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The Role of the Rabbi in the United States Armed Forces

Jennifer Cheryl Weiner

**Thesis submitted in partial fulfillment of the requirements
for Ordination**

Hebrew Union College-Jewish Institute of Religion

Cincinnati, Ohio

1996

Referee: Rabbi Samuel K. Joseph

Dedication

This thesis is dedicated to my parents and my sister. Without them, being a rabbi would only have been a dream and not a reality. It is through their love and support that I have made it this far in my aspirations. To the three of them, I owe my love and appreciation for always being there on the other end of the phone and for helping me achieve this special moment in my life.

This thesis is also dedicated to my grandparents. To my Grandma Esther and Grandpa Milton, my Grams and Gramps, who taught me how to be a good person and to give something back to the world which has given me so much. To my Grandma Fanny and Grandpa Gershon who were so proud to become Americans and contribute to their new homeland. The two of them taught me the joy of being Jewish.

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To Rabbi Samuel Joseph who has helped shape this thesis into a project of which I can be proud. Sam has encouraged and challenged me throughout my years in Cincinnati. I owe him much thanks for broadening both my perspective and my horizons.

To Lindsey batJoseph and Carol Rudnick Goldblatt who have been my friends through thick and thin. I am honored to be their colleague.

To Rabbi Philip Kranz who has guided me in my quest to becoming a better person and a more knowledgeable Jew. Rabbi Kranz allowed me the opportunities to challenge my beliefs and to become the rabbi I am today.

Baruch Ata A-do-nai E-lo-hei-nu Melech Ha-olam,
Shechehiyanu v-ki-yi-manu v-hi-gi-anu lazmon ha-zeh. Praised are
You, A-do-nai, Sovereign of the Universe, who has allowed us to
reach this special moment in time at this season.

Digest

The purpose of this thesis is to examine the role of the rabbi in the United States Armed Forces. The approaches used are that of historical background, responsa literature, vision and mission statements, and a survey.

Chapter One examines the history of the Jewish chaplain in the military. It examines how and why rabbis became commissioned officers in the military. It is the story of their struggles and their triumphs.

Chapter Two examines the means of Jewish chaplains serving when the country is not at war. The responsa explored answer the question posed through both traditional and liberal interpretation. It is important to investigate this literature because the questions sent in to the Responsa Committee of the National Jewish Welfare Board are an insight as to what is occurring in the field.

Chapter Three is an analysis of the vision and mission statements of the three military branches, mainly Army, Navy, and Air Force. These statements are the guiding principles of the three chaplain corps. It is through these statements that commanding officers and chaplains are given the modus operandi of the chaplain corps.

Chapter Four addresses contemporary rabbis who are currently serving, or in the past have served, as military chaplains. In a survey devised specifically for this thesis, they were invited to respond with their perceptions regarding the impact of Jewish chaplains on the lives of American service personnel. On the whole, the responses were overwhelmingly positive. However, the answers were at times surprising. Many of the chaplains experienced anti-Semitism which was usually attributed to ignorance on the part of non-Jewish chaplains.

In the concluding chapter, the author summarizes the research. More importantly, the main conclusions prove that being a Jewish chaplain is a viable option. The chaplains surveyed displayed enthusiasm and found the chaplaincy a rewarding experience.

Overall, this thesis is intended to teach about a population of the military which is often unknown to the general population. It is the hope of this author that it will be enlightening and thought provoking.

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Chapter 1- The History of Jewish Chaplains in the United States Armed Forces

Human beings, by their very nature, need not only to be physically ready for battle but also spiritually prepared for life. While many people seek spiritual guidance from their clergy, military service personnel need special attention since they face spiritual and physical crises daily. For this reason, the military invested clergy to guide its personnel through life situations. Eventually, military clergy wore their own designation of chaplain which can be traced back to Saint Martin of Tours. During a military expedition, St. Martin tore his cloak in two and offered half of it to a freezing beggar. That night he had a religious vision and conversion experience and left the military to devote his life to religious matters. St. Martin later became the patron saint of France. The other half of his cloak became a holy relic which was carried into battle by kings of France. The word chaplain is derived from the term "Chapelain," which referred to the officer who carried the cloak into battle¹.

¹Rabbi Albert Isaac Slomovitz, Ph.D., The Fighting Rabbis: A History of Jewish Military Chaplains-1860-1945, Ph.D. dissertation (Chicago: Loyola University Chicago, May 1995), 1.

Rabbi Aryeh Lev, a past president of the Jewish Welfare Board, wrote in an article titled "The Impact of the Jewish Chaplaincy," the United States military

which is normally thought of in terms of discipline and regimentation, has proved to be a most effective and democratic instrument for assuring Jews of equality with the other major religious groups in this country and for enabling them to integrate into the larger community without sacrificing their religious convictions².

Lev cites that Jews won complete recognition as a viable and contributing ethnic and religious group within the United States with the commissioning of the first Jewish chaplain in the Army in 1862. Jews saw it as a privilege to be citizens of America and thus accepted for themselves the responsibilities that being a citizen entailed.

Jews as a community historically have had spiritual as well as military leaders lead them in battle. Beginning with Moses and Joshua, Jews have gained strength from their spiritual sense of being. Our tradition teaches us that it is morally right to go to war for a just cause. Wherever Jews have lived throughout history, they have willingly served in the military when they were allowed to do so. For this reason, when the first Jews moved to New Amsterdam in 1654 from Recife, a Dutch outpost in the New World, they petitioned the Governor of the colony, Peter Stuyvesant, to be able to volunteer to defend their new land³. He

²Rabbi Aryeh Lev, "The Impact of the Jewish Chaplaincy," (National Jewish Welfare Board, 1962) 1.

sent a petition to the employers at the Dutch West India Company requesting that the Jews be exiled from the colony. The Jews answered this action by sending their own petition to the company. The Jews asked to be considered naturalized allies of the Dutch since both the Dutch and the Jews had the common enemies of Spain and Portugal. The company answered the petitions by responding that the Jews could remain in the colony and also that "many of the Jewish nation are the principal shareholders of the Company⁴." The petition was granted. Jews achieved many other rights within New Amsterdam by means of petitioning the Dutch West India Company. They were allowed burghership, freedom to worship, to have a synagogue. Before the Jews were allowed to take up arms in defense of their new home they were asked only to pay taxes without the right to participate in the militia. This decision was later rescinded⁵.

The next encounter that Jews had with trying to be integrated in the military was in the Virginia militia under the leadership of General George Washington. Not only did the Jews want to be an integral part of the troops, to which General Washington had no objection, but they also wanted to be chaplains. In a series of letters, General Washington noted the significance of chaplaincy in the military and asked for funds to be

³Dr. Jacob Radar Marcus, z"l, in many of his lectures alluded to the fact that it is virtually impossible to state when the first Jew actually came to America. Information leads to the assumption that the first Jews of record in America were those who arrived in 1654 in New Amsterdam.

⁴Abraham J. Karp, Haven and Home: A History of the Jews in America (New York: Schocken Books, 1985), 7.

⁵Slomovitz, 20.

allocated for said chaplains. On September 23, 1756, General Washington wrote:

The want of a chaplain does, I humbly conceive, reflect dishonor upon the regiment, as all other officers are allowed. The gentlemen of the corps are sensible of this and did propose to support one at their private expense, but I think it would have a more graceful appearance were he appointed as others have⁶.

General Washington cited four important reasons for why chaplains were needed. He stated that a chaplain was needed for the regiment for the traditional role of a spiritual leader; when those in peril headed off to battle, they wanted someone to intercede with God to provide protection and ensure victory for the soldiers. The chaplains also symbolized the conscience of the army, provided for troop morale, and increased unity and harmony among the troops⁷.

With the granting of the Declaration of Independence (1776), the Bill of Rights (submitted in 1789 with ratification in 1791), and the Constitution of the United States (1787), the Jews' dreams of being granted all rights of a citizen were fulfilled. The Jewish community as a whole was eager to participate in the defense of their country. For this reason, about one hundred Jews enlisted in Washington's Army⁸. Both during and after the war, Washington

⁶Roy John Honeywell, Chaplains in the United States Army (Washington, D.C.: Department of the Army, Chief of Chaplains, 1958), 9.

⁷*Ibid.*, 14.

⁸Howard M. Sachar, The Course of Modern Jewish History (New York: Random House, 1986), 179.

supported the Jewish community. To show his support, he visited many of the established synagogues where he was presented with seats of honor during his visits⁹.

In 1779, Thomas Jefferson introduced into Virginia's legislation a bill which would establish religious freedom for all Virginians. This bill was important because even though the right was contained in the Bill of Rights, many states did not necessarily honor the right of religious pluralism. Thomas Jefferson's bill was passed into law in 1785. This law, allowing for citizens of Virginia to worship their own God in the manner dictated by their own religion, was hailed as a religious victory. In fact, many states followed Virginia's lead and passed their own laws guaranteeing religious freedom and pluralism¹⁰.

By the time of the Civil War, religion played a crucial role in general American life and in the military. According to Gardiner H. Shattuck, Jr., religious beliefs in the North and the South contributed to the ultimate Union victory¹¹. In the North, the religious leaders became activists urging their congregants and their communities to get involved in the cause of freedom and equality. In the South, the religious ideology focused on the moral development of the individual. Southern churches urged their

⁹Touro Synagogue of Newport, Rhode Island, the oldest building of any American congregation, is a national landmark due to the age and history of the building and congregation. President Washington visited the congregation and wrote them a letter. The seats where he and his party sat are still corded off for congregants and visitors to view.

¹⁰Louis Finkelstein, ed., The Jews: Their History, Culture, and Religion (Philadelphia: Jewish Publication Society of America, 1960), 459.

¹¹Gardiner H. Shattuck, Jr., A Shield and a Hiding Place: The Religious Life of the Civil War Armies (Macon: Mercer University Press, 1987), 11.

congregations to leave religion to the church and secular issues to the government. Thus, unlike in the North where the war was seen as a means to provide religious and economic freedom to everyone, in the South, moral leadership was left to the generals. For this reason, while the Union saw the Civil War as a war of morality, the Confederacy viewed the war as one of economic survival.

It was within this climate that clergy became outraged that soldiers were dying without anyone to say final prayers over their congregants. In 1861, The War Department issued General Orders fifteen and sixteen, which stated that there was a desire for military clergy to serve the troops. The concern was over the integration of clergy in the state militia into the Federal Army. The orders authorized local regiments who did not have ministers to appoint one. The requirement for a clergy person to be appointed as chaplain were approval by a particular state's governor and ordination as a minister of some Christian denomination¹². Representative Clement Vallandigham of Ohio wanted to amend the provision for chaplains to remove the stipulation of Christianity as a factor in the requirements for military clergy. However, the provision was passed into law without Vallandigham's amendment¹³.

Many other General Orders pertaining to chaplains were passed. General Order #44 stated that chaplains should be

¹²Slomovitz, 29.

¹³Slomovitz, 31.

mustered (commissioned) into the Army just like non-commissioned officers. In following years, chaplains were to be commissioned and paid in the official muster before the surgeons who had the rank of majors¹⁴. Thus, even though did not officially have a rank, they were paid as if they were majors. In July, 1862, the government became involved in the regulation of chaplains' quality. Troops were becoming dissatisfied with chaplains who were ill-prepared and not morally or ethically up to par. Many of the chaplains who were serving as clergy in the military had been unemployed in the civilian world. They signed up to serve their country until their country went to war. These chaplains then resigned their commissions and re-entered the civilian world instead of serving in war time. Regulations of the chaplaincy were standardized in order to prevent unqualified clergy from entering the Army. Chaplains were required to have letter of recommendation from an ecclesiastical organization or five letters of recommendation from accredited ministers¹⁵.

Also in July of 1862, Congress passed legislation which allowed for clergy to serve as chaplains in military hospitals. These positions were highly sought after, since pay was better than regimental chaplain positions and the chaplain could move his family near the hospital and thus enjoy a more settled way of life. These chaplains were supervised by the Surgeon General of the Army. During the Civil War over five hundred chaplains

¹⁴Rollin W. Quimby, "The Chaplain's Predicament," The Civil War History 8 (March 1962): 26.

¹⁵Slomovitz, 33.

served in military hospitals¹⁶. As war intensified, Jews and other minority groups desired to serve their country. Jews gave their allegiance to whichever side on which they geographically lived. At the time of the Civil War, there were approximately one hundred and fifty thousand Jews in the country. Jews numbered six thousand five hundred in the Union forces and about two thousand in the Confederate forces¹⁷. Some regiments in the North were from predominantly Jewish neighborhoods. These regiments wanted a Jewish chaplain as their spiritual leader.

One such regiment was the 65th Regiment of the Fifth Pennsylvania Calvary. The 65th regiment of the Fifth Pennsylvania Calvary wanted to have a Jewish chaplain since the majority of its members were Jewish. Since the law did not allow for Jewish chaplains, the 65th regiment decided to elect someone from its own ranks to be their chaplain who would serve them. The person whom they nominated was Michael Allen. On November 1, 1861, The Israelite reported that a chaplain had been elected for "Max Friedman's Cameron Dragons." It stated, "Michael Allen, a member of the Philadelphia Portuguese Congregation, had been elected chaplain, but resigned after YMCA officials raised a fuss about him¹⁸." The problems began for Michael Allen when a group of men from the Young Men's Christian Association decided to go on a fact-finding mission to

¹⁶Slomovitz, 37.

¹⁷Slomovitz, 38.

¹⁸"The Israelite" VIII #18, Philadelphia, PA., November 1, 1861, 141-142. Located in American Jewish Archives, HUC-JIR, MS COL#99, Chaplaincy: Jewish-Civil War, 5/1.

discover why troops were complaining about their chaplains. The 65th regiment had not complied with the regulation which stated that only ministers of Christian denomination could serve as chaplains. Instead of trying to work through the legislating branch of the government, the regiment appointed its own chaplain. In doing so, the 65th regiment broke the law. When the members of the YMCA group discovered that Michael Allen was Jewish and acting as the chaplain, the YMCA group reported its discovery to the Assistant Adjunct General of the Army, George D. Ruggles. Allen, who had studied for the rabbinate with Reverend Isaac Lesser but had never been ordained,¹⁹ resigned his commission citing health concerns²⁰. On record, Allen was commissioned as a chaplain for the dates of July 18 to September 26, 1861²¹.

The 65th regiment persisted. Even when Assistant Adjutant General of the Army Ruggles reiterated the requirements of the law, the 65th regiment nominated another Jew to be its chaplain. This time they contacted Rabbi Arnold Fischel and asked him to become its new chaplain designate. Fischel agreed. Since Fischel was on the Board of Delegates of the American Israelites, he had their support, in effect having "ecclesiastical endorsement" as required by the government. Yet, Secretary of War Simon

¹⁹Sachar, 194.

²⁰Honeywell, 107.

²¹Photostat of the commission papers of Michael Allen as chaplain is on file at The American Jewish Archives, HUC-JIR, MS COL #99, Chaplaincy: Jewish-Civil War, 5/1. The document had been filed with the Adjunct General's office.

Cameron, for whom the regiment had been named, rejected his application since he was not an ordained Christian minister²².

The Jewish community was outraged by the rejection of Fischel's application for military chaplaincy. The community decided that the law must be changed. To help it with its campaign, the Jewish community employed three tactics: comprehensive publicity, petition campaigns, and lobbying efforts. Support for this tripartite approach came from both individuals and groups. The Jewish press also got involved, offering various editorials of Fischel's and other Jewish chaplain candidates' applications. The Baltimore Clipper even cited the fact that a rabbi had opened a session of Congress with prayer²³. The reasoning was that if a rabbi could open a session of Congress with prayer then certainly a rabbi could serve as a chaplain to a regiment of the Army, especially if that regiment was predominantly Jewish. The second part of the tripartite effort, petitions, was based on previous successes, such as when the Jews of New Amsterdam petitioned for equal rights among the colonists. The Board of Delegates of the American Israelites also requested that Fischel himself go and lobby certain members of Congress, as well as the President himself. By the Summer of 1862, the law was amended to read "Christian denomination, could be interpreted as any religious denomination." By adding this wording, the law could be changed without giving the appearance

²²Slomovitz, 42.

²³Slomovitz, 43.

that Congress was against Christianity²⁴. An article in the New York Tribune stated:

What renders this case one of particular hardship is that the officers of the Cameron Dragons are generally, if not altogether Jews, while a large portion of the rank and file are of that religion. There are also thousands of Jews in the Army, and it is very desirable that such of them as may be sick, wounded, or dying in the hospitals should be able to procure the attendance of a minister of their own faith. We presume that on the meeting of the Congress the unconstitutional and unwise provisions of the act of January last will be rescinded²⁵.

After the law was changed, rabbis applied to be hospital chaplains. The first to join was Reverend Jacob Frankel. Frankel was fifty-four years old and the spiritual leader of Rodeph Shalom Congregation of Philadelphia. He was nominated by the Board of the Hebrew Congregations of Philadelphia. Bertram Korn notes that Frankel was appointed to serve as hospital chaplain by President Lincoln but due to his musicality actually spent much of his time as chaplain cheering up the injured and sick troops through entertaining them. Since Frankel remained in close proximity to his congregation, he continued his involvement with his congregation as a part-time rabbi and guided them spiritually. Frankel was noted to have arranged furloughs for the Jews in the military for the Jewish holidays. Due to his involvement in a local congregation, he enabled Jewish soldiers to go to services in town

²⁴Slomovitz, 45.

²⁵The American Jewish Archives, HUC-JIR, MS COL #99, Chaplaincy: Jewish-Civil War, 5/1.

and be part of the greater Jewish community²⁶. Frankel served as a hospital chaplain from 1862 to 1865²⁷.

The second Jewish hospital chaplain of the Army was Rabbi Bernhard H. Gotthelf. Gotthelf was forty-four when he entered the service. He resided in Louisville, Kentucky, and like Frankel was born in Bavaria, Germany. He had been a resident of the United States since 1840²⁸. Gotthelf was appointed to serve in a military hospital in May 1863. Gotthelf was known for initiating and maintaining German language libraries in the various military hospitals. Many of the soldiers who Gotthelf served and ministered to were not Jewish. Even though these injured and ill soldiers were not Jewish, many of them had come from German speaking areas and therefore were appreciated of Gotthelf's library. Gotthelf, in this manner, truly exemplified the Army's policy that clergy are commissioned as chaplains first and foremost and then are rabbis, ministers, or priests. Gotthelf ministered to all in need regardless of his ordination as a rabbi. Gotthelf served from May 1863 to August 1865. Both Frankel and Gotthelf chronicled their service to military in their monthly reports to the Surgeon General of the Army²⁹. It is from these reports that much historical information about their service is known and chronicled.

²⁶Betram Korn, American Jewry and the Civil War, (New York, N.Y.: Schocken Books, 1985) 77.

²⁷Honeywell, 107.

²⁸The American Jewish Archives, HUC-JIR, MSS COL #99, 5/1, Chaplaincy: Jewish-Civil War.

²⁹Slomovitz, 47.

