

(b)(6) **CIV OSD OUSD P-R (US)**

Subject: TORPY, JASON... PART I 1st Time Endorser (HUMANIST Navy Applicant)
Start Date: Tuesday, June 25, 2013
Due Date: Wednesday, July 31, 2013

Status: Completed
Percent Complete: 100%
Date Completed: Wednesday, July 31, 2013

Total Work: 0 hours
Actual Work: 0 hours

Owner: OSD Pentagon OUSD P-R Mailbox AFCB 5120

25 Jun 13– Jason Torpy called and left message on phone at 2:15. Returned his call and discussed his request for information dealing with 1st-time endorser recognition.

25 Jun – He also sent an email requesting same info.

25 Jun – JT emailed again...thanking me for walking him through the process.

25 Jun – Sent him an email with with First time summary sheet.

25 Jun - He sent update regarding (b)(6) is the officer working our first candidate's packet. I think he has all the paperwork except the DD 2088 (which I'll send shortly), so he should be able to write up the "fully-qualified" attestation that you mentioned on our phone call. He may be able to send (or have sent) such a memo right now if you can just clarify the format. If there's any other paperwork or checks required, let me know. Also, (b)(6)

(b)(6) if you can confirm for me the Navy address to go on the DD Form 2088, I'll input whatever you like. I currently have the Navy Recruiting Command address in Millington, but I can put whatever you like.

25 Jun - He sent email to me and (b)(6) And in reference to the prior email, I think this is the regulatory wording that I just received from COL Pitts: Letter from Military Department official verifying the RO candidate is fully and professionally qualified, not currently endorsed by another RO and is without requirement for waivers of the standards specified by the applicable Military Department. (DoDI 1304.28 E3.1.2, 6.1.1.2-6.1.1.4).

25 Jun – JT replied with thanks to my original email

1 Jul – Mr. Torpy sent email: I have our forms ready to send over. I wondered if you have a preferred method of transmission, like a secure email. I'm just concered about security and legibility. If email is the normal mode, I can use that.

2 Jul – Replied... For complete security and legibility, regular mail is the best option. However, you may send by email if you prefer. The AFCB office mailing address is:



1st-time endorser
documentatio...



Re: 1st-time
endorser docum...



RE: 1st-time
endorser docum...



New endorser
candidate



Re: New endorser
candidate



Re: 1st-time
endorser docum...



Re: 1st-time
endorser docum...



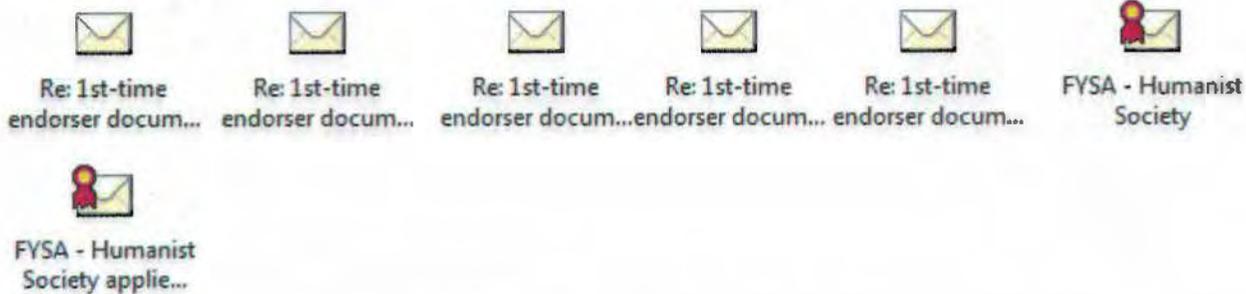
RE: 1st-time
endorser docum...

2 Jul - For speed, maybe I could just drop it off today. I'll just put an envelope together and bring it in if you could have someone pick it up from the front at the pentagon. Does that sound ok?

2 Jul - Still on the way. 3 min until the next train at Braddock. I'll calm when I'm in the lobby.

2 Jul – Thanks for meeting with me...

2 Jul – Replied...will review package and let you know...he offered thanks
 3 Jul – Replied... Reviewed your application package. The enclosed prerequisite documents from the Humanist Society are complete. Have a safe and wonderful holiday.
 3 Jul – Sent email to Chiefs of Chaplains and Mr. Hebert regarding my meeting with JT.
 3 Jul – Mr. Hebert reworded my email...sent up the chain FSA.



3 Jul – Personally briefed all Chiefs of Chaplains
 3 Jul – JT replied... Excellent. I'll continue to follow up with Navy Recruiting to ensure their prerequisites are submitted as well. Keep in touch.
 12 Jul – Jason Torpy...sent email regarding Jason Heap application with the Navy
 12 Jul – Spoke with (b)(6) by phone...she replied by email to JT
 12 Jul – Replied to JT... Even though not required...thanks for including me in this update. Have a great weekend.
12 Jul – JT replied... I included CH Pitts as AFCB is listed as regulatory point of contact for endorsers, and each of you have application paperwork in progress. I did contact (b)(6) but he was unwilling to find information about or facilitate the application process, so I still need to stay in touch with each if you. I'd be happy to work with others if someone is willing. I'm still seeking assistance to stay in contact and to ensure timely processing of an aging application. I am sorry to be persistent about this. I respect your workload an position in the hierarchy, but I do have a responsibility to assist the applicant and the Society as best I can.
23 Jul – Rec'd from JT... I am following up again to check on progress. My understanding is that the application has been ready for several weeks, aside from some cursory administrative activities on the Navy side. The AFCB is waiting for the fully-qualified letter from the Navy. I just wanted to send a note again to ensure that process is continuing and to see if there are any further questions either of you may have. I have also requested a meeting with the Navy Chief of Chaplains to answer any questions they may have. Do you have any status updates or requests?
 23 Jul – Replied... Appreciate your follow-up and the situational update. Thanks for asking, but at this time, I do not have any questions or requests.
 23 Jul – Sent media articles to FO
 23 Jul – (b)(5);(b)(6)
 (b)(5);(b)(6)

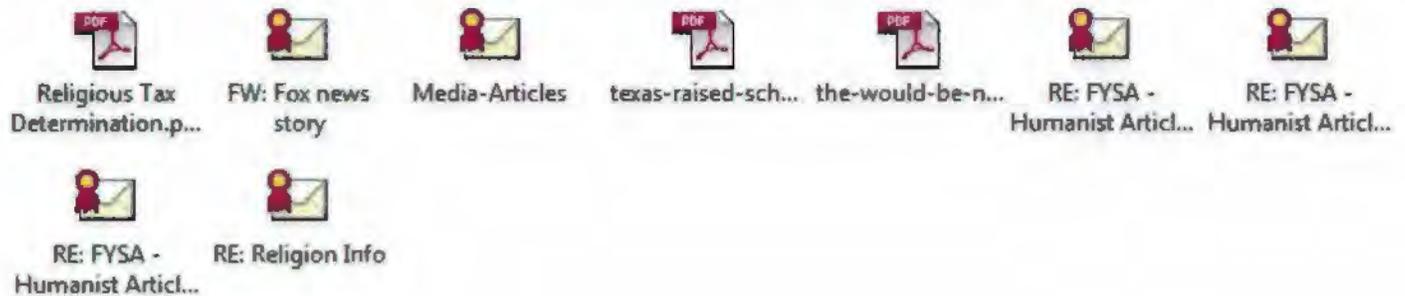


23 Jul – Replied to (b)(6) about parent organizations and Form 1023 Schedule A (IRS)
 23 Jul – Rec'd from (b)(6) I am endorser (b)(6) of the Church of God of Prophecy and want to express my endorsing body's strong objection to any consideration of approving atheist chaplains. Grace and Peace!

23 Jul – (b)(6) called...sent Fox news article
 24 Jul – Replied...Thanks for your email. AFCB office continues to work with the Services regarding this issue. Your objection is noted in my records. Request your continued daily prayer support for us; specifically for wisdom.
 24 Jul – (b)(6) sent email to the Chiefs of Chaplains related to this issue.
 24 Jul – (b)(6) sent RNS link to humanist article.
 24 Jul – Replied with Fox News Link...he replied he was going to send it as well. Replied to him with thanks and encouragement!



