



The Navy Chaplain

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"The President's Own" United States Marine Corps Band performs at a Sunset Parade in honor of Chaplain John J. O'Connor.



Chaplain Wilbur "Doug" Douglass relieves Chaplain Leroy Gilbert as Chaplain of the Coast Guard.

["In the Middle" for God and Country—Ministry at Arlington National Cemetery](#)

by CDR Lewis E. Brown, CHC, USNR

Navy chaplains are providing unique ministry at our nation's most famous burial site.

[US Marine Corps Honors Chaplain John J. O'Connor](#)

by CDR Diana Meehan, CHC, USN

The former Navy Chief of Chaplains is the first deceased individual to be honored at a US Marine Corps Sunset Parade.

[From Cotton Fields to Chaplain of the Coast Guard](#)

Chaplain Leroy Gilbert retires after Change of Watch ceremony.

[Annual Coast Guard Chaplains Training Conference](#)

Nearly 50 active duty and Reserve chaplains serving with the US Coast Guard and Merchant Marine Academy gathered in May for their annual training conference.

[New Sailor Assimilation Course \(NSAC\)](#)

by LT David R. Brown, CHC, USNR

USS SHREVEPORT (LPD 12) program reduces NJPs and increases retention among first-term Sailors.

[Blessing of the Healing Hands—Navy Chaplains Minister During National Nurses Week](#)

BUMED chaplains bless their fellow caregivers.

[The Calling and the Sea](#)

by LCDR Michael Gore, CHC, USN

A chaplain reflects on the call to ministry and the Voice that issues the call.



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

Dear Colleagues in Ministry,

As our nation's War on Terrorism continues, so does the magnificent ministry of our chaplains and RPs around the world.

In this issue of *The Navy Chaplain*, Chaplain Lew Brown gives us an inside look at the unique ministry performed by chaplains at Arlington National Cemetery. Chaplain Diana Meehan shares a story and photographs of a "first" as the U.S. Marine Corps honored one of our Chaplain Corps heroes—Chaplain John J. O'Connor. A report on the Change of Watch for the Chaplain of the Coast Guard and retirement of Chaplain Leroy Gilbert follows. One of our newer chaplains, David Brown gives a report of the results the New Sailor Assimilation Course (NSAC) aboard his ship, USS SHREVEPORT (LPD 12). This initiative has had a significant positive impact on retention and on reduction of mast cases among first-term Sailors. A report follows telling how some of our BUMED chaplains performed acts of blessing upon their Nurse Corps counterparts during National Nurses Week. Finally, Chaplain Michael Gore shares a reflection on the call to ministry upon the sea.

Over the years, this publication known as *The Navy Chaplain* has expanded to include all who serve in support of Sea Service ministry. As a result, the current name is no longer reflective or inclusive of those whose service is reported. I solicit your input for a new name for this publication, which will become a quarterly beginning with the next issue in October 2002. Please send your input to tnc@crb.chaplain.navy.mil.

Your faithfulness to the task of Sea Service ministry does not go unnoticed. Wherever Sailors, Marines and Coast Guardsmen go...there goes the Chaplain and RP. Your service is a credit to our Corps, our Country and our Creator. May your hand be steady at the helm of ministry as you guide the souls entrusted to your care.

In God's service and yours,

“In the Middle” for God and Country— Ministry at Arlington National Cemetery

by CDR Lewis E. Brown, CHC, USNR



Introduction:

We pause each year on Memorial Day to remember all who have sacrificed their lives to keep our country “the land of the free and the home of the brave.” The holiday was originally known as Decoration Day and it was a time set aside to honor the nation’s Civil War dead by decorating their graves. During the first national celebration of Decoration Day, then-General James Garfield made a speech at Arlington National Cemetery after which 5,000 participants decorated the graves of more than 20,000 Union and Confederate soldiers.

At Arlington National Cemetery (ANC), the commemoration continues with an annual Memorial Day Joint Military Service in which a wreath is layed at the Tomb of the Unknowns. Memorial Day events are representative of the daily services that occur at ANC as chaplains of each branch of the Armed Forces join ceremonial honor guards in serving so that our veterans and their family members can be buried with honors in our nation’s most famous cemetery.

This article is about the ministry of Navy chaplains at Arlington to and with those who carry out these sacred duties.

Funerals at Arlington National Cemetery: An overview

You are visiting Arlington National Cemetery where you happen upon a full honors ceremony in progress. Along with the other tourists, you silently watch military members pass by in cadence: the band, the color guard, and marchers-in-arms. There is a noticeable gap, then the chaplain, and another gap. The flag-draped casket, resting atop the horse drawn caisson follows. Then come the mourners, some walking, and some in cars. Your attention returns to the solitary figure in the gap. The chaplain walks behind the military members, but in front of the deceased and the mourners. In this ceremony—our nation’s final act of thanks to



its veterans—the chaplain is “in the middle,” for God and country.

Navy chaplains who regularly assist at funerals in ANC are assigned to Naval District Washington, the Navy’s oldest shore base, and to Headquarters Battalion, Headquarters Marine Corps, Henderson Hall. Funerals are only one facet of the ministry provided by these chaplains. These are the reflections of one who has been “in the middle,” praying for those ahead, many of whom will go into harm’s way, and for those behind, who ask the Lord for mercy upon the deceased.

There are an average of 25 funerals each day at ANC. Funerals are held five days a week, 52 weeks a year. The exception is federal holidays. The Army conducts most of the funerals because most of the U.S. military has been Army. Most of the funerals are Protestant because the majority of our nation is Protestant. Military chaplains are assigned according to the branch of service and the faith group of the deceased. Ministry to the mourners is one of helpful, prayerful compassion. Chaplains help minimize the confusion by contacting family members in advance of the funeral date to express condolences and to discuss the rituals. When families do not bring their own ministers, assigned chaplains meet the families at the cemetery administration building before the ceremony, or if there is to be a chapel service, at the Old Post chapel at Fort Myer, which is adjacent to the cemetery.

