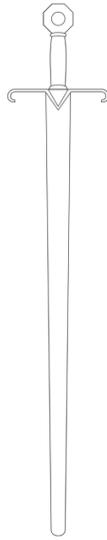
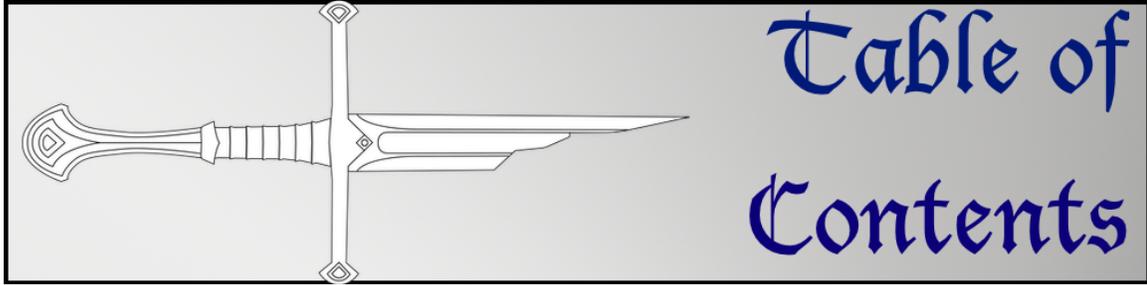


A Journal for the Study of the Military Chaplaincy

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Curtana † Sword of Mercy is published semiannually by Scriptorium Novum Press, LLC. ISSN 2150-5853. The purpose of the journal is to provide an independent forum for the preservation of military chaplaincy history and the discussion of issues of interest to those who care about military chaplaincy. Submissions and letters to the editor are welcome. Submissions are best preceded by an electronic query. The editorial office can be reached at curtana.journal@gmail.com. All articles, editorials and other content of *Curtana* are copyrighted by their authors. Written permission is required for reproduction of any the contents except in the journal’s entirety (including this copyright notice). *Curtana* is not connected, in any way, to the United States Department of Defense, or any other governmental agency. The opinions expressed or implied in the journal are those of the authors and do not necessarily reflect the views of the editor or publisher. Additional information about the journal is available at justwar101.com/journal.

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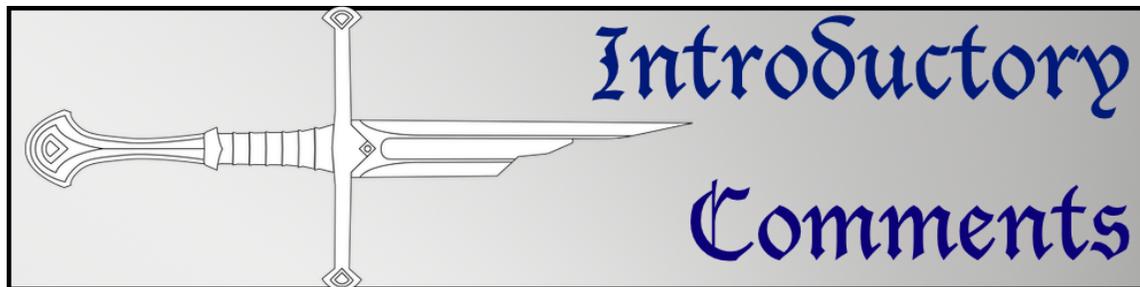
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An Introduction to the Resurrected Series

Mea culpa. The editor of *Curtana* begs forgiveness for the extended hiatus of the journal. Suffice it to say here, we are grateful to have resumed our regular publication with this summer 2019 issue.

Unpacking the Contents

We return to publication with another diverse issue. In addition to the same features included in the journal since its beginning in 2009, we offer four articles and an editorial.

The first article is written by a Filipino chaplain who served a distinguished career as a chaplain in the United States Army and the United States Air Force.

Following that, we revisit the status of a ministry to veterans that we read about a number of years ago. The author also discusses a dimension of Just War Theory which is often overlooked.

Next we have a liturgical rite referred to in the just-mentioned article. It was composed by a chaplain who is a veteran of the current conflicts, and intended to provide concrete absolution to combat veterans suffering from guilt. While it is intended for Christian veterans, and is designed for use in a liturgical context, its shape and function could be adapted to other traditions with modest effort.

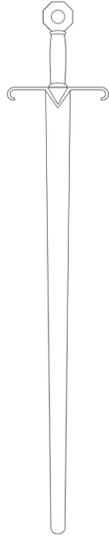
The final article examines the history of the *Book of Worship for U.S. Forces*. It considers a controversy related to the inclusion of a particular hymn, and how the senior leadership of the American chaplaincies responded. It serves as a cautionary tale for attempts to encompass too broad an assortment of religious viewpoints in a single resource.

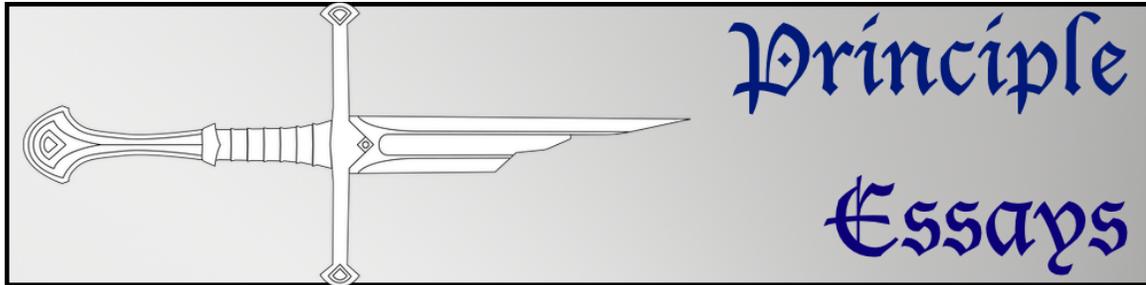
The editorial is contributed by a chaplain writing under the pseudonym Diogenes the Cynic. He has written for *Curtana* in the past, and this piece is not of the controversial variety. It offers his thoughts on the likely future for the United States Space Force. Unlike Star Trek's Starfleet, he is confident chaplains will find a place in its ranks.

A Sincere Invitation

We hope you enjoy this issue of *Curtana*, and we welcome your suggestions and contributions towards improving the journal. Please share the issue with others, and consider submitting an article, editorial or poem of your own. The winter deadline isn't until 10 December 2019, so you have plenty of time to pen a memorable contribution.

What is *your* story? Wouldn't you like to share it with others, and preserve it for the future?





One Chaplain's Cultural Transformation: A Filipino Priest's Service in the American Armed Forces

Froilan Saluta

The military chaplaincy has afforded me opportunities to be more culturally and religiously accepting and tolerant. It has given me the ability to become more understanding, tolerant, accepting and cooperative with people from a variety of religious traditions and backgrounds.

I come from a background that is basically 'monolithic.' Growing up in the Philippines, a predominantly Roman Catholic country, there were very few people in my neighborhood and public grade school who were non-Catholic. Interactions with them were more of a personal nature than religious. Religious activities in school and in the community were essentially Catholic. Such activities included catechetical instruction, sacramental preparation, masses and first communion activities. In the Philippines, even up to this day, religious activities are part and parcel of the normal extracurricular program of a public school. We rarely see representatives from other religious denominations. I understand there were no formal restrictions for such groups to conduct religious activities. In public schools all religious groups have access to the programs of the schools, and the freedom to organize their own activities. But due to various limitations some religious groups experience, their presence in public schools remains minimal.

Seminary schooling was no different, of course. It was like a boarding school where we resided and studied within the walls of the institution. Interaction with other religious denominations was kept to a minimum, in fact such exposure hardly existed at all. It was only during my early years in the ministry, when I finally discovered opportunities to interact with other religious groups. Unfortunately, these experiences were still quite limited. Due to lack of adequate exposure, I developed a number of unfortunate characteristics. These included fear, anxiety, suspicion, competition, a lack of trust, and even intolerance.

Migration by our family to the United States, opened up a different world for me. Being a Catholic, I now found myself in a minority. Moreover, being an immigrant of Asian background, I was also an outsider, set apart from the mainstream of American culture. At times, I would hear comments and see disapproving glances because I was different. They pierced my heart. Adjustment and inculturation proved difficult and painful. Though I had quite a few close relatives already living in the United States, adjustment still took a personal toll on me. It was during this period of struggle, when I got acquainted with two military chaplains, one from the US Army Presidio of San Francisco and another from Moffett Naval Air Station in Mountain View. These two chaplains were instrumental in getting me to consider the possibility of becoming a military chaplain myself. Inspired by their examples, after prayerful deliberation I eventually decided to enter the United States Army as a chaplain.

Rewarding Ministry as an Army Chaplain

Basic Chaplaincy Training at Fort Monmouth ushered in a wonderful opportunity for me. I roomed with a United Methodist chaplain who is a very gentle and considerate person. Though we come from different religious and cultural backgrounds, most of our interactions were more on the personal level. Though I naturally still found myself gravitating towards the other Catholic chaplains in the group, getting to know my new Methodist friend proved providential. Getting to know him played a key role in shattering the shell in which I had taken shelter in up to this point. My anxieties and suspicions started to dissipate.

My first assignment was at Fort Rucker, an Army helicopter school in Daleville, Alabama. In this part of the country, Catholic religion constitutes a very small minority. However, it was a very pleasant assignment. The chapel staff was not large, and interactions among the staff were respectful and very close. It was at this assignment when a field grade Protestant chaplain took me under his wings and patiently mentored me not only on military affairs but also on a chaplain's family and religious life. The relationship grew into a friendship that endured over the years until I retired from the military. It was this relationship that demolished the lingering biases and prejudices that remained from my background.

I continued getting to know chaplains more on a personal, rather than simply a professional, level. However, I gradually recognized something that made me a less than ideal fit in the Army context. I realized the Army encourages *competition*, presumably because it is their preferred way of bringing out the best in soldiers, including chaplains. While I genuinely respect those who thrive in this sort of environment, it left a sour taste in my mouth. That is because I see myself as the type of person who tries to do a good job not to get ahead, but for the sake of the group as a whole. I prefer collegial, cooperative ministry, as a member of a team committed to the same ministry mission. Because of this, I pursued transferring to ministry as a chaplain in the United States Air Force.

A Personal Decision to Change Branches

The Air Force Chaplain Corps has been the ideal place for me. The culture was less competitive, more relaxed, and more professionally oriented. Because of fewer deployments and field exercises we had ample opportunities to work with chaplains from different religious denominations. I was often invited to other religious celebrations as guest, and sometimes as speaker. Many a time I was welcomed into the homes of chaplain friends and staff. It was amazing and affirming. It made me feel I truly belonged to a community graced by the presence of God. During these years I continued to become more open to other religious denominations. I realized that all of us were working for the same cause, even though we were separated by the “walls” our denominations build around our respective institutions. The spirit of “being better,” “being the only true religion,” and “possessing sole proprietary right over God” has created in many of us a strong sense of competition, distrust and alienation. By the grace of God, through my relationships with devout people from a number of religious traditions, I felt the last traces of those prejudices leave me.

It was in the chaplaincy where I met pastors who were real people. Some would curse, just as I would, over bad calls made during tennis and basketball games and then laugh together good naturedly afterwards. I had friends who would feel free to suddenly drop by my house unannounced when there is a big task that needed to be done together. Some friends in the chaplaincy would share a sandwich or a salad prepared by their spouses, during an abbreviated lunch break when there is hardly any time to eat. Lunch with the staff is a common practice, and time at the club and golf course became a Friday afternoon occurrence. It was on this level where I grew closer and closer to members of other religious denominations. I experienced many beautiful moments that allowed me to recognize we are friends and that we are all trying to be faithfully responsive to God.

I admit that I may be portraying the military chaplaincy as rosier than it actually is, but this is my personal experience. I seriously believe that, particularly among Christians, much more needs to be done to fulfill Christ’s desire for unity and peace between people. In fact, God’s desire for peace and grace between his children extends to *all* of the men and women he has created, no matter what they choose to believe.

I may sound idealistic about the chaplaincy, but I found it to be a healthy, affirming, compassionate family. I have climbed the mountain and as I am getting closer to the top, I am realizing that all roads in the mountain lead to the top; that if we can all get our acts together and cooperate with each other, climbing the mountain will not be as difficult and arduous as it is now. I will always possess deep gratitude to all of those I encountered in my military experience, who have allowed me so many opportunities for growth and religious maturity.

When I came to the end of my ministry as a military chaplain, I finished with mixed emotions. I knew I would miss the pluralistic camaraderie of the Air Force, but I also looked at returning to a civilian parish with genuine excitement. I was appreciative to my bishop, the Most Reverend Salvador Lazo of the Diocese of San Fernando of La Union, a

diocese in the Philippines, for permitting me to serve as a chaplain for 22 years. Upon my return to the diocese following my “retirement,” I was privileged to serve again as a parish pastor. I am once more in a predominantly Catholic environment, but I returned with a far greater appreciation for how our various traditions can work together toward common goals.

Father Froilan A Saluta is a Filipino priest who immigrated to the United States and served as a chaplain in the United States Army and Air Force. He served in 11 assignments, and retired as a full colonel. Following his return to the Philippines, he served in a traditional parish setting. He is currently the diocesan director for Catechetical Ministry in the Diocese of San Fernando of La Union, Philippines.

The Continuing Legacy of Operation Barnabas

Michael Moreno

In 2007, the Lutheran Church—Missouri Synod began a program entitled “Operation Barnabas.” The program was meant to enable congregations to support reserve chaplains who had been mobilized in the “war on terror”. It later expanded to support all reservists and their families. Active duty military families have numerous resources on bases, whereas many reservists are geographically separated from many of those resources. An individual assigned to Fort Bragg has more resources at hand than a reservist in Beemer, Nebraska (population 325). The program has enjoyed considerable success, but is now transitioning to a new phase. The sheer number of deployments has dropped, and now may be an opportune time to reflect not only on the success of the program, but to reflect on the program’s theological underpinnings in the context of Augustine’s Just War Theory.

Most are familiar with Just War Theory. *Jus Ad Bellum* (declaring war) includes such principles as: just cause, right intention, just authority, potentiality (potential for success), proportionality, last resort, and, for some just war theorists, a formal declaration of war. *Jus in bello* (conduct in war) includes such principles as proportionality, discrimination, and a continued focus on right intention. Finally, *Jus post bellum* (conduct after war) describes how one acts in the aftermath of military conflict. *Jus post bellum*, while a logical conclusion from Just War Theory, has not received a great deal of study until recently.

Brian Orend of the University of Waterloo (Ontario) has been credited with bringing *Jus Post Bellum* to the fore. My own familiarity with it stems from RDML Louis V. Iasiello, Navy Chief of Chaplains from 2003 to 2006. He addressed *Jus Post Bellum* in a journal article in the *Navy War College Review*.¹ The principles identified by Chaplain Iasiello include: a healing mind-set, just restoration, safe- guards for the innocent, respect for the environment, post bellum justice, the transition of warriors, and the study of the lessons of war.

Warfighting is the purview of the government, or as Lutherans (such as myself) would couch it, the kingdom of the Left. Grace, by contrast, is the purview of the Right, or the Church. Just War Theory can be characterized as an ongoing conversation between these two kingdoms. Governments must unfortunately sometimes wage war, but they do so with citizens as warfighters. The conduct of the kingdom and its citizens follows some moral code. Just War Theory is exactly that . . . a set of principles that encourages reflection before conflict begins, as it occurs, and as it concludes.

