergeant, who stated, “The Warrior Transition brief was a helpful program. Given the opportunity to speak and listen, you learned that many others may have been affected just like you. You are not alone. Letting Marines and Sailors get things off their chest, or knowing people care, really helps.”

Discussing personal experiences had a very powerful effect, as noted in these comments of young Marines. “It helped me personally by allowing me the opportunity to talk about those experiences that hurt the worst, and compare them with the good things I encountered. Going from person to person made me feel as if I wasn’t alone.” “Ultimately the value of the chaplain’s class was that he helped us by telling us what to expect when we got home.” “I felt the brief we received in Kuwait was a major help. It’s imperative that a young Lance is shown the bigger picture before he’s sent home to mom and dad.” “We need to know that not only do we have to adjust to our loved ones, our loved ones have to adjust to us. Taking time with my wife to discuss expectations proved to be essential during the transition period.”

A PFC expressed the future benefit of the WTP most clearly. “I thought the class was kind of pointless at first. I realized [the brief wasn’t pointless] on the bus ride back to base. I was watching every car that passed the bus, making sure the cars did not have any AK-47s. The

**The Warrior Transition Program *in action****cont'd*

Class was helpful because I was told that these reactions were normal and that I wasn't alone." One senior enlisted insight was telling: "Chaps, that was the best redeployment brief in my career. I wish they had it when I come [sic] home after the Beirut bombing."

As we continue the ongoing War on Terrorism, Warrior Transition is a powerful tool for ministry to our Marines and Sailors. Due to an ever-increasing

deployment optempo, keeping our Marines and Sailors physically and emotionally sharp becomes more important. The WTP is a high visibility, high impact program allowing commanders to see the dramatic impact the chaplain can bring to mission accomplishment. The Chaplain Corps role is clearly mission essential—not only to commands, but more importantly, to the long-term well-being of our Marines and Sailors. 🇺🇸

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Home at last

25 Years of Service

The Religious Program Specialist in the Sea Services

By CAPT Nathaniel Milton, CHC, USN with RP1(FMF) Vicki Pahl, USN

There is no more proper way to honor the 25th anniversary of the Religious Program Specialist rate than to acknowledge some of the great RPs with whom I have co-labored during my naval career: RPCM(SW/AW/FMF) Melvin Smith; RPCS(SW/AW/FMF) Anthony Childers; RPCS Hazel Kimble; RPC(SW) Harold E. Boyd; RPC(SW) Al Comas; RP1(FMF) Latonia Nixon; RP1(SW/AW/FMF) Andre Haynes; RP1(FMF) Consuelo Cuasay; RP2(SW/FMF) John Guerror; and RPSN Jeremy Galton. Without the skillful support of these professionals, any chaplain's contribution to the sea services would be greatly diminished.

And when I thought I had worked with the best RPs in the Navy, I met RP1(FMF) Vicki Pahl, who came to Commander Submarine Force U.S. Pacific Fleet from Recruit Training Command, Great Lakes, Illinois. One of just a handful of RPs to "push" recruits through basic training, she sent over 750 new Sailors to the Fleet. On board just a short time at SUBPAC, RP1 Pahl quickly made a powerful and pervasive impact in a number of areas. Petty Officer Pahl is PAO in SUBPACs First Class Petty Officers Association (FCPOA) and was selected by NAVREG Hawaii as the project RP for the 2003 Professional Development Training Course. As Force Ombudsman and COMPASS assistant, she coordinates supplies, scheduling and set-up for monthly meetings. She was selected as COMSUBPAC Senior Sailor of the (3rd) Quarter and served as the duty driver for the Master Chief Petty Officer of the Navy's (MCPON) visit to Hawaii Navy. Enrolled in a degree program at Wayland University, she maintains a 4.0 average.

I interviewed RP1 Pahl for this article, asking specifically how chaplains can effectively utilize their RP.