The third Jewish chaplain to enter the Army was Reverend Ferdinand L. Sarner. Sarner was thirty-eight when he entered. He was entered the service in April 1863 as the Chaplain of the 54th New York Infantry. He was discharged in October 1864³⁰. Sarner arrived in America from Germany in 1859. He was 39 years old and an ordained rabbi with a doctorate in Philosophy from University of Hesse. He spent a year in Rochester, New York. After that not much is known about Sarner until he joined the Army. His regiment, besides being called the 54th regiment of New York, was also known as the Hiram Barney Rifles and the Schwarze Jaeger. It was composed of many German speakers, and Jews were a small minority in Sarner's unit. Much of his activity went unnoticed by the Surgeon General unlike the previous two Jewish chaplains. It is known that he was wounded at Gettysburg in January 1864. He was given a medical discharge. It is not clear as to whether he was the regiment's first Jewish chaplain³¹. After years of being a teacher and an editor, Sarner eventually settled in Memphis, Tennessee where he was the rabbi of a congregation. He died during the yellow fever epidemic of 1878, which also took the life of Rabbi Gotthelf at Gettysburg³².

According to Bertram Korn and other sources, there was no law against Jews serving as chaplains in the Confederate Army. Although there are none of record³³, it is possible that there was a

³⁰The American Jewish Archives, HUC-JIR, MS COL #99, 5/1, Chaplaincy: Jewish-Civil War.

³¹Slomovitz, 47.

³²Honeywell, 108.

³³Slomovitz, 49, and Honeywell, 108.

Jewish chaplain in the Confederate Army. According to Ann Schindler in a letter to The National Jewish Monthly dated July 26, 1967, her grandfather, Reverend Abraham Lazarus, was a Jewish chaplain on the Southern side of the conflict. Schindler recalled that her grandparents were from Germany or Lithuania and were approximately 18 years of age when they arrived in America in 1840. He lived in Richmond, Virginia, and either volunteered or was drafted into the army as a chaplain. Lazarus buried the Jewish soldiers who fell in battle while his wife baked bread and gave it to Northern soldier's on their way to Libby Prison³⁴.

At the conclusion of the Civil War, there was a reduction of forces. This reduction covered enlisted and officers and reorganized certain duties. Chaplains were affected as were all other types of jobs and divisions. The responsibilities of the forces were redefined³⁵. The Army of Postbellum years continued the occupation of the Southern states, supervised the process of reconstruction, and maintained law and order on the frontier³⁶. Clergy had to become proficient in more than just fulfilling military personnel's spiritual needs. Chaplains became post librarians, post gardeners, managers of the commissary, post bakers, and legal counselors³⁷. Chaplains also became the mouth

³⁴Letter addressed to The National Jewish Monthly (B'nai B'rith) relating to Jewish chaplains in the Civil War, Chicago, Illinois, July 26, 1967. Found at The American Jewish Archives, HUC-JIR, MS COL #99, Chaplaincy: Jewish-Civil War, 5/1.

³⁵Slomovitz, 58.

³⁶Earl F. Stover, The United States Army Chaplaincy (Washington, D.C.: Chief of Chaplains, 1977), 1.

piece of causes, especially advocates of temperance and the ending of caning as a form of discipline. As is true in the modern military, many soldiers and sailors learn discipline while in the service. Chaplains did not want service men to think that corporal punishment was an acceptable means to resolve discipline problems. Caning was an inhumane manner of punishment which chaplains felt had to be terminated if a proper manner of discipline was to be developed³⁸.

During this time of down sizing, the Army determined that only thirty-six chaplains were needed in order to properly serve the requirements of all military personnel. This number remained the same for decades. Since clergy were replaced by having another clergy member of the same denomination fill the position, the chaplaincy reflected a fairly stagnant mix of denominations. This chaplaincy was composed mainly of High-Church Protestants consisting of Presbyterians with a few Methodists and Baptists joining the ranks. The first priest was appointed in 1872 with only a handful of priests until the Spanish-American War³⁹. It would still be many decades until rabbis were accepted into the military whole heartedly. Unfortunately, clergy operated independently during the Postbellum years; they were not regulated by either their ecclesiastical organizations or by the military corps. There were no organizations in the military to deal with their professionalism growth. Since there was no specific Chaplain

³⁷Stover, 44.

³⁸While this fact is not in print it is taught in almost every military chaplain course.

³⁹Slomovitz, 59.

Corps in the military there was also no regulation of quality of chaplains⁴⁰. Once again, clergy were inadequately prepared for military service due to lack of training. For this reason, it was difficult to change the structure of the military chaplaincy and to integrate other religions' clergy into the chaplaincy.

At this time, the Navy developed its chaplaincy in two directions, administration and field chaplains. The Navy designated twenty-four chaplains to meet its religious requirements. These chaplains served with the troops on bases and ships. The Navy also placed clergy in teaching positions at the Naval Academy and Navy Yard in Washington, D.C. Even with the new duties, though, pay compensation was still not equal to that of other officers. Chaplains would receive one pay raise after five years and then remain at that level of pay for the rest of their service while other officers would receive regular pay raises⁴¹. In November 1878, a self appointed committee of chaplains submitted suggestions to the Secretary of the Navy for the development a more efficient military clergy⁴². Some of the suggestions made by this committee were the development of the Department of Navy Chaplain Corps, headed by a senior Navy cleric; a more stringent process for entering the military chaplaincy; physical examinations, and a more structured system for assigning chaplain duties especially in assigning chaplains to

⁴⁰Slomovitz, 59.

⁴¹Slomovitz, 61.

⁴²Slomovitz, 62.

ships⁴³. The chaplain corps at this point consisted of mainly Episcopal priest and Methodist ministers. Jewish chaplains were not commissioned until World War I⁴⁴.

The five decades between the Civil War and World War showed phenomenal growth in interest of the Jewish community for their co-religionists in the military⁴⁵. The reasons for renewed interest in the military includes the growth and professionalism of the chaplaincy in the Army and the Navy, and an increase in anti-Semitism in America. One reason for the resurgence of anti-Semitism was the feeling that Jews were not fulfilling their patriotic responsibilities. Newly arrived immigrants from European countries brought with them their anti-Semitic views from their home countries. One of the means of integrating these immigrants into American culture was for them to enlist in the military. These new immigrants were not only non-Jews but also Jews. In order to serve these Jewish soldiers and sailors, Jewish chaplains were needed⁴⁶. In fulfilling the spiritual needs of the Jewish service personnel, civilian rabbis volunteered with military units. In doing so, these rabbis forged allegiances which would eventually lead to the acceptance of Jewish chaplains in the military.

⁴³Drury, The History of the Chaplain Corps, United States Navy, Volume I, (Washington, D.C.: Department of the Navy, 1983) 11.

⁴⁴Slomovitz, 62.

⁴⁵Slomovitz, 58.

⁴⁶Slomovitz, 58.

Once there was a Navy Chaplain Corps, uniforms for chaplains became an important issue since a uniform designated one's status with the military. In the 19th century, military clergy wore a modified clerical type clothing or a modified military uniform. Chaplains were part of the military and yet separate in the type of service which they provided to the Armed Forces. Since each corps in the military had its own insignia, the Chaplain Corps also had to decide on a designator. The Corps chose the Shepherd's Crook from 1899 until 1913. By 1913, the chaplains were wearing full military uniform and their insignia changed to the Latin Cross⁴⁷. The Army's first designated insignia was the Shepherd's Crook. It became the chaplaincy insignia right after the Civil War. The cross was not an authorized Army chaplain insignia until 1880 when General Order 10 was passed⁴⁸. The chaplain insignia was not questioned until World War I when Jewish chaplains began to serve.

As the Spanish-American War years approached, there was a resurgence of anti-Semitism, this time the focused on the question of Jews' patriotism. This wave of anti-Semitism was not unique to America. In France, Alfred Dreyfus, a captain in that country's army was charged with treason. The charges were false but still effective at instigating a wave of anti-Semitism in France and other European countries. In order to answer the accusations of the Dreyfus case and other cases of anti-Semitism in America, Mr.

⁴⁷Slomovitz, 64.

⁴⁸Drury, 230.

Simon Wolf, a prominent Jew involved in both Jewish and secular political organizations, wrote a book which was published in 1895. Wolf offered facts and figures about Jewish involvement in the Armed Forces. Unfortunately, truly accurate numbers were not known either to the military or to the Jewish community, and in the process of trying to collect his information, Wolf rekindled interest in the military⁴⁹. As a result, it was discovered that there were indeed many Jews who were in the military. Many of the Jews who had enlisted did so as immigrants and as a means to become integrated into American society and culture⁵⁰. As the Jewish community became more sophisticated, it also began to feel a patriotic obligation to serve in the military. In 1896, the Hebrew Union Veterans Association of the Civil War was formed. This organization focused its effort on military members who had served in the Civil War, to ensure that those former soldiers received their due recognition⁵¹.

In May 1898, in the midst of the Spanish-American War, Rabbi Leonard Levy was offered the position of the chaplain with a brigade of Pennsylvania Volunteers. Unfortunately, the fighting was over before his congregation released Rabbi Levy. Rabbi Levy

⁴⁹Slomovitz, 69.

⁵⁰Dr. Jacob Radar Marcus, z"l, stressed in his history classes and especially in his documentary class that the Armed Forces was a means of integrating immigrants into America's society. Jews enlisted for many of the same reasons that immigrants of other ethnic and religious groups enlisted. In the manner, the Army and Navy truly served as the melting pot of America.

⁵¹Slomovitz, 69.

was the only rabbi to be offered a chaplain position during the Spanish-American War⁵².

As the Jewish community wanted to be supportive of their co-religionists in the service, various Jewish organizations and movements informed the Armed Forces of the dates of different Jewish holidays. In 1898, General Henry Corbun, Adjutant General of the Army (chief administrative officer for the War Department) received a communication from Rabbi H. Pereira Mendes. Mendes was the President of the Orthodox Jewish Congregational Union of America. Mendes sent Corbun the dates for the Jewish High Holidays requesting that Jewish personnel be released on furlough so that they could attend services in town near their bases. His request was granted. In 1899, The Union of American Hebrew Congregations, represented by Simon Wolf, sent the dates of Passover to Corbun so that Jewish personnel could attend seders and receive proper holiday food. This request was also granted. After these two requests were fulfilled, other Jewish organizations and the Jewish press became involved in informing the Adjutant General and other officers about the dates of Jewish holidays each year⁵³.

One organization which was formed to help coordinate the efforts of the Jewish community was the Federation of Jewish organizations of New York State. This organization had three major objectives: dealing with the Russian government's treatment

⁵²Slomovitz, 70.

⁵³Slomovitz, 70-71.

of American Jews visiting there, offering assistance to impoverished Jewish villages in the Pale of Settlement, and addressing the lack of and need for rabbis in the Armed Forces. The Federation tried to organize the various Jewish community groups to petition Congress and the President to establish military chaplaincy positions for Jewish chaplains. Congress agreed with the premise of the petition⁵⁴. Congressman William Sulzer in February 1909, elaborated on a bill proposing more chaplaincy positions⁵⁵. Sulzer felt that if the chaplaincy was expanded on the whole then some of those new positions could become earmarked for Jewish chaplains. Unfortunately, Sulzer's bill did not pass for many years⁵⁶. Even then, the expanded chaplaincy did not always appoint Jewish chaplains to the designated positions.

By 1912, efforts intensified within the Jewish community to try to encourage Jews to serve in the military and those who were serving to feel a part of the larger Jewish community. In March of 1912, the Federation of Jewish Organizations of New York State organized another group called the Patriotic League of America. The League wanted to provide for the spiritual needs of the Jews who were serving in the military, and to help bridge the gap between the military and the civilian community⁵⁷.

⁵⁴Slomovitz, 76.

⁵⁵Slomovitz, 77.

⁵⁶Slomovitz, 78.

⁵⁷Slomovitz, 79.

On April 25, 1912, the House Committee on Military Affairs devoted a special session to the question of the need of Jewish chaplains in the military. Mr. Nissim Behar, the President of the Federation of Jewish Organizations of New York State, was called to testify about the service of Jews in the military. Behar answered questions dealing with the number of Jews and their distribution throughout the military⁵⁸. Those in Congress who wanted to increase the chaplaincy hoped that by demonstrating a need for Jewish chaplains, that all the denominations of chaplains would prove to be needed. The bill for additional chaplains did not pass. Yet, an important factor was discovered in the process. There were actually no known true numbers of exactly how many Jews were serving. For this reason and others, the Young Men's Hebrew and Kindred Association (YMH&KA) became involved in Jewish military concerns. Not only did the YMH&KA work with Jews to try to get them furloughs for holidays, but it also sent social workers to military camps to assist the men with social, recreational, and spiritual matters⁵⁹. In order to better serve the Jewish community in the military, the community needed to know how many Jews were actually involved in the military. For this reason, the gathering of statistics became an important task. American society in general perceived that Jews were unpatriotic and not fulfilling their military responsibilities. One reason for that was that Jews did not necessarily identify themselves as Jews

⁵⁸Slomovitz, 81.

⁵⁹Slomovitz, 81.

upon entering the military as a reaction to past circumstances in Europe. In order to correct this misperception, a study was commissioned⁶⁰. This survey was intended to demonstrate that there were Jews serving in the military. These Jews had a means of combating anti-Semitism since the military did not allow for discrimination based on religion. Thus, if Jews did not fear identifying themselves then this survey could prove that were fulfilling their patriotic duty. In 1916, the Statistics Bureau of the American Jewish Committee in conjunction with the Council of the Young Men's Hebrew and Kindred Association took over the task of trying to gain an accurate count of Jews serving in the military. Their methods of survey, though, tended to be haphazard with much room for error. Since the surveys were sent to commanding officers or posted on bulletin boards aboard ships or on bases, many Jews were able to keep their religious affiliation unknown if they wanted⁶¹. Nevertheless, the results of the study proved to be very interesting. Of those Jews serving in the military, many were immigrants who enlisted in order to become citizens, earn a living, or become acculturated to American society. While Jews were two percent of the general population, they numbered six percent of the military community⁶².

By the summer of 1915, amidst renewed interest in the Jewish population in the military, individual rabbis tried to join

⁶⁰Slomovitz, 82.

⁶¹Slomovitz, 85.

⁶²Lewis Landes, "Jews in the United States Army and Navy," American Jewish Yearbook 4 (1916): 1-4.

the officer ranks of the service. Jewish organizations recruited civilian rabbis to spend time with the troops and to provide rabbinic coverage to those in need. These actions indicated just how devoted rabbis were to serving the Jewish military personnel. Yet, despite all of the efforts of these rabbis, applications of those who wanted to be Jewish chaplains were still be turned down simply because they were Jewish. In July 1915, Rabbi Julian Shapo of Tampa, Florida tried to make application. Shapo was not able to join, but his level of motivation and enthusiasm symbolized that of all rabbis who were applying and of the devotion of the Jewish community to its co-religionists. Rabbi Shapo's motivation, like other rabbis trying to join the service, centered on the realization of Jewish clergy knowing that Jews in the military needed clergy of their own religion to provide for their unique spiritual needs. Shapo felt that Jewish service people were not be neglected but instead not being understood simply because clergy of other faiths did not understand that Jews had special needs due to extenuating circumstances like kashrut and keeping a different Sabbath and different holidays⁶³.

The summer of 1916 became a turning point in rabbis serving in the Armed Forces. As World War I raged in Europe, three organizations provided civilian rabbis to meet the needs of American Jewish soldiers. General John J. Pershing led a troop of soldiers in Mexico, many of whom were Jewish. In order to provide coverage for services and other spiritual needs, the

⁶³Slomovitz, 88.

YMH&KA sent social workers to the Texas-Mexico border. This organization arranged for local rabbis and rabbinic students to conduct High Holiday services for Jewish personnel. The Department of Synagogue and School Extension of the Union of American Hebrew Congregations arranged to have Union Prayer Books sent to the troops. The Central Conference of American Rabbis (CCAR) also got involved with trying to meet the spiritual needs of the Jewish servicemen. Through the CCAR, a meeting was set up between Newton D. Baker, the Secretary of War, and Rabbi Abram Simon, the treasurer of the CCAR. Simon suggested to Baker that it was time that Jews had Jewish clergy to cover their spiritual concerns. Baker suggested that there could be a rabbi who would be a "detached chaplain," one who would not be assigned to a specific unit and, therefore, could visit different Army regiments where there were large numbers of Jews. Baker suggested that Simon appoint that rabbi, who would act as a chaplain with all the necessary military orders but would not be paid. Simon appointed Rabbi Isaac Landman, the Corresponding Secretary of the CCAR, for the task. Since Landman would not be paid by the military, the CCAR sent out letters requesting funds from across the Jewish community to cover expenses and to provide special prayer books to the troops⁶⁴. Other Jewish organizations resented such abrupt rabbinic guidance from the CCAR. Yet, in Landman's two months at the front, he was able to accomplish extraordinary goals from both military and civilian

⁶⁴Slomovitz, 89.

perspectives due to his set of orders. Landman's orders were unique in that he was given the title of chaplain and afforded all military support needed while not being paid by the military. In this manner, Landman could call upon the chain of command of the Army without being responsible to them. Landman was thus able to travel about the troops and from regiment to regiment with full military privileges while only serving Jewish soldiers unlike the commissioned chaplains who served all faith groups and not just their own. For this reason, Landman was able to accomplish his task of outreach to the Jewish soldiers and not get caught up in the military red tape or regulations⁶⁵.

The first and only commissioned Jewish chaplain in the Navy during World War I was Rabbi David Goldberg, from Corsicana, Texas. He was appointed acting chaplain on October 30, 1917⁶⁶. The inclusion of a Jewish chaplain in the United States Navy was the result of the intercession of Senator Morris Sheppard of Texas. Even though Goldberg had the support of a senator, he still had to have ecclesiastical endorsement. His endorsement came in the form of sponsorship by Dr. Henry Cohen of Galveston, Texas, who was the acknowledged dean of the Texas rabbinate. Dr. Cohen was asked to nominate Goldberg by Senator Sheppard. Cohen did so. Rabbi Goldberg's appointment was viewed by the Jewish community as the Navy's recognition of the need to address the spiritual concerns of the Jewish personnel⁶⁷.

⁶⁵Slomovitz, 91.

⁶⁶Drury, 168.

Although the introduction of Goldberg into the Navy chaplaincy provided an immediate solution to the religious needs of Jewish servicemen, it nevertheless generated some new problems⁶⁸. With Goldberg's appointment came the question of where to station him. There was no modern precedent for Jewish chaplains serving and it was not possible for Chaplain Goldberg to fulfill the needs of every Jewish sailor. If he was stationed aboard ship then he would only be of help to that fleet. If he were to be stationed stateside then he would be out of reach of troops in Europe. New policy had to be set in order to find the best means for the Jewish military population to be served by their new Jewish chaplain. One thought was to make him a roving chaplain rather than one who was stationed at just one base. It was decided, though, that just like any other chaplain, Goldberg had to serve aboard ship since that was what Navy regulations stipulated. In order to train Goldberg for his tour aboard ship, he was stationed at the Washington Navy Yard and Naval Training Stations. Then a month later, he was given orders for the USS Grant⁶⁹.

