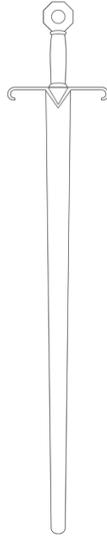
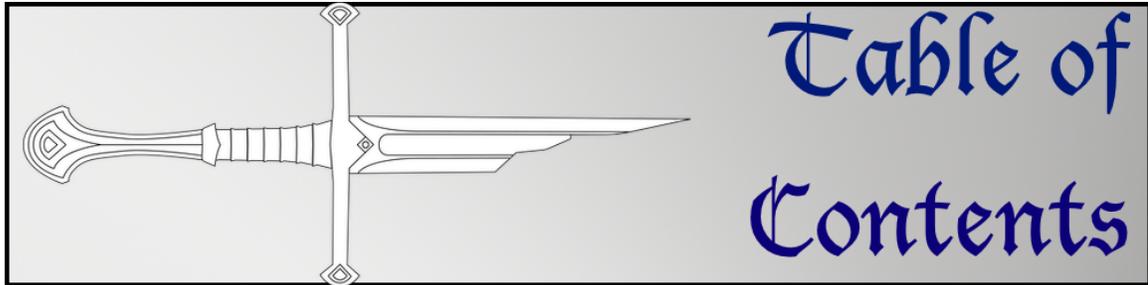


A Journal for the Study of the Military Chaplaincy

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Martial Poetry

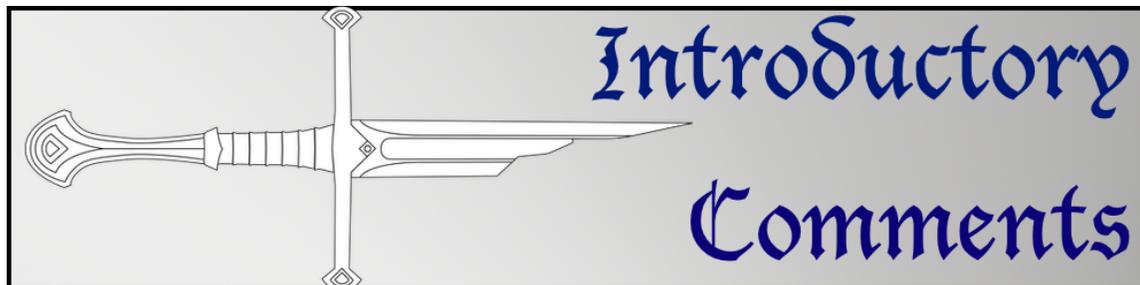
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An Introduction to the New Issue

Welcome to the Winter 2019 issue of our journal. We hope you will enjoy the articles and ephemera found within.

Unpacking the Contents

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

The first article is written by a “chaplain” in Cameroon who serves in a public ministry devoted to caring for members of the armed forces. While it is offered from an expressly evangelical Christian viewpoint, it offers unique insight into how a chaplaincy has arisen in a nation which still lacks a formal chaplain corps in uniform.

The second contribution comes from a seasoned Army chaplain who explores the potential difficulties faced by chaplains when they separate and/or retire, and need to transition back to civilian ministry. He offers some helpful suggestions for ways to tackle some of the inevitable obstacles. While the article is directed primarily at male chaplains who sometimes struggle with a macho self-image, most of the suggestions will also be valuable to female chaplains facing the same some-times daunting shift in ministry contexts.

Our third article offers an in-depth discussion of a unique challenge faced by military chaplains. How can we foster genuine collegiality within the chaplaincy, in the face of institutionalized obstacles?

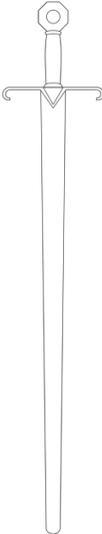
The final essay describes the ministry of an American Civil War cleric who opted to serve the Union as a line officer, rather than as a chaplain. This was not unknown, but this pastor was immediately placed in command of an entire regiment—and was relieved to face a trial in less than a year.

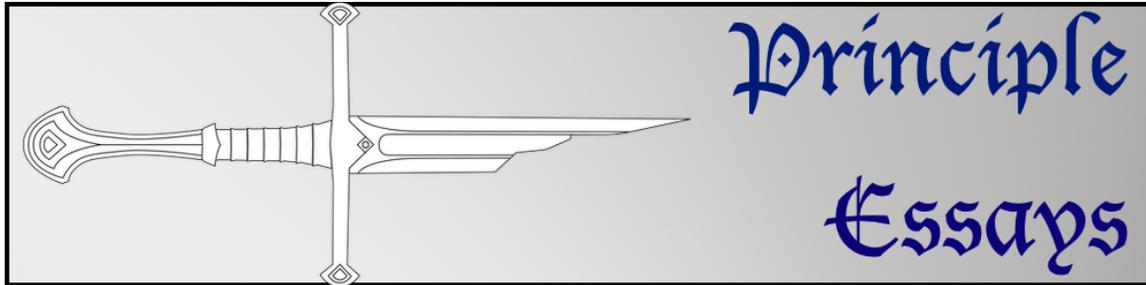
Diogenes the Cynic, writing under an obvious *nom de plume*, has contributed a fresh editorial to the current issue. It deals with the little-studied ministry of exorcism and poses the question of how a chaplain engaging in such activities would fare in the armed forces.

The issue is rounded out by poetry, civil war chaplain biographies, and our unique column compiling various obscure stories of potential interest to chaplains.

An Invitation to Aspiring Writers

We welcome manuscripts for *Curtana*. The civil war biography in this very issue reveals how simple it is today to research historical subjects—100% of the material came from the internet. Certainly there’s a historical subject that interests you..? The summer deadline will be 10 June 2020.





Ministering to the Cameroon Armed Forces

Augustin Barnabe Tchenkoua

Africa, the second-largest continent is beautiful. It is the home of 1.2 billion people, living in 54 countries, nine territories and two independent states unrecognized by the United Nations. And we are diverse.

Africa boasts over 3,000 different ethnic groups who speak more than 2,100 different languages. This diversity enriches our culture, even as it serves to hamper international cooperation. In addition to our native tongues, many nations also use as an official language the one spoken by foreign, usually colonial countries. For example, as Islam spread across Christian North Africa, it displaced the native languages (such as Berber) with Arabic.

European influences brought along their own national interests, adding to the complicated tapestry of our continent. Portuguese is the official language of Mozambique. Spanish is an official language in the Western Sahara, which styles itself as the Sahrawi Arab Democratic Republic. German is a “recognized” language in Namibia. Italian is recognized in Somalia. A *unique* language which developed from Dutch, Afrikaans, is spoken in South Africa and Namibia. The major European languages spoken in Africa, however, are English and French.

As English has become the dominant international language, most people are acquainted with areas of Africa where it is commonly spoken. In my own homeland, Cameroon, English has been growing more familiar, and is recognized as an official language. However, Cameroon is historically part of Francophone (French speaking) Africa.

The differences between English and French speaking African countries should not be underestimated. I will provide one small example from my Christian perspective to illustrate. English based theological education has long been available throughout Africa, but in predominantly French areas, there have been fewer opportunities for native peoples to receive higher religious education in their own language.

I recently returned from Madagascar, where I was part of a team that provided training for clergy involved in ministry to the military. Madagascar has only four chaplains on active duty. They are supplemented by sixty volunteer “chaplains,” who serve military personnel near their civilian ministries. In the entire class, only a single active duty chaplain had ever received formal training for this ministry. Our time with the ministers was greatly appreciated, and eighty people “graduated” from the course. (This included a number of pastors who are eager to begin military ministries.)

My Personal Spiritual Journey

The majority of people in Cameroon identify with either Christianity (70%) or Islam (20%). However, even among these, traditional religion frequently plays a role in their spiritual beliefs. My own family came from an area in Cameroon where the Cult of the Skulls is practiced. In this region, when a person dies, he is buried. Then, a few years later, the skull of the deceased is removed from their grave and moved to the skull house. This skull shrine is basically a small, low box. It is usually built at the back of the main house.

It is in this place that the priest of the family, or another priest if they do not have their own, comes to make sacrifices. These sacrifices are offered to appease the spirits of the ancestors whenever there is a misfortune in the life of a member, or whenever someone wants to solicit a favour from ancestors. There are also a great number of acts of praise and worship performed there throughout the year. I was honoured to be chosen to serve as one of these priests. My parents had prepared me to become the priest of the family since the day I was born.

In 1986, I had to travel to France to study. Before leaving, my father took me to the skull box where we made all the necessary sacrifices for my protection during my travels. We sought the blessings of the spirits of our ancestors. Despite my father’s prayers, I did not return to Cameroon with the same beliefs I held that day.

During my stay in France, I became acquainted with members of the Church of Jesus Christ of Latter-day Saints. It was these Mormons who first spoke to me about Jesus Christ and about Joseph Smith who came after him to fulfil the will of God. It was planned, at my return, that I would help establish the LDS faith in Cameroon. One of the first people I intended to convert upon my return was my best friend whom I had left in Cameroon. What I did not know was that he had become a Christian during my absence.

This friend was very patient with me and our lengthy discussions. He listened attentively and consistently pointed me to the Bible. Eventually I felt enough doubt to cease believing in the religion I encountered in France, but I still refused to become a Christian.

In early May 1993, I stood at the gates of death. I grew deathly ill from misdiagnosed typhoid. The doctors told me my chances of survival were slim. I understood that I needed to prepare for the worst-case scenario. The day I started the treatment, I could not sleep

because I felt my hours were numbered. I vividly recall that fateful time. Up until this point in my life, I had resisted my friend's warnings about what lay ahead for me after death.

My friend had spoken to me about Jesus Christ for several years without success. This friend feared for my spiritual health, knowing that if I did not accept Jesus as my Saviour, I would not be forgiven for my sins. The prospect of being barred from heaven weighed heavily on me. While I lay there on what I was certain was my death bed, I could not stop thinking about my friend's words. I sent someone to find him. My intention was to make peace with God before dying. I had no expectation of rising from my deathbed.

The person I sent that day could not find my friend, but instead returned with a Christian sister. I told her I wanted her to pray for my healing. I did not actually tell her what I truly wanted. I wanted her to pray for my salvation, so I could have peace as I faced death. But, because my whole family was gathered in my room, and such a prayer topic would have triggered weeping on both sides, I ignored my greatest need. Moreover, I already knew how to surrender my life to Christ, because my friend had proposed it to me several times. And so, to avoid distressing my family, all of whom still followed ancestral worship, I requested prayer for my physical healing.

While this woman was praying for my recovery, I was secretly praying for much more. I was saying something like this to God: "Lord Jesus, my whole life I've fought against You, I always did the opposite of what you expected of me. Now I recognise that I have always sinned against You, come into my life, forgive my sins and welcome me when I die."

That day, God answered both my prayer and the request of the sister who was praying for my healing.

A few days later I emerged from my illness completely transformed. My beliefs had changed and my values too. I could think of only one thing: learn more about the God who healed me not only physically but spiritually and announce Him to everybody!

Five years after my healing, I have been so impacted by the changes God made in my life that I resigned from my job as a Mining Prospector and started training for full-time Christian ministry with Campus Crusade for Christ Cameroon. In 2003, as I reflected on how to make a greater impact in my country, God revealed to me an obvious avenue. By serving the members of the military, it is possible to reach members of every ethnic group across our population.

Members of the military are viewed with great respect and honour. In a country such as mine, they possess a much stronger influence. Because the military is a very powerful socio-professional group, with a strong shared identity and role, they are viewed with much respect, and even fear, by their fellow citizens. By reaching the military with a message of hope and mercy, I could directly contribute to having more justice in the country. A righteous military will allow better governance.

The Shape of My Military Ministry

Unlike Madagascar, Cameroon has no official chaplains in its ranks. We hope that will change sometime soon, but in the meantime, a variety of churches encourage their clergy.

Once I felt called to work directly with the armed forces, I spoke with the National Director of Campus Crusade for Christ to seek his endorsement. Up until then, he had assigned me the ministry with the governmental deputies and diplomats. I enjoyed working with these men and women, but I felt a burden for the military because we lack a military chaplaincy and the Army was almost inaccessible to the Gospel.

Once I developed relationships with military members, God opened so many doors that my ministry became very significant in a very short time. This prompted the National Director to ask me to entrust the ministry to the National Assembly and among the diplomats to someone else, and to focus on members of our Forces Armées Camerounaises as the Director of Military Ministry Cameroon. We have a small Navy, and an even smaller Air Force. The large majority of our service members serve in the ranks of the Army.

Although only twenty percent of our people are Muslims, in our northernmost states the population is about equally divided between Islam and Christianity. In the past I have worked with imams to help serve the soldiers.

Today I work with Campus Crusade for Christ Cameroon and I'm the Military Ministry Director, with the personal aim of sharing the same life-transforming message my friend had lovingly shared with me. I pray that someday soon our country will recognize the benefits of establishing a formal, uniformed chaplaincy, such as Kenya, Liberia, Nigeria and other nations enjoy. In the near term a good step would be to follow the model of Madagascar, with its small number of official chaplains overseeing an extensive number of civilian ministers.

Whether in uniform, or as a civilian, it is a great privilege to serve the members of our nation's armed forces. And, my joy is multiplied by the opportunity to work with my fellow Africans caring for the members of their own militaries.

Augustin Barnabe Tchenkoua serves as a civilian chaplain to the armed forces in his homeland. As Cameroon continues to consider adding uniformed chaplains to their military, they rely on a growing number of civilian chaplains called to this vital ministry.

After the Military

Adjustment Issues for Chaplains Who Depart the Armed Forces at Midlife

Kenneth E. Lawson

Introduction

When asked, “What is the average age of a soldier when they leave the US military?” a soldier named John Smythe sarcastically responded, “In human years or military years? I got out after six making me 23. However—the wear and tear, and mileage put me somewhere in my mid-nineties. Sort of like dog years.”¹

Military life can be sacrificial, demanding, and dangerous. Military veterans have a certain bond, a collegiality that transcends time, places, cultures, and locations. Veterans from older generations easily mix with younger veterans. Cultural distinctions often make way to shared veteran experiences. Whether service was in peacetime or wartime, veterans understand they have had the privilege of serving their nation. Veterans are often approached by friends and strangers who say, “Thank you for your service.” More times than not, this makes a veteran blush, and we stumble out a polite reply. But the fact is most veterans were pleased and sometimes thrilled at their military service, and for some it was the highlight of their lives. But eventually the uniform is put away, the awards are framed and mounted, and the veteran returns, at midlife, to the civilian world.

The concepts of midlife, manhood, and ministry have been woefully understudied.² This is especially true for ministers in the military, chaplains, who may or may not make the transition from military to civilian successfully. C.S. Lewis stated, “You are never too old to set another goal or to dream a new dream.” The purpose of this research is to review common readjustment issues facing all veterans, then focus specifically on the adjustment issues faced by career military chaplains as they reintegrate, in middle-age, to the civilian world and civilian ministries.

Basic Adjustments for All Soldiers Returning to Civilian Life

Civilians who have not served in the military may not be aware of the unique challenges that separating from military service and returning to civilian life can present.³ Veterans may find difficulty with the following:

Establishing Relationships. It can be hard relating to people who do not know or understand what military personnel have experienced. This can produce an “Us against Them” mentality.

Reconnecting with family and re-establishing a role in the family. When a service member is away from home, both the military member and the families change. Families may have created new routines during absences, and both the family and the veteran will have to adjust to changes.

Joining or creating a community. When moving to a new base, the military helps military personnel and families adjust. When leaving the military, this assistance is voluntary and not automatically in place. The veteran and his family may have to find ways to join or create a social community. This may be difficult considering the bond veterans share, and the suspicion many veterans have of non-veterans.⁴

Preparing to enter the civilian workforce. A veteran may have never looked for, applied for, or interviewed for a civilian job, especially if he or she had a full career in the military. There are new skills he or she will have to learn and master. Some veterans will wonder how to translate military skills into civilian terms. Some veterans will dislike the casualness and informality of civilian work, without military discipline.⁵

Creating structure. The military provides detailed structure and has a clear chain of command. Civilian companies have such order, but not to the extent of the military. A veteran will have to adjust to living in an environment with more social and vocational ambiguity. One Marine Corps veteran wrote, “You get used to everything being in lockstep and then all of a sudden you have to create that routine for yourself. I think that’s where a lot of friends that I’ve had from the Corps have fallen.”⁶

Adjusting to providing basic necessities (e.g., food, clothing, housing). In the military, basic necessities are not only provided, but often there is little choice. Troops often eat at determined times and locations, are told what to wear, and may live in military housing where the neighbors are all in the military. For veterans, the vast array of choices in the civilian world can sometimes be overwhelming. Simply knowing how to dress for civilian work can be confusing.

Adapting to a different pace of life and work. In the military, troops do not leave until the mission is complete, including 24-hour operations with little or no sleep. Further, deployed troops can be in dangerous situations. In a private sector business, an employee typically goes home at 5:00 p.m., whether the “mission” is complete or not. Additionally, the civilian employee was in no danger while at work. Civilians can often complain about their wages, something very rare in the military.⁷ Veterans can consider civilian workers sissies and unmotivated.

A frequently overlooked factor in service members departing the military after a career of service is that they are now middle-aged. Typically, a trooper could be anywhere from 38-

years-old to 58-years-old at retirement, depending on when the soldier entered the service and how many years he or she served. These middle-aged or older veterans must now face a series of adjustments without the military structure and discipline to direct their decisions. Retiring chaplains will face their own unique adjustments.

Military Chaplain Adjustments to Civilian Life

As the above list stated, military personnel will face similar adjustments while transitioning from military to civilian life. Military chaplains are no exception. But the military chaplain who retires at midlife or beyond, will have unique challenges and adjustments to make. There will be a time when the parades are over, when the uniform is hung up, and when the chaplain is no longer saluted as an officer. Instead, he returns to civilian life and ministry with an amazing skillset for preaching, crisis counseling, managing personnel, evangelism and discipleship, fiscal responsibility, and conducting ministry under sometimes brutal physical conditions, even under fire from an enemy. Then the chaplain retires, returns to civilian life, and often only the veterans in the congregation seem to understand and appreciate their service to God and country.

The outward façade and formal structure of the military can cause a chaplain to simply “go with the flow.” But when the bands stop playing and they face retirement, the deadline has arrived for serious self-evaluation. Like it or not, the curtain is drawn open to the heart of the retiring military chaplain. The chaplain will be forced to think long and hard about the person they were, and the person they want to be.⁸

In order to understand post-retirement challenges for a military chaplain, contrasting the roles of military chaplains and civilian ministers is in order. Military chaplains are part of a secular government organization that provides them an opportunity to do ministry. Civilian ministers are typically affiliated with a religious group of like-minded clergy with the same values and doctrines. From a Christian perspective, the military chaplain is a missionary to the military, a voice for the Lord within a secular system which authorizes them to serve. A military chaplain may be the only clergy of their denomination on the base, meaning they may be starved for fellowship. A military chaplain is trained as a military officer and is therefore awarded all the rights, respect, and formalities of his military rank. They are in every way military officers and are expected to be proficient in all military tasks and responsibilities, except the use of firearms.⁹ The chaplain eats, sleeps, marches, drills, deploys, fights, and returns home with their troops. As with all officers, chaplains are promoted based on years in service and accomplishments, resulting in increasing pay and responsibilities. Chaplains have a 24-hours per day ministry with their soldiers. In contrast, civilian clergy typically meet with their congregations once a week in a large, formal setting, with smaller groups meeting throughout the week.

The end of chaplain military service is the time for “letting God recalculate your route to get you from where you are to the best days of your life.”¹⁰ It is the time when the military support structure is gone, the collegiality fades, and the uniform full of ribbons and decorations is packed away, wrapped in plastic for posterity. The chaplain at midlife, upon departing the military, faces a vast array of challenges, including a severe reduction of pay

and benefits, loss of military housing allowance, termination of 30-days paid military leave, unemployment, and being forced to enroll in the often-bewildering Veteran's Affairs health care system. Some military chaplains look forward to retirement as a second chance at ministry, while others view retirement with trepidation and uncertainty.¹¹ One minister at mid-life stated, "Everything had been stripped from me, including pretense and superficiality. It was all real; and I was as real as I have ever been. It was just me and Jesus."¹²

Starting the Second Half of Ministerial Life

The Pew Research Center has conducted a detailed study of the struggles service members face in departing the military. Although the 1991 study does not specifically address chaplains, the results of the study are insightful and applicable to retiring military chaplains. This research examined 1,853 veterans with the intent to identify factors that contributed to difficulties transitioning from military to civilian life.¹³

Negative factors from the Pew Research that influenced a difficult transition to civilian life are having suffered a traumatic experience or having been being seriously injured.¹⁴ Positive factors from the Pew Research that contributed to a smooth transition included a college education, a clear understanding of the purpose of their military service, being an officer, and personal religiosity. Religiosity was defined as attending a religious service at least once a week.¹⁵ Based on this research, military chaplains as a group should be able to transition effectively from military ministry to civilian ministry. While it is true chaplains could experience trauma in combat or while ministering to the wounded in aid stations, clinics, and hospitals, chaplains are almost never injured, wounded, or killed in contemporary wars.¹⁶ On the positive side, the Pew Research study indicated soldiers meeting the aforementioned criteria were more likely to experience an easier transition from the military back to civilian life. These positive factors fit chaplains ideally. Yet many military chaplains *do* experience struggles when they leave military service and transition to civilian life.

There are various factors that can contribute to starting a second ministerial career after the military chaplaincy. Stephen Arterburn succinctly stated, "You have to have a desire to take some stock of your life, recalculate your priorities, and position yourself to have a great second half."¹⁷ Paul Tripp elaborates on this positive-looking attitude when he wrote, "This time of life, which can seem like the end of many things, can actually welcome you to a brand new way of living." Tripp says, "As is often the case with your walk with the Lord, this moment of pain is also a moment of grace," where we have the opportunity "to come to know Him in new and glorious ways."¹⁸

In order to maintain and promote a positive outlook on ministerial life after the military, the chaplain must evaluate their priorities. Was the chaplain living for God first, or career first? Was the chaplain interested in pleasing their commander, or in pleasing the Lord? Did the chaplain live for the military, or did they live for his faith? Did the satisfaction from serving as a chaplain come from being an officer whom soldiers obeyed and saluted? Or did satisfaction come from serving the troops and their families? Were career,

promotion and elite assignments the driving factors, or was humble obedience and sacrifice for others the guiding influence? Simply stated, if the retiring military chaplain served God and country as a means to having a high profile career, personal success, and recognition from others, then retirement from the military could be marked by a rough transition. However, if the retiring chaplain served God and country with the Lord always first, with an attitude of selfless service and humility, seeking the best in others, they may have an easier time transitioning from military to civilian life and ministry. For that chaplain, simply continues putting God first and loving people sacrificially, whether in a military uniform or not.