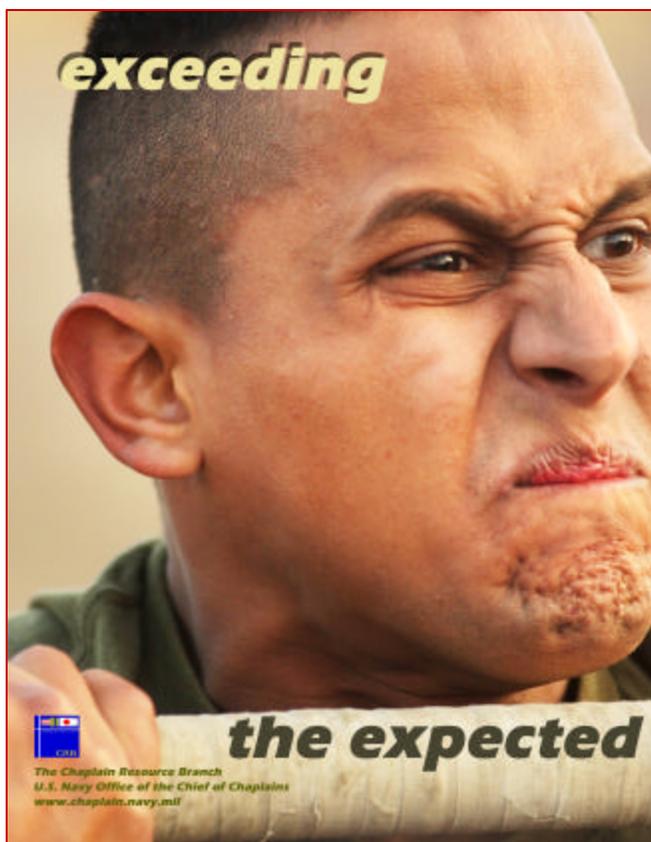
"Having been in the RP rating for over 15 years and serving many different chaplains, I've come to appreciate the value of having a great working relationship. Every chaplain and RP team should include 360 degree communications and the trust to get the job done. [When a chaplain micro-manages an RP], he probably would have been better off doing the job himself. The RP rate was born to serve the Chaplain Corps—delegation is very important. Give the RP authority to complete the job. 'Train 'em and trust 'em.'

"An RP cannot do their job effectively if there isn't full communication ...both ways. My first command was the Chapel of Hope in Yokosuka, Japa. I was trained by great fellow-RPs—RPCM Jernigan, (former RP) NCC Eble and RP1 Latonia Nixon. I credit them for giving me the skills to become an effective and successful RP—thinking ahead about all the possibilities. Our team in Japan was very effective—we learned how to interact with each other's working habits and did not fall short in communications."

There were several "assistant" phases in the Chaplain Corps occurring prior to the establishment of the RP rate in January 1979. First was the "warm body" concept—if a person breathed, walked and talked,

that person was able to assist the chaplain. Often, those Sailors not highly valued by their command were given to chaplain with the statement, "Chaplains are supposed to help people." Little or no attention was given to ascertaining the morals or skills of these "chaplain assistants."

The Department of the Navy took the first steps leading to the establishment of the Specialist (W) rating in 1942. Referring to welfare, the "W" rate was established only for the duration of World War II. W. Everett



The RP motto says it all.



25 Years of Service

The Religious Program Specialist in the Sea Services

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Hendricks became the first Sailor authorized to enlist with the Specialist (W) First Class rate. The Specialist (W) was expected to play the piano and organ for religious services, be a competent choir director and was not allowed to serve aboard naval ships.

For the first time in its history, the Chaplain Corps had adequately trained personnel as assistants. To ensure proper training, each Specialist (W) attended an 8-week Chaplains School indoctrination course including military etiquette, clerical and rehearsal procedures, and naval correspondence. Many of these topics are still taught today at RP "A" school in Meridian, Mississippi.

Women were allowed to distinguish themselves as Specialist (W) during World War II. In November 1943, Virginia T. Moore became the first Specialist (W), followed by 38 additional "WAVES" attending the



RP2 Wayne George

course in 1944. Until 1979, Yeoman—with the designator YN-2525—performed the duties of chaplain's assistant. Requesting and justifying the need for a Yeoman was time-consuming; unqualified personnel were often assigned as a temporary solution.

These solutions fell short of providing trained professional expertise necessary for quality ministry in the sea services. But on January 15, 1979 the 101 year quest for a permanent chaplain's assistant was realized and the Religious Program Specialist (RP) rating was established.

Chaplains now receive their initial orientation to leading RPs at Chaplain Basic Course. There, chaplains

make the transition from clergy of all faiths to facilitators of a fast-paced, pluralistic, institutional ministry environment. And there, chaplains commit to leading RPs by being asked the questions: "What kind of leader will you be?" and, "What is the best approach to leading RPs?"

There are three essential keys to effectively leading RPs in the sea services: dialogue, direction and delegation.

Dialogue

"Communication is job 1." Communication is the glue ensuring an effective working relationship. My own leadership philosophy has always been: "360 communication." In the game of ping-pong, the ball is set into play by being served over the net. The receiver has several choices: they can "pong," or return the serve; they can let the ball drop; or they can hit the ball off the table. When someone speaks to us (ping), we have a decision to make: we can speak back (pong), or we can decide not to speak. The smooth flow of information between chaplain and RP is essential.