Mourners come to ANC from around the country, indeed, from around the world. Most have experienced their grieving at home, and have been comforted by familiar pastoral care workers and funeral/memorial services at their local places of worship. They have come to ANC for final prayers and military honors. The impressiveness of the cemetery and the nobility of the ceremony are channels of blessing for them.

Sometimes the family has special prayers or a favorite poem they wish to be read. About ten percent of the families request a chapel service. We suggest scripture readings and urge family members or friends to do the readings. The chapel provides an organist who also is open to suggestions from the family. Family members will frequently prepare a bulletin with a picture and biography of the deceased, the order of service, and the words of a favorite hymn, most often "Eternal Father."

The families of officers may request a full honors ceremony. Enlisted members receive standard honors. Spouses, unmarried children up to age 21, or handicapped dependents of any age are buried with prayers, but no military honors. In attendance at the funeral of every Sailor is a volunteer who represents the Chief of Naval Operations—the Navy Arlington Lady. A member



of the Navy Ceremonial Guard escorts her. Each family is in the care of a cemetery representative (CR) who has been in phone contact, and now reviews the information that will be placed on the tombstone. If not already at the chapel, he invites the mourners to their cars, and then leads the hearse and cars to the transfer point, the gravesite or the columbarium.

A full honors ceremony involves at least 65 people, more for higher-ranking officers. A commander of troops flanked by a guide-on leads the ceremony. A drum major is next, conducting a 15-piece band. A four-member color guard marches ahead of the (one or more) 23-member marching platoon. The chaplain is sometimes accompanied by a flag-presenting officer when the deceased is of captain or higher rank. An Army sergeant oversees the three riders and six paired horses that draw the caisson. Six casket bearers march behind the caisson. Waiting at the gravesite is a seven-member firing party and head caller, a petty officer in charge, and the Arlington Lady with her escort.



If there has been a chapel service, the casket is placed on the caisson outside the chapel where the military formation begins the march to the gravesite. When there is no chapel service the deceased is brought to a place near the gravesite and transferred to the caisson. This allows some marching by the military, and walking by the mourners.

When all arrive at the gravesite, the chaplain leads the casket bearers and mourners to the grave. The flag is held unfolded over the deceased during prayers, after which the mourners stand for honors. There will be three volleys of seven shots from the firing party. Ideally, only three sharp cracks will be heard. The poignant sound of taps follows. The flag is folded into the familiar triangular shape and presented with the statement that begins: "On behalf of the President of the United States and a grateful nation..." Each presenting officer completes the statement with



about 45. Since 1931, the CG's primary mission is to represent the Navy in presidential, Joint Armed Forces, Navy and public ceremonies in the nation's capital. You may see them "live" or on television in Joint Armed Forces color guards and cordons, state funerals, presidential inaugurations, full honors arrival ceremonies at the Pentagon, wreath-layings, the "Navy presence" at state arrivals, dinners and receptions, and final honors at every Navy funeral at ANC. They are called upon to carry the colors at various local gatherings as well as major social and sporting events around the country.

self-chosen words. The Arlington Lady presents a hand-written card of condolence to the next of kin. The chaplain bids farewell to the family, and the cemetery representative announces the conclusion of the ceremony.

Standard honors begin at the gravesite with the chaplain, casket bearers, firing party, petty officer in charge, a bugler, and the Arlington Lady with escort. Prayers are said, and honors rendered as described above. For dependents, the casket bearers bring the casket from the hearse to the grave, then leave. There are no military honors rendered after the chaplain prays.

Close to half of the funerals at ANC now involve cremation. According to the eligibility of the deceased, cremains are placed either in the columbarium or in the ground. Each court of the columbarium has over five thousand niches. Each niche has space for two adult urns. There are six courts currently in use with four more planned.

Future land acquisition, and another columbarium will provide additional room for veterans and their families, adding to the more than 280,000 who are now resting in peace in this splendid national monument.



Ministry to the Guardsmen and staff is what you would do anywhere aboard ship or ashore—a lot of deckplate ministry to these Gen Y junior Sailors, Gen X junior officers and petty officers, and Boomer chiefs and senior officers. Chaplains meet with them individually, in passing or with appointments; collectively in indoctrination briefs, training sessions, quarters, just before parades and, at ANC, prior to funerals. They look for help in finding meaning in what they are doing, in untangling the complications of life, in soothing bruises from personal or work relationships. They seek to grow in their Navy career, relations with others, and life.

U.S. Navy Ceremonial Guard

The Washington Navy Yard is called the "Ceremonial Quarterdeck of the Navy." It is home base to the U. S. Navy Ceremonial Guard (CG)—180 male and female Sailors straight out of boot camp, with a leadership and support staff of



As the one “in the middle,” chaplains have many opportunities to understand and counsel the anxious, to interpret their struggles of leadership, to invite all to grow in faith. We provide Bible studies as well as daily and Sunday worship services. There is also the opportunity to support naval enculturation. Many Sailors of all generations and ranks are unaware of such things as the history and meaning of the “crow,” the “fouled anchor,” “shift colors” and “wetting down.” We use the “Chaplains’ Corner” in the base newspaper as a vehicle to connect the Scriptures with Navy traditions. Involvement with community relations projects is another positive way to encourage and be with our Sailors.

Every three months, the CG leadership travels to Recruit Training Command, Great Lakes, where they show a “way cool” video invitation to join the CG. Twenty-five volunteers will be selected who meet such criteria as minimum height (6 feet for males and 5 feet 10 inches for females), glasses-free (contacts are okay), good moral character and military bearing, physically fit and court-conviction free. Assignment to the CG is for two years, followed by a guaranteed choice of “A” school before being transferred to the fleet. New Guard members experience an 11-week training program conducted by current members. Upon successful completion of training, they may request permanent placement as casket bearers, firing party, marching platoon, drill team or color guard.