On April 20, 1918, Chaplain Goldberg sent a letter to Chaplain Frazier, the Navy Chief of Chaplains, after the novelty of being a Jewish chaplain on board ship had worn thin. In his letter, Goldberg advise Frazier that it was impossible for a Jewish chaplain to take the place of a Christian chaplain. He was also

⁶⁷Drury, 168.

⁶⁸Drury, 168.

⁶⁹Drury, 169.

frustrated with the low percentage of Jewish men aboard the ship (five out of six hundred). He stated that he could provide for and arrange the recreation of men of all faiths but that Christian service personnel needed a Christian chaplain since the faiths were so different and they too had to have their spiritual needs met. Goldberg felt that he could be better utilized if he were to be stationed at a large training station with more men of his faith: "I could then carry on under the direction of the Chaplain of such station, social and educational activities for ALL men, while confining the purely religious and ceremonial to those of my faith only⁷⁰." Chaplain Frazier acted on Goldberg's request and transferred him in June 1918 to the Naval Training Station at Great Lakes. Goldberg remained at Great Lakes until he resigned his commission on December 11, 1919⁷¹.

While in the Navy, Chaplain Goldberg had to wear the uniform and the insignia of the Chaplain Corps. The insignia of the corps at the time was the Latin Cross. Goldberg had no precedent to act upon for wearing another insignia. The only organization which Goldberg could turn to for support was the newly created National Jewish Welfare Board (JWB). The National Jewish Welfare Board was organized in 1917. It was the first effort on the part of the various Jewish groups in America to function on behalf of Jewish personnel in the Army and the Navy. It became the official agency for all Jewish welfare work with

⁷⁰Drury, 169.

⁷¹Drury, 169.

personnel in the armed services⁷². One component of the JWB was to recruit rabbis to serve in the Armed Forces. Unfortunately, the Jewish Welfare Board had no committee at that time to intercede on Goldberg's behalf. Chaplains as commissioned officers were obligated to wear the insignia of their corps. Chaplain Frazier sought to ease the inconsistency of a Jewish chaplain wearing a cross. Frazier stated that Goldberg entered the corps as a chaplain who was a Jew rather than as a Jewish chaplain. For that reason, Goldberg should wear the insignia of his corp. Frazier included in his remarks: "Anyway, you will probably soon get your orders to go to sea where you will meet only servicemen. These understand perfectly that you are wearing the insignia of your corps and not the emblem of your faith⁷³." After Goldberg returned from his time aboard the Grant, he received letters from rabbis indignant over the fact that he had to wear the cross and had done so. In a reply to a friend dated April 5, 1918, Goldberg wrote: "I could not remove the insignia arbitrarily without scandal and punishment. No officer could do such a thing arbitrarily⁷⁴."

On May 19, 1918, Chaplain Goldberg requested permission from the Bureau of Navigation to substitute the "Shield of David" for the cross as a Jewish chaplain. Goldberg stated that there actually was precedent to allow a Jewish chaplain to be able to

⁷²Drury, 196.

⁷³Drury, 169.

⁷⁴Drury, 169.

wear another insignia than his Christian counter-parts since the Jewish Army chaplains wore the Shield of David. Goldberg reasoned that wearing a cross that unnatural since it was not a symbol of his religion but of another's and that the sight of the insignia rendered impotent the influence with co-religionists in the service where the insignia was the expression of vocation⁷⁵. The request was denied on June 14, 1918, because the Shield of David was the same insignia used by Army officers working with the General Staff. Other suggestions were requested for possible change⁷⁶. The issue of the insignia became important to the Jewish Welfare Board, which also got involved in the discussion. Both in The Army and Navy Register (June 29, 1918) and at the Conference of Rabbis in Chicago (July 4, 1918), it was suggested that the original insignia of the Shepherd's Crook could be used as an alternative. This suggestion was supported by the history of uniform regulations since the Shepherd's Crook was the first definitive insignia of the Army chaplaincy dating back to the Civil War. Goldberg wrote to Frazier with the suggestion of the Shepherd's Crook as a universal insignia on July 5, 1918. Goldberg also requested if the Shepherd's Crook was not acceptable that an insignia consisting of the two tablets symbolic of the Ten Commandments be considered. This insignia would be designated as a Jewish chaplains insignia but the wording of the request was vague enough to encourage finding an insignia which

⁷⁵Drury, 169.

⁷⁶Drury, 170.

would be acceptable to both Jewish and Christian chaplains. Frazier answered that Christian chaplains would resent not wearing the cross but he had no objection to Jewish chaplains wearing some insignia indicative of their faith. Goldberg stated that the change would only be required for the Jewish faith. On July 26, 1918, the Secretary of Navy Daniels officially approved the Shepherd's Crook as the Jewish chaplain's insignia. Shortly after, an official directive from the Navy Department confirmed the change⁷⁷. Even though it was changed in 1918, the Shepherd's Crook was once again left out of uniform regulation in 1922, probably due in part to there being no Jewish chaplains in the service at that time⁷⁸.

By law, chaplains had to serve three years at sea. Both commissioning in the regular Navy as a chaplain and requirements for promotion required that sea duty be fulfilled. Chaplain Goldberg remembered his last experience with sea duty aboard the Grant and how lonely he had been. He also took into account the fact that many reserve chaplains were returning to civilian life in the summer of 1919. On August 27, 1919, Goldberg spoke with Frazier about his problem with sea duty. Frazier replied that Goldberg would have to go to sea and that no ship would carry a significant number of Jews. Goldberg estimated that approximately two percent of the Navy were Jewish, which was a larger percentage than in the pre-war Navy. However, there

⁷⁷Drury, 170.

⁷⁸Drury, 230.

was still just one Jewish chaplain. During the many correspondences between Goldberg and Frazier, the Jewish Welfare Board requested more Jewish representation within the Chaplain Corps⁷⁹. Goldberg felt that there must be a way to resolve the conflict between needing Jewish chaplains and how the law stated they must serve. By his estimations there would be approximately four thousand Jews in the Navy by July 1920. He suggested that perhaps a Jewish chaplain billet (position) could be developed so that the Jewish chaplain could be attached to either a fleet or the Chaplain Division of the Bureau of Navigation in order to be able to serve a larger Jewish population. Despite the need for a Jewish chaplain, Goldberg felt that with the end of the war, it was time for him to resign his commission. Thus on November 21, 1919, Goldberg submitted his resignation after more than two years of service. Goldberg was a pioneer and a precedent setter by attempting to define the place of a Jewish chaplain in the Navy. By serving in war time, Goldberg demonstrated to both the Jewish personnel and the general population the commitment of the Jewish community to the United States both militarily and in the civilian world. Goldberg transferred to the United States Navy Reserves when it formed in 1925. He kept his commission active until 1941 when he was honorably retired as a Lieutenant Commander⁸⁰.

⁷⁹Drury, 170.

⁸⁰Drury, 171.

Another chaplain who made significant contributions to the role of Jewish chaplains was Rabbi Alkan C. Voorsanger of St. Louis. He started as an enlisted man in the Medical Corps of the Army. Voorsanger became the first Jewish chaplain to serve as the administrative Chaplain of an Army Division, supervising thirty chaplains of various faiths and denominations in all their activities⁸¹. By the end of World War I, one hundred and forty-nine rabbis had volunteered to be chaplains. Thirty-four chaplains were endorsed by the Jewish Welfare Board and twenty-three of those endorsed received commissions and served. Four Jewish chaplains even served with the Army of Occupation in Germany⁸².

The question of the insignia for a Jewish Navy chaplain did not resurface until 1931 when Chaplain H. Cerf Straus was sworn in December 1931. The Navy Chief of Chaplains Evan requested that Straus be allowed to wear the Shepherd's Crook on January 25, 1932. This request was followed up by one from Straus on February 1, 1932. On February 8, the Bureau of Navigation added its endorsement and passed the request along to the Secretary of the Navy. By this time, the discussion over Chaplain Goldberg's insignia had been forgotten. Secretary of the Navy Adams approved the Shepherd's Crook. Straus thus became the only active duty chaplain during the years between the World Wars to wear the Shepherd's Crook since he was the only active duty Jewish chaplain. There were however two rabbis who were

⁸¹Chaplines, Jewish Welfare Board Chaplains Council, JCC Association, 75th Anniversary edition, Winter/Spring 1992, 6.

⁸²Chaplines, 6.

reserve chaplains at this time⁸³. On February 12, 1941, Chaplain Straus, after serving as a Reserve chaplain for a period of time, was recalled to active duty⁸⁴. He was still wearing the Shepherd's Crook in lieu of the Latin Cross. The Chaplains Division, though, did not feel that the Shepherd's Crook was distinctive enough to serve as a symbol of the Jewish faith. On March 3, 1941, Chaplain Workman, the new Navy Chief of Chaplains, wrote a communication to the Officer Uniform Board at the Bureau of Navigation requesting that the "Tablets of the Law" be devised for Jewish chaplains. The Jewish Welfare Board also approved the tablets as their symbol. The uniform modification was accepted by the Bureau of Navigation and appeared as Article 2-82 (f) in the Uniform Regulations of 1941. (On May 6, 1941, Chaplain Straus was notified of the regulation by letter, but he could not obtain the insignia until after the attack on Pearl Harbor⁸⁵.) Thus, the Jewish chaplain, like his Christian counterpart, would have an insignia which represented his religion and not just a corps. This change was important because, like the initial change of the cross to the crook, Jewish chaplains would now be able to recognized easily by sight. The Jewish chaplain insignia became the Tablets of the Law with a Shield of David above it. The writing on the tablets was originally Roman numerals to represent the commandments, but Jewish chaplains argued that Roman

⁸³Drury, 230.

⁸⁴Drury, The History of the Chaplain Corps United States Navy, Volume II, 1939-1949, (Washington, D.C.: Department of the Navy, 1983) 226.

⁸⁵ Drury, Volume II, 11.

numerals were a reminder of persecution and successfully had the numerals changed to Hebrew letters. In this manner, instead of wearing a universal symbol, Jewish chaplains could wear an insignia designed just for them which designated their religion. This distinction would become even more important later on as chaplains of other non-Christian religions were admitted into the Chaplain Corps.

Another Jewish chaplain commissioned by the Navy in 1941 was Chaplain Joshua Goldberg⁸⁶. J. Goldberg was commissioned on December 23, 1941 and reported for duty on January 21, 1942⁸⁷. While on active duty, J. Goldberg wrote a booklet titled Ministering to Jews in the Navy which was published in the summer of 1945. In his dedication, J. Goldberg wrote: "Respectfully dedicated to fellow chaplains of all faiths who minister devotedly to the men and women of our Navy⁸⁸." The content of the booklet was approved by the Reform, Conservative, and Orthodox Movements. It was intended as a guide for Christian chaplains who wanted to serve Naval personnel of the Jewish faith. The first edition was printed fifty thousand times and was exhausted by the end of 1948⁸⁹. By writing this booklet, J. Goldberg was ensuring that even if a Jewish chaplain could not be present, the spiritual needs of Jewish Naval personnel would be

⁸⁶Chaplain Joshua Goldberg will be referred to as J. Goldberg so as not to be confused with Chaplain David Goldberg who is referred to as just Goldberg.

⁸⁷Drury, Volume II, 226.

⁸⁸Drury, Volume II, 230.

⁸⁹Drury, Volume II, 230.

known. Although the booklet was not ready for World War II, it was an important source for the future, since even without war there was an Army and a Navy with Jewish personnel.

In 1941, Straus was the only Jewish Chaplain serving in either the Army or Navy. While civilian Jewish leaders assisted in meeting some of the Jewish personnel's needs, there was still a call for Jewish chaplains to ensure proper treatment of and response to situations unique to Jews serving in the military. Thus on August 27, 1941, the JWB notified Chaplain Workman that Rabbi Isaac Toubin of New York had been selected to conduct religious services for Jewish naval personnel in Bermuda for the High Holidays. Although he would not serve in the capacity of a chaplain, the Navy cooperated⁹⁰. In order to better serve the Jewish personnel, the JWB established the Committee on Army and Navy Religious Activities (CARNA) in 1940 as the official ecclesiastical endorsing agency for the Jewish religion. This endorsing committee had representatives from the three major movements in both the rabbinical sphere and from the lay leaders of the different national Jewish organizations⁹¹. Rabbi David De Sola Pool, President of the Synagogue Council of America, became its chairman. CARNA was established to fulfill the military requirement of a religious endorsing agency for Jewish candidates to the military chaplaincy⁹².

⁹⁰Drury, Volume II, 11.

⁹¹Drury, Volume II, 44-45.

⁹²Drury, Volume II, 46.

In July 1942, Rabbi de Sola Pool, wrote an article called "Christian Chaplains and Jewish Men in Uniform." It appeared in The Chaplain, a publication of the JWB. In the article, Rabbi de Sola Pool wrote that the rabbi was fundamentally a layman. He stated that Christian chaplains had been presiding at Jewish services and encouraging Jewish personnel in uniform. These Christian chaplains helped the Jewish personnel in carrying out their traditional religious duties. However, de Sola Pool advocated that Christian chaplains identify knowledgeable Jewish personnel to lead Jewish services when rabbis were not available rather than have Christian officiants⁹³. This suggestion would later be realized in the Lay Leaders Program of the different branches. The lay leaders religious personnel program developed so that knowledgeable personnel of different religions were invited to help out chaplains stationed at bases, posts, and on ships when a chaplain of a particular denomination was not present.

During World War II, CARNA had no difficulty recruiting chaplains to serve in the military⁹⁴. Statistics supplied by the Navy state that in the years of World War II the Jewish chaplains entering on active duty were as follows: 1942 (7), 1943 (20), 1944 (12), and 1945 (3)⁹⁵. Various Jewish organizations and synagogues gave ecclesiastical material in order to aid these chaplains entering the service. They set up newsletters and correspondence

⁹³Drury, Volume II, 229.

⁹⁴Drury, Volume II, 46.

⁹⁵Drury, Volume II, 226.

between military chaplains and rabbis⁹⁶. Not only were literature and prayer books included in these supplies but also Torahs, Arks, and portable Jewish religious service kits were provided by the JWB due to the generous financial support of these organizations⁹⁷. One example of financial support of a Jewish community is the Jewish chapel which still stands at Frazier Hall in Norfolk, Virginia. In order to have it dedicated as a Jewish chapel, the Jewish community of Norfolk contributed one thousand dollars to help pay for the installation of stained glass windows depicting various Jewish symbols and the Jewish insignia of the Navy. The Torah at Frazier Hall was dedicated on February 21, 1943 by Rabbi Philip Bernstein of the JWB. Chaplain Workman accepted the Scrolls on behalf of the Navy. Albert Lublin, a refugee from Germany, designed the Ark. The cost of the Ark was shared by the Navy and B'Nai B'Rith of Norfolk⁹⁸. Many civilian Jewish communities also donated Torahs to Navy, Army, and Air Force installations. Torahs were given on loan for the duration of the war. Scrolls were even donated to ships as was the case of the USS Tuscaloosa, which was the first ship to have a Torah aboard⁹⁹.

⁹⁶Drury, Volume II, 284.

⁹⁷Drury, Volume II, 120.

⁹⁸Drury, Volume II, 229. The windows can still be seen in the chapel. The history of the chapel is known by all the chaplains who serve in the area and is held up as an example of what a civilian religious community to help its co-religionists as they serve their country.

⁹⁹Drury, Volume II, 229.

Not only was there more civilian support, there was also more military support. In order to better serve Jewish personnel, Jewish chaplains became land-based and not stationed on ships like Goldberg was during World War I. By April 1945, there were twenty-one Jewish chaplains in the continental United States and nineteen abroad. Jewish chaplains could not always conduct worship services at prescribed times, so, out of necessity, they conducted services whenever and wherever possible. There was a directive issued telling military chaplains that there were some religious faith groups who observed a different Sabbath. The directive continued that these personnel should be able to observe their Sabbath on Saturday as proscribed by their faith. Thus Commanding Officers were given the prerogative, depending upon circumstances, to allow for a different Sabbath to be observed. For the most part, Jewish chaplains no longer had to obtain special permission, they simply had to remind their Commanding Officers about this regulation¹⁰⁰. In cases when there was not a Jewish chaplain stationed near by, civilian rabbis were often called upon to assist military rabbis in their duties. There was much cooperation between Army and Navy Jewish chaplains. Jewish Army personnel were included in groups served by Navy Jewish chaplains and vice-versa. Even if Jewish chaplains were stationed stateside, they were often sent to other positions overseas for Jewish holidays to provide spiritual ministry. Many times, Jewish chaplains were sent to bases and posts which could not be reached

¹⁰⁰Drury, Volume II, 228.

by civilian rabbis¹⁰¹. The willingness of the Navy to send Jewish chaplains to distant places to give spiritual guidance made a deep impression upon Jewish personnel. Jewish soldiers, sailors, and Air Force personnel were given liberty to observe their religious holidays whenever possible. The services knew the dates of the holidays due to memos distributed by the JWB. The JWB also gave Jewish chaplains needed holiday supplies¹⁰².

Other Jewish chaplains of note who served during the war include Chaplain E.E. Siskin who was the First Marine Division. He was the first Jewish chaplain to go overseas. Chaplain L.W. Rosenberg was the first Jewish chaplain to see actual combat. He was attached to the Fourth Marine Division. Rosenberg was the only Jewish chaplain to receive the Purple Heart awarded to military personnel wounded in battle. Rosenberg was wounded at Tinian on July 25, 1944. He accompanied the troops he served in more standings and land battles with the Marines than any other chaplain of any faith including the assaults on Saipan and Iwo Jima¹⁰³.

Then there was chaplain Alexander D. Goode who was one of the four chaplains aboard the USS Dorchester. The Dorchester sank on February 3, 1943. The four chaplains included two Protestants, one Roman Catholic, and one Jewish. As the ship began to sink, the chaplains tried to help relieve the fears of the

¹⁰¹Drury, Volume II, 226.

¹⁰²Drury, Volume II, 228.

¹⁰³Drury, Volume II, 229.

men aboard. There were only a limited number of lifeboats and lifejackets. As a group, the chaplains decided that in order to save as many sailors aboard as possible, they would give up their lifejackets and go down with the ship. Accounts of those who survived state that the four chaplains could be seen standing on the bow of the ship, holding hands, and praying in the tradition of each of their religions. In a letter from Lieutenant Junior Grade John J. Mahoney, United States Coast Guard Reserves, to retired Chaplain S. Joshua Kohn, United States Maritime Station at Sheepshead Bay, New York, dated December 7, 1944, Mahoney described his last memories of Chaplain Goode. Mahoney remembers that Goode gave him one of his two pairs of gloves as the ship was sinking when Mahoney told Goode that he had forgotten his gloves and was going back to his cabin to get them. The gloves enabled Mahoney to hold onto his lifeboat that was awash in a foot or so of cold water (thirty degrees) when he was overboard for eight hours until he was rescued. Mahoney credits Goode with saving his life by giving him the gloves and thus by giving him the means of staying alive in an adverse situation¹⁰⁴. Another account of the activities of the four chaplains as the Dorchester sank came from Rollie T. Phillips, Jr. He wrote that he saw one of the chaplains give up his lifejacket to a soldier ahead of him in line. In the confusion he could not tell which chaplain it was, but he said that he heard that all the chaplains

¹⁰⁴Letter from LTjg John J. Mahoney, U.S.C.G.R. to Chaplain S. Joshua Kohn, retired, U.S. Maritime Station, Sheepshead Bay, NY. Dated December 7, 1944 from Melvin Mills, N.H. The American Jewish Archives, Hebrew Union College-Jewish Institute of Religion, Cincinnati, OH, MS COL , Chaplaincy,

had done the same thing. He remembered the chaplains together as the ship sank, standing and praying¹⁰⁵.