Direction

Getting from point A to point B. To guarantee mission accomplishment, clear, concise and correct directions are necessary. As an example, I had several letters addressed to the command and asked the RPSN to make three copies of the letters and type envelopes to the individuals listed. The next morning, I found the copies in my in-box, but no originals—the RPSN had already mailed them. Sent to the CO and one of the department heads, I had not signed the originals. In discussing the situation with the RPSN, her understanding was that I wanted her to mail them, as I given her the letters and addresses. Her response was, "I guess I didn't look close enough to notice they were not signed."

We cannot expect the best from our RPs if we have not given adequate and concrete directions.

Delegation

Chaplains suffer from the disease, IYWA-JDRDIY—if-you-want-a-job-done-right-do-it-yourself. As clergy, we often come from backgrounds with little or



25 Years of Service

The Religious Program Specialist in the Sea Services

cont'd

ourselves. We need to leave the administrative tasks to our professional help and get out and about doing ministry. Our RPs give us more time to preach, teach, counsel and be present to those we serve.



According to Naval Education and Training Manual (NAVEDTRA 14229), the purpose of the RP is, "To provide Navy chaplains personnel who are skilled in religious programming and administration." By constantly improving and fostering dialogue; by giving adequate, clear and concise directions and proper training; and by trusting and delegating when appropriate, chaplains can face the challenges and pressures of the 21st Century together with our Religious Program Specialists.



RP2 Gary Bass



USNR RP1 Baldree & his buddy "Boo"

CAPT Nathaniel Milton, CHC, USN is currently stationed at Naval Hospital Bethesda, Maryland.

RP1(FMF) Vicki Pahl, USN continues to serve at COMSUBPAC Hawaii.



Rally Point: *news from around the fleet*

The first

CAREER MANAGEMENT SYMPOSIUM

was held December 2, 3 & 4 at NSA Millington, TN to discuss recruiting, retention and detailing of Navy chaplains.

Chief of Chaplain Louis Iasiello is photographed here with over 50 active and reserve female chaplains.



HARD CHARGERS

RP Class 04010 participates in one of many conditioning marches.

RP's DO IT ALL!

RP3 Jorge Arocho participates as a member of the Color Guard at 2nd FSSG Camp Lejeune.





Rally Point: *news from around the fleet*



HANDS-ON SAN DIEGO

After returning from OPERATION IRAQI FREEDOM, USS DULUTH (LPD-6) Sailors used the final months of 2003 to lend a helping hand to Klassic Kids, a daycare provider in San Diego County and part of the "Hands-on San Diego" project. Chaplain Tom Hager and the DULUTH RMT coordinated three separate projects.

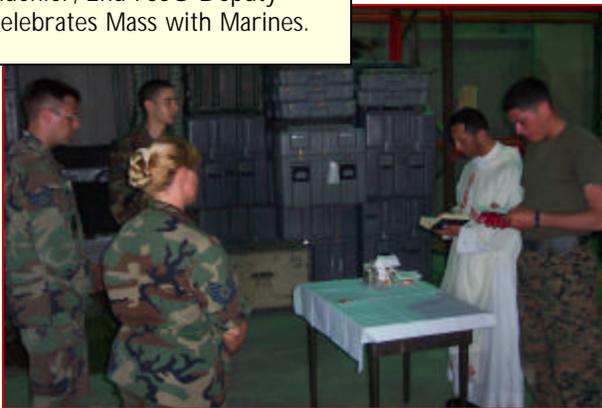


BRAVO ZULU!

Chaplain Jim Hightower (center) receives the Bronze Star for his ministry during OPERATION ENDURING FREEDOM with 2nd Marine Expeditionary Brigade.

JTF Haiti

Chaplain Muehler, 2nd FSSG Deputy Chaplain, celebrates Mass with Marines.



WELCOME, ASHLEY!

Chaplain Bill Bartz,, a Greek Orthodox priest presently serving at 3d Marine Division, Okinawa, cuts the hair of Ashley Maria Nassar following her baptism. This is her first offering to the Lord as a Christian. As her hair is cut, the words are spoken, "The servant of God, Ashley Maria, is shorn; in the name of the Father, and of the Son, and of the Holy Spirit. Amen."