As General William T. Sherman said during America’s Civil War, “War is Hell.” The veracity of this adage is the reason for the existence of Just War theory. If human beings invariably fall into this pit, how can we reduce its misery in the hope of preserving our humanity? Sherman, however, rejected the principles of Just War that minimized its

horrors. His alternative reflected an entirely different philosophy. “War is cruelty. There is no use trying to reform it. The crueller it is, the sooner it will be over.”

Chaplains, as men and women of faith, abhor war. Many clergy who serve in the armed forces go so far as to believe that all people—including our enemies—are created in the image of God. Therefore, whatever we can do to alleviate unnecessary suffering and carnage, is worth pursuing. This is why many of us are advocates of Just War practices.

The Transition in Operation Barnabas

Operation Barnabas originally focused on support for warfighters and their families during deployments. It still does so in terms of human care. But at the current moment, the greater number of individuals in need fall into the termination phase (*Jus Post Bellum*), specifically the transition of warriors from combat to a peaceful setting, and the nurture of a healing mindset.

The Kingdom Of The Left has a role in transition and developing a healing mindset. It provides care with medical, mental health, and transition to the civilian sector. This is the role of military medicine, and the Veteran’s Administration. War is a machine that consumes warfighters and all who are in its path. Many who have seen combat are in need of care, and this number includes our wounded, and those who endure pain inflicted by invisible wounds, those who suffer from post-traumatic issues. Some who have faced combat have experienced post-traumatic growth, and now have gained wisdom and experience. These individuals often seek out opportunities to serve. Both groups of wounded seek to re-engage with family members. But that transition from military to civilian, and the healthy re-engagement with family, remains elusive for many, even *with* the support of the government and its millions of dollars spent on caring for warfighters.

In times past, many societies would hold “re-entry” ceremonies for their warriors. Warfighters would be symbolically “cleansed” from the ugliness of war. Receiving absolution, they would be granted renewed access to the community. Warfighters take lives, and by doing so, lose a portion of their own. Our contemporary society does not conduct such ceremonies . . . it might prove extremely beneficial to study this sort of formalized absolution. [Just such a rite, created by Chaplain Matthew Prince, follows this essay.] The Church certainly has a healing word to speak, and an absolution to offer, and it does so with varying degrees of success. The role of the Kingdom of the Left in *Jus Post Bellum* bears further investigation. What words of grace, and words of admonition are we to speak to those involved in combat? What should our relationship be with those in the Kingdom of the Left? Does the Church have a responsibility to engage the Kingdom of the Left, to help promote its own restorative efforts?

The Church does so on a regular basis. Examine any number of court cases regarding religious liberty, abortion, and the like, and you will find amicus briefs. Indeed many times Churches utilize the option of the courts to request justice, and to rule in favor of the Church’s perceived ethical responsibilities. It is clear that a relationship exists between the

Two Kingdoms, and the Church is not silent. The state (Kingdom of the Left) is approached by the Church in an effort to create a more compassionate and life-affirming culture.

The state also seeks to influence or “use” the Church. The role of the Church and Operation Barnabas provides physical, emotional and spiritual aid to individuals and families. In doing so, it directly benefits the Kingdom of the Left. In much the same way Chaplains benefit the Kingdom of the Left. We are “force multipliers.” We encourage warfighters to do their duty, and to return to battle as soon as possible. While Operation Barnabas cares for families of those deployed and “in the fight,” our care for those back home, enables the warfighter to focus on his or her mission...and to destroy the enemy. This certainly benefits the state.

While providing ministry with a program such as Operation Barnabas, the Church would do well to more closely examine the roles of the Church and state. Even as the Church seeks to engage those in this current conflict, the Church recognizes another battle is over the horizon. It is inevitable. Fallen humanity sadly has an insatiable appetite for conflict. So the Church too must continue to prepare. Just as one of Chaplain Iasiello’s principles affirms the necessity of studying the lessons of war, so too should the Church prayerfully reflect upon its own performance. Too seldom do we, as people of faith, examine our own conduct as we have responded to war.

Church and State Distinctions

Many Lutherans are engaged with military and supporters of those serving in the armed forces. At the same time, there are a significant number who speak against military engagements, often citing Scripture. The Church does not make official pronouncements of just wars. The Church speaks to the saints and encourages them as individuals to reflect on the criteria espoused by Just War Theory. After all, these concepts find much, if not all of their foundation in Holy Scripture. Enlightened by them, we encourage each person to follow their own conscience, and to act accordingly. Sadly in the past the Church has gone to extremes, either adding its voice to those calling for war, or on the other extreme, those advocating pacifism in nearly any context. All the while, the Church is called to care for all people, both those who support war and those who do not.

Operation Barnabas offers the Gospel to military families. The people who form the ministry will continue to walk with warfighters and their families, offering to support them in any way possible. At the moment, our programs are no longer in the limelight as the nation has recalled most of our warriors. These veterans are receding into the population, standing in the midst of us. Some remain in uniform, but more have returned to civilian life—as different people than they were when they enlisted. But one day, perhaps soon, we will call upon them again, perhaps even those who have left the military. And these courageous souls will separate themselves from us, and travel to places where many would dare not follow. They will be put in harm’s way, and too many will not return to their families.

For this reason, it is incumbent on the Church to continue to proclaim the full counsel of God, both in season and out of season as our nation contemplates military action. And once our men and women are sent, we must faithfully support them with our prayers, our hearts, our hands and our time. We owe them nothing less. And may our prayer ever echo the essence of Just War Theory as proclaimed by President Abraham Lincoln: “My concern is not whether God is on our side; my greatest concern is to be on God's side, for God is always right.”

Michael Moreno is a commander in the United States Reserve. During eight years on active duty, he served Sailors and Marines in a variety of settings, including Iraq. He currently serves as a clinical counselor with Lutheran Social Services. He served as an advisor to his denomination's endorser, and worked closely in the creation of Operation Barnabas, which he introduced to readers of Curtana in 2012.

¹ Iasiello, Louis V. “Jus Post Bellum,” *Naval War College Review* 57.3 (2004), Article 5. Available at: <https://digital-commons.usnwc.edu/nwc-review/vol57/iss3/5>, accessed 25 July.

Combat Veteran Purification Rite

Based on the Gospel of Mark

Matthew Prince

(A bowl of water, anointing oil and a white alb is placed on the altar. A cross or crucifix is also on the altar in the center. The congregation can be the combat veteran as well as his family but it also may refer just to the combat veteran. The pastor stands at the altar and the combat veteran stands before a kneeler which is placed close to the altar. His family may gather around him. One chair is also in front of the altar next to the kneeler.)

The Purification Rite begins:

Pastor: In the name of the Father and of the Son and of the Holy Spirit.

Congregation: Amen.

Pastor: Blessed be God the Father for with him all things are possible.¹

Combat Veteran: Lord, if you are willing, you can make me clean.²

Pastor: Blessed be God the Son who stands with and where sinners stand.³

Combat Veteran: Lord, if you are willing, you can make me clean.

Pastor: Blessed be God the Holy Spirit for the place where you dwell is pure.

Combat Veteran: Lord, if you are willing, you can make me clean.

Pastor: Let us pray.

(The combat veteran kneels. The Pastor places his hand upon the combat veteran's head for the prayer.)

Pastor: Son of God, we indeed are not worthy to stoop down and untie your sandals. We are unclean with blood on our hands and full of guilt. Touch us Lord, exchange places with us. Give to us your purity and take away all that is unclean. In your precious name we pray.

Congregation: Amen.

Pastor: Hear these words from the holy Gospel of Mark. A man with leprosy came to [Jesus] and begged him on his knees, "If you are willing, you can make me clean." Jesus was moved with pity. He reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately the leprosy left him and he was cleansed.⁴

Combat Veteran: Lord Jesus, on my knees I beg you to touch me, to make me clean.

(The pastor dips his hand in the water on the altar and makes the sign of the cross upon the combat veteran's forehead when he says "Be clean.")

Pastor: The Lord Jesus is willing and removes all that is unclean. For those who have gone to war and have returned and still struggle even now with what they have touched, Jesus says to you, "Be clean."

(The pastor may also do the same for family members of the combat veteran who are present.)

Congregation: Amen.

(The combat veteran arises and sits in the chair next to the kneeler. The pastor asks the combat veteran to remove his shoes.)

Pastor: Hear these words from the holy Gospel of Mark. A few days later, when Jesus again entered Capernaum, the people heard that he had come home. They gathered in such large numbers that there was no room left, not even outside the door, and he preached the word to them. Some men came, bringing to him a paralyzed man, carried by four of them. Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus by digging through it and then lowered the mat the man was lying on. When Jesus saw their faith, he said to the paralyzed man, "Son, your sins are forgiven."⁵

Combat Veteran: Lord Jesus, I am paralyzed by memories and thoughts of war. I know that I have served honorably yet the consequences of where I have walked still plague me.

(The pastor washes his feet.)

Pastor: The Lord Jesus has forgiven you of all of your sins. He removes all your guilt and all uncleanness that paralyzes you. He says simply, "Walk."

(The combat veteran puts shoes back on and arises.)

Congregation: Amen.

Pastor: Hear these words from the holy Gospel of Mark. "How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot stand. If a house is divided against itself, that house cannot stand. And if Satan opposes himself and is divided, he cannot stand; his end has come. In fact, no one can enter a strong man's house and carry off his possessions unless he first ties up the strong man. Then he can rob his house."⁶

Combat Veteran: Lord Jesus, I feel divided internally (and even with my family) and I don't want to be.

(Family members/friends present may at this time hold hands before the altar of the Lord.)

Pastor: The Lord Jesus has come and he has tied up the strong man. Satan has been driven out. Jesus rescues you and makes you his own possession. You, your house and your family are completely and totally under Jesus' kingdom. You stand united, loved by God.

Congregation: Amen.

Pastor: Hear these words from the holy Gospel of Mark. When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake. Then one of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet. He pleaded earnestly with him, "My little daughter is dying. Please come and put your hands on her so that she will be healed and live." While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader. "Your daughter is dead," they said. "Why bother the teacher anymore?" Overhearing what they said, Jesus told him, "Don't be afraid; just believe." He did not let anyone follow him except Peter, James and John the brother of James. When they came to the home of the synagogue leader, Jesus saw a commotion, with people crying and wailing loudly. He went in and said to them, "Why all this commotion and wailing? The child is not dead but asleep." But they laughed at him. After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was. He took her by the hand and said to her, "*Talitha koum!*" (which means "Little girl, I say to you, get up!"). Immediately the girl stood up and began to walk around (she was twelve years old). At this they were completely astonished. He gave strict orders not to let anyone know about this, and told them to give her something to eat.⁷

Combat Veteran: Lord Jesus, I know all too well war and death. I cry and wail to you Lord to remove from me this uncleanness.

(The pastor washes the hands of the combat veteran at the altar. The spouse's hands might also be washed. The hands are dried and the couple holds hands at the altar. A white cloth may be placed around them. If the combat veteran wishes the pastor may dress him in a white robe.)

Pastor: The Lord Jesus has conquered death and restores life. Lord Jesus give life abundantly even to those who have taken life. Do not be afraid; just believe.

Pastor: Let us pray: Lord Jesus, truly you are the Son of God. Thank you for accomplishing your mission, for living a perfect life, for going to the cross. Thank you for giving me your righteousness, your holiness, your cleanness. Thank you for removing from me the effects and consequences of war and therein that is unclean. Be with me now and always and let me remain at the foot of your cross for it is there that your blood covers me.

Congregation: Lord's Prayer

Combat Veteran: Lord Jesus, if you are willing, you can make me clean.

(Anointing oil⁸ is placed on the forehead of the combat veteran in the sign of the cross.)

Pastor: *(Anointing the combat veteran's head)* God has washed you. God has sealed you in the blood of Jesus. You are pure, holy, and forgiven. You are clean. Go in peace.

Combat Veteran: I am clean.

Congregation: Amen.

(A hymn may be sung.)

“The Gospel Shows the Father’s Grace” by Matthias Loy⁹

1. The Gospel shows the Father’s grace,
Who sent His Son to save our race,
Proclaims how Jesus lived and died
That we might thus be justified.

2. It sets the Lamb before our eyes,
Who made the atoning sacrifice,
And calls the souls with guilt oppressed
To come and find eternal rest.

3. It brings the Savior’s righteousness
To robe our souls in royal dress;
From all our guilt it brings release
And gives the troubled conscience peace.

4. It is the pow’r of God to save
From sin and Satan and the grave;
It works the faith, which firmly clings
To all the treasures which it brings.

5. It bears to all the tidings glad
And bids their hearts no more be sad;
The weary, burdened souls it cheers
And banishes their guilty fears.

6. May we in faith its tidings learn
Nor thanklessly its blessings spurn;
May we in faith its truth confess
And praise the Lord, our Righteousness!

Matthew G. Prince is an active duty United States Navy chaplain. His first four assignments were with United States Marine Corps units. Since then he has served in Navy billets, with the exception of one tour with the Coast Guard. Prior to his commissioning, the Rev. Dr. Prince served as a pastor in Puerto Rico.

¹ Mark 14:36

² Mark 1:40

³ Mark 1:9

⁴ Mark 1:40-42

⁵ Mark 2:1-5

⁶ Mark 3:23-27

⁷ Mark 5:21-24, 35-43

⁸ Mark 6:13

⁹ *Lutheran Service Book*. (St. Louis: Concordia Publishing House, 2006). Hymn #580.

Apollo 11 ~ A Historic Moment Celebrating the 50th Anniversary



Apollo 8 ~ the First Lunar Orbit This Stamp Bore a Very Inspiring Message

The Challenge of Compiling an Interfaith Hymnal

A Curious Case Study Concerning a Christian Hymn

Robert C. Stroud

Before beginning the article proper, it is necessary that I cite with appreciation the chaplain who assembled the historical details related to the history of the official deliberations which follow. The Rev. Dr. Gary W. Carr had a distinguished career as a United States Navy chaplain. Today he continues to serve both church and nation as an associate director of chaplaincy endorsements for The Wesleyan Church, and as a member of the executive committee of the National Conference on Ministry to the Armed Forces. The details are found in his 1996 Master of Theology thesis, “The Development of the Book of Worship for United States Forces.” Chaplain Carr is not responsible for any of the opinions expressed in this article.

I believe it was just a few years after my commissioning, several decades ago that a member of one of our chapel congregations approached me with a serious concern. He was genuinely confused and disturbed. “Chaplain,” he asked, “how can *this hymn* be in the Armed Forces Hymnal?” Knowing that the service book was an interdenominational and interfaith resource, I assumed he was referring to something I could easily explain as coming from a different tradition—and that it would be identified as such. I was quite surprised when I turned to Hymn number 256. It included lyrics I had never seen.

It may not seem strange to say the words were unfamiliar. After all, what minister (aside from the most assiduous musician) can claim to know every song included in their hymnal? But the fact was, I had *never seen* the hymn. Nor have I ever, thank God, heard it sung, even to this day. The reason it was unknown to me, was due to the fact that in 1977 the Armed Forces Chaplains Board (AFCB), comprised of the Chief of Chaplains of each branch of the military and support staff, had replaced it with a more innocuous hymn. Both addressed the crucifixion, but the replacement, “Are Ye Able” by Earl Marlatt (1892-1976) does so from a viewpoint of faith and grace. Stanza two describes Christ’s forgiveness of the penitent thief, crucified beside him.