Broken Theology and Rededication to the Lord

For many military chaplains, the adjustment issues in departing the armed forces at mid-life are theological. Air Force Chaplain Anthony Pantlitz experienced a theological crisis of faith in and after Iraq. He stated, “The chaplain is the one who is supposed to be unbroken . . . a man or woman of God is not supposed to be broken.” But Chaplain Pantlitz was broken, questioning God, stating, “I feel so alone in this world. I am so isolated and alienated.”¹⁹ For a while he lost his faith all together, but it returned later along with occasional numbness and flashbacks. What Chaplain Pantlitz experienced was a theological crisis triggered by his deployment in Iraq. God had not fallen asleep. Nothing happened in Iraq that surprised the Lord. The omnipotence and omnipresence of God was not hindered or neutralized by war in Iraq. Instead, Chaplain Pantlitz had an emotional, physical, and spiritual crisis, an all-too-human reaction to the trauma of war.

The Bible is full of examples stating the immutability, or unchangeable character of God. For example, Malachi 3:6 says the Lord “does not change.” Hebrews 6:17 speaks of the “unchangeable character of His purpose.” James 1:7 says in the Lord there is “no variation or shadow due to change.” While humanity is constantly changing, and kingdoms rise and fall in the history of the world, God is constant in His unchangeableness.

Humanity’s first priority is a relationship with the Lord. In Exodus 20:3, the Lord stated to Moses, “Thou shalt have no other gods before me.” Jesus taught us the first and greatest commandment is to “love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment,” (Mark 12:28-30). As Paul Tripp wrote, “The first and most foundational relationship is my relationship to God. Everything I am and everything I do is shaped by the health and vitality of this relationship.” Tripp continued, “No matter where you are (location), what is going on around you (situation), and how you are responding to it (behavior), the most important way of understanding yourself is to examine your relationship with God.”²⁰

The retiring military chaplain will be self-exposed. Was their career guided by humble devotion to the Lord, or man-centered pragmatism and expediency? Once the uniform is stowed away, they come face-to-face with their own midlife evaluation. What some could call a midlife crisis might more accurately be called a theological exposé. Such an emotional and spiritual struggle at midlife exposes the motives and intents of the retiring chaplain’s heart. If the chaplain sought meaning and purpose in military service, he may

be disappointed, depressed, or anxious at retirement. As Tripp stated, “Midlife struggles pointedly reveal the heart.”²¹

After time and counseling, Chaplain Anthony Pantlitz continued his Air Force career, and retired to begin a civilian counseling ministry. Pantlitz was able to see God through his trauma and his Post Traumatic Stress Disorder (PTSD). He wrote, “Sometimes God purposely breaks the chaplain so He can make them a better chaplain . . . In my case, I was wounded, and I use my wounds to be a healer to others. This has made me a better Christian.” Chaplain Pantlitz continued, “If I could turn back the hands of time, I’d not change anything . . . To go to Iraq, to get PTSD, and to use it, to make me a more ironically compassionate person, which opened doors for me to tell people who have been through trauma, difficulties, that God doesn’t waste anything.”²²

The Death of Machismo

What follows is directed towards the particular situation of male chaplains. The U.S. military often presents itself as a place where “macho-men” are welcome and can succeed. Machismo is a trait found in a man who has an exaggerated sense of his physicality or masculinity.²³ He is independent, self-reliant, aloof, and often impulsive. He is frequently angry and violent. He is the arrogant Hollywood cowboy who abuses women; he is the loudmouth soldier who boasts he will singlehandedly defeat the enemy. He seeks domination. He wants to be Superman and Batman together. On the outside he is all bravado and boasting, but on the inside the macho-man is just another lost soul trying to find his place in life.

The military can easily feed into this machismo mentality. Recent recruiting slogans such as “Be All You Can Be,” and being an “Army of One” can reinforce this self-gratifying machismo concept of independence and self-reliance. Machismo means “Being a man’s man, strong and stoic. That is what we are, what we do. Or at least that is what most of us feel like we are supposed to be.”²⁴

Biblically speaking, there is no place for the macho-man in the Christian life. This applies to the Christian minister as well. A Christian male is described in the Bible as a person who practices submission and humility to the Lord and to others. He is a kind and loving husband, a good listener, a man of prayer, benevolent, and slow to anger. The outward fruits or evidences of faith in a Christian man are love, joy, peace, gentleness, meekness, and the like (Galatians 5:22-23). In contrast, the macho-man seeks power and authority. He is frequently rude, obnoxious, and arrogant. In the military, his bravado is often fueled by alcohol and over-exaggerated accounts of his heroism. In the military, the man who is the most physically fit often becomes a leader. Often the most sexually active troops are looked at with admiration. Those who rise in the ranks may be those who sought personal advantage at the expense of others. The brawler who wins fist-fights in the barracks can be the assumed leader and example. Military men know what it is like to have power, rank, and authority. Some soldiers abuse these privileges. Even worse, so do some chaplains.²⁵

The idea of a macho chaplain is not an oxymoron. It is not unthinkable. There are military chaplains who have climbed through the ranks upon the necks of subordinate chaplains. There are chaplains who have manipulated relationships with superiors for personal advantage. Some military chaplains are drawn to the machismo attitude. Such individuals sometimes berate others, they seek to drink, smoke, and joke with the troops, and they use intimidation to get ahead. They have bought into the lie that career advancement and external success can gratify the heart. Some believe “they have the right to act impatiently or dismissively or arrogantly,” and possess an “arrogant entitlement.”²⁶

Of course this is the opposite of biblical humility, which is a key trademark of the successful Christian life. For example, Proverbs 22:4 says, “The reward for humility and fear of the Lord is riches and honor and life.” In the New Testament, Jesus taught, “For everyone who exalts himself will be humbled, and he who humbles himself will be exalted, (Luke 14:11). James wrote succinctly, “God opposes the proud, but gives grace to the humble,” (James 4:6). Humility has been defined as “strength under control.”²⁷ The Apostle Peter wrote, “Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, (I Peter 5:6).

The failure of the machismo-driven philosophy in a military chaplain will be evident upon retirement, when he finds himself with few friends and fewer civilian opportunities for ministry. No viable civilian ministry needs or desires a macho-man chaplain. Rather, they need ministers energized by Christian humility, love, doctrinal fidelity, and moral character. The macho chaplain will inevitably come to the realization that his focus on externals, on prestige, on rank, and on pleasing others, often leaves him alone, dissatisfied, and disillusioned. This is one major cause of a so-called midlife crisis, which can appear when incomplete expectations meet the reality of failures.

For the death of the machismo mindset in a military chaplain to begin, the disillusioned chaplain must confront his own heart values and priorities in at least three ways. *First*, his dissatisfaction with his life. The bravado-focused chaplain needs to recognize himself as others see him, as a bombastic and self-absorbed individual who insists on having his own way. He may then look at his post-military life and see purposelessness and discontent. His boredom may lead him to restlessness and encourage a redirection in life. *Second*, his post-military disorientation.

The retired military chaplain loses their identity and function.²⁸ Their former identity was as a military clergyperson and their function was to provide religious support to troops and their families. When this is gone, they may confuse their new sense of identity and purpose. The chaplain simply may not know what to do with their life. *Third*, they may face discouragement. The midlife retired chaplain realizes they are no longer young, no longer able to march and drill and train with youthful vigor alongside the troops. Being older, they must face the fact they have unreached goals and unfulfilled plans. Cynicism can develop as they realize younger chaplains are very willing and able to take their place. No matter how important they considered themselves to be, the mission continues with little change after they slice the cake at their retirement party.

Military Chaplains Experience Trauma

As military chaplains transition to civilian life and ministry, many carry with them traumatic experiences. No exact statistical data yet exists that specifically identifies the relationship between U.S. military chaplains, traumatic military service, stress, and mental and spiritual health.²⁹ However, anecdotal information from chaplains verifies many do struggle in processing emotional or traumatic experiences. For example, about one week after the September 11, 2001 attack on America, I was assigned death notification duties as an Army chaplain. I was stationed in Massachusetts at that time, and I was tasked to make 13 death notifications over a five-day period. Each death notification required me and another soldier to knock on the door of the home of a deceased service member, formally notifying the family of the death of their loved one. Some family members were stoic and received the news calmly. Others were emotional, denying the death of their loved one, or hysterically striking me and blaming me for their loss, regarding me as an agent of death. After the last of the 13 death notifications were made, I returned home emotionally, physically, and spiritually exhausted, unable to function normally for days.

By 2013, Army Chaplain David Trogdon had four tours in Iraq and Afghanistan. He received a head injury in Iraq in 2008. He was later plagued by PTSD and depression. Trogdon wrote, “I kept thinking, ‘I’m a chaplain, I’m not supposed to go through this. What’s wrong with me?’” He was crippled by self-loathing. “I actually wanted to die,” he said. “I wasn’t going to kill myself. But there were times when I would lay down at night, close my eyes and pray, ‘God, take me. I don’t deserve to live.’”³⁰ Chaplain Trogdon received medical and counseling assistance and remains active in the ministry.

Army Chaplain Matthew Williams experienced two deployments, one to Afghanistan and another to Iraq. He watched many of the marriages of his troops fall apart, he experienced fear from nightly mortar attacks, and he helped identify the dead by working with mortuary affairs, unzipping body bags to assist in making positive identifications of the dead. Chaplain Williams is no longer in the military but is on disability from stress related mental health issues. His faith itself was shattered, and he no longer professes faith in the God of the Bible.³¹

Chaplain Douglas Fenton experienced the horrors of war in Iraq. After praying over eighty-eight fatalities, he began to show signs of PTSD. He lost his concentration, he took pills to sleep, and he cried all the time. He was evacuated from Iraq. Regarding the evacuation, Fenton said, “I felt relief, but I also felt shame. I still feel shame—we all do.” He expressed the common sense of shame felt by nearly all soldiers when leaving while their buddies remain in danger. His sense of guilt was amplified by the fact he was a chaplain caregiver who was supposed to be taking care of others as they dealt with precisely this sort of challenge.³²

Some U.S. military chaplains have successfully overcome their trauma and made the transition from military to civilian ministry. For example, Army Chaplain John Weatherly was deployed to Bosnia in 2001 and Iraq in 2006. He stated most chaplains respond to trauma much as other soldiers do, getting scared, hiding their fear, and growing

emotionally and spiritually numb. Chaplain Weatherly stated, “It’s normal to have nightmares, to cry when you listen to the news . . . I know fear. I know what it’s like to be scared and yelling the 23rd Psalm at the top of my voice.”³³ Chaplain Weatherly has carefully turned his military chaplain experiences into a successful civilian counseling ministry in Virginia.

Some chaplains experience temporary exhaustion but quickly recover. I served as a hospital chaplain in Germany during a peak in military operations in Afghanistan and Iraq, 2002-2004. Those injured or wounded in battle were flown to Kuwait for emergency medical issues, then loaded on planes to the Landstuhl Regional Medical Center, Kaiserslautern, Germany. Many of the wounded we met at the airport in Germany were horribly burned and others were missing limbs. Some of the soldiers and marines died on the airplane trip from Kuwait to Germany. Some days there were dozens of new patients admitted to the hospital, all in various stages of physical, emotional, and spiritual trauma. I spent hundreds of hours with these heroes. After one particular week of ministering to the horribly wounded, and having several troops die on my ward, I drove the one hour on the German autobahn to my home and family in Heidelberg. I entered the house, hugged my wife and kids, took a shower, and went to bed for over 24-hours. I was virtually unable to function, as I was emotionally, physically, and spiritually exhausted. On Sunday morning my wife woke me up to attend church, and my healing process began.

Surviving traumas of the past can provide evidences of God’s faithfulness and provide encouragement for the future. Having frightening experiences as a military chaplain can provide a guideline for weathering trying experiences in civilian life. One expression I have often used when under stress in a civilian ministry setting is, “Well, at least no one is shooting at us.” Similarly, when under pressure in a civilian context I’ve said, “Well, at least we are not being mortared.” As someone who has both been shot at and mortared, I can attest such situations are far more stressful than anything I have ever encountered in the civilian world. Having seen God bless through deadly military situations, it becomes much easier to handle the somewhat routine stresses of everyday civilian life. Someone said to me recently, “With your background in the military as a career chaplain, it must take a lot to get you stressed out.” I have found this to be true. Having gone through difficult circumstances allows me to better serve others. Perhaps this is something like what the Apostle Paul had in mind in II Corinthians 1:3-4, when he wrote, “Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.”

Signs of an Ongoing Problem

The military chaplain who transitions to civilian life and ministry will face numerous adjustments. There may be issues related to adapting to family life; to living on less income; and to no longer being guided by a firm chain of command. They may not at first feel comfortable talking to non-veterans. They may simply want to relax, and enjoy a slower pace of life.³⁴ These adjustments are normal. But what is not normal is when the retiring military chaplain is stuck, stagnant, unable to smoothly transition to civilian life.

While these questions also relate to the female chaplain returning home, they are typically more acute with men. There are various indicators which can suggest all is not well with the military chaplain who returns to civilian ministry. Is his marriage strong and getting stronger, or weak and failing? Does he have a loving servant leadership role with his children, or is he distant, angered, or aloof from them? Does he spend an inordinate amount of time reflecting back on his military service, perhaps even longingly staring at his dress uniform in storage? Does he find routine civilian ministry tasks like visitation, sermon preparation, committee meetings, and counseling to be burdensome? How well does he receive instructions from non-veterans? What about substance abuse? Does the chaplain who returns to civilian ministry struggle with disappointment and a short temper? Does he ask himself, “Is there something wrong with me?”

It is important to realize there is not one fool-proof or standard pattern of reaction to transitioning from military to civilian life. Some people transition smoothly, while others have episodic or delayed reactions. Some military chaplains will experience adverse effects for a long period of time, while other chaplains may adjust rather quickly. Even through tragedy, God’s love and provision will prevail if one is sensible, prayerful, accountable to others, and seeking the Lord first above all. God can still use a struggling minister for His glory.

While the struggling chaplain makes the transition to civilian life, he must be careful to manage his attitudes, priorities, feelings, and behavior. The simple outline, *Twelve Steps for Caregivers*, could be helpful and is slightly edited for this article.

1. Know your limitations.
2. Seek professional help—do not try to be everything to everyone (the so-called Messiah complex).
3. Form an accountability team to monitor one’s level of spiritual and emotional health.
4. Take a break. Many caregivers don’t want to rest but often times cannot help others until they are renewed themselves.
5. Give yourself permission to fully experience emotional reactions. Do not “bottle up” your feelings.
6. Establish realistic, accountable goals for yourself, your ministry, and your family.
7. Learn and practice structured time management skills. Achieve a sense of balance in your professional and personal lives.
8. Limit the detail of what you share with other family members. Your family may not be able to carry the same load. (This is not the same as acting machismo. It is a recognition your loved ones do not have the training and experience to understand some of the trials you have experienced.)
9. Do not isolate yourself professionally. It is beneficial to have other support systems around you.
10. Seek the Holy Spirit. Many ministers neglect time in prayer and reading the word when disasters occur. It is essential to maintain spiritual resiliency through this challenging time.

11. Consider diet and exercise. For decades the military chaplain had to pass regular physical fitness tests, regulated by push-ups, sit-ups, a two-mile run, and passing height and weight standards. Maintaining a healthy diet and exercise routine may improve stamina, sleep, and overall physical and mental health.³⁵

Military versus Civilian Marriage

Making the decision to marry is one of the most significant choices of life. Deciding to marry another service member can present unique challenges and may add an extra layer of complexity. It may also add additional pride and personal satisfaction. All marriages are a work in progress. Maintaining a good marriage requires both work and play.

When a civilian couple marry, the amount of marital or counseling resources available to them depends on their location, their willingness to seek help, and, sometimes, their finances. The armed forces fully understand the military population is of “marrying age” and offers numerous free programs, classes, and activities to support both single soldiers and those who are married. Each major base has a Family, Morale, Welfare and Recreation (FMWR) office that offers various ways for military families to relax, to have fun and to connect with others or one another. These programs are a great resource for connecting couples with beneficial activities.

The most obvious difference between military and civilian marriages is the requirement for travel, military deployments, and even remote or unaccompanied assignments. A military couple must plan to move every two-to-three years throughout their military service. Most moves will be within the United States, while other moves could be to various locations around the globe. Families move as a unit and live on or near the base. The attitude of the family and the strength of the marriage can make these moves burdensome or a blessing. Frequent moves can be viewed as either a hinderance, or as an exciting opportunity to enjoy a new culture. Upsetting this cycle of moving every two-to-three years are deployments. In deployments, the service member leaves home and family for an assignment that can last a few months or up to a year away from home.

Every larger military base worldwide has offices that assist families with moving and relocation services, deployment support, and redeployment activities that help marriages and families stay strong.³⁶ In my military career of 34-years, my wife and family moved sixteen times, both in the United States and overseas. We endured my being away from my family through seven deployments in dangerous places worldwide. Our marriage remained strong and our adult children consider themselves blessed to have lived in so many places and seen such a variety of cultures. Sadly, this positive experience is not universal.

Alison Perkins is married to a career military man. She serves as the editor of a military spouse resource website, www.SaluteToSpouses.com. She writes that the military expects loyalty to the unit and duty to the nation to supersede a marriage. She urges military families to resist this pressure, although sometimes it must temporarily be an unavoidable reality. Perkins believes she has learned a thing or two about resilience from being a military spouse. “Ever try moving 4,000 miles with three kids, a very pregnant wife and a

large dog with only six weeks' notice?" she asks. "That alone could make or break you as a couple. Now, try doing it a half a dozen times or more over the course of a marriage. You either learn to work together or you break apart trying."³⁷

In regard to the demands of relocations and deployments, we ironically discover a potential threat. Once military members, including chaplains and their families, have adjusted to this transient lifestyle, it becomes our norm. For many, the hassles of moving are eclipsed by the energy and enthusiasm generated by beginning a new adventure at the next posting. The irony arises from the fact that when a chaplain's transition back to a civilian context typically results in geographic stability—some chaplains experience a sense of disappointment. They may even be unconscious of this yearning to "get the mission done" and move on to a new challenge, but it can subtly undermine their satisfaction with their civilian ministry. Former chaplains may find it more difficult than their civilian clergy peers to comprehend the value of an extended ministry in a single setting.

Laura DiSilverio spent 20 years in the Air Force. "People assume that deployments, weird work schedules and frequent moves put too much stress on marriages," DiSilverio says. "Those things do stress marriages, but military couples seem to have coping mechanisms or realistic expectations or something that enable them to weather the separations and anxiety."³⁸ This resiliency or hardiness might have something to do with the pride spouses feel for their partners' willingness to serve their country and the deep sense of respect this fosters. DiSilverio noted, "It's uplifting to know your spouse is serving the nation, defending this country, not just chasing the almighty dollar." She adds, "My husband is retiring from the reserves this summer after 30 years, and thinking about his passion for the military and the sacrifices he's made—career-wise and family-wise—to serve his country, can bring me to tears. He's the best person I know."³⁹

One career Air Force spouse wrote, "When military marriages start to experience the stresses of military life, they have a choice. They can rip into each other or they can grow up." Most can easily access assistance. They can figure out what kind of strategies and sacrifices and strengths they need to develop. "That growing-up-together attitude is common among lasting military couples." Support is always available.⁴⁰

Pragmatic Adjustments from Military Life to Civilian Life

Is there a ministerial career for the chaplain and their family after the military? Definitely! It is time to plan the next chapter of life. Any soldier who retires from the military after twenty years receives a pension. This means initially, the recently retired chaplain and any spouse, if they planned ahead, should not have immediate financial needs. The season of life of living in military housing, moving every two-three years, living out of boxes for months at a time, children changing schools, always feeling like the new person in chapel or at Bible study, having the servicemember deployed for months or a year or more to dangerous places, all comes to an end. "There will be much to reminisce about and much to prepare for. Transitioning to retirement life is a great challenge for some, and for others a welcome relief."⁴¹ This sense of relief is most common for chaplains who considered their final assignment(s) disappointing or unrewarding.

The current U.S. military makes a tremendous effort to help retiring troops get the counseling and practical advice they need to successfully transition to civilian life. When separating from the military, there are mandatory classes and workshops the service member must attend to ease the transition process. This separation training consists of job fairs, career counseling, interviewing skills for finding a job, creating a resume, medical benefits, financial planning, and the like.⁴² The same out-processing training is provided to all troops, regardless of rank and military specialty. However, there is no mandatory counseling related to emotional or spiritual issues, and there is no specific training offered that might address the unique facets of the military chaplains.

Pragmatic things a chaplain can do to prepare for military retirement and the next chapter of life include financial planning, housing searches, attending employment seminars, and contacting recently retired chaplains and their spouses to see what worked for them. One distinctive action—vital to chaplains representing a variety of faith traditions—involves notifying their chaplain endorser of the impending separation. Further, there are benefits to being a retired servicemember which may directly affect decisions about *where* to relocate. For example, the retired chaplain and his spouse can enjoy retiree privileges on any military base worldwide, such as the guest lodging, the commissary, the medical clinic, the theater, gymnasium, chapels, and other resources such as the Retirement Services Office. Access to such support varies by location, and wise chaplains will at least consider the implications of such matters.

One major obstacle some retirees need to overcome is the mindset of “arrogant entitlement.” This expression acknowledges that as a military officer, the chaplain and his family possessed a certain status or rank in the military culture. They lived in designated officer’s housing. They were esteemed by much of the base community. And they were recognized at major social functions. A chaplain can begin to feel entitled to such things. But arrogant entitlement means the now-civilian minister demands the same sort of respect and esteem they received in the military. But in fact, the newly retired chaplain is simply an unemployed minister. The prestige of military service is gone, although many civilians will appreciate their military service. One of the major roadblocks for the newly retired chaplain is arrogant entitlement, which is the opposite of humble willingness.⁴³ Some argue there may be a correlation between the success (in terms of the imperfect measure of promotion) and this sort of arrogance. If this is true, it is all the more important senior chaplains be particularly vigilant about having pride encroach on their spirit.