24 Jul – Spoke with (b)(6) by phone. (b)(6) sent emails to endorsers to send email to AFCB office stating objection to Humanist request to be appointed as chaplains in the military department. Please share on behalf of the Executive Committee of NCMFAF that their organization does not endorse CARL position on this matter. Be assured of their prayers/support and the executive committee stands ready to assist, if requested.
 30 Jul – (b)(6) Have you seen this one? He is right on one thing and that is that there are more Atheists than any other non-Christian group (except Mormon). I'm attaching our most recent review of the religious demographics.
 30 Jul – (b)(6) sent media articles about the Navy applicant
 31 Jul – (b)(6) sent MSN.com Jason Heap link
 31 Jul – Asked, is more coverage ever better?
 31 Jul – He replied...not in this case
 31 Jul – (Religion Info) (b)(6) sent question from (b)(6) (WSJ) about humanist chaplains.
 31 Jul – Replied...no humanist chaplains are endorsed to serve as clergy in the MIL DEPTs





From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Tuesday, June 25, 2013 2:55 PM
To: Pitts, Jerry P COL OSD PR
Subject: 1st-time endorser documentation

On behalf of the Humanist Society, I would like to request any official forms or documentation necessary for 1st-time endorser recognition. I have Department of Defense Instruction 1304.28 and will prepare information in accordance with section 6 and Enclosure 3. We will also present a DD Form 2088 for a fully-qualified candidate. I want to make sure there is no specific form required for the information in Enclosure 3 or other information you might need in advance of the July meeting.

I left a phone message as well. Please follow up by phone or email.

Jason

Jason Torpy
President, Military Association of Atheists & Freethinkers (202)-656-MAAF (6223) jtorpy@militaryatheists.org
<http://www.militaryatheists.org> <<http://www.militaryatheists.org/>>
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Fighting for the Freedoms We Defend

From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Tuesday, June 25, 2013 3:36 PM
To: Pitts, Jerry P COL OSD PR
Subject: Re: 1st-time endorser documentation

Thanks for walking me through. Here's my plan and let me know if you've got any corrections. I look forward to working through the process. This is all being prepared for the July board, so please let contact me any time for clarifications or responses. Pending any feedback, all this paperwork should be to you by this time next week, if all goes well.

Applicant process:

- In progress already is the candidate to submit all documents required by the Navy to the Navy recruiter (just as if he had a pre-qualified endorser)
- Included in the packet above will be a completed DD Form 2088 listing Humanist Society* as the endorsing body (and noting in comments that the Society is pending recognition as an endorser).
- The Navy must submit a letter to the AFCB ED (you) stating that the applicant is fully qualified without waiver.

Endorser process:

- I will submit on Humanist Society letterhead answers to questions in Enclosure 3 as well as any appropriate paperwork. (There is no "form" in the endorser process other than the DD 2088)
- In addition to the answers, I will attest that the applicant is, to the best of my knowledge, fully-qualified without waiver for service as a Navy chaplain.
- I will also add that all of the documents listed in Enclosure 4, as well as other documents related to the qualifications of the applicant, are available from the Navy recruiter.
- And I will enclose the DD Form 2088 for good measure.

*** Note:**

This is a MAAF email, but I am individually the endorsing agent for the Humanist Society as well as a member of the board of the Humanist Society. MAAF is and standard 501c3 and is not seeking recognition. The Humanist Society is a 501c3 church (170b1Ai) organization seeking to endorse.

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Jason

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Fighting for the Freedoms We Defend



CIV OSD OUSD P-R (US)

From: Pitts, Jerry P COL OSD PR
Sent: Tuesday, June 25, 2013 3:50 PM
To: 'Jason Torpy'
Subject: RE: 1st-time endorser documentation
Attachments: RO - First Time Applicant Summary Sheet(201306).docx

Mr. Torpy,

Follow-up from our phone call. To assist, attached is a summary of the requirements/process for first time Religious Organization application for recognition, based on DoDI 1304.28. Hopefully, our conversation/discussion was beneficial in helping you complete the application. Please do not hesitate to call if you have additional questions.

V/r

JERRY P. PITTS, Ch, Col, USAF
Executive Director, Armed Forces Chaplains Board
(2E341)...(703) 697-9015

On behalf of the Humanist Society, I would like to request any official forms or documentation necessary for 1st-time endorser recognition. I have Department of Defense Instruction 1304.28 and will prepare information in accordance with section 6 and Enclosure 3. We will also present a DD Form 2088 for a fully-qualified candidate. I want to make sure there is no specific form required for the information in Enclosure 3 or other information you might need in advance of the July meeting.

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Jason

Jason Torpy

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Fighting for the Freedoms We Defend

**REQUEST TO BECOME A RELIGIOUS ORGANIZATION RECOGNIZED BY THE
ARMED FORCES CHAPLAINS BOARD TO PROVIDE CHAPLAINS TO THE
MILITARY DEPARTMENTS**

(All References are from DoD Instruction 1304.28)

The written notification of a Religious Organization (RO) to become an ecclesiastical endorser for chaplains must include, at a minimum,

1. A statement written on **organizational letterhead** or from **an official electronic account** capable of secure electronic signature (E4.1.1.2). It must include the following information:
 - a. Name and address of organization (E4.1.1.3.1 and E4.1.1.3.2)
 - b. Name, address, telephonic and electronic contact for endorsing official (E4.1.1.3.3)
 - c. Statement that verifies the ability of the designated endorsing official to endorse and withdraw endorsement of candidates and chaplains. (E4.1.1.3.4)
 - d. Signature of responsible official with authority to make such statements on behalf of the organization. (E4.1.1.3.6)

Statements within application must verify that:

1. The RO is organized as an entity functioning primarily to perform religious ministries to a non-military lay constituency. (E3.1.3.1)
2. The RO does not engage in practices that are illegal or contrary to defined public policy. (E3.1.3.1)
3. The RO shall provide chaplains who shall function in a pluralistic environment and shall support directly or indirectly the free exercise of religion by authorized persons. (E3.1.3.3)
4. The RO agrees to abide by all DoD Directives, Instructions, and other guidance; and with Military Department regulations and policies on the qualification and endorsement of Religious Ministry Professional for service as military chaplains. (E3.1.3.4)
5. The RO shall provide applicants who affirm, if appointed as chaplains, will abide by applicable laws, regulations, directives and instructions of DoD and of the Military Department that grants the appointment. (6.4.2)
6. The RO endorsing agent may not be a currently serving military chaplain (active duty, National Guard, or Reserve). (E3.1.4)
7. The RO shall immediately notify the Armed Forces Chaplain Board (AFCB) when changes occur in the status of the organization, designated endorsing agents, or the contact addresses and telephone numbers of either. (E3.1.5)

Enclose documents which verify that:

1. The RO currently holds an Internal Revenue Service section 501(c)(3) exempt status as a church with an Employer Identification Number (EIN) in accordance with IRS Form 1023 Schedule A. (E3.1.3.1 and E4.1.1.4)
2. Letter from Military Department official verifying the RO candidate is fully and professionally qualified, not currently endorsed by another RO and is without requirement for waivers of the standards specified by the applicable Military Department. (E3.1.2, 6.1.1.2-6.1.1.4)

References: DoD Directive 1304.19 & DoD Instruction 1304.28; <http://www.dtic.mil/whs/directives/>

*Current as of June 2013.

(b)(6) CIV OSD OUSD P-R (US)

From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Tuesday, June 25, 2013 4:31 PM
To: Pitts, Jerry P COL OSD PR (b)(6) NRD Ohio (b)(6)
Subject: New endorser candidate

CH Pitts,

(b)(6) is the officer working our first candidate's packet. I think he has all the paperwork except the DD 2088 (which I'll send shortly), so he should be able to write up the "fully-qualified" attestation that you mentioned on our phone call. He may be able to send (or have sent) such a memo right now if you can just clarify the format. If there's any other paperwork or checks required, let me know.

Also, (b)(6) if you can confirm for me the Navy address to go on the DD Form 2088, I'll input whatever you like. I currently have the Navy Recruiting Command address in Millington, but I can put whatever you like.

Jason

> (b)(6)
> Chaplain Programs Officer
> Navy Recruiting Command
> 3990 E. Broad St. Bldg 10 Ste 13
> Columbus, OH 43218
>
> Cell: (b)(6) (best way to reach me)
> Work: (614) 693-3072 <tel:%28614%29%20693-3072>
> Fax: (614) 693-3039 <tel:%28614%29%20693-3039>
> Email: (b)(6)

Jason Torpy

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Fighting for the Freedoms We Defend

(b)(6)

CIV OSD OUSD P-R (US)

From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Tuesday, June 25, 2013 4:33 PM
To: Pitts, Jerry P COL OSD PR, (b)(6) NRD Ohio (b)(6)
Subject: Re: New endorser candidate

And in reference to the prior email, I think this is the regulatory wording that I just received from COL Pitts:

Letter from Military Department official verifying the RO candidate is fully and professionally qualified, not currently endorsed by another RO and is without requirement for waivers of the standards specified by the applicable Military Department. (DoDI 1304.28 E3.1.2, 6.1.1.2-6.1.1.4).

