



'Pathways to Military Chaplaincy'
*An Invitation to Theologically Centrist and Left-of-Center
Seminaries, Schools of Theology, and Divinity Schools*

*An Initiative of the
Forum on the Military Chaplaincy*



*Nurture the Living
Care for the Wounded
Honor the Fallen*

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The Forum on the Military Chaplaincy

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Subject: "Pathways to Military Chaplaincy"

A group of twenty seminary scholars and military veterans gathered at Brite Divinity School in Fort Worth, Texas, March 20-21, 2014, to discuss the role of military chaplains in securing the free exercise of religion for America's service members. Military chaplains have a long and illustrious heritage in the annals of military history, and they continue to serve with honor and dignity. However, emerging trends in the social and cultural landscape of the military have brought new challenges to the chaplaincy, and to the endorsing bodies who oversee the education and formation of students for these highly specialized ministries.

The growing diversity within the ranks of today's fighting forces, and the dominance of a socially and theologically conservative Chaplain Corps, have created a demographic and systemic imbalance, and significantly limited access to religious resources for many service members. This is true for those who come from more progressive or left of center religious traditions, humanists, minority faith groups, and particularly for the growing number of service members who now identify openly as gay, lesbian or bisexual. The 2010 repeal of "Don't Ask, Don't Tell," and the 2013 demise of major portions of the Defense of Marriage Act have presented insurmountable challenges for some chaplains to continue performing or providing for the religious needs of all soldiers, sailors, airmen, Marines and coast guardsmen.

The remedy to this gathering cloud of uncertainty and inequality will not come easily or quickly. However, the problem must be addressed if we value the service and sacrifices of our service members and their families, and the religious liberties promised by the Constitution. To that end, the Forum on the Military Chaplaincy launched a long term initiative to encourage seminaries, divinity schools and schools of theology to prepare their best and brightest students for ministry as military chaplains. The 2014 "Pathways to Military Chaplaincy" conference marked the beginning of this effort. This report is the product of that meeting.

"Pathways to Military Chaplaincy"

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‘Pathways to Military Chaplaincy’

An Invitation to Theologically Centrist and Left-of-Center Seminaries, Schools of Theology, and Divinity Schools

Ed Waggoner¹

INTRODUCTION

For three reasons, theologically centrist and left-of-center Christian seminaries, theological schools, and divinity schools are significantly less invested than are their more conservative peer institutions in U.S. military chaplaincies. First, in the years following the Vietnam war, while many evangelical Christians renewed their commitment to evangelize individual military personnel and some evangelicals championed muscular U.S. exceptionalism in world affairs, many Christians in mainline denominations questioned the morality of military life and assailed the nation’s hegemonic aspirations. Among the results of this theological and political divergence were reduced engagement by centrist and left-of-center schools and ascendant conservative influence within the chaplaincies. Conversion to an all-volunteer military further attenuated the links between liberal Christians and the chaplaincies, and the predominance of theological and social conservatives within the Chaplain Corps continues today.

Second, since the 1970’s, centrist and left-of-center theological institutions have pursued feminist and liberationist lines of inquiry that deepen Christian criticisms of the military’s hierarchical and gendered structure and its key role in projecting U.S. national power globally. Critical thinking about the intersection of gender, sexuality, race, and power stands at the curricular forefront of many centrist and left-of-center schools, but gets much less attention in the military. Many theological faculty members at liberal schools view the military as a sociologically powerful and monolithic institution where little critical thinking of any kind occurs – let alone, critical thinking that seeks to transform human relationships to make them more just. The prevalence of sexual violence and the (only just recently-lifted) ban on gays, lesbians, and bisexuals stand out as particularly objectionable in this regard.

Third, theologically centrist and left-of-center seminaries, theological schools, and divinity schools are markedly less invested than their conservative peer institutions in the military chaplaincies because they are not connected with current military chaplains who could better inform them of current debates within the chaplaincies – in which liberal theological voices might make a difference, and to which left-leaning schools might contribute. The macro-level disengagement of mainline Christian denominations from military chaplaincies has disconnected them from micro-level relationships with the chaplains themselves. Disengagement has become a self-reinforcing dynamic that hampers the ability of liberal theological institutions to hear stories of resistance and conscience within the military and perpetuates an outdated understanding of how U.S. military chaplaincies function.

We invite likeminded institutions to join us in critical and constructive conversations on four main topics: demographics of support for military chaplaincies, parameters for ministry in the military, religious and moral diversity, and training for students who are exploring military chaplaincies. We believe that such collegial support is critical for the future of military chaplaincies. These ongoing conversations will help bring faculty, administrators, denominational polities, and students up-to-date on the current practices of military chaplains, and persuade civilian stakeholders that with diligent effort *their* values and material commitments can help shape the future of our nation’s military chaplaincies.

¹ Written on behalf of participants in the ‘Pathways to Military Chaplaincy’ Conference, Brite Divinity School, March 20-21, 2014. Many thanks go to conference participants for their creative and critical suggestions.