Japan surrendered on September 2, 1945. When Chaplain Morris Adler arrived in Japan with his unit, he became the first Jewish chaplain to enter Japan¹⁰⁶. During World War II, four hundred and twenty-two rabbis were ecclesiastically endorsed by the JWB. Three hundred and eleven Jewish chaplains served: two hundred and sixty-seven in the Army, forty-three in the Navy, and one in the Maritime services¹⁰⁷.

In February of 1947, Chaplain Abraham Klausner returned to Germany after completing his service the previous September. In Germany, he ministered to Displaced Persons who were victims of Nazism. His rescue efforts became well known as he headed a list of eighty-five Jewish chaplains engaged in rescue missions on behalf of survivors¹⁰⁸.

Also in 1947, the United States Air Force was established. Along with this new branch of the military, a new chaplaincy corps was instituted. This chaplaincy corps began with six faith groups represented. By 1960, the Air Force chaplaincy included forty faith groups. Included in the corps were rabbis. Jewish chaplains who entered this branch's chaplaincy did not encounter the same

¹⁰⁵Correspondence between Harold C. Greenstein and Rollie T. Phillips, Jr., describing the activities of the Four Chaplains on board the Dorchester as it sank. Dated May 5, 1952 from New York. The American Jewish Archives, Hebrew Union College-Jewish Institute of Religion, Cincinnati, OH, MS COL # . .

¹⁰⁶Chaplines, 7.

¹⁰⁷Chaplines, 8.

¹⁰⁸Chaplines, 8.

types of problems faced by the rabbis of the other services, since the battles for equality had already been fought.

The next conflict was the Korean conflict. In July 1950, Chaplain Joseph B. Messing arrived at Pusan, within one month after the North Korean invasion of South Korea. In all, twenty-four Jewish chaplains served in Korea. In the summer of 1950, the JWB announced that the national rabbinical organizations had found a means of continuing the service of Jewish chaplains to the military¹⁰⁹. As rabbis were ordained, the different movements developed guidelines of who would serve and who would be exempt. The Reform Movement required all of its students to register to be screened for service. Some rabbinical students were exempt for health reasons while others were classified as conscientious objectors. The drafting of rabbis ended with the Vietnam War¹¹⁰ with the provision that rabbis who wanted to serve would be highly encouraged and supported.

During the period between the Korean conflict and the Vietnam War, Chaplain Marvin L. Labinger became the first military chaplain assigned to a military academy. Labinger served at the United States Air Force Academy in Colorado Springs, Colorado. Also during the intervening years, Chaplain Louis Barish edited and published The Story of the American Jewish

¹⁰⁹Chaplains, 8.

¹¹⁰Although the American Congress never officially declared war on Vietnam, the general public referred to the military action in Vietnam as a war. For this reason, the conflict in Vietnam will be referred to as the Vietnam War.

Military Chaplain. This volume of recollections was compiled by several Jewish chaplains of the Association of Jewish Chaplains¹¹¹.

The Vietnam War proved to be a controversial time not only for the general American public but also the Jewish community. The controversy was not just over whether Jews should serve but whether or not Vietnam was a just or unjust war. Many rabbis claimed that it was unjust and therefore did not feel obligated to serve. Not only did those rabbis not want to serve, but the question of mandatory registration of rabbis for the military upon ordination came under scrutiny. One consideration had to be the service of co-religionists in the military, many of whom were drafted and had no choice. The issue of whether to serve was the subject of many correspondences in the CCAR Journals of the Vietnam period. Many rabbis from the Reform Movement claimed the status of conscientious objectors. Those who did register to be chaplains were at times ostracized and at other times supported by their colleagues. The JWB supported not only Jewish chaplains who chose to serve but also their co-religionists in the service; the Jews who were in the different branches of the military needed to be supported regardless of what anyone felt about the soundness of the war. In their time of spiritual need, Jewish personnel needed to know that the Jewish community was concerned about their welfare.

Jewish chaplains served all branches of the military in Vietnam. In all, thirty-five Jewish chaplains served in Vietnam,

¹¹¹Chaplines, 8.

which the American government never even recognized as a war but rather as a military conflict¹¹².

One of the Jewish chaplains to serve in Vietnam was Chaplain Meir Engel. Engel was a fifty year-old veteran of World War II and Korea. He was born in Tel Aviv. He became the first chaplain to die in Vietnam. Engel died of a heart attack on December 16, 1964, after three months of service. Chaplain Shalom Singer was the only other Jewish chaplain to die in Vietnam. Singer died in a plane crash in 1967. Lieutenant David B. Saltzman became the first Jewish chaplain to be assigned to a wing unit in Vietnam. Saltzman was one of the many chaplains who traveled extensively in order to reach as many Jews as possible. Saltzman stated that the spiritual satisfaction "granted to me, the Jewish men, and the people who went out of their way to help, will always be a spring from which to bring forth strength to live by the motto, 'cooperation without compromise'¹¹³."

There were other Jewish chaplains at Navy and Air Forces bases in the Pacific. However, one of the difficulties of the war was being able to travel to the different bases and ships. Out of this need came the innovation of the "chopper," known today as the "holy helo," a helicopter which transported a chaplain between ships and bases so that chaplains were able to adequately provide coverage for spiritual needs in Vietnam. Another form of assistance from a Jewish chaplain was a program guide written by

¹¹²Chaplains, 9.

¹¹³CDR Herbert L. Bergsma, CHC, USN, Chaplains with Marines in Vietnam 1962-1971 (History and Museums Division Headquarters, U.S. Marine Corps, Washington, D.C., 1985) 116.

Chaplain Kalman Levitan which covered all the branches. The program guide was submitted by the JWB for distribution through the Air Force Chief of Chaplains Office¹¹⁴. Jewish prayer books were also distributed to Christian chaplains in order to ensure that wounded Jewish personnel could have prayers said on their behalf¹¹⁵. Another means of involvement in the military for Jews were Jewish lay leaders. These lay leaders were certified by the JWB. They provided coverage where Jewish chaplains were unable to travel.

After Vietnam, Jewish chaplains continued to serve in the forces. Although other faith groups had women serving in the ranks of the chaplaincy, the JWB had not endorsed a female chaplain candidate for the military chaplaincy because some of the Orthodox rabbis on the board unwilling to recognize the right of a female to be a rabbi. In June 1986, Rabbi Julie Schwartz became the first woman rabbi to serve on active duty in the Navy. Since some of the Orthodox rabbis would not endorse Rabbi Schwartz to serve, the Reform Movement threatened to endorse her on their own accords. The JWB Commission on Jewish Chaplaincy was dissolved due to her application and the controversy which it caused. It was reassembled as the JWB Jewish Chaplains Council. Representation on the council was expanded to include four members from each religious body (down from seven) and four active duty chaplains representing the three main branches

¹¹⁴Chaplines, 9.

¹¹⁵Bergsma, 47.

plus the Veterans Administration. Each rabbinic body was also given the authority to separately endorse members of its clergy to serve in the military. The JWB became the processing agency of all applications and remained the executors of all support activities¹¹⁶.

In 1987, Chaplain Norman Auerback became the first Military Jewish chaplain assigned to the U.S. Naval Academy in Annapolis, Maryland. Other chaplains of note in this period are Chaplain Ben Romer who was in Panama as the only Jewish chaplain for Joint Task Force, Operation Just Cause in December 1989. Chaplain Romer would later become the first Jewish chaplain to be on the ground in Saudi Arabia during Operation Desert Shield in August 1990¹¹⁷.

As Operation Desert Shield/Operation Desert Storm began, Chaplain Ben Romer arrived in Saudi Arabia in August of 1990. Chaplain Maurice Kaprow entered the Persian Gulf in September 1990 aboard the USS Saratoga. An additional seven Jewish chaplains from the Air Force, Army, and Marines served the troops in the area. Chaplain Jacob Goldstein, a New York national Guard chaplain, accompanied a U.S. Patriot Missile Battalion to Israel. During the war, nine chaplains from the Reserves were activated, three of whom reported overseas replacing chaplains who had been sent to the Gulf. In March 1991, Reserve Chaplain David Zalis, senior Jewish chaplain,

¹¹⁶Chaplines, 9.

¹¹⁷Chaplines, 10.

organized seders for Passover. Other chaplains also lead Passover services and seders. These seders and services were attended by over four hundred service personnel on both ships and in Al Jubail, Saudi Arabia. Letter writing campaigns were organized for both Passover and Hanukkah by the JWB¹¹⁸.

Since Operation Desert Storm, rabbis have volunteered for military chaplaincy. There is a constant need for Jewish chaplains. As the service provides the means for enlisted personnel to earn funds towards college, more and more young Jews are entering the military. The ranks of officers also have Jews serving as line officers, in the professional corps, and as students to finance graduate schools (Medical and Judicial branches have candidate programs). Jews also enter the officer ranks or work their way up for enlisted status to officer corps, but there are fewer Jewish officers than enlisted Jewish personnel. If the spiritual concerns of all the Jews in the services are to be met, more rabbis will be needed in the Armed Forces. As pulpits became scarcer, the prediction is that rabbis will have to become creative in their means of being employed in serving the Jewish community. Hopefully, military chaplaincy will be seen as a viable option. One means of exploring this route of chaplaincy is the Chaplain Candidate programs of the different branches. This program allows for the military chaplaincy to be explored. The Navy allows this period of service during seminary years to be a time of trying out the service with final decisions not required

¹¹⁸Chaplines, 10.

until the time of ordination. The Air Force requires the seminarian to sign a promise that he or she will serve once ordination is achieved.

Chapter 2-Volunteering for the Military Chaplaincy

A rabbi who wishes to serve his/her country will probably have many questions about means of fulfilling this desire. One of those questions would probably be: what does Jewish law say about a rabbi serving in the military? The response to which could be both historical and halakhic. In the case of history, the Jews as a people have always served in the armies of the lands in which they have lived. This answer, however, may not be satisfying to the rabbi since Jews were often forced into military service and had no choice. They either served or faced the consequences. Yet, Jewish law states that Jews should defend whatever land they make home. So, the question would then have to be analyzed from the viewpoint of halakha. The Jew then is obligated to fulfill military requirements. The rabbi is obligated by the same rules in a country where military service is required. The question then takes on a narrower scope. If a Jew wishes to serve and there is no requirement, the Jew is not obligated but is allowed. It is permissible for a Jew to volunteer for military duty. The question must then be asked as to whether a rabbi is allowed to volunteer for military service. In normal circumstances, this situation would not need further consideration. The rabbi, like any other Jew, is allowed to enlist. The rabbi though is not allowed to carry a weapon and, therefore, provide a means for his/her own

protection. The problem develops in analyzing whether or not he/she is able to volunteer since serving would mean that not only is the rabbi endangering his/her own life but also the lives of those around him/her. In the case of the American military, another person is put in charge of the clergy's safety thus endangering the protector's life. This question became very important to rabbis who wished to serve their country in times of war. Now, when the country can be in a military action in one arena but at peace in other locations, the question once again takes on great importance in a rabbi deciding whether or not to voluntarily enter the military.

The committee on Responsa of the Jewish Welfare Board was asked whether, according to Jewish law, a rabbi could volunteer for military chaplaincy due to the danger involved. The following discussion is a detailed summary of the responsum written in the years following World War II by the Responsa Committee of the National Jewish Welfare Board. The reader is reminded that according to Jewish law, when military service is required by the government, one is under obligation to serve. Furthermore, it is a duty to respect the law of the land and to show loyalty to the government. The responsum cites two commentators who have written previously on the question of loyalty to one's government. Isaac Elchanon Spector (born Israel Isser, Russia and Lithuania, 19th century) cites proof texts from both Torah and later Jewish sources. The Chofetz Chaim (Israel Meir ha-Kohen of Radin, known as Rav Kagan, Lithuania, 1839-1933) writes in the Introduction to Mehane Yisrael, "It is a great

sin to evade service in the army." This rule, though, applies only to compulsory military service which is commanded according to civilian law (*Zivvuy Hammemshalo*) and which must be obeyed according to Jewish law. Yet, the question of this responsum really deals with the opportunity of a rabbi to volunteer on one's own for chaplaincy in the military in a time of non-war.

The next part of the question is whether or not one may disobey the law of *sakana*, danger to life. The law of *sakana* states that it is one's duty to avoid danger. Proof texts are brought into the discussion to decide what exactly is meant by danger. One meaning is extrapolated from Deuteronomy 4:9 which states: "Be careful and preserve your soul." The other proof texts are taken from Talmud Brachot 3a and 8b in which the obligation to guard one's life is discussed. Other commentators who examine this law are Rambam (Rabbi Moses ben Maimonides, Spain, 1135-1204) and Rabbi Moshe Isserless (known as Rema, Poland, 1530-1572). Rambam says that one should be flogged for purposely taking risks which could endanger one's life. Isserless is brought in as a reference but not cited by quotation.

Another aspect of not putting one's life in danger is not risking another person's life. The key verse concerning this aspect of the ruling is "*Lo tasim damim b'vetecha* (you should not bring blood upon your house)" which speaks about placing a parapet around the roof of the house so that no one will fall from the roof to the ground (Deut. 22:8). The Sifre treats similar neglects of safeguards in its text, for example leaving one's well uncovered and leaving a stumbling block in the road. Rambam codifies the

rule of not putting oneself or others in danger in Hilchot Rozeach XI, 4 and also in Shulchan Aruch, Chosen Mishpot 427. A third type of danger which one must avoid is due to carelessness or neglect involving special circumstances concerning the relative safety of oneself and one's neighbor. As a proof text, the case cited is from Talmud Baba Metziah 62a about the two individuals stranded in the desert with only enough water for one of them. The question is asked as to whose life should be preserved. The answer is based on Leviticus 25:36 which states that one's brother should live with you and ends with Akiva's statement that your life must come first.

The final part of the discussion revolves around the danger of the duty of martyrdom in certain cases, which dictates that one should die rather than commit a sin. The qualifications of those sins are the three cardinal sins, whether they are committed in private or public, or if the purpose of the persecutor is to destroy Judaism. Yet, if one does decide to live even in these situations, it is called an "*onus*" meaning one is not sinning of his own free will. In such a case, one is under obligation to the government, however, the concern for personal danger involved in fulfilling one's duty to the government is not under consideration. Kimchi (known as Radak, France, 1160?-1235?) and Rashi (Solomon ben Issac, France, 1040-1105) cite Psalm 110:3 in which the people gladly volunteered for military service in King David's army. In a time of war, everyone is obligated to fulfill one's military duty. Yet, the Jewish sources recount obligation to the wars of Israel and not those of other countries. The discussion thus turns on the

issue of volunteer service and one's moral or religious obligation regarding the dangers of war.

For voluntarily placing oneself in danger there is no religious mandate. David Hoffman (Slovakia, 1843-1921) in Melamed L'ho-il, Orah Hayim 42, poses that volunteering involves *sakana* which can lead to the violation of Shabbat. Yet, he points out that this case of *sakana* which violates the Sabbath is justifiable for the purpose of fulfilling a mitzvah. Hoffman adds that not to serve is actually a profanation of God's name because in evading service, one is possibly causing detriment to the name of the Jewish community. He states that both of these elements figure in the formulation of whether or not a rabbi should volunteer for military chaplaincy. By fulfilling the role of chaplain, one is able to provide Jewish personnel with the opportunity of attending services of their own faith. One is also able to protect against the profanation of the name of the Jewish community which might happen if there were too few Jewish chaplains. He states that a rabbi can violate *sakana* for these purposes. Yet, there is still the chance of placing another person in danger. Thus, Rambam is brought back into the discussion as a commentary on Leviticus 19:16 which states that one should not stand by when a neighbor is in danger. Rambam states that from this verse one should strive with all of one's strength to save another who is in peril until the point of risking one's own life.

The question which still must be decided then is whether or not the military chaplain is preserving life by serving, or if the chaplain is placing another person's life in danger by serving. The

Chofetz Chaim's Machane Yisrael chapters 38 and 39 are brought in to illustrate that a soldier's life needs to be protected both physically and spiritually. This position was originally stated by the Gaon Achai (Pumbedita, 11th century) in his commentary of Sheeltot on Exodus 38: "It is a high spiritual duty to preserve the body and the spirit."

Analysis of the Responsum

This responsum was written during the period of 1948-1953. It was published in 1953 as an addendum to responsa written for Jewish chaplains in World War II. It was not possible to ascertain the committee members' affiliations, but the responsum was written as a statement intended for all Jewish chaplains serving in the military. The questions in this particular collection of responsa were written by military chaplains who had served in the field. The problems submitted reveal aspects of Jewish religious life in the military community. The responses are meant to be answers which any Jewish chaplain could implement regardless of his religious ideology. This collection of responsa deal with problems which may confront the Jewish chaplain and military congregation. It is important to note that these questions were submitted by rabbis in the military and may be the first indication of the need to have Jewish chaplains in the armed forces.

The responsum dealing with rabbis volunteering during non-war times answers the question posed from a traditional Jewish point of view. In the end, there are really two questions being examined: 1) Is it permissible for a rabbi to voluntarily serve in

the military thus placing him/herself in danger, and 2) By serving in the Armed Forces, is the rabbi placing others in danger?

According to this responsum, the rabbi, by volunteering for military chaplaincy, is violating the law of *sakana* or placing oneself in danger. Traditionally, the individual placed in danger who is of concern must be Jewish. One is supposed to avoid danger at all costs except when another person, a Jew, is in danger. In that situation, the individual must not stand by idly but must help to the point of placing one's own life in peril. The Talmudic citations for *sakana* here are Brachot 3a and 8b. In fact, in the Talmud Bavli contains 70 different citations for *sakana*, while the Talmud Yerushalmi has 63 citations. Thus, interpretation of this law can vary greatly according to the position chosen. In these particular cases, *sakana* can be interpreted as being mindful of what is behind oneself or what is in one's possession. Since one's body is one's most important possession, one should be especially mindful of one's physical body and surroundings. Yet, one's spiritual well being is not discussed in these passages. One has to be both physically and spiritually aware of one's environment at the same time. For this reason, the meaning extrapolated from Deuteronomy 4:9 which states, "Be careful and preserve your soul," seems to be warranted in order that one should also have the obligation of protecting one's spiritual safety and religious obligations.