The chaplain’s spouse can provide great wisdom and insight into their transitioning out of the military. One spouse of a retiring senior Army chaplain wrote, “Plan, plan, plan ahead! My husband knew that he would like to continue working in ministry. It took time to see where that desire would lead.” She continued, “He started researching online, in magazines, and talking with people to see what was in the ‘civilian world’ that would interest him. This process took about a year. When we separated from the Army we knew what ministries we would be involved in next.” Insightfully she added, “The last two or three years you are in the military, live on what you think your retirement income will be. Save, save, save the rest. You will need it. It is a huge adjustment. . . . It was great to have our house paid off when we retired.”⁴⁴

Detailed, prior planning can make the transition easier from military chaplain to civilian minister. Using checklists, calendars, and being highly organized and goal orientated can make adjustments easier. Assuming the chaplain is healthy, retiring to idleness is not a plan. Chaplains who sense a call on their life for ministry may transition smoother to civilian life than the chaplain who saw military service as a job or a duty. Whether or not the retiring chaplain transitions to a civilian ministry or secular civilian job, having a plan is paramount. As one spouse of a recently retired chaplain stated, “Never let your husband retire without a job! I watched several friends struggle with going from being a respected, senior chaplain to someone who could not be hired. Therefore, we planned ahead and that has made our transition much smoother than many experienced.”⁴⁵

The Vulnerable Minister in Transition

When the military chaplain transitions to civilian life and ministry, he becomes a vulnerable minister in transition. Of course, this “vulnerability” is significantly influenced by the initiative assumed by their endorsing body in assisting with transition and even placement. One pastor wrote, “We are giving ourselves to others constantly and consistently, often trying to be more to our flocks and our friends than God ever intended. So in trying to be faithful to the calling of Christ, many of us neglect ourselves and our souls.”⁴⁶ Add to this the fact this transition is in midlife, when a minister often needs to be refreshed and to refocus priorities. This can create a confusing time of soul-searching and uncertainty. Transitioning from the military chaplaincy to civilian life often may cause a chaplain to become locked within his own pain and confused, not knowing who to talk to, but needing a spiritual mentor.

The transitioning military chaplain to civilian life may experience significant anxiety about their future. How will his chaplaincy experiences translate to the civilian world? How will he be able to financially provide for his family? What about housing, the children’s college education, employment for their spouse, and finding a place for Christian fellowship? Some chaplains in transition will resort to negative behaviors for temporary pleasure in this confusing time. “The preacher’s significant anxieties about ministry, his abilities as a pastor of a people, and his being a man in the middle of personal transitions led him to engage in the same negative behaviors about which he had surely counseled many in his own flock.”⁴⁷

The deviant behaviors sometimes expressed in ministers in midlife can be understood as a crisis, or as an evidence of the desperate need for reevaluation, repentance, and rededication. The good news is the passion for ministry can be restored and renewed in these midlife transitions. The military chaplain who retires but focuses on what he left behind—their prestige, their rank, their status, their comfortable finances—is precisely the one who will experience difficulty transitioning to civilian ministry. In contrast, the retired military chaplain who looks ahead to the will of God—who focuses on spiritual blessings and fresh opportunities to serve—will be eager to pursue new ways to contribute to the cause of Christ. One pastor wrote, “I do not want to stop growing in the second half of my life. If the best is truly yet to come, then I must be willing to fight through the pain of self-development.”⁴⁸

The family of the transitioning chaplain will also be vulnerable. An Army chaplain spouse wrote when her husband was in the military, “I learned that I was given the opportunity to be a friend everywhere we were stationed. It became necessary to make friends fast when we knew we would move again in two or three years.” But that changed when they transitioned out of the military. “Now, [after retirement] I find that no one is in a hurry to get to know me. I have had to slow down and look for opportunities to be a friend.”⁴⁹ Another military spouse wrote after retirement, “I found myself thrust into a new environment without the supports I had come to know in the military.”⁵⁰ The spouse who has only known ministry in the military context, may be particularly disoriented by the move to a civilian setting. After all, we who have served in both environments recognize how vastly the expectations placed on clergy differ.

The children of military chaplains will also be vulnerable during the transition from military to civilian life. Within the various transitions and uncertainties of military life, the children of military members still have structure, accountability, and a sense of belonging to a unique and privileged minority. One Army child wrote as an adult, “Life as a chaplain’s kid is, above all, unique. It combines the already bizarre circumstances of both being a preacher’s kid and a military brat.” He wrote that his youth was filled with both challenges and rewards, and it was not always easy. He said it was difficult to have his dad deployed and it was hard to move every couple of years. But it was even more rewarding, he wrote, to “explore new cultures, meeting people of various (and extremely diverse) backgrounds, and to make friends from all walks of life, cultures, creeds, social backgrounds . . . a real melting pot.”⁵¹

The major issues with children growing up in a military family are the stability of their parents’ marriage, and the positive outlook of the parents towards the uniqueness of being a military family.⁵² There is no guarantee children from a devout Christian military home will do well through the various transitions of military life. However, numerous accounts from military families show Christian children can thrive and show great appreciation to their parents for the military lifestyle. For example, one girl from a Christian military family wrote later as an adult, “When my dad first joined the Army, I was not the biggest fan. We had to move away from our family in Georgia.” She said when she was six years old, “I screamed at him that I was going to kill him and that I hated him for it.” She continued, “Looking back, I wish I could show that little girl how wonderful her life would be thanks to her dad’s sacrifices. I have travelled throughout Europe and I have visited Asia. I have learned foreign languages and I witnessed things a lot of people in the States only get to read about.” She concluded, “Thanks for serving, dad, thanks for giving us the opportunity to see the world, and thanks for defending the rights of the people in this country.”⁵³

The Vulnerability of a Military Marriage in Transition

While there is a lot of research on military marriages and the pressures of military life, there is little written on the strain on marriages once retirement arrives.⁵⁴ More military families are finding their marriages breaking down after getting out of the military. An Army spouse named Karen and her family endured six deployments and relocated nine

times over the span of her husband's 20-year Army career. They were both happily looking forward to his retirement. "Our marriage survived 20 years of military life—only to fall apart less than a year after he retired," Karen stated. "I'm still trying to figure out where it all went wrong."⁵⁵ It is likely the structure and support of family life on a military base, a regular salary, and a sense of being a part of something larger than yourself, contributes to military marriages succeeding. But when that external support structure is removed at retirement, and the couple is now at that vulnerable middle age point where marriages can often fall apart.

The chaplain exiting military service must guard their marriage. Some chaplains will display their midlife adjustments by buying expensive things and pursuing extravagant ideas, to help fill the void left by no longer being in uniform in the military. They may seek meaningful identity in physical things, which will bring them no lasting comfort.⁵⁶

I know of an Army chaplain who medically retired from the military at middle age. Experiences from a deployment to Iraq haunted him. His marriage appeared fragile, but none of us expected he would become abusive and later cheat on his wife with prostitutes. His emotional and spiritual demise transpired as he transitioned out of the military, unable to make the needed adjustments to live a successful civilian life.

Transitioning out of the military may cause a chaplain to have regrets. They realize they can no longer effectively compete physically with troops half their age. Their hair begins to turn grey, the waistline expands, and the energy level decreases in a culture glorifying physical fitness and bravado. They realize there are many who are ready to take their place, and they are expendable. They understand they did not meet all their dreams and they are no longer needed. The retiring chaplain then looks at their maturing family and wonder what is next.

The vulnerability of a military marriage in transition to civilian life is illustrated by an Army chaplain spouse who stated, "I found myself thrust into a new environment without the supports I had come to know in the military." She elaborated on how she and her chaplain husband planned for retirement, knowing there would be unforeseen stressors. She saw other chaplains and their spouses struggle with the transition, and confessed, "I wish I had paid more attention during the retirement briefing."⁵⁷

Another Army chaplain spouse noted while she and her husband were out-processing from the military, "There were others waiting to replace him, and they did not need him at the office anymore. It was not done to be mean; it is the nature of the military." She noted about a month after his retirement, her husband seemed unsettled, in unfamiliar territory as a stay-at-home retired Army chaplain. "He did not have a built-in place to go every day. He had to find a new normal . . . My husband's life had changed big time." She recommended, "During this time of adjustment, let laughter and joy be your companion, and remember that your spouse is your friend. When things get tense, take a break and do something fun. It will all come together and God is still God."⁵⁸

The Physicality of Ministry

Physical fitness is a vital part of military life. All members of the U.S. armed forces must pass physical fitness requirements in order to remain in good standing. Staying in top physical shape is part of the warrior culture of the military. Even those not typically associated with combat, such as chaplains, doctors, lawyers, dentists, musicians, and the like, all must pass one standard for physical fitness. Units practice physical training (PT) in various ways, sometimes daily, or a few times per week as a group. These are often significant team-building moments when troops cheer for each other and encourage each other to exceed their previous PT scores.

The basic Army physical fitness test consists of a two-mile run, and a certain number of sit-ups and push-ups, graded on a scale according to age and gender. There are also height and weight requirements. This test is taken twice per year. Elite, specialized troops such as Army Rangers maintain higher PT standards. Navy physical readiness tests, with associated height/weight/body fat measurements, are conducted twice each fiscal year. The test is designed to measure flexibility, muscular endurance and aerobic capacity. The Navy PT test consists of a 1.5-mile run, sit-ups and push-ups. Also swimming 500 meters for time is an option to replace the 1.5-mile run.

Elite naval units and divers have more stringent water-related testing. The annual Air Force PT test requires a passing score in a 1.5-mile run, as well as with push-ups and sit-ups. The Air Force Special Forces have higher PT standards. All Marines must pass a PT test every six months. Male Marines will perform "dead-hang" pull-ups, abdominal crunches, and a three-mile run. Female Marines will complete the "flexed-arm" hang, abdominal crunches, and a three-mile run with a pull-up option. Marines assigned to elite reconnaissance units maintain higher PT standards.⁵⁹

All U.S. military members are provided time to train and are expected to maintain an adequate degree of physical fitness. Competitions between individuals, units, and even entire bases boost morale and encourage teamwork. Military physical fitness involves the ability to physically handle all aspects of a demanding mission, while remaining healthy, level-headed, and uninjured. This type of training not only improves performance on the job, it may improve social, spiritual, and psychological wellness. Such readiness is critical in combat. Year-round exercise can help build and maintain your physical health and mental resilience.⁶⁰

The chaplain who retires from active duty in mid-life may miss military physical training. In my case, I found exercising weekly with the troops provided me numerous opportunities to meet casually with the soldiers, to learn more about them and their families in an informal atmosphere. Also, the troops enjoyed seeing their chaplain exercise and run with them in all kinds of weather. Such interaction led to many more serious conversations on marriage, family, and God-themed discussions. Some chaplains may not miss the PT tests, as they were an annual and often painful chronicle of our getting older and slowing down. Nevertheless, it is good for transitioning chaplains to continue to include some version of PT in their new routines.

Exercise has been shown to help your body handle stress better and improve sleep.⁶¹ Also, physically active people may have lower rates of anxiety and depression than generally inactive people. But after military retirement, there is no one to encourage maintaining high physical fitness standards. The positive peer pressure to perform well on the PT test is gone. Mid-life can cause a person to settle into a slower pace of life, often at the expense of diet and exercise. One author called it “rude” the way a middle aged body begins to decline.⁶² Eliminate the mandatory military physical training and the retiring chaplain must determine to plan and implement a PT program on their own. In my case, I placed my uniform in plastic in storage, I hung my retirement plaque on the wall, and totally turned from the military lifestyle to embrace civilian life. I stopped exercising and in almost one year I gained 35 worthless pounds. I was sleeping poorly, and I was often out of breath. I did not have a post-military physical fitness plan, and my health declined accordingly.

A person who begins a physical fitness program in midlife should first consult their physician. Issues related to weight, stamina, strength, memory, sexuality, high blood pressure, hair loss, and several other factors can be addressed by a medical professional.⁶³ A retired military man who is overweight due to his own neglect does not present his status as a veteran in the most positive light. When a midlife man gets his body into shape, he will be less likely to suffer a heart attack or stroke. Mental health can be improved by physical activity and a healthy lifestyle. Veterans will feel better about themselves as they lose weight and are less likely to suffer headaches or depression.⁶⁴

A theology of the body can help Christians understand the value of keeping their bodies in good physical condition. The main scripture text for this in 1 Corinthians 6:13-15, 20. These verses speak of the soul and body of a person as being redeemed by Christ. As a consequence, the entirety of the person is to honor God, soul and body. Previously, I had overlooked this text in relation to the value God places on my physical body. In correcting the erring Corinthians, Paul wrote, “Your body is . . . for the Lord, and the Lord is for the body.” He then writes, “Do you not know that your bodies are members of Christ?” and concludes with, “Therefore, glorify God in your body and in your spirit, which are God’s.” This text clearly states that God is very concerned about my physical body.⁶⁵ It provides a great incentive for improved physical fitness.

The Need to Keep Developing

One of the things career military officers have drummed into them, is the necessity of ongoing professional development. Officers are promoted according to time in rank, education, and performance evaluations. Any officer who does not pursue self-development will not get promoted and will ultimately be forced to leave the military. In this regard a chaplain is treated no differently than other military officers. Military officer handbooks are available to guide them through their careers.⁶⁶ Ongoing professional development is a must for any military officer.

Ongoing professional and personal development is also vital for the retired military officer. Chaplains are not exempt. The key component is to have a plan. In the military, the plan was laid out for the most part by the service. Officers had to do certain things very well, in

timely fashion, by regulations, in order to advance. There was structure and little uncertainty. However, after retirement, these parameters for “promotion” are gone. The guidelines for success are changed. The retired military chaplain is now a civilian who must create his own plan for personal development and individual success.

Any plan must have achievable goals. King Solomon developed a misguided plan to gain pleasure, success, and comfort. Fabulously wealthy, he surrounded himself with the sights and sounds of the privileged. Yet he wrote, “The eye is not satisfied with seeing, nor the ear filled with hearing,” (Ecclesiastes 1:8). He built for himself a fabulous palace with spectacular gardens, had innumerable servants, and possessed a harem comprised of many women, yet his heart was not at peace. He wrote, “Therefore I hated life because the work that was done under the sun was distressing to me, for it is all vanity and grasping at the wind,” (Ecclesiastes 2:17). Solomon implemented a flawed plan to find personal fulfillment. His goals focused on wealth, and these did not meet his need for a fulfilling relationship with God. Solomon learned, “He who loves silver will not be satisfied with silver; nor he who loves abundance, with increase. This also is vanity,” (Ecclesiastes 5:10). Only towards the end of the book of Ecclesiastes does Solomon realize his mistakes in trusting in material goods and services for lasting pleasure and contentment. He tells his readers to dwell upon the idea of God as creator, to recall, to think about the priority of placing God first in your life while there is time.⁶⁷ Solomon advised, “Remember now your creator in the days of your youth” and then stated, “Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man,” (Ecclesiastes 12:1, 13).

It is disappointing to admit many chaplains depart the military struggle without creating a plan that has measurable goals to achieve a fulfilling, final purpose. Like Solomon, many seek material wealth or worldly esteem, only to find these transient pursuits unsatisfying. To be content with God and to be at peace with others is the pattern set by Jesus for purpose and meaning in life. When a teacher asked Jesus what was the greatest commandment, He said, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself,’” (Matthew 22:36-39). For any person to be excited about the second half of their life, he must be filled with purpose and dedication to honor God first, to serve his family faithfully, and to be a blessing to others. By setting a midlife course correction focused on the Lord, it is possible to make a shift from self to others, from prestige to service, from me-focused to God-focused.⁶⁸

Departing chaplains may miss the formal banquets, the military balls, the pageantry, and exercising the inherent power of rank. They may miss the adrenaline rush of combat, of ministry in a war zone to America’s heroes. After retirement, they may minister in a small, struggling church, or they might teach at a frail Christian school. They may establish a small counseling ministry where the average problems often appear petty compared to counseling horribly wounded troops literally blown apart by war, or burying service members who paid the ultimate price. Retired chaplains may long for the time when they felt they had nobility and importance in the military. But Jesus taught us the plan for true contentment when He said, “The greatest among you shall be your servant. Whosoever

exalts himself shall be humbled: and whosoever humbles himself shall be exalted,” (Matthew 23:11-12). There is a desperate need for retired military chaplains to keep developing their plan of humble, surrendered servanthood to the Lord. And this plan should include opportunities for ongoing study and growth.

Reevaluation and Rededication

A well-planned second half of life is possible because of the lifelong skills accrued by the retiring military chaplain, and the grace of God. Understanding these skills and experiences can be the steppingstone to successful ministry in the second half of life. Various studies have shown that while getting older typically causes a gradual decline in both physical and mental capabilities, midlife can be a prime time for increased happiness, creativity, confidence, and improved communication skills.⁶⁹ Some brain functions can continue improving throughout midlife, such as vocabulary, reasoning, judgement, and problem solving. One well-received study stated by midlife we have learned “when to hold our tongue,” and “we actually grow smarter in key areas in middle age.”⁷⁰

The increased wisdom which often arrives with midlife allows the retiring military chaplain to reevaluate their goals and priorities. If the goals have been to honor the Lord and serve their family and community with integrity, these goals need not change in midlife. While opportunities to support individual military members and their families will continue, the retired chaplain will no longer be able to serve the military community as they once did. But they can still honor the Lord and serve his family, and then find another community to serve. This focus on reevaluation and rededication will assist the midlife chaplain in making correct decisions in planning his post-military years of ministry.

Lacking a prayerful plan for midlife ministry can result in confusion, under-productivity, and even failure in family and ministry. A ministry career change for me in middle age must be purposeful, based on the grace of God in my life; centered on me honoring the Lord first; based on service to my family; using my experiences and accrued wisdom to find the right place to use my spiritual gifts and interests in a productive way.⁷¹

Then the nitty-gritty, or the practical application of the midlife ministry change is applied through scheduling, calendars, accountability, prioritizing, reviewing, pruning, refocusing, all while ministering. This is a time of life where less is more, where focused attention in my strong areas will allow me to accomplish more and do it well. Self-care reminds me I cannot do everything and I should not try to do so.

These are my years of broad thinking, of planning, praying, coordinating, delegating, teaching, and reproducing my faith in others. Recognizing I lack the stamina of my youth. I must pace myself, choosing areas of ministry where I can best use my gifts and experiences, and learning to say no. While concentrating on my relationship with God first, then my wife and family, I must understand my energy is finite, and I need to refresh myself spiritually and physically on a regular basis.⁷² This will allow me to manage my time, reduce stressors, and joyfully live a content, grace-filled life in middle age.

Finishing Well

The midlife military chaplain, recently retired, can finish well. For the last several years before my military retirement, I frequently told my wife, “The best is yet to come.” In our middle age (and beyond!), our life after the military can be enjoyable, successful, and honoring to the Lord. We have a plan with measurable goals to achieve a fulfilling, final purpose. We are determined to finish well.

The Christian concept of “finishing well” is popular in evangelical circles today. Dozens of articles and books have addressed the issue of Christians not persevering in their faith, not ending well, unable or unwilling to keep the faith in their midlife or older years.⁷³ Most people want to finish life well, yet so few take the time necessary to carefully think and prepare for what that entails. Some say it means contentment, financial independence, happiness, good health, or freedom from pain. Many desire to simply maintain their dignity in assisted living or a nursing home and enjoy their family and loved ones. These are reasonable goals. Yet there is a more profound, uniquely Christian approach to retirement and later the end of life.

The Christian focus at retirement age, looking towards the end of life, relates to honoring God and faithfully serving Jesus Christ in our later years. Physical energy may fade, but prayerful dedication and sacrificial service to others can increase. Being retired military allows the chaplain to concentrate his efforts in areas he most enjoys or in areas where there is the greatest need. This is the time to unload, to downsize ministerial commitments and concentrate on doing a few things very well. But the foundation of this new use of free time must always be a servant attitude towards Jesus Christ. Ken Boa wrote for a Christian to finish well, the process begins with “intimacy with Christ.” Boa wrote, “Our highest calling is to grow in our knowledge of Christ and to make Him known to others.

Does our desire to know Christ exceed all other aspirations?” This is a fair question, after the parades are over and the retirement flag has been presented. Boa continued, “If not, whatever is taking His place in the center of our affections must yield to Him if we are to know the joy of bearing spiritual fruit” in our later years.⁷⁴ Donald and George Sweeting succinctly stated, “Those who finish well have a Christ-centered life. They know they are saved by Him, and they never get over it. He is their life source. He is the center of their affections.”⁷⁵

In order to finish well, a retired military chaplain should keep developing some area of need, improvement, or specialization. In a chapter called “Adults Keep Developing,” Jim Conway writes about Christians in midlife crises who experienced guilt, anxiety, and feelings of failure.⁷⁶ They had to realize they were not extraordinary, they sometimes failed, they did not complete all their goals, and many of their dreams would remain unfulfilled. This backwards look can be helpful or detrimental. It can be helpful to look back and see the hand of God guided and blessed in many areas, noting successes, answered prayers, and common blessings. However, it can be detrimental to look back, if the fixation of the person is on what was not accomplished, instead of what was accomplished. Finishing well requires forward looking goals, dreams, and priorities.

Bruce Pepin defines “Finishing Well” as, “To finish life in right relationship to my God, spouse, family, fellow man, and the work He gave me to do.”⁷⁷ This applies to the retired military chaplain in midlife who must rethink and reorganize their entire life for the unfamiliar world of civilian ministry. Military chaplains may face more difficult retirement issues than most other clergy. They not only lose their occupation and much of their income. They often lose friends, a distinct culture, identity, self-esteem, the chance to travel, and satisfaction in serving the nation. Being severed from the comradery or bond that seems distinct for military veterans can be painful. Too frequently, retired chaplains can forfeit their future hope of effective ministry. We retired chaplains can more than survive retirement, we can thrive!

Chaplains can continue to excel in ministry after military retirement. A big obstacle will be getting over the idea of the loss of military rank, prestige, and authority. The military chaplaincy cannot define the retiring chaplain—that defining belongs to Jesus Christ. The midlife chaplain at retirement forgoes the temporary uniform of the military and embraces the idea of an eternal uniform, the everlasting robes of righteousness provided by God (Isaiah 61:10; Zechariah 3:1-4). Military service was a temporary position but service to the Lord has eternal rewards. One pastor in midlife wisely wrote, “I determined my call and my gifts would be my identity and not the position I held.”⁷⁸ For the retiring chaplain in midlife, the calling and gifts remain to be explored and shared in new areas of service.

The middle-aged chaplain seeking a second ministry career has many advantages. They may be optimistic for the prospects of a fulfilling life in their later years. They can enjoy the thoughtfulness afforded by a slower pace. They can be excited about making family and ministry adjustments. They can embrace the biblical teaching of “godliness with contentment is great gain,” (I Timothy 6:6). And the retired chaplain can discover the liberating power of being selective. As Murray wrote, “We’re not only running at a slower pace, we’re also running fewer but better races.” This idea of being selective as explained by Murray was significant for me. He stated, “We’ve surveyed our lives and decided which races God wants us to run, what life purposes he wants us to fulfill. Instead of being pushed and pulled in a hundred directions, running races we’ve thoughtlessly drifted into, we have purposed, planned, and pruned, so that we say no to multiple other possible races—many of them good and noble, but not our races to run.”⁷⁹

There will most certainly be adjustment issues for chaplains who depart the armed forces at midlife. Seeking new areas of service for the retiring military chaplain can be made in maturity. Being in midlife (or beyond) for the chaplain allows them to know and understand their spiritual gifts, limitations, and strengths. Gary Fenton wrote, “Maturity calls us to the place where we can accept both our gifts and our lack of them and be content.”⁸⁰ The competencies developed over decades of military ministry can successfully transfer to civilian ministry. The retiring chaplain may desire to serve as a local church pastor, or a seminary professor, or serve as an executive in a Christian business, or as a foreign missionary.