DEMOGRAPHICS OF SUPPORT FOR U.S. MILITARY CHAPLAINCIES

We encourage theologically centrist and left-of-center seminaries, theological schools, and divinity schools to critically engage rather than dismiss or ignore U.S. military chaplaincies as valid settings for faithful witness to the world. Liberal disengagement from civic arenas does nothing to change either the tenor or substance of public policy. Conservative theological voices have long been the loudest within military chaplaincies. Reactionary responses from left-leaning Christians are counter-productive. Our nation's military chaplaincies would benefit from rich and well-nuanced input from a broader swath of centrist and left-of-center theologies. Seminaries, theological schools, and divinity schools are best positioned to strengthen military chaplaincies.

U.S. military chaplaincies are at a crossroad. The bedrock rationale for the existence of chaplaincies is to provide for the free exercise of religion by rank-and-file military personnel. For the first time in their history, a significant contingent of endorsers and chaplains has recanted its professional responsibility to care for all personnel. Gays, lesbians, and bisexuals are entitled to all military benefits, including services provided through the chaplaincies. Chaplains *volunteer* for military careers of just such service. Unfortunately, some theologically and socially conservative Christian groups now cast themselves as victims of coercion and invert pastoral priorities: they insist that the military protect their religiously motivated refusal to serve all personnel. The chaplaincies are at serious risk of becoming strongholds of religiously defended discrimination rather than generous religious and moral service.

At this historic crossroad, theologically centrist and left-of-center Christians can make a strategically effective investment in our nation's military chaplaincies. Many conservative seminaries view the Chaplain Corps primarily as a vehicle for Christian evangelization within the military and as an active front for wider culture wars. By contrast, mainline liberal constituencies, faced with rapidly declining national memberships, and seemingly stuck in Vietnam-era concerns about military abuse of power, make the contribution of able ministers to military chaplaincies a matter of little to no priority. Not all centrist and left-of-center Christians believe that same-sex relationships can be as much faithful expressions of love as heterosexual ones; but nearly all of these Christians reject legal, social, and political discrimination on the basis of sexual orientation. The question of justice for gay, lesbian, and bisexual military personnel may be the catalyst for renewed, broad engagement with the chaplaincies by less conservative Christians.

We believe that the current crisis about justice for gay, lesbian, and bisexual military personnel brings to light a host of more general problems with military chaplaincies that stem in part from the dominance of theologically conservative Christian constituencies. Unduly narrowed by their emphasis on proselytization, very few conservative seminaries require their students to take courses in any of the following:

- Multi-cultural and interreligious understanding
- Spiritually-integrated counseling that interfaces with behavioral health
- Protection of conscience
- Moral injury
- Ethical use of institutional power
- Critical thinking on social and military issues
- Theory and practice of leadership

Because the majority of today's active duty chaplains are trained by conservative seminaries, the effect on the Chaplain Corps of these training gaps is an overall weakening of the pastoral competencies that are the core of chaplaincy responsibilities in the military. Military commanders are now privately complaining to us that chaplains come to them poorly prepared and woefully inadequate to provide meaningful leadership within the military.

While we think centrist and left-leaning theological institutions are wise to be wary of co-optation by the military, we believe that the U.S. military has significantly expanded room for the exercise of many of the values that theologically centrist and left-of-center seminaries share. With the repeal of 'Don't Ask, Don't Tell' and judicial rulings against DOMA, the U.S. military is poised to leap forward on a range of issues about equal workplace benefits and status for lesbian, gay, and bi-sexual personnel. The U.S. military is the world's most religiously diverse organization, and has long been a site for advanced theoretical and practical work on religious inclusivity and pluralism. Since the post-Vietnam War conversion to an all-volunteer force, the military has also placed increasing value on the continuing education of its personnel and sharpened its attention to intercultural and cross-culture engagement – including the roles of U.S. chaplains in interreligious relations overseas.

The time for change is now. The dominance of theologically and socially conservative Christians in our military chaplaincies is a national liability. A decade and a half of continuous war has ravaged our country politically, economically, and morally – in ways that we are only beginning to understand. Military chaplaincies hold an important place within the military's structure and are capable of becoming a powerful source of humanizing attitudes and practices within it. It is time for theologically centrist and left-of-center Christians to work intentionally to shift prevalent demographics of support for military chaplaincies, so that chaplaincies can repair their weakened capacities for pastoral ministry and provide clear-sighted, critically constructive, compassionate, and professional leadership within the armed forces.

PARAMETERS FOR MINISTRY IN MILITARY CHAPLAINCIES

We believe that there are compelling reasons to continue the military chaplaincies as integral components of the military. Not all faculty members and administrators at theologically centrist and left-of-center seminaries and schools believe that our nation's armed forces should have chaplains who are *uniformed military officers*. However, alternatives present formidable problems. What civilian contract chaplains might gain, in the way of greater independence from the military's institutional authority, would come at the cost of credibility and solidarity with the troops. The stronger step of abolishing government-paid chaplains of any kind would obviate legal concerns about violations of the Establishment Clause, but fail the nation's obligation to provide for the free exercise of religion by military personnel.