If there are no rabbis in the military, then the likelihood of a Jewish service personnel's religious needs being fulfilled are minimal. Even though a chaplain is supposed to be knowledgeable

about the various religions of military personnel, many of the minority religions may, at times of programming or scheduling events, be forgotten. By volunteering, the rabbi is preserving another Jew's religious rights and ensuring that a Jew's needs are met. If the traditional law is to be interpreted narrowly then the law of *sakana* cannot be the only means which a rabbi would be forsaking Jewish law by volunteering in the armed forces and other reasons must be examined. In this manner, based on Deuteronomy 22:8, the Jewish chaplain could volunteer in the military if the duty is seen as a matter of protecting fellow Jews and other religious constituents in the military. Yet, if *sakana* is the only basis, then the law ought to be more generally interpreted in order to allow for differing opinions.

When examining military life and the role of a military chaplain, one must expect that one's life may be placed in danger when serving fellow personnel. Yet, despite the danger which a chaplain may face, he/she, according to the Geneva Convention, is not allowed to carry or make use of a weapon. This provision was drafted in order to maintain the chaplain's neutrality and role as a peace keeper rather than an aggressor. For this reason, chaplains of the United States Armed Forces are given a body guard (Religious Personnel) for protection, who may be of any religious affiliation. The person guarding the chaplain must also be knowledgeable of the practices of the various religions of military personnel in order to be able to assist the chaplain. Yet, the guard assigned to the chaplain in time of war is primarily responsible for the physical safety of the chaplain. Thus, as the chaplain is seeing

to the spiritual life of people, another service person is seeing to the welfare of the chaplain. In times of war, this means that the body guard is being placed in danger. How can a rabbi justify placing not only him/herself in danger but also the life of the Religious Personnel? It would seem that this question speaks directly to the heart of the matter. The rabbi who volunteers for service in the time of non-war can be called upon to serve in war conditions. The rabbi has then imperiled another person's life simply due to the Religious Personnel's job description. The rabbi's violation of *sakana* can be justified in the same way his/her volunteering for military service in the first place. The rabbi is saving lives by being a military chaplain. The body guard is in no more of a life-threatening position simply because he/she has been assigned the task of protecting the chaplain. Yet, it is not a justification that is wanted. It is an answer to the posed question in accordance with Jewish law which is being sought.

One must then conjecture about what is the true meaning of safety. Is safety simply the physical well being of one's body or is it also spiritual stability? In time of non-war, military personnel often disregard religious needs until there is a personal crisis at which point religion becomes all important, and the personnel in crisis is ordered to go speak with a chaplain. The rabbi is in this manner a healer and upholder of the mitzvah of preserving life. The chaplain in this situation becomes counselor and referrer if the service person needs more help than a chaplain can give. The chaplain is also one of the very few officers with whom a service person could speak if a hardship case arises in order to get

emergency leave or to be referred to the correct agencies for help. The Religious Personnel, by enabling the rabbi to do his/her job, is also a part of the saving of a life. Perhaps, then, the response for Jewish chaplains should shift its focus from *sakana* to *pekuach nefesh* (saving a life).

According to the Talmud, one can violate the Sabbath or other Jewish laws for the sake of *pekuach nefesh*. From Tractate Yoma 82a we learn that there are only three things which prohibit one from saving another's life. Those three criteria are idolatry, incest, and bloodshed. The prohibition against idolatry is from Rabbi Eliezer who teaches that "...with all one's soul" and "...with all one's might" prove that one's life is more important than one's money. Rav taught that we know that incest and bloodshed are prohibited from Deuteronomy 22:26, "For as when a man rises against his neighbor, and slays him, even so is this matter." This verse refers to the rape of a betrothed maiden. From this verse Rav states that just as it is allowed to save the betrothed maiden from the would-be-rapist so too is it with a probable murderer. Therefore, one should be killed rather than kill another. So, too, is the case that one should die rather than to rape a betrothed maiden under coercion. In applying this law to modern times, we extrapolate that a rabbi should die rather than kill another (either in battle or in time of non-war), since he/she enters the military chaplaincy in order to save lives through spiritual guidance and is not allowed to carry or use a weapon of any kind.

Some traditionalists, though, state that the principle of *pekuach nefesh* applies only to the situation where the person

being saved is a Jew (Yoma 85a). Liberal Jews would interpret *pekuach nefesh* as saving any person because no one individual is more important than another person. These two views need to be reconciled in order for all Jewish chaplains to be able to serve within the same boundaries and present a united public front. An individual serving as a Jewish chaplain is an "ambassador" for Judaism. Although we may express our observances differently, according to the different movements of Judaism, our beliefs and teachings to military personnel must be uniform. When others see a Jewish chaplain insignia on a uniform, the Jewish chaplain is not asked with what movement he/she affiliates, but is simply called chaplain or rabbi. In the Armed Forces it is important to be able to work as a team, both with the members of one's faith and also with members of the general military population. If a Jewish chaplain will not help save another individual because he/she may not be Jewish, then the purpose of the chaplain corps is voided. Theoretically, chaplains in the military are supposed to be chaplains first and then clergy of their denomination. Therefore, a Jewish chaplain must be willing to serve and support all members of the military regardless of denomination.

As stated above, the Shabbat may be violated for *pekuach nefesh* and *sakana*. From Tractate Shabbat 129a we learn that the Sabbath may be desecrated if a woman is in her thirty days of confinement or an invalid requests a fire (on the Sabbath). In the case of the fire, we only violate the Shabbat if the woman states that she needs it. If possible, a Gentile should be employed by making a request and having the Gentile fulfill it. From Talmud

Tractate Yoma 84b we are taught that whenever there is danger the laws of the Sabbath are suspended. This rule applies not only to the immediate Shabbat, but according to Rav Judah in the name of Rav, any Sabbath is to be violated when there is the threat of imminent danger.

Deuteronomy 20:19-20 states that Shabbat law should not stand in the way of any war operation. What is meant by a war operation must then be defined. Does it mean that the country has to be at war or can it be simply maneuvers? If a war operation can be anything considered military then the Sabbath can be violated for any reasonable military exercise. One mitzvah is not supposed to be ranked higher in importance than any other mitzvah; if this is true, then the Mitzvot regarding the violation of Shabbat, *sakana*, or *pekuach nefesh* are all equal to each other. In I Maccabees 3:41, where the Maccabees vowed to fight the Syrians even if it meant violating the Sabbath (CCAR Responsum on Kosher Kitchens in the Military, p. 132).

By using these cases and extrapolating from them, a rabbi who volunteers for military chaplaincy really is not violating any Jewish law. Therefore, a rabbi can volunteer to be a Jewish chaplain if he/she has volunteered for service with the correct intentions. These intentions would include trying to have the religious requirements of both Jewish and non-Jewish personnel upheld, education, and clergy duties which can only be performed by a rabbi (i.e., certain life-cycle events). In this manner, the rabbi, by violating certain Jewish laws in order to volunteer in the military, is really upholding more compelling Jewish laws.

From the Central Conference of American Rabbis' responsum on kosher kitchens in military installations, we learn that military service is subject to *Dina Demalchuta* (the law regarding war). The military is intended for the welfare of the country regardless of war or non-war status. During the time of non-war, the military is training in case there is a war. For this reason, *dina demalchuta* supersedes ceremonial law. In other words, since one is defending one's country regardless of the nation's immediate security status, one is allowed to transgress certain laws which otherwise might restrict a person from serving in the military. It is only through transgressing these specific laws that one is able to protect the country both physically and spiritually.

Applying this line of thinking to the principle of *sakana*, a Jewish chaplain needs to be able to reconcile tradition with the modern world. Perhaps the method used needs to be a modern legal fiction. This legal fiction should state that in a society of various denominations, where military service is not required by law but recommended by one's religious movement, a certain number of rabbis should be encouraged to volunteer for the sake of Jewish military personnel. If this is indeed the case, then the recommendation to serve could be the requirement needed in order to serve without violating the law of *sakana*.

Regardless of whether or not there are Jewish chaplains, there will be Jewish military personnel. These Jewish personnel need Jewish chaplains just like civilian Jews need rabbis. Some would argue more so since these Jews are faced with more

religious crises than the general civilian population. In general, those who seek out chaplains in the military do so as a last resort. The chaplain is the one officer who can "go to bat" for enlisted personnel or an officer. The chaplain is able to go out of the chain of command in order to get help for military personnel. No other officer or military person is allowed that privilege. In this manner, a rabbi volunteering for military chaplaincy, is justified in volunteering to serve since he/she is saving lives by counseling personnel.

The presence of a Jewish chaplain means that more personnel can have proper spiritual guidance. The Jewish chaplain serves not only Jewish personnel. In this manner, the Jewish chaplain works as an ambassador for the chaplain corps. It is therefore important to have Jewish chaplains in the Armed Forces not just for Jewish personnel. By having chaplains of various religions, personnel learn about many religions and how the various world religions can work together. By virtue of the chaplains of different religions working together in the chaplain corps, chaplains provide a model for the rest of the military's corps of fellowship and conflict resolution. Simply by being present, Jewish chaplains act as teachers about and ambassadors for their faith. This duty is illustrated by the different insignia worn by chaplains of different religions. For instance, chaplains of Christian denominations wear a cross on their collars, while Jewish chaplains wear the tablets with Hebrew letters and a Shield of David at its top, and Moslem chaplains wear a crescent.

In this manner, chaplains of different faiths are easily identifiable but are still known to be chaplains.

The Armed Forces sponsor both church and synagogue schools depending on the denomination of the faith group. While there are set curricula, they are meant to be guides. The Jewish chaplain is able to have great input depending on his/her involvement in the Jewish military community as a whole. Children of military personnel, though, are not the only ones who receive religious education. Adult education is included in the general religious program for both the family members in the service and their dependents. In many cases, religious education is oriented towards those who have recently joined the service, who are still in their late teens or early twenties, and who do not have much of a religious identity before joining the military. Depending upon the military base's religious program and/or the general Jewish community, the Jewish chaplain not only teaches on the base or ship but also at local congregations, universities, or other organizational facilities. In this way, the Jewish chaplain educates not only service personnel but also the civilian personnel about what military personnel are experiencing. The rabbi is once again acting as an ambassador and bridging the gap between the two Jewish communities. The Jewish chaplain often helps service personnel to become "adopted" by the local civilian Jewish community and prepares them for Jewish life outside of the military once their tours of duty are complete.

The chaplain is also called upon to officiate at weddings, funerals, and other life cycle events. Without a Jewish chaplain in

the military, a Jewish couple would either have to choose a non-Jewish chaplain for certain Jewish life-cycle events or go outside of the military for assistance on religious matters. Local rabbis, if there are any, can be brought on bases or posts for life-cycle events. Unfortunately, bases, ships, and forts are often isolated and, if not for the Jewish chaplain, would probably not be able to have the services of a rabbi at all. As it is, Jewish chaplains often travel many miles in order to be able to perform their various religious duties since there are few rabbis in the military; thus the rabbi often becomes a "circuit chaplain."

The Jewish chaplain's job description is thus very much the same as that of the civilian rabbi. The main difference between the civilian rabbi and Jewish chaplain is that in times of war or military maneuvers, the chaplain is involved in activities which may place him/her in danger. Yet, the advantages of a rabbi serving in the Armed Forces far outweigh the disadvantages. In the past, when the military told the endorsing agencies how many chaplains were needed, the National Board of Jewish Welfare told each Jewish movement its quota. In order to fill that quota, volunteers were asked for and lotteries were held so the number of slots could be filled. In this manner, even though service was not required by the country, chaplaincy would be required by the various Jewish movements. Thus, exceptions to the rule of what it meant for military service to be required was redefined to suit the purposes of the leadership of the state and religious authority. If Jewish law can be reinterpreted in this manner, fitting this legal fiction, then it can also be redefined to fits the needs of today's

military. In the modern military of the United States, there is always a need for more Jewish chaplains. If the need is great enough then a legal fiction can also be defined to fit this condition. In this case, there is never a time when military chaplaincy for the Jewish chaplain is not required.

From the final notes of the responsum we learn that to voluntarily accept the danger of military chaplaincy is not a sin. Instead it can be considered a mitzvah. To perform the duty of chaplaincy or to help in the performance of such duty (the endorsing agent providing ecclesiastical endorsement) is this mitzvah. Thus the law of *sakana* can be transgressed in order to fulfill the needs of the Jewish population of the United States military community.

VOLUNTEERING FOR THE MILITARY CHAPLAINCY

Question: *The question has arisen whether it is in accordance with Jewish law to volunteer for the chaplaincy and thus take on the dangers of military life.*

Answer: There is no question that, in Jewish law, military service, when it is required by the government, must be accepted wholeheartedly by subjects or citizens of Jewish faith. The duty to respect the commands of the government is clearly stated and emphasized in Jewish law. This attitude of respect and loyalty to the government is summarized, for example, in the introductory statement (on page 10) of Isaac Elchanon Spector's "Yitzchok Hasheni" (who quotes Proverbs 24:21, Abot 3:2, Jer. 29:7, Yoma 69a - Simon the Just to Alexander). The specific duty to serve in the army is described in detail by the Chofetz Chaim (Israel Meir Hacohen of Rudin) in his introduction to "Machane Yisroel": "It is a great sin," he says, "to evade service in the army."

This, of course, refers to compulsory service which, being the command of the government (Zivuy l'mamonaholo), according to Jewish law must be obeyed. But our question does not directly concern itself with obeying the command to serve (about which there is no doubt) but volunteering on one's own initiative. Is such volunteering in accordance with Jewish law?

The basic question involves the laws of Sakkanah, danger to life, as to whether one may put himself in danger and also whether there is not to the contrary the duty to escape from such dangers. There is a definite command in the law to avoid

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Answer: (Cont'd)

all dangers. This law has a number of different aspects. One of them is based upon the verse (Deut. 4:9): "Be careful and preserve your soul." The Talmud (Berechoth 3a & 8b, et al) speaks of the obligation to guard against endangering oneself by entering a ruin, drinking unsafe water, etc. Maimonides codifies these various dangers (Hil. Pesech u-Sheimas Nefesh XI, 4 & 5). So does the Tur and the Shulchan Aruch (Yore Deah 110). See especially the long note by Taserles. Maimonides says that whoever does not avoid such dangers but insists that he takes them at his own risk and that, therefore, it is his own affair, should be flogged for endangering himself (Makkas Marilus). (So too in Shulchan Aruch, Choshen Mishpat, 427 #9.)

In addition to these dangers with regard to which one should avoid exposing himself, there are also the dangers concerning which one should avoid exposing others. These are based upon the command (Deut. 22:9) to put a parapet around the roof of the house. This verse ends with: "Lo asiam domim b'vesecho," which becomes the key verse in all the later discussions. In the Sifra (ad loc.) this law is extended to similar neglect of safeguards, such as leaving a well uncovered, or leaving a stumbling block in the road. This duty to avoid causing danger to oneself and to others is codified in Maimonides (Hil. Pesech XI, 4) and Shulchan Aruch, Choshen Mishpat 427.

There is a third type of danger due not to carelessness or to neglect, as are the above types, but to special circumstances involving the relative safety of a man and his fellowman. Thus, the famous case given in the Talmud (Baba Metzi'ah

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Appendix A

Answer: (Cont'd)

62a), of the two men in the desert with drinking water enough for only one. Whose life is to be preserved? This is based upon the verse in Leviticus 25:36: "Thy brother shall live with thee," (and is first found in Sifra to this verse), and ends with Akiba's statement: "Your life must come first."

Finally, there is the danger involved in the duty of martyrdom. Under which circumstances should one prefer to die rather than commit a sin? This involves the three cardinal sins, the question of whether it is in public or in private, or whether the purpose of the persecutor is to destroy the faith. (Cf. Maimonides, Hil. Yesodot Torah V.1, and Shulchan Aruch, Yore Deah 157.) Yet even in those cases where it is a duty to accept martyrdom, if he decides to commit the sin and thus avoid the martyrdom, he is considered an "Osef", i.e., one who sins not of his own free will, and is to be forgiven. Thus it is clear that in all these four classes of danger, carelessness as to one's food, etc., neglect of precautions such as covering a well, special experiences such as the desert journey, and martyrdom, in all of these it is a general duty to avoid danger.

All the cases mentioned deal with one's personal obligations and, except directly by way of analogy, do not concern the personal danger in fulfillment of one's duty to the government. There is, for example, no direct law which makes use of the verse in Psalm 110:3, "Ancha midavos b'yom chaylecho, which Rashi and Kimchi understand to mean that the people gladly volunteered for war service in the wars of King David. Of course in any obligatory war no one was freed from the danger of war but all were

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Answer: (Cont'd)

obliged to go. (M. Sota VIII, 7, Maimonides, Hil. Melachim V.1-2.) All this refers to the wars of Israel. Of course there is, as has been stated, no question as to the duty to obey the command to serve in the armies of the lands of our citizenship, but to what extent is it a moral or religious duty to take on voluntarily the dangers of such war?

As to that, there can be no religious mandate, just as there is no secular mandate. Yet David Hoffman in Melamed L'No'il, Orach Hayim 42, in discussing the duty to serve in the army, makes clear the fact that it involves Sukuna, and Sukuna can lead to violation of the Sabbath; nevertheless he indicates that such violation of the Sabbath involving danger is permitted if the journey or the enterprise is for the purpose of fulfilling a mitzvah (based chiefly upon the Joseph to Tir Orach Hayim 244).

Then he continues that not to serve in the army involves more than the failure to observe a mitzvah but actually a sin of the profanation of the Name because of the effect that such evasion could have on the good name of the Jewish community. With regard to the chaplaincy, both elements are involved. There is certainly the mitzvah of making possible regular worship for the soldiers and also the avoidance of profanation of the Name if too few chaplains would be available. For these two reasons it is permitted to accept Sukuna which would lead to violation of the Sabbath. Yet there is a religious duty to keep others from danger and to diminish their peril. He who does not do what he can to save others, violates the command, "Stand not idly by the danger to thy brother" (Lev. 19:16). So Maimonides takes this verse in Hil. Mo'edot 1:14. See also Nafshi Berlin (Neziv) to Shulchan Aruch 39, who says that one should strive with all his strength to save another up to the risk of his life.

22

Answer: (Cont'd)

Does then the work of the chaplaincy tend to strengthen and preserve the life of the soldiers in their time of danger? There is some bearing on this question in the Chofetz Chaim's Mechune Yisroel. In two rather touching chapters (30 and 39), he speaks of the Jewish soldier in the danger of actual battle and dwells upon the duty of prayer and confession and trust in God, assuring his readers that the sincere religious life strengthens the heart, and will, in God's goodness, bring protection in time of danger. So, too, we would say that the soldier's spiritual confidence enhances his morale and increases his inner strength and his safety. The chaplain, as he performs his task, fulfills a religious duty. The Gaon Achai said in Shulchan (Exodus #38): Alif kemay Shmuya l'kayama nishlamah, "It is a high spiritual duty to preserve the body and the spirit."

ADDITIONAL NOTE:

There is a further question which is dependent upon the one which has been discussed above. The above discussion dealt with whether a man has the right to put himself into a place of danger, but there is also the question as to whether one has the right to put others in a place of danger. In other words, the question hitherto has dealt with the Chaplain and his right to volunteer. The second question now deals with the committees of the various organizations and their right to organize the draft or the volunteering.