Are ye able to remember,
When a thief lifts up his eyes,
That his pardoned soul is worthy
Of a place in paradise?¹

This verse is pertinent, because the hymn it replaced focuses on thieves crucified alongside Jesus. However, this song is placed on the lips of one of those men—and it was *not* the one who said “we are receiving the due reward of our deeds; but this man has done nothing wrong . . . Jesus, remember me when you come into your kingdom” (Luke 23:41-43). On the contrary, the inspiration for this song was the bitter doubt and anger towards God felt by the thief who said, “are you not the Christ? Save yourself and us!” Some might consider this edgy in a positive way, but it might be helpful to consider how a lay member of a Protestant service might have perceived these words forty-two years ago.

It was on a Friday morning that they took me from my cell,
And I saw they had a carpenter to crucify as well
You can blame it on to Pilate, you can blame it on the Jews,
You can blame it on the Devil, It's God I accuse.

(Refrain)

It's God they ought to crucify, instead of you and me.
I said to the carpenter a-hanging on the tree.

You can blame it onto Adam, You can blame it onto Eve,
You can blame it on the apple, but that I can't believe.
It was God that made the devil and the woman made the man.
No there wouldn't be an apple if it wasn't in the plan.

(Refrain)

It's God they ought to crucify, instead of you and me.
I said to the carpenter a-hanging on the tree.

Now Barabbas was a killer and they let Barabbas go.
But you are being crucified for nothing here below.
But God is up in heaven and he doesn't do a thing:
with a million angels watching and they never move a wing.

(Refrain)

It's God they ought to crucify, instead of you and me.
I said to the carpenter a-hanging on the tree.

To hell with Jehovah, to the carpenter I said
I wish that a carpenter had made the world instead.
Good bye and good luck to you, the road will soon divide
remember me in heaven the man you hung beside.

(Refrain)

It's God they ought to crucify, instead of you and me.
I said to the carpenter a-hanging on the tree.

The hymn was composed by Sydney Carter (1915-2004), a British folk musician. Unsurprisingly, chaplains rarely (if ever) included the hymn in worship services. When people stumbled across the song, some probably simply shook their heads after rereading it several times, and assumed there was something they were missing. Others may have welcomed the inclusion of such an avant-garde selection in a generally traditional publication. Then there were those who may have been receptive to the work in the context of a class or discussion where its disturbing lyrics may have fostered a genuinely thought-provoking theological debate about the Christian understanding of the Atonement. However, most of these context-sympathetic viewers were doubtless troubled the poem had found its way into a *worship* resource.

After receiving thousands of complaints, the AFCB convened a special meeting to determine the fate of the controversial hymn. At this meeting, the senior leadership of the Department of Defense chaplaincies decided to leave the hymn out of future printings. Chaplain James Rogers, their counterpart at the Veterans Administration had already ordered the removal of the song from VA Hospital copies the previous year.²

Sydney Bertram Carter was a talented man who lived an interesting life. He was born during WWI and studied at Oxford. A pacifist when WWII erupted, he joined a Friend's Ambulance Unit. He served in Egypt, Palestine and Greece. Following the war he taught in Germany, Spain and Poland. He performed his poetry and music in pubs and more prominent individuals presented his songs to a broader audience. His folk songs continued to gain a following, especially during the sixties and seventies. This was due, in part, to his anti-establishment and pacifist themes. For example, two stanzas of "The Devil Wore a Crucifix" proclaim:

The stars and stripes or swastika
 The crescent or a star
 The Devil he will wear them all
 No matter what they are,
 No matter what they are,

In red or blue or khaki
 In green or black and tan
 The Devil is a patriot
 A proper party man,
 A proper party man.

The Question of Propriety

Some presumably thought deletion of the hymn "It was On a Friday Morning" was unjustified. They would rightly have argued that the *Service Book* was intended to serve a broad range of confessions. After all, since 1971 the hymnal had intentionally included ten hymns from Christian Science and Church of Jesus Christ of the Latter Day Saints sources.³ Perhaps the resource had expanded so far beyond its simpler World War II, roots that the increasingly religious pluralism in America made even publishing the *Service Book* moot. We know the maxims about projects produced by committees, and The Hymnal Revision Committee which had originally added the hymn, was the very definition of diverse perspectives. It included 17 military members and 40 civilian consultants.

The chaplaincy in America has long advocated a dual principle in regard to theological differences. In the proper settings, chaplains are free to preach and teach with unbridled zeal whatever they (and presumably their endorsing faith groups) believe. At the same time, chaplains are discouraged from speaking negatively about other religious traditions. Maintaining this balance has grown more challenging as our nation grows more diverse. The peculiar assortment of hymns and resources in the *Book of Worship* are evidence of

the complexities. It may be that this type of resource has outgrown its usefulness. After all, it's no secret what happens when you attempt to please everyone.

The history of this particular hymn, insofar as it intersected with the *Book of Worship*, possesses value as a case study. It was included due to an honest desire to *be* inclusive. Later, it was excluded for the reason that it offended a significant portion of the constituency it was meant to serve. The procedures that were followed were valid. Ultimately the hymn remained available in print sources for those who found it uplifting, and it was removed from one particular publication where users found it unedifying.

Whatever one thinks of “It was On a Friday Morning,” there is another, upbeat Sydney Carter hymn which has enjoyed broad acceptance. “The Lord of the Dance” is found in numerous hymn collections, representing a myriad of traditions. One reason for its popularity is the tune Carter borrowed from an American Shaker⁴ song entitled “Simple Gifts.” The Shakers literally viewed this as a “dancing song.” While the events referred to in Carter’s song clearly relate to Jesus, the writer also acknowledged being inspired partly by a statue of the Hindu God Shiva which sat on his desk.

There are more than 108 names or manifestations of Shiva, including Nataraja, the manifestation to which Carter alluded.⁵ Nataraja means “Lord of the Dance,” and is commonly depicted as skillfully interweaving his six limbs as he dances ecstatically in the center of a ring of flames. A British obituary says whenever Carter “was asked to resolve the contradiction, he would declare that he had never tried to do so.” He expressed surprise at the hymn’s popularity, saying he anticipated “many people would find it pretty far flown, probably heretical and anyway dubiously Christian. But in fact people did sing it and, unknown to me, it touched a chord. . . . Anyway, it’s the sort of Christianity I believe in.”⁶

Postscript

Carter’s work finds a receptive audience with universalists, and those who share their sentiment that all paths lead to a common end. Typically, they constitute a small percentage⁷ of worshippers in chapel congregations. Others, including most of those who choose to worship in a military chapel setting, might be discomforted by the sentiments such as this, from another piece by Carter, “Every Star Shall Sing a Carol.”

Come and praise the King of heaven,
By whatever name you know.

In a volume that praises Carter’s work, this hymn is linked to “The Lord of the Dance.” Referring to the “Carol,” they write that Carter “has eloquently expressed his feelings that other planets may have other Christs in a note about his most popular song.” They then quote part of his explanation of the meaning of “The Dance,” writing: “By Christ I mean not only Jesus; in other times and places, other planets, there may be other Lords of the Dance. But Jesus is the one I know of first and best.”⁸ A collection of brief essays he compiled in 1982 illustrates his firm conviction that Jesus is only one manifestation of

divinity. While putting the Bible in its proper place, he writes “it is not the word of God.” He continues, cautioning against idolizing the Scriptures, adding that one can even “make an idol out of God, or Jesus.”⁹

The words of “The Lord of the Dance” have inspired many Christians. Carter adroitly composed a song of dance that resonated with those who profess a living relationship with the only begotten Son of God. Sadly, in his several books, Carter did not celebrate knowing such a Redeemer.

I am not helped by the miracles attributed to Jesus: Virgin birth, walking on the water or appearing to disciples after he was dead. These things may have happened . . . There is no scientific way to settle it. So I cannot positively disbelieve; but my lack of disbelief could not be described as faith. It is not a thing that I can lean upon in times of trouble.¹⁰

The *Eerdmans’ Book of Christian Poetry* introduces Sydney Carter’s work with a kind note. It includes, in the iconoclastic humor Carter celebrated, one of his satirical assessments of his own work. Perhaps, at least in the context of “It was On a Friday Morning,” his sarcastic appraisal was not far from target.

Folk-singer, performing poet, hymnwriter, satirist—Sydney Carter refuses to fit neatly into one category. He emerged as a popular songwriter during the 1960s when folk became allied with protest. Some of his songs are political satires, such as “I want to have a little bomb like you.” Some express Christianity in a new way . . . They are, as he points out, “not always welcome in a church . . . most of them come off better in the cellar or crypt.”¹¹

Robert C. Stroud is a retired USAF chaplain with an M.Th. in Patristics and a D.Min. in Military Chaplaincy. Despite the subject of this essay, he makes no claim to being an expert in musical matters. He is, however, a life member of the University of Washington Husky Marching Band. He also once played in the courtside band during an NBA playoff game where they played the National Anthem as William Shatner offered a dramatic rendition of “The Star-Spangled Banner.”

¹ Chaplain Carr writes that this hymn was selected as the replacement as “a practical choice, since it was the only one of the final three which would fit in place of the previous song.” Gary W. Carr, “The Development of the *Book of Worship for United States Forces*” (Master’s Thesis, Divinity School of Duke University), 53.

² *Ibid.*, 50.

³ *Ibid.*, 74.

⁴ The Shaker sect began in 1747 in England but was formally organized in the United States some years later, after its adherents emigrated to the United States. Their name, originally “Shaking Quakers,” derived from their ecstatic practices during worship. The official name of the organization is “The United Society of Believers in Christ’s Second Appearing.” Since celibacy

was required by the faith, orphans provided a steady stream of new members, who were free to remain or leave upon reaching adulthood. They no longer receive new converts and the final two Shakers reside at Sabbathday Lake Shaker Village in Maine. They are non-Trinitarian, professing a version of Adoptionism. Arnold Hadd and June Carpenter, "Principles and Beliefs," *Sabbathday Lake Shaker Village*, <https://www.maineshakers.com/beliefs/> accessed 4 July 2019.

⁵ These are the names compiled from the *Sri Shiva Ashtotattrashata Namavali* mantra. Curiously, the list does not include Nataraja. Subhamoy Das, "108 Names of Lord Shiva." *Learn Religions* (17 April 2019), learnreligions.com/names-of-lord-shiva-1770461, accessed 5 July 2019.

⁶ "Sydney Carter" *The Telegraph* (16 March 2004) <https://www.telegraph.co.uk/news/obituaries/1456932/Sydney-Carter.html>, accessed 3 July 2019.

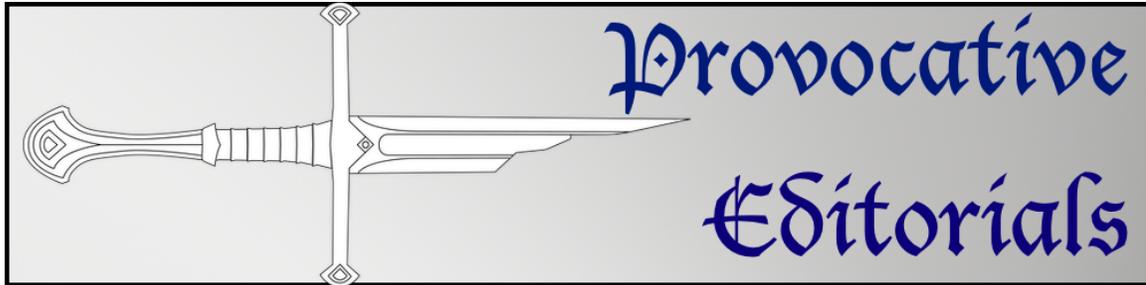
⁷ The Pew Research Center includes America's various "Liberal Faiths" in their "Other Faiths" category which reports a combined membership equal to 1% of the population. "Religious Landscape Study," *Pew Research Center: Religion & Public Life* (2019), <https://www.pewforum.org/religious-landscape-study/religious-family/unitarians-and-other-liberal-faiths-in-the-other-faiths-tradition/> accessed 4 July 2019.

⁸ Ian Bradley, *The Penguin Book of Carols* (New York: Penguin, 1999), 72.

⁹ Sydney Carter, "Kill the Buddha," *Dance in the Dark* (New York: Crossroad, 1982), 33. In the essay "Goodbye Jesus," Carter advises "the further you go from Him, the nearer you get to Him." He continues, "yet they have made another idol out of him, bedangled him with miracles. . . . Turn your back upon the idol": a strangely seductive idol yet, ultimately, unbelievable. There is something false about that sweet and gentle smile. . . . The manger has become a sepulchre" *Ibid.*, 53-54.

¹⁰ Carter, "Hope and Fear," *The Rock of Doubt* (London: A.R. Mowbray, 1978), unnumbered pages.

¹¹ Pat Alexander and Veronica Zundel, *Eerdmans Book of Christian Poetry* (Grand Rapids: Eerdmans, 1981), 108.



Who will be the First Space Chaplain?

Diogenes the Cynic

We stand at the brink of a new era. Although we may never explore the galaxy, the doors to our own solar system are opening. This was not completely unanticipated, of course. Back in the ancient days, 1968 to be precise, Arthur C. Clarke penned a monumental book which was written for simultaneous production as a film. The book includes an idealistic statement that has become a science fiction trope.

“The time was fast approaching when Earth, like all mothers, must say farewell to her children.” (*2001: A Space Odyssey*)

Presumably, he wasn't referring to some sort of mass exodus from the planet. Although he did say, on his ninetieth birthday, that “our civilisation depends on energy, but we can't allow oil and coal to slowly bake our planet.”

Back to the Science Nonfiction World

Ever since Sputnik 1 orbited Earth for twenty-days during October 1957, the nations of the world have been in a space race. While the pace of the competition has not always been fevered, it has never disappeared. There have been some moments of cooperation, most notably the construction of the International Space Station twenty years ago. While I was in college I celebrated the joint Apollo-Soyuz Mission. After Vietnam it provided a flush of hope—seeing the Soviet Union including a United States flag on one of their stamps, and the U.S. reciprocating.

Today, there are far more than two extra-planetary players. The European Space Agency's twenty-two members have been joined by the Russian Federation in their “exploration and use of outer space for peaceful purposes.” It's not the Russians, though, who concern most rational people. The Chinese government is charging into space, making up for their late entry into the race. And—here is the scary part—they don't even *pretend* to possess peaceful ambitions.

The Militarization of Space

This overt Chinese (and covert Russian) desire to weaponize space provides fuel for the recent moves by the United States to create a new branch of the armed forces. Just last month, in June 2019, the U.S. House Armed Services Committee voted to establish a “Space Corps.” President Trump, on the other hand, has made it abundantly clear he would prefer an entirely independent Space Force. The Department of Defense itself, has recommended a status closer to that recommended by the House. They suggested in a February 2019 report that their proposal possesses all of the benefits of the President’s plan, without its disadvantages (e.g. budgetary). In essence, the DoD would give the Space Force a Chief of Staff of the Space Force who would be a member of the Joint Chiefs of Staff. The U.S. Space Command would also be created as a new Unified Combatant Command. However, the Space Force would not be independent. Rather, they would be a component of the Department of the Air Force. The argument is that this works just fine for the Marine Corps, whose Commandant answers to the Secretary of the Navy. The distinction between the plans is not inconsequential.