Assuming that chaplains as uniformed military officers are still the most effective way for the nation to meet its legal obligations and honor the religious and moral priorities of civilian communities, and building on the conviction (however attenuated) of mainline Christian denominations that military chaplaincies are in fact valid extensions of their civilian ministries, there is a pressing need for military, civilian, and academic stakeholders to articulate clear parameters for ministry in the armed forces. These parameters must reflect legal, social, and religious inputs, and be attuned to the military's unique organizational structure and distinctive mission.

We believe that theologically centrist and left-of-center seminaries, theological schools, and divinity schools are better positioned than their more conservative counterparts to train effective ministers for our 21st Century military. Partisan and parochial attitudes are liabilities, not advantages, to the U.S. military. Today's military needs chaplains whose spirituality is not only rooted in particular historical traditions but also genuinely encouraging of diverse faiths and practices in others. Excellent military chaplains show intercultural competence and work creatively and joyfully, rather than reluctantly, with a plurality of religious, racial, gender, sexual orientation, socio-economic, and educational values and experiences. The ability to embrace complex theological, religious, and moral thinking and negotiate multiple loyalties and divergent expectations is crucial. And to be trustworthy in confidential and privileged communication, chaplains must be self-reflexive, critical thinkers, with compassion for all.

These parameters for effective ministry can be particularly well-supported by centrist and left-of-center theological institutions, whose values, theological orientations, and interdisciplinary curricula form students to be leaders in pluralistic settings. Military chaplains must know how to:

- Provide reentry and resilience training
- Exercise visionary leadership in the design of military protocols and directives
- Broker fairly and effectively the conflicts that arise from implementation of new policies
- Clearly articulate their work to multiple audiences (including churches, general publics, civilian 'endorsers,' and academics)
- Handle their own and others' mistakes and limitations with grace, tact, and compassion

It is centrist and left-leaning schools, and not conservative ones, that best foster such skills.

RELIGIOUS AND MORAL DIVERSITY IN MILITARY CHAPLAINCIES

Whereas all stakeholders agree that diversity in the Chaplain Corps is desirable, they disagree about what kinds of civilian communities should be represented in the chaplaincies, and about how chaplains should conduct themselves relative to colleagues and military personnel whose religious and moral commitments differ significantly from their own. How these agreements can be leveraged and these disagreements managed to the good of all are questions crucial to the success of military chaplaincies in the 21st Century. We call for clearer guidelines and expectations for the behavior of military chaplains in a religiously and morally plural environment and for chaplain hiring practices that better reflect these expectations.

Guidelines and expectations for military chaplains need to be strengthened and in some cases differently enforced. This will require that individual chaplains reaffirm their commitment to working in a pluralistic environment, and that chaplain endorsers earnestly require it. We also believe that the larger professional associations of endorsers should review the codes of ethics they jointly devise and by which they promise to conduct their military ministries. As employer, the military has a unique responsibility to articulate and enforce standards of behavior for its chaplains. We call upon the military to move prudently and decisively to devise enforceable guidelines for the workplace behavior of its chaplains.

The current position of theologically conservative endorsers, who forbid their chaplains to serve gay, lesbian, and bisexual military personnel in military-sponsored marriage retreats and to participate in jointly-led services with chaplaincy colleagues who are themselves gay, lesbian, or bisexual or who affirm same-sex relationships, is not only unprofessional, but discriminatory. We endorse the inclusion of *sexual orientation* and *gender identity* as protected classes within the military, and we applaud the Department of Defense for including sexual orientation in its 2014 *Human Goals Charter*. This Charter aligns military chaplaincies with significant changes in U.S. society and jurisprudence and mirrors professional standards already established at hospitals, corporations, and militaries of allied nations. We urge the military to honor the values of the Charter by including sexual orientation in its Equal Opportunity policies and related administrative and disciplinary procedures.

We believe that Christian endorsers and chaplains have a responsibility to bring greater religious and moral diversity to the membership of U.S. military chaplaincies. The U.S. military is the world's most religiously diverse organization. The membership of our nation's military chaplaincies should more adequately reflect that diversity. In addition to ensuring core services that are withheld from gay, lesbian, and bisexual personnel by some theologically and socially

conservative chaplains, a larger and more vocal contingent of centrist and left-of-center chaplains could open the door to excluded or minoritized traditions within the chaplaincies.