When the Guardsmen assume their new tasks, the ministry of the chaplain takes on a new phase. Like TV’s Detective Columbo, the chaplain always has one more question as a follow up to, “Sailor, tell me about your new job!” I have learned many things from these young Sailors just by asking questions about what they do. There is much knowledge to be gained when the chaplain expresses interest.

United States Navy Band

Interest and appreciation are also key to ministering to the members of the U.S. Navy Band, based at the Washington Navy Yard since 1925. Currently there are over 170 band members who have been selected for their musical proficiency and enlisted in the Navy. They work in seven performing units: ceremonial, concert, jazz, chamber, country, pop, and a vocal group.



For ANC funerals, a ceremonial group consists of 15 members, 18 if the deceased was a flag officer. These musicians are led by a drum major whose mace is often personally designed. For full honors ceremonies, the band selects from eight hymns according to the faith group of the deceased. During the journey to the gravesite, they select from ten marches, among them, “Onward Christian Soldiers,” or “God of our Fathers.” When the casket is carried from caisson to grave, they play “Eternal Father,” and after taps, lately, “America the Beautiful.” The Navy Band also plays for U.S. Coast Guard funerals, while the Marine Corps has its own band and buglers.

Trumpeters from the Navy Band consider being the bugler a position of honor. They will tell you, “Playing taps is the most important thing we do.” I



have learned from the buglers that taps is always played in the key of B flat.

Members of the Band are professionals in their field. They represent the Navy at venues around the country. While most will spend their entire

Navy career at the Navy Yard, some, to experience the adventure of the Navy, request assignment to the Fleet Band where they will be regularly reassigned to band units around the world.

“Arlington Ladies”

In 1948, Air Force Chief of Staff General Hoyt S. Vandenberg was living at Fort Myer, Virginia, in a home with a commanding view of the cemetery. He and his wife, Gladys, often walked there, and noticed airmen being buried with only the chaplain and an honor guard in attendance. The general stated that his service’s members would never have “a bleak and friendless funeral.” He and his wife began attending funerals for Air Force members. In a short time, a number of Air Force wives joined them. So constant was their presence, and so positive their impact, that they received the nickname, “The Arlington Ladies.”

There are now about 150 volunteers representing the Army, Navy and Air Force at the funeral of each veteran—and sometimes of the spouse or other dependent. Some are spouses of active duty or retired military members, some are widows, some are mothers of present or former service personnel, and some are veterans themselves. Their heart-felt mission is to comfort the mourners, pray for the dead, and honor our nation’s veterans.

Arlington Ladies travel from near and far to ANC where they hand write a letter of condolence and an offer of help to each bereaved family. They meet the family before the ceremony, and are escorted to the gravesite by a member of the CG. Following the prayers and presentation of the flag, the Arlington Lady presents her letter and best wishes to the next of kin. Sometimes they will write a long letter describing the ceremony, its participants, and even the weather to a family member who couldn’t attend. At a family’s request, the Arlington Lady will lay a wreath on a veteran’s grave on special days.

The Arlington Ladies complement the chaplain’s work at ANC. Their care for the mourners, their respect for the ceremony, unobtrusive presence, and their quiet prayerfulness is exemplary. Ministry with them is enjoyable. The rewards are sumptuous, for they are all good cooks who don’t forget the kindness of their chaplains! Nor do they

forget the steady arm that escorts them. A volunteer member from the Navy CG is appointed and escorts the Arlington Lady to every funeral of a Navy veteran. Separated from the daily routine of other members of the CG, he has the challenge of maintaining good relationships with his peers. Sharing the Arlington Lady’s homemade confections goes a long way to support that effort, too.

ANC Administration Staff and Cemetery Representatives

The Veterans Administration is responsible for over 100 national cemeteries throughout our country. But the Department of the Army administers ANC, where more restrictive in-ground burial regulations will keep ANC an active cemetery for as long as possible. The Ceremonial Guard for the Army is from the 3d Infantry, “The Old Guard.” These soldiers stand watch at the Tomb of the Unknowns 24 hours every day of the year. They participate in Army funerals, as do their counterparts in the other branches of the military services. They have the added responsibility of maintaining the horses and caissons for full honors funerals. In preparation for Memorial Day, they place an American flag in front of every tombstone and at the base of every column of niches in the columbarium. Under their guidance, civilian maintenance personnel take meticulous care of



the grounds. They align tombstones the old-fashioned way: with string. But they use the modern technology of the global positioning system to locate every tree in the cemetery.

At the administration center, Interment Services clerks work five and a half days a week responding to calls about eligibility, scheduling funerals and answering questions for families in their time of sorrow and stress. Human Resources personnel keep track of the employees, while financial experts keep track of expenses. The Superintendent and his boss from the Department of the Army take operational costs and plans directly to the U. S. Congress.

The cemetery representatives work directly with the veterans' families. Each deals with as many as six different families each day. They counsel the families before the day of the funeral and lead them to and through the ceremony on the day of the funeral. The chaplain takes his cues from the cemetery representative—insights into the needs of the family, the location of the gravesite, or



possible delays. The cemetery representative interprets policy and procedure, and will review the ceremony should things go awry. The cemetery representative “orchestrates;” all others, including the chaplain, play their designated part.

Downstairs, in the administration center, are offices and working spaces for the Army, Navy and Air Force. Chaplains, civilian secretaries, the Arlington Ladies and escorts of each branch work here. Secretaries receive decedent information forms and pass them to the chaplains according to the branch and faith group of the deceased. Schedules are circulated for all. Military members don their ceremonial, seasonal, wrinkle-free uniforms with attachments properly polished and placed.

Ministry to these civilian and military workers is one of thoughtful cooperation. Life goes on for these folks: arrivals and departures, weddings of the young, grandchildren for the older, and birthdays for all. Stand by for invitations, pictures, and potluck meals. With the chaplains of the other branches there is wonderful fellowship, storytelling, and the swapping of materials to enrich ministry to the bereaved.