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Fighting for the Freedoms We Defend

From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Tuesday, June 25, 2013 4:46 PM
To: Pitts, Jerry P COL OSD PR
Subject: Re: 1st-time endorser documentation

Thanks!

Jason Torpy
President, Military Association of Atheists & Freethinkers (202)-656-MAAF (6223) jtorpy@militaryatheists.org
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Fighting for the Freedoms We Defend

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From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Monday, July 01, 2013 4:43 PM
To: Pitts, Jerry P COL OSD PR
Subject: Re: 1st-time endorser documentation

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Fighting for the Freedoms We Defend

From: Pitts, Jerry P COL OSD PR
Sent: Tuesday, July 02, 2013 9:26 AM
To: 'Jason Torpy'
Subject: RE: 1st-time endorser documentation

Mr. Torpy,

For complete security and legibility, regular mail is the best option. However, you may send by email if you prefer. The AFCB office mailing address is:

Chaplain Jerry Pitts
Executive Director
Armed Forces Chaplains Board
OUSD (P&R) MPP-AFCB
4000 Defense Pentagon (RM 2E341)
Washington, DC 20301-4000

Thanks for this update.

V/r
JERRY P. PITTS, Ch, Col, USAF
Executive Director, Armed Forces Chaplains Board
(2E341)...(703) 697-9015

-----Original Message-----

From: Jason Torpy [mailto:jtorpy@militaryatheists.org]
Sent: Monday, July 01, 2013 4:43 PM
To: Pitts, Jerry P COL OSD PR
Subject: Re: 1st-time endorser documentation

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On Tue, Jun 25, 2013 at 2:54 PM, Jason Torpy <jtorpy@militaryatheists.org> wrote:

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I left a phone message as well. Please follow up by phone or email.

Jason

Jason Torpy

President, Military Association of Atheists & Freethinkers

(202)-656-MAAF (6223)

jtorpy@militaryatheists.org

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Facebook <[http://www.facebook.com/pages/Military-Association-of-Atheists-Freethinkers-](http://www.facebook.com/pages/Military-Association-of-Atheists-Freethinkers-MAAF/221399971203795)

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<<https://plus.google.com/108544790740038442080/posts>>

From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Tuesday, July 02, 2013 10:18 AM
To: Pitts, Jerry P COL OSD PR
Subject: Re: 1st-time endorser documentation

For speed, maybe I could just drop it off today. I'll just put an envelope together and bring it in if you could have someone pick it up from the front at the pentagon. Does that sound ok?

Also, Would you know when the July CARE board meets? The recruiter doesn't seem to know yet.

Jason

Jason Torpy
President, MAAF
www.militaryatheists.org
202-656-6223

On Jul 2, 2013, at 9:26 AM, "Pitts, Jerry P COL OSD PR" <Jerry.Pitts@osd.mil> wrote:

> Mr. Torpy,
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> For complete security and legibility, regular mail is the best option. However, you may send by email if you prefer.
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> OUSD (P&R) MPP-AFCB
> 4000 Defense Pentagon (RM 2E341)
> Washington, DC 20301-4000
>
> Thanks for this update.
>
> V/r
> JERRY P. PITTS, Ch, Col, USAF
> Executive Director, Armed Forces Chaplains Board
> (2E341)...(703) 697-9015
>
>
> -----Original Message-----
> From: Jason Torpy [mailto:jtorpy@militaryatheists.org]
> Sent: Monday, July 01, 2013 4:43 PM
> To: Pitts, Jerry P COL OSD PR
> Subject: Re: 1st-time endorser documentation
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> Fighting for the Freedoms We Defend

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(b)(6)

CTV OSD OUSD P-R (US)

From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Tuesday, July 02, 2013 2:35 PM
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Fighting for the Freedoms We Defend

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--Ch Pitts

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> Fighting for the Freedoms We Defend

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(b)(6)

CVI OSD OUSD P-R (US)

From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Tuesday, July 02, 2013 5:32 PM
To: Pitts, Jerry P COL OSD PR
Subject: Re: 1st-time endorser documentation

Sounds good. Thanks again!

Jason Torpy

President, Military Association of Atheists & Freethinkers (202)-656-MAAF (6223) jtorpy@militaryatheists.org

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Fighting for the Freedoms We Defend

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V/r

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Executive Director, Armed Forces Chaplains Board

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(b)(6)

CTV OSD OUSD P-R (US)

From: Pitts, Jerry P COL OSD PR
Sent: Wednesday, July 03, 2013 8:49 AM
To: Hebert, Lernes J SES OSD PR
Cc: Tidd, Mark L RADM Chief of Chaplains, N097; Stendahl, Howard D Maj Gen MIL USAF AF/HC; Rutherford, Donald L MG USARMY (US); (b)(6) OSD PR
Subject: FYSA - Humanist Society
Attachments: RO - First Time Applicant Summary Sheet(2013Jun13).docx

FYSA...Mr. Jason Torpy and I met in the Pentagon visitor center yesterday afternoon. He made a specific visit to hand deliver the Humanist Society prerequisite documents required by DoDI 1304.28 in applying for recognition as a Religious Organization to endorse chaplains for the Military Departments. For your reference, attached is a summary sheet of these requirements.

Based on past history of this organization, this could be in the media in the coming days or weeks.

V/r
JERRY P. PITTS, Ch, Col, USAF
Executive Director, Armed Forces Chaplains Board
(2E341)...(703) 697-9015

(b)(6)

CTV OSD OUSD P-R (US)

From: Hebert, Lernes J SES OSD PR
Sent: Wednesday, July 03, 2013 10:27 AM
To: (b)(6) OSD PR; (b)(6) OSD PR (b)(6)
OSD PR; (b)(6) ASD OSD PR; (b)(6) OSD PR
Cc: (b)(6) OSD PR; (b)(6) OSD PR; Pitts, Jerry P COL OSD
PR; (b)(6) OSD PR; (b)(6) OSD PR; (b)(6)
(b)(6) OSD PA; Glaser, (b)(6) OSD PR; (b)(6) OSD LA
Subject: FYSA - Humanist Society applied for recognition as a religious organization
Attachments: RO - First Time Applicant Summary Sheet(2013Jun13).docx

As you may recall, Atheists have loosely formed an organization and are seeking to gain recognition as a religious organization with military chaplains. Mr. Jason Torpy, representing this group, met with Chaplain Pitts in the Pentagon visitor center yesterday afternoon to deliver the Humanist Society prerequisite documents required by DoDI 1304.28 in applying for recognition as a Religious Organization to endorse chaplains for the Military Departments.

The fact that they have submitted the application for recognition will likely be in the media in the coming days or weeks. There is significant congressional opposition to such recognition. We will continue to work with PA and the Armed Forces Chaplains Board to ensure we have appropriate press points prepared in advance. The actual processing of the application will likely take several months as not all required documents were submitted.

Vr
Bear

Lernes J Hebert
Principal Director
(Military Personnel Policy)

(703)571-0114
Pentagon, Rm 5A678

From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Wednesday, July 03, 2013 7:07 PM
To: Pitts, Jerry P COL OSD PR
Subject: Re: 1st-time endorser documentation

Excellent. I'll continue to follow up with Navy Recruiting to ensure their prerequisites are submitted as well. Keep in touch.

Jason

Jason Torpy
President, Military Association of Atheists & Freethinkers (202)-656-MAAF (6223) jtorpy@militaryatheists.org
<http://www.militaryatheists.org> <<http://www.militaryatheists.org/>>
Facebook <<http://www.facebook.com/pages/Military-Association-of-Atheists-Freethinkers-MAAF/221399971203795>> |
Twitter <<https://twitter.com/militaryatheist>> | GooglePlus <<https://plus.google.com/108544790740038442080/posts>>

Fighting for the Freedoms We Defend

On Wed, Jul 3, 2013 at 6:24 PM, Pitts, Jerry P COL OSD PR <Jerry.Pitts@osd.mil> wrote:

Reviewed your application package. The enclosed prerequisite documents from the Humanist Society are complete. Have a safe and wonderful holiday.

V/r
JERRY P. PITTS, Ch, Col, USAF
Executive Director, Armed Forces Chaplains Board
(2E341)...(703) 697-9015 <tel:%28703%29%20697-9015>

-----Original Message-----
From: Jason Torpy [mailto:jtorpy@militaryatheists.org]

Sent: Tuesday, July 02, 2013 5:32 PM
To: Pitts, Jerry P COL OSD PR
Subject: Re: 1st-time endorser documentation

Sounds good. Thanks again!