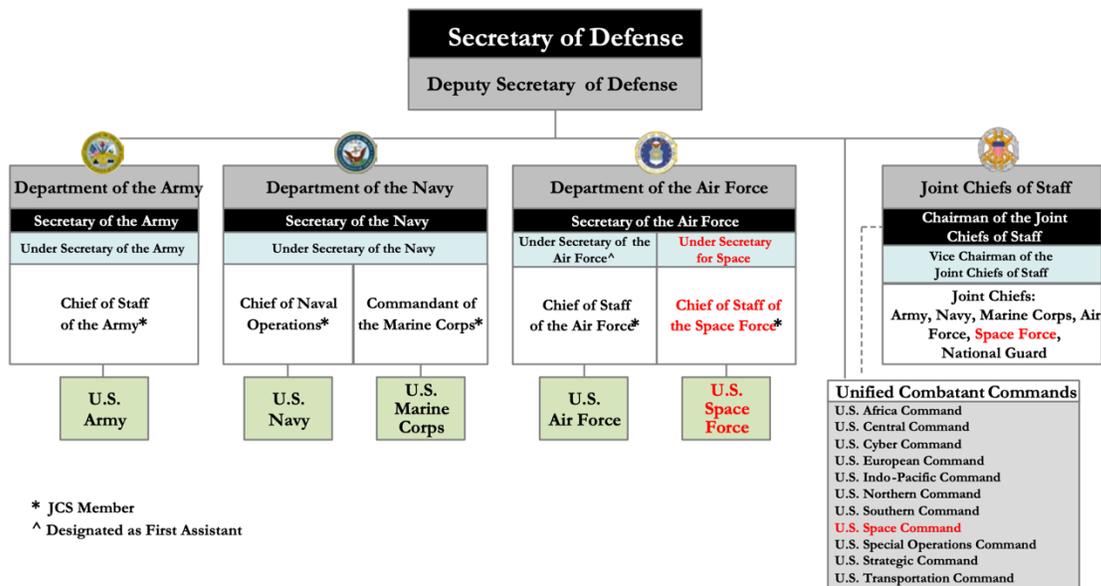


Figure 1: U.S. Space Force Within DoD

For the purposes of the audience of *Curtana*, a very minor consideration rises to greater significance. When the Space Force assumes its ultimate shape, where will their chaplains come from? If the Space Force is part of the Air Force, its chaplains would naturally be Air Force chaplains. This would follow the model of the Marine Corps, which is served by Navy chaplains (who wear Marine uniforms while serving USMC commands, just as they don Coast Guard uniforms when attached to that branch of the armed forces).

If, however, the Space Force achieves full independence, it’s reasonable they will recruit and train chaplains of their own. A twist on this comes in the initial history of the Air Force itself, which continued to be served by Army chaplains for two years before establishing

their own chaplaincy. But that's a story for another day. If the new service is established with full, departmental status, it will almost certainly have a dedicated chaplaincy of its own. This would allow them to inculcate elements of their own culture and values from the outset.

So Where *Would* Space Force Chaplains Come From?

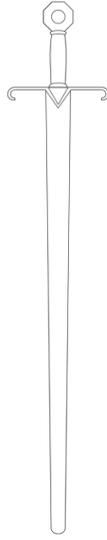
Prior to the formation of a Space Force Chaplain Academy, it is most likely chaplains currently serving the units transitioning to the Space Force would be given the opportunity to become founding members of that force. These men and women would primarily come from the Air Force, although it is quite conceivable that some Army or Navy chaplains might also be given the chance to transfer in a like way to the new service. If the example of the move from the Army Air Corps to the Air Force is repeated, most such chaplains will opt for the new service. Should an insufficient number of chaplains opt for the Space Force, the other services might create a mechanism to allow for volunteers to transfer. It is quite unlikely (and would be, in fact, demoralizing) to force individuals to serve in a branch they did not voluntarily join.

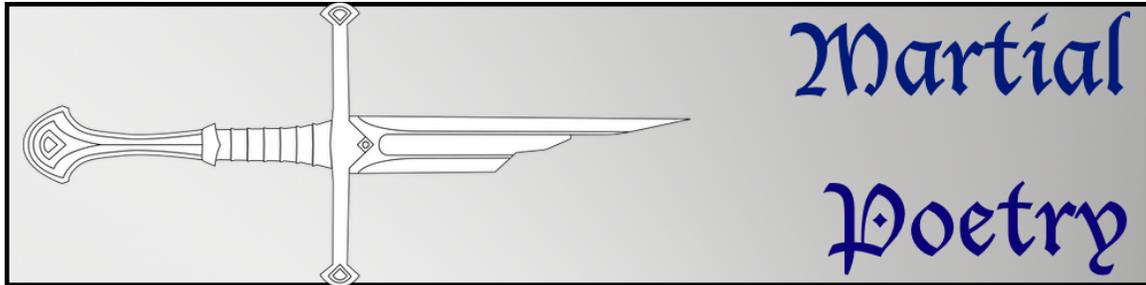
It doesn't take an Arthur C. Clarke to predict that there would be no dearth of chaplains who would love to be part of the new service.

The uninitiated might ask, "why would the Space Force need chaplains at all?" The answer is because the Space Force will be part of the *Armed* Forces of the United States. Unlike the National Aeronautics and Space Administration, members of the Space Force will find themselves involved in military missions. They will be stationed in widely dispersed, and often isolated, locations around the globe. Just as the First Amendment rights of other military members are facilitated in part by the presence of chaplains, so too the Space Force members will not leave their rights to the free exercise of religion behind, whether they journey to Thule, Greenland, the northern rim of Peary Crater on the Moon, or Valles Marineris on Mars.

Whichever path is followed, there will be some disappointed chaplains who were born too early to be part of the United States Space Force. But as a consolation, many of us did get to witness Neil Armstrong as he took "one small step for a man," and launched us into a new world with "one giant leap for mankind."¹

¹ At the behest of the editor, who mentioned that some readers would question my veracity because they think I misquoted Astronaut Armstrong, I offer the following: Neil Armstrong claimed throughout his life that he said "for a." A team of researchers from Michigan and Ohio supported that fact in a major 2013 study of dialects in central Ohio, where Armstrong grew up. The Michigan State University announcement is online here: <https://msutoday.msu.edu/news/2013/msu-led-team-deciphers-famous-moon-landing-quote/>





Military Muses

The Soldier's Prayer	.....	Anonymous
Eagle's Youth	.....	Karle Wilson Baker
Divine Fancies	.....	Francis Quarles
The Bell Buoy	.....	Rudyard Kipling
In Times of Peace	.....	John Agard
The Sword of Robert Lee	.....	Abram J. Ryan
Listen	.....	Gillian Clarke
On the Life or Death of Man	.....	Francis Quarles
Vigil Strange I Kept on the Field One Night	..	Walter Whitman
Four Generations	.....	Robert C. Stroud

Contributors:

John Agard is an Afro-Guyanese poet who resides in Britain.

Karle Wilson Baker (1878-1960) was a Texas author who taught poetry at Stephen F. Austin University. She received an honorary doctorate from Southern Methodist University.

Gillian Clarke (2008-16) was the third National Poet of Wales.

Rudyard Kipling (1865-1936) was an "Anglo-Indian" who created some of his most lasting work while residing in the United States. He accepted the Nobel Prize for Literature, but several times declined

the honor of knighthood, and becoming the British Poet Laureate.

Francis Quarles (1592-1644) composed Royalist tracts during the Civil War. His works were enjoyed by the common people, but harshly criticized by poets in successive centuries.

Abram J. Ryan (1838-86) was a Roman Catholic poet who was ordained just before the American Civil War. A Virginian, he served as a Confederate chaplain. Through his poetry, he reached a wide audience.

Robert Stroud is a pastor emeritus of the Lutheran Church Missouri Synod, and a retired USAF chaplain. He received a Th.M. in Patristics from the Jesuit School of Theology at Berkeley and a D.Min. from Concordia Seminary in St. Louis.

Walter Whitman (1819-1892) was an American poet whose brother joined a Union regiment during the War Between the States. Whitman served diligently as a volunteer nurse in the wartime hospitals which crowded Washington, D.C.

The Soldiers Prayer

Anonymous

USMC Grave inscription on Guadalcanal, 1942

And When He Gets to Heaven,
To Saint Peter He Will Tell;
One More Marine Reporting Sir,
I've Served My Time in Hell.

Eagle's Youth

Karle Wilson Baker

They have taken his horse and plume,
They have left him to plod, and fume
For a hero's scope and room!
They have curbed his fighting pride,
They have bade him burrow and hide
With a million, side by side:
Look—into the air he springs,
Fighting with wings!

He had found a way to be free
Of that dun immensity
That would swallow up such as he:
Who would burrow when he could fly?
He will climb up into the sky
And the world shall watch him die!
Only his peers may dare
Follow him there!

Divine Fancies

Francis Quarles

Our God and soldier we alike adore.
Even at the brink of danger; not before;
After deliverance, both alike requited.
Our God's forgotten, and our soldiers slighted.

The Bell Buoy

Rudyard Kipling

They christened my brother of old—
And a saintly name he bears—
They gave him his place to hold
At the head of the belfry-stairs,
Where the minster-towers stand
And the breeding kestrels cry.
Would I change with my brother a league inland?
(*Shoal! 'Ware shoal!*) Not I !

In the flush of the hot June prime,
O'er sleek flood-tides afire,
I hear him hurry the chime
To the bidding of checked Desire;
Till the sweated ringers tire
And the wild bob-majors die.
Could I wait for my turn in the godly choir?
(*Shoal! 'Ware shoal!*) Not I!

When the smoking scud is blown—
When the greasy wind-rack lowers—
Apart and at peace and alone,
He counts the changeless hours.
He wars with darkling Powers
(I war with, a darkling sea);
Would he stoop to my work in the gusty mirk?
(*Shoal! 'Ware shoal!*) Not he!

There was never a priest to pray,
There was never a hand to toll,
When they made me guard of the bay,
And moored me over the shoal.
I rock, I reel, and I roll—
My four great hammers ply—
Could I speak or be still at the Church's will?
(*Shoal! 'Ware shoal!*) Not I!

The landward marks have failed,
The fog-bank glides unguessed,
The seaward lights are veiled,
The spent deep feigns her rest:
But my ear is laid to her breast,
I lift to the swell—I cry!
Could I wait in sloth on the Church's oath?
(*Shoal! 'Ware shoal!*) Not I!

At the careless end of night
 I thrill to the nearing screw;
 I turn in the clearing light
 And I call to the drowsy crew;
 And the mud boils foul and blue
 As the blind bow backs away.
 Will they give me their thanks if they clear the banks?
 (*Shoal! 'Ware shoal!*) Not they!

The beach-pools cake and skim,
 The bursting spray-heads freeze,
 I gather on crown and rim
 The grey, grained ice of the seas,
 Where, sheathed from bitt to trees,
 The plunging colliers lie.
 Would I barter my place for the Church's grace?
 (*Shoal! 'Ware shoal!*) Not I!

Through the blur of the whirling snow,
 Or the black of the inky sleet,
 The lanterns gather and grow,
 And I look for the homeward fleet.
 Rattle of block and sheet—
 'Ready about—stand by!'
 Shall I ask them a fee ere they fetch the quay?
 (*Shoal! 'Ware shoal!*) Not I!

I dip and I surge and I swing
 In the rip of the racing tide,
 By the gates of doom I sing,
 On the horns of death I ride.
 A ship-length overside,
 Between the course and the sand,
 Fretted and bound I bide
 Peril whereof I cry.
 Would I change with my brother a league inland?
 (*Shoal! 'Ware shoal!*) Not I!

In Times of Peace

John Agard

That finger - index to be exact -
so used to a trigger's warmth
how will it begin to deal with skin
that threatens only to embrace?

Those feet, so at home in heavy boots
and stepping over bodies -
how will they cope with a bubble bath
when foam is all there is for ambush?

And what of hearts in times of peace?
Will war-worn hearts grow sluggish
like Valentine roses wilting
without the adrenalin of a bullet's blood-rush?

When the dust of peace has settled on a nation,
how will human arms handle the death of weapons?
And what of ears, are ears so tuned to sirens
that the closing of wings causes a tremor?

As for eyes, are eyes ready for the soft dance
of a butterfly's bootless invasion?

The Sword of Robert Lee

Abram J. Ryan

FORTH from its scabbard pure and bright,
 Flashed the sword of Lee!
 Far in the front of the deadly fight
 High o'er the brave in the cause of Right
 Its stainless sheen like a beacon light
 Led us to Victory.

Out of its scabbard where full long
 It slumbered peacefully,—
 Roused from its rest by the battle's song
 Shielding the feeble, smiting the strong
 Guarding the right, avenging the wrong
 Gleamed the sword of Lee.

Forth from its scabbard high in air
 Beneath Virginia's sky--
 And they who saw it gleaming there
 And knew who bore it knelt to swear,
 That where that sword led, they would dare
 To follow and to die.

Out of its scabbard!—never hand
 Waved sword from stain as free,
 Nor purer sword led braver band,
 Nor braver bled for a brighter land,
 Nor brighter land had a Cause so grand,
 Nor cause a chief like Lee.

Forth from its scabbard! how we prayed,
 That sword might victor be;—
 And when our triumph was delayed,
 And many a heart grew sore afraid,
 We still hoped on while gleamed the blade
 Of noble Robert Lee.

Forth from its scabbard! all in vain
 Bright flashed the sword of Lee;—
 'Tis shrouded now in its sheath again,
 It sleeps the sleep of our noble slain;
 Defeated yet without a stain,
 Proudly and peacefully.

Listen

Gillian Clarke

to the chant that tranced me thirty years ago
in Samarkand: the call to prayer at dawn;

to that voice again, years and miles from then,
in the blood-red mountains of Afghanistan;

to the secret placing of a double-bomb
at a dark hour in a Helmand street;

to the first foot to tread the viper's head,
the scream that ripped the morning's rising heat;

to the widow's wail as she crouches in the rubble
over a son, a brother torn apart;

to a mother dumb with shock who locks her door
and sits alone, taking the news to heart;

to the soldier's words, "It's World War One out here";
to the rattled air, the growl of the grenade;

to a chanting crowd fisting the foetid air;
to a silent Wiltshire town at a last parade;

to ruin ripening in poppy fields;
to barley burnished in the summer air;

to the sound at dusk, cantata of despair,
the holy call become a howl of prayer.

On the Life and Death of Man

Francis Quarles

The world's a theatre. The earth, a stage
 Placed in the midst: where both prince and page,
 Both rich and poor, fool, wise man, base and high,
 All act their parts in life's short tragedy.
 Our life's a tragedy. Those secret rooms,
 Wherein we 'tire us, are our mothers' wombs.
 The music ushering in the play is mirth
 To see a man-child brought upon the earth.
 That fainting gasp of breath which first we vent,
 Is a dumb show; presents the argument.
 Our new-born cries, that new-born griefs bewray,
 Are the sad prologue of the ensuing play.
 False hopes, true fears, vain joys, and fierce distracts,
 Are like the music that divides the Acts.
 Time holds the glass, and when the hour's outrun,
 Death strikes the epilogue, and the play is done.