Perhaps ministering as a counselor or a hospital chaplain is appealing. They should also be wise and confident enough at this point to say no to a ministry that might not be the best

fit for their gifts and family. The vocational ministry opportunities are virtually endless for the retiring military chaplain. They must prayerfully create a plan, set goals, get advice, set a slower pace, reevaluate and adjust, and strive to complete a plan for effective service to the Lord in the second half of life.

In 2018, Chaplain (Colonel) Ken Lawson retired from the United States Army after 34 years of enlisted and officer service. He is now a researcher, author, and adjunct college and seminary instructor.

¹ <https://www.quora.com/What-is-the-average-age-of-a-soldier-when-they-leave-the-US-military>, September 19, 2017.

² Donald Hillard, Jr., *Midlife, Manhood, and Ministry*, (Valley Forge, PA: Judson Press, 2013), xvii.

³ “Common Challenges during Readjustment to Civilian Life,” *U.S. Veterans Magazine*, <https://www.usveteransmagazine.com/2017/02/common-challenges-during-readjustment-to-civilian-life/>.

⁴ “Service Members Speak Out on Difficulties of Transitioning to Military Life,” *University of South Carolina, Masters in Social Work*, <https://msw.usc.edu/mswusc-blog/transitioning-out-of-the-military/>, September 26, 2017.

⁵ Rich Morin, “The Difficult Transition from Military to Civilian Life,” <http://www.pewsocialtrends.org/2011/12/08/the-difficult-transition-from-military-to-civilian-life>, December 8, 2011.

⁶ “Service Members,” 1.

⁷ “Eleven Things Vets Find Confusing about the Civilian World,” *High Speed Low Drag*, <https://highspeedlowdrag.org/11-things-vets-find-confusing-about-the-civilian-world/>.

⁸ Stephen Arterburn and John Shore, *Mid-Life Manual for Men: Finding Significance in the Second Half*, (Minneapolis, MN: Bethany House, 2008), 34-35.

⁹ The role of military chaplains as non-combatants has evolved. The current U.S. military position is that military chaplains are not to carry or use firearms and are non-combatants. This has been the official policy of the U.S. Department of Defense since 1977, but its origins are much older.

¹⁰ Arterburn, 19.

¹¹ James W. Millsaps, “Military Retirement: Dream or Dilemma for Air Force Chaplains,” *Air War College*, Term Paper, February 1983. This 81-page paper discusses the main factors for a successful post-military ministry as denominational support; the proactive nature of the chaplain; and spouse support.

¹² Arterburn, 20.

¹³ Morin.

¹⁴ *Ibid.*, 3.

¹⁵ *Ibid.*, 6.

¹⁶ Of the several thousand U.S military chaplains from the Army, Navy, Air Force, and Marine Corps who have served in wars in Afghanistan and Iraq since the September 11, 2001 attack on America, only two chaplains have been killed in war service. They are Army Chaplain (Maj) Henry Vacok, who was wounded by a roadside bomb in Iraq in 2004 and died in 2009; and Army Chaplain (Capt) Dale Goetz of the 4th Infantry Division, from Ft. Carson, CO., who died in Afghanistan in August 2010.

¹⁷ Arterburn, 23.

¹⁸ Paul D. Tripp, *Lost in the Middle: Midlife and the Grace of God*, (Wapwallopen, PA: Shepherd Press, 2004), 9, 11.

¹⁹ Michelle Boorstein, “What Happens when the Military Chaplain is Shaken by War,” *The Washington Post*, May 29, 2016.

²⁰ Tripp, 36.

²¹ *Ibid.*, 50.

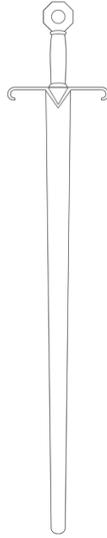
²² Boorstein, 2.

²³ “Machismo,” <https://www.merriam-webster.com/dictionary/machismo>.

²⁴ Arterburn, 46.

- ²⁵ Army Chaplain Tanya Bindernagel wrote of her chaplain ministries to “macho-men,” U.S. troops in Afghanistan, in “Life as an Army Chaplain,” *Spectrum Magazine*, May 2, 2011.
- ²⁶ Arterburn, 48-49.
- ²⁷ “Strength Under Control,” *Horeb International*, <http://www.horebinternational.com/strength-undr-control/>. John MacArthur, “Restoring the Virtue of Meekness,” *Grace to You*, <https://www.oneplace.com/ministries/grace-to-you/read/articles/restoring-the-virtue-of-meekness-11247.html>.
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- ³⁰ Martin Kuz, “Chaplain with PTSD Returns: Shows Troops there is a Way out of Darkness,” *Stars and Stripes*, September 7, 2013.
- ³¹ Boorstein, 1.
- ³² Jane Arraf, “Chaplain Struggles with PTSD from Time in Iraq,” *National Public Radio*, <https://www.npr.org/templates/story/story.php?storyId=17854907>.
- ³³ Boorstein, 2.
- ³⁴ “Common Challenges During Readjustment,” *Veteran’s Administration*, <http://www.mentalhealth.va.gov/communityproviders/docs/readjustment.pdf>.
- ³⁵ “Pastoral Compassion Fatigue,” *Pastoral Care, Inc.*, <https://www.pastoralcareinc.com/articles/compassion-fatigue/>.
- ³⁶ “How to Stay Sane and Happily Married During Deployment,” *The Military Wife and Mom*, <https://themilitarywifeandmom.com/how-to-stay-sane-and-happily-married-during-deployment/>.
- ³⁷ Burton.
- ³⁸ *Ibid.*, 2.
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- ⁴⁰ Jacey Eckhart, “Young Military Marriage – Right Choice?” *Military.com*, <https://www.military.com/spouse/relationships/young-military-marriage-right-choice.html>.
- ⁴¹ *From Reveille to Retreat: A Handbook for the Army Chaplain’s Spouse*, (Department of the Army, 2015), 275.
- ⁴² “Your Military Separation Guide,” *Military One Source*, https://public.militaryonesource.mil/deployment-and-transition/separating-from-the-military?content_id=281386.
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- ⁴⁶ Hillard, xxiii.
- ⁴⁷ *Ibid.*, 10.
- ⁴⁸ Gary Fenton, *Your Ministry’s Next Chapter: Restoring the Passion of the Mid-Career Pastor*, (Grand Rapids, MI: Baker Books, 2005), 82.
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- ⁵² “Military Families,” *Parenting Magazine*, <https://www.parents.com/parenting/dynamics/military/>. Ricoh B. Danielson, *Battlefield Parenthood: A Tactical Parenting Manual for Military Veterans*, (Scotts Valley, CA: CreateSpace Independent Publishing Platform, 2017).
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- ⁷¹ Murray, 128-131.
- ⁷² *Ibid.*, 154-55
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- ⁷⁶ Conway, 153.
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Choosing Command Over Ministry

The Sad Tale of a Failed Civil War Regimental Commander

Robert C. Stroud

The genesis for this article was found in a letter written by a young casualty of the War Between the States. Roswell Clark, Jr. was twenty-four when he enlisted on 4 October 1861 in the 97th New York Infantry. The fact he mustered in as corporal suggests he was educated and well regarded by his peers. Tragically, Clark would not survive the first year of his enlistment. He was fatally wounded during the Battle of Antietam (Sharpsburg), the bloodiest day in United States history. He died the same day.

Although he perished on 17 September 1862, it was not until February that his brother, Captain Irving D. Clark of the 34th New York Infantry, was able to recover his remains and convey them to the family for burial in New York. The 34th served on a two-year enlistment, and Irving mustered out with the rest of his regiment in 1863. During his service he was wounded in his arm and shoulder during the Battle of Fair Oaks (Seven Pines), yet he lived until 1905.

The Testimony of a Young Soldier

Two months prior to his death, Corporal Clark penned a letter to his aunt. Like many young men far from home, Clark found encouragement in the ministrations of the chaplains found in most regiments. The following passage from his correspondence offers several insights into his regiment's spiritual care at the end of summer.

Chaplain [John Van Epps] Ferguson is well. I have not heard him preach in a long time. Sometimes we move on Sunday, sometimes the weather is too unpleasant and we are as busy Sundays as any other day, and the last two sermons I heard were one from the Chaplain of the 105th, and one from the Colonel of the 105th N.Y. Vols. Col. Fuller was, up to the time of his enlistment, a Methodist preacher. He is a healthy, grey haired man, and preaches quite well. (*Unpublished letter from Corporal Roswell Clark, Jr. to his aunt, dated 29 July 1862*)

The first question is why the men of the 97th had not heard recent sermons from their own chaplain, especially since he was well. Chaplain Ferguson was a relatively young man. He mustered into the regiment in November of 1861, when he was thirty-one. He would serve his entire three-year enlistment.

Clark ably explains why their chaplain could not preach regularly—movements, weather, and regimental business. However, it is curious that the most recent sermons he heard were delivered by members of a sister regiment, the 105th New York Infantry. It was not

uncommon for troops to attend services in nearby camps, but rarely to the exclusion of attending worship conducted by their own chaplain. However, it's not Clark's presence with the 105th that is odd, it is the fact that there he heard sermons preached by two clergy—one of whom was the regiment's own commander!

The chaplain he listened to would have been Byron P. Russell. Russell had mustered in during March 1861, for three years' service. For some reason, however, he was discharged on 10 September 1862. The following excerpt from *Civil War Brockport* hints at a possible reason for the brevity of his service.

The 105th was an amalgam of proto-regiments. . . . One of the incipient companies was to be recruited in LeRoy, but they failed to fill. So the recruiter, the Reverend James M. Fuller, a prominent Methodist clergyman, spread his net much wider . . . The other incipient regiment was supposed to be Irish. Irish volunteers in the Union army, being overwhelmingly Catholic, resented being placed in the charge of Protestant chaplains. . . . In fact, the only chaplain the regiment ever had was a Free-Will Baptist minister, and he served only March 13–September 10, 1862. [Note: The chaplain's roster in *Faith in the Fight* lists Chaplain Russell as a Methodist. His son, Francis Wayland Russell, would be ordained as a Presbyterian pastor.]

Chaplain Russell's denomination may be uncertain. Moreover, during the nineteenth century it was not uncommon for some clergy to move with some fluidity between church bodies. However, given the fact that the person raising the company was a Methodist minister himself, it's not unlikely that Russell may have been one as well. In any case, his career was brief, and following his departure, the vacancy was never filled.

The Curious Case of James M. Fuller

One possible explanation for why Chaplain Russell was never replaced, comes from the likelihood that Colonel Fuller considered himself capable of fulfilling the duties of a chaplain himself. After all, actually leading the entire regiment was his only other responsibility at the time. Support for such an interpretation would be found in Corporal Clark's account in which he mentions hearing one of Fuller's sermons, and stating the colonel presented himself as a Methodist minister.

As mentioned above, "the 105th was an amalgam of proto-regiments." This suggests that the disparate companies were originally recruited with the idea they might become the basis of a regiment of their own. James M. Fuller was a seasoned pastor by the outbreak of the war. However, he apparently harbored no interest in serving soldiers as a chaplain. He preferred to exercise command. When he mustered in it was as captain, presumably of the company he had helped to raise. Fuller was fifty-four. He was not commissioned as a captain, though, since the amalgamation of various recruits into the 105th provided an opening for the colonelcy. Fuller jumped at the opportunity, and was commissioned colonel on 10 April 1862. His tenure would be brief.

So, why did Reverend Fuller's command end after less than six months? The abrupt termination of Colonel Fuller's command of the 105th, on 2 August 1862, was precipitated by a scandal of sorts. More about that in a moment. First, let us consider the civilian ministry of the "healthy, grey haired man [who] preaches quite well," as attested by Corporal Clark. The following references appear in various publications illustrating Fuller's ministry before the war.

When Methodism was introduced into Hampton, a Congregational and a Christian society had occupied the ground for many years. Rev. James M. Fuller preached the first Methodist sermon, in the North school-house, on Saturday evening, sometime in the month of December, 1835. The Sabbath following, he preached to a small congregation in an old meeting-house, at that time unoccupied. He was stationed that year at Lamprey River, Newmarket. (Dow, 467)

Sometime in the month of November, the friends of Methodism held their first "protracted meeting," at which about twenty were hopefully converted to God, who were immediately united together in a class. The society worshipped in the small house before mentioned, formerly occupied by the Christian society. . . . After being repaired and fitted up for the purpose, it was rededicated to the worship of God, on the 22nd of May, 1837. The sermon on the occasion was preached by Rev. J.M. Fuller, from Psalm 93: 5 —"Holiness becometh thine house, O Lord, forever." (Ibid.)

Your Committee on the distribution of Tracts [of which he was a member], beg leave to make the following report:

Whereas the distribution of religious tracts, is a most powerful auxiliary in the great work of spreading scriptural holiness over the land; and whereas this work has been very generally neglected to our serious injury ; therefore,

Resolved, 1st, That we most heartily approve of the plan for tract distribution, contained in the circular signed by four of the Bishops, of March 24, 1845, and advise its adoption by the preachers and people connected with the Genesee Annual Conference.

Resolved, 2d, That we consider it best for our people to patronize our own institutions, when there are no strong reasons for not doing so.

Resolved, 3d, That we will, in our future efforts to circulate this, and kindred kinds of religious literature, make amends for any past neglect.

All of which is most respectfully submitted—Jas. M. Fuller, I.V. Mapes, S. Seager, Buffalo, August 27, 1845. (Genesee Minutes,19)

In 1848-49 Rev. James M. Fuller was pastor of Swan Street. He had but recently been transferred to the Conference from Vermont. He was, in the prime of his life, a ready speaker who boasted that he never read a sermon, and it is doubtful if he ever wrote one in full (Hunt, 61).

On Friday P.M., Sept. 10 [1852], according to previous appointment, Rev. James M. Fuller delivered a Missionary Sermon before a large audience composed of the members of Conference and citizens of Lockport. Text, Rev. 14:6, 7. The speaker contended that the prophecy of the text is receiving its fulfillment in the present extension of the Gospel by means of the Missionary enterprise. He particularly urged the responsibility of our own church, and the importance of individual effort in the prosecution of this great work. (Genesee Minutes, 16)

At Newark . . . a general missionary meeting was held in the Market-street Church, of which we have not been able to obtain full reports. Bishop Ames presided, and Bishop Scott was present. The meeting was addressed by the Rev. A. Stevens, and by Rev. Brother Fuller, of the Genesee Conference. We learn that a fine religious feeling pervaded the audience, and that a fresh impulse was given to the missionary cause (Missionary Society, 26).

Rev. James M. Fuller was appointed the next pastor [of Pearl Street], in 1858, but remained only one year, when he was appointed as presiding elder upon the Genesee District, which he served in 1859-60. He was announced by the bishop for service upon the District at the Conference held in 1861, but his patriotic ardor led him to enter military service, and he was commissioned as colonel of the One Hundred and Fifth Regiment of the New York Volunteers. (Hunt, 79)

The Birth of the Free Methodist Church

Before Fuller reported to the field, he would participate in a momentous and controversial ecclesiastical trial. He was one of the leaders who expelled a number of Methodist clergy from their denomination. These dissenters had questioned a number of church practices, including the membership of their fellow pastors (such as Fuller) in “secret societies” (e.g. the Masonic Lodge). As one study of the event begins, “the difficulties of the Genesee Conference had their origin some years ago, in the connection of several of its more prominent preachers with the Odd Fellows and Masons” (Chesbrough, 3). In 1847, Fuller was listed as one of three members assigned to the Genesee Conference “Committee on Secret Societies” (Genesee Minutes, 3).

Those expelled from the Methodist Episcopal Church formed the Free Methodist Church. Fifty years later, the United Methodist Church issued a formal apology for the event. This unfortunate moment in the life of the church is described in *Why Another Sect*. The book paints a sad portrait of Fuller, “who has been the chief prosecutor in all these trials” (Roberts, 290), and oversaw a coverup of the process which was ultimately repudiated by the denomination the Free Methodists left. At the time, Fuller “denied the power of the General Conference to overhaul [examine] the papers of the Genesee Conference, or to appoint special committees to pry into their proceedings” (Ibid., 280).

In *Why Another Sect*, the apologetic of the Free Methodist party, they mourn the failure of Fuller's conference to allow appeal or review of their defense of a more rigorous theology. "It was evident to the dullest, that . . . powerful influences had been secretly at work among the delegates, in favor of the Genesee Conference." Thus, the accused clergy felt they were forced to create a Methodist communion of their own. (The coincidence that this article is being published as the United Methodist Church is currently in the process of dividing into two independent Methodist denominations is not lost on the author.) As a "prosecutor," Fuller played a key role in the events. While demurring that he was "a man of kind heart and generous impulses," his obituary admits his public persona did not always reflect that.

He stood for what he deemed right, even though he stood alone. He was no mean debater, as his opponents often found to their discomfiture. His strength lay neither in studied arts nor in resort, to technicalities, but in a vigorous, common sense grip of the pith of a matter and then in a terse and direct statement.

His manner was somewhat austere. Timid men cowed before him. Those who knew him at a distance counted him unsympathetic. He was quick to resent a wrong, and not slow to open fight (Minutes, 64).

Nevertheless, wishing to downplay his rigidity (as would be expected in an obituary), the author adds that Fuller was more than simply a stern arbiter of truth. Beneath "these rugged surface indications, at no great depth, there lay a rich mine, of tender sensibilities, ardent affections, pure conscientiousness, sound judgment, incorruptible fidelity and unfaltering devotion to God, to Arminian theology, Methodistic economy, and to friendship (Ibid., 65)

Ultimately the injustice of the process which expelled was acknowledged. A half century later, in 1910, the General Conference of the Methodist Church at Rochester confessed the error. They also publicly restored the credentials of the Pastor Roberts, who had died seventeen years earlier. His son, Rev. Benson Roberts accepted them as a sign of reconciliation.

Prior to that act of restoration, Fuller's significant contribution to the severance was clearly affirmed. In his official church obituary, which reads as a paean, Fuller is painted as a compassionate inquisitor whose argumentation established boundaries between the two ecclesial bodies.

In 1854 occurred in western New York the "Nazarite movement," resulting in the Free Methodist church. The churches in that part of the state were thrown into agitation, and many were rent asunder. They were stormy times. In protecting the old church Bro. Fuller took a leading part. One of the foremost men, Rev. B.T. Roberts, was brought to trial at the conference of 1857, and Bro. Fuller was appointed counsel for the church. The accused was found guilty and would have been expelled had not Bro. Fuller asked that mercy might soften the sentence down to admonition by Bishop Baker, who was presiding.

A year later the brother was again tried on similar charges, and expelled. He appealed to the General Conference of 1860, which met in Buffalo. The case went before the proper committee, with Bro. Fuller as counsel for the church, and Doctors Hatfield and Curry as counsel for the appellant. The decision of the annual conference was sustained. At that period Bro. Fuller probably put forth his best intellectual efforts, and stated in due form principles of church government which have since become acknowledged, but which at that time were unformulated (Minutes, 63).

Colonel Fuller Goes to War

The wounds of the denominational fracture were still fresh when Fuller became enflamed with “patriotic ardor.” Determined to do his part, he helped to raise a company for the Union cause. Often, the person recruiting a company would be mustered in as its commanding officer, in the rank of captain. This appears to be the case with Fuller as well. The official roster of the regiment provides this entry:

Fuller, James M.

Age, 54 years. Enrolled at Le Roy, to serve three years, and mustered in as captain, unassigned, November 1, 1861; as colonel, March 26, 1862; discharged, August 2, 1862.

Not commissioned captain, commissioned colonel, April 10, 1862, with rank from March 26, 1862, original. (*Adjutant-General of the State of New York*)

This reveals several things. First, the expectation is that he would serve as the captain of his initially-unassigned company whenever it was attached to a regiment. Second, this plan was not realized because—for some unexplained reason—when they combined the various companies that became the 105th New York Infantry, the powers that be decided to just let him command the entire organization. Third, there was never any plan or intent for Fuller to serve as an Army chaplain.

Stepping into the role of regimental commander marked an amazing opportunity for the seasoned pastor. However, the history of the 105th New York Volunteer Infantry would be brief, running only from October 1861 to 17 March 1863. On that date it ceased to exist, being consolidated with the 94th New York Infantry. In cases such as this, regiments too reduced in number to continue normally would be merged. In this case, the members of the 105th were added to the 94th as Companies F, G, and I. The surviving soldiers would continue to fulfill their enlistments as members of the new regiment, which was mustered out on 18 July 1865, at the war’s end.

Although the 105th lasted seventeen months, its first commander only lasted five. And during those five months, the regiment never saw action. It served in the defense of Washington, D.C., which kept it out of battle. Eventually the regiment did participate in some major engagements. Most notably, they were present at the Battles of Cedar

Mountain [Cedar Run], Thoroughfare Gap [Chapman's Mill], Second Battle of Bull Run [Manassas], South Mountain [Boonsboro Gap], Antietam [Sharpsburg], and Fredericksburg. But Fuller was present at none of these battles. Still, Fuller's military career had begun auspiciously enough.

The war of the Rebellion belongs to general history, and is too modern for any extended notice in this sketch of our early annals. It should not be entirely passed over, as Le Roy was made conspicuous by its being designated as a point for a recruiting camp by the military authority of the State. In March, 1861. Governor Morgan ordered its organization here, and it was opened for this purpose under the designation of Camp Upham, in one of his abandoned car shops. . . . The camp was under the immediate charge of Rev. J.M. Fuller, an earnest and eloquent platform orator on the Union's cause, who earnestly engaged in enlistments . . . It was stirring times in Le Roy during the season of its formation. The music of the fife and of the spirit-stirring drum was ever rife in the streets, and the frequent public speeches and addresses kept active this patriotic enthusiasm until the formation of the regiment was complete. . . .

Previous to the departure of the regiment for the front a grand ovation was given it by the citizens of Le Roy, and Central Hall was literally packed for the occasion. . . . It was the chief purpose of the meeting to present from our citizens an elegant sword and revolver to Col. Fuller prior to his departure. D.R. Bacon was appointed to make the presentation of them to the Colonel, which he did in an address suited to occasion, which was replied to by the recipient in an eloquent speech, followed by other patriotic speeches, in which the departing regiment received a most hearty godspeed, commending it to the "God of Battles." (Beers, 476-77)

The account continues with a very brief summary of the regiment's history and a cryptic reference to Fuller's departure.

Of the reverses and sad depletion of the regiment, and the changes of its officers after it entered upon active service, it is not the purpose of this brief sketch of its organization to mention. It belongs to the general history of the war. . . . Col. Fuller led his regiment to the front and into the field, following Stonewall Jackson across Blue Ridge to Thoroughfare Gap, and returning pitched their tents on the Orange & Alexandria Railroad.