Rally Point: *news from around the fleet*



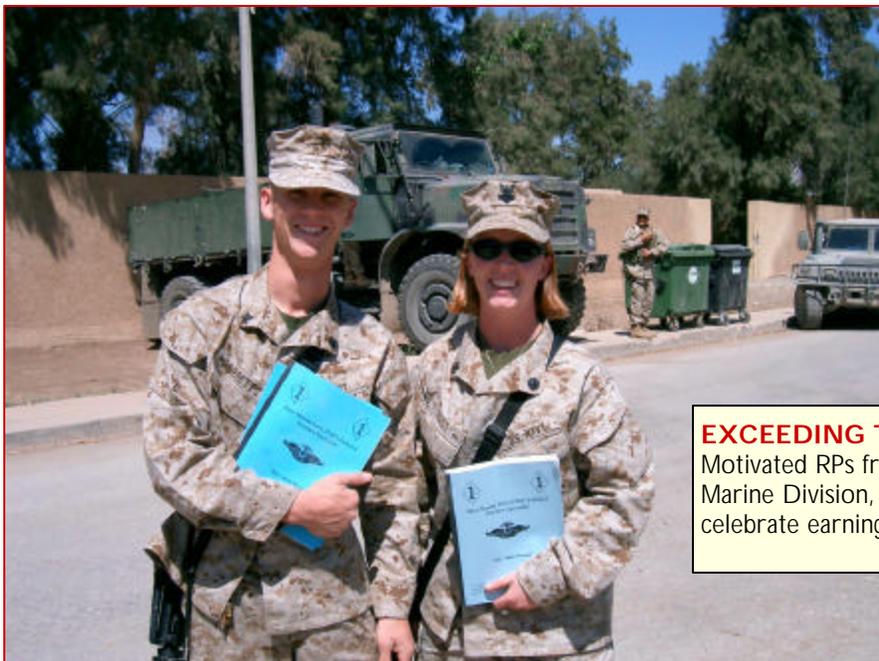
USMC SHORE RP OF THE YEAR

RP1 Ronald M. Genova, Marine Corps Base Japan, Camp Foster Base, Chaplain's Office, was named as the Outstanding Senior Shore Religious Program Specialist of the Year for the Marine Corps. RDML Robert Burt, Chaplain of the Marine Corps, presented RP1 with his certificate of award.



DECK PLATE (DESERT!) MINISTRY

Chaplain Scott Radetski, 2nd Battalion, 1st Marine Regiment, 1st Marine Division, baptizes a Marine in Fallujah.



EXCEEDING THE EXPECTED!

Motivated RPs from FOB Blue Diamond HQ 1st Marine Division, RP2 Fauss and RP3 Garrett, celebrate earning their FMF pins.



Rally Point; news from around the fleet

Moon over Mongolia *By LT Todd Orren, CHC, USNR*

Patches of frost covered the gristly sagebrush at the "5-Hills" training grounds in Mongolia. It was a cool, crisp morning as the sun rose over the rolling hills—the perfect day to give back a portion of the blessing we had received to those in need. And the perfect day to be a Navy chaplain.

Accompanying the 3rd FSSG's 9th Engineer Support Battalion, we were the first Marines deployed to Mongolia with Khan Quest 03, training the Mongolian Army as they prepared as coalition forces with OPERATION IRAQI FREEDOM (OIF).

After taking donations for a few months from the chapels on Okinawa, we were able to provide clothes, shoes and school supplies for two orphanages and an elder-care center in Ulaanbaatar. Normally surrounded only by the women who run the orphanages, the children lapped up the attention from so many Marines and the games of catch and keep-away.

Arriving in the field, I was lodged in a traditional Mongolian Gerr—a well-insulated hut shaped like a flat tee-pee—serving as the officer and SNCO quarters. Our Mongolian hosts treated us as royal guests, with three hot meals and two tea-times during the day. The food was 'interesting.' While we ate a lot of mutton (sheep), we also tried camel, yak and goat. It was an excellent cross-cultural experience.

Mongolians are known world-wide for their excellent horsemanship. Smaller than Western horses, Mongolian horses are tough and, when not in use, run wild on the range.

Our hosts gathered up a few horses nearby, saddled them up and off we went—Marines and Sailors riding the range on a beautiful day in Mongolia. We were as giddy as children, and looked forward to what was around the next bend. We met a shepherd boy not even 10 years old tending his sheep and goats—a living example of the scriptural references to a shepherd's diligence in caring for his flock. We also had the unique opportunity to pet the wild camels wandering in our camp. On my last day in Mongolia I finally ran across some yaks. They reminded me of cows with dresses on, waiting for the next formal occasion.



The community relations project (COMREL) volunteers took the donations to the Lotus Children's Center, the Mongolian State Orphanage and the Mongolian Elderly Care Center. This was the first contact with the American military that many of them had, and it proved to be a positive experience. As for the Marines and Sailors, they were truly overjoyed to give just a little of their time and energy to those who truly needed and appreciated it.