Vigil Strange I Kept on the Field One Night

Walt Whitman

Vigil strange I kept on the field one night;
 When you my son and my comrade dropt at my side that day,
 One look I but gave which your dear eyes return'd
 with a look I shall never forget,
 One touch of your hand to mine O boy, reach'd up as you lay on the ground,
 Then onward I sped in the battle, the even-contested battle,
 Till late in the night reliev'd to the place at last again I made my way,
 Found you in death so cold dear comrade,
 found your body son of responding kisses,
 (never again on earth responding,)
 Bared your face in the starlight, curious the scene,
 cool blew the moderate night-wind,
 Long there and then in vigil I stood,
 dimly around me the battle-field spreading,
 Vigil wondrous and vigil sweet there in the fragrant silent night,
 But not a tear fell, not even a long-drawn sigh, long, long I gazed,
 Then on the earth partially reclining sat by your side
 leaning my chin in my hands,
 Passing sweet hours, immortal and mystic hours with you dearest

Four Generations

Robert C. Stroud

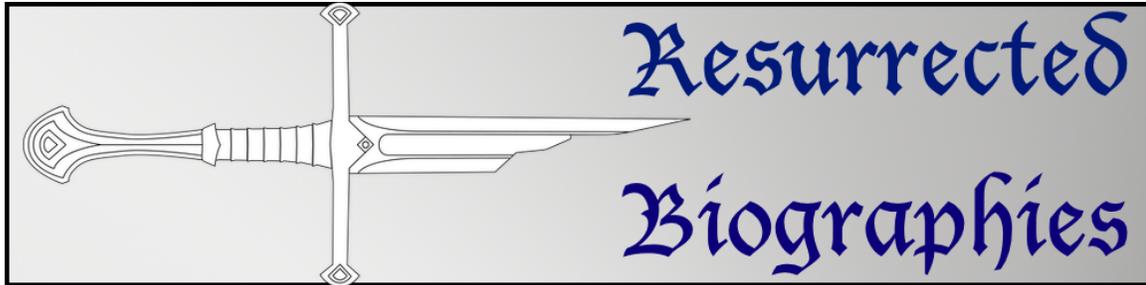
Great-Grandpa labored on a farm not his own.
Son of immigrants, he loved the land of his birth,
 enough to trade a plow horse for a cavalry mount,
 to don a blue kepi and strap on a sabre,
Answering Lincoln's plea to preserve the Union.

Grandpa worked for the railroads.
Building rugged bridges where rails crossed the plains.
 He followed his father's sacrificial example,
 Serving in the Nebraska National Guard.
Called up to defend his nation during the war to end all wars.

Dad grew up working family farms.
Baling hay beneath a searing sun held no allure.
 He chose instead the profession of arms,
 earning the chevrons of a Marine sergeant major.
A veteran of conflicts in Korea and Vietnam.

I never contemplated serving in uniform,
Led as I was to college and seminary.
 But through the call of God and church,
 I donned a uniform of Air Force blue.
Offering my own modest service in Southwest Asia.

Four generations of one family.
Seeking to preserve peace and extend freedom,
 Three warriors and a chaplain.
 From bearing a carbine to carrying a cross.



In the biographical notes which follow, some regiments are listed as “three month” units. They should not be confused with regiments—sometimes bearing the same designation—in which volunteers enlisted for the standard three years. (In such cases, the first regiment would have been mustered out before the second was formed.) Another potentially confusing practice of the State of Pennsylvania, whose units are disproportionately represented below, is that regiments were not numbered by their function (e.g. infantry or artillery). Instead, they were numbered sequentially by the date the regiment was raised. This could give a unit two effective names. For example, the Sixth Pennsylvania Cavalry, was also the Seventieth Volunteer Regiment. Meanwhile, there was no Seventieth Infantry Regiment (since the cavalry had co-opted that number), while there were Sixty-Ninth and Seventy-First Infantry Regiments.

Halleck [sic] Armstrong

United States Army Chaplain
(50th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1283.

Date of Muster into Service: Feb. 24, '65

Term—Years: 3

Remarks: Mustered out with regiment, July 30, 1865.

Hallock Armstrong

United States Army Chaplain
(50th Pennsylvania Infantry)

Source: *Necrological Report and Proceedings of the Alumni Association of Princeton Theological Seminary* (Princeton, NJ: Princeton Theological Seminary, 1904): 292-93.

Son of James Thompson and Ruth (Hallock) Armstrong, was born Oct. 31, 1823 at Minisink, Orange Co., N.Y. He made a public confession of his faith in the Second Presbyterian Church of Wantage, N.J., at the age of fourteen. Before going to college he studied at home with such assistance as he could get from several Presbyterian ministers. He graduated from Lafayette College in 1848. He then taught a select school at Friendsville, Pa., for one year. Entering the Seminary at Princeton in 1849, he remained somewhat more than two years. He was licensed by the Presbytery of Susquehanna, Feb. 5, 1851. He was stated supply of the church at Nanticoke, Pa., 1851-53, teaching in the Wilkes Barre Academy at the same time. During the next three years he supplied the church at Portage, N.Y., and taught in the Bethany Presbyterian Academy of Susquehanna, April 14, 1857. He engaged in teaching at Laporte, Pa., 1856-59, and in missionary work in Sullivan County from 1856-1862. During the last three years of this time he was superintendent of schools of that county.

He was stated supply and teacher at Monroeton, Pa., 1862-64; chaplain of the 50th regiment Pennsylvania volunteers of the United States army, 1864-65. Returning to Monroeton after the war, he was pastor of the church there from September, 1865, to September, 1881, teaching also during this pastorate. For the next ten years, 1881-91, he was stated supply of the Wells and Columbia

churches, Pa.; and of the Beecher's Island Church, Nelson, Pa., from 1891 to 1901, after which he was honorably retired from the active work of the ministry. In April, 1902, he took up his residence in Athens, Pa., and died there, March 12, 1904, of the infirmities of age, in his 81st year. He was buried in the Tioga Point Cemetery, Athens, Pa. As seen above Mr. Armstrong combined teaching with pastoral work during nearly all of his ministry, in the course of which he wrote about one thousand sermons.

He was married, Sept. 2, 1851, in Harford, N.Y., to Mary Matilda Bronson, who died March 12, 1890. Four sons and two daughters survive him.

George Danielson Baker, D.D.

United States Army Chaplain
(50th Pennsylvania Infantry)

Source: Necrological Report and Proceedings of the Alumni Association of Princeton Theological Seminary (Princeton, NJ: Princeton Theological Seminary, 1904): 260-61.

Son of Josiah Whitney and Abigail (Bates) Baker, was born Nov. 30, 1840, in Watertown, N.Y. He made a public confession of his faith in the Washington Square Reformed (Dutch) Church of New York City at the age of seventeen. His preparatory studies were pursued in the Mt. Washington Collegiate Institute in New York and he graduated from the University of the City of New York in 1860. Entering the Seminary at Princeton in the fall of the same year, he took the full three years' course there, graduating in 1863. He was licensed by the Presbytery of New York, Oct. 14, 1862, and ordained by the Presbytery of Watertown, June 29, 1864, being at the same time installed pastor of the Second (now Stone Street) Presbyterian Church of Watertown. He was released from this charge Nov. 1,

1867, that he might accept a call to the church at Oneida, N.Y. He was pastor of this latter church from Dec. 3, 1867, to July 28, 1871. His next pastorate was over the First Church of Detroit, Mich., from Oct. 3, 1871, to Dec. 12, 1884, when he left his large and successful work there to accept an urgent call to the First Church of Philadelphia.

He was installed Jan. 18, 1885, and labored there with his accustomed whole-hearted zeal the rest of his life. He died suddenly of heart failure in his home in Philadelphia, two days after his return from the Presbyterian Hospital, where he had undergone an operation with apparent success, and from which it was hoped he would recover. His death occurred Dec. 17, 1903, a little more than two weeks after the completion of his 63d year. He was buried in Greenwood Cemetery, New York City. He received the honorary degree of D.D. from Olivet College, Mich., in 1875. Dr. Baker was in many respects an ideal minister, being a good preacher, a wise administrator and a faithful pastor. He was prominent in the general affairs of the Church. He was a member of the Board of Directors of Princeton Seminary from 1888 until his death, and its president from 1899 until his death. He was president of the Board of Education from 1889 until his death. He was corresponding secretary of the Pennsylvania Bible Society, and president of the Christian League of Philadelphia. He was an active member of the Presbyterian Historical Society, and was also a member of the New England Society. He was prominently identified with the judicial case of Dr. Briggs, being chairman of the Assembly's committee, having that case in charge. He was a commissioner to the General Assembly at Chicago in 1871; at Brooklyn in 1876; at Saratoga Springs in 1883; at Philadelphia

in 1888; at Washington in 1893 and at Philadelphia in 1901. He declined an election to a secretaryship of the Board of Foreign Missions, as well as that of the Board of Education. While in Detroit he was instrumental in founding the Helping Hand Society and the Farrand School for Nurses. He was successful in the attempt to raise a fund of \$100,000 as an endowment for the First Church of Philadelphia, thus assuring its continuance as a down-town church.

During the Civil War he was the chaplain of a three months' regiment. He wrote occasionally for the religious press. His services as a Director and as President of the Board of Directors were of very great value, and he took an active interest in the affairs of the Alumni Association of the Seminary, of which he was the president for the year 1893-94. Dr. Baker was married Nov. 30, 1864, in New York City, to Gertrude Frelinghuysen Magie, who died Dec. 26, 1889.

J. Hervey Beale

United States Army Chaplain
(1st Pennsylvania Cavalry—44th Regiment)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1026.

Date of Muster into Service: Sept. 1, '61

Term—Years: 3

Remarks: Mustered out with regiment, September 9, 1864.

Charles A. Beck

United States Army Chaplain
(26th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 354.

Date of Muster into Service: June 1, '61

Term—Years: 3

Remarks: Resigned July 12, 1862—re-commissioned September 15, 1862—mustered out with regiment, June 18, 1864.

Levi B. Beckley

United States Army Chaplain
(48th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1203.

Date of Muster into Service: April 11, '64

Term—Years: 3

Remarks: Mustered out with regiment, July 17, 1865.

“If you could see [General Grant] with his wife and two children, looking more like a chaplain than a general, with that quiet air so impossible to describe, you would not ask me if he drinks. He [is] more pure and spotless in his private character than almost any man I have ever met...”

Staff Officer
Life, Campaigns and Battles of Gen. Grant

S.L.M. Consor

United States Army Chaplain
(34th Pennsylvania Infantry—5th Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 673.

Date of Muster into Service: -----

Term—Years: 3

Remarks: Mustered out by special order of War Department, November 1, 1862.

John A. Delo

United States Army Chaplain
(40th Pennsylvania Infantry—11th Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 855.

Date of Muster into Service: Jan. 16, '64
Term—Years: 3
Remarks: Mustered out with regiment June 13, 1864.

William T. Dixon

United States Army Chaplain
(40th Pennsylvania Infantry—11th Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 855.

Date of Muster into Service: Aug. 28, '61
Term—Years: 3
Remarks: Resigned November 28, 1862.

William Earnshaw

United States Army Chaplain
(49th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1245.

Date of Muster into Service: Aug. 27, '61
Term—Years: 3
Remarks: Resigned October 9, 1862.

W.A.P. Eberhart

United States Army Chaplain
(1st Pennsylvania Artillery—43rd Regiment)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 971.

Date of Muster into Service: Sept. 13, '61
Term—Years: 3
Remarks: Discharged on Surgeon's certificate, July 21, 1862.

George H. Frear

United States Army Chaplain

(32nd Pennsylvania Infantry—3rd Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 616.

Date of Muster into Service: April 8, '62
Term—Years: 3
Remarks: Resigned July 9, 1862.

William Fulton

United States Army Chaplain
(20th Pennsylvania Infantry—Three Months)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 186.

Listed among Field and Staff Officers.

A. Judson Furman

United States Army Chaplain
(36th Pennsylvania Infantry—7th Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 733.

Date of Muster into Service: Sept. 25, '62
Term—Years: 3
Remarks: Mustered out with regiment, June 16, 1864.

Frederick A. Gast

United States Army Chaplain
(45th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1072.

Date of Muster into Service: May 17, '65
Term—Years: 3
Remarks: Mustered out with regiment, July 17, 1865.

William J. Gibson

United States Army Chaplain
(45th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1072.

Date of Muster into Service: Oct. 1, '61

Term—Years: 3

Remarks: Resigned January 1, 1864.

Francis Bloodgood Hall

United States Army Chaplain – Medal of Honor Recipient

(16th New York Infantry)

Source: *Necrological Report and Proceedings of the Alumni Association of Princeton Theological Seminary* (Princeton, NJ: Princeton Theological Seminary, 1904): 300-01.

Son of Nathanael Nye and Margaret Eliza (Bloodgood) Hall, was born Nov. 16, 1827, in New York City. He united with the First Presbyterian Church of Schenectady, N.Y., June 27, 1847, at the age of nineteen. His preparatory studies were pursued in the Albany Academy, N.Y., and then for a year with the Rev. Dr. Samuel Proudfit in Schenectady, and he graduated from Union College in 1852. After leaving college he studied for one year with the Rev. Dr. Trumbull Backus in Schenectady. He entered the Seminary at Princeton in 1853, taking the full three years' course and graduating in 1856. He was licensed by the Presbytery of Albany, May, 12, 1856, and ordained by the same Presbytery, Feb. 17, 1862, being at the same time installed pastor of the Rockwell's Falls Presbyterian Church, with his post office at Luzerne, N.Y.

Oct. 17, of the same year, he was elected by the officers of the 16th N.Y. Volunteers, 6th corps of the army of the Potomac, their chaplain, and went with them to the field. He procured a supply for his church, with the consent of his session. He was mustered out of the national service, May 22, 1863; his substitute supply continued

his labors in the Rockwell's Falls Church and he went to Plattsburgh, N. Y. In July, 1863, he was engaged as supply by the First Church of Plattsburgh for four months. In January of the year following he was asked to continue as supply for a year longer. This invitation he declined. Feb. 24, 1864, the Peristrome Presbyterian Church was founded, and to it he ministered from that time until his death. The church was an independent organization, at no time connected with the General Assembly, although its pastor was a member of the Presbytery of Champlain.

Mr. Hall, being a man of independent means, served the church without salary and declined all fees for marriages or other ceremonies. His pastorate covered nearly forty years. He died Oct. 4, 1903, of bronchial pneumonia, in Plattsburgh, in the 76th year of his age. He was buried in the Riverside Cemetery, Plattsburgh.

While a chaplain Mr. Hall received a medal from the government for distinguished bravery during the battle of Salem Heights, Va. He refused all compensation from the government for his services as chaplain. He was a commissioner to the General Assembly which met in Cincinnati in 1885. He was married, May 15, 1856, at Hartford, Conn., to Frances De Lord Webb, who survives him.

[Chaplain Hall was one of only four chaplains to receive the Congressional Medal of Honor during the American Civil War. You can read the citation for the award in the "Curious Citations" feature in this issue of Curtana.]

William Hammond

United States Army Chaplain

(49th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1245.

Date of Muster into Service: Dec. 8, '64
 Term—Years: 3
 Remarks: Mustered out with regiment, July 15, 1865.

W.H.D. Hatton

United States Army Chaplain
 (42nd Pennsylvania Infantry—Bucktail)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 923.

Date of Muster into Service: Aug. 3, '61
 Term—Years: 3
 Remarks: Resigned November 11, 1862.

Charles W. Heisley

United States Army Chaplain
 (28nd Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 438.

Date of Muster into Service: Nov. 1, '61
 Term—Years: 3
 Remarks: Resigned July 18, 1863.

Samuel A. Holman

United States Army Chaplain
 (48th Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1203.