Jason Torpy

President, Military Association of Atheists & Freethinkers (202)-656-MAAF (6223) jtorpy@militaryatheists.org
<http://www.militaryatheists.org> <<http://www.militaryatheists.org/>>

Facebook <<http://www.facebook.com/pages/Military-Association-of-Atheists-Freethinkers-MAAF/221399971203795>> | Twitter <<https://twitter.com/militaryatheist>> | GooglePlus <<https://plus.google.com/108544790740038442080/posts>>

Fighting for the Freedoms We Defend

On Tue, Jul 2, 2013 at 4:47 PM, Pitts, Jerry P COL OSD PR <Jerry.Pitts@osd.mil> wrote:

Thanks for stopping by. It was good to meet you! I will review the documents tomorrow to ensure completeness. Will email you once my review is completed.

V/r

JERRY P. PITTS, Ch, Col, USAF
Executive Director, Armed Forces Chaplains Board

(2E341)...(703) 697-9015 <<tel:%2828703%29%20697-9015>> <<tel:%2828703%29%20697-9015>>

-----Original Message-----

From: Jason Torpy [<mailto:jtorpy@militaryatheists.org>]

Sent: Tuesday, July 02, 2013 2:35 PM

To: Pitts, Jerry P COL OSD PR

Subject: Re: 1st-time endorser documentation

Thanks again for meeting with me. It seemed like you had what you need from us, but I know you'll have to review the documents. Please let me know if you need anything else in terms of those documents.

We should continue to work with (b)(6) and Navy recruiting to get you the fully-qualified letter. You have the DD2088 directly from me, but you'll need it from them as well. The status of that is I talked with the recruiter (b)(6) and (b)(6) today to get a secure dropbox to send them the DD2088. I've also reminded them about the fully-qualified letter.

We can reconnect once there's movement on the Navy side, especially when the CARE board is scheduled. Let me know if you find out before me.

Jason

Jason Torpy

President, Military Association of Atheists & Freethinkers (202)-656-MAAF (6223)
jtorpy@militaryatheists.org <http://www.militaryatheists.org> <<http://www.militaryatheists.org/>>
Facebook <<http://www.facebook.com/pages/Military-Association-of-Atheists-Freethinkers-MAAF/221399971203795>> | Twitter <<https://twitter.com/militaryatheist>> | GooglePlus
<<https://plus.google.com/108544790740038442080/posts>>

Fighting for the Freedoms We Defend

On Tue, Jul 2, 2013 at 1:21 PM, Pitts, Jerry P COL OSD PR <Jerry.Pitts@osd.mil> wrote:

Thanks...depending on your arrival, our time together may be limited. I have a 2 PM meeting.
--Ch Pitts

-----Original Message-----

From: Jason Torpy [mailto:jtorpy@militaryatheists.org]

Sent: Tuesday, July 02, 2013 1:16 PM

To: Pitts, Jerry P COL OSD PR

Subject: Re: 1st-time endorser documentation

Still on the way. 3 min until the next train at Braddock. I'll calm when I'm in the lobby.

Jason Torpy
President, MAAF
www.militaryatheists.org
202-656-6223

On Jul 2, 2013, at 9:26 AM, "Pitts, Jerry P COL OSD PR" <Jerry.Pitts@osd.mil> wrote:

> Mr. Torpy,

>

> For complete security and legibility, regular mail is the best option. However, you may send by email if you prefer. The AFCB office mailing address is:

- > Chaplain Jerry Pitts
- > Executive Director
- > Armed Forces Chaplains Board
- > OUSD (P&R) MPP-AFCB
- > 4000 Defense Pentagon (RM 2E341)
- > Washington, DC 20301-4000

>

> Thanks for this update.

>

> V/r

> JERRY P. PITTS, Ch, Col, USAF

> Executive Director, Armed Forces Chaplains Board

> (2E341)...(703) 697-9015 <tel:%28703%29%20697-9015> <tel:%28703%29%20697-9015>
<tel:%28703%29%20697-9015>

>

>

> -----Original Message-----

> From: Jason Torpy [mailto:jtorpy@militaryatheists.org]

> Sent: Monday, July 01, 2013 4:43 PM

> To: Pitts, Jerry P COL OSD PR

> Subject: Re: 1st-time endorser documentation

>

> I have our forms ready to send over. I wondered if you have a preferred method of transmission, like a secure email. I'm just concerned about security and legibility. If email is the normal mode, I can use that.

>

> Jason Torpy

> President, Military Association of Atheists & Freethinkers (202)-656-MAAF (6223)

jtorpy@militaryatheists.org <http://www.militaryatheists.org> <<http://www.militaryatheists.org/>>

> Facebook <[http://www.facebook.com/pages/Military-Association-of-Atheists-Freethinkers-](http://www.facebook.com/pages/Military-Association-of-Atheists-Freethinkers-MAAF/221399971203795)

MAAF/221399971203795> | Twitter <<https://twitter.com/militaryatheist>> | GooglePlus

<<https://plus.google.com/108544790740038442080/posts>>

>

> Fighting for the Freedoms We Defend

>

>

>

> On Tue, Jun 25, 2013 at 3:35 PM, Jason Torpy <jtorpy@militaryatheists.org> wrote:

>

>

> Thanks for walking me through. Here's my plan and let me know if you've got any corrections. I look forward to working through the process. This is all being prepared for the July board, so please let contact me any time for clarifications or responses. Pending any feedback, all this paperwork should be to you by this time next week, if all goes well.

>

> Applicant process:

> - In progress already is the candidate to submit all documents required by the Navy to the Navy recruiter (just as if he had a pre-qualified endorser)

> - Included in the packet above will be a completed DD Form 2088 listing Humanist Society* as the endorsing body (and noting in comments that the Society is pending recognition as an endorser).

> - The Navy must submit a letter to the AFCB ED (you) stating that the applicant is fully qualified without waiver.

>

> Endorser process:

> - I will submit on Humanist Society letterhead answers to questions in Enclosure 3 as well as any appropriate paperwork.

> (There is no "form" in the endorser process other than the DD 2088)

> - In addition to the answers, I will attest that the applicant is, to the best of my knowledge, fully-qualified without waiver for service as a Navy chaplain.

> - I will also add that all of the documents listed in Enclosure 4, as well as other documents related to the qualifications of the applicant, are available from the Navy recruiter.

(b)(6)

CIV OSD OUSD P-R (US)

From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Friday, July 12, 2013 12:43 PM
To: (b)(6) CNRC MILLINGTON, TN; Pitts, Jerry P COL OSD PR
Subject: Jason Heap application

(b)(6) and CH Pitts),

As endorser, I'm just following up to ensure timely processing of Jason Heap's application. My understanding is that the current status is that the Navy must ensure input of Jason's security form (which he has submitted) and filing of (b)(6) (b)(6) interview. Nothing else is needed from our side. That status has been the same for approximately three weeks, so that seems to have been plenty of time for the July board.

(b)(6) referred to the AFCB responsibility to talk to endorsers and referred me to (b)(6) at the Navy Chief of Chaplains. He declined to comment or follow up on the application. I wanted to reach out again before seeking other avenues. Jason and I have presented all requested paperwork, but since I was identified as endorser, there seems to have been no movement and little communication. I just wanted to make one more effort to reach out to Navy Chaplain Recruiting.

Jason

Jason Torpy
Humanist Society Endorsing Agent
(202)-656-MAAF (6223)
jtorpy@militaryatheists.org

(b)(6) **CIV OSD OUSD P-R (US)**

From: (b)(6) CNRC MILLINGTON, TN
Sent: Friday, July 12, 2013 4:20 PM
To: Jason Torpy; Pitts, Jerry P COL OSD PR
Subject: RE: Jason Heap application

Mr. Torpy,

Thank you so much for your response. Per my last email and my guidance, please direct all endorsing related communication to (b)(6)

V/R,

(b)(6)

(b)(6)

Division Director N312
Senior Recruiter, Navy Chaplain Corps
Navy Recruiting Command
5722 Integrity Drive Bldg 784
Millington, TN 38054
(901) 874-9216 (work)
882-9216 (DSN)
(901) 874-9230 (FAX)

(b)(6)

To verify school accreditation:
<http://www.ope.ed.gov/accreditation/>

TO VIEW US NAVY CHAPLAIN CORPS VIDEO CLIPS

<http://www.facebook.com/#!/video/video.php?v=10100225243826383>
<http://www.facebook.com/#!/video/video.php?v=10100230175533203>
<http://www.facebook.com/#!/video/video.php?v=10100236583990603>
<http://www.facebook.com/#!/video/video.php?v=10100244696552963>
<http://www.facebook.com/navychaplain?ref=ts#!/video/video.php?v=101002503464523>
<http://www.facebook.com/#!/video/video.php?v=10100261013768133>
<http://www.facebook.com/#!/video/video.php?v=1300667357478>

YOUTUBE:

B07030 "The MOVIE"--Newport Rhode Island
(2007 Chaplain Basic Course Class B07030)
<http://www.youtube.com/watch?v=1fDMcjbUF3U>

-----Original Message-----

From: Jason Torpy [mailto:jtorpy@militaryatheists.org]

Sent: Friday, July 12, 2013 11:43

To: (b)(6) CNRC MILLINGTON, TN; Pitts, Jerry P COL DoD PR

Subject: Jason Heap application

(b)(6) (and CH Pitts),

As endorser, I'm just following up to ensure timely processing of Jason Heap's application. My understanding is that the current status is that the Navy must ensure input of Jason's security form (which he has submitted) and filing of (b)(6) (b)(6) interview. Nothing else is needed from our side. That status has been the same for approximately three weeks, so that seems to have been plenty of time for the July board.