It should be clear at the outset that it is irrelevant to cite in this discussion the Mishnah in Terumos VIII, 12 (Maimonides Yevaleh Torah V, 6, and Isserles in Shulchan Aruch Yore Deah 157, 1), namely, that if the Akum demand that a Jew be handed over

ADDITIONAL NOTE: (Cont'd)

to them for death (or dishonor) we should not do so (except under certain special circumstances). Meir Eisenstadt (Iare Ayah Yore Deah #59) shows quite clearly that entering military life is not at all analogous to this demand of persecutors. It is of interest to note that Meir Eisenstadt in the response cited above discusses the question of whether it is right for an individual to hire another individual to do his army service for him, which was a rather widespread custom in eastern Europe a century ago, and, indeed, was an American custom during the Civil War. In this discussion he deals with all the relevant principles, such as handing over a child of Israel to non-Jews, etc., and he decides that such an action (i.e., providing a substitute for oneself) is in no way forbidden by Jewish law.

In general, military life does not involve the question in the Mishnah of being put to death but only the problem of Sakanah. If we would decide that it is wrong for a man to accept this Sakanah, then it would follow that it would be wrong for us to arrange for him to accept it, for then we would be aiding in the committing of a sin. If to volunteer for military service (danger) were a sin, then also the arguments concerning the benefit which such volunteering might bring to the good name of the community would be an insufficient argument. It is a principle in the law that we do not say to a person: Sin thou that we may acquire merit. (B. Shabbas 42, etc.)

But since, as we have indicated in the discussion above, to accept the danger of military chaplaincy is not a sin, but is to a considerable extent a mitzvah, then our question virtually solves itself. To help in the performance of such a mitzvah constitutes a duty on the part of the community and its organizations.

Chapter 3-Vision/Mission Statements

The chaplaincy of the United States military divisions is not one unified corps. Just as each branch has its own specialties and divisions, so too does each branch of the Armed Forces have its own chaplaincy. Each branch also has its own vision or mission statement for its chaplains' corps. This chapter will analyze those statements which describe those visions and missions and demonstrate how they apply to Jewish chaplains serving in the military. This chapter will also examine these vision and mission statements to determine if they are inherently advocating Jewish or inherently another religion.

The statements of the three military branches will be analyzed by four criteria: (1) Who are we?, (2) What are we?, (3) For whom do we exist?, and (4) To what end? These criteria examine the names of the chaplain corps or groups, self-description of the groups, the intended beneficiaries of the chaplains' services, and the purpose of the chaplaincies. The questions examine the purpose of these corps in order to ascertain the criteria by which chaplains are being invested to serve. In this manner, these criteria are also an important means of determining whether or not the chaplain is doing his/her job within the perimeters of his/her division.

Why should it even be important for the corps to have a vision or a mission statement? Chaplains operate under moral and ethical guidelines. These guidelines are set by the endorsing agency which approves a candidate to be a chaplain and by the agency which ordains the chaplain. Even though they are members of different faiths, by wearing the chaplain's emblem on one's uniform, they set themselves apart by virtue of the job and its implications. It is this job or service to the corps which needs guidelines. As a chaplain, one is categorized as a non-combatant by the Geneva Conference. However, by serving in a military setting, one may be considered a combatant by others. It is extremely important and necessary for the purpose of the chaplaincy in being in the military to keep the set guidelines to their fullest. If an individual chaplain can come under scrutiny for possible violations, whether moral or ethical, then the entire chaplain corps maybe compromised. Chaplains in the military provide the type of leadership which the chain of command cannot. The chain of command exists to guide the soldier, sailor, airman or airwoman through the rigors of war and peace keeping missions, and at times of non-war. These officers are not there to protect an individual's religious needs and wants. It is for this reason that chaplains are the religious "eagle eye" of the entire military. Chaplains must make sure in an environment where the Constitutionally-mandated separation of church and state has to be maintained that no one individual's religious rights are being ignored or compromised out of bigotry or ignorance. The chaplain thus has to not only be a religious leader but teacher and

advocate. It is vital, therefore, that there be vision or mission statements which provide chaplains and their commanding officers with guidelines to help them carry out their work.

The United States Navy Chaplain Corps' Vision Statement reads:

Our vision is to enrich morally and spiritually the relationships of all men and women of the Sea Services to God and to one another by:

- * energizing people with **hope**,
- * mobilizing the institution with **moral leadership**,
- * strengthening people through **pastoral care**, and
- * building **community**.

1) Who are we?

The United States Navy Chaplain Corps is a chaplain corps.

2) What are we?

Navy chaplains are clergy who provide moral and spiritual guidance.

3) For whom do we exist?

The Navy chaplains exist in order to guide the men and women of the Sea Services (includes Navy, Marines, Coast Guard, and Merchant Marines) including family members of military personnel.

4) To what end?

The purpose of the Navy chaplaincy is to energize people with hope, mobilize the institution with moral leadership, provide pastoral counseling, and build community.

The Army Chaplaincy XXI Vision states:

A chaplaincy dedicated to excellence, trained and ready to provide religious, Spiritual, moral and ethical support to America's Army in any contingency; A chaplaincy that is diverse, inclusive and responsible to Army leadership; A chaplaincy serving soldiers, families, and the nation.

1) Who are we?

The Army chaplains are called the Army Chaplaincy.

2) What are we?

The Army chaplaincy is diverse, inclusive, and responsible to Army leadership.

3) For whom do we exist?

The Army chaplaincy exists for the soldiers, the families of soldiers, and the nation.

4) To what end?

The Army chaplaincy is ready to provide religious, spiritual, moral, and ethical support to the United States' Army in any contingency.

The Army chaplaincy also has a mission statement for its chaplaincy. Their mission statement says its mission is to "provide total religious support to America's Army across the spectrum of operations from war to peace."

The United States Air Force Statement (complete text is in Appendix) includes:

1.1 Freedom of religion is a constitutional right of the U.S. citizens. The Air Force provides the opportunity for military

members and their families to exercise this right by providing chaplain service personnel and allocating required resources. This directive provides policy guiding the chaplain service.

1.3 The Air Force will meet the religious needs of the Air Force community at permanent bases, industrial complexes, medical facilities, and deployed sites. It will provide religious ministries of worship, religious education, pastoral care, counseling, and visitation.

1.5 The chaplain service will be a cooperative and pluralistic ministry, and chaplains will adhere to the requirements of their endorsing religious bodies.

1) Who are we?

The United States' Air Force chaplains are part of the Chaplain service of the United States Air Force.

2) What are we?

The chaplains of the Air Force are a cooperative and pluralistic ministry.

3) For whom do we exist?

The Chaplain Service exists for the military members of the Air Force and their families.

4) To what end?

The chaplains of the Air Force will meet the religious needs of the Air Force community at their various facilities. It also provides religious ministry including worship, education, pastoral care, counseling, and visitations.

The question to be examined is whether or not these vision statements are inherently Jewish or, if not, what religion, if any, is reflected. The Navy Chaplain Corps serves all sea going branches including the Navy, Coast Guard, Merchant Marines, and Marines. The Navy vision statement says that its Chaplain Corps' goal is to provide hope, moral leadership, pastoral care, and build community. All of these goals are qualities which a rabbi hopes to bring to a community whether military or civilian. While there is nothing inherently Jewish about the vision statement, there is also nothing inherently not Jewish. Part of the success of organized religions is that they give hope to the people. By imbuing the people with the "hope of the ages," it is possible to allow congregants to feel a part of a community. A rabbi or any other clergy member is supposed to teach by example. Thus part of the rabbi's job is to provide education not just by lectures and seminars but also by living what he/she teaches. If one wants to provide moral leadership then one must be a moral leader. This moral leadership will also help build the community since people are generally drawn to communities which uphold the same values which they hold as important. Also, pastoral care has become an important aspect of the rabbinate. As the Jewish community ages, more emphasis is being placed on the ability of the rabbi to be able to make hospital and nursing home visits. Yet, it is not only the elderly who need pastoral care. Anyone who is ill needs a rabbi who is able to provide comfort and guidance. The military is compromised mainly of eighteen to twenty-something year olds. It is precisely this age group which civilian congregations have

difficulty keeping within their membership. The Navy therefore provides ample opportunity to counsel to an age group which is desperately trying to find itself. The military chaplaincy provides the chaplain with a means of pure ministry which does not always manifest itself within a "traditional" pulpit. It is all of these skills which the Navy vision statement upholds for its chaplains. The rabbi thus clearly fits into the guidelines established for its chaplain corp.

The United States Army chaplaincy vision statement provides that its chaplains are trained to serve the community in a religious, spiritual, moral manner, and to give ethical support to those associated with the Army. When analyzing the goals of this vision, one can see that those goals are also part of the training of rabbinical seminaries. A rabbi is supposed to be a moral, religious, ethical, and spiritual leader. A rabbi is a member of the clergy who not only does his/her duty but is confidential in his/her work. Yet, rabbis are also trained not only to uphold these values but also to be counselors and teachers. In examining the Army's vision statement, the role of chaplain as pastoral worker is omitted. The rabbi as a teacher is also not included in the vision statement. The Army's statement in this manner leaves out key important aspects of the rabbinate. It therefore cannot be deemed to be inherently Jewish. If comparing it to other religions, it could also be ventured that many other religions would find key duties excluded. The Army Chaplaincy mission states that the chaplains are included in the Army in order to provide total religious support across the spectrum of operations, a catch-all statement

which covers all duties not included in its vision statement. Since the Army's chaplaincy leaves out many integral aspects of the rabbinate, this mission statement is not inherently Jewish.

The Air Force Chaplain Service vision statement provides chaplains for the religious needs of the Air Force community. These chaplains are to serve in accordance with their endorsing agent. In other words, the Air Force, without stating specific requirements, states goals which are so general that no one religious body is excluded. In this way, any religious movement which believes in military service is able to provide chaplains to the Air Force chaplaincy. However, this vision document does not state specifically, as do the other branches of the Armed Forces what it actually requires ministerially. There is also no statement concerning educational goals or moral and ethical standards. Since the Air Force vision for its chaplaincy includes the blanket statement that chaplains serve according to their endorsing agent, there is nothing in the statement which is inherently or not inherently Jewish. It strives to be a neutral vision statement, allowing any and all religions to be represented in its ranks.

All divisions of the Armed Forces approach the chaplaincy to meet their own unique circumstances. Each branch is concerned with meeting the needs of the members of its community. However, all chaplaincies share the common goal of assisting its officers in the chain of command so that they can fulfill their leadership responsibilities without the added burden of having to cater to the religious needs of those under their command. In

every division of the Armed Forces the chaplains' primary function is ensuring that the religious requirements of its members are met. Chaplains may fulfill their mandate through a variety of different activities. These range from pastoral counseling to imbuing hope to its members to building a moral and ethical community. It is for this reason that the various branches have a vision or mission statement in order to ensure that not only are chaplains charged with a purpose but also that commanding officers are aware of their goals.

Appendix B

The Chaplain Corps Vision Statement

Our Vision is to enrich morally and spiritually the relationships of all men and women of the Sea Services to God and to one another by:

- energizing people with hope,
- mobilizing the institution with moral leadership,
- strengthening people through pastoral care, and
- building community.

The NAVY CHAPLAIN is the Professional Journal of the U.S. Navy Chaplain Corps and is produced to:

- inform the Chaplain Corps of Navy policies related to ministry,
- promote the delivery of religious ministry and the free exercise of religion,
- strengthen the spiritual well-being of all personnel,
- equip chaplains with regular reviews of selected resources, and
- educate the Chaplain Corps on contemporary themes of importance to ministry.



UNITED STATES ARMY
THE GUILD OF SAINT



The 21st Century is already a reality in the making. America's Army is on a course of change that will bring a smaller, better trained, technologically enhanced fighting force into being. The changes are revolutionary. The vision of a better Army will be achieved without sacrificing the foundational principles that have undergirded the American soldier through 219 years.

America's Army is value-based. The time honored principles of Duty-Honor-Country translate for every soldier into integrity, selfless service, candor, courage, commitment, will, cohesion and morale. Competence and caring are characteristics of good soldiering demonstrated repeatedly in operations other than war. Our values as an institution mirror the values of our democratic society. These we will defend.

The Army Chaplaincy is also in transition. The 20th Century witnessed a vast increase in religious diversity within the Chaplaincy. Ninety-two denominations are represented in the Active and Reserve Components. Christian and Jewish chaplains have been joined by Muslim and Buddhist chaplains to support the soldier's faith expressions. These changes reflect the changes in American society. The basic covenant we have with the American people is to support the free exercise of religion.

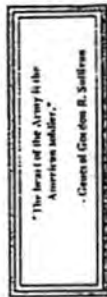
The Chief of Chaplains' White Paper "Chaplain Support for FORCE XXI: A Journey ... Encouraging Faith, Sustaining Hope" describes how ministry will be done in the 21st Century Army. Trained, ready, versatile Ministry Teams will support families and soldiers as they have through two centuries of service. Chaplains bring a value-added dimension to the Army along with the presence and power of God.

The spirit of the soldier always needs to be sustained. Spiritual health has a direct correlation with physical, mental and moral health. Force XXI will be served by Chaplaincy XXI. Our chaplain will be trained, ready and committed to serve the soldiers of this nation. This is our pledge.

William R. Sullivan
WILLIAM R. SULLIVAN
General, United States Army
Chief of Staff

Donald E. Silega
DONALD E. SILEGA
Chaplain (Major General)
United States Army
Chief of Chaplains

CHAPLAIN SUPPORT FOR FORCE XXI A JOURNEY ... ENCOURAGING FAITH, SUSTAINING HOPE



The Army is the force of decision in war. Technology may dramatically alter how we wage war, but fighting and winning the nation's wars always falls squarely on the shoulders of America's Army. In the Information Age, warfare is fought and won on future battlefields by the soldiers of our Army. They are the backbone of the institution. Chaplains bring the strong assurance of God's presence and power to the fighting force of the nation from force projection platform to battlefield.



Throughout history the Army Chaplaincy has played a pivotal role in supporting soldiers and families. Rising to meet every challenge, chaplains and chaplain assistants have provided religious support for soldiers in peace and war. The Chaplaincy encourages soldiers and families to practice their religion and experience the comfort of faith in God. Faith and practice continue to be sustaining forces in the Army. Ensuring religious support is the commander's responsibility.

The Ministry Team, composed of chaplain and chaplain assistant, is the commander's agent to accomplish his or her religious support program.

While much has changed in the world, the spiritual care required by the soldier will never change. In the high stress environment of rapid and repeated deployment, the Chaplaincy brings the strength of faith in God to the force. The free exercise of religion is a mandate, and a right of the Army of the 21st Century.



CHAPLAINCY MISSION:

TO PROVIDE TOTAL RELIGIOUS SUPPORT TO AMERICA'S ARMY ACROSS THE SPECTRUM IN OPERATIONS FROM WAR TO PEACE.

SEAMLESS RELIGIOUS SUPPORT

The goal of the Chaplaincy is to provide the highest quality ministry to America's Army with trained and ready personnel responsive in any contingency. Our Ministry Teams provide seamless religious support extending from the CONUS deployment base to the forward edge of the battlefield.

**TEAM MINISTRY ENVISIONS AN
INSTALLATION MINISTRY TEAM
PROVIDING THE HIGHEST QUALITY MINISTRY
IN THE CONUS DEPLOYMENT BASE
UNIT MINISTRY TEAMS
PROVIDING BATTLE-FOCUSED MINISTRY
REFURGE AND DURING OPERATIONS.**

The Chaplaincy provides the same high quality ministry to soldiers and families in two totally different environments. Continuity of ministry from the garrison to the battlefield is the goal. The model is "footprint ref -- footprint forward."

A strong, effective footprint rear at the force projection platform will enable the Chaplaincy to be ready, deployable, versatile, and responsive to the full range of Army missions. The footprint rear will capitalize on the full complement of Army assets. Active and Reserve Chaplains work in partnership to make up the footprint rear. The total Chaplaincy provides an unbroken chain of ministry.

The footprint forward is the unit ministry team structure that provides and performs ministry to the deploying units. In garrison, the organic Installation Ministry Team (footprint rear), ministers to soldiers supporting the deployment and families remaining at the home station.

INTERLOCKING FAMILY SUPPORT GROUPS



Since Army Commands from the Army National Guard share the family support mission with installations within their area, the for installation the Installation Ministry Team works directly with Unit Family Support Groups to assure total family support.

Working in close partnership with unit Family Support Groups, Installation Ministry Teams help families handle the stresses and problems associated with alert, assembly, and deployment. As units deploy, the anxiety level and adjustment problems cascade proportionately. Unit Family Support Groups become the primary vehicle for passing timely, accurate information to family members. The Installation Ministry Team directly supports and reinforces the unit Family Support Groups operating at the deployment site. The soldiers deployed in the area of operations are assured that their family's spiritual needs are cared for throughout the CONUS base.

To provide continuous and collective support, the chaplain team maintains unit integrity and garrison cohesion. Installation Chaplaincy assets can no longer fill and cross-level deploying units at the expense of deployment base ministry. They cannot provide direct support ministry where no documented requirement for a ministry team exists. Ministry Teams are organized to support newly constituted units with documented requirements, to deploy to areas of operation. Whenever possible, the Ministry Team will be an intact team, already formed and trained to work together. Units are backfilled during deployments from predetermined, battle-restored Chaplaincy assets found in the Reserve Components, not from Installation Ministry Team assets.

FORCE XXI VISION

The Army's mission is "to conduct prompt and sustained combat operations on land and win our nation's wars." Our vision is to provide Unit and Installation Ministry Teams trained and ready to support the Army mission.

Since the end of the Cold War, the Army has responded to every mission and performed magnificently. We live in a volatile, uncertain world that requires the Army to perform missions across the full operational spectrum, and to be ready to change missions instantly. The mission response cycle requires agility and versatility.

ARMY CHAPLAINCY XXI VISION

A CHAPLAINCY DEDICATED TO EXCELLENCE, TRAINED AND READY TO PROVIDE RELIGIOUS, SPIRITUAL, MORAL AND ETHICAL SUPPORT TO AMERICA'S ARMY IN ANY CONTINGENCY. A CHAPLAINCY THAT IS DIVERSE, INCLUSIVE, AND RESPONSIVE TO ARMY LEADERSHIP, A CHAPLAINCY SERVING SOLDIERS, FAMILIES, AND THE NATION.



Worldwide deployment missions from CONUS platforms.



To make our vision happen, each unit and Insulation Ministry Team supports the free expression of the basic tenets and perspectives of the diverse faith groups represented in the Army. Ministry Teams must be ready to ensure the right of all soldiers to observe their faith. Many faith expressions are represented within the ranks of the Army Chaplaincy. When a shortage of chaplains in a faith group exists, Ministry Teams include and coordinate each soldier's religious activities, wherever possible, to assure the opportunity for religious practice.