Date of Muster into Service: Oct. 1, '61
 Term—Years: 3
 Remarks: Resigned January 2, 1863.

Adam L. Horn

United States Army Chaplain
 (33rd Pennsylvania Infantry—4th Reserve)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 646.

Date of Muster into Service: Dec. 26, '63
 Term—Years: 3

Remarks: Mustered out with regiment, June 17, 1864.

T.P. Hunt

United States Army Chaplain
 (8th Pennsylvania Infantry—3 Months)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 79.

Listed among Field and Staff Officers.

Thomas P. Hunt

United States Army Chaplain
 (36th Pennsylvania Infantry—7th Reserve)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 733.

Date of Muster into Service: Aug. 12, '61
 Term—Years: 3
 Remarks: Resigned July 16, 1862.

Samuel Jessup

United States Army Chaplain
 (35th Pennsylvania Infantry—6th Reserve)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 702.

Date of Muster into Service: June 22, '61
 Term—Years: 3
 Remarks: Resigned July 30, 1862.

William Leroy Kennedy

Confederate States Army Chaplain
 (11th Alabama Infantry)
Source: *Necrological Report and Proceedings of the Alumni Association of Princeton Theological Seminary* (Princeton, NJ: Princeton Theological Seminary, 1904): 309-10.

Son of William Potter and Elizabeth Armstrong (Means) Kennedy, was born Sept. 15, 1831, near Clinton, Greene Co., Ala. He made a public confession of his faith in the Ebenezer Presbyterian Church, Greene Co., Ala., at the age of thirteen. His

preparatory studies were pursued in the Pleasant Ridge Academy under E.A. Archibald, and he graduated from the University of Alabama in 1855. He then spent ten months in teaching in a private school at Eutaw, Ala. He entered the Seminary at Princeton in 1856, taking the full three years' course and graduating in 1859. He was licensed by the Presbytery of Tuscaloosa, June 23, 1859, and ordained by the same Presbytery, March 31, 1860.

He was pastor of the churches of Bethsalem and Burton's Hill, Ala., from May 27, 1860, to April 2, 1863, although during a part of this time, 1861-62, he was chaplain of the 11th Alabama Regiment of the Confederate army. He later served the following churches as stated supply: Hebron and New Hope, Ala., 1863-67; Tuscaloosa, Ala., 1868-70; Elyton and Birmingham, Ala., 1871-73; Indianola, Tex., 1874-75. He was pastor of the church at San Marcos and stated supply at Lockhart, Tex., 1876-82; stated supply of the Olivet, Carmel, Dry Sun and Hopewell churches, Miss., 1882-83; pastor of the church at Huntsville, Tex., from June 14, 1885, to April 21, 1893, and at the same time chaplain of the State Prison situated in Huntsville; pastor of the church at Cotulla, Tex., from June 5, 1893, to 1894; stated supply of a mission church at San Antonio, Tex., 1894-95, and chaplain a second time of the State Prison at Huntsville from 1895 to the spring of 1899.

He made his residence in Beaumont, Tex., from 1899 until his death, which occurred, Jan. 17, 1904, at Beaumont, of paralysis, in the 73rd year of his age. He was buried at Huntsville, Tex. He was married twice (1) Feb 26, 1863, in Greene County, Ala., to Pamela B. Hughes, who died July 3, 1873; (2) May 27, 1876, in Victoria, Tex., to Willie Robertson Cooke, who with one son

by his second wife and two daughters by his first wife survives him.

William H. Leake

United States Army Chaplain
(32nd Pennsylvania Infantry—3rd Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 616.

Date of Muster into Service: June 5, '61

Term—Years: 3

Remarks: Resigned February 28, 1862.

Promoted [from Private] to Chaplain, 32d reg. P.V., Aug 1, '61 (620).

William H. Locke

United States Army Chaplain
(11th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 267.

Date of Muster into Service: Nov. 27, '61

Term—Years: 3

Remarks: Resigned Dec. 19, 1863.

Edward S. Marks

United States Army Chaplain
(33rd Pennsylvania Infantry—4th Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 646.

Date of Muster into Service: Nov. 1, '61

Term—Years: 3

Remarks: Resigned March 24, 1862.

J.J. Marks

United States Army Chaplain
(12th Pennsylvania Infantry—Three Months)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 118.

Listed among Field and Staff Officers.

R. McCarter

United States Army Chaplain
(14th Pennsylvania Infantry—Three Months)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 135.

Listed among Field and Staff Officers.

T.W. McDaniels

United States Army Chaplain
(4th Pennsylvania Infantry—3 Months)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 43.

Listed among Field and Staff Officers.

James W. McFarland

United States Army Chaplain
(38th Pennsylvania Infantry—9th Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 793.

Date of Muster into Service: Aug. 10, '62
Term—Years: 3

Remarks: Marshalled out by General Order, October 6, 1862.

John A. McGinley

United States Army Chaplain
(30th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 554.

Date of Muster into Service: Jan. 20, '62
Term—Years: 3

Remarks: Discharged Nov. 30, 1862.

Latshaw McGregor

United States Army Chaplain
(39th Pennsylvania Infantry—10th Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 824.

Date of Muster into Service: July 4, '61
Term—Years: 3

Remarks: Resigned June 14, 1862.

John McLaren

United States Army Chaplain
(39th Pennsylvania Infantry—10th Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 824.

Date of Muster into Service: Sept. 4, '62
Term—Years: 3

Remarks: Mustered out with regiment June 11, 1864.

John F. Meredith

United States Army Chaplain
(50th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1283.

Date of Muster into Service: April 22, '62
Term—Years: 3

Remarks: Discharged January 13, 1863.

Obadiah H. Miller

United States Army Chaplain
(41st Pennsylvania Infantry—12th Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 888.

Date of Muster into Service: June 18, '62
Term—Years: 3

Remarks: Resigned June 9, 1863.

Ambrose Yeomans Moore, D.D.

United States Army Chaplain
(Hospital Chaplain)

Source: *Necrological Report and Proceedings of the Alumni Association of Princeton Theological Seminary* (Princeton, NJ: Princeton Theological Seminary, 1904): 284-85.

Son of Burrowes and Elizabeth (Reed) Moore, was born Feb. 8, 1823, in Danville, Pa. He made a public confession of his faith in the Presbyterian Church of White Pigeon, Mich., at the age of nineteen. He pursued his preparatory studies in the Milton Academy, Pa., under David Kirkpatrick, and in the White Pigeon Branch of the University of Michigan. He took a part of his collegiate course in the University of Michigan, but went from there to Princeton College, graduating from the latter in 1846. He entered the Seminary at Princeton in the fall of the same year, taking the full three years' course and graduating in 1849. He was licensed by the Presbytery of New Brunswick, April 26, 1848, and ordained by the Presbytery of Lake, Indiana, Jan. 23, 1850. In October, 1849, he began serving the church at South Bend, Ind., and was installed its pastor, Nov. 10, 1850.

This relation was dissolved, Aug. 4, 1861. He was then principal of the Valparaiso Collegiate Institute, Ind., from August, 1861, to August, 1862. He spent the next three years in hospital service as chaplain in the U.S. Army, at Evansville, New Albany and Madison. At the close of the war he engaged in missionary work as presbyterial missionary of the Presbytery of Lake, from November, 1865, to March, 1866. He was pastor of the church at Crown Point, Ind., from May 15, 1866, to April 10, 1869, and then of the Bloomington First Church, Ind., until its union with the Second Church (N. S.), April 19, 1870, the united church being called the Walnut Street Church. He was installed its pastor, April 27, 1870, and released from it, June 1, 1877. After this he

was stated supply of the Upper Indiana Church from Feb. 1, 1878, until installed its pastor, May 18, 1879, the relation being dissolved, Nov. 1, 1883. He further served the following churches in Indiana, in which state all his ministerial career was passed: Lexington, as pastor elect from November, 1883, to May, 1884; Bethlehem and West Union, as pastor from June 10 1884, to April 30, 1886, and Hanover and Sharon Hill, as pastor from May 1, 1886, to May 26, 1896, with his residence at Hanover. In 1887 he was made treasurer of Hanover College, and during the rest of his life served the college faithfully as treasurer and trustee.

He died in Hanover, Jan. 28, 1904, after a brief illness, within a few days of the completion of his 81st year. He was buried in the Hanover cemetery. He received the honorary degree of D.D. from Hanover College in 1892. Dr. Moore was stated clerk of the Presbytery of New Albany for sixteen years. He was a commissioner to the General Assembly at Indianapolis in 1859, at Saratoga Springs in 1883, at Detroit in 1891, and at Philadelphia in 1901. He published a "History of the Presbytery of Indianapolis," and the "Life of Schuyler Colfax." He was married, Jan. 7, 1849, in Troy, N.Y., to Julia Frances Rogers, who with an adopted daughter survives him.

See *A Blessed Memory*. By Pres. D.W. Fisher. 1904.

John J. Pomeroy

United States Army Chaplain
(32nd Pennsylvania Infantry—3rd Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 616.

Date of Muster into Service: Sept. 10, '62

Term—Years: 3

Remarks: Mustered out with regiment, June 17, 1864.

James B. Pyatt

United States Army Chaplain
(38th Pennsylvania Infantry—9th Reserve)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 793.

Date of Muster into Service: July 1, '61

Term—Years: 3

Remarks: Resigned July 21, 1862.

John A. Reubert

United States Army Chaplain
(27th Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 395.

Date of Muster into Service: June 9, '61

Term—Years: 3

Remarks: Resigned August 1, 1861.

W.D.C. Rodrock

United States Army Chaplain
(47th Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1866.

Date of Muster into Service: Aug. 14, '61

Term—Years: 3

Remarks: Commissioned Chaplain, Oct. 31, 1861—remustered, Sept. 18, '64—mustered out with regiment, Dec. 25, 1865.

John A. Rubolt

United States Army Chaplain
(46th Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1117.

Date of Muster into Service: Sept. 10, '61

Term—Years: 3

Remarks: Resigned November 30, 1861.

Louis Schreiner

United States Army Chaplain
(27th Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 395.

Date of Muster into Service: May 31, '61

Term—Years: 3

Remarks: Promoted from Com. Sgt., Jan. 1, '62.

Deserted March 5, 1862. Dismissed April 24, 1863.

Benjamin F. Sewall

United States Army Chaplain
(29th Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 504.

Date of Muster into Service: July 1, '61

Term—Years: 3

Remarks: Mustered out with regiment, July 17, 1865.

James G. Shinn

United States Army Chaplain
(23rd Pennsylvania Infantry & Hospital Chaplain)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 319.

Date of Muster into Service: Aug. 31, '61

Term—Years: 3

Remarks: Mustered out with regiment, September 8, 1864.

James Gallaher Shinn

United States Army Chaplain
(23rd Pennsylvania Infantry)
Source: *Necrological Report and Proceedings of the Alumni Association of Princeton Theological*

Seminary (Princeton, NJ: Princeton Theological Seminary, 1904): 278-79.

Son of Col. John and Mary (White) Shinn, was born April 13, 1822, in Philadelphia, Pa. He made a public confession of his faith in the Second Presbyterian Church of Philadelphia at the age of eighteen. His preparatory studies were pursued in the Academy on Fourth St. near Arch, Philadelphia, under Thomas McAdam; and under the Rev. Samuel W. Crawford, D.D., and Henry H. Gregory, D.D., Philadelphia, and he graduated from the University of Pennsylvania in 1844.

Entering the Seminary at Princeton the same year, he took the full three years' course and graduated in 1847. He was licensed by the Presbytery of Philadelphia, April 7, 1847, and ordained by the Presbytery of Iowa, Nov. 3, 1848, being at the same time installed pastor of the First Presbyterian Church of Burlington, Ia. He was released from this charge Dec. 22, 1851. He was then pastor of the Richmond Church, Philadelphia, from Jan. 5, 1853, to Oct. 1, 1861, when he entered the service of the U.S. Government as chaplain of the 23rd regiment of Pennsylvania Volunteers, continuing such until 1864. During the next year he served as chaplain at the Satterlee Heights Hospital in Philadelphia.

From 1866 to 1873 he was principal of a Classical and English Academy in Philadelphia, and during five years of this time the chaplain of the Soldiers' Home in the same city. He supplied the missionary churches of Waterford, Atco and Berlin, N.J., from 1873 to 1878, and after this was pastor of the Waterford church from May 14, 1878, until Nov. 30, 1880, and from 1877 to 1880 maintained a Home Boarding School for Boys. He then moved to Atlantic City, N. J., where he engaged in teaching until 1900, and where he resided

until his death, Oct. 27, 1903, of chronic diarrhoea and dropsy, in the 82d year of his age. He was buried in the South Laurel Hill Cemetery, Philadelphia.

Mr. Shinn was twice married: (1) Aug. 1, 1848, in Philadelphia, Pa., to Eliza Louisa Davis Hill, who died March 29, 1867; (2) Sept. 19, 1887, in Philadelphia, to Mary Cecilia Shoemaker, who with two sons and three daughters by his first wife survives him.

Thomas Stephenson

United States Army Chaplain
(49th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1245.

Date of Muster into Service: Feb. 2, '64
Term—Years: 3
Remarks: Resigned December 7, 1864.

Thomas Stevenson

United States Army Chaplain
(35th Pennsylvania Infantry—6th Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 702.

Date of Muster into Service: Oct. 6, '62
Term—Years: 3
Remarks: Resigned April 23, 1863.

A.M. Stewart

United States Army Chaplain
(13th Pennsylvania Infantry—Three Months)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 127.

Listed among Field and Staff Officers.

Charles Strong

United States Army Chaplain
(46th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1117.

Date of Muster into Service: Jan. 14, '62

Term—Years: 3

Remarks: Resigned September 24, 1862.

Adam Torrence

United States Army Chaplain

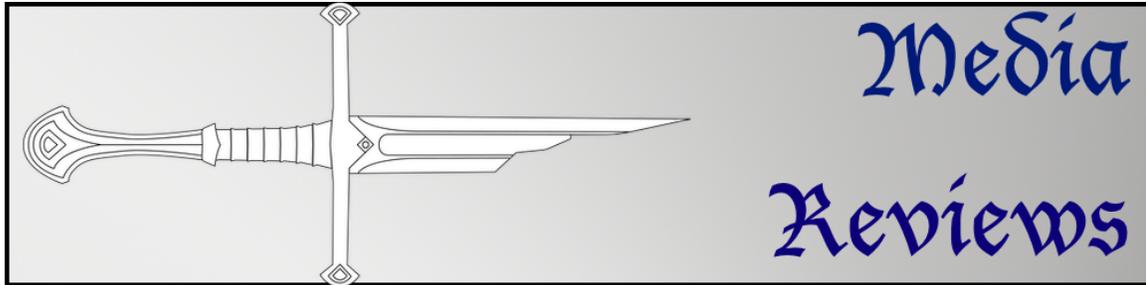
(40th Pennsylvania Infantry—11th Reserve)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Singerly, State Printer, 1869), 855.

Date of Muster into Service: Sept. 8, '62

Term—Years: 3

Remarks: Resigned November 16, 1863.



***The Great and Holy War:
How World War I Became a Religious Crusade***
 by Philip Jenkins
 (New York: HarperOne, 2014).

Reviewed by Jonathan E. Newell

For many Americans, the first world war has become a forgotten war. The last veteran is dead; no well-known national monument exists; the war left no scars on the American landscape; and the conflict disappeared behind the patriotic reminiscences of the subsequent global conflict that was its greatest legacy. Those who do think of it, do not often think of it as a religious conflict. Yet visitors to the European battlefields today gaze across acres of white marble crosses, telling reminders that life and death, war and peace, were inextricably intertwined with religion during the Great War.