The Rudder: *the mystery of history*

Reflections of Friendship

An interview with MajGen James J. "Joe" McMonagle, USMC (Ret.)

By CDR Anne M. Krekelberg, CHC, USN

Major General James J. McMonagle retired from the Marine Corps as Commanding General, Marine Corps Base, Camp Pendleton on July 31, 1988. In an interview taped September 2003, he reflects upon his relationships with former Navy chaplains RADM John J. O'Connor and CAPT John F. Laboon.



Major General James J. McMonagle
USMC (Ret.)

When were you commissioned into the Marine Corps?

The day before I graduated from Notre Dame in 1953. I took a couple of years as a reserve officer then took a regular commission and stayed around for 35 years. I graduated with a degree in physics—that has a lot to do with the Marine Corps, doesn't it? I was an infantry officer—the only time I think I used it was when my kids were in high school.

Do you remember your first encounter with a Navy chaplain?

Yes, with two of them—a Catholic priest and a Protestant—at Basic Course in Quantico and at 3rd Battalion 4th Marines (Japan). The Protestant chaplain was Asa Jones.

And why do you remember Chaplain Jones?

Well, there aren't too many folks named Asa around. He was very affable and interesting—a delightful person. He made it a point to know everyone—officer and enlisted. I used to see Asa on occasion after my tour in Japan. The last time I saw him was at Quantico, right before he retired.

And during the course of your career, are you able to recall most of the chaplains with whom you served?

Oh my goodness.

Just a test. I have a hard time remembering what I ate for lunch yesterday.

I remember John Craven. The last time I saw him was at an event at Parris Island when I was Commanding General (CG) there. He was retired then. As I recall, he had been with the Marines practically all his life.

I remember meeting Father Griffin, who had been badly wounded in Korea. And Chaplain Garrett, the former Chief. His son served with me in Okinawa in 1979. He was our star football player. And Chaplain Janson—his son and mine were commissioned together at Quantico. Tom Kelley was my senior chaplain at Parris Island when I was CG.

At 3rd Division in 1979 our chaplain was Tom McDermott. I had met Chaplain John McNamara, but didn't know him well. We did share a flight back from Newport one time, and he told a great story. He was a lieutenant in 7th Marines when he went to Vietnam. His commander was a legendary character, Colonel Oscar Petros, who later retired as a Major General. When they were in Vietnam together they shared a small, regimental mess. Col. Petros entered the mess and Father MacNamara—being the gentleman he was—said, "Good evening, Captain." Without missing a beat, Col. Petros replied, "Why, good evening, Rabbi. How are you?"

Touché. As a young Marine, what was your impression of chaplains?



The Rudder: *the mystery of history*

cont'd

I was reared in a Catholic home—I always had a very high regard for ministers. I came into the Corps with a very positive attitude toward chaplains.

Yes... I know there have been a couple of chaplains I'd say I was displeased with, and that had nothing to do with what religion they were. But I never had a negative experience with chaplains. I know that some were better than others, but there are a lot of Marines better than others, too. I never had a chaplain who was a problem or one I felt was shirking his duty.

What do you see as the primary job of a chaplain?

It is to minister to the spiritual needs of the people in the command. But also, I see the chaplain as a staff officer—to provide the input to the commander on the spiritual needs of the men and women in that command.

As a commander, did you have expectations for your chaplains?

Yes. They would know that like any other staff officer, I was expecting to get input from them. Some of it I might not have liked, but I wanted to hear it. I wasn't going to throw rocks at him when he gave me bad news—I knew he wasn't the one to cause it. I expected them to fulfill the functions of their billet and not to let problems fester. I always kept my door open—there are always problems at any command. People have problems; we have weaknesses. We all do.

Were you—as an individual—able to utilize your chaplain as your confidante?

Yes, there were some cases where I would have to, and wanted the same confidence any individual would have with his chaplain. I certainly respect the confidentiality of the individual with his minister.

Are there any other chaplains you would like to mention?

When I went to Vietnam I was an infantry battalion commander and had several chaplains working for me. The first was a fellow named Van Tassel, who had been a P-3 pilot before becoming a chaplain. He was a wonderful man. When facing the enemy, we had no trouble getting the guys to go to a religious service. But when stand-down rolled around, they could always find something else to do. I assisted Chaplain Van Tassel in getting some people to the Protestant services through the use of a Gunnery Sergeant who was a very

devout and heroic individual. No one would turn him down!

And there was a Catholic priest from Chicago. He always wanted to go out and get in a fight with the enemy, and I had to order him not to go out on patrols. I told him, "Father, your place is right here with the whole battalion, not with somebody getting in a fight. The first thing they'd do is be concerned about you and you would be a detriment, not a help. I know it would be nice to get back to Chicago and say 'hey, I went on patrol,' but..."