They moved across the Rappahannock, where they were first engaged in the battle of Cedar Mountain, August 9, 1862, and acted gallantly. For reasons unexplained two days after this battle Col. Fuller tendered his resignation, which was thrice repeated before its acceptance; and Lieut.-Col. Carroll, a brave and capable officer, was promoted to the colonelcy . . . (Beers, 477)

After Fuller was relieved of duty, Lieutenant Colonel Howard Carroll assumed command of the regiment. Sadly, before he could even be mustered as a colonel, he was mortally wounded during the Battle of Antietam. Carroll (1827-1862) was born in Ireland and attended Dublin University. He emigrated to the United States, where he used his training as a civil engineer to build railroad bridges. Prior to joining the 105th New York Infantry as its second-in-command, Carroll had served as the brigade Quartermaster for General Thomas Meagher's "Irish Brigade." A contemporary newspaper obituary reported the following.

Our citizens will learn with profound sorrow that Col. Howard Carroll, of the 105th N.Y.V., who was wounded in the late battle of Antietam, expired a few days since in Washington. His wounds though severe were not mortal, but his removal to the Capital over a rough road brought on a fever and inflammation which resulted in death. . . .

His conduct from the time he entered the service till his death, was gallant and meritorious, and he deserves to be held in grateful remembrance by his adopted country. Albanians [citizens of Albany, New York] will long cherish the names of Jackson, Hill, Kinnear, Pratt, Frisby and Carroll.

Tenderly think of the heroes departed;
Nobly they fell, the patriot hearted,
Striking for freedom with valor and might,
Dying as living, in love with the right.

The Reason for Colonel Fuller's Dismissal

There are a variety of ways for a military career to end. Death, incapacity due to wounds or illness, retirement, completion of commitment, and dissolution of the unit accompanied by the military's decision not to retain an individual, account for the majority of cases. Rev. Fuller's severance was due to a less respectable reason. It involved a trial, although not necessarily a court-martial. Not that colonels were not court-martialed. Fifty cases of lieutenant colonels and colonels who received that (dis)honor appear in *Tarnished Eagles*. The author promotes the volume with the alarming statistic that "in the Union army during the Civil War, a colonel was five times more likely to be court-martialed than a private." He elaborates, "we find 105 trials of full colonels, five times" the ratio of privates who faced such trials (Lowry, 223).

The crime which cost him his career was that he *ordered* his subordinate officers to count as present—for subsistence pay—even those soldiers who were on short-term furloughs. This resulted in the government overpayment for supplies and the arrest of his quartermaster for "defrauding the government out of several thousand dollars pending the organization of Col. Fuller's regiment at Camp Upham, during the fall and winter of 1861-62." A number of the regiment's officers testified to the fact that they were ordered to falsify their reports accordingly.

While Colonel Fuller does not seem to have ultimately been *convicted* of a crime, and his case is not cited in the aforementioned volume, Fuller's presumed involvement with crimes attributed to his quartermaster created enough of a cloud that the Army abruptly discharged him. Naturally, due to the unflattering nature of the commander's departure, it was not something which bore repeating in regimental or personal recollections. It was, however, documented in the newspapers of the day. The following reports are provided online by the New York State Military Museum. They are contemporary newspaper clippings, but unfortunately they lack citations as to their sources. They do clearly report the reason for Colonel Fuller being relieved of command, but lack information about the final results of the proceedings. The redundancies are presumably due to appearance of the news in various papers, and the liberal plagiarism practices of the day.

Rev. Col. J.M. Fuller Arrested

We learn that Rev. James M. Fuller, formerly Col. of the 105th New York Volunteers, has been arrested by the United States Marshal, under the charge of issuing improper orders while in command of Camp Upham, LeRoy, by which it is alleged the contractor, Mr. Chas. Strong, of Lockport, was enabled to defraud the Government of large sums of money.

Col. J.M. Fuller and Quartermaster Chas. Strong,

. . . late of the 105th, charged with presenting fraudulent subsistence vouchers to the Government, were indicted by the Grand Jury at Utica, last week. Their trial was postponed to the October Term, at Buffalo. Lieut. Knapp, of the 3d Cavalry, was indicted for a similar offense, tried and found guilty. He has not yet been sentenced.

The Examination of Col. James M. Fuller

Winchester Democrat says the examination of Col. Fuller, formerly of the 105th Regiment, charged with defrauding the government, was concluded on Tuesday, before U.S. Commissioner Clark, and the accused was held to bail in the sum of \$4,000 for appearance at the next session of the United States District Court, to be held at Utica on the 14th inst. Col. J. W. Shedd, who subsequently commanded the regiment, Lieut. Col. Whiteside, Lieut. Col. Achilles of Albion, Capt. Numan, Capt. Benham and Capt. Jewell, were present at the examination as witnesses. Col. Fuller waived examination before all the testimony was taken, and offered bail.

The charges against Col. Fuller are the same as those made against Charles Strong, of Lockport, and the prosecution introduces the same testimony against each of these parties. *Col. Fuller is a minister of the M.E. Church, in good standing, has been Presiding Elder of the Genesee Conference, and is a man of no ordinary ability. He is a liberal, large-hearted, large-souled man, and we are of the opinion that if he has been in the wrong in this matter, it was an error of the head rather than of the heart* [emphasis added].

The Examination of Col. Fuller

The public were informed some time since that Col. Fuller late of the 105th regiment had been charged with complicity in acts to defraud the government growing out of the feeling of the soldiers in camp which the regiment was organizing.

He has just had a partial examination before Commissioner Storrs, in this city. The defendant believed that this was not the best time and place to go into a full examination of the charge—and feeling quite confident that those who knew him would suspend judgment till such an examination was had, he gave bail to answer at the next sitting of the United States Court.

Mr. Fuller a clergyman of the Methodist Church and was for years the Presiding Elder of the Genesee District. *His reputation has heretofore been unsullied* [emphasis added] and until this charge [lacuna] officer refusing to obey his orders should not hold a commission in his regiment.

From that date all the officers reported their men present for subsistence or rations, while the testimony showed that a large number of the men were absent on furlough a large portion of the time until the final departure of the regiment.

The testimony of Lieut. Col. Whiteside was corroborated by the other witnesses in its essential features. On this testimony Commissioner Clark decided to hold the accused to bail, as previously stated.

The counsel for Mr. Strong moved for an adjournment of the examination to give the defence time to summon Gov. Morgan and Adj. Gen. Hillhouse, stating that they expected to prove by the latter that authority had been received by Col. Fuller from them to reckon all men as present who were only absent on furlough of ten days.

The Commissioner stated that if the defence would make an affidavit that they could produce this testimony, he would adjourn the examination. This the defence declined to do so, and the accused was held to bail. We present the above facts without comment other than that upon trial the defence may produce testimony which will give the case an entirely different aspect.

The case of Col. Fuller, of Le Roy, and Charles Strong, of Lockport, charged with presenting false or fraudulent subsistence vouchers to the government, were presented to the Grand Jury at the United States District Court held at Utica last week, and they were both indicted. Their trials were put over to the October term of the Court at Buffalo.

The Examination of Charles Strong, Charged with Defrauding the Government

We gave a few days since an account of the arrest of Charles Strong of Lockport by Deputy U.S. Marshal Tucker, charged with defrauding the government out of several thousand dollars pending the organization of Col. Fuller's regiment at Camp Upham, during the fall and winter of 1861-62. The examination in this case was concluded on Saturday, having occupied in all three days before United States Commissioner Clark, and resulted in his holding the defendant to bail in the sum of \$6,000, with two sureties to await the action of the Grand Jury at the next session of the United States District Court, to be held on the 14th of July at Utica. The examination of Mr. Strong was attended by Lieut. Col. Richard Whiteside of Warsaw, Capt. Jewett of Cattaraugus county and Capts. Numan and De Long of Lockport who were former officers of the 105th regiment. They were witnesses for the government.

The defence has thus far introduced but little rebutting evidence. Strong was defended by Mr. Farnell, of Lockport. The testimony of Col. Whiteside was to the effect that the officers of the regiment were required to report each day for rations the number of men mustered into their respective companies, including those absent on ten days' furlough. This was done for several weeks. At last, *Colonel, then Captain, Whiteside*, whose company had been recruited in the adjoining county of Wyoming *had so many men absent on furloughs, that he had conscientious scruples about reporting them present for rations* [emphasis added].

He therefore made out a list of those actually present in camp and sent it over to the mess-room. This was between the 15th and 20th of January. The list was sent over by an orderly Sergeant. He returned with the list to the officers' quarters and informed Capt. Whiteside that the report would not be accepted. Capt. Whiteside immediately sent the original list, or report, back to Mr. Strong, who had the contract for subsisting the regiment, with the message that his report was correct, and that he would make out no other unless commanded to do so by Col. Fuller.

The same evening Mr. Strong called Capt. Whiteside, and stated to him that his report was not made out right, and that it was understood that the men who were absent on ten days' furlough, or less, were all to be reported as present for rations—Capt. Whiteside still declining to make out any such report unless expressly ordered to do so by the Colonel.

Later Col. Fuller summoned the officers of the regiment to meet at his headquarters. He then told them that by an arrangement, or order, or something to that effect, from Albany, they were allowed to report all men

present for rations who were absent on furloughs of ten days or less, and commanded the officers to make such reports in future . . .

The Examination of Col. James M. Fuller

The examination of Col. Fuller, formerly of the 105th Regiment, charged with defrauding the Government, was concluded on Tuesday . . . Rev. Col, Fuller, is a man of fine ability, and is now a Presiding Elder in the M.E. Church. We repeat, that *we wish that every man who has in any manner defrauded the Government and cheated the soldiers out of their hard earned rations or pay, might meet summary justice. We hope Col. Fuller and Mr. Strong will be found to be innocent* of the charges preferred [emphasis added].

Finally, one of the most compassionate analyses of the charges is found, unsurprisingly, in a Christian newspaper published by his own denomination. *The [Christian] Advocate* was published in Buffalo, New York. It was published from 1826 to 1973, and during its early decades it was one of the most widely circulated weeklies in the entire country. This article makes the quite valid point that people in positions of prominence—especially chaplains—are frequently the targets of slander. The following editorial appears in the 25 June 1863 issue. It begins with the quotation of articles appearing in other newspapers.

“Rev. James M. Fuller, former Colonel of the 105th New York Volunteers, has been arrested by the United States Marshal . . . Neither he nor any of his friends, acquainted with his strict mode of doing business, has the slightest doubt of his ability to meet successfully the question at issue.”

The above is from the city dailies of Monday evening, and states the facts sufficiently in detail for the present. We are fully acquainted with all of the circumstances of the case, and assure our readers that there is not the slightest cause for doubting the result. Mr. Fuller’s course at Camp Upham was so thoroughly strict and correct, that there has not been, and is not now, the slightest ground for suspicion. No one more than he desires the most rigid examination.

The motives for his arrest, while the case of Mr. Strong is progressing, will in due time appear. It is easy to accuse the best men in the country, but it is more difficult to convict them. We need only say further, that *Mr. Fuller will not be turned aside from any of his ministerial or other official duties by the above named service of legal papers* (emphasis added).

And now, a word concerning the general question of slanderous reports against many of the officers of the army. Scarcely a man of prominence, or of previously recognized piety, has escaped the tongue of slander. Disappointed, subordinate army officers have sought to wrecken [sic] and destroy the reputation of their superiors, and in most cases have done it from

motives of personal retaliation, or with the hope of promotion. *Especially persistent have been the efforts to destroy the reputation of army Chaplains* (emphasis added). In some instances such efforts have been partially successful for a time; but with scarcely an exception, the facts, when developed, have shown the evil reports to have been utterly unfounded.

We give only a single illustration. A private letter was received in one of our cities, acquainting a family with the death in camp of a loved son, but stating also, with apparent sincerity and regret, that during the soldier's sickness and death the Chaplain, though a recognized friend of the family, had entirely neglected to visit him, and had not in anywise looked after his spiritual wants.

What report could have been more afflicting to the parents of the deceased, or more damaging to the reputation of the Chaplain? A few weeks passed, when the real facts of the case appeared, giving assurance that the Chaplain was most constant in his attentions to and for the sick and dying youth. How many faithful men have suffered under equally groundless allegations?

The times are evil. The temptations to slander are numerous. The opportunities for public suspicion are extraordinary. We entreat the public everywhere and especially the Christian public, to be slow to believe the falsehoods which are floating on every passing wind.

As the Methodist publication reported, Fuller would not "be turned aside from any of his ministerial or other official duties by the above named service of legal papers." Thus, he returned to public ministry. In fact, "Rev. J.M. Fuller was presiding elder of the Buffalo District from 1862 to 1865" (Hunt, 65). Apparently, although Fuller was arraigned, the case never went to trial. Still, his military aspirations were crushed.

After the War

"The next year, however, found him back in the more congenial work of the ministry and presiding elder of the Buffalo District, upon which he remained the full term allowed by the order of the Church. In 1867 he was transferred to the Michigan Conference, and in 1870 to the Detroit. Some of the most effective work he ever accomplished in the ministry was done after he was seventy years of age. For four years he was presiding elder of the Detroit District" (Hunt, 79).

Rev. Fuller's Annual Conference included him in the list of pastors returning to ministry after serving in the Army. In the *History of the Genesee Annual Conference of the Methodist Episcopal Church* (1885), no mention is made of the reason for which Colonel Fuller was relieved of duty. It does, however, report: "During the war of the Rebellion several members of our Conference were in the service as chaplains, and in other positions." After listing eight chaplains, it continues: "J.M. Fuller was colonel of a regiment for a time. All these duly returned to their proper work as ministers of the Gospel. Chaplain

De La Matyr [8th New York Heavy Artillery] and Colonel Fuller were very active for a while in addressing popular assemblies in behalf and defense of the Union cause” (Conable, 698).

In his official obituary, Rev. Fuller is praised for remaining on the active clergy roster—even while he was serving as military commander during a war. “During his active ministry of fifty-nine years . . . Bro. Fuller was always on the effective list, no change being made in his relation to the conference during his service in the army” (Minutes, 64).

Just one year after the war’s close, Fuller had the honor of preaching at the funeral of one of the last surviving pensioners of the Revolutionary War.

The funeral of Mr. [Lemuel] Cook was held on the 23d day of May . . . under the direction of the Masonic Fraternity, of which he was a member. . . . Four generations of the patriarch’s family—great-great-great-grandchildren—were represented in the group of mourners at the funeral. Rev. James M. Fuller, of the Methodist Episcopal Church, delivered a very eloquent and appropriate funeral oration, text, Psalm XLIV, 1-3 (Lossing, 359).

When Fuller’s obituary was published by the Methodist Episcopal Church, it was quite thorough. It was also candid, as can be seen in some of the previous comments about his disposition and severe personality. The following section provides a brief but insightful overview of his ministry.

He was the personal friend of the leading men in the church during his day, knowing all the bishops from Bishop Roberts down to those elected in 1880, and some of the later ones. He was secretary of both the eastern conferences of which he was a member, the Genesee and the New Hampshire.

Before his transfer to Detroit Conference, before our personal acquaintance began, Bro. Fuller had already reached and passed the meridian of his laborious, successful, and distinguished career. The snowy hand of Time had already placed the crown of hoary hairs upon his head; his aspect was already venerable, but he was still a man of exceptional activity, energy, versatility and practical ability.

What he had been at the noontide of his success, we may readily infer from the prominent positions he was called to occupy, the important duties assigned him by the Genesee Conference, and the standing reputation and great ability of his opponents in the Roberts’ trial before the General Conference of 1860. . . . His features, glances, motions, tones and mien, all proclaimed his restless activity, impetuous energy, colossal self-reliance, and stern inflexible determination (Minutes, 65).

The Final Accounting

Fuller fully rehabilitated his reputation in the Methodist church, as testified when a seminary professor wrote in 1889 that he was “still doing good service as presiding elder of the most important district in the State of Michigan” (Bradley, 21).

In the end, James M. Fuller concluded a long career as a well-respected member of his denomination. He had served the Methodist Episcopal Church in many capacities, from parish pastor, to presiding elder, to prosecutor in church courts. And, since he was maintained in the status of active clergy during his brief tenure as a military line officer, we can assume that he even served his denomination as the commander of the 105th New York Infantry. While it is standard practice for *chaplains* to be considered ministers, it is highly unusual for a minister taking a hiatus from related duties to be regarded as such. In any case, Fuller’s eulogy effusively praised his numerous accomplishments, across the breadth of the young nation. He was “a manly man, and one who never yielded to the pressure of adverse circumstances, and he had always the courage of his convictions.” Accordingly, his service as in the Army was cast in a most glowing light.

It was during his eldership of the Genesee district that the war of the rebellion opened, and under advice from Bishop Ames he offered himself for service in the army. He was authorized by the governor of the state to recruit the 105th regiment of New York infantry. This he did successfully, and was appointed to the colonelcy of it. He went to the front and remained with his command for about one year, when he resigned and returned to his ministerial labors. His military bearing and walk never left him.

One would infer from seeing him upon the street that he had been an army officer. He also possessed the spirit of a disciplinarian, and as presiding elder required that the preachers of his district take good care of the church records, keep their accounts in a business like manner, make the requisite reports in due and proper form, and attend to all the affairs of their churches according to an orderly method. He had no patience with a man who handled the business of the Lord’s kingdom in a lawless and unmethodical way.

Unfortunately, Fuller was partially crippled a year and a half prior to his death, “by a recklessly driven team of horses.” When his death arrived, the service was conducted without ostentation. “The funeral was a quiet one. It was his direction that it must be so. It was from the home in Saranac. A brief discourse was preached . . . from Rev. 14:13, ‘Blessed are the dead who die in the Lord.’ Rev. L.E. Lennox, pastor of Ionia, followed with an appreciative and touching tribute to the character and worth of the departed, whom he well knew . . . His remains were laid to rest in the quiet rural cemetery at South Boston [in Clarksville, Michigan], to await the resurrection summons (Minutes,

Rev. James Madison Fuller was born in 1807. He died in 1891, having lived an eventful life. The monument on his grave is simple, bearing text only. It records the names of his

wife and himself, along with the year of his death. Unsurprisingly, it makes no mention of his service during the War of the Rebellion. Curiously, however, neither does it mention his religious title or any Christian embellishments.

Robert Stroud is retired United States Air Force Chaplain, residing in Seabeck, Washington. He holds degrees in History and Patristics. The complicated chronicle of the military chaplaincy during the American Civil War is his current research focus.

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Resistances to the Growth of Collegiality in the Military Chaplaincy

Dennis C. Kinlaw

The following article first appeared nearly forty-five years ago in the Military Chaplains' Review (Fall 1975), 63-68. It addresses a concern even more pressing in our contemporary era when most of the problems cited have become magnified. This is true for military chaplaincies across our increasingly more complex world. Chaplain Dennis C. Kinlaw served in the United States Navy. He received a Doctor of Education degree and consulted with numerous organizations, including NASA.

Kinlaw's Coaching for Commitment: Managerial Strategies for Obtaining Superior Performance remains a classic in the field of team building and mentoring. The author should be forgiven for referring to chaplains as males, since the Army's first female chaplain was only commissioned in July 1974. (The Navy had commissioned the very first female chaplain one year earlier.) In other words, please do not allow the standard writing conventions of nearly half a century ago hinder you from reflecting on the valuable lessons herein.

Introduction

The collegial model for ministry assumes, along with other models for ministry, that clergymen and laymen share in the practice of ministry. But the collegial model, as an ideal, espouses a number of special values concerned with the processes or transactions which define the relationships between clergymen and clergymen, between clergymen and laymen, and between laymen and laymen. Collegiality, however, when viewed as a purely descriptive term denotes a continuum which runs from low to high involvement between colleagues.

At the low end of the continuum collegiality exists as simple membership in a profession, and is characterized by infrequent interaction of low intensity between members, and is sustained by a variety of common symbols and shared information. At the high end of the continuum collegiality exists as functional team ministry, is characterized by frequent and intense interaction between members, and is sustained by shared goals, functional equality of positional membership, a prizing of vocational competency, accountability among members, a minimizing of competition, and a shared practice of ministry.

It is collegiality at the high end of the continuum which is the subject of this paper. An assumption of this paper is that the collegial model for ministry faces its most serious obstacles in the military. Before, therefore, anyone presumes to become an advocate of collegial ministry in the military or to undertake the development of team ministry, such a person should understand the various serious resistances to the growth of collegiality and team ministry generated by certain peculiar characteristics of the military environment.

The characteristics selected are described as they influence primarily the Navy chaplaincy, but these characteristics are ubiquitous throughout all the services—albeit with certain modifications.

Rank Structure of Chaplaincy

Military chaplains have military rank which ranges from lieutenant to general or admiral. Military rank reflects relative authority and (with some significant qualifications) experience and competency. “Junior Chaplain” and “Senior Chaplain” are phrases in common use among chaplains and accurately reflect chaplains’ participation in and easy identification with military rank. The interaction among chaplains of similar rank is relatively free and unrestrained. Interaction between junior and senior chaplains is often characterized by a concern for accepted protocol and punctuated by various signs of obedience and deference by the junior chaplain. The rank structure among chaplains presents a number of resistances to the growth of the collegial model of ministry.

In the first instance, if the collegial model is to involve junior and senior chaplains, the authority and power invested in rank may be shared only by the decision of the senior. At the outset, then, the collegial model for ministry can develop in the military chaplaincy only through senior chaplains who believe that the collegial model is the preferred model and who are prepared to share their authority and power with their fellow chaplains. Such a possibility becomes highly improbable, not only because of the personal satisfaction enjoyed by most people in their use of power, but because military commands hold senior chaplains responsible for the work of junior chaplains and significant risk is involved if the senior chaplain confers professional equality upon his fellow chaplains. In short, as the senior chaplain shares his authority and power, the control he exercises is weakened, and the personal risk which he takes is increased.

Rank among chaplains also inhibits the development for collegial ministry because the symbols of rank are a constant reminder that chaplains participate in a highly competitive system of advancement. In the Navy, for example, approximately fifty per cent of the chaplains in grade of commander who are eligible each year for promotion to captain may be selected. Approximately sixty per cent of the chaplains eligible for promotion to commander will be selected. All chaplains not selected receive the stigmatic classification of “passed over.” A common way, therefore, of distinguishing between the more “successful” and the less “successful” is to refer to the former as a “passed over.” Promotion is based upon the accumulated performance reports submitted at least annually on all chaplains by their commanding officers. In the Navy this report is called by the suggestive title of “Officer Fitness Report.” The clear message communicated to chaplains and other officers is that, if you are selected you are “fit.” If you are not selected you are “unfit.”

Given the structure and symbols of competition it is easy to understand how difficult it would be to develop work norms compatible with a collegial model of ministry. The notion of assisting a colleague to succeed in his ministry is in conflict with the fact that this same colleague may be in competition for the same limited number of promotion opportunities

as oneself. Parenthetically, of course, it should be noted that the military presents only an intensified example of a general cultural characteristic and it is to be doubted if the intensity of competition as experienced in the American military could exist were it not reflective of the more general norm of extreme competitiveness which is uniformly endorsed throughout American culture.