Summary: Our Nation Gives Thanks

Our nation makes a major commitment in the way it expresses gratitude to its veterans. Space, time and personnel are set aside for this honor. The ministry of chaplains assigned for funerals at Arlington National Cemetery touches more than just the mourners. Many military and civilian personnel benefit from the one who marches “in the middle,” for God and Country.

For more information consult, these websites:

www.arlingtoncemetery.com
www.navyband.navy.mil



Chaplain Lew Brown serves Naval District Washington. His office is at Naval Station Anacostia.

US Marine Corps Honors Chaplain John J. O'Connor

by CDR Diana Meehan, CHC, USN

In 1953, Francis Cardinal Spellman, Archbishop of New York made a personal plea to priests to consider ministry as chaplains to the men and women in the military. A young priest by the name of John J. O'Connor responded to the call and joined the Navy. The rest is, as we say, Chaplain Corps history. During his years as a Navy chaplain, Chaplain O'Connor was a strong and faithful shepherd to chaplains and parishioners alike. By the time of his retirement, after 27 years of faithful and committed service, he had risen to the rank of Rear Admiral, and had served memorably as the 14th Chief of Chaplains.

After leaving the Navy in 1979, Chaplain O'Connor was made an auxiliary bishop and assigned to the Military Vicariate under Terence Cardinal Cooke of New York. He was appointed Bishop of Scranton, Pennsylvania, in 1983, and was elevated to the position of Cardinal Archbishop of New York in 1985. John J. O'Connor was a spiritual giant who touched the lives of all with whom he came in contact. He died on 3 May 2000, but his memory and rich legacy live on.

A year ago, supporters from New York approached the Commandant of the Marine Corps about the possibility of honoring Chaplain O'Connor for his unique accomplishments and



Bishop John Glynn (CAPT, CHC, Ret.) represents Chaplain O'Connor and is joined by Chaplain Iasiello and Colonel Richard T. Tryon, Commanding Officer, Marine Barracks Washington.

devotion to country during a Marine Corps parade. On 18 June 2002, their dream became a reality as a Sunset Parade, featuring the King's Guard from Norway, was hosted by the Chaplain of the Marine Corps, Rear Admiral Louis Iasiello.



Sunset Parades are conducted every Tuesday during the summer months at the Marine Corps War Memorial (Iwo Jima). Chaplain O'Connor's love and admiration of the Marine Corps was well-known. He was awarded the Legion of Merit with Combat "V" for service with Marines in Vietnam. In a touching memorial tribute to Rear Admiral O'Connor, the Most Reverend John Glynn, Auxiliary Bishop for the Archdiocese of the Military Services, received honors in Chaplain O'Connor's place. Bishop Glynn served in Vietnam with Chaplain O'Connor and is also a distinguished combat veteran having been awarded the Bronze Star with Combat "V." Bishop Glynn retired from the Navy Chaplain Corps with the rank of captain.





Chaplain of the Marine Corps, RDML Lou Iasiello and other VIPs.

The parade was indeed a series of “firsts” for the Chaplain Corps: the **first time** a chaplain was the reviewing officer at a Sunset Parade; the **first time** a chaplain was honored; and the **first time** the honoree was deceased.

More than 1,000 people attended, including retired and active duty chaplains, over 50 VIPs, distinguished guests and dignitaries from New York. Among them were Chaplain O’Connor’s two surviving sisters: Mrs. Mary Ward and Mrs. Dorothy Hamilton.

Chaplain O’Connor, by his dedication and service, was the epitome of the current Chaplain Corps mission statement: “Devoted to God and Country, we unite to deliver innovative, life-transforming service throughout and beyond the Sea Services.”



Chaplain Iasiello presents gifts to Mrs. Mary Ward (l) and Mrs. Dorothy Hamilton (r), sisters of Chaplain O’Connor.



Chaplain of the Marine Corps, RDML Lou Iasiello, addresses the parade viewers.



Members of the King’s Guard of Norway join U.S. Marines in the Sunset Parade in honor of Chaplain O’Connor.

From Cotton Fields to Chaplain of the Coast Guard Chaplain Leroy Gilbert Retires after Change of Watch Ceremony



On 9 May 2002, Chaplain Wilbur "Doug" Douglass relieved Chaplain Leroy Gilbert as Chaplain of the Coast Guard in a Change of Watch ceremony at Fort Lesley J. McNair in Washington DC. Chaplain Gilbert's retirement ceremony followed. The event was hosted by ADM James Loy, Commandant of the Coast Guard.



Chaplain Gilbert shows a cotton boll while speaking at his retirement ceremony.



Chief of Chaplains, RADM Barry Black, looks on as ADM James Loy, Commandant of the Coast Guard, congratulates Chaplain Gilbert after the Change of Watch.



Chaplain Gilbert's wife, Sharon, and daughter, Jessica, watch as he and Chaplain Douglass cut the ceremonial cake.

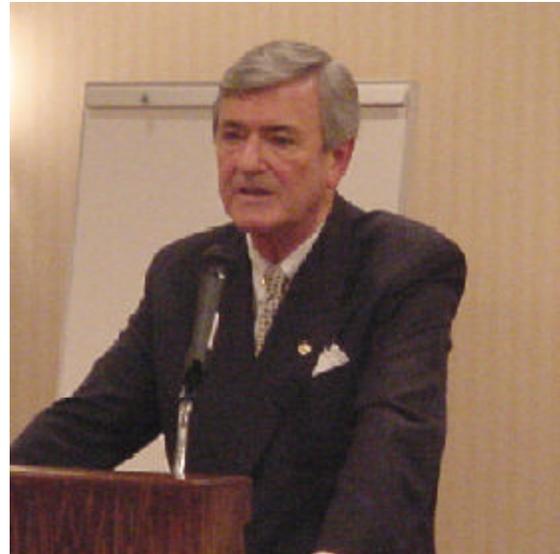
Annual Coast Guard Chaplains Training Conference



Nearly 50 active duty and Reserve chaplains serving the US Coast Guard and the Merchant Marine Academy gathered in May for their annual training conference. A highlight of the conference was a presentation on preaching by Dr. Lloyd Ogilvie, Chaplain of the US Senate.