As a major, we had a chaplain named Kelly—not the Kelly that became Chief of Chaplains, but a another good Southern Baptist boy. I asked him, "With a name like Kelly, how can you be Southern Baptist?"

Whom did you know first—Chaplain O'Connor or Chaplain Laboon?

Father O'Connor. We first met in 1960 when I was assigned to the 6th Fleet flagship, the USS DES MOINES, home-ported on the French Riviera. Can you imagine sending a young Marine bachelor to the Riviera!

I had been there about a year. My wife, Carol, had flown out from New York and we were married there. Soon after that, Father O'Connor was assigned to the fleet on a temporary basis. George Anderson was the fleet commander and apparently had asked specifically for O'Connor. Anderson later became CNO and usually got whatever he asked for.

Carol and I became close friends with Father O'Connor during that time. I used to serve mass for him on the ship—in the old Latin days when you had to have someone respond in Latin. In 1960 the Olympics were in Rome. The fleet went into Fiumicino and I was assigned to the beach guard unit. Father O'Connor took Carol to the Olympics while I stood duty for two days!

Father O'Connor worked with another chaplain at the Fleet, Ernie Ernstmeyer. At O'Connor's ward-room farewell, he spoke highly of Chaplain Ernstmeyer. Then he went on to say, "the only trouble with Ernie is that he has a problem remembering names. He has these cue cards for preaching, to remind him of St. John and that it was Jesus who rode into Jerusalem on a donkey." I don't think Ernie liked that—but we all laughed.

I didn't see O'Connor again until 1975, when I went to work with the Secretary of the Navy and he was Chief of Chaplains. Our SECNAV was a man named Middendorf. He and O'Connor would have their regular tête-à-tête, but the SECNAV was always late. Father



The Rudder: *the mystery of history*

cont'd



Retired USMC Major General and Notre Dame alumnus James J. McMonagle (center) receives the Father William Corby Award at the Notre Dame vs. U.S. Naval Academy football game, November 2003.

Yes! This thing went on and on. It was getting lengthy. Father O'Connor finally said to the admiral, "I think it's now about time for Colonel McMonagle to sing three verses of the Marine Hymn." I almost replied, "You SOB."

Was Chaplain O'Connor willing to sing three verses of the Navy Hymn?

That's what I should have said! It was pretty funny—and it did break up the party. I left the SECNAV's office after about a year, but Father O'Connor stayed for nearly three more years. We had some good times together.

Fifteen years passed before you saw Chaplain O'Connor again. Were you able to pick up your relationship where you left off in Italy?

He called me by name the first time on the telephone—I couldn't believe this man remembered my name from 1960. He was always so good with me and invited us to his St. Patrick's day parties and events.

I didn't see him after he retired. I went to New York every summer, but when I tried to see him, he was always on vacation as well.

What is your fondest memory of Father O'Connor?

Our trip to the Vatican and Rome. Being Catholic. We had a great relationship.

...and Jake Laboon?

A great man. I knew him for a much shorter period. Here was this big, big man who played end at the Academy and was an All-American LaCrosse player... a bit older than the rest of us. I think he graduated at the beginning of World War II.

And when did you first meet him?

In 1969. I was an infantry battalion commander

O'Connor would say, "now don't you be late and make me sit around and wait for the Secretary of the Navy."

During that time, he called me and said, "Joe, would you like to go to Mother Seton's canonization in Rome?" What good Catholic boy wouldn't want to see the first American saint canonized! At the ceremony, we were probably not more than 50 feet from the Pope and the altar—I thought I had gone to heaven! There next to us were the numerous ambassadors and the entire diplomatic community.

The SECNAV had helped us set up the trip. I learned later that Mother Seton had two sons in the Navy—one died on active duty and the other was in about 17 years. We spent some time traveling around Europe, visiting General Haig at the Supreme Allied Command and Admiral Stansfield Turner in Gaeta.

Admiral Turner invited the SECNAV, Father O'Connor and me to stay at a Villa nearby, and he hosted a dinner that night in honor of the SECNAV. Kind of a boring event.

...like most Navy events.

The Rudder: *the mystery of history**cont'd*

in Vietnam. He was an imposing man. He wasn't my chaplain, but the regimental chaplain. After I left the battalion we shared a hut in Dong Ha for two weeks.

He was very operationally oriented, accompanying the regimental commander everywhere. I learned later he was a former submarine officer. He had great presence and all the Marines admired him very much. A lot of it had to do with his stature; his behavior toward people. In Vietnam, I recall one day he was giving our regular operations officer heat about the way he was briefing, so the OPS officer said, "Okay, chaplain, you can give the next one." The next morning Jake gave a perfect briefing.