(b)(6) referred to the AFCB responsibility to talk to endorsers and referred me to (b)(6) at the Navy Chief of Chaplains. He declined to comment or follow up on the application. I wanted to reach out again before seeking other avenues. Jason and I have presented all requested paperwork, but since I was identified as endorser, there seems to have been no movement and little communication. I just wanted to make one more effort to reach out to Navy Chaplain Recruiting.

Jason

Jason Torpy
Humanist Society Endorsing Agent
(202)-656-MAAF (6223)
jtorpy@militaryatheists.org

(b)(6)

CIV OSD OUSD P-R (US)

From: Pitts, Jerry P COL OSD PR
Sent: Friday, July 12, 2013 4:57 PM
To: 'Jason Torpy'; Meehan, Diana L CAPT CNRC MILLINGTON, TN
Subject: RE: Jason Heap application

Mr. Torpy (Jason)

Even though not required...thanks for including me in this update. Have a great weekend.

V/r

JERRY P. PITTS, Ch, Col, USAF
Executive Director, Armed Forces Chaplains Board
(2E341)...(703) 697-9015

-----Original Message-----

From: Jason Torpy [mailto:jtorpy@militaryatheists.org]
Sent: Friday, July 12, 2013 12:43 PM
To: (b)(6) CNRC MILLINGTON, TN; Pitts, Jerry P COL OSD PR
Subject: Jason Heap application

(b)(6) (and CH Pitts),

As endorser, I'm just following up to ensure timely processing of Jason Heap's application. My understanding is that the current status is that the Navy must ensure input of Jason's security form (which he has submitted) and filing of (b)(6) (b)(6) interview. Nothing else is needed from our side. That status has been the same for approximately three weeks, so that seems to have been plenty of time for the July board.

(b)(6) referred to the AFCB responsibility to talk to endorsers and referred me to (b)(6) at the Navy Chief of Chaplains. He declined to comment or follow up on the application. I wanted to reach out again before seeking other avenues. Jason and I have presented all requested paperwork, but since I was identified as endorser, there seems to have been no movement and little communication. I just wanted to make one more effort to reach out to Navy Chaplain Recruiting.

Jason

Jason Torpy
Humanist Society Endorsing Agent
(202)-656-MAAF (6223)
jtorpy@militaryatheists.org

(b)(6)

CIV OSD OUSD P-R (US)

From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Friday, July 12, 2013 5:36 PM
To: Pitts, Jerry P COL OSD PR
Cc: (b)(6) CNRC MILLINGTON, TN
Subject: Re: Jason Heap application

I included CH Pitts as AFCB is listed as regulatory point of contact for endorsers, and each of you have application paperwork in progress. I did contact (b)(6) but he was unwilling to find information about or facilitate the application process, so I still need to stay in touch with each if you. I'd be happy to work with others if someone is willing. I'm still seeking assistance to stay in contact and to ensure timely processing of an aging application.

I am sorry to be persistent about this. I respect your workload an position in the hierarchy, but I do have a responsibility to assist the applicant and the Society as best I can.

Jason

On Jul 12, 2013, at 4:56 PM, "Pitts, Jerry P COL OSD PR" <Jerry.Pitts@osd.mil> wrote:

> Mr. Torpy (Jason)
>
> Even though not required...thanks for including me in this update. Have a great weekend.

>
> V/r
> JERRY P. PITTS, Ch, Col, USAF
> Executive Director, Armed Forces Chaplains Board
> (2E341)...(703) 697-9015

> -----Original Message-----

> From: Jason Torpy [mailto:jtorpy@militaryatheists.org]
> Sent: Friday, July 12, 2013 12:43 PM
> To: (b)(6) CNRC MILLINGTON, TN; Pitts, Jerry P COL OSD PR
> Subject: Jason Heap application

> (b)(6) and CH Pitts),

> As endorser, I'm just following up to ensure timely processing of Jason Heap's application. My understanding is that the current status is that the Navy must ensure input of Jason's security form (which he has submitted) and filing of (b)(6) interview. Nothing else is needed from our side. That status has been the same for approximately three weeks, so that seems to have been plenty of time for the July board.

> (b)(6) referred to the AFCB responsibility to talk to endorsers and referred me to (b)(6) at the Navy Chief of Chaplains. He declined to comment or follow up on the application. I wanted to reach out again before seeking other avenues. Jason and I have presented all requested paperwork, but since I was identified as endorser, there seems to have been no movement and little communication. I just wanted to make one more effort to reach out to Navy Chaplain Recruiting.

(b)(6)

CIV OSD OUSD P-R (US)

From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Tuesday, July 23, 2013 2:49 PM
To: Pitts, Jerry P COL OSD PR
Cc: (b)(6) CNRC MILLINGTON, TN
Subject: Re: Jason Heap application

I am following up again to check on progress. My understanding is that the application has been ready for several weeks, aside from some cursory administrative activities on the Navy side. The AFCB is waiting for the fully-qualified letter from the Navy. I just wanted to send a note again to ensure that process is continuing and to see if there are any further questions either of you may have. I have also requested a meeting with the Navy Chief of Chaplains to answer any questions they may have.

Do you have any status updates or requests?

Jason Torpy

President, Military Association of Atheists & Freethinkers (202)-656-MAAF (6223) jtorpy@militaryatheists.org

<http://www.militaryatheists.org> <<http://www.militaryatheists.org/>>

Facebook <<http://www.facebook.com/pages/Military-Association-of-Atheists-Freethinkers-MAAF/221399971203795>> |

Twitter <<https://twitter.com/militaryatheist>> | GooglePlus <<https://plus.google.com/108544790740038442080/posts>>

Fighting for the Freedoms We Defend

On Fri, Jul 12, 2013 at 5:36 PM, Jason Torpy <jtorpy@militaryatheists.org> wrote:

I included CH Pitts as AFCB is listed as regulatory point of contact for endorsers, and each of you have application paperwork in progress. I did contact (b)(6) but he was unwilling to find information about or facilitate the application process, so I still need to stay in touch with each if you. I'd be happy to work with others if someone is willing. I'm still seeking assistance to stay in contact and to ensure timely processing of an aging application.

I am sorry to be persistent about this. I respect your workload an position in the hierarchy, but I do have a responsibility to assist the applicant and the Society as best I can.

Jason

On Jul 12, 2013, at 4:56 PM, "Pitts, Jerry P COL OSD PR" <Jerry.Pitts@osd.mil> wrote:

> Mr. Torpy (Jason)

>

> Even though not required...thanks for including me in this update. Have a great weekend.

>

> V/r

> JERRY P. PITTS, Ch, Col, USAF
> Executive Director, Armed Forces Chaplains Board
> (2E341)...(703) 697-9015 <tel:%28703%29%20697-9015>
>
>

> -----Original Message-----

> From: Jason Torpy [mailto:jtorpy@militaryatheists.org]
> Sent: Friday, July 12, 2013 12:43 PM
> To: (b)(6) CNRC MILLINGTON, TN; Pitts, Jerry P COL OSD PR
> Subject: Jason Heap application

>
> (b)(6) (and CH Pitts),
>
>

> As endorser, I'm just following up to ensure timely processing of Jason Heap's application. My understanding is that the current status is that the Navy must ensure input of Jason's security form (which he has submitted) and filing of (b)(6) interview. Nothing else is needed from our side. That status has been the same for approximately three weeks, so that seems to have been plenty of time for the July board.

>
> (b)(6) referred to the AFCB responsibility to talk to endorsers and referred me to (b)(6) at the Navy Chief of Chaplains. He declined to comment or follow up on the application. I wanted to reach out again before seeking other avenues. Jason and I have presented all requested paperwork, but since I was identified as endorser, there seems to have been no movement and little communication. I just wanted to make one more effort to reach out to Navy Chaplain Recruiting.