Chaplain Ogilvie with (l to r) Chaplain Doug Waite, Chaplain Black, and Chaplain Gilbert



Chaplain Ogilvie speaks on "Preaching with Passion"



Chaplains praying together



Chaplains Ron Swafford and Jim Fisher at the Coast Guard Chaplains Conference

New Sailor Assimilation Course (NSAC)

Keeping the Sailors We Receive

by LT David R. Brown, CHC, USNR

The re-enlistment rate for Zone A (less than six years of service—formerly considered “first-term”) Sailors in the US Navy was 47.9 per cent in FY 2000 and currently stands at 66 per cent for FY2002. This increase is encouraging as re-enlisting these Sailors is essential to preserving the Navy’s investment in training and manpower, as well as maintaining readiness and the ability to perform its missions.

The New Sailor Assimilation Course (NSAC), a part of the Command Religious Program aboard USS SHREVEPORT (LPD-12), was developed to prevent misconduct and increase retention among first-term Sailors by providing a forum to share their transitional experiences in the Navy.

NSAC is a five-part program that takes place over the course of a Sailor’s first year aboard the ship. Every new SHREVEPORT Sailor is assigned to a NSAC class within the first week of reporting aboard. These classes are distinguished by the phonetic alphabet, i.e., “ALPHA,” “BRAVO,” “CHARLIE,” etc. The facilitators for the program are the chaplain and a command representative from the chief’s mess. The “ALPHA” class recently celebrated its One-Year Certificate Ceremony on the ship’s forecastle. During the ceremony, the commanding officer, CAPT William D. Valentine, Jr. (pictured below in coveralls), presented completion certificates to the seventeen Sailors who made up the initial class.

The first two parts of NSAC are one and a half hours each in length, and are conducted during the first two months of duty aboard ship. Part One

consists of a brief introduction of the facilitators and each Sailor, followed by an interactive PowerPoint presentation entitled, “Responsible Decision Making.” The Sailors are then led through a “Quality of Life” segment where they are encouraged to share their initial impressions of shipboard life and any specific challenges they may have encountered. Presentations from MWR, Legal, TRICARE and Navy-Marine Corps Relief Society representatives are offered to give familiarization concerning available support services. The chaplain concludes this session by offering the opportunity for follow-up counseling with any individual Sailor.

Part Two follows approximately 30 days later and begins with Sailors discussing their transitional experiences during their first month aboard ship. After a break, there’s a PowerPoint presentation entitled “Support Planning: Making the Navy Work For You.” During the presentation, each Sailor is strongly encouraged to consider formulating a support plan in the following areas: Spiritual, Financial, Professional and Educational. The command Financial Specialist and the command Career Counselor assist the chaplain in briefing the last three portions of the presentation. Once again, the chaplain concludes the session by offering individual pastoral support.

The other three parts of NSAC are follow-up sessions conducted at the three, six, and 12-month point of each Sailor’s tour aboard the ship. Each of these sessions is approximately 30 minutes long and is conducted in the format of a “Quality of Life” forum. A muster is kept on each class to ensure course completion and to track retention.

In order to market the program, I gave separate briefs to the wardroom, chief’s mess and First Class Petty Officer’s Association. During each of these briefs, a common concern was raised: “Isn’t it the job of the division officers and chiefs to put out this kind of information to Sailors?” I answered this valid question by emphasizing the unique position of chaplains in the command. Our pres-



The Navy Chaplain
Page 13

ence and spiritual perspective alone offer an influence that no division officer or chief can convey. Secondly, these young Sailors perceive the chaplain as an ally, someone who is a benevolent character and a confidential resource within the command. With this in mind, I believe that the chaplain may provide all the leverage that is needed to keep new Sailors on the “straight and narrow path” towards retention and re-enlistment.

The first person I sought out for advice on implementing this program was the Command Master Chief. He suggested using the chief’s mess rather than a neutral site because the location alone could serve as a motivator and provide some professional incentive. I followed that suggestion by asking the Executive Officer if I could use the wardroom for Part Two and the following sessions. Once these locations were secured, I advertised the program through the Plan of the Day, distributed a 5050 Instruction signed by the Commanding Officer, and sent an e-mail to remind all Department Heads, Division Officers, Chiefs and First Class Petty Officers.

Tracking retention statistics and taking care of people are not mutually exclusive. As facilitators for the Command Religious Program, we have a

vested interest in seeing people do well in life. That includes the retention of good Sailors as well as the development of their faith relationship with God. NSAC provides abundant opportunities for ministry through direct/indirect contact with these young Sailors. Another added benefit of NSAC is that it is not “chaplain specific” in that the program design provides for future viability and does not rest upon the personality or gifts of the unit chaplain. NSAC has a simple, flexible quality that allows for embellishment and expansion. The program could easily be converted for use in the Marine Corps (“NMAC”) or the Coast Guard (“NCAC”).

In the year since it’s inception, NSAC has proven itself to be a positive force in the prevention of misconduct and attrition aboard SHREVEPORT. The accompanying box shows the statistics.