I was at headquarters Marine Corps in Washington D.C. when he was CINCLANT Fleet chaplain. He would always visit when he came to D.C. You know what he'd talk about? The Pittsburgh Steelers. When he was chaplain at the Naval Academy I think he may have been one of the assistant coaches—he spoke about them often—both good and not so good.

I saw Jake several times after my D.C. tour—unfortunately only at various funerals and memorial services for mutual colleagues.

How did Chaplain Laboon relate to the Marines?

Very well. I think his first tour with Marines was in Vietnam. Of course, you'd often hear, "He played end at the Naval Academy." Plus he was a Silver Star submarine officer. A lot of people looked up to him. He always had a smile on his face and a cigar in his mouth.

Unless you have another Laboon story, I want to shift gears. In your experience as a Marine Corps officer, as a commanding officer and a commanding general—can you envision doing your job without a chaplain?

It won't work. It absolutely won't work. You can't send men to battle and separate them from God. There's no way—they are on the edge of eternity. I read Father Corby's memoirs recently. He said that the person whose mind is clear—whose conscience is clear—is a much better fighter than a man whose conscience is weighing heavily. The former is ready to meet his maker if he has to. But you hope he doesn't.

No chaplains? It would be a catastrophe. You are asking men—and now women—to put themselves on the edge and not have access to the Almighty. I couldn't imagine not having them because of what we

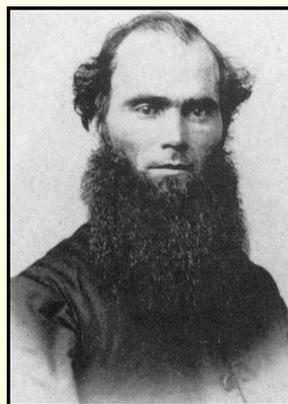
ask people to do—face the unexpected; face death in combat. They don't want to let the guy down next to them, and they can do a much better job if they have a clear conscience. And the chaplain has a way of clearing that conscience.

In Vietnam, were you able to stand back and observe the relationship between your chaplain and your men?

I had an unfortunate thing happen one time. An A-6 dropped a load of ordnance on one of my platoons—it killed three Marines and injured three others. At the time our unit was spread out. When I got to this group, they wanted the chaplain more than me, their CO. In fact, I was probably a nuisance to them. The chaplain had a very calming effect on them. He made it a point to have services every day and talk with them about their loss. That's another reason why you have to have a chaplain—because of the bonding that goes on in an organization. When they lose their own, their recourse is to turn to God.

As a final word, what would you say to our chaplains today?

You have a great responsibility. People serving in the military have to be ready mentally, physically and spiritually. That's one-third of it right there. And if that's missing, I see disaster. It's a very rigorous responsibility taking care of the spiritual part of it... and actively taking care of it. 🇺🇸



Established in 1985, the Father William Corby Award is conferred on a Notre Dame alumnus/alumna who has distinguished himself or herself in military service. Major General James J. "Joe" McMonagle received the award in November 2003 at the halftime of the Notre Dame vs. U.S. Naval Academy football game.

Father William Corby was commissioned as chaplain of the 88th New

York Regiment in 1861 and served with the Irish Brigade during the Civil War—most notably at the Battle of Gettysburg. He was the president of the University of Notre Dame from 1864 to 1872.

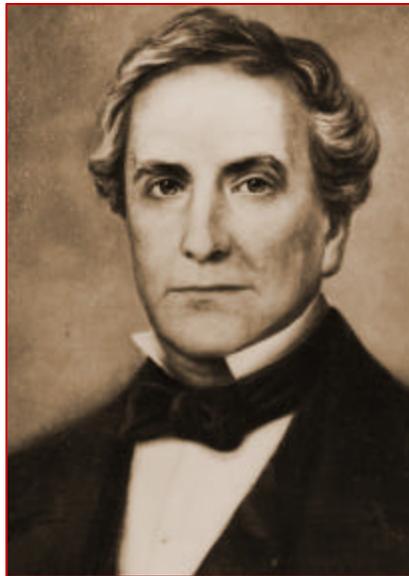
Luminaries of the Corps

by Bill Taylor, Chaplain Corps Archivist

After graduating as valedictorian from Yale University's Class of 1823, George Jones followed his dream to see the world and accepted an appointment as schoolmaster in the United States Navy. Listed among his more interesting collateral duties were those of occasionally officiating as chaplain. After serving four years as schoolmaster, Jones responded to God's call, resigned his teaching appointment, and began his theological studies. Once ordained, Jones reapplied to the Navy and served as a Navy chaplain for over thirty years.