>
> Jason
>
> Jason Torpy
> Humanist Society Endorsing Agent
> (202)-656-MAAF (6223)
> jtorpy@militaryatheists.org
>
>

(b)(6)

CIV OSD OUSD P-R (US)

From: Pitts, Jerry P COL OSD PR
Sent: Tuesday, July 23, 2013 6:06 PM
To: 'Jason Torpy'
Subject: RE: Jason Heap application

Mr. Torpy,
Appreciate your follow-up and the situational update. Thanks for asking, but at this time, I do not have any questions or requests.

Very Respectfully,
Jerry P. Pitts, Ch, Col, USAF
Executive Director
Armed Forces Chaplains Board

-----Original Message-----

From: Jason Torpy [mailto:jtorpy@militaryatheists.org]
Sent: Tuesday, July 23, 2013 2:49 PM
To: Pitts, Jerry P COL OSD PR
Cc: (b)(6) CNRC MILLINGTON, TN
Subject: Re: Jason Heap application

I am following up again to check on progress. My understanding is that the application has been ready for several weeks, aside from some cursory administrative activities on the Navy side. The AFCB is waiting for the fully-qualified letter from the Navy. I just wanted to send a note again to ensure that process is continuing and to see if there are any further questions either of you may have. I have also requested a meeting with the Navy Chief of Chaplains to answer any questions they may have.

Do you have any status updates or requests?

Jason Torpy

President, Military Association of Atheists & Freethinkers (202)-656-MAAF (6223) jtorpy@militaryatheists.org

<http://www.militaryatheists.org> <<http://www.militaryatheists.org/>>

Facebook <<http://www.facebook.com/pages/Military-Association-of-Atheists-Freethinkers-MAAF/221399971203795>> |

Twitter <<https://twitter.com/militaryatheist>> | GooglePlus <<https://plus.google.com/108544790740038442080/posts>>

Fighting for the Freedoms We Defend

On Fri, Jul 12, 2013 at 5:36 PM, Jason Torpy <jtorpy@militaryatheists.org> wrote:

I included CH Pitts as AFCB is listed as regulatory point of contact for endorsers, and each of you have application paperwork in progress. I did contact CH Parisi, but he was unwilling to find information about or facilitate the

application process, so I still need to stay in touch with each if you. I'd be happy to work with others if someone is willing. I'm still seeking assistance to stay in contact and to ensure timely processing of an aging application.

I am sorry to be persistent about this. I respect your workload and position in the hierarchy, but I do have a responsibility to assist the applicant and the Society as best I can.

Jason

On Jul 12, 2013, at 4:56 PM, "Pitts, Jerry P COL OSD PR" <Jerry.Pitts@osd.mil> wrote:

> Mr. Torpy (Jason)

>

> Even though not required...thanks for including me in this update. Have a great weekend.

>

> V/r

> JERRY P. PITTS, Ch, Col, USAF

> Executive Director, Armed Forces Chaplains Board

> (2E341)...(703) 697-9015 <tel:%28703%29%20697-9015>

>

>

> -----Original Message-----

> From: Jason Torpy [mailto:jtorpy@militaryatheists.org]

> Sent: Friday, July 12, 2013 12:43 PM

> To: (b)(6) CNRC MILLINGTON, TN; Pitts, Jerry P COL OSD PR

> Subject: Jason Heap application

>

> (b)(6) (and CH Pitts),

>

>

> As endorser, I'm just following up to ensure timely processing of Jason Heap's application. My understanding is that the current status is that the Navy must ensure input of Jason's security form (which he has submitted) and filing of (b)(6) interview. Nothing else is needed from our side. That status has been the same for approximately three weeks, so that seems to have been plenty of time for the July board.

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>

> Jason

>

> Jason Torpy

> Humanist Society Endorsing Agent

> (202)-656-MAAF (6223)

> jtorpy@militaryatheists.org

>

>

(b)(6)

CIV OSD OUSD P-R (US)

From: (b)(6) OSD PR
Sent: Tuesday, July 23, 2013 6:19 PM
To: Pitts, Jerry P COL OSD PR; Hebert, Lernes J SES OSD PR
Cc: (b)(6) OSD PR
Subject: RE: FYSA - Humanist Chaplain Media Coverage

(b)(5);(b)(6)

-----Original Message-----

From: Pitts, Jerry P COL OSD PR
Sent: Tuesday, July 23, 2013 5:56 PM
To: Hebert, Lernes J SES OSD PR
Cc: (b)(6) OSD PR
Subject: FYSA - Humanist Chaplain Media Coverage

<http://www.religionnews.com/2013/07/22/humanists-want-a-military-chaplain-to-call-their-own/>
<http://www.foxnews.com/politics/2013/07/23/lawmakers-battle-over-push-to-create-military-chaplain-for-atheists/>

V/r
JERRY P. PITTS, Ch, Col, USAF
Executive Director, Armed Forces Chaplains Board
(2E341)...(703) 697-9015

(b)(6) **CIV OSD OUSD P-R (US)**

From: Pitts, Jerry P COL OSD PR
Sent: Tuesday, July 23, 2013 7:08 PM
To: (b)(6) OSD PR
Cc: Hebert, Lernes J SES OSD PR; (b)(6) OSD PR
Subject: RE: FYSA - Humanist Chaplain Media Coverage
Attachments: f1023 A.pdf

(b)(5);(b)(6)

V/r
Ch Pitts

-----Original Message-----

From: (b)(6) OSD PR
Sent: Tuesday, July 23, 2013 6:19 PM
To: Pitts, Jerry P COL OSD PR; Hebert, Lernes J SES OSD PR
Cc: (b)(6) OSD PR
Subject: RE: FYSA - Humanist Chaplain Media Coverage

(b)(5);(b)(6)

-----Original Message-----

From: Pitts, Jerry P COL OSD PR
Sent: Tuesday, July 23, 2013 5:56 PM
To: Hebert, Lernes J SES OSD PR
Cc: (b)(6) OSD PR
Subject: FYSA - Humanist Chaplain Media Coverage

<http://www.religionnews.com/2013/07/22/humanists-want-a-military-chaplain-to-call-their-own/>
<http://www.foxnews.com/politics/2013/07/23/lawmakers-battle-over-push-to-create-military-chaplain-for-atheists/>

V/r
JERRY P. PITTS, Ch, Col, USAF

Schedule A. Churches

- 1a** Do you have a written creed, statement of faith, or summary of beliefs? If "Yes," attach copies of relevant documents. Yes No
- b** Do you have a form of worship? If "Yes," describe your form of worship. Yes No
- 2a** Do you have a formal code of doctrine and discipline? If "Yes," describe your code of doctrine and discipline. Yes No
- b** Do you have a distinct religious history? If "Yes," describe your religious history. Yes No
- c** Do you have a literature of your own? If "Yes," describe your literature. Yes No
- 3** Describe the organization's religious hierarchy or ecclesiastical government.
- 4a** Do you have regularly scheduled religious services? If "Yes," describe the nature of the services and provide representative copies of relevant literature such as church bulletins. Yes No
- b** What is the average attendance at your regularly scheduled religious services? _____
- 5a** Do you have an established place of worship? If "Yes," refer to the instructions for the information required. Yes No
- b** Do you own the property where you have an established place of worship? Yes No
- 6** Do you have an established congregation or other regular membership group? If "No," refer to the instructions. Yes No
- 7** How many members do you have? _____
- 8a** Do you have a process by which an individual becomes a member? If "Yes," describe the process and complete lines 8b-8d, below. Yes No
- b** If you have members, do your members have voting rights, rights to participate in religious functions, or other rights? If "Yes," describe the rights your members have. Yes No
- c** May your members be associated with another denomination or church? Yes No
- d** Are all of your members part of the same family? Yes No
- 9** Do you conduct baptisms, weddings, funerals, etc.? Yes No
- 10** Do you have a school for the religious instruction of the young? Yes No
- 11a** Do you have a minister or religious leader? If "Yes," describe this person's role and explain whether the minister or religious leader was ordained, commissioned, or licensed after a prescribed course of study. Yes No
- b** Do you have schools for the preparation of your ordained ministers or religious leaders? Yes No
- 12** Is your minister or religious leader also one of your officers, directors, or trustees? Yes No
- 13** Do you ordain, commission, or license ministers or religious leaders? If "Yes," describe the requirements for ordination, commission, or licensure. Yes No
- 14** Are you part of a group of churches with similar beliefs and structures? If "Yes," explain. Include the name of the group of churches. Yes No
- 15** Do you issue church charters? If "Yes," describe the requirements for issuing a charter. Yes No
- 16** Did you pay a fee for a church charter? If "Yes," attach a copy of the charter. Yes No
- 17** Do you have other information you believe should be considered regarding your status as a church? If "Yes," explain. Yes No

(b)(6) CIV OSD OUSD P-R (US)

From: AFCB
Sent: Tuesday, July 23, 2013 11:50 PM
To: (b)(6) CIV OSD PR; Pitts, Jerry P COL OSD PR
Subject: FW: Comment From Endorser

From: (b)(6)
Sent: Tuesday, July 23, 2013 11:49:53 PM
To: AFCB
Subject: Comment From Endorser
Auto forwarded by a Rule

Chaplain (COL) Jerry Pitts,

I am endorser (b)(6) of the Church of God of Prophecy and want to express my endorsing body's strong objection to any consideration of approving atheist chaplains.