CHAPLAINCY ROLE IN VALUES

The Army Chaplaincy is that unique branch of service whose mission is the welfare of the soul and spirit of the Army. Our work transforms, enhances, and strengthens values. The sources of strength for the nation's Army are these institutional core values that define it: duty, honor, integrity, courage, loyalty, compassion, competence, and selfless service. Our strength as an Army comes from the very soul of the nation. The Army Chaplaincy represents the dimension of a brave and caring Army families live and serve.

Values shape behavior. A conviction of Force XXI is the small unit leader. High quality soldiers in small units are empowered to operate creatively and innovatively to the full range of their potential. The nature of new Army missions requires independent, decentralized decision-making. Responsibility shifts significantly to the lowest level of leadership to make immediate, critical decisions. Actions of a sergeant in a unit could affect the course of an operation.

"The institutional values, the fundamental character of America's Army, are the source of strength. We are the army of a democracy, and our strength is derived from the very soul of the nation."

— General Gordon R. Sullivan

To develop soldiers and leaders who can perform in these circumstances, the Army must provide an operating environment that endorses ethical behavior and guides moral decision making.



ASSESSING UNIT CLIMATE

Values shape behavior because they function as basic motivators. Every organization has simultaneously built a set of stated values and a set of operating values. Stated values articulate the commander's primary values, usually closely resembling the Army's values. When they are congruent, or essentially the same, they support the desired behavior and create a good command climate. When they are incongruent, they undermine unit morale and engender deviant and destructive behaviors.

Chaplaincy have traditionally been the commander's eyes and ears for the total health of the unit. Along with the Command Sergeant Major and the Inspector General, the chaplain and chaplain assistants have their fingers on the pulse of unit morale. Morale encompasses such tangible and intangible things as job satisfaction, pay, food, food, quality of life, family care and support, medical and dental care, training, showers, equipment, spiritual fitness and leadership. The net result of positive morale is a motivated, cohesive, battle ready unit that will accomplish any mission. A Ministry Team that can provide the commander an accurate reading of morale will be a force multiplier at every level of command.

At the most level, the Chief of Chaplaincy assesses the overall spiritual "health" of the Army and periodically advises the Chief of Staff of the Army accordingly. At every level of command, chaplains do the same for their commanders. When unit and institutional values reinforce desired behavior in soldiers and create a supportive unit climate, the commander's task becomes infinitely easier. When they do not, the commander's efforts may be undermined by the most junior member of his or her unit.

"Chaplaincy is a respect for the dignity of each individual. It is a respect for the individual as the 'whole man,' the soldier to treat others as one desires to be treated."

— Armin Evans, Sep 94

LEADER DEVELOPMENT

Values have another important dimension. Soldiers at every level must be able to operate independently, taking full advantage of the tactical situation.

Values provide an important initial control in such situations. Soldiers who possess strong personal values, or who have internalized the Army's core values, can behave appropriately in ambiguous or uncertain situations. Values become an enabling force for the soldier. Ministry Teams have and will continue to strongly influence the value development process for soldiers from initial entry training to combat operations.

"The Army is responsible for the professional and personal growth of the young people who are now joining our organization -- the future leaders of Force XXI."

— Armin Evans, Sep 94

RELIGIOUS LEADERS AND STAFF OFFICERS

Chaplaincy are acculturated into the Army from their faith groups, representing the power of God in the lives of soldiers and families. They evoke the Creator's living presence in every circumstance of life. They are worship, sacramental, and religious leaders, appointed as chaplains from the broad spectrum of religious expressions in the nation. Religious leadership in the Army also means learning the skills and knowledge necessary to operate and survive as warriors. Ministry schooling equips chaplains and chaplain assistants of America's Army to become technically and tactically proficient in providing basic religious support during combat operations.





CONCLUSION

Today's Army is already growing into Force XXI of the 21st Century. The heart of this Army will always be the American soldier. It is the soldier and his or her family who will bear the burden and gain the rewards of selfless service to our nation. Our Army has the finest soldiers in the history of our great nation. They deserve the best ministry we can offer, and they will get it. Religious faith groups, which make up America, expect chaplains to speak to the hearts of soldiers and to care for their families in our uncertain world. The total effort of the Army Chaplaincy is devoted to this end. We serve our nation personally under God today, and we will continue to do so into the 21st Century.

"We are moving not to become a knowledge and capability based institution... Imagine an Army better than the world class Army we have today. AMERICA'S ARMY... Into the 21st Century!"

- General Gordon H. Sullivan, USA

Instant communication can satisfy the most critical needs on the battlefield, so that ministry is focused, direct, and responsive to the most immediate needs. New systems of hardware and software will mean that funds, records, requisitions, reports, and resources can be digitally managed far more rapidly than ever envisioned. Unit Ministry Teams can be located on the battlefield through digitized recording systems. Unit and Installation Ministry Team participation in battle situations and digitized warfighter will be a key learning vehicle.

The Chaplain Corps must keep pace in order to minister to the new generation of soldiers, skilled and detached by the very technology that they operate.

"Our military service is based on values - those standards that American soldiers and sailors have proved to be the backbone of combat success... First and always is integrity... Competence is at the center of our relationship with the American people and ensures the mutual respect between leader and follower... Since war has begun, physical courage has defined warriors... Moral courage is also essential in military operations."

John F. Kennedy, 35th President of the United States

The rapid expansion of uses and speed of processing information and communication will open new, important venues of technical advance. Technology is the servant of ministry. It can expand opportunities for pastoral care, but it can never replace face-to-face ministry.

They must have the religious knowledge and skills to support the great diversity of religious activities required by soldiers and families. Chaplain assistants must be fully trained soldiers, possessing all the combat skills necessary to survive and defend their chaplains on the battlefield.

THE CHAPLAINCY IN JOINT OPERATIONS

A century of Force XXI is the requirements to operate in the joint environment. Unit Ministry Teams must perform their missions as a part of joint operations. Joint and combined operations require chaplains and chaplain assistants to crisis, not only service lines in perform ministry, but also national lines in multinational operations. Frequently, in internationally sponsored operations, religious questions become the first order of business in the theater. We must prepare the Chaplaincy of Force XXI to meet the challenges of this new operational environment, using the lessons learned from joint and multinational deployments. In today's challenging world, the rapid pace of decision-making requires that Unit Ministry Teams be ready to deploy to undeveloped and underdeveloped regions, unaided and unsanctioned by host nations.

Frequently, in internationally sponsored operations, religious questions become the first order of business in the theater.

LEVERAGING TECHNOLOGY

Information Age warfare requires that the Chaplaincy of the 21st Century seize the initiative in finding ways that new technology can enhance ministry.

As religious leaders, chaplains are technically trained and sufficiently skilled and practiced in the tasks of ministry to accomplish their mission when they enter service. Through a process of increasing responsibility and training, chaplains learn the coaching and mentoring skills required by leaders and supervisors. Coaching is a first level supervision responsibility. The "go-to" chaplain and chaplain assistant coach the various chaplains and chaplain assistants in their day-to-day duties. Mentoring skills come with the wisdom of many years experience, serving at multiple levels of responsibility within the Army. Mentoring is the reflective integration of experience, responsibility, and challenge. The Division and Corps UMTs mentor the battalion and brigade-level members. Both the coach and the mentee are vital to the development of junior members of the team.

Another major role chaplains fulfill is that of staff officers. Chaplains are the commanders' primary staff officers providing advice on religious support, morale as affected by religion, ethics, morality, and the impact of religion on military operations. To accomplish these actions, chaplains must be skilled and educated staff officers. Chaplains must understand the organization in which they serve and the responsibilities of the staff members with whom they interact. They must be full participants in the planning and preparation for every military operation. Chaplains exercise their soldier tasks and staff skills when their unit performs its active and peacekeeping missions.

A chaplain assistant plays key roles in both staff and religious leadership. As the assistant secretary of the Ministry Team, they are a part of the planning and execution of all religious activities. Chaplain assistants must have staff skills to support the chaplain as staff officer.

BY ORDER OF THE
SECRETARY OF THE AIR FORCE



17 Feb 95
JCL
7 SEPTEMBER 1993
AIR FORCE POLICY DIRECTIVE 52-1

Chaplain

CHAPLAIN SERVICE

1.1. Freedom of religion is a constitutional right of US citizens. The Air Force provides the opportunity for military members and their families to exercise this right by providing chaplain service personnel and allocating required resources. This directive provides policy guiding the chaplain service.

1.2. The Air Force will organize, train, and equip a corps of chaplains and enlisted support personnel.

1.3. The Air Force will meet the religious needs of the Air Force community at permanent bases, industrial complexes, medical facilities, and deployed sites. It will provide religious ministries of worship, religious education, pastoral care, counseling, and visitation.

1.4. The Air Force will train and deploy chaplain readiness teams, consisting of chaplains and enlisted support personnel. They will provide religious ministries during war, contingencies, national emergencies, and military exercises.

1.5. The chaplain service will be a cooperative and pluralistic ministry, and chaplains will adhere to the requirements of their endorsing religious bodies.

1.6. The chaplain service will manage the faith balance of chaplains, use of religious facilities, chaplain nonappropriated funds, and ecclesiastical materiel.

1.7. The following responsibilities and authorities are established:

1.7.1. The Chief of Chaplains, HQ USAF/HC, provides policy and oversight of the US Air Force chaplain service.

1.7.2. Major command (MAJCOM), field operating agency (FOA), and direct reporting unit (DRU) chaplains implement HQ USAF/HC policies and provide functional guidance to chaplain service personnel within their command.

1.7.3. Commanders through the chaplain service accommodate the religious practices of assigned personnel and family members by providing resources for a comprehensive religious program.

1.7.4. The wing, or equivalent, senior chaplain engages the assigned chaplain service personnel, contract services, and volunteers to design and operate religious ministries to meet the needs of the Air Force community.

1.8. See attachment 1 for measures used to comply with this policy.

1.9. See attachment 2 for governing policies and directives implemented by this policy directive and other publications with which it interfaces.

OPR: HQ USAF/HC (Ch. Col. William J. Dendinger)
Certified by: HQ USAF/HC (Ch. Maj Gen. Donald J. Martin)



Editor: SAF/AJAP (Ms Catherine H. Leason)
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Chapter 4- A Survey of the American Jewish Military

Jewish chaplains are a rare breed in the United States Armed Forces. They are unique due to the fact that numbers wise they are a minority. Due to this reason, Jewish chaplains can only be placed in certain billets (assignments). Jewish chaplains must be placed where they can best be utilized. In many cases, Jewish chaplains are placed in billets where they are able to minister to a large number of Jews even though a Jewish chaplain ministers to and serves all faith groups. For that reason, Jewish chaplains would probably not be assigned to a single ship but to a fleet. Also, a Jewish chaplain would not be assigned to a base or a post in the middle of nowhere, but he/she would be placed on a larger facility which usually means a larger city. Jewish chaplains, therefore, have a different profile than their Christian counterparts. In examining the Jewish Military Chaplaincy then it was helpful to receive first hand information. A survey was thus sent out to two hundred rabbis of various denominations. Fifty of those surveys were sent to known Jewish chaplains and chaplain candidates and one hundred and fifty were sent to alumni of Hebrew Union College. The following discussion is based on the survey and answers received. Included in the discussion is a copy of the survey.

Survey Questions for Jewish Chaplains of the United States.
Armed Forces

Active Duty: 18

Reserve (presently or in combination): 8

Resigned: 1

Reserve: 4

Retired: 10

Resigned: 2

Honorably Discharged: 1

Chaplain Candidate: 5

Years of service: 428 years altogether

Branch: Navy (21), Army (9), Air Force (9), 1 did not report service branch

Rank: Range from 0-1 to 0-6

Navy: 0-1 (2), 0-2 (0), 0-3 (5), 0-4 (6), 0-5 (4), 0-6 (4)

Army: 0-1 (0), 0-2 (1), 0-3 (6), 0-4 (0), 0-5 (1), 0-6 (1)

Air Force: 0-1 (2), 0-2 (2), 0-3 (2), 0-4 (1)

1 did not report rank

Duty Stations (base, ship, mileage, years): Range from posts to bases, to fleets, to forts, to overseas duty.

Did you serve in any war or military action? If so, which one and where were you stationed? World War II (1 stateside), Korean (1), Vietnam War (2 in Vietnam, 4 in non-war zone including 1 in Japan and 1 in China, 1 resigned due to war), UN War (1), Gulf War (6), Somalia (1), Query (1)

Chaplain Duties: Training, religious services (worship services, preach, etc.), religious education (adult and children, tutor), on-site visitations, hospital ministry, life-cycle events, brig ministry, moral education, intervention, lectures, counseling (Jewish, inter-faith, psychological- service members and dependents), Post Chaplain, administration, minority presence, Staff Chaplain, seminars, Wing Jewish Chaplain, Processing Center Chaplain, incoming briefings, enable the

free exercise of religion, travel, holiday services and programming, Force Chaplain, Command Chaplain, preparing troops to be shipped out, morale, Assistant Force Chaplain

Affiliation: Reform (17), Conservative (10), Reconstructionist (1), Orthodox (1), Jewish (3), ? (1), No response (7)

1. Did you ever encounter any form of Anti-Semitism while you were serving? If possible list relevant details.

This question was asked as a means of qualifying the Armed Forces' policy that anti-Semitism or discrimination against any particular faith group will not be tolerated. The answers to this question varied although the responses were split fifty/fifty as to those who reported that there were no encounters of anti-Semitism (20) and those who stated that there were cases. Three other chaplains reported that there was nothing that stood out or that they could not think of any specific act.

Of those who reported incidents of Anti-Semitism, six chaplains said that the encounters were from other chaplains or chaplain candidates either out of ignorance or knowledge. When the incident was reported to the commanding chaplain, the chaplain who had committed the act or made an anti-Semitic remark were disciplined. In one case, the chaplain who made the remark during Chaplain School was ostensibly ostracized by the other chaplains in the class. In other cases, poor Fitness Reports (end of the year or end of the class individual reports) were given to those chaplains or chaplain candidates who were disciplined for cases of anti-Semitism. Since Fitness Reports determined whether

or not a chaplain was permitted to continue in the corps or used for the purpose of promotion, a poor Fitness Report had severe ramifications.

The most reported incidents were jokes which were told in order to cut down Jews. These jokes were not overt but quite subtle. In many cases, these jokes were made out of ignorance and not outright bigotry. Education was the best form of dealing with the jokes, and usually it was not just Jewish chaplains who corrected the perpetrator. Sometimes, those educational tools were anti-Semitic in and of themselves. These tools were protested and pulled.

Others who stated that they knew of anti-Semitic encounters related that occasionally it was the Commanding officer who perpetrated the incident. In these cases, the Chief of Chaplains would enter the situation and reprimand the Commanding Officer. In some cases, chaplains in charge of ordering supplies did not want to supply special holiday food. Other Christian chaplains wanted more space for their Sunday Schools and did not want to assign chapel space or office space to a Jewish chaplain. In these instances, Chiefs of Staff stepped in and corrected the situation. Yet, another chaplain stated that trainees were told that they should all go to Christian worship services instead to their own denominations for the sake of the unity of the unit. Another response stated that a drill sergeant also picked on the Jewish recruits and used abusive language. The drill sergeant was demoted after the offense was reported and proven to be true.

One chaplain said that the only anti-Semitism encountered was from other rabbis both in and out of the military. This chaplain said that the "congregational" rabbis think that military chaplains are "stealing" their members if chaplains allow Jews to attend services at military installations and will go as far and as high as possible to stop it. The "traditional" chaplains are out of touch with reality of military life and will program geared for the shtetl, not a base.

Only one survey was returned without a response to this question.

2. How were you addressed? (Rabbi, chaplain, rank) What were the circumstances in which the various titles were used?

Question number two was included in this survey in order to ascertain if a chaplain was being recognized as a spiritual leader or as someone who was seen to be in the officers ranks. If a chaplain was doing his/he job correctly, the only circumstances when a chaplain should be called by rank are for payroll or in some formal cases. A chaplain who is working with the troops in a proper manner should be addressed as chaplain or as the denominational designation (rabbi, priest, etc.). The expected addresses of Rabbi (31) and Chaplain (38) and sometimes rank (20) were noted as well as other titles. One of the most unexpected answers to the question was the address of padre (4). Some other titles which one is used to calling Christian clergy like Reverend (1) and Father (1) were also used. For those seminarians still in

training, Chaplain Candidate (1), Chaplain, and Rabbi were commonly used forms of address. Of those who were called by more affectionate or familiar titles, Chappie (1), Chaps (1), and by one's first name (5) or Sir (2) were stated.

The address depended upon circumstances. Rabbi was usually used by Jewish service personnel who were excited and proud to see a Jewish chaplain. First name was usually used at services by people who were friends or of higher rank. Rank was rarely used except for payroll purposes or by those who were higher rank or on staff or in formal circumstances.

3. The Armed Forces policy is that a chaplain is a chaplain first and then addresses the needs of his/her religious denomination's personnel. Was this policy upheld where you served or were you Jewish chaplain/rabbi and then chaplain? Please list circumstances.

The job description of the chaplain has changed through the years. In order to judge the policy changes, this question was asked in hopes that chaplains who served in different eras would lead to certain assumptions. This assumption followed through in most cases. The results of the answers to this question were split. Nineteen agreed with the statement that one is a chaplain first and then serves a denomination, twelve disagreed, and eight stated that they were chaplain and rabbi equally. Unfortunately, not everyone included the dates which they served so it was not possible to gauge answers by the periods of time. It would have been interesting to see if those who served during and in-between different wars or military actions had different experiences. A few

cited the acronym "PFC," provide for your own, facilitate for others, and care for all. What makes this statement intriguing is that according to who the instructor of the chaplain course is depends on the emphasis placed on the various parts. If all chaplains are trained together, then all chaplains are chaplains first and then apply the teaching from the different seminaries and faith groups to their duties. The Armed Forces do not train chaplains to not serve their faith community, however, one is a chaplain first when one places the insignia on one's collar. Regardless of the cross, tablets, Shepherd's Crook, or crescent, one is called chaplain by the troops.

4. Does/did being a non-Christian chaplain help or hinder their ability to counsel non-Jewish personnel? Please elaborate.

Often a chaplain of another faith group will be sought out by someone in the service so that a serviceman/woman does not feel obligated by religious counsel. The chaplain though will refer when a person wants religious counseling to a chaplain of that particular denominations. A serviceman/woman will often feel safer talking to another denomination's chaplain regardless. In this manner, non-Christian or sought out by Christian service personnel. This question was asked to explore whether or not the stereotype of this position was followed.

Overwhelmingly, thirty-six chaplains stated that being a Jewish chaplain was neither a help nor a hindrance in their counseling. One person responded that at times it was a help since non-Jews felt safe seeing a chaplain who would not challenge

religious beliefs. Another chaplain stated that in some cases, Jewish chaplains he had worked with cultivated specialties in ministry (marriage counseling, etc.) and actually built up a large interfaith following. One response said that it depended on the denomination, background, and human sensitivity of a specific chaplain. Another person stated that he rarely counseled non-Jews unless assigned to be "duty chaplain." Still another said that he did not counsel non-Jews.