This preliminary data indicates that Sailors who have not attended NSAC are over three times as likely to receive non-judicial punishment and more than ten times as likely to have a repeat appearance at captain’s mast than those who attended. Clearly, Sailors who attend NSAC exhibit better behavior and are less prone to committing NJP offenses. This benefits the Navy, the SHREVEPORT, and the individual Sailor, most of all.

| Total first-term Sailors aboard (avg.): 225 | | |
|---|------------------------------|-----------------------------------|
| | NSAC Participants: 93 | Non-NSAC Participants: 132 |
| Non-NSAC first-term Sailors who have been to mast only once: | | 50 (38%) |
| NSAC graduates who have been to mast only once: | | 10 (11%) |
| Non-NSAC first-term Sailors who have been to mast more than once: | | 38 (28%) |
| Total NSAC graduates who have been to mast more than once: | | 2 (2%) |

Chaplain Brown’s NSAC materials are available on the Navy Chaplain Corps website

www.chaplain.navy.mil

under “Training/GMT Resources.”



Blessing of the Healing Hands: Navy Chaplains Minister During National Nurses Week

On 13 May 2002, the Navy Nurse Corps celebrated 94 years of caring. Involved in all aspects of Navy Medicine, Navy Nurses have had a tremendous impact in the areas of healthcare enhancement, wellness and TRICARE implementation. As leaders in creating healthcare teams, these compassionate and dedicated men and women have used their hands in the healing process of our Sea Service personnel and their families through the total quality care they provide.

To recognize Navy Nurses as valued members of our healing team, chaplains at Naval Hospitals Beaufort and Lemoore, as well as Naval Medical Center Portsmouth (NMCP), visited nurses in their workspaces during National Nurses Week in May. The chaplains offered an individual blessing on the nurse's healing hands and efforts. This was "a way for us to take time to recognize and remember the important work you do as nurses," said Capt. Jerry Shields, NMCP command chaplain. "It's not just a religious experience connected with one church or faith, it is a spiritual, non-denominational experience. It dates back to the ancient practice of anointing the head and hands of kings to acknowledge tremendous power and responsibility. It can also be associated with the parable of the Good Samaritan where a traveler going along a road stopped to help the stranger who was in need of healing."

This simple time of commitment only took a couple of minutes with each nurse. It reminded them of the power of the care they give to all and of the ultimate healing power which rests in God's hands.



God, I pray that you would bless these hands of _____ that will be used to help each patient today, and may they always be dedicated to bringing help, encouragement and wholeness to all they touch. Bless this nurse with your healing touch that his touch will be yours. May this blessing be a reminder that there is more to his job than just paperwork—and that is healing, the healing that comes from the human care of _____. Please clothe him with compassion, kindness, humility, gentleness and patience and grant wisdom for the many tasks that his hands will do. Guide this Navy nurse, O Lord, to live out his own sense of calling as both a caregiver and a naval officer, a husband and a father. All blessing and honor to you, our dear Lord, now and forever. Amen.

(Prayer offered by Chaplain Lisa Bohannon)

As part of National Nurses Week, I made my rounds, showing appreciation for nurses in a ritual that demonstrated God's love for them and their efforts. I took anointing oil of blessing and made the sign of a cross with these words: "(Nurse's name), may the work of your hands bring healing to all the people you touch. May God who formed these hands guide them to bring the healing touch of life. May God richly bless you."

Many of the nurses were especially moved by this caring gesture. A few shed tears after the blessing and said, "I have never been appreciated like this before, it's wonderful to have you here, Chaplain." One civilian nurse seeing this ritual said, "Can I have my hands blessed too, even though I'm not an active duty nurse?"

I held her hands and blessed them. She returned this caring spirit by giving me a hug. It was a very spiritually meaningful and "touching" experience.

Chaplain Mil Yi



Some links on "Blessing of Hands":

<http://www.nurseweek.com/features/00-06/parish.html>

<http://www.ahna.org/events/fnight.html>

<http://www.abh.org/blesshands.htm>

<http://www.chiroweb.com/archives/16/14/24.html>

A Prayer for Physicians

by Chaplain Jane F. Vieira

*ETERNAL GOD, GREAT PHYSICIAN, as we bow our heads in prayer,
we ask your blessing upon the hands of all physicians ...
hands which have held new life and eased pain,
which have offered compassion in life's darkest moments,
performed surgeries and administered medicine,
anointed the sick and bandaged the wounded,
comforted the dying and held the dead.
Blessed be the hands of all physicians, Lord,
for they do the work of your hands.
Amen.*

The Calling and the Sea

by LCDR Michael Gore, CHC, USN



Early one morning, at the mid-point of my deployment, I sat down with a good book on the starboard quarterdeck of USS VICKSBURG (CG 69) to nourish my mind and spirit. I'd been at sea some three months in support of our nation's war on terror, and the long lonely hours of separation made me homesick for my family. Halfway through deployment, I needed to marshal my energies for the three remaining months of ministry before I would finally be reunited with my wife and my children.

As the ship swayed rhythmically beneath me and the breeze blew cool against my face, I came across a passage from Virgil's *Aeneid* that struck me with all the force of a word sent straight from heaven. As you may know, in the *Aeneid*, Virgil tells the tale of Aeneas' long journey from the ruins of Troy to Italy where he founded the city of Rome. For Aeneas, this voyage is more than just a journey. It is a calling sent from heaven itself. He proclaims: "I am the man whom heaven calls."

Along the way, Aeneas comes to Carthage on the northern coast of Africa where he meets Dido, the queen of Carthage, and falls passionately in love. For a time, it seems that he may forget his calling. But then Jupiter discovers Aeneas' love for Dido and perceives that he is in danger of abandoning the call. So Jupiter sends Mercury to remind Aeneas of the task to which he has been commissioned:

What has he in mind?

What hope, to make him stay

Amid a hostile race, and lose from view

Ausonian progeny, Lavinian lands?

The man should sail:

that is the whole point.

Let this be what you tell him, as from me.

Mercury carries the message. Aeneas heeds the call. The ships are readied for the dangerous voyage onward. Dido discovers this and begs Aeneas to abandon his mission and settle with her in Carthage.

Duty bound,

Aeneas, though he struggled with desire

To calm and comfort her in all her pain,

To speak to her and turn her mind from grief,

And though he sighed his heart out, shaken still

*With love of her, yet took the course
heaven gave him*

And went back to the fleet.