Grace and Peace,

(b)(6)
Chaplaincy Director, Chaplaincy Ministries and Ecclesiastical Endorser Church of God of Prophecy
35 Dee Vue Lane
Rossville, GA 30741
706-866-6575 (Parsonage)
(b)(6)
Website: rosvillecogop.com
(b)(6)

(b)(6)

CIV OSD OUSD P-R (US)

From: (b)(6)
Sent: Tuesday, July 23, 2013 7:19 PM
To: Pitts, Jerry P COL OSD PR
Subject: FW: Interesting...
Attachments: image001.jpg

Dr. Pitts:
FYI & SA in case you hadn't already seen it.

(b)(6)

//signed//

(b)(6)

US Air Force Academy Chaplain
USAF Academy, CO 80840-8280

DSN: 333-2856
COMM: 719-333-2856
FAX: 333-2858

(b)(6)

-----Original Message-----

From: (b)(6)
Sent: Tuesday, July 23, 2013 3:53 PM
To: (b)(6)
(b)(6)
Subject: Interesting...

Sounds like this is still ongoing (see link).

<http://www.foxnews.com/politics/2013/07/23/lawmakers-battle-over-push-to-create-military-chaplain-for-atheists/>

//SIGNED//

(b)(6)

Branch Chief USAFA Faith Communities

(b)(6) **CIV OSD OUSD P-R (US)**

From: Pitts, Jerry P COL OSD PR
Sent: Wednesday, July 24, 2013 8:02 AM
To: (b)(6)
Subject: RE: Comment From Endorser

(b)(6)
Thanks for your email. AFCB office continues to work with the Services regarding this issue. Your objection is noted in my records. Request your continued daily prayer support for us; specifically for wisdom.

V/r with Blessings,
JERRY P. PITTS, Ch, Col, USAF
Executive Director, Armed Forces Chaplains Board
(2E341)...(703) 697-9015

-----Original Message-----
From: AFCB
Sent: Tuesday, July 23, 2013 11:50 PM
To: (b)(6) CIV OSD PR; Pitts, Jerry P COL OSD PR
Subject: FW: Comment From Endorser

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35 Dee Vue Lane
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(b)(6)
Website: rosvillecogop.com
(b)(6)

(b)(6)

CIV OSD OUSD P-R (US)

From: (b)(6)
Sent: Wednesday, July 24, 2013 9:28 AM
To: Stendahl, Howard D Maj Gen MIL USAF AF/HC (b)(6) BUPERS 315G;
Rutherford, Donald J MG USARMY (US); (b)(6)
Cc: (b)(6) Pitts, Jerry P COL OSD PR
Subject: Atheists & Co

Gentlemen: We vividly recall, at a NCMAF endorsers meeting with the Chiefs on the DADT subject, one Chief of Chaplain saying, "No endorser has said anything to us."

Whether or not that was accurate leads me to ensure that you know that, we, and the endorsers tied to the 2400 Chaplains represented by the Chaplain Alliance for Religious Liberty (CALL), are adamantly opposed to any endorsing recognition for self-described non-religious groups that want to be chaplains (i.e., atheists, free thinkers, humanists).

Every US historical, military, and regulatory document posits "chaplain" together with "religious." "Religious support" is our task. Whether our motto is "Glorifying God in All We Do" (AF) or "Pro Deo Patria" (USA) or "promote the spiritual, religious, moral, and personal well-being" of personnel (USN), the 3 Chaplain Services exist to "Bring God to man and man to God."

Humanist groups could never support the religious support role of the Chaplaincies due to their self-proclaimed "hate" of religion and their despising of God's personal and cosmic role in history. DOD may want to appoint a "Human Inspired Facilitator (HIF)" to "care" for atheist needs outside the Chaplain Corps, but the word "chaplain" must be preserved for clearly God-focused purposes.

We have no idea whether you are supporting the current atheist chaplain move or not. "The field" does not know where you stand on the subject. I suspect the political pressure is intense...but you can now say you have heard from some endorsers who represent over half of all uniformed chaplains. A decision to approve any endorser for such groups will bring chaos into the chaplain Services and utter disdain for a Chaplaincy that would put "atheist" in the same category as "religious."

You men now have a chance to stand firm for the essential core values of the American Military Chaplaincies. We have your back if you decide to do so.

Very sincerely,

(b)(6)

Chaplain (Brig Gen) USAR (Ret)
President, CALL

(b)(6)

Chaplain (COL) USAR (Ret)
Executive Director, CALL

(b)(6) **CIV OSD OUSD P-R (US)**

From: (b)(6) OSD PA
Sent: Wednesday, July 24, 2013 8:50 AM
To: Pitts, Jerry P COL OSD PR
Subject: Humanist Article

Sir -- just saw this ... <http://www.religionnews.com/2013/07/22/humanists-want-a-military-chaplain-to-call-their-own/>

V/r

(b)(6)

Very respectfully,

(b)(6)

DoD Spokesman, Defense Press Office, Personnel and Readiness
Office of the Assistant Secretary of Defense
Pentagon, Room 2D961
Office: 703.697.6727

(b)(6)

(b)(6) **CIV OSD OUSD P-R (US)**

From: (b)(6) OSD PA
Sent: Wednesday, July 24, 2013 10:32 AM
To: Pitts, Jerry P COL OSD PR
Subject: RE: Humanist Article

THX sir... was just getting ready to send that to you!

V/r

(b)(6)

-----Original Message-----

From: Pitts, Jerry P COL OSD PR
Sent: Wednesday, July 24, 2013 10:32 AM
To: (b)(6) OSD PA
Subject: RE: Humanist Article

Thanks for the RSN link...Here's the link to FOX news

<http://www.foxnews.com/politics/2013/07/23/lawmakers-battle-over-push-to-create-military-chaplain-for-atheists/>
-- Ch Pitts

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V/r

(b)(6)

Very respectfully,

(b)(6)

DoD Spokesman, Defense Press Office, Personnel and Readiness
Office of the Assistant Secretary of Defense
Pentagon, Room 2D961
Office: 703.697.6727

(b)(6)

(b)(6) CIV OSD OUSD P-R (US)

From: Pitts, Jerry P COL OSD PR
Sent: Wednesday, July 24, 2013 10:38 AM
To: (b)(6) OSD PA
Subject: RE: Humanist Article

Two in the works, nothing in EB yet. Note: I rec'd email from JT yesterday afternoon. Replied in simplest terms, "Appreciate your follow-up and the situational update. Thanks for asking, but at this time, I do not have any questions or requests."

The days ahead should be interesting, as well as rewarding. I am still claiming 2 Timothy 2: 23-26 on this one because it keeps me calm and at peace. Blessings for the rest of your day and may all go well on the Hill!
--JPP

-----Original Message-----

From: (b)(6) OSD PA
Sent: Wednesday, July 24, 2013 10:32 AM
To: Pitts, Jerry P COL OSD PR
Subject: RE: Humanist Article

THX sir... was just getting ready to send that to you!

V/r

(b)(6)

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From: Pitts, Jerry P COL OSD PR
Sent: Wednesday, July 24, 2013 10:32 AM
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Subject: RE: Humanist Article

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-- Ch Pitts

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Subject: Humanist Article

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V/r

(b)(6)

Internal Revenue Code (IRC) § 501(c)(3)

1. Tax Exempt Status. IRC § 501(c)(3) grants tax-exempt status to a qualifying entity. To qualify, the entity must (1) be organized and operated exclusively *for religious*, educational, scientific, or other charitable purpose, (2) the net-earnings must not inure to the benefit of private individuals, (3) it cannot engage in lobbying activities or political campaigning, and (4) the organization's purposes and activities must not be illegal or violate fundamental public policy. If an entity qualifies, it is not required to pay income tax (encl-1)

2. Requirement to apply for IRS recognition. IRC § 508(a) requires that an organization apply for recognition of exempt status under IRC § 501(c)(3). However, under IRC § 508(c)(1)(A) application for recognition does not apply to, "*churches, their integrated auxiliaries, and conventions or associations of churches.*" Therefore, a church that feels it otherwise meets the qualifications of IRC § 501(c)(3) need not apply for validation that it is in fact an IRC § 501(c)(3) organization (encl-2).