The intense competition in the military raises, therefore, in a more urgent form the question of mental health which, in turn, is an explicit dependent variable in studies made of American businessmen who long for open, trusting, cooperative relationships with their associates, but with whom they exist at best in a state of armed truce or self-saving negotiation. It may be hypothesized that the collegial form of ministry is not simply the most “efficient” way of doing ministry, but it is also a much needed antidote for the poison of extreme competition which chaplains have (along with their fellow countrymen and officers) ingested and which has attacked their psyches and frustrated the more human and natural drive for relationships of trust and fraternal cooperation.

Rank structure in the military chaplaincy presents a number of problems for collegiality. Rank accentuates and sustains the idea of professional inequality. Rank presents a structure which suggests that a collegial model may only be introduced by senior chaplains who voluntarily (and at considerable risk) share their authority and power. And, finally, rank is the result and reminder of relationships grounded in competition.

Transiency

Chaplains are moved from duty to duty every two or three years. Professional relationships are begun, interrupted, and begun again with considerable frequency. The simplest work relationships are established only to change with changing personnel. The possibility of establishing work relationships based on intense interaction, shared goals, and the other characteristics of the high end of the collegial continuum is remote.

Transiency, as an environmental inhibitor to collegiality, is made more serious because chaplains who are now thrown together by the happenstance of orders do not bring to their new grouping a practical experience in collegiality or a belief that collegiality is an appropriate model for ministry in the Navy.

Command Demarcation

Chaplains function as staff officers in a variety of commands. Their responsibilities are primarily confined to their own commands. Apart from certain limited, informal efforts in cooperation, chaplains tend to become as provincial as their command and actively participate in the jealous defense of command prerogative. The notice of a common ministry undertaken systematically and across command lines is one which may occasionally have rhetorical support—but little else.

The separation between chaplains which results from their serving in separate commands is further aggravated by the number of very large sub-cultures in the Navy environment

which extend across command lines. These larger sub-cultures center around the distinctions of air, surface, and underwater forces and around the more general distinction between Navy and the Marine Corps. [*The United States Coast Guard would constitute and additional sub-culture.*] Chaplains serve in all four [*five*] of these major sub-cultures, derive part of their identity from these cultures, share in the competitiveness between these cultures, and participate in defending these cultures against “outsiders.”

The distance between chaplains that these distinctions in organizations create is symbolically represented in the Marine, “flyer greens,” and typical Navy uniforms which chaplains in a single geographical area may be found wearing. The demarcations between commands and the distinctions created by major sub-cultures within the Navy place chaplains in an environment which naturally resists the development of collegiality. It is an environment in which a common professional identity is always struggling against an identity derived from command position and allegiance.

Religious Pluralism

There are approximately sixty denominations represented in the Naval chaplaincy. Religious pluralism is certainly not unique to the military chaplaincy, but what is unique are the dynamics which are set in motion when denominational variety exists with military rank. It is both the rank of chaplains and the rank of line officers which combine with religious pluralism to affect adversely the development of collegial ministry. A chaplain who is a fundamentalist may work for a line commander who, if anything, is a liberal. A Protestant chaplain may be directly supervised by a Roman Catholic priest. A confessional Lutheran may work for a Christian Scientist.

Quite obviously the number of such possible combinations is exceedingly great. And the resulting possibilities for conflict are beyond definition. If the senior officer or chaplain uses the authority of rank to implement his own religious values by influencing a junior chaplain’s practice of ministry, then the junior chaplain will normally be faced with resolution through flight or compliance. Religious pluralism in the military also encourages the growth of secretive conclaves of chaplains who are naturally drawn together to discuss the power or preferential treatment of the Catholics or Protestants.

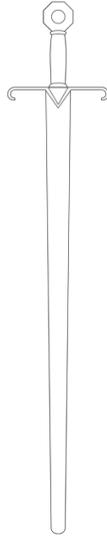
Goal Diffusion and Substitution

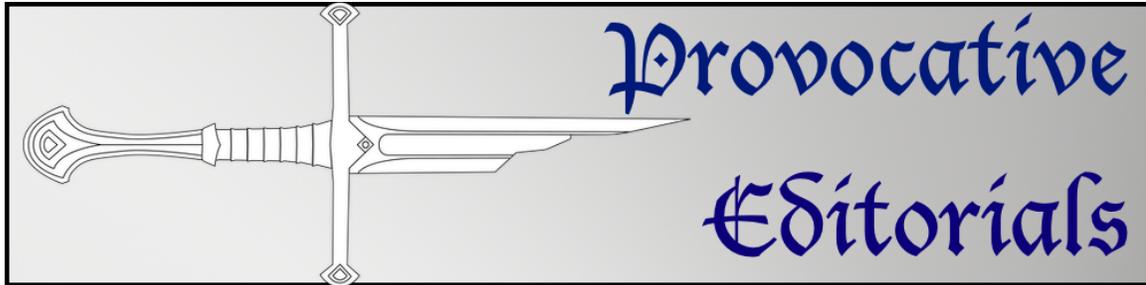
A final characteristic of the military chaplaincy which works against the adoption of a collegial model for ministry is the influence which the military environment has upon the individual chaplain’s goal for the practice of ministry. What follows is particularly applicable to the Protestant chaplain’s experience. The chaplain rarely serves in an environment in which his primary involvement is with people of his denomination. The chaplain rarely serves in a situation in which the traditional functions of ministry (such as preaching, celebrating the Sacraments, conducting worship) are valued and responded to by large numbers of people.

The work of the chaplain is largely defined by the need of the command for high morale, good order, smooth functioning, and the efficient handling of deviant behavior and personal problems. The chaplain, therefore, soon finds that he is considered primarily as a counselor and he generally responds by accepting “counselor” as his dominant instrumental role. He does not, however, divest his psyche of the values and rewards which belong to his past. The result is a growing confusion regarding goals for ministry. When a chaplain is in the process of re-defining or adjusting his personal goals for ministry he is often ill-equipped to work with other chaplains to describe goals for a team ministry.

Also, if a chaplain has naively or unreflectively permitted his role as clergyman and his function as chaplain to be defined largely by command, then he will have difficulty in assuming for himself and claiming for his profession the right and responsibility for the definition and conduct of his ministry. Goal diffusion and substitution among chaplains which results largely from an unwitting response to command authority is a process which undercuts the very possibility of profession. If there is no self-conscious identification with a profession there is no compelling reason to develop collegiality.

It would be possible to extend the list of environmental factors which make the adaption of a collegial model for ministry in the military chaplaincy an unlikely occurrence. The examination of a few of these more obvious factors has been undertaken in order to underscore the improbability of such an occurrence and to make explicit the magnitude of the resistances with which collegial ministry must contend. Rank among chaplains, transiency, religious pluralism, and goal confusion generate an impressive matrix of interlocking forces which resist the growth of collegiality. This is not to suggest that team ministry cannot be developed in the military, but one should certainly be disabused by any notion which suggests that collegiality can be produced by a directive or a few crash courses in human relations training.





On Military Chaplains as Exorcists

Diogenes the Cynic

Is there ever an occasion in military chaplaincy when an exorcism is appropriate?

Figuratively speaking, most chaplains can recall *at least one* boss, commander or subordinate who could have benefitted from this supernatural therapeutic intervention. After all, there are some people out there whose primary goal in life seems to be to make the lives of others resemble Hell on earth. Despite being hyperbole, to some it seems the announcement of Ariel in Shakespeare's *The Tempest* ring true: "Hell is empty, and all the devils are here!"

Well, that's certainly an unproductive way to begin a serious theological conversation. Let's restart.

Is it possible the ministry of exorcism—the expulsion of evil spirits from people or places—has a valid role to play in comprehensive ministry today? Exorcism is practiced in many world religions. In addition to Christianity, it is known in Buddhism, Hinduism, Islam, Judaism, Taoism, many Pantheistic sects, and even some Native American traditions. The recognition of spirit possession is seen as a vital, *positive* element of some shadow-religions such as Satanism and Vodou.

Covering all of these faith traditions would make for a series of books, so let us limit our discussion to Christianity, which is the professed faith of the majority of military chaplains around the globe. But, even limiting the discussion in this way does little to simplify the discussion. After all, the "Christian" umbrella as the military defines it, often includes quite a spectrum of belief. There are denominations where the reality of the Devil is an unquestioned dogma. There are others where a person professing belief in such an "illiterate superstition" would be laughed out of the community.

Oh, and since each chaplain possesses their own personal theology—and these do not always conform to the "official" statement of faith of their endorsers—there are a considerable number of "enlightened" chaplains who have "outgrown" the naïve literal biblical interpretations of their church tradition. There may even be a few ministers on the

other end of the spectrum. Those who have surrendered their disbelief in such things as spiritual warfare, when confronted by personified Evil in some indisputable way.

As with everything in this diverse world, there are a number of possible explanations for what some regard as demonic oppression, and only one calls for the consideration of performing an exorcism. Some believe the biblical stories represent primitive explanations for physical or mental illness, assuming *a priori* that demons don't exist. Others regard the accounts as figurative, allegorical, or perhaps even fictional additions to the original text. Against these contemporary views stand those who accept the exorcism accounts as actual events.

The conversation which follows is intended for those who acknowledge the reality of Satan, and the ability of his fellow fallen angels (frequently referred to in this context as demons) to influence humanity.

Is there Room in the Military for Exorcism?

The reason for my pondering of this question was the announcement that in 2019, for the first time in history, the Roman Catholic Church opened its training for ecclesiastical exorcists to Protestants. In September an article in *Christianity Today* described the experiences of the five participating Protestant clergy. They heard “from panelists— theologians, neuroscientists, and anthropologists—on methods for addressing demonic possession.” The Roman Catholic Church has been at the forefront of affirming the rite of exorcism and, as I write, offers online registration for the XV Exorcism and Prayer of Liberation Course. “The course covers a wide range of issues: anthropological, phenomenological, social, theological, liturgical, canonical, pastoral, spiritual, medical, neuroscientific, pharmacological, symbolic, criminological, legal and juridical ones.”

It appears one of the Anglicans who attended the 2019 training is, in fact, a military chaplain. Perhaps he will write an article for a future issue of *Curtana: Sword of Mercy*, responding to the question I now pose.

Weighing the pros and cons, we find some heavy negatives. Here are a few rather apparent considerations.

- Any minister embarking on this would invite the ridicule of the majority of their fellow chaplains.
- There is no precedent for this sort of ministry, at least in the United States chaplaincies.
- Due to the complexity of the condition, which can be mimicked by neurological, pharmacological or anthropological stimuli, there would inevitably be some misapplications of the rite.

- The military is definitely risk averse when it comes to bad publicity which would probably result from unsuccessful—or even successful—attempts at performing exorcisms.
- The military is also notoriously slow in running complicated actions through the approval process. (By the time the exorcism was formally approved, it's easy to imagine that the oppression of a single demonic presence will have grown to number Legion.)
- However one looks at the subject, it is difficult to see any way in which the practice of this ministry could be career enhancing.

In light of the likely consequences of embarking on this ministry, the positive arguments appear few. Honestly, there may only be two. First, a successful exorcism results in the deliverance from demonic oppression of a precious human being, created in the *imago Dei*. The second good which would result comes in the faithfulness of the chaplain-exorcist to God's leading in this supernatural arena.

A word to those who disregarded the note above and read these words despite disbelief in the existence of “principalities and powers.” Yes, you may be astonished someone living in our enlightened, scientific era could consider this subject genuine. Or, you may be chuckling at the foolishness of someone affirming the reality of this supernatural realm. I would commend to you the words of C.S. Lewis in the preface to *The Screwtape Letters*.

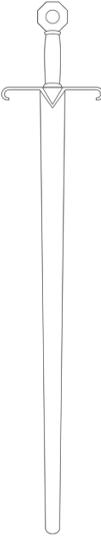
There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors and hail a materialist or a magician with the same delight.

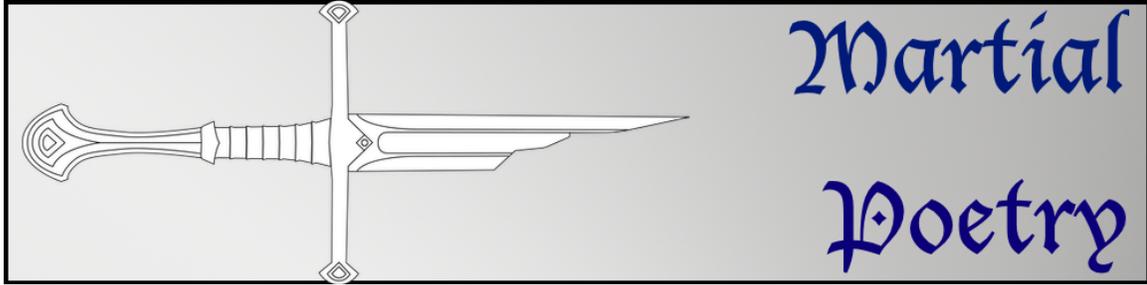
Epilogue

No one with a functioning mind doubts the reality of evil. Disagreement arises when we consider the most effective tools for combating it.

Today we can only imagine the experience of the first chaplains to share in the liberation of the Nazi concentration camps. As they accompanied their comrades into the hellish nightmares of Buchenwald, Belsen, Dachau, I have no doubt that they faced an evil immensely larger and more grotesque than they conceived possible.

I suspect that some of those chaplains recognized in those violent scenes, an evil that exceeded the sinfulness of their fellow man. It is true the souls of the architects and implementors of such atrocities were corrupt and vile. But is it not also feasible that in addition to their wickedness, there was also some sort of cosmic malice at work? And, if so, would we not be wise to properly arm ourselves for *whatever* battle we may be called someday to fight?





Military Muses

Ode on the Glory of Columbia	Timothy Dwight
The Conflict of Convictions	Herman Melville
The Portent	Herman Melville
In Memory of My Brother	Abram J. Ryan
The Two Armies	Henry Timrod
To Thee Old Cause	Walter Whitman

Contributors:

Timothy Dwight (1752-1817) served as chaplain of the Connecticut Continental Brigade during the United States War of Independence. A Congregationalist pastor, he later became the president of Yale.

Herman Melville (1819-91) began his rise to become one of the United States' most renowned authors with the 1850 publication of *Moby-Dick*. The year after the American Civil War ended, Melville published a collection of 72 martial poems.

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.

Henry Timrod (1829-67) inherited a love for poetry from his father, a veteran of the Seminole Wars. Timrod enlisted in the Confederate army but due to his suffering from tuberculosis, Timrod's greatest contribution to the war effort came via his patriotic poetry.

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.

Ode on the Glory of Columbia

Timothy Dwight

The author of the following poem, and the occasion for this verse, is found in the Eclectica Citations feature in this issue of Curtana (page 77).

COLUMBIA, Columbia, to glory arise,
 The queen of the world, and the child of the skies!
 Thy genius commands thee; with rapture behold,
 While ages on ages thy splendors unfold.
 Thy reign is the last and the noblest of time,
 Most fruitful thy soil, most inviting thy clime;
 Let the crimes of the east ne'er crimson thy name,
 Be freedom, and science, and virtue thy fame.

To conquest and slaughter, let Europe aspire;
 Whelm nations in blood, and wrap cities in fire!
 Thy heroes the rights of mankind shall defend,
 And triumph pursue them, and glory attend:—
 A world is thy realm—for a world be thy laws,
 Enlarged as thine empire, and just as thy cause:—
 On freedom's broad basis that empire shall rise,
 Extend with the main, and dissolve with the skies!

FAIR science her gates to thy sons shall unbar,
 And the east see thy morn hide the beams of her star.
 New bards and new sages, unrivall'd shall soar,
 To fame unextinguish'd when time is no more:
 To thee the last refuge of virtue design'd,
 Shall fly from all nations the best of mankind;
 Here, grateful to Heav'n, with transport shall bring
 Their incense more fragrant than odours of spring.

NOR less shall thy fair-ones to glory ascend;
 And genius and beauty in harmony blend;
 The graces of form shall awake pure desire,
 And the charms of the soul ever cherish the fire:
 Their sweetness unmingled, their manners refin'd,
 And virtue's bright image instamp'd on the mind,
 With peace and soft rapture shall teach life to glow,
 And light up a smile in the aspect of woe.

THY fleets to all regions thy pow'r shall display,
The nations admire, and the ocean obey;
Each shore to thy glory its tribute unfold,
And the east and the south yield their spices and gold.
As the day-star unbounded their splendor shall flow,
And earth's little kingdoms before thee shall bow;
While the ensigns of union in triumph unfurl'd,
Hush the tumult of war, and give peace to the world!

THUS, as down a lone valley with cedars o'erspread,
From wars dread confusion I pensively stray'd,
The gloom from the face of fair heav'n retir'd,
The winds ceas'd to murmur, the thunders expir'd;
Perfumes, as of Eden, flow'd sweetly along,
And a voice, as of angels, enchantingly sung,
"Columbia, Columbia, to glory arise,
"The queen of the world, and the child of the skies."

The Conflict of Convictions

(1860-61)

Herman Melville

On starry heights
 A bugle wails the long recall;
Derision stirs the deep abyss,
 Heaven's ominous silence over all.
Return, return, O eager Hope,
 And face man's latter fall.
Events, they make the dreamers quail;
Satan's old age is strong and hale,
A disciplined captain, gray in skill,
And Raphael a white enthusiast still;
Dashed aims, at which Christ's martyrs pale,
Shall Mammon's slaves fulfill?

*(Dismantle the fort,
Cut down the fleet—
Battle no more shall be!
While the fields for fight in æons to come
Congeal beneath the sea.)*

The terrors of truth and dart of death
 To faith alike are vain;
Though comets, gone a thousand years,
 Return again,
Patient she stands—she can no more—
And waits, nor heeds she waxes hoar.

*(At a stony gate,
A statue of stone,
Weed overgrown—
Long 'twill wait!)*

But God his former mind retains,
 Confirms his old decree;
The generations are inured to pains,
 And strong Necessity
Surges, and heaps Time's strand with wrecks.
 The People spread like a weedy grass,
 The thing they will they bring to pass,
And prosper to the apoplex.
The rout it herds around the heart,

The ghost is yielded in the gloom;
 Kings wag their heads—Now save thyself
 Who wouldst rebuild the world in bloom.

*(Tide-mark
 And top of the ages' strife,
 Verge where they called the world to come,
 The last advance of life—
 Ha ha, the rust on the Iron Dome!)*

Nay, but revere the hid event;
 In the cloud a sword is girded on,
 I mark a twinkling in the tent
 Of Michael the warrior one.
 Senior wisdom suits not now,
 The light is on the youthful brow.

*(Ay, in caves the miner see:
 His forehead bears a blinking light;
 Darkness so he feebly braves—
 A meagre weight!)*

But He who rules is old—is old;
 Ah! faith is warm, but heaven with age is cold.

*(Ho, ho ho,
 The cloistered doubt
 Of olden times
 Is blurted out!)*

The Ancient of Days forever is young,
 Forever the scheme of Nature thrives;
 I know a wind in purpose strong—
 It spins against the way it drives.
 What if the gulfs their slimed foundations bare?
 So deep must the stones be hurled
 Whereon the throes of ages rear
 The final empire and the happier world.

*(The poor old Past,
 The Future's slave,
 She drudged through pain and crime
 To bring about the blissful Prime,
 Then—perished. There's a grave!)*

Power unanointed may come—
Dominion (unsought by the free)
And the Iron Dome,
Stronger for stress and strain,
Fling her huge shadow athwart the main;
But the Founders' dream shall flee.
Age after age shall be
As age after age has been,
(From man's changeless heart their way they win);
And death be busy with all who strive—
Death, with silent negative.

YEA AND NAY—
EACH HATH HIS SAY;
BUT GOD HE KEEPS THE MIDDLE WAY.
NONE WAS BY
WHEN HE SPREAD THE SKY;
WISDOM IS VAIN, AND PROPHECY.

The Portent (1859)

Herman Melville

Hanging from the beam,
Slowly swaying (such the law),
Gaunt the shadow on your green,
Shenandoah!
The cut is on the crown (Lo, John Brown),
And the stabs shall heal no more.

Hidden in the cap
Is the anguish none can draw;
So your future veils its face,
Shenandoah!
But the streaming beard is shown
(Weird John Brown),
The meteor of the war.

In Memory of My Brother

Abram J. Ryan

Young as the youngest who donned the Gray,
True as the truest that wore it,
Brave as the bravest he marched away,
(Hot tears on the cheeks of his mother lay)
Triumphant waved our flag one day—
He fell in the front before it.

Firm as the firmest, where duty led,
He hurried without a falter;
Bold as the boldest he fought and bled,
And the day was won—but the field was red—
And the blood of his fresh young heart was shed
On his country's hallowed altar.

On the trampled breast of the battle plain
Where the foremost ranks had wrestled,
On his pale, pure face not a mark of pain,
(His mother dreams they will meet again)
The fairest form amid all the slain,
Like a child asleep he nestled.

In the solemn shades of the wood that swept
The field where his comrades found him,
They buried him there—and the big tears crept
Into strong men's eyes that had seldom wept.
(His mother—God pity her—smiled and slept,
Dreaming her arms were around him.)

A grave in the woods with the grass o'ergrown,
A grave in the heart of his mother—
His clay in the one lies lifeless and lone;
There is not a name, there is not a stone,
And only the voice of the winds maketh moan
O'er the grave where never a flower is strewn
But—his memory lives in the other.

The Two Armies

Henry Timrod

Two armies stand enrolled beneath
The banner with the starry wreath;
One, facing battle, blight and blast,
Through twice a hundred fields has passed;
Its deeds against a ruffian foe,
Stream, valley, hill, and mountain know,
Till every wind that sweeps the land
Goes, glory laden, from the strand.

The other, with a narrower scope,
Yet led by not less grand a hope,
Hath won, perhaps, as proud a place,
And wears its fame with meeker grace.
Wives march beneath its glittering sign,
Fond mothers swell the lovely line,
And many a sweetheart hides her blush
In the young patriot's generous flush.

No breeze of battle ever fanned
The colors of that tender band;
Its office is beside the bed,
Where throbs some sick or wounded head.
It does not court the soldier's tomb,
But plies the needle and the loom;
And, by a thousand peaceful deeds,
Supplies a struggling nation's needs.

Nor is that army's gentle might
Unfelt amid the deadly fight;
It nerves the son's, the husband's hand,
It points the lover's fearless brand;
It thrills the languid, warms the cold,
Gives even new courage to the bold;
And sometimes lifts the veriest clod
To its own lofty trust in God.

When Heaven shall blow the trump of peace,
And bid this weary warfare cease,
Their several missions nobly done,
The triumph grasped, and freedom won,
Both armies, from their toils at rest,
Alike may claim the victor's crest,
But each shall see its dearest prize
Gleam softly from the other's eyes.