We call upon the military to increase the religious and moral diversity of its chaplaincies. We urge the military to hire its first humanist and Wiccan chaplains. Inclusion of marginalized traditions within the chaplaincies is a legal, social, religious, and ethical imperative. We ask the military to eliminate extra waiver requirements for civilian groups that wish to put forward their first chaplaincy candidate. These requirements for first-time 'endorsers' hinder the entrance of chaplains from minority traditions. A review of eligibility requirements for chaplaincy candidates is also in order, as is greater transparency about the criteria used to select from a pool of comparably qualified candidates. A more diverse Chaplain Corps will strengthen the religious and moral diversity of the armed forces and significantly broaden its civilian support.

TRAINING STUDENTS WHO ARE EXPLORING MILITARY CHAPLAINCY

We call for a comprehensive and critical re-design of chaplaincy training programs in seminaries, schools of theology, and divinity schools. Training students well for ministry in military contexts can be more complex than preparing them for jobs in civilian communities. In addition to choices about which academic disciplines should contribute to such an education, and in what ways, those who teach in chaplaincy training programs must identify, negotiate, and balance values and skills prioritized by multiple stakeholders.

Among the core values we wish to highlight for those exploring military chaplaincy are:

- Respect for religious and moral diversity
- Respect for freedom of conscience
- Respect for human rights
- Commitment to responsible use of power
- Intention to do no harm

We believe that professional chaplains need a range of values and skills of self-care, and that seminaries, schools of theology, and divinity schools should promote these values and teach these skills. The military context presents especially acute needs for self-care in such areas as:

- Physical and mental fitness
- Resilience and agility
- Sexual health and boundaries
- Values and habits of respect

Informed and disciplined self-care lies at the foundation of the military chaplain's effort to provide care to others.

We believe that effective military chaplaincy depends not only on relevant values and good intentions but also context-specific skills that theologically centrist and left-of-center training programs can and should develop in their students. Students who are exploring service as military chaplains must acquire the capacity to:

- Help others to think through moral and spiritual struggles
- Help others to recognize and deal with trauma and its effects
- Identify and address moral injury
- Respond to sexual violence
- Lead within a complex and sociologically powerful institution

- Move effectively and critically through military culture
- Promote accountability structures
- Interact effectively in intercultural settings
- Mobilize institutional resources in ways timely and appropriate

Given the distinctive age demographics of military personnel, students wishing to explore military ministries should give focused attention to learning about the needs of young adults.

We encourage programs that reflect, refine, and promote the values and skills that students need in order to be excellent chaplains in today's U.S. military. Clinical Pastoral Education (CPE) experience is a longstanding component of many seminary degree programs, and we believe it is especially useful for training students for ministry in pluralistic and frequently trauma-related military contexts. We urge seminaries, theological schools and divinity schools to establish field education sites within or related to the military, and to take the initiative in locating excellent military chaplain supervisors. We also strongly recommend that theologically centrist and left-of-center institutions familiarize themselves with the military's own chaplain candidate programs and student resources.

Curricula presently in place at seminaries, theological schools, and divinity schools tend to rely on outdated models and assumptions about ministry in the military. These should be critically reviewed and imaginatively redesigned to reflect the realities of contemporary military life. In addition to classical parish or congregational training within denominational systems, candidates for military chaplaincy need courses on topics such as 'War, Ethics, and Religion,' 'Grief, Trauma, Loss, and Recovery,' 'Ministry in Religiously Pluralistic Settings,' 'Theodicy,' 'Sexuality,' 'Ministry to Military Families,' and 'The Experience of War.' Financial well-being within the military context is another increasingly important topic for chaplains.

Effective training for students who are exploring military chaplaincy will require both a revitalization of existing degree programs, a willingness to explore new instructional avenues and technologies, and a greater level of cooperation between seminaries, schools of theology, and divinity schools. Chaplaincy training programs can be established as elective concentrations within the M.Div. degree or as certificate programs. Teaching modules of varied length and online course components may be helpful. Special attention to military-relevant internships, CPE, and field placements will be important. Closer coordination between endorsers and schools will improve the visibility of chaplaincy careers and help to refine programs. We call on schools to strengthen informal and formal networks for endorsers, schools, and military contacts. Boston School of Theology, Brite Divinity School, and Iliff School of Theology are three institutions that are particularly well positioned to promote such synergies.

A CALL TO PUBLIC ACTION

We call upon all theologically centrist and left-of-center seminaries, theological schools, and divinity schools to combine their programmatic and curricular revisions with strategic actions that increase engagement with military chaplaincies in wider academic and social circles. Faculty and administrators at theological institutions should become more adept at connecting with media outlets in order to publicize their commitment to training candidates for military chaplaincies and to gain a more prominent voice in public discussions about religion in the military. Toward this end, we will convene strategic meetings for theologically centrist and left-of-center institutions and endorsers and educate faculty, administrators, and students about the challenge and promise of military chaplaincies.

We believe that military chaplaincies are a solemn national responsibility and should be a faithful expression of our respective religious and moral traditions. We pledge our critical attention and creative energies to re-vitalizing U.S. military chaplaincies for the 21st Century.