It was the call that kept him at the task, the call that kept him with the fleet, the call that carried him onward to fulfill the mission. "I am the man whom heaven calls."



I closed the book, looked at the sea, and thought about my calling. I remembered that day, so long before, in the fall of 1981, when I sat in a service listening to a sermon by Dr. R. B. Smith. Suddenly, in and through his voice, I heard another Voice calling me to ministry and mission—an

insistent Voice that would not be denied. I remembered that day in the spring of 1995 when, after 14 years of ministry, the Voice returned beckoning me to a new field of service in and through the Navy Chaplain Corps, and the joy I found in serving God upon the sea.

*Others went out on the sea in ships;
They were merchants on the mighty waters.
They saw the works of the Lord,
His wonderful deeds in the deep.*

Psalm 107:23-24 (NIV)

I had seen God's wonderful deeds in the deep. But it hadn't come without a price. As I sat there on the ship, wrapped in recollection, I also remembered every sad farewell I bid my family since accepting my commission and affirming my oath—the long days of deployment far from home, the haunting homesickness that comes with every missed birthday and every absent anniversary.

But through it all there's been the Call assuring me that I am in the center of God's will and assuaging the sorrow that sometimes comes with obedience.

*Fear not, for I have redeemed you;
I have summoned you by name; you are mine.
When you pass through the waters,
I will be with you;
And when you pass through the rivers;
They will not sweep over you.*

Isaiah 43:1-2 (NIV)

And so I put my book aside. The Voice had spoken again as it always, does soon or late. And the word I heard was just enough to send me back to the task at hand with fresh conviction and newly-won power. "The man should sail. That is the point." Yes it is. Like Aeneas, "I am the man whom heaven calls." And the calling is enough!

The *Aeneid* by Virgil can be read online at:

<http://classics.mit.edu/Virgil/aeneid.html>

ATTENTION chaplains who were on active duty any time
between **01 January 1992 and 31 December 2001:**

**Have you filled out your biography questionnaire?
If not, please go to:**

<http://www.chaplain.navy.mil/Vol11Survey/vol11.asp>

**or contact the Chaplain Resource Branch
to request a questionnaire.**

Notes...from the Detailer

by CAPT Bob Burt, CHC, USN

“Can My Family Do a DITY Move to Okinawa?”

The average PCS Navy move costs around \$11K—it’s expensive to keep personnel and families moving on time. At a couple of the PDTCs, I shared that the unofficial FY04 PCS budget for the Chaplain Corps is projected to be approximately \$1.2M. By that time, a PCS move will probably run around \$12K. So, if you have \$1.2M and it costs \$12K to make a move, then we can move 100 chaplains in FY 04. At that rate, it will take nine years to move the entire Chaplain Corps (since we will have an inventory of 900+ chaplains, thanks to our incredible recruiters). Even if we were able to execute 40 “no-cost” moves per year (that’s stretching it), it would still take six and a half years to move every one. What do some individual PCS moves cost? I’m glad you asked. Here are a few examples:

| | | |
|---------------|----------------------------|----------|
| LT (2 kids) | NORFOLK to NAPLES | \$17,905 |
| LT (w/spouse) | SAN DIEGO to SASEBO | \$13,823 |
| LCDR (3 kids) | PENSACOLA to PEARL HARBOR | \$23,483 |
| LCDR (1 kid) | GREAT LAKES to OKINAWA | \$16,980 |
| CDR (2 kids) | GULFPORT to CAMP PENDLETON | \$13,292 |
| CDR (single) | BANGOR, WA to BAHRAIN | \$18,273 |
| CAPT (2 kids) | YOKOSUKA to MAYPORT | \$20,020 |
| CAPT (spouse) | CAMP LEJEUNE to KEFLAVIK | \$18,872 |

See how quickly the money runs out? We are still entertaining all extension requests that do not upset career progression needs for yourself or someone else who may need the billet you’re in. We have a challenge ahead of us that we as a Corps must face. There are no easy answers.

No, you can’t do a family DITY move to Okinawa, but thanks for asking.

Awards



Defense Meritorious Service Medal

CAPT Larry Cripps, CHC, USNR
U.S. Missile Defense Agency Arlington, VA



Navy and Marine Corps Commendation Medal

CAPT Jane Vieira, CHC, USN
BUMED Washington, DC

LT James M. Edwards
USS OGDEN (LPD 5)



Navy and Marine Corps Achievement Medal

RP1 (SW) David Gopperton, USN
COMLOGGRU WESTPAC Singapore

RP2 Norman Oehring, USN
Marine Corps Recruit Depot San Diego, CA

Enlisted Surface Warfare Specialist

RPC (FMF/SW) Luisito Pontigon
COMSIXFLT

RP1 (SW) Gilbert Dominguez
Command Element 13th MEU

RP1 (FMF/SW) Anthony Spencer
COMSIXFLT

RP3 (SW) Julio Barrenzuela
COMSIXFLT

Sailor of the Year

RP1 (SW) David Gopperton, USN
COMLOGGRU WESTPAC Singapore

Sailor of the Quarter

RP1 (FMF) Anthony Spencer, USN
COMSIXFLT

RP2 Melanise Bradley, USN
Naval Weapons Station Charleston, SC

Fleet Marine Force Warfare Specialist

RPCS (SW/FMF) Cindy Blankenship, USN
I MEF Camp Pendleton, CA

RPC (FMF) Dino C. Medler
1st MARDIV DET FMFPAC

RP1 (FMF) Johnny McCall, USN
I MEF Camp Pendleton, CA

RP2 (FMF) Mark Crouch, USN
I MEF Camp Pendleton, CA

RP2 Perla Mucino-Moreno
Marine Aircraft Group 16

RP2 (FMF) Donnell Stephens, USN
I MEF Camp Pendleton, CA

RP3 (FMF) Marcus D. Morrow
1st MARDIV FMFPAC

RP3 Paul J. Skovranko
Marine Aircraft Group 39

From RP2 to Ensign



Chaplain Wesley Modder congratulates recently-commissioned Ensign (former RP2) Bryan Reed.