From the beginning of his first shipboard ministry, Chaplain Jones exhibited the creativity and vision which would mark his life. He was one of the first chaplains to fight for quality of life issues aboard ship and became an early advocate for ships' libraries. Much to the chagrin of modern Sailors, who must pass six weeks at sea before getting their allotment of two beers, Jones recognized the dangers of mixing alcohol and watchstanding and was instrumental in persuading the American Navy to divorce itself from the Royal Navy heritage—coffee replaced grog as the official underway beverage.

Active both as chaplain and instructor of midshipmen, Jones was one of the first naval officers to recognize the need for a more comprehensive curriculum for midshipmen. His thoughts followed those of another Chaplain Corps pioneer—Chaplain Robert Thompson—who crusaded for the establishment of a Naval Academy as early as 1807. Chaplain Jones began his petitioning in 1839—a full six years before the Secretary of the Navy, George Bancroft, petitioned President Polk to found the institution. As the first chaplain assigned to the Academy, he was appointed

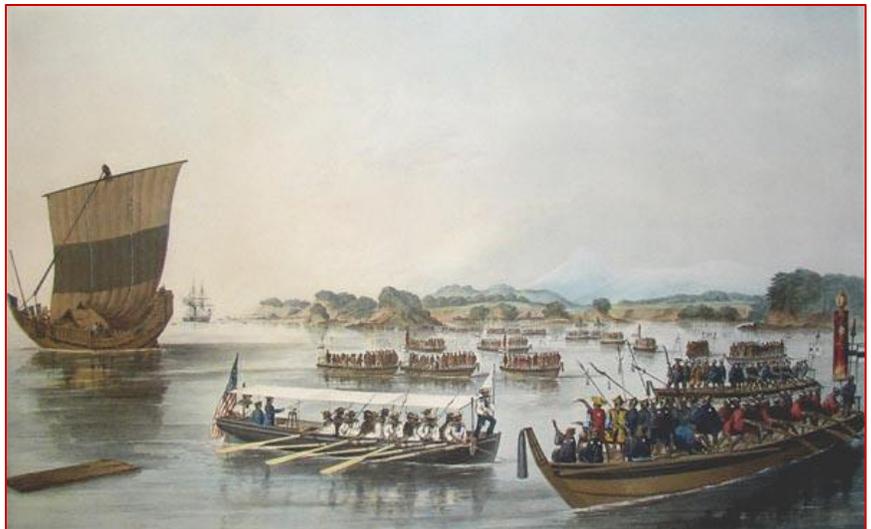


Chaplain George Jones, USN
1800-1870

of the Academy's Academic Board and first Chairman of the English Department (which, at the time, included English, history and geography). Jones made a lasting imprint on Academy curriculum and doctrine.

Serving as both chaplain and scientific observer during Commodore Perry's historic expedition to Japan, Jones showed both sensitivity and forward-thinking in co-officiating a prayer service with some Buddhist monks. His final years in the Navy were spent back at his beloved Naval Academy, and finally on the USS MINNESOTA during the American Civil War.

Chaplain Jones was a person of great faith, conviction and intellect who had the vision to anticipate the needs of both the people he served and the institution they were a part of. Unfortunately, no building at the Naval Academy has been erected in his honor. Without his attention to the educational needs of midshipmen and his vision to meet the needs of his people, the foundation of an Academy might have been delayed for decades.



Passing the Rubicon by Wilhelm Heine

Heine was the ship's artist accompanying the Perry expedition to Japan. *Passing the Rubicon* is a view of the Uruga Harbor. Chaplain Jones served as chaplain and geologist, as well as drawing all the star charts for navigation.

Reports of Death

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

Loly Cabrera

Sister of LT Frank P. Munoz, CHC, USNR

Nilda Negrón

Mother of RPCS Martin Negrón, USN

Patricia Ferne (Gerhart) Kane

Mother of LT Cynthia Kane, CHC, USNR

CDR Gary Whitson, CHC, USN (Ret.)

Husband of Mrs. Donna Whitson

RPCM Becky O'Brien, USN

Wife of Dave O'Brien

Alma McKinney

Mother of LT John McKinney, CHC, USNR

Celia R. Johnson

Mother of LT Joseph D. Johnson, CHC, USNR

CAPT Frederick J. Murray, CHC, USN (Ret.)

Bruce Orndorf

Father of Father of RP2 Casey Orndorf, USN

Bobby Earl Jenkins

Brother of CDR Harry Griffin, CHC, USN

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