Philip Jenkins of Baylor University has delved into the many religious undercurrents that shaped the course of the war. The examination is a thorough one, covering almost every government, ethnicity, and religious movement that played some role in the conflict. At the heart of this examination is the contention that religion shaped every participants' understanding of the conflict and sustained the combatant populations in their will to fight on (4-5).

One major theme that Jenkins highlights is the global change in religion that swept across the war years. The conflict pitted Protestant and Catholic nations against one another in the trenches, splitting what was then considered the most advanced nation-states of Christendom. In Russia, the war led to the Bolshevik Revolution, which then plunged the Orthodox Church into a dark time of bloody persecution. For the Jewish community, the war gave further impetus to Zionism, as the most tolerant continental countries slid back into anti-Semitism while the land of Palestine fell to the evangelically-minded British army. The war also marked the end of the Muslim caliphate with the collapse of the tottering Ottoman Empire. The subsequently fractured but tolerant Middle East became the scene of new violence as the ancient Christian Armenian community disappeared by genocide and the roots of Islamic extremism began to grow deep among those disillusioned with the post-war settlements and political regimes.

Within the Western religious context, Jenkins shows how Protestant theologians from American fundamentalists to German liberals framed the conflict in religious terms, invoking crusading imagery or visions of a bayonet-wielding Christ as they called for the enemy's utter destruction. As mainstream church leaders seemed to become tools of the national political establishments, theologians like Karl Barth began to question the accepted norms of the church-state relationship and the theological paradigms that had justified that relationship, turning from them and putting together a neo-orthodoxy in response.

For Catholics, particularly in France, miraculous appearances of angels and the Virgin proved that God was supporting their cause, and the bloodied body of Christ on the crucifix symbolized the violent victimization of an innocent people by a ruthless, hellish enemy. In America, the dispensational movement of Darby and Scofield held great explanatory power as the imagery of the Beast, cosmic war, and Armageddon, seemed to shed light on how the world had descended into a maelstrom of conflict and also held out hope that Messianic redemption drew near.

Such a wide-ranging book covering theological changes across the scope of a global war is not for the faint-hearted reader. Jenkins' masterful examination often takes on an encyclopedic tone, having a thematic instead of narrative, focus. That limitation likely being inherent in the nature of the subject should not prove a deterrent to students of historical theology or the Great War. While the term *crusade* still may be something of an overstatement about the origins of the war, Jenkins provides a much-needed reminder to today's secular-minded society that only a short while ago religions still dominated both political discussion and the public mind. Now as the 21st century still struggles with the war's legacies of a divided Europe and a fractured Middle East, Jenkins shows us that we cannot truly understand the present world or properly remember the Great War unless we reflect on the powerful role that religion played in the lives of all its civilian and military participants.

Vietnam: An Epic Tragedy, 1945-1975
by Max Hastings
(New York: HarperCollins, 2018).

Reviewed by William Holiman

Max Hastings observes in his biography that “the literature of the Vietnam War is immense.” That being true, why should we read such a massive tome and why should chaplains especially read it? In the most narrow sense chaplains are almost absent from the volume. There is no mention of chaplains in the index, though they are mentioned in the text from time to time. Religious commitments are mentioned regularly and are quite important to the war, but even so that is not why this book is so important. For myself I listened to a podcast interview with the author and had to go buy it. What was it that so captivated my mind that I not only listened to an interview of the author but then bought the book? Am I correct in believing it will grasp your attention as well?

To ask these questions at the beginning of a review is helpful because if we begin with the end in view, it helps us in our study. Max Hastings was a reporter on the ground in 1967-1968. He rode a helicopter out of the U.S. Embassy compound in 1975 in the final evacuation. He met President Johnson and almost every other major player in the war. Like many who were there, he has strong opinions about the war. These include the political aspects, the role of reporters in both exposing and covering up important news, how the war itself was fought, and what it all means. He feels free to criticize a wide variety of opinions on the war, both left and right. He combines the perspectives of first person observer, careful scholar, a man who has thought, read, and talked to participants, American, Vietnamese, Australian, and British, with access to resources that have been published, translated, and made available over two generations in several languages. He himself is able to make comparisons to the current wars in which America is embroiled. He explains how our current situation relates to what happened then. He is also an absolutely superb writer and storyteller. I could hardly put this book down from start to finish.

Generally speaking, Sir Max tells the story in chronological order. He tells readers at the outset that he tries “to capture the spirit of Vietnam’s experience through three decades. As in all my books, while relating the political and strategic tale, I also try to answer the question ‘What was the war like?’—for Northern sappers, Mekong Delta peasants, Huey pilots from Peoria, grunts from Sioux Falls, air defense advisers from Leningrad, Chinese railway worker, and bar girls in Saigon.” He succeeds wonderfully in that task.

Describing his original arrival in Saigon he quotes his mentor who told him, “Just remember—they lie, they lie, they lie.” He meant the U.S. command. But Max also realized that Hanoi did just the same. The American and South Vietnamese spokesmen peddled fantasies, but also allowed reporters to go see for themselves. Hanoi did not allow that kind of free access and so the reporting of the war took on a particular slant that was reflected in the U.S. that gave a romantic glow to the Communists that they certainly did not deserve.

The book begins with the moving story of Max Hastings' own involvement, then proceeds to give a geography and history of Vietnam in the twentieth Century, including the roles of the Vietnamese, French, Japanese, British, Australians, New Zealanders, Americans, Russians and Chinese. One of the great problems he identifies from the very start is that each of these nations viewed Vietnam through the wrong lens. Indeed one of the worst tragedies is that the Western powers seldom consulted the Vietnamese people or engaged them in discussion of what to do. The Communists were no better. For while they were Nationalists, engaged in the expulsion of all other nations, they themselves were wedded to a ruthless, brutal, ideology that allowed no input from the people. Hastings observes often that neither side deserved to win. The Northerners were brutal and repressive. The Southern government was inept and corrupt. The Americans by their massive firepower spread brutality and death in every direction. With their money they undermined social cohesion. The Americans and South Vietnamese could not express to the people of Vietnam why it was they were fighting. The Communists could and did express it often. Even though the Communists were dishonest.

Hastings looks carefully at the politics of the story. He makes tremendous usage of Nixon's tapes and the actual words of Nixon and Kissinger. He examines the role of the South Vietnamese government, and how the Americans ignored, cajoled, and replaced, that government and its legitimate roles at will.

While Hastings seldom recounts the actual battle stories, he sometimes does so, with power and clarity. For him, the book mainly recalls what the various leaders thought they were doing, and what they said about that. Usually those were different. He looks at how the war affected the people of Vietnam, and the people of the U.S. military and its allies. He recounts the unnecessary battles and confusion, caused by leadership on both sides who had no idea what was going on in the field. The American obsession with body count so totally missed the point of what was needed to win the war that it makes one weep. The North Vietnamese appetite for war consumed a generation of young men and women. He points out how the U.S. won the battles of the great Tet offensive of 1968 but the blow to American morale made it clear we would lose the war. All the combat that followed for the next seven years was a waste.

The book ends with a quote from a U.S. Marine, a small unit leader in Vietnam, a Major General in Desert Storm: "What was it all about? It bothers me that we didn't learn a lot. If we had, we wouldn't have invaded Iraq."

I believe we should read this book, then, because not only is it an outstanding book, well written and well researched, but because it gets to the heart of the question "Why? Why were we there in the first place? Why was the massive firepower of the U.S. military that demanded an unbelievable sacrifice from the North Vietnamese to survive, unable to achieve victory? Why does that story remain true in 2019 as the U.S. is engaged in war across Asia and North Africa?" For those engaged in ethics, he addresses mightily the dishonesty that dogged the soldiers in combat. The dishonesty of South Vietnamese leaders, American leaders, North Vietnamese leaders, the French, all contributed to the

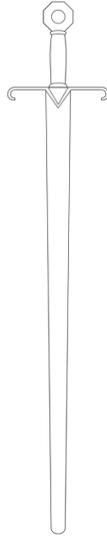
horror of the war and why people of all stripes were out of touch with what was really happening.

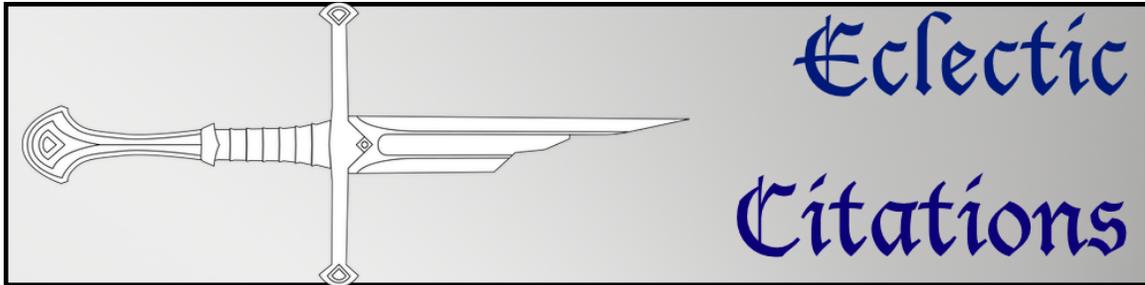
When those engaged in Ethics, including those who are chaplains explaining to a young nineteen year old why we must go “over the hills and far away” to fight a war and perhaps die, are called upon to answer “Why?”—we should be able to give better answers than were offered for Vietnam. And if we cannot give better answers, at least we should be honest about it.

As chaplains we need to understand the wars that the U.S. fights and what our people are going through. We need to understand the lessons of the war and make sure when we counsel the Marines and Sailors we engage, that we learn a lot from this war and how it affects the people to whom we minister. It is not enough to look at war through our own lens. We must also view it from the point of view of the other side. When we do command advisement we should help our leaders to be more self-aware and to remember our humanity, even in the midst of death and destruction.

I am glad Max Hastings was able to do that in this book.

Chaplain William Holiman is a commander in the United States Navy, assigned to Navy Region Northwest as CREDO Director. (All views expressed this review are solely those of the author and do not necessarily represent or reflect the position or endorsement of the United States Navy, Marine Corps or any other governmental agency or department, military or otherwise.)





Gifts to Chaplains and Regiments

A state sponsored collection of regimental rosters, published in Pennsylvania after the American Civil War, includes a few historical notes.

As the 11th Pennsylvania Infantry prepared to depart for the front after their final review ceremonies for General Hooker and President Lincoln . . .

“In acknowledgment of his many services, and in anticipation of an active campaign, Chaplain William H. Locke was presented with a horse by the line officers of the regiment.” (256)

The next summer, the 26th Pennsylvania Infantry received a special gift . . . “The moral and religious interests of the men were studiously cared for by the chaplain, Rev. Charles A. Beck. In July, 1862, a few patriotic ladies in Philadelphia presented the regiment with a chapel tent. This was regularly pitched in the camp while in winter quarters, and was kept well supplied with books, magazines, papers and writing materials, making it a favorite place of resort. Preaching twice on Sunday, with prayer meetings twice in the week, singing class and temperance meetings during week day evening, exerted an excellent influence, the tent being regularly filled with a quiet, attentive audience.” (347)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 1 (Harrisburg, PA: B. Slingerly, State Printer, 1869).

Purging Faith from the Public Forum

In an excellent article on spiritual resiliency, two Canadian chaplains caution secularists about the price of extreme agendas.

The essential role of a Canadian military chaplain in such a pluralistic environment, working within a care-based ethos (rather than an ethos of proselytization) is not without its challenges. It has always been an ‘interesting dance’ for the Canadian Government to address the competing needs, demands and perspectives of religious, spiritual, and secular-minded interests within the public sphere.

Canada is one of the only countries in the world to have attempted to separate Religion and State almost entirely in any official capacity, to the degree that some thinkers would seek to ignore religion altogether as an actor in or influence upon the public sphere. This was not the original intention of our nation’s founders, nor is it healthy for faith groups or for the public sphere. To reduce the interaction and influence of the State and Religion is to impoverish both.

Source: Derrick Marshall and Yvon Pichette, “Spiritual Resiliency in the Canadian Armed Forces” *Canadian Military Journal* 17.2 (Spring 2017), 26.

Words to Warm a Chaplain’s Heart

The following appreciative words were written in 1863 in an unpublished letter by a cavalryman

who truly respected his chaplain. The soldier was Henry Smith, of New York's First Mounted Rifles. The regiment's chaplain was Peter Mason Bartlett, a Presbyterian.

Dear Kate you can't imagine what a beautiful morning this is. I have been over to see the chaplain this morning. Oh, how much I do love that man. He always has a smile on his face and is always glad to see us. On Thursday we all joined together as a regimental church which will be a great help to us. I will send you a copy of our covenant and articles of faith at some future time.

On New Year's Eve he wrote his future wife another letter which mentioned his regard for Chaplain Bartlett.

I must soon stop writing for it is nearly time to attend the prayer meeting and I cannot bear to be absent from that. Perhaps you would like to see what kind of looking man we have for a chaplain and at any rate I will send you a photograph. The chaplain has been so kind to me that I think everyone loves him as I do.

Source: Unpublished personal correspondence (1863).

Why the Nazis Tolerated Chaplains

Devout Nazis, descending from the apex of their demented regime, despised Christianity. The evidence of their ruthless antisemitism is known to all. Their persecution of Christians is less well recognized. While they did acquiesce to the presence of chaplains in the armed forces, they only did so for utilitarian reasons. The following is from a high command document dated 9 February 1942.

The main task of the field chaplain is and remains . . . strengthening the combat capability of the troops. . . . The field

chaplain must always be and remain a means to an end and must not become an end in himself. The field chaplain must under no circumstances represent the one side self-interest of the church, but to the contrary, he must help the German soldier find the internal strength, which the man at the front needs to carry out his difficult task. Like every German, the chaplain must devote his entire effort toward the great goal of winning this war.

Source: Dale R. Herspring, *Soldiers, Commissars, and Chaplains: Civil-Military Relations since Cromwell* (New York: Rowman and Littlefield, 2001), 146-47.

Chaplains Are Not Ideal POWs

Chaplains were supposed to be repatriated when captured, but this did not always occur.

It seems that at times chaplains were kept because they were not the most well behaved prisoners. If the chaplain was viewed by the prison commandant as a "trouble-maker," he might not be released. Brigadier-General A. Schoepf, commander of Fort Delaware reported, "Two of the chaplains were sent to Johnson's Island for having tampered with my command; inducing them to desert."

For Union chaplains held in the officer's prison in Macon, Georgia, misbehavior was to their advantage.

In a document noting special [prisoner] exchanges dated July 29, 1864, the following excerpt is taken. "Col. G.C. Gibbs, commanding C.S. military prison, Macon, Ga., asking that Federal chaplains be sent home, as they give a great deal of trouble." The endorsement at the bottom says that the chaplains have been sent to Richmond to go through the lines under a flag of truce.

Source: William E. Dickens, Jr. *Answering the Call: The Story of the U.S. Military Chaplaincy from the Revolution through the Civil War* (Dissertation.com, 1999), (74).

Doctor of Divinity Not Required, An M.D. Will Suffice

The American Civil War was like all other conflicts in that many of those who earnestly ministered to their comrades were not officially mustered as chaplains. Such is the case of Elias Schryver Bronson, who graduated from Princeton Seminary in 1852. After several years of missionary work, he went back to school to become a physician in 1859.