A BRIEF HISTORY OF THE FORUM ON THE MILITARY CHAPLAINCY

Military chaplains were the strongest opponents to President Clinton's attempt in 1992 to lift the ban on LGBT Americans serving openly and honestly in the military. Once the compromise law, which came to be known as "Don't Ask, Don't Tell" (DADT), was in place, it was clear that any future administration wanting to repeal DADT would again face opposition from the Chaplaincy.

The Servicemembers Legal Defense Network (SLDN) Boards, in response to this anticipated pushback, asked Chaplain (Colonel) Paul Dodd, U.S. Army (Ret), and former Marine Tom Carpenter, Esq., to form a team to seek support from retired chaplains who understood this as a justice issue. This led to the establishment of the Forum on the Military Chaplaincy (the Forum), which was tasked to create a dialog with the military chaplaincies regarding the future repeal of DADT. Dodd and Carpenter were asked to serve as co-chairs.

The Forum has grown from only 10 participants to well over 80 members since its first meeting in Austin, Texas on January 19, 2007. The Forum now includes retired and actively serving chaplains, ecclesiastical endorsers, civilian clergy, seminary professors, professional allies and military veterans.

President Obama stated during his 2008 election campaign his intention to repeal DADT. The Forum became engaged and produced a number of important documents critical in establishing the groundwork for repeal. These documents were provided to the Department of Defense (DoD) Comprehensive Working Group (CRWG), which was studying the potential impact of repeal of DADT on the Force, and included white papers entitled:

"Honoring and Preserving Confidentiality Under 'Don't Ask, Don't Tell'"

"What the Military Will Look Like after Repeal of DADT- a Veterans Perspective" (Q&A).

"We Are Family Too." (This booklet contains 36 personal stories of LGB veterans.)

"LGB Service Members 101" (Addressed issues of language in discussing LGB service members and their families).

The Forum submitted eight position papers on various subjects from "Privacy and the Showers" to "Equal Opportunity and Affirmative Action."

Finally, the Forum produced a Chaplain training program entitled "Train the Trainer Curriculum for Post DADT Repeal Implementation."

Collectively, this body of documents represented groundbreaking advocacy. They provided evidence-based arguments that supported repeal of DADT and addressed post repeal implementation issues raised by the DoD. In addition to providing these documents to the CRWG, most were sent to select members of Congress, the White House, and publicized on the SLDN website.

Forum members met numerous times with the Chiefs of Chaplains, the CRWG, high-ranking members of Congress, and the White House staff to discuss the impact of repeal on the military chaplaincy. The meeting with the CRWG, attended by retired O-6 Chaplains John Gundlach, Jerry Rhyne and Dennis Camp, all seasoned Forum members, was critical to the repeal of DADT which occurred on December 22, 2010.

The Forum met at the Human Rights Campaign headquarters in Washington, D.C. on March 17, 2011. The leadership team agreed that subsequent to the repeal of DADT, the mission statement would be restated and expanded. The Forum is now committed to advocate for the "religious liberty" of not only LGB service members and their families, but all who wear our country's uniform. The "Pathways to Military Chaplaincy" initiative is part of that strategic plan.

LIST OF CONTRIBUTORS

'PATHWAYS TO MILITARY CHAPLAINCY'

Chaplain Charles D. Camp (Colonel), U.S. Army (Ret). Chaplain Dennis Camp served on active duty for twenty-six years, retiring in 1996. His military education includes, but is not limited to, Chaplains Officer Basic and Advance Courses, Combined Armed Services Staff School, Armed Forces Staff College, and the resident course of the Army War College. During his career, his culminating assignments were: Division Chaplain-First Cavalry Division (Desert Storm), Fifth Army Staff Chaplain, and the Director of Personnel and Ecclesiastical Relations in the U.S. Army Chief of Chaplains Office (The Pentagon). Other assignments included five overseas tours (one combat). His awards include the Legion of Merit, the Bronze Star, the Meritorious Service Medal (3 Oak Leaf Clusters), the Army Parachutist Badge, the Air Assault Badge and the Jungle Expert Award. Chaplain Camp is a graduate of Texas Wesleyan University (B.A. English and History) and Southern Methodist University (Master of Divinity - Theology and Pastoral Care). He also did resident Doctor of Ministry studies at Texas Christian University's Brite Divinity School. Chaplain Camp owns and operates an active cattle ranch in Central Texas.