5. Did you feel promotions and billets were fairly doled out as to Christian counter-parts? Please explain.

The issue of promotions is important since certain billets are assigned according to rank. As a Jewish chaplain, one does not have the opportunity to construct as varied a profile as other chaplains of Christian denominations. For promotions to be fairly awarded, the Jewish chaplain has to be judged the same, and, at the same time, differently. One reason for this question was to determine if minority chaplains felt that they were dealt with in a fair manner. Promotions are also doles out according to percentages with certain ranks having a determined number of chaplains within each rank. Another reason this question was asked was to ascertain if promotions were given out correctly percentage wise to minority chaplains. Twenty-six people responded that billets and promotions were fairly doled out. Three surveys stated no to the question. One person responded that it was not applicable. Six answered that they did not know.

One stated that there was a quota system. Another person stated that politics played more of a role in promotions than religion.

One person said that Jews got a break in the process.

6. Did you find any discrimination based on minority religious affiliation?

Question six was queried to discover if the policy of non-discrimination was being followed in the military. Thirty-one people answered no to this question. In most cases, it was an unqualified no. Only three responded that discrimination was based on religious minority status. On one of these the positive surveys, it was stated that many Jews on a base do not affiliate because of a fear based on unfounded bias. Of those who stated that it was not exactly discrimination but..., some added that the discrimination was based on ignorance of not realizing that minority religions have special needs, especially in public gatherings when prayers were offered (special occasions, etc.) or in some cases that there were non-Christians present. Other incidents related to religious symbols in public places (i.e., Christmas trees). The only other qualification was that Fitness Reports did not always emphasize what was important to minority chaplains since Fitness Reports are written according to standardized evaluation criteria.

7. Was there ever any issue of you wearing or not wearing a kippah? Please give relevant information.

This question was asked in order to determine if religious freedom was truly being followed and practiced in the Armed Forces. Thirty-six rabbis stated that wearing a kippah was not an issue. Two rabbis qualified their answer by saying that the only time they could not wear a kippah was on flight deck during flight operations due to safety reasons. Some of those who responded stated that their kippahs provoked some curiosity but were not problems. One chaplain stated that he did not have a problem himself but he had to ensure that a Petty Officer was allowed to wear his kippah. Within three hours of this chaplain calling the right person, the Petty Office was given a regulation kippah to wear. Only one chaplain was threatened with a transfer if he continued to wear a kippah. Regulations state that Jewish military personnel are permitted to wear kippot (plural of kippah) if it is within regulation size and color.

2
8. Did non-Jewish personnel seek you out for counsel specifically because you were not of his/her faith group and it was easier to confide in you?

1
Non-Jewish personnel did not always wish to seek counsel from a chaplain of their own faith since the advice would then be binding. Many chaplains stated that there was less guilt involved in telling a non-Christian chaplain their problems since the minority chaplain was deemed to be less subjective than a chaplain of their own religion. A non-Christian chaplain was also less threatening. For these reasons, this question was posed to see if Jewish chaplains would be sought out specifically because

they were not of a Christian denomination and, therefore, would be more objective in their counseling. Of those who answered the question, twenty-two people said that they did not feel that they were sought out for counseling specifically because they were not of the client's faith group. Ten chaplains stated that service members and members of military families did seek them out because they were of a different faith. One chaplain clarified the answer by saying that Catholics especially sought him out. One chaplain was a trained alcohol counselor so he was requested by many service people of various religions. One chaplain included that he was requested because before the service member would ship out he would receive a visit and then write to the soldiers parents telling the parents that their son was well and a good soldier. One answer stated that chaplains gain a reputation based on how willing the chaplain is to give help and counsel. This particular chaplain was sought out by many soldiers and sailors. Another chaplain included that he was sought out by Christian sailors often out of fear of rank and/or respect from a chaplain of his/her own religion.

Eight chaplains were less committal in their answers.

9. Were there any issue that you had to face in the military that made you ask if you could do "x" or be involved in "y" as a Jew? Please elaborate.

Many times in the military, a chaplain is called upon to open a special session with a prayer. For instance, the dinner

celebrating the anniversary of the establishment of the Navy Chaplain Corps is opened with a benediction. Another example of chaplains of different denominations and faiths being invited to participate in is the Four Chaplains Mass honoring the memory of the four chaplains who died on the Dorchester. These events while of a religious manner in some cases can also be secular in nature. This question was posed to determine if Jewish chaplains were pressured into participating in events which were not inherently Jewish and, in some cases, definitely of another faith. Another reason for asking this question was to discover if Jewish chaplains were being invited to participate in interfaith events. Twenty-three chaplains responded that they had not been asked to participate in events which were not Jewish in nature. These chaplains did not feel pressured into taking a certain stand or feeling defensive when it came to saying no in certain cases.

At times, some chaplains noted that they had to request to participate in interfaith events. When these chaplains elaborated on their answers, non-Jewish chaplains were so concerned about alienating Jewish counterparts or offending the Jewish chaplains that they had not extended an invitation. These non-Jewish chaplains were more than willing to include the Jewish chaplain when the Jewish chaplain asked to be a part. Twelve chaplains replied that as Jewish chaplains they had been asked to perform religious duties at certain "interfaith" programs as a representative of the Jewish religion and as the Jewish clergy. One chaplain tried to insure that on Christian holy days that there were Jewish service personnel to relieve those of their Christian

counterparts who wanted to go to worship or observe the day. This particular chaplain founding his commanding officers to be helpful and inclusive in their leadership. Another chaplain was able to plan a Passover Seder for two thousand service personnel due to Army channels including all the food and equipment needed. One chaplain stated that Chaplain Corps Anniversary (Navy) "interfaith" services were overwhelmingly Christian. If he headed the planning committee then the services were more balanced. At one Thanksgiving "interfaith" service, the worship was overly Protestant in nature. The rabbi and Catholic priest who were in attendance were later apologized to for the way that the service was organized and lead. Chaplain Candidates who responded to this question seemed to have had the most problems in scheduling. In one case, one candidate ended up buying his own kosher food for joint functions when communal food was provided. In another case, uniform inspections were called for a Sunday and Monday since the uniforms were not ready until Saturday. The particular Sunday and Monday of the inspections was Shavuot, so the candidate was excused. Other responses dealt with being involved with base preparations of Christian holidays (Christmas, etc.) and non-Jewish charity work sponsored by the base chapel. Two chaplains stated that they had to miss semi-mandatory functions due to the events being planned on Friday afternoons or evenings and having to drive on Shabbat in order to serve the Jews of the surrounding military community.

Four rabbis did not respond to the question.

10. Did you ever feel like you were given special treatment because you were a Jewish chaplain? Please give relevant details.

In the military chaplaincy, treatment of all chaplains and other personnel is supposed to be fairly assigned. Often, though, minority chaplains are given privileges or special treatment that other chaplains would not receive. This question was included in the survey to determine if tokenism plays a part in task assignments. Senior chaplains will sometimes give a Jewish chaplain collateral tasks where he/she is highly visible regardless of the status of the particular Jewish chaplain. Sixteen chaplains responded that they had not been given any preferential treatment due to them being a Jewish chaplain. One rabbi stated that the only special treatment received was the consideration of observance of Shabbat and matters of kashrut. Two rabbis stated that they possibly received special treatment. One of those rabbis said that it was probably special service since being a Navy chaplain requires more travel and especially being a Jewish chaplain required even more leeway in travel in order to reach the most number of Jewish sailors possible. His commanding officers made every effort possible to accommodate his needs. One chaplain said that being a Jewish chaplain could work to one's advantage or disadvantage in the matter of special treatment.

Eighteen rabbis said that they received special treatment. Of those rabbis who responded affirmatively, there were many anecdotes attached. One rabbi said that commanding officers who were not accustomed to having a Jewish chaplain around went out

of their way to be nice and to include the rabbi. Other chaplains at the command were excited to have someone around who could answer their questions. Quite a few of the rabbis felt that they received special treatment due to the fact that there was and still is a shortage of rabbis in the military. Some rabbis found that they were granted Temporary Duty Assignments to some remote locations which if they had been a Christian chaplain could have been served by someone closer in proximity. Instead, these Jewish chaplains were given traveling orders which otherwise would not have been approved. Another rabbi stated that he was given billets which allowed for the greatest number of Jewish personnel to be served. This accommodation would not have been made for a Christian counterpart. Two chaplains commented on Passover Seders. In one case, the top ranking brass showed up at a seder unexpectedly. In another situation, commanding officers went out of their way to ensure that Passover seders could be provided. Kosher food and Shabbat observance were commented by two other chaplains. In both cases, the commanding offices tried to accommodate without flaunting the different needs of the chaplains. One chaplain said that in some cases, being the token Jewish chaplain made it difficult to try to stay humble since he hobnobbed with all the high ranking officers as a representative of the Jewish religion. One rabbi wrote that he became the chaplain of the Sojourners (Masons outside of the military) which was an honor, especially since all the meetings were at "his chapel" and attended by the commanders and big brass of the base. Two other chaplains agreed that the rules were always understood to be a

little different for Jewish chaplains and the other chaplains went out of their ways to try to accommodate the Jewish chaplains' needs and to befriend them.

One person did not respond to the question.

11 . (a) What's your most favorite thing about being a military chaplain?

This two part question was asked in order to discover the pluses and minuses of military chaplaincy as a viable means of serving the Jewish community. As pulpits become scarcer due to the number of rabbis being ordained, some rabbis will either not be placed in congregations or wish to serve traditionally structured congregations. One alternative to the congregational model is to serve in the military chaplaincy. It was a hope that this two part question would provide information for those interested in exploring alternative avenues of serving the Jewish community.

The answers to this question varied greatly. Five chaplains spoke about feeling good serving their country and fulfilling their patriotic duty. These chaplains said that they felt a satisfaction in serving their country in such a unique manner. One of these rabbis said that serving in the military allowed the opportunity to show Jews and non-Jews of the civilian community that there are patriotic Jews who fulfill their obligation to serve their country.

Eleven rabbis responded that they were able to work with an interfaith community. These rabbis enjoyed educating Jews and

non-Jews about Judaism. One chaplain stated that he was able to serve humanity without regard to race, color, or religion. Another chaplain liked representing everything that is Jewish in a non-Jewish world. One rabbi responded that being a Jewish chaplain in the Armed Forces was the best means of combating anti-Semitism through example. Two chaplains stated that they appreciated the respect given to chaplains which is sometimes not found in congregations.

Four chaplains found the aspect of traveling to serve Jews in the military to be very exciting. They enjoyed seeing parts of the world which they would never otherwise have had the opportunity to explore. One of these rabbis commented on the fact that the Air Force spent lots of money to ensure that Jews in remote locations were able to work with a Jewish chaplain. These rabbis saw their service and travel as an adventure.

Four rabbis said that they liked working with unique and needy people. These service people were isolated and lonely. They wanted a rabbi to speak with and through the Armed Forces chaplaincy were able to work with a chaplain of their own faith. These service members needed counseling and Jewish chaplains were able to fulfill that role.

Seven rabbis enjoyed the diversity of the job. Two rabbis stated they liked leading worship services, preaching, and counseling. Three rabbis commented on the camaraderie which he experienced among the chaplains, the congregants, and the line community (officers who were not of a specific corps- this term also would include medical officers and lawyers who served the

line community). One of those chaplains said that he still has friends which he made from his years in the military. Another one of these chaplains said that he enjoyed the military life-style and his ability to impact of the lives of many Jewish personnel. One chaplain's comment dealt with the freedom to work on hi/her own duties and responsibilities without too much consultation.

Five rabbis responded that they liked the fact that in the Armed Forces a rabbi does not have to deal with synagogue politics. The word "autonomy" was used in one case. This chaplain said that he found the military Jewish community to be more honest spiritually than the civilian population. As a chaplain, a rabbi answers only to his/her Commanding Officer and the President of the United States being the ultimate commander of the troops. The military is structured so that the only officer allowed to go out of the chain of command in order to have his/her concerns heard is the chaplain. For this reason, the chaplain is able to gain the confidence of the service member due to the fact that if there is a problem which cannot be solved in a conventional manner, the chaplain is given more leeway in order to resolve the service member's difficulty. One rabbi commented that he did not miss the money offered by the congregation he left. He said that the money he is not making is made up by his quality of life in the service. Another rabbi stated that he was able to take the initiative in the military and was able to be more honest with those he served in the military than in the congregational setting.

There was even a comment of clothing and uniforms. One rabbi enjoyed wearing a uniform because he did not have to worry

about what to wear. Instead he was able to concentrate on his duties and responsibilities. Two chaplains stated that they were extremely enthusiastic about their entire chaplaincy career. Finally, two rabbis stated that they liked serving because of the quality of personnel.

One survey did not have an answer to this question.

(b) What is your least favorite thing about being a military chaplain?

The overwhelming majority of chaplains (12) who responded to this part of the question replied their least favorite responsibility was the paperwork and bureaucracy involved in the military. These chaplains commented on the red tape which they had to go through in order to do their jobs. Many of these chaplains stated that they had to fill out reports and became administrative staff after reaching a certain rank. A few of these chaplains responded that there were too many regulations and rules. One chaplain felt restricted by military life.

Seven Jewish chaplains did not like the lack of a Jewish community around them. There is high intermarriage in the military community. One chaplain estimated the percentage of interfaith marriages to be as high as 90 to 95 percent. Many of these Jews were termed to be marginal and difficult to involve in Jewish programs. One of these rabbis also said that there was a feeling of lack of roots. As a chaplain, he felt like a nomad.

Five chaplains said that waiting for deployment or fear of family separation was the worst component of being a chaplain.

One of these chaplains also said that he was upset at having to attend mandatory Christian chaplain events.

Three rabbis responded that they felt judged by other chaplains and seminarians. Two of these chaplains served during the Vietnam War period when being involved with the military was often seen unfavorable in the eyes of other rabbis and seminary students. These two rabbis felt pride in serving the Jewish community in the military by providing those Jews in need with spiritual guidance from someone of their own religion. One of these rabbis was a seminarian at the time and said that it was a controversial and painful time to serve in the military.

The other comments on this question included lack of knowledge of Judaism from Christian clergy in the chaplaincy. Another rabbi said that there was a lack of concern among Jewish service personnel. While another chaplain stated that there were limited opportunities to function as a rabbi. Two rabbis disliked the travel and the transient nature of the chaplaincy. Finally, one chaplain said that he did not like field service.

Eight chaplains did not respond to this part of the question.

Chapter 5-Conclusions

The purpose of this project was to explore how rabbis are viewed in the military chaplaincy. It was proposed in order to study an area of chaplaincy which had as yet not been researched. In the past, histories of the three branches had been written with specific histories written on the chaplaincies. However, these chaplaincies did not focus on one religion or another but on the corps as a whole. This situation was demonstrated by the fact that until May 1995, no one had written a complete history of Jewish involvement in the military chaplaincies. Rabbi Albert Slomovitz wrote his dissertation on this subject. The dissertation is a major key to understanding the reasons for the need of Jewish chaplains in the military and for the historical circumstances which allowed for Jews to become involved. This dissertation, however, only explores the Jewish chaplaincy through 1945. The historical chapter of this thesis attempts to study those years already profiled and update to the present.

In researching the historical chapter, it became obvious that importance had been placed on how rabbis became involved in the chaplaincy with respect to the political climate of the times. It was more difficult to find individual accounts of what had happened to the rabbis once they did enter the military. Although three different archives were consulted, most of the documents

saved were of official business and not personal in nature. For this reason, the correspondences were very matter of fact and difficult to decipher the mood of the time. Several books have been written which include some personal accounts and anecdotes, but these books seem to be anecdotal or historical without combining the two.

What was most interesting to discover while researching the history of the military Jewish chaplaincy was the intense feelings of anti-Semitism in the general population. This phenomenon seemed to inspire rabbis to try even harder to become integrated into the military. Through their efforts in being commissioned officers and having a visible presence, much of the overt anti-Semitism dissipated. This example was just one of the many positive changes which Jewish chaplains made simply by being involved in the military chaplaincy and by being visible within the ranks of military officers.

Once rabbis became involved in the chaplaincy certain guidelines had to developed specifically for the chaplain. In times of war, Jewish law can be set aside in order to preserve life. In times of non-war, though, new rules had to be written or developed. For this reason, the Responsa Committee of the National Jewish Welfare Board was institute and consulted. The means in which this committee studied the questions posed and then responded to them was unique. Their task was difficult in that the committee was composed of members of the different movements and they had to answer the questions in such a manner which satisfied rabbis of various backgrounds. It would

have been easy for them to write the responsa from a strictly traditional viewpoint. Instead the committee wove tradition into their answers without alienating the more liberal rabbis. Their task was one of balance which is different from the usual routine of the military. In the service, rules are made and the ranks must follow them regardless of their soundness. Petitions can be made through the chain of command if it felt that a rule is not fair. This committee took the rules and through the questions sent to them expanded on tradition. Their task was a formidable undertaking. In this particular case, the committee tried to satisfy all the branches and succeeded. They had to develop a Jewish response for why rabbis should be allowed to serve their country even when they were not demand to but wanted to instead.

The responsum on rabbis volunteering in times of war fit into the reason for the military chaplaincy. While the chaplaincy is not inherently one religion or another, it is not inherently not Jewish. This position is determined by analyzing the vision and mission statements of the corps. What was interesting in examining these statements was the approaches that the different branches took. In the Navy, the Chaplain Corps's vision is to enable others to help themselves. The Army provides both a mission and a vision for their chaplains. The Army tries to ensure that nothing will be left open to discussion and possibility but in so doing does not allow for Jewish chaplains to live up to their full potential. The Air Force tries to allow for all religions to fulfill their purposes but does not set definitive standards. Each branch through their vision or mission statement demonstrates their

particular emphasis of ministry. Each branch, though, interprets ministry differently and, in so doing, demonstrates their views on what they believe the chaplaincy to be.

Once the emphasis of ministry has been established, it is important to discover if the rules and regulations are truly being followed. For that reason, a survey was sent to two hundred rabbis many of who were known to be chaplains and others who were hoped to have served. The answers to the questions at times were surprising. There were no "normal" experiences. At the beginning of the formulation of the survey, it was hoped that there might be a normalization of experiences according to the times served. However, this situation did not occur. Instead, different chaplains and rabbis stated that certain principles were taught or followed through during there years in the service and then another chaplain were contradict the previous rabbi. What proved to be consistent was the counseling which was offered and the duties assigned. Chaplains were very open about sharing experiences and many sent notes regarding their interest in the project. This chapter was the most fun to research since it was both personal and professional experiences infused with historical information. The answers to the survey were revealing of the nature of the rabbis who served or are currently serving as military chaplains. The three chapters prior to this chapter were needed in order for the survey to make sense in its outcome.

Given the research and material presented in this thesis, it is my belief that the military chaplaincy is not only a viable option for a rabbi but also a rewarding experience. As was evidenced by

the enthusiasm of the rabbis who responded to the survey, being a chaplain can be rewarding whether one wants to go on active duty or reserves. It is the hope of this author that the information in this thesis will enable those who are searching for their niche in the rabbinate to be able to explore and seriously consider military chaplaincy.

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