During the next three years he practiced medicine in New York state, engaging at the same time in evangelistic work. From 1863 to 1865 he was acting assistant surgeon in the United States army, serving at Vicksburg, Miss., in the hospital at Yorktown, Va., and was in charge of the smallpox general hospital at Point Lookout, Md.

In the latter, there being no chaplain attached to it, he held religious services and performed the main duties of a chaplain. After the war he engaged in the practice of his profession in West Virginia . . . He was ordained an evangelist by the Presbytery of West Virginia, April 20, 1874, that he might more freely engage in such evangelistic work as offered. He preached for ministers of all evangelical denominations, and engaged in Sabbath School work and Bible class teaching as circumstances and his health permitted. Injuries received during the war interfered with his health during all the subsequent years.

Source: *Necrological Report and Proceedings of the Alumni Association of Princeton Theological Seminary* (Princeton, NJ: Princeton Theological Seminary, 1904): 293-94.

Somber Thoughts in a Sacred Place

Few know there is place in America's Arlington National Cemetery referred to as "Chaplain's Hill." In addition to the graves of chaplains, there are four monuments. One, dedicated to honor the twenty-three chaplains who perished during WWI (by their fellow chaplains who survived the war), bears a passage from "In Flanders Fields." It reads: "To you from falling hands we throw the torch; Be yours to hold it high."

The stark moral authority of this sentiment comes from the dead having given the last full measure of devotion. However, in the shadow of its echo, the words also speak to transitions when those who have carried the torch pass it on to their successors. Fortunately, retirements are seldom due to the falling of our hands, but it should be with a similar seriousness that we pass the torch on to the next generation of chaplains.

Source: "Chaplains Hill and Monuments," *Arlington National Cemetery*, <https://www.arlingtoncemetery.mil/Explore/Monuments-and-Memorials/Chaplains-Hill>

A Chaplain, a Gentleman, and a Hero

[A short note on the life of Chaplain Francis Bloodgood Hall appears in the "Resurrected Biographies" feature in this issue of Curtana. He served as chaplain of the 16th New York Volunteer Infantry, and awarded the Congressional Medal of Honor on 16 February 1897. The citation below records his heroic actions during the Battle of Salem Church, which was part of the Chancellorsville Campaign.]

The President of the United States of America, in the name of Congress, takes pleasure in presenting the Medal of Honor to Chaplain Francis Bloodgood Hall,

United States Army, for extraordinary heroism on 3 May 1863, while serving with 16th New York Infantry, in action at Salem Heights, Fredericksburg, Virginia. Chaplain Hall voluntarily exposed himself to a heavy fire during the thickest of the fight and carried wounded men to the rear for treatment and attendance.

[Hall was definitely a hero, and deserving of this recognition. At the same time, many other chaplains rendered similar service in rescuing wounded soldiers during battle, without receiving official recognition. The same is true for combat veterans in general; the few who receive awards for heroism, are representative of the much larger number who courageously place their own lives in increased jeopardy to save others.]

Source: “Medal of Honor Recipients: Civil War (G-L),” *U.S. Army Center of Military History*, https://history.army.mil/moh/civilwar_gl.html

Advice from a WWII Chaplain

Neatness implies tidiness and orderliness. The slovenly and sloppy soldier in the cartoon wonders why he has not been promoted. Obviously, in the military and naval services neatness is an essential qualification. The efficient officer will not tolerate slovenliness on the part of any one in his command. He who has no regard for his personal appearance does not show proper respect either for himself or others. The soldier who is habitually careless about his personal appearance is very likely to be habitually careless in the performance of duty. It is of course understood that one cannot march in the mud or lie in a fox hole or work in a garage repairing automobiles and present a natty appearance.

Many soldiers have been denied promotion, many officers have received low efficiency ratings, many men have failed in business, and many young men have failed to secure good positions because they were too lazy

or too thoughtless or too ignorant to practice neatness.

Source: Alva J. Brasted, *AZ You Were!* (New York: Morehouse-Gorham, 1944), 80-82.

Preserving Lives on the Front Lines

An observation by a chaplain who served in Vietnam.

Tension between Officers, Senior Non Commissioned Officers and the enlisted men in the rear areas, often resulted in fragging incidents (one soldier would attempt to murder another, usually a senior soldier to them). When I was in the rear area one night, I heard an explosion near my quarters. I ran outside and saw our small enlisted men’s club on fire. Someone had thrown a grenade in the door of the club, killing several soldiers, wounding many and then disappearing into the night. Investigators did not discover who was responsible.

The First Sergeant in our rear area (known for racial slurs and other offensive behavior) had his front door booby trapped in hopes of avoiding being fragged.

I repeat, the soldiers in the field did not engage in this behavior. They looked out for one another, regardless of race or ethnicity.

Source: Rodney W. Spitler, *A Chaplain Volunteers: A Memoir of my two years in Vietnam* (Lulu Publishing, 2013), 166.

Gratitude for a Chaplain’s Sacrifice

The following excerpt comes from a 30 September 1862 letter written by Benjamin C. Lincoln of the 39th Massachusetts Infantry. In the letter to his recent bride he describes the “solemn and impressive” funeral of the regiment’s first casualty. He also describes how the chaplain

helped him dodge a bullet in the form of an unwanted additional duty.

I forgot to say that the adjutant wished me to act as post master for the regiment although I declined. The chaplain however intends to keep it at present and therefore got me out of a dilemma.

Source: Unpublished correspondence.

Turning Civilians into Soldiers

In the autumn of 1917, the General Committee again submitted that there was a need for a chaplain school for the army. This time the War Department agreed [resulting in] a five-week school [to] be established at Fortress Monroe, Virginia, with heavy emphasis on practical indoctrination in the ways of military life. Meanwhile...a movement of Massachusetts seminaries [was formulating an alternative option] to develop a chaplain school with more stress on the spiritual side. After considering both proposals, the General Committee decided that the greater practical merits lay with [the military] plan.

Source: Richard M. Budd, *Serving Two Masters: The Development of American Military Chaplaincy, 1860-1920* (Lincoln, NE: University of Nebraska, 2002), 146.

Emperor Worship Didn't End with the Roman or Japanese Empires

Warhammer 40,000 is a hugely popular miniature wargame that began in 1987 and has a worldwide fanbase. Although it's set 38,000 years in the future, the Imperium of Man still has chaplains. Sadly, these courageous zealots—they always fight in the front ranks—promote the worship of the Emperor. The pre-battle prep talk of one such chaplain follows.

“As our bodies are armoured with adamantium, our souls are protected with loyalty. As our bolters are charged with death for the Emperor’s enemies, our thoughts are charged with wisdom. As our ranks advance, so does our devotion, for are we not Marines? Are we not the chosen of the Emperor, his loyal servants unto death?”

Chaplain Fergas Nils

Source: *Warhammer 40,000 Rulebook*, 5th edition (Memphis, TN: Games Workshop, 2008), 20.

Comparing Ourselves to Others

In the afternoon, the chaplain of the 1st Battalion told me over the phone that Chaplain Hoffman of the 3rd Battalion was still alive. Father Albert J. Hoffman, recipient of the Silver Star in the African campaign, had tripped a mine while attempting to carry a wounded German out of danger several days before; the blast shattered one foot. He later received the DSC (Distinguished Service Cross) for this and other brave actions.

In talking further with my brother chaplain, I began to wonder if I had found the right spot to be during combat. From what he said, he was normally farther forward than I most of the time. I hated to think that I was not doing as much as I could for my men. Perhaps the way in which Chaplain Hoffman had become a casualty was making all of us reconsider our day-by-day ministry with the troops. I had never really heard any discussion as to where a combat chaplain was supposed to be. Perhaps each man was expected to let his conscience be his guide.

Source: Israel Yost, et al., *Combat Chaplain: The Personal Story of the World War II Chaplain of the Japanese 100th Battalion* (Honolulu, HI: University of Hawaii, 2006), 62-63.

One Colonial Anglican Chaplain

John Sharp, the author of a volume with two hundred Christian precepts, served as Chaplain to the Queen's Forces in the Province of New York.

LXIX. 'Tis a suggestion of the Devil to disown *Forms, Rites and Administrations Ecclesiastical*, seeing they are either Parts of Christ's Commands, or enjoyed by his Authority; yea, and prove so necessary to good and solemn Order, that they being violated, all is trampled down; without which is seen no Peace, no Unity, no Harmony; but all is Confusion, and *Babel*.

I suppose it was fortunate that the good reverend did not live to see the insurrection the colonials would raise a half century after he wrote this book.

Source: John Sharp, *The Charter of the Kingdom of Christ, Explain'd in Two Hundred Conclusions and Corollaries, from the Last Words of Our Blessed Lord to His Disciples: Being an Appeal to the Consciences of All the Subjects of that Kingdom, and a Preservative Against the Principles and Practices of the Bishop of Bangor and His Disciples* (London: John Morphew, 1717), 17.

One of the Earliest Interfaith Commemorations of the Holocaust

A description of the daily services at the Dachau concentration camp once the Americans established a new cemetery for its victims. Dachau, the first Nazi Konzentrationslager, opened in 1933. It was liberated on 29 April 1945.

On the 16th day of May the new cemetery was first used and the first service was held. How I wish America might have seen those first simple services; Mass and Consecration by Fr. Jules LaPorte of the French Vatican Mission; the Jewish service by Capt. Seymour Goldenberg of the 127th

Evacuation Hospital; and the Protestant service by this Chaplain.

Each day thereafter at six o'clock each evening it was a ritual for the Chaplain's jeep to make a tour through the town on the way to the cemetery for the services of the day. Each day the Roman Catholic services were read by a different interned priest, and Mass was said twice a week, often by a chaplain. The Jewish services were held by Judah Srebrnick . . . After the first day there was scarcely an evening, except when it rained, that we did not have a congregational [sic] of interested townfolk.

Source: John G. Gaskill, *America at Dachau* (Normanby Press, 2016).

A Bishop Who Recognized Precisely What was Needed

There is still no fighting. We thought that the removal of the women from Dundee meant that the Boers were very near and that an engagement was imminent. I heard from the General (Sir George White) this morning in answer to a letter from me about a chaplain for the camp at Dundee. As the military chaplains still do not arrive, I feel I ought to send a chaplain to be with the men, not merely to preach on Sunday . . . He replies that they will appreciate a visit from me. But that is not quite what I mean. I want some one to live in camp with them (18-19).

Later, as the conflict escalates, the bishop ponders a very important question for good leaders.

General Hildyard said that they might be very glad to ask for my services again, as all the military chaplains were shut up in Ladysmith. I think if they want me I ought to go. When a third of the adult male

population of Natal is under arms, at the sacrifice of business and safety, I think we ought not to be behindhand if we are really wanted. Only I don't want to go if I am not sure that it is a real call of duty. If it is, I do not think it would do for the leader to send his lieutenants and stay at home himself in ease and safety (79).

And before leaving "Chaplain" Baynes' memoir, let's look at a curious episode that happened while he was out in the field.

When my pipe [smoke break] was done I returned from the bush and emerged from it over the crest of the hill just where a "Colt" [machine] gun was stationed. This was a new thing to me, and I was curious to examine it. I got into conversation with the young soldier who was evidently in charge of it, and while we were talking a sergeant came up. He took advantage of the first lull in the conversation to ask me if I could tell him who was the chaplain with this division. I told him the name, and then he asked me with great apparent interest where the gentleman had been last stationed. I said, "Well, I think it was Colchester—but why?—do you know him?"

"No, sir, I can't say I do; but perhaps you could tell me the name of one of the other chaplains." Getting interested in this "anxious inquirer," who was so concerned to find a chaplain whom he knew, I told him what I could, but even so he did not seem satisfied. I felt that there was more behind, something on his mind. And then he said, "And might I ask your name, sir?" I told

him I was the Bishop of Natal, and then he said, "Well, you must excuse me, sir, but we have to be very careful."

And then at last it began to dawn on me that his great interest was hardly of a religious character, but that as I had appeared from the direction of the enemy, suddenly emerging from the bush leading up from the Tugela valley, and as I had shown a suspicious interest in his own Colt gun, which I doubt not was as the apple of his eye, he was not at all sure that I was not a Boer spy who had come on the chance of applying a dose of gun-cotton to his pet gun.

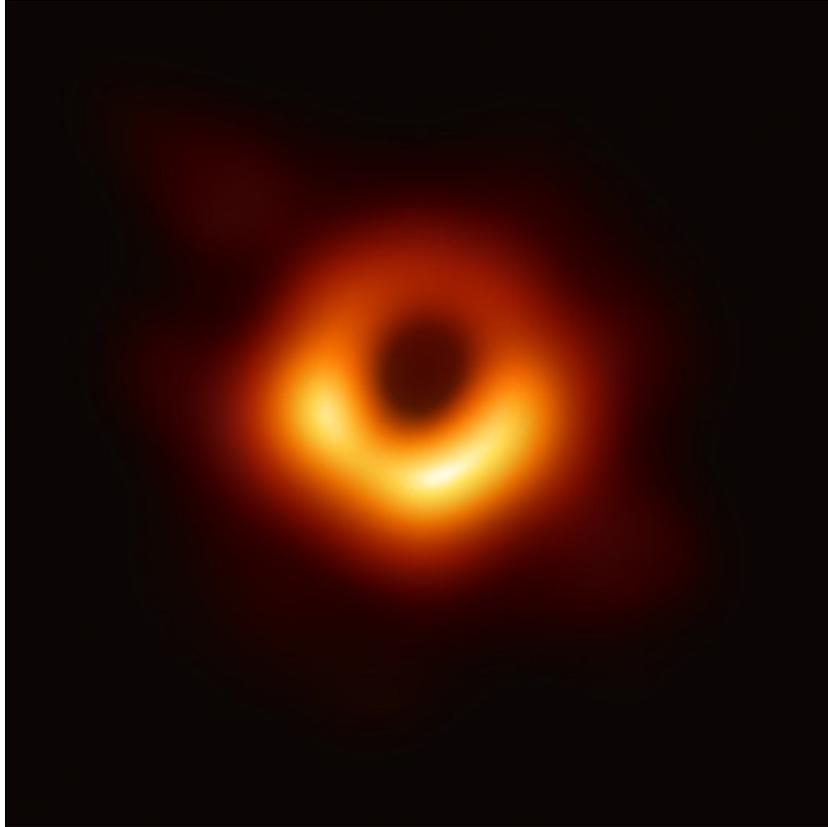
And I heard afterwards from the young officer with whom I had been in conversation that even after this the sergeant watched me uneasily till he saw me sit down at the table with Lord Dundonald, and then at last he thought he might shift the responsibility for so suspicious a person to the General of his brigade (157-59).

Source: Arthur Hamilton Baynes, *My Diocese During the War by the Bishop of Natal* (London: George Bell & Sons, 1900).

Your Attention, Please

"This isn't one of my sermons; I expect you to listen" (Father Mulcahy of the 4077th Mobile Army Surgical Hospital).

Source: "A Night at Rosie's," *M*A*S*H*, Season 7, Episode 23 (1979).



The supermassive black hole at the core of supergiant elliptical galaxy Messier 87, with a mass ~ 7 billion times the Sun's. (*Event Horizon Telescope*).

**“Lift up your eyes on high and see:
who created these?
He who brings out their host by number,
calling them all by name;
by the greatness of his might
and because he is strong in power,
not one is missing.**

Isaiah 40:26 (ESV)