Tom Carpenter, Esq., (CAPT USMC 1970-1982) and retired OutServe-SLDN Board Member. Tom Carpenter is a distinguished military graduate of the class of 1970 of the U.S. Naval Academy. He received a regular commission in the United States Marine Corps. After completing infantry training at The Basic School in 1971, he was assigned to the Naval Aviation Training Command and later designated a Naval Aviator. While on active duty he accumulated over 2500 hours in the A-4 Skyhawk. Carpenter resigned his commission in 1976, at the rank of Captain and later joined the Marine Reserves. From 1978 through 1983, Tom was a pilot for Continental Airlines, flying the Boeing 727. While flying for Continental, Tom attended Golden Gate University School of Law in San Francisco. Graduating in 1980, he moved to Los Angeles where he joined the firm of Kern and Wooley. In 1986 he made a lateral move and became a member of Bronson, Bronson and McKinnon, LLP. At Bronson he was a member of the Los Angeles office management committee and headed the Products Liability Group. He has been lead counsel on numerous civil jury trials representing both defendants and plaintiffs. In 2005, after twenty-five years of practice, Carpenter retired as a partner from the law firm of Shaw, Terhar and La Montagne, LLP where he was a trial lawyer specializing in aviation litigation, products liability, entertainment and commercial litigation. He is a member of the Bars of California and Colorado (inactive). In 2008, Tom became a principal in a strategic consulting firm, Conegy Advisors, which provides assistance to companies wanting to conduct business with California governmental agencies. Tom has served the board of Servicemembers Legal Defense Network since 1995. He was co-chair of the board from 1998 through 2005. When he was termed out in 2008, he was asked to join the Military Advisory Council of SLDN. He was re-elected to the Board in 2009 and served on the Legislative and Communications committees. In 2009, Tom organized an Ad Hoc group now known as the Military Outreach Committee (MOC). This group was made up of over 70 veterans representing all the services. The MOC advised the Pentagon Comprehensive Review Working Group in formulating the implementation plan regarding the repeal of the "Don't Ask, Don't Tell" law presented to the Secretary of Defense in 2010. Tom has been co-chair of the Forum since it was established in 2007. Tom is an Elder in the Presbyterian Church (USA) and lives in Los Angeles with his husband of 22 years, Art Andrade.

Chaplain Michael Curd (Major), U.S. Army (Ret). Chaplain Curd retired as Deputy Staff Chaplain of Brooke Army Medical Center in San Antonio after a distinguished career in healthcare chaplaincy. He has been an ordained minister with the United Methodist Church for thirty-five years, and was Vice President for Pastoral Care Services at the Methodist Healthcare System in San Antonio. He is Founder and Director of the Institute of Pastoral Care in San Antonio, a licensed psychotherapist with credentials in Marriage and Family Therapy. As a trauma specialist, Dr. Curd provided “Decompression Training” and re-integration services to soldiers returning from Iraq at Fort Lee, Virginia. Under the auspices of the Institute of Pastoral Care, he continues to serve as a consultant to churches in conflict, as well as the U.S. Army Medical Department. He is published in the areas of ministry to burn patients, trauma resolution, Unit Ministry Team Training and weekly pastoral email letters to healthcare employees. Dr. Curd most recently served as pastor of the United Methodist Church in Milford, Nebraska. He retired from active ministry July 1, 2012.

Doug Dickens has been a professor of pastoral care and counseling for 30 years, a CPE Supervisor with ACPE, Inc, a Diplomate Pastoral Educator with the College of Pastoral Supervision and Psychotherapy (CPSP), and a Fellow in the American Association of Pastoral Counselors. Through the years, he has trained and supervised many military chaplains. Dickens “sits” in the Lolley Chair of Pastoral Studies and is a professor of pastoral care and counseling at Gardner-Webb University’s School of Divinity in North Carolina. He is father of two daughters, step-dad of four teenage sons, and controlled by four dogs and a cat on five acres in Adairsville, GA (in the hills between Atlanta, GA and Chattanooga, TN).

LTC Edie Disler, Ph.D., U.S. Air Force (Ret). A Michigan native, Edie was an Air Force ROTC Distinguished Graduate at the University of Michigan. Hoping to become an Air Force navigator, instead the Air Force assigned her below ground, as a Missile Combat Crew Member for the Titan II Intercontinental Ballistic Missile (ICBM). She was commissioned in 1984 and over the next 25 years served as an ICBM crew member, as an instructor and professor of English at the United States Air Force Academy, as Executive Support Officer to the Secretary and Deputy Secretary of Defense, as Speechwriter to the Secretary of the Air Force, as a Conventional Arms Control Inspector, and as Speechwriter to the Chief of Staff of the Air Force. In 2009 she established her communications consulting business, InterActional Strategies Communication Consultants, LLC. Her work as a consultant has included several presentations at the US Olympic Committee’s Paralympic Leadership Conference, speech writing, and extensive communication consulting in the higher education environment. She has volunteered with Texas Rowing for All, which provides adaptive rowing and paddling sports for people with physical disabilities; the Campus Advisory Committee of her neighborhood elementary school; and, the Military Religious Freedom Foundation, which guards the right of service members to practice any faith they choose, without fear of command-influenced proselytization. Edie is grateful to have been given the opportunity to earn several degrees, all through Air Force and Veterans Administration programs: a BA in English from the University of Michigan, an MA in Technical and Expository Writing from the University of Arkansas at Little Rock, an MA in National Security and Strategic Studies from the Naval War College, a PhD in Linguistics from Georgetown University, and, an MBA from Baylor University. She is the author of the book *Language and Gender in the Military: Honorifics, Narrative and Ideology in Air Force Talk* from Cambria Press, as well as several articles on gender in the military. She lives with her partner Debbie and their twins, Zack and Zoe, in Austin, TX.