Chaplain Carries Olympic Torch



Chaplain Jeff Rhodes carries the Olympic torch along Seventeen Mile Drive in Pacific Grove, California, on 17 January 2002.

Navy RP Highlighted in *ALL HANDS* Magazine

S h i p m a t e s

**Religious Program Specialist
1st Class (FMF) Anthony Spencer**
was recently selected as Commander 6th Fleet Sailor of the Quarter for third quarter calendar year 2001. As leading petty officer for 6th Fleet's religious programs, Spencer provided program guidance and training to fleet units, and distinguished himself during 6th Fleet's deployment to the Black Sea region by coordinating five successful community relations projects, performed within a span of just 17 days.



IN MEMORIAM

VADM Fred G. Bennett, USN (Ret.), father of CDR Christopher Bennett, CHC, USN
HQ NDW CMD & STAFF, 2770 Enterprise Way SW #134, Anacostia Annex, DC 20373-5804

Dorothy A. Edwards, mother of CDR Theodore Edwards, Jr., CHC, USN
Naval Submarine School, BOX 700 (CODE 01C), Groton, CT 06349-5700

Frank E. Garver Jr., son of CDR Frank E. Garver Sr., CHC, USN (Ret.)
108 North Oakwood Drive, Kings Mountain, NC 28086-8501

Amy G. Hilder, mother of CDR Frederick A. Hilder, CHC, USN
Naval Weapons Station Yorktown, P.O. Drawer 160, Yorktown, VA 23692-0160

Doreen Briten Hoffman, mother of LT Roy Hoffman, CHC, USNR
Naval Chaplains School, 114 Porter Avenue, Newport, RI 02841-1210

Geneva Jefferson, mother of RP1(SW) Lisa D. Jefferson-Brooks, USN
927 Hillsboro Drive, Charleston, SC 29407

Aaron Knott, grandson of CAPT Gerald Seely, CHC, USN
Naval Station Mayport, P.O. Box 280054, Mayport, FL 32228-0054

Juan U. Torre, father of Bennie Limtiaco, secretary for Force Chaplain
COMNAVFOR MARIANAS, Force Chaplain (N00C), PSC 455 BOX 159, FPO, AP 96540-1000

Resources You Can Use

Serving Two Masters: The Development of American Military Chaplaincy 1860-1920 by Richard M. Budd. University of Nebraska Press. Lincoln, Nebraska, 202 pages, 2002. Reviewed by LT Youssef H. Aboul-Enein, MSC, USN

This is an important book on American military chaplaincy. Richard Budd is a Lutheran minister and Reserve Navy chaplain. His articles have appeared in previous editions of *The Navy Chaplain* and this is his first book. *Serving Two Masters* is an enjoyable and readable history of chaplains in the American military. Readers will discover how America, influenced by England, felt that each regiment needed a clergyman, a British policy solidified in 1660 during the Stuart Restoration. American chaplains, however, go back further—the first being Samuel Stone of Hartford, Connecticut. Stone would accompany colonial militia on expeditions during the Pequot Wars of 1637. The Continental Congress authorized chaplains in the Army on 29 July 1775, and in the Navy that November. The Congress assumed that each warship would have its own chaplain, with a naval vessel being considered the equivalent of a regiment.

This book chronicles a long and hard road for military chaplains navigating through the issues of politics, fair pay, the wearing of uniforms and rank until professional recognition as a corps came after the American Civil War. Chaplain Budd does a wonderful job presenting this struggle with historical anecdotes. In one instance, President James Polk appointed two Roman Catholic chaplains to calm fears fueled by Mexican propagandists that America wanted to spread Protestantism throughout the Americas. The real test of chaplains came during the American Civil War. Both sides had clergy assigned and the issues of pay, non-combatant status, the bearing of arms in war and the chaplaincy as a profession came to the forefront.

During the Civil War, and prior to the United States becoming a signatory to the Geneva Conventions in 1878, chaplains of both sides were captured and released on the spot. So important were military clergy that Confederate General Braxton Bragg wrote Union General Henry Halleck to suggest the most expeditious release of chaplains in captivity.

Civil War chaplains' duties and adventures were varied and interesting. Some served as aides-de-camp, handling the correspondence of Union generals in the field. Others rode out with soldiers' pay, distributing cash to their families. One chaplain is reported to have carried \$65,000 in his clothes, boots and saddles for distribution to soldiers' families along the Ohio Valley.

Certainly the most unique assignment given a Union chaplain was when General Grant appointed Chaplain John Eaton to be in charge of "contraband" affairs in his department. Grant felt that Eaton could be compassionate towards newly emancipated slaves. He did his job so well that he resigned the chaplaincy and took command of black regiments in 1863. By the war's end, he was a brigadier general.

I cannot do this book justice in the space allotted for this review. Military chaplains have been instrumental in the forming of ship and post libraries, schools for military children and orphanages for foreign children. Some even spied on the adversary. We often think of chaplains giving last rites, but stories abound of how they did it while applying a tourniquet and giving whiskey to dull the pain. Richard Budd has done a great service to the Chaplain Corps, our Navy and American military chaplains, by publishing this book. It is an absolute must read for all chaplains and Religious Program Specialists.



The Navy Chaplain

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United States Navy
Editor: LCDR Walt East, CHC, USN



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As the Chief of Chaplain indicates in his letter on page two, we are looking for a new name for *The Navy Chaplain*. Please send your suggestions to:

tnc@crb.chaplain.navy.mil

*The History of the Chaplain Corps
United States Navy 1949–1958
(Volume XII in the series) is now
available. To request a copy,
contact the CRB (address above) or
send an e-mail to:*

tnc@crb.chaplain.navy.mil