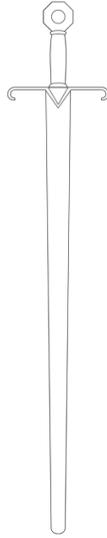
To Thee Old Cause

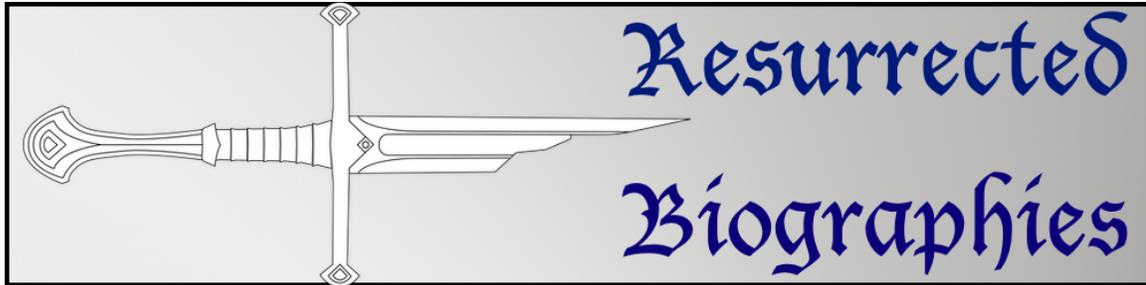
Walt Whitman

To thee old cause!
Thou peerless, passionate, good cause,
Thou stern, remorseless, sweet idea,
Deathless throughout the ages, races, lands,
After a strange sad war, great war for thee,
(I think all war through time was really fought, and ever will be
really fought, for thee,)
These chants for thee, the eternal march of thee.

(A war O soldiers not for itself alone,
Far, far more stood silently waiting behind, now to advance in this book.)

Thou orb of many orbs!
Thou seething principle! thou well-kept, latent germ! thou centre!
Around the idea of thee the war revolving,
With all its angry and vehement play of causes,
(With vast results to come for thrice a thousand years,)
These recitatives for thee,—my book and the war are one,
Merged in its spirit I and mine, as the contest hinged on thee,
As a wheel on its axis turns, this book unwitting to itself,
Around the idea of thee.



**Benjamin Agnew**

United States Army Chaplain
(76th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 950.

Date of Muster into Service: Nov. 18, '61.

Term—Years: 3

Remarks: Resigned May 25, 1862.

Edward C. Ambler

United States Army Chaplain
(67th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 642.

Date of Muster into Service: Aug. 21, '61

Term—Years: 3

Remarks: Discharged on Surgeon's certificate. Aug. 1, 1864.

Daniel Barber

United States Army Chaplain
(53rd Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 99.

Date of Muster into Service: Nov. 7, '61

Term—Years: 3

Remarks: Resigned July 7, 1862.

Ephraim Bast

United States Army Chaplain
(73rd Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 869.

Date of Muster into Service: June 5, '62

Term—Years: 3

Remarks: Resigned May 23, 1862.

James P. Boyce

United States Army Chaplain
(16th South Carolina Infantry)

Source: Henry S. Burrage, "Class of 1847," *Civil War Record of Brown University* (Providence: Brown University, 1920), 7.

James P. Boyce. Chaplain, Sixteenth South Carolina Infantry, December, 1861. Later he served as Aide-de-Camp on the staff of Governor Magrath of South Carolina, and also as Acting Provost Marshal of Columbia, South Carolina, when it was occupied by General Sherman.

Richard C. Christy

United States Army Chaplain
(78th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1035.

Date of Muster into Service: Oct. 18, '61.

Term—Years: 3

Remarks: Discharged Nov. 4, 1864—expiration of term.

Orson B. Clark

United States Army Chaplain
(83rd Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1259.

Date of Muster into Service: Sep. 1, '62
 Term—Years: 3
 Remarks: Mustered out May 29, 1865.

Gamaliel Collins

United States Army Chaplain
 (72nd Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 834.

Date of Muster into Service: Aug. 10, 1861
 Term—Years: 3
 Remarks: Mustered out with regiment, Aug. 24, 1864.

W. Cunningham

United States Army Chaplain
 (56th Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 225.

Date of Muster into Service: March 6, 1862
 Term—Years: 3
 Remarks: Discharged Sept. 20, 1862.

Reuben Drake

United States Army Chaplain
 (7th Pennsylvania Cavalry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1122.

Date of Muster into Service: Nov. 1, '61
 Term—Years: 3
 Remarks: Resigned Dec. 16, 1862.

John H. Drumm

United States Army Chaplain
 (52nd Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 61.

Date of Muster into Service: Sept. 28, 1861
 Term—Years: 3
 Remarks: Resigned August 1, 1862.

Washington B. Erben

United States Army Chaplain
 (6th Pennsylvania Cavalry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 754.

Date of Muster into Service: Oct. 31, '61
 Term—Years: 3
 Remarks: Resigned July 19, 1862.

Josiah Flower

United States Army Chaplain
 (83rd Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1259.

Date of Muster into Service: Oct. 21, '61
 Term—Years: 3
 Remarks: Resigned July 8, 1862.

William Fulton

United States Army Chaplain
 (68th Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 678.

Date of Muster into Service: Sep. 1, 1862
 Term—Years: 3
 Remarks: Resigned Nov. 30, 1862.

William H. Gavitt

United States Army Chaplain
 (52nd Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 61.

Date of Muster into Service: Sept. 28, 1863
 Term—Years: 3
 Remarks: Mustered out with regiment, July 12, 1865.

Francis Goekeritz

United States Army Chaplain
 (75th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 922.

Date of Muster into Service: Aug. 9, '61.

Term—Years: 3

Remarks: Resigned April, 1862.

James Gombitelle

United States Army Chaplain
(69th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 707.

Date of Muster into Service: Dec. 1, 1862

Term—Years: 3

Remarks: Transferred to 13th Pennsylvania Cavalry, Dec. 17, 1862.

Surname spelled "Gombitelli" in Faith in the Fight roster.

Samuel L. Gracey

United States Army Chaplain
(6th Pennsylvania Cavalry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 754.

Date of Muster into Service: Nov. 20, '62

Term—Years: 3

Remarks: Transferred to 2nd Provisional Pennsylvania Cavalry, June 17, 1865.

Henry Q. Graham

United States Army Chaplain
(4th Pennsylvania Cavalry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 532.

Date of Muster into Service: Nov. 22, '63

Term—Years: 3

Remarks: Resigned Sept. 22, 1864.

Joseph R. Taylor Gray

United States Army Chaplain
(53rd Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 99.

Date of Muster into Service: June 16, 1865

Term—Years: 3

Remarks: Mustered out with the regiment, June 30, 1865.

Martin E. Harmstead

United States Army Chaplain
(5th Pennsylvania Cavalry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 578.

Date of Muster into Service: Dec. 13, '61

Term—Years: 3

Remarks: Died at Camden, N.J., Feb. 1, 1865.

George D. Henderson

United States Army and Navy Chaplain
(Fort Riley, Kansas)

(Blockading Squadron & Naval Academy)

Source: Henry S. Burrage, "Class of 1853," *Civil War Record of Brown University* (Providence: Brown University, 1920), 10.

George D. Henderson. Chaplain, United States Navy, July 2, 1864; served in the North Atlantic Blockading Squadron; ordered to the Naval Academy, September 12, 1864; detached, December 29, 1865; remained in the service.

The roster in Faith in the Fight records that Henderson served at Fort Riley, Kansas (presumably as an Army chaplain), prior to his service in the Navy. This confirmed by the Journal of the Diocese of Kansas Early Journals which record that as of 1863, "the Rev. George D. Henderson continues to officiate as Chaplain at Fort Riley (88). See next entry.

George D. Henderson

United States Army and Navy Chaplain
(Fort Riley, Kansas)
(Blockading Squadron & Naval Academy)
Source: *Journals of the Primary Convention of the Diocese of Kansas [Protestant Episcopal Church]*, (Lawrence, Kansas: Journal Book and Job Printing Establishment, 1885), 55-56.

The Rev. George D. Henderson is still a Chaplain in the U.S. Navy. In the early part of the year [1866] was off duty on a leave of absence for rest, after long service, first at sea and then as a teacher at the Naval School at Newport and Annapolis—is now again at sea, in the flag-ship Brooklyn, near Rio de Janeiro. In his letter, dated “off Bahia,” he writes: “I am at present happily occupied, and shall ever cherish the liveliest interest in your work.”

See the “Eclectic Citations” in this issue of Curtana (page 82) to read a letter from Henderson describing his hospital chaplaincy in 1870.

C.H. Hirschman

United States Army Chaplain
(74th Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 898.

Date of Muster into Service: Nov. 22, '62.
Term—Years: 3
Remarks: Resigned April 28, 1863—remustered, Dec. 4, 1863—Mustered out, Oct. 16, 1864.

Moses H. Hunter

United States Army Chaplain
(3rd Pennsylvania Cavalry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 369.

Date of Muster into Service: Nov. 29, '61
Term—Years: 3

Remarks: Resigned Nov. 4, 1863.

Francis C. Johnson

United States Army Chaplain
(1st Florida Reserves)
Source: Henry S. Burrage, “Class of 1844,” *Civil War Record of Brown University* (Providence: Brown University, 1920), 5-6.

Francis C. Johnson. Private, Company K, First Florida Reserves, August 23, 1864; soon after appointed Chaplain of forces under General J.J. Dickinson, at Waldo, Florida, his service closing at the end of the war.

Robert Keller

United States Army Chaplain
(71st Pennsylvania Infantry)
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 801.

Date of Muster into Service: Aug 30, '61
Term—Years: 3
Remarks: Mustered out with regiment, July 2, 1864.

Henry F. Lane

United States Army Chaplain
(41st Massachusetts Infantry)
Source: Henry S. Burrage, “Class of 1850,” *Civil War Record of Brown University* (Providence: Brown University, 1920), 10.

Henry F. Lane, Chaplain Forty-first Massachusetts Volunteers, November 4, 1862; served in the Department of the Gulf; mustered out of service, August 25, 1863.

Edward Lord

United States Army Chaplain
(110th New York Infantry)
Source: “Memorial Obituary,” *The Continent* 52.12 (April 7, 1921), 416.

Rev. Edward Lord died March 27 at Clifton Springs, N.Y., lacking two days of

being 100 years old. He was born near Ithaca, N.Y., was a member of the class of 1843 of Williams College, having long been the oldest living graduate of that institution and was a graduate of Auburn Seminary. He was ordained and installed at Romulus, N.Y., in 1846 and subsequently held Presbyterian pastorates at Fulton and Adams, both in New York.

During the civil war he was a chaplain in the corps of General N.P. Banks. After the war he became pastor of the Reformed church in Metuchen, N.J., and he preached in that state until he was compelled to retire. He had lived since then with his daughter at Clifton Springs. A son also survives him.

Daniel G. Mallory

United States Army Chaplain
(58th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 292.

Date of Muster into Service: Feb. 19, '62

Term—Years: 3

Remarks: Resigned July 11, 1863.

Daniel G. Mallory

United States Army Chaplain
(51st Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 13.

Date of Muster into Service: Oct. 17, '61

Term—Years: 3

Remarks: Resigned July 27, 1863. Recommissioned April 8 1864. Discharged by Special Order, Sept. 2, 1864.

Junius I. Marks

United States Army Chaplain
(63rd Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 498.

Date of Muster into Service: August 26, '61

Term—Years: 3

Remarks: Resigned Dec. 20, 1862.

Michael F. Martin

United States Army Chaplain
(69th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 707.

Date of Muster into Service: Aug. 19, 1861

Term—Years: 3

Remarks: Discharged on Surgeon's certificate. June 19, 1862.

William T. McAdam

United States Army Chaplain
(57th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 255.

Date of Muster into Service: Aug. 24, 1861

Term—Years: 3

Remarks: Mustered out with the regiment, June 29, 1865.

John McCosker

United States Army Chaplain
(55th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 181.

Date of Muster into Service: Dec. 6, 1861

Term—Years: 3

Remarks: Died at Philadelphia, June 4, 1862.

Alexander McLeod

United States Army Chaplain
(84th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1313.

Date of Muster into Service: Dec. 28, '61

Term—Years: 3

Remarks: Discharged Oct. 6, 1862.

Daniel Henry Miller

United States Army Chaplain

(15th Connecticut Infantry)

Source: *29th Annual Encampment of the Department of Connecticut Grand Army of the Republic* (Hartford, Connecticut: The Case, Lockwood & Brainard Company, 1896), 117.

The resolution was offered by the Assistant Adjutant-General, read by Comrade A.J. Smith, as follows, was passed unanimously and with a cheer, showing the feeling the Comrades hold toward Chaplain Miller:

Whereas, It is the desire of this Encampment, in view of the long and faithful service and devoted attention to duty that recognition be given by the veterans here assembled, as a fitting tribute thereto; therefore be it

Resolved, That a fitting testimonial be engrossed and presented to our beloved Past Department Chaplain, Rev. D. Henry Miller; and the Assistant Adjutant-General be empowered to procure and present the same to him.

F. Miller

United States Army Chaplain

(73rd Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 869.

Date of Muster into Service: June 5, '62

Term—Years: 3

Remarks: Resigned June 18, 1862.

Enos Munger

United States Army Chaplain

(62nd United States Colored Troops)

Source: Henry S. Burrage, "Class of 1854," *Civil War Record of Brown University* (Providence: Brown University, 1920), 16.

Enos Munger. Private, Company C, Seventh Minnesota Volunteers, August 14, 1862; discharged at Benton Barracks, Missouri, March 20, 1864, for promotion; Chaplain, Sixty-second United States Colored Infantry, May 31, 1864; resigned, December 28, 1864.

Walter B. Noyes

United States Army Chaplain

(5th Rhode Island Volunteers)

Source: Henry S. Burrage, "Class of 1858," *Civil War Record of Brown University* (Providence: Brown University, 1920), 27.

Listed as McWalter Bernard Noyes, 5th Rhode Island Heavy Artillery in Faith in the Fight roster.

Walter B. Noyes. Chaplain, Fifth Rhode Island Volunteers, November 7, 1861; served in North Carolina; resigned, August 15, 1862.

Robert W. Oliver

United States Army Chaplain

(82nd Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1209.

Date of Muster into Service: Aug. 13, '61

Term—Years: 3

Remarks: Discharged Dec. 9, 1862.

Graft M. Pile

United States Army Chaplain

(54th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 144.

Date of Muster into Service: Feb. 28, 1862
Term—Years: 3

Remarks: Discharged Sept. 3, 1864.

James F. Reed

United States Army Chaplain
(62nd Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 461.

Date of Muster into Service: July 4, '61

Term—Years: 3

Remarks: Resigned March 2, 1862.

Charles Reynolds

United States Army Chaplain
(Fort Riley, Kansas & 2nd Kansas Cavalry)

Source: *Journals of the Primary Convention of the Diocese of Kansas [Protestant Episcopal Church]*, (Lawrence, Kansas: Journal Book and Job Printing Establishment, 1885), 87.

I am happy to state that a Church is also in process of erection at Fort Scott, where the Rev. Charles Reynolds has been officiating for some weeks past. Mr. Reynolds had been endeavoring to secure his discharge as Chaplain in order to return to his Parish at Lawrence, and meanwhile devoted his labors to the Parish at Fort Scott, where they seem to have been signally blessed.

How marked the Providence that detained him from Lawrence, and thus, in all probability, saved him from the dreadful fate of some of the dear people of his parochial charge.

The Parish at Lawrence will, of course, be in a depressed condition for some time to come; but we may hope that as the city itself rises from its ruins, the Parish will also be reanimated and go forward in a career of renewed and even increased prosperity.

Quantrill's Raid on Lawrence, Kansas took place on 21 August 1863, in retaliation for

Jayhawker raids on Confederate communities, and the deaths of some young ladies and girls (noncombatants) being held by the Union in Kansas City. The guerrilla attack devastated Lawrence, and at least 160 men were killed.

See also the following entry.

Charles Reynolds

United States Army Chaplain
(Fort Riley, Kansas & 2nd Kansas Cavalry)

Source: *Journals of the Primary Convention of the Diocese of Kansas [Protestant Episcopal Church]*, (Lawrence, Kansas: Journal Book and Job Printing Establishment, 1885), 95, 34.

Reynolds' own 1863 report to his church elaborates on the previous note. His 1864 report follows.

I still continue the Rectorship of this Parish [Trinity in Lawrence], although my duties as Chaplain of the "Kansas Second" have prevented me from officiating in it but a few times during the past year. I had hoped to resign my chaplaincy some months ago and resume my labors as Rector, but circumstances entirely beyond my control have prevented me from so doing.

It now seems providential that I cannot resign and return home, for had I been here on the 21st ultimo, there is but little doubt but I should have added another to the large list of my Parishioners and friends, who were slain by Quantrell [sic] and his band of fiends.

The Parish is entirely broken up for the present, by the destruction of the town, and the wholesale slaughter of its citizens. How long it will be before confidence is restored and the Parish, in a measure, resuscitated, it is impossible to predict.

During the past three months I have been acting as Post Chaplain at Fort Scott, by order from Maj. Gen. Schofield. During

this period a subscription has been raised for the erection of a Church in that town. I laid the corner stone about the 25th of July. The building, which is to be of stone, 30x60 feet, is now ready for the roof.

The Episcopalians at Fort Scott, although few in numbers, are active, zealous and liberal. If the building be completed according to the plan, it will be one of the most imposing and permanent little structures in the State. The tower and spire are to be entirely of stone.

Charles Reynolds

United States Army Chaplain

(Fort Riley, Kansas & 2nd Kansas Cavalry)

Source: *Journals of the Primary Convention of the Diocese of Kansas [Protestant Episcopal Church]*, (Lawrence, Kansas: Journal Book and Job Printing Establishment, 1885), 110, 39.

My Dear Bishop Lee:

It is *impossible* for me to be with you at Convention, General Curtis is absent, and no permission is granted, by his Adjutant, to any officer to be absent from his post. Then again Mrs. R. is quite ill and unable to sit up for an hour, and my oldest daughter is in Brooklyn, Long Island.

In addition to these two insurmountable objections, I have 200 Refugees on my hands which I have to care for, many of whom are sick, helpless women with sick children. Since the severe storm of last Monday, I have lost by death, seven. I have had no shelter for the larger part of these, and several of the deaths have occurred under the shade of trees.

Yesterday I received 300 old tents, and in a day or two shall be able to give all of these poor creatures, and many more, the shelter which an old condemned tent affords. My labors here, for some months past, have been severe and perplexing, and

must continue to be, so long as hundreds of poor outcasts are sent here by every train from Fort Smith. Hoping that unity and brotherly love may be with you in the Convention, I subscribe myself, Your affectionate Presbyterian, Charles Reynolds, 2nd Kan. Cav., acting Post Chaplain, Ft. Scott. Kan. September 10, 1864.

From the 1866 Report:

Fort Riley. The Rev. Charles Reynolds, so long one of our most efficient missionaries, is the Chaplain at this Post. The building of a Chapel was commenced here before the war, the expense being provided for by subscriptions of the officers and others, for the use of the Post in the services of our Church. The walls and roof were completed, when the Government took possession of the building for an ordnance store-house.

It has recently been restored to the uses for which it was designed, and in the course of the past summer has been so far finished as to be available for public worship. It is 25 feet by 50, of stone, in the Gothic style. It stands on an elevated lot of its own, at a little distance from the other buildings of the Post, and is, as far as I have observed or am informed, the most beautiful Chapel connected with any of our military garrisons. It is a rare gem on the outer frontier.

The duties of a Chaplain are chiefly of routine, and the changes, both of officers and of men, have been so frequent, especially of late years, that it is difficult to estimate the results of the most faithful ministry in such circumstances.

C.A. Rittenhouse

United States Army Chaplain

(7th Pennsylvania Cavalry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1122.

Date of Muster into Service: March 4, '64

Term—Years: 3

Remarks: Resigned May 1, 1865.

Benjamin R. Smith

United States Army Chaplain

(56th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 225.

Date of Muster into Service: Sept. 24, 1864

Term—Years: 3

Remarks: Mustered out with the regiment, July 1, 1865.

Charles F. Steck

United States Army Chaplain

(79th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1084.

Date of Muster into Service: Nov. 18, '61.

Term—Years: 3

Remarks: Resigned July 9, 1862.

William R. Stockton

United States Army Chaplain

(61st Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 416.

Date of Muster into Service: Apr. 13, '62

Term—Years: 3

Remarks: Resigned Sept. 26, 1862.

Hiram Stone

United States Army Chaplain

(Fort Riley, Kansas)

Source: *Journals of the Primary Convention of the Diocese of Kansas [Protestant Episcopal Church]*, (Lawrence, Kansas: Journal Book and Job Printing Establishment, 1885), 37.

In October last I resigned St. Paul's Parish, Leavenworth City, and accepted the Chaplaincy of Fort Leavenworth. In accordance with an invitation of the Vestry, extended at the time of my resignation, I have rendered the Parish various services during the intervening period.

From November to April, I preached regularly on the afternoons of Sunday; and up to present date, have solemnized baptisms, marriages and burials, whenever requested. The services thus rendered are embodied in the report of the Parish.

Since entering upon my present field of labor, I have preached stately on Sunday morning, taught the Session School during the week, and discharged such other duties as the post requires of a Chaplain. Soon after the commencement of my labors here, the congregation furnished the desk with a gilt Bible and prayer book, and also presented a communion service, with the name of the post inscribed upon it.

The Holy Communion has been regularly administered on the first Sunday of the month, and during the Lenten season, service was held in the Chapel on Wednesdays and Fridays. The people of the Army being subject to such frequent change of stations, it is almost impossible to render an accurate, statistical report of the Church at a military post. The attendance upon our Sunday services has ranged from twenty-five to one hundred, and the number of communicants varied from ten to twenty.

From the 1866 Report:

Fort Leavenworth.

The Rev. Hiram Stone is still the Chaplain at this Post. During the past year there were, at one time, serious apprehensions lest among the changes to which all persons officially connected with the army are liable, a change might occur in the Chaplaincy of this Post. But those apprehensions are removed. One of the rooms in the Garrison has been fitted up into a very neat and tasteful Chapel, with convenient chancel arrangements, and the work of our brother, always conducted with conscientious fidelity, seems never to have been more encouraging and agreeable than it is at present.

John Thomas

United States Army Chaplain
(84th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1313.

Date of Muster into Service: Feb. 27, '64

Term—Years: 3

Remarks: Discharged January 13, 1865.

John M. Thomas

United States Army Chaplain
(77th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 992.

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

Term—Years: 3

Remarks: Resigned June 21, 1862.

J.D. Turner

United States Army Chaplain
(6th Pennsylvania Cavalry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 754.

Date of Muster into Service: Sept. 6, '61

Term—Years: 3

Remarks: Discharged Oct. 12, 1861.

James B. Turner

United States Army Chaplain
(4th Pennsylvania Cavalry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 532.