Chaplain Paul W. Dodd (Colonel), U.S. Army (Ret). Chaplain Dodd served twenty-one years on active duty, and ten years in the Army Reserve and National Guard. Active duty military assignments include the Division Support Command Chaplain, 101st Airborne Division (Air

Assault), Area II Support Activity Staff Chaplain, Camp Page, Republic of Korea, Deputy Post Chaplain and Senior Protestant Pastor, Fort Myer, Military District of Washington D.C., Chief, Department of Ministry and Pastoral Care (DMPC), 130th Station Hospital, Heidelberg, Germany, Deputy Chief, DMPC, Walter Reed Army Medical Center, Chief, DMPC, Brooke Army Medical Center, Fort Sam Houston, TX., and Command Chaplain, U.S. Army Medical Command in San Antonio. He is a graduate of the Chaplain Officer Basic and Advanced Courses, the Combined Arms and Services Staff School, the Command and General Staff College, and a Residency in Clinical Pastoral Education at Walter Reed Army Medical Center. Among his decorations are six Meritorious Service Medals and the Legion of Merit. His civilian education includes the B.A., Ouachita Baptist University, M.Div. and M.A., Southwestern Baptist Theological Seminary, and the D.Min. in Pastoral Counseling and Psychotherapy from Garrett-Evangelical Theological Seminary. He is a Licensed Professional Counselor, a Fellow in the American Association of Pastoral Counselors, and a Clinical Member of the American Counseling Association. He serves on the Military Advisory Council for the Servicemembers Legal Defense Network (SLDN), the Religion and Faith Council of the Human Rights Campaign, and is a Co-Chair and Founder of the Forum on the Military Chaplaincy. Currently, Chaplain Dodd has a private practice in Pastoral Counseling and Psychotherapy in Austin, TX. He is the father of two daughters and four grandchildren.

Carrie Doehring is an Associate Professor of Pastoral Care at Iliff School of Theology in Denver, Colorado. She directs a one year post-MDiv Masters of Arts in Pastoral and Spiritual Care for military chaplains. She is ordained in the Presbyterian Church, USA with 17 years of congregational ministerial experience. As a licensed psychologist she explores how people draw upon religious faith and spirituality to cope with experiences like trauma and prejudice. She wrote the chapter “Religiously-Linked Discrimination, Prejudice, and Victimization” for the 2013 *APA Handbook of Psychology, Religion, and Spirituality* (Vol. II). Doehring currently is writing a revised and expanded edition of *The Practice of Pastoral Care: A Postmodern Approach* (Louisville, KY: Westminster John Knox, 2006), which is used as a textbook in introductory courses and clinical pastoral education. These revisions include a theory of change unique to pastoral and spiritual care whose goal is liberative spiritual integration. In part the process of change involves collaboratively identifying emotionally-charged lived theologies of suffering shaped by, for example, trauma-related moral injuries. Her work has been influenced by qualitative interviews with Vietnam veterans whose Buddhist practices foster self-compassion that dramatically changes the ways they cope with and understand suffering arising from war-time experiences.

Larry Kent Graham is Professor of Pastoral Theology and Care at Iliff School of Theology in Denver, CO, where he was Vice-President and Dean of Academic Affairs between 2000 - 2003. He is a Diplomate in the American Association of Pastoral Counselors and ordained in the United Church of Christ. He received his Ph. D. in Pastoral Theology from Princeton Theological Seminary in 1978. He is a member of the Society of Pastoral Theology. Graham specializes in human sexuality, organizational development, marriage and family counseling, and clergy professional ethics. He is author of *Care of Persons, Care of Worlds: A Psychosystems Approach to Pastoral Care and Counseling* (Abingdon, 1992), and *Discovering Images of God: Narratives of Care with Lesbians and Gays* (Westminster/John Knox Press, 1997). He is currently working on a book on the impact of war on the pastoral care of families and is a participant in the Soul Repair Think Tank sponsored by Brite Divinity School.

Kim P. Hansen received his B.A. and B.S. degrees at the University of North Dakota before earning his Masters and Ph.D. in Sociology at the University of California, San Diego. Hansen is an assistant professor at Mount St. Mary's University, where he teaches courses including

Medical Sociology and Social Inequality. His research centers on religious diversity and religion in public spheres. In 2012, Palgrave Macmillan published his book Military Chaplains and Religious Diversity. He has also contributed to edited volumes on the death penalty and on military religion around the world. He lives in Maryland with his wife and son.