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

Term—Years: 3

Remarks: Resigned March 13, 1863.

William C. Whitcomb

United States Army Chaplain
(Hospital: Massachusetts)

Source: Katherine Wellman Ross, *History of the Centre Congregational Church, 1720-1970* (Boston: Winthrop Printing, 1970), 21-23.

Rev. William C. Whitcomb [served the congregation] 1859-1861. After the dismissal of Mr. Hodgeman, Rev. William C. Whitcomb was hired as a supply for one year at a salary of \$650 and the use of the parsonage. Immediately, he began very active participation in the life of the church and the entire community. Besides two and three services on Sunday, he began a course of lectures for the young men of the two villages. An entry in the diary of one of the church members reads: "Mr. Whitcomb's sermon was upon riches with which to do good. He would like a better pulpit to preach in, an organ, a spire, and a village clock."

There were many activities connected with the church: Sabbath School Concerts, Mission Concerts, meetings of the Ladies' Circle and of the Sewing Circle. In 1860, it was voted to retain Rev. W.C. Whitcomb, provided he would stay on the same condition as in the previous year. Mr. Whitcomb was intensely concerned about the question of slavery, and joined the

Army as chaplain in 1861. He died while in the service [1864]. A letter which he wrote after the Insurrection at Harper's Ferry shows much about the character of the minister and his willingness to become involved in the great issues of the times:

Lynnfield, Ms. Nov. 20, 1859

To His Excellency Henry A. Wise

My dear Sir:

I suppose you receive many letters now-a-days with reference to John Brown, who has been doomed to execution on the gallows for a violation of Virginia's laws. Excuse a word from me. I have known and loved that infatuated man, and though I do not approve of his course in connection with the Harper Ferry Insurrection, yet I cannot bear the idea of his being put to death.

And I feel it impressed upon me like the bidding of God that I must write a letter to you, yes you, dear sir, whom not having seen, have loved and admired. Do not, O do not let that noble hearted though strangely misguided old man die if it be in your power to prevent so dire a catastrophe. Pray see that his sentence is changed even if it be imprisonment for life, and multitudes will rise up and call you blessed. Please drop me a line and state whether any hope at all may be cherished for John Brown.

Yours truly and sincerely

William C. Whitcomb

The reply which came to Lynnfield:

Rev'd. Sir – The very sympathy with John Brown so regardless of social safety, so general, so fanatical and so irreverent of the rights of law, demand his execution as sentenced by the courts. The laws he insulted and

outraged are now protecting all his rights of defense and all his claims for mercy.

Truly yours

Henry A. Wise

Governor of Virginia

Stacy Wilson

United States Army Chaplain

(81st Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 1173.

Date of Muster into Service: Oct. 28, '61

Term—Years: 3

Remarks: Resigned March 22, 1864.

E.L. Wittig

United States Army Chaplain

(74th Pennsylvania Infantry)

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 898.

Date of Muster into Service: Sept. 30, '61

Term—Years: 3

Remarks: Resigned March 23, 1862.

William Wright

United States Army Chaplain

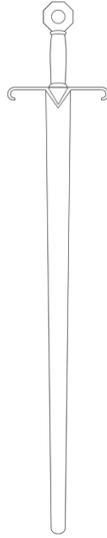
(76th Pennsylvania Infantry)

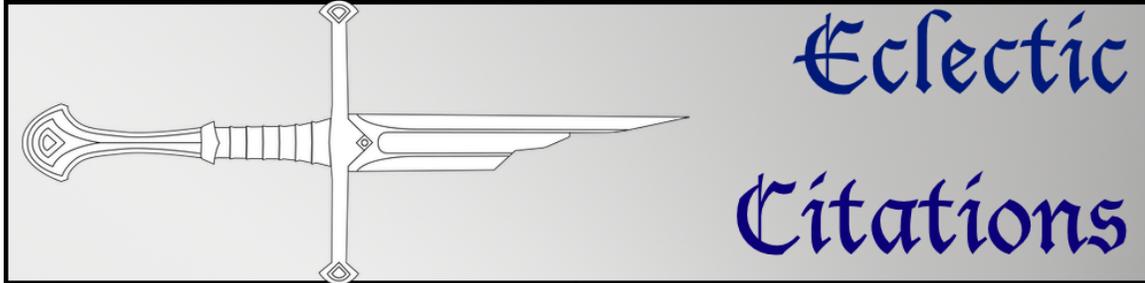
Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 950.

Date of Muster into Service: July 10, '63.

Term—Years: 3

Remarks: Discharged Sept. 12, 1864.





In the Days Before Uncle Sam

Before Uncle Sam won the crown as the personification of the United States, the female Columbia was a strong competitor.

[Timothy] Dwight's decision to enter the Congregational ministry was put to a practical test at the outbreak of the Revolutionary War when he was appointed chaplain to General Parsons' brigade, part of General Putnam's division. His discourses to the soldiers become famous, while the Muse inspired him to write patriotic songs and odes which were sung throughout the army.

Military experience led him into close association with distinguished officers, especially General Washington. Patriotic fervor and a belief in the triumph of American arms with the establishment of a great nation found expression in the "Ode on the Glory of Columbia."

The Spirit of the lines is at times ecstatic, there being, however, a clear vision of the greatness of the new republic in the arts of peace and science as well as victory on the field of battle.

Dwight's poem appears in the Martial Poetry feature in this issue of Curtana (page 58).

Source: Daniel Dulany Addison, *The Clergy in American Life and Letters* (New York: Macmillan, 1900), 159-60.

The Sounds of Death

The following comes from a chaplain's account of the Battle of Gettysburg. Samuel Gracey served as chaplain of the Sixth Pennsylvania Cavalry, and survived the war.

At one o'clock the artillery of both armies opened, and the men seeking shelter, held the ground they had gained, watching and promptly checking every movement in their front.

"The air," says Chaplain Gracey, "seemed full of fragments of bursting shell and ball, while the sounds peculiar to the several projectiles told of the determination of the attack. There was the heavy 'whoop!' 'whoop!' 'whoop-o!' of the round shot, the 'which one?' 'which one?' of the fiendish Whitworth gun, the demoniac shriek of 'what-you-doing here!' of the shells, and the buzzing minnie, all combined to give it the character of a high carnival of powers infernal."

Source: Samuel Bates, *History of Pennsylvania Volunteers, 1861-5*, Volume 2 (Harrisburg, PA: B. Singerly, State Printer, 1869), 747.

The General Shot a What?

When news leaked out of Viet Nam that Old Hell and Hartack Mackenzie had shot down an angel, every newspaper in the world dug into its morgue for the background and biography of this hard-bitten warrior. . . .

[Lieutenant General Drummond, who was Mackenzie's CO, handled the fallout.] "Sir, there's a committee of chaplains, sir, who insist on seeing you, and they're very uptight about something, and I know how you feel about chaplains, but this seems to be something special. . ." There were four chaplains, a Catholic priest, a rabbi, an Episcopalian, and a Lutheran.

The Methodist, Baptist, and Presbyterian chaplains had wanted to be part of the delegation, but the priest, who was a Paulist, said that if they were to bring in five Protestants, he wanted a Jesuit as reinforcement, while the rabbi, who was Reform, agreed that against five Protestants an Orthodox rabbi ought to join the Jesuit. . . ."

"Our information is, General, that General Mackenzie has shot down one of God's holy angels. Is that or is that not so?"

"I'm afraid it's so," Drummond admitted.

There was a long moment of silence while the collective clergy gathered its wits, its faith, its courage, and its astonishment, and then Father O'Malley asked slowly and ominously: "And what have you done with the body of this holy creature, if indeed it has a body."

"It has a body—a very substantial body. In fact, it's as large as a young elephant, twenty feet tall. It's lying in Hangar F, under guard."

. . . The angel was uncovered, and the men made a circle around the great, beautiful thing, [replete with a pair of massive wings] and then for almost five minutes there was silence. Father O'Malley broke the silence. "God forgive us," he said.

There was a circle of amens, and then more silence, and finally Whitcomb, the Episcopalian, said: "It could conceivably be a natural phenomenon."

Father O'Malley looked at him wordlessly, and Rabbi Bernstein softened the blow with the observation that even God and His holy angels could be considered as not apart from nature, whereupon Pastor Yager, the Lutheran, objected to a pantheistic viewpoint at a time like this, and Father O'Malley snapped: "The devil with this theological nonsense! The plain fact of the matter is that we are standing in front of one of God's holy angels, which we in our animal-like sinfulness have slain. What penance we must do is more to the point."

Source: Howard Fast, *The General Zapped an Angel* (New York: William Morrow and Company, 1970), 16-18.

Bombarding the Wounded

The Battle of Port Republic was fought on 9 June 1862 in Virginia. It was a bloody confrontation in which Confederate General Stonewall Jackson's force prevailed. Federal reinforcements under General Frémont arrived too late and ignobly began firing artillery across the river as the Confederates were attending the wounded.

Whilst the forces of General Shields were thus in full retreat, General Frémont appeared on the northern bank of the Shenandoah, and is said to have been furious at the manner in which he had been outwitted . . . It is to be hoped that General Frémont did not direct the artillery fire which now took place upon the ambulances full of wounded, and the parties of men engaged in burying the Federal as well as the Confederate dead.

The Rev. Mr. Cameron, chaplain of the 1st Maryland regiment [CSA], was standing near a row of graves in which the Federal dead were being laid, and, with prayer-book in hand, was reading the burial service over them, when General Frémont's artillery threw shell into the group, forced the men to drop the dead bodies they were carrying to the graves, and Mr. Cameron to abandon his religious services.

Source: John E. Cooke, [Chaplain] Moses D. Hoge, and [Chaplain] J. William Jones, *Stonewall Jackson: a Military Biography* (New York: D. Appleton and Company, 1866), 191-92.

Time to Downsize

The buildups and drawdowns may actually constitute an endless cycle.

More Chaplains, was the emphatic call of Dr. E.O. Watson when he spoke at the Federal Council in Boston last December about the work of the council's chaplaincy bureau at Washington. Dr. Watson now, however, sends out word to the church papers saying that the situation and the prospective demand are decidedly changed by the determination of Congress to cut down the personnel of both army and navy.

The chaplaincy statutes are so worded that the number of chaplains depends on the number of enlisted men. With the reduced size of the army there will be twenty-four more chaplains in service than the authorized quota, and new appointments are not to be expected for three years at least.

The navy has been much more scant in regard to the chaplaincy, but the large number of opportunities that were in view in December are reduced to eighteen. Of these, two can be Presbyterians from the

south, but there is no chance for Presbyterians of any other sort.

Source: "Chaplains in Decidedly Less Demand," *The Continent* 52.11 (March 24, 1921), 340-41.

A Candid Comparison

William Kennedy enlisted in the Union army in 1864 for a year. Most of his time was served in garrison duty, but his regiment, the 91st New York Infantry did participate in the siege of Petersburg.

He wrote the following on December 19 of that year, while stationed at Fort McHenry. He described to his future wife the two chaplains serving his location. The regimental chaplain had earned his respect; the post chaplain, not so much.

I was at meeting last Sunday. Heard a splendid sermon. We have one of the smartest ministers I ever heard. I thought at first he was too good an orator to be a sincere man, but since I know him better, all my suspicions have vanished. He is a young man from Albany by the name of [Alexander] Thorburn. His Father was the great seed dealer. The Old Post Chaplain is more of a foggy [fogey] evidently on good terms with himself.

Source: Unpublished correspondence.

Special Consideration for Some

Dr. Wallace Radcliffe of Washington reported for the special committee on chaplains for army and navy, and Dr. Ford C. Ottman of New York for the national service commission. The latter body's appearance was a farewell. Dr. Ottman said its work, begun in the war emergency, was finished and asked its dissolution which was granted with a vote of thanks.

Dr. Radcliffe said that all places in either army or navy chaplaincy which are allotted to Presbyterians are now filled by the twenty-six Presbyterian ministers active in the two services, but it had been intimated to him if he recommended others, the quota might not be scrupulously observed. This was, he said, a tribute to the superior standing which the representatives of Presbyterians had gained in the opinion of both military and navy leaders. It is proposed to give each Presbyterian chaplain \$250 this year for an equipment fund.

Just for clarification, the proposed supplemental equipment allowance would be coming from the Presbyterian denomination rather than the War Department.

Source: “Presbyterian Chaplains Make Good,” *The Continent* 52.22 (June 2, 1921), 678.

Revolutionary American Chaplains

During the War of Independence in which thirteen British colonies allied to fight for freedom, Anglican clergy were faced with a terrible dilemma. Most northern priests supported England, while those in the south were more receptive to the patriot cause.

When a delegation of Episcopal clergy traveled to England in 1783 to have their bishop-elect “consecrated,” they were disappointed. English canon law required an oath of allegiance to the English Crown. They simply traveled north where bishops of the Scottish Episcopal Church were happy to accommodate them.

War was raging throughout the land, and while Washington, as a presiding genius, ruled in the camp, Mr. White's influence, as a minister of God, was felt in the deliberations of Congress, to which body he had been appointed chaplain. . . .

From the disturbed and unsettled state of the country. Congress was removed from place to place,—but, with a few interruptions, and those only for a short time, Mr. White continued to be elected chaplain by that body, until the final transfer of the seat of government to the city of Washington, in 1801.

A shadow of deepest gloom was cast over the nation, in December, 1799, by the sudden death of [President] Washington. His history, in some respects, is so interwoven with that of Bishop White, that I shall not be going beyond my proper limits, if I record some interesting incidents concerning him. Soon after the lamented decease of the “Father of his country,” Congress appointed the 20th of January, 1800, for the delivery of an oration in honor of his virtues and patriotism, upon which occasion, Bishop White officiated as chaplain. . . .

It seemed peculiarly appropriate, that the good Bishop who had been Washington's chaplain in the camp, when the tocsin of war first sounded through the land, should conduct the funeral services, in memory of the distinguished deceased.

Source: John N. Norton, *The Life of the Rt. Rev. William White* (New York: General Protestant Episcopal Sunday School Union and Church Book Society, 1856), 27, 29, 55.

A Moonlit Divine Service

On 17 July 1864, Lieutenant William Washburn of the 35th Massachusetts Infantry described an interesting experience as the Union army laid siege to Petersburg, Virginia. Having heard that the regiment of one of his close friends was nearby, he had secured permission to spend a day in search of him. He described his unfruitful effort to his wife.

I reached home a little after sun down and after supper, went over to the camp of the 2d Del[aware] Regt., where they were having divine service by moonlight. It was a very impressive sight, I assure you, to see these soldiers with uncovered heads, lying about the ground, or sitting on a neighboring fence enclosing a lot where reposed the remains of about a dozen soldiers, killed in battle; a few standing, and all with their eyes bent upon a middle aged man, evidently a chaplain, who was preaching to them 'neath the blue canopy of heaven, by the light of a most lovely moon.

We see strange things in the army, and this night meeting struck me as among the strangest I've yet seen. Within rifle shot of the enemy did this meeting take place. After the last prayer, the crowd had dispersed to their little shelter tents

The Second Delaware was without a chaplain at the time, and in the process of being consolidated with the First Delaware Infantry. The preacher Washburn saw was presumably Chaplain Thomas Murphey of that regiment. Washburn ends his letter ominously.

[You] will soon after hear of the total overthrow of Lee's army. Our poor brigade has got to take the brunt of the fight. It will be a glorious affair tho', and I hope I shall go throughout safe and sound, and I shall esteem it an honor to belong to the 1st Brig. 4th Div.

Two weeks after writing this, Lieutenant Washburn was wounded and captured during the horrific Battle of the Crater. He survived the war and in a 1915 letter to the Commissioner of Pensions described his virtual blindness as "due entirely to confinement in. dark cell in Columbia, South Carolina, jail for five months . . ."

Source: Unpublished correspondence.

Evoking Memories of Past Horrors

Following WWI, the battlefields of France left utter ruin. The Protestant churches appealed to American churches for relief. One of their ambassadors was a highly decorated French chaplain. A promotional pamphlet for his speaking tour alludes to the plight of the Huguenots and praises America for its role in saving the French.

Chaplain Albert Leo, six times cited for heroism in the French army, honored as one of the bravest of the brave even among the Alpine Chasseurs, with whom he served during most of the war, later a chaplain with the Ninth Division in the Second Battle of the Marne, has recently come to this country to tell the story of the fiery trial of French Protestants in the formerly invaded regions.

The experiences of these people, living for years in the face of the cannon blast, helpless victims of the foe's cruelty and caprice, were comparable only to those of their predecessors, the Huguenots, in the period of persecution which followed the revocation of the Edict of Nantes. . . .

At the outbreak of the war, Chaplain Leo was pastor of the Reformed church at Arachon, near Bordeaux . . . Like thousands of French clergymen of all creeds, he was mobilized as a private soldier early in August, 1914, and went to the front as an assistant on a Red Cross train. Happening to come in contact in Alsace with some of the Alpine Chasseurs, whom the Germans called "Blue Devils" on account of their reckless courage, he became fascinated by the possibilities for religious work among these rough but sterling men. In August, 1915, he was transferred to the Red Cross section of the 68th battalion of the chasseurs, and began a period of service with them during which

he was repeatedly decorated for courage, and became one of the most popular men of the command. His sixth citation said of him: “His bravery is considered a habit.” Later he accepted a chaplaincy, and held that rank at the close of the war.

[Chaplain Leo] summarized his plea thus in a recent address: “While the war was raging most fiercely I heard that the Germans were driving heavy attacks near Soissons. Our troops were tired out, outnumbered. Then suddenly the rumor spread: ‘The American Marines are here!’ Hope and courage were renewed. We had a great force backing us. So it is with our churches. The people have been thrown out of their cities, the churches have been destroyed, but now the news that the American churches are ready to help has already brought hope and life to the discouraged.”

Source: “Chaplain Leo and His Message from Flanders Fields,” (New York: Interchurch Committee for Christian Relief in France, 1918).

Civil War Bedtime Preparations

The following passage from a senior officer of the Sixth Connecticut Infantry to his wife intimately describes a ritual one would only share with a family member.

My present quarters are very far from being attractive but they are enduring in the prospect of a change at no very distant day for more comfortable ones at home. Col. Klein, the chaplain [Charles Tiffany], and myself live in a common wall-tent, nine feet square.

The floor is the bare ground. When night comes, the process of bed making is undertaken—amusing but very important. In the first place, sundry pine boards (pine is selected as being the softest you know)

are laid on the ground. On this comes a thin layer of dried grass gathered from the swamp nearby. Then down goes a rubber blanket and then the woolen blankets. A haversack serves as a pillow.

When bedtime arrives, the servants are summoned and to them is assigned the duty of pulling off the boots and putting us to bed. We crawl into a blanket apiece and they then proceed to pile on the rest of the covering—blankets, overcoats, rubber coats, &c., and tucking in the corners spread over all an enormous rubber blanket, which is to add to the warmth and keep off the rain which, when the heavens weep, comes filtered through the old canvas tent. This done, they blow out the candle and tie up the tent and we go off into dream land. We present a striking resemblance to the “babes in the wood!”

The tent is warmed by fire built in a hole in the ground connected by a trench with a turf chimney outside. It’s perhaps a delusion to say that the tent is warmed though there have been moments when water did not freeze in it. The fire smokes at times as now when the tears flow from my eyes.

Source: Unpublished correspondence, dated 27 January 1865. Letter from Alfred Rockwell (1834-1903) to his wife, Kate.

Navy Patient Diversity in 1870

The following letter was written by Chaplain George D. Henderson, an Episcopalian who served in both the Army and Navy during the War Between the States. See the notes about his wartime service as a chaplain in the “Resurrected Biographies” section of this issue of Curtana (pages 68-69).

Right Reverend Sir:

As a member of the diocese that enjoys your Episcopal care, I would respectfully report that I have been stationed, during the past year (after my return from the South Atlantic Squadron), at the New York navy yard. My duty is principally among the sick and disabled seamen in hospital, who are truly of all nations and kindreds, so various are the materials of which our seamen are composed. That part of them who have been brought up in our liturgical worship is, I should think, a large majority of all, if the Roman Catholics are included.

And I think, also, of the Protestant element, a very decided majority have been used to the same, when it is taken into account "how many North Germans, English and Scandinavian seamen ship in our men-of-war. We have here, not an asylum for seamen disabled after twenty years' service as at Philadelphia, but only a hospital where seamen are brought for the time being till recovery. I am, right reverend sir, very respectfully yours, Naval Hospital, Brooklyn, N. Y., May 2, 1870.

Source: *Journals of the Primary Convention of the Diocese of Kansas [Protestant Episcopal Church]*, (Lawrence, Kansas: Journal Book and Job Printing Establishment, 1885), 76.

Warmongering Rulers

Objections may, perhaps, be raised as to the propriety, at the present time, of recurring to the events of the last French war [the Napoleonic Wars of 1803-15], as being likely to disturb the kindly feeling which at present happily subsists between the two countries; and, if anything I have written, could be fairly construed as offensive to the French as a nation, or derogatory to the character of their troops, I might then concede there was some force in such an objection: but such is not the case.

On the contrary, I have always admired the French military character, and consider their troops to be equal, in point of bravery, to British troops; though I must be allowed still to assert, that they do not possess the same amount of stamina, or the same enduring qualities as the British, who, if they once get a grip of the foe, retain their hold with the tenacity of their native bulldog, until they have achieved a victory—when their nature suddenly changes, and the ferocity of the lion gives place to the gentleness of the lamb.

I rejoice at the present happy union of the two countries, for which we have in a great measure to thank the recent war in the Crimea, which has happily been the means of bringing together two nations, which have for centuries, through the folly or wickedness of their rulers, been kept in a state of warlike antagonism; and the warriors of those two nations, instead of having been, as heretofore, pitted against each other as enemies, have lately been seen fraternizing on the field of battle; a spirit of rivalry, indeed, still prevailed among them, but only in the shape of a generous endeavour to outvie each other in feats of personal bravery, and deeds of mutual kindness.

Long may this union prevail: and whenever and wherever the Anglo-French flags shall be seen floating in the breeze, there may the oppressed of every nation, and of every colour, find a friend.

Source: Thomas Morris and William Morris, *The Three Serjeants; or, Phases of the Soldier's Life, Recollections of Military Service in Germany, Holland, Belgium, France, India and the Crimea; with Details of the Battles of Quatre Bras, Waterloo, Alma, Inkerman, Balaklava, and Sebastopol* (London: Effingham Wilson, 1858), vii-viii



Galaxy UGC 2885 is nicknamed the “Godzilla Galaxy,” because it may be the largest known to this date. It is more than twice the size of our Milky Way, and is filled with ten times the number of stars in our own galaxy. (*Hubble Telescope*).

**“And beware lest you raise your eyes to heaven,
and when you see the sun and the moon and the stars,
all the host of heaven, you be drawn away
and bow down to them and serve them...”**

Deuteronomy 4:19 (ESV)