Jeff Hersh, Esq. Mr. Hersh has been an active supporter of SLDN since 1996, despite not having a background in the armed services. He just began a criminal-defense law practice in Austin, along with related civil litigation (e.g., suing police for abuses). He previously specialized in patent law, including as an associate at Fish & Neave in New York, as Chief Intellectual Property Counsel for a Silicon Valley company, and as a sole practitioner. Prior to practicing law, Mr. Hersh was a newspaper reporter at the Belleville New-Democrat, in Southern Illinois, and a news assistant at the Washington bureau of the New York Times. He received an AB in mathematics from Grinnell College in 1983, and a J.D. from Boston University in 1990. He is admitted to practice in New York, California, Texas and the U.S. Patent & Trademark Office.

Anne C. Loveland is T. Harry Williams Professor Emerita at Louisiana State University. She has written several articles and essays examining various aspects of the military chaplaincy; *American Evangelicals and the U.S. Military, 1942-1993* also treats that subject, among others. A more detailed and focused discussion of the U.S. Army chaplaincy appears in *Change and Conflict in the U.S. Army Chaplain Corps since 1945*, published by the University of Tennessee Press, to be released March 30, 2014.

Dr. Marsha McDonough, Ph.D., Psychologist. Dr. McDonough is a psychologist who has been in private practice in Austin, Texas for over 15 years. She received her B.S., M.A. and Ph.D. from The University of Texas at Austin. In her professional life Marsha has enjoyed, and continues to enjoy, her roles as a therapist, teacher, author, trainer, and supervisor. Marsha has published articles in professional journals and has contributed chapters in edited books on psychotherapy. Her most recent chapter, co-authored with Jeff Lutes and to be published in 2011 in the *Handbook of LGBT-Affirmative Couple and Family Therapy (Jerry J. Bigner, Ph.D. & Joseph L. Wetchler, Ph.D., Eds.)*, concerns the ethics of psychotherapy with LGBTQ persons and others who are victims of heterosexism. Marsha's mother is a first generation Italian-American. Her father was a sharecropper from Mississippi who, at 15, enlisted in the Marines to fight WWII. Her parents raised her to question colonialism and oppression via the words of Albert Schweitzer, Jesus Christ, Gandhi, and Martin Luther King. One summer day when she was 12 years old, Marsha was transformed by watching the entire March on Washington on her parents' black and white TV. Marsha met her husband at a campus Vietnam War protest. They raised two children who are honoring their grandparents' dreams of a peaceful and just world: one, as a professional classical musician and the other as a nurse.

Shelly Rambo is Associate Professor of Theology at Boston University School of Theology. Her research and teaching interests focus on religious responses to suffering, trauma, and violence, and her book, *Spirit and Trauma: A Theology of Remaining*, develops a theology of the Spirit in response to the interdisciplinary study of trauma. Influenced by her partnerships with military chaplains and veteran-care groups, her current book project develops a theology of resurrection wounds. She is one of the faculty leaders in BU's Religion and Conflict Transformation program. She recently published an article in *Theology Today* titled, "Changing the Conversation: Theologizing War in the Twenty-First Century." (2013)

Stephen V. Sprinkle is Professor of Practical Theology, and has held the office of Director of Field Education and Supervised Ministry since 1994 at Brite Divinity School. He is an ordained

minister of the Alliance of Baptists. He holds professional memberships in the Academy of Religious Leadership, the Association of Theological Field Educators, and is a member of the Forum on the Military Chaplaincy. Dr. Sprinkle is a human rights advocate, a widely sought speaker, and an internationally recognized authority on anti-LGBTQ hate crimes. He is the author of many articles and chapters in books, and of three books, *Disciples and Theology* (1999) and *Ordination* (2004), both published by Chalice Press, and *Unfinished Lives: Reviving the Memories of LGBTQ Hate Crimes Victims* (2011) by Resource Publications. *Unfinished Lives* won the International Silver Medal in Gay/Lesbian Non-fiction, given by the Independent Book Publishers Awards (the IPPYs) in 2012. In 2013, his book was translated into Korean and published in the Republic of Korea under the title, *Who Trampled Down the Rainbow Flag?: Remembering the Death of Victims of Hate Crimes Against the Sexual Minority* (Seoul, South Korea: Alma Publishing Co. Ltd.). Dr. Sprinkle is the founder and webmaster of <http://unfinishedlivesblog.com>, and an official blogger for the Huffington Post.

Ed Waggoner is Assistant Professor of Theology in the Rt. Rev. Sam B. Hulseley Chair in Episcopal Studies at Brite Divinity School. His research projects include a new interpretation of Friedrich Schleiermacher's theological naturalism; a constructive doctrine of the Trinity as the basis for claims about human experience of divine 'persons;' and a critique of religious support for militarization in the United States. His article, "Taking Religion Seriously in the U.S. Military: Chaplaincy as a National Strategic Asset," will appear in an upcoming issue of *Journal of the American Academy of Religion*, and he is currently working on a book about military chaplaincies. He lives in Fort Worth, Texas, with his wife and their two children.