3. Special Status for "Churches." The IRC contains many special tax provisions for churches. One such benefit is that a "church" is eligible to receive deductible contributions under IRC § 170(b)(a)(A)(i). Moreover, a church may receive up to 50% of an individual's adjusted gross income as a donation, where other charities may only receive up to 30% (encl-3). Other benefits beyond the scope of this paper include: reporting and examination, welfare plans, employee retirement plans, payroll tax exemptions, clergy living quarters, withholding, etc. Although a church need not apply for formal IRC § 501(c)(3) recognition, it may do so to assure itself and perhaps its donors of its tax-exempt status and ability to properly receive tax deductible donations.

4. Defining "Church" for IRC purposes. While Congress granted churches additional favorable tax benefits as explained in paragraph 3, it did not define what constitutes a church. The task fell to the Internal Revenue Service (IRS) and the courts to define church for purposes of the IRC. Both institutions have steered clear from proclaiming what is and what is not a "religion," when defining "church." The definitional focus was on organizational attributes that are generally associated with churches. The IRS uses church broadly to include mosque, synagogue, and other forms of religious organization. Whether the IRS or court deems an entity a church, both have made clear that the decision is not speaking to whether or not the entity's belief system is a religion.

a. Form 1023 and its instruction. Form 1023 is the form to apply for recognition as a tax-exempt entity under IRC § 501(c)(3). Schedule A of that form contains a series of questions for entities that seek specific classification as a "church"(encl -4). The instructions to the form make clear that there is no single definition of church and lists 14 points or characteristics attributed to a church such as recognized creed, religious history, ordained ministry, regular services, a congregation, literature, etc. (encl-5).

b. IRS Tax Guide for Churches and Religious Organizations. The IRS published a general guide discussing benefits and responsibilities of churches and religious organizations. It states in the glossary (page 27) under churches, "The IRS makes no attempt to evaluate the

content of whatever doctrine a particular organization claims is religious, provided the particular beliefs of the organization are truly and sincerely held by those professing them and the practices and rites associated with the organization's belief or creed are not illegal or contrary to public policy" (encl-6).

c. *Chapman v. Commissioner*, 48 T. C. 358 (1967). The Tax Court considered a controversy where a dentist and his wife donated 30% of their adjusted gross income (AGI) to Missionary Dentist, Inc., an evangelical Christian organization that spread its message through providing worldwide dental care. At that time ordinary charitable donations were limited to 20% of one's AGI but donations to a "church" could be 30%. The IRS disallowed 10% of the deduction claiming Missionary Dentist, Inc. was not a church and assessed a tax deficiency. The Tax Court, ruled in favor of the IRS that Missionary Dentist, Inc. did not qualify as a church, but said, "We are not here concerned with the question as to what constitutes a 'religion' within the purview of the first amendment of the Constitution; we are solely concerned with divining what Congress intended when it granted an additional 10% allowance for a special class of charitable organizations."

d. *Church of Eternal light and Liberty, Inc. v. Commissioner*, 86 T.C. 916 (1986). In another case where church status of an organization was at issue, the Tax Court reaffirmed its view in *Chapman* that "examining what constitutes a church for applicable provisions of the tax code does not require consideration of whether an organization's beliefs and practices represent a religion within the purview of the first amendment to the Constitution." Moreover, it said, "[a] church is a coherent group of individuals and families that join together to accomplish the religious purposes of mutually held beliefs."

5. The Humanist Society of Friends/The Humanist Society. This organization applied for IRC § 501(c)(3) recognition as a church in 1967. In a letter dated, December 28, 1999, the IRS acknowledged that it issued such status in 1967 and that its letter now stands in the place of the original determination letter, which it apparently could not produce. Nonetheless, the letter affirms that this organization is a "church" for tax purposes as explained above (encl-7). There is no indication that the letter represents a national group exemption and there is no indication that the group is affiliated with a national organization that might also have recognized IRC § 501(c)(3) status.

6. DODI policy. Department of Defense Directive 1304.19 (Apr. 23, 2007) and its accompanying Department of Defense Instruction 1304.28 (Jan. 19, 2012) provide policy and guidance for the appointment of chaplains for the Military Departments. DODI 1304.28, para. 6 provides a list of requirements that a person must meet to be considered for appointment to serve as a chaplain. A threshold issue is that the person must receive an endorsement from a qualified, "religious organization" (DODI 1304.28, para. 6.1) (encl-8). Religious organization is defined as "an entity that is organized and functions primarily to perform religious ministries to a non-military lay constituency, AND that has met the religious purposes test of IRC § 501(c)(3), AND holds a current status as a IRC 501(c)(3) Schedule A organization" (DODI 1304.28, Encl 2., E2.1.10) (encl-9).

7. Conclusion. The Humanist Society's status as an IRC § 501 (c)(3) tax exempt "church" organization does not validate or invalidate it as a religion according to the above authorities. The status does however seem to satisfy the definition of 'qualified religious organization' under DODI 1304.28. If the organization has not previously endorsed a military chaplain, it must also file administrative documents in accordance with Enclosure 3 of the DODI. Some of these requirements include verification that: (1) it is organized as an entity functioning primarily to perform religious ministries to a non-military lay constituency, (2) it possesses ecclesiastical authority to grant and withdraw endorsements, (3) it agrees to provide chaplains who will function in pluralistic environment, (4) that it agrees to abide by all DOD directives, and (5) it will provide it's IRS assigned Employer Identification Number. In addition, an individual who applies with the organization's endorsement must: (1) be willing to serve in a pluralistic environment, (2) have 2 years of religious leadership experience, (3) possess a baccalaureate degree from a qualifying institution, and (4) possess a graduate degree in theological or related studies from a qualifying educational institution. *Therefore, although this one particular organization appears to have met the IRC definition of "religious organization", that does not necessarily lead to an inevitable conclusion that it must be "approved" as an endorser of chaplains or that members of the organization must be accepted into the military chaplaincy.*



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*** Current through PL 112-90, approved 1/3/12 ***

TITLE 26. INTERNAL REVENUE CODE
 SUBTITLE A. INCOME TAXES
 CHAPTER 1. NORMAL TAXES AND SURTAXES
 SUBCHAPTER F. EXEMPT ORGANIZATIONS
 PART I. GENERAL RULE

Go to the United States Code Service Archive Directory

26 USCS § 501

501. Exemption from tax on corporations, certain trusts, etc.

(a) Exemption from taxation. An organization described in subsection (c) or (d) or section 401(a) [26 USCS § 401(a)] shall be exempt from taxation under this subtitle [26 USCS §§ 1 et seq.] unless such exemption is denied under section 502 or 503 [26 USCS § 502 or 503].

(b) Tax on unrelated business income and certain other activities. An organization exempt from taxation under subsection (a) shall be subject to tax to the extent provided in parts II, III, and VI of this subchapter [26 USCS §§ 507 et seq., 511 et seq., and 527], but (notwithstanding parts II, III, and VI of this subchapter [26 USCS §§ 507 et seq., 511 et seq., and 527]) shall be considered an organization exempt from income taxes for the purpose of any law which refers to organizations exempt from income taxes.

(c) List of exempt organizations. The following organizations are referred to in subsection (a):

(1) Any corporation organized under Act of Congress which is an instrumentality of the United States but only if such corporation--

(A) is exempt from Federal income taxes--

(i) under such Act as amended and supplemented before July 18, 1984, or

(ii) under this title without regard to any provision of law which is not contained in this title and which is not contained in a revenue Act, or

(B) is described in subsection (l).

(2) Corporations organized for the exclusive purpose of holding title to property, collecting income therefrom, and turning over the entire amount thereof, less expenses, to an organization which itself is exempt under this section.

Rules similar to the rules of subparagraph (G) of paragraph (25) shall apply for purposes of this paragraph.

(3) Corporations, and any community chest, fund, or foundation, organized and operated exclusively for religious, charitable, scientific, testing for public safety, literary, or educational purposes, or to foster national or international amateur sports competition (but only if no part of its activities involve the provision of athletic facilities or equipment), or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual, no substantial part of the activities of which is carrying on propaganda or otherwise attempting to influence legislation (except as otherwise provided in subsection (h)), and which does not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office.

(ENCL-1)



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TITLE 26. INTERNAL REVENUE CODE
SUBTITLE A. INCOME TAXES
CHAPTER I. NORMAL TAXES AND SURTAXES
SUBCHAPTER F. EXEMPT ORGANIZATIONS
PART II. PRIVATE FOUNDATIONS

Go to the United States Code Service Archive Directory

26 USCS § 508

508. Special rules with respect to section 501(c)(3) organizations.

(a) ~~New organizations must notify secretary that they are applying for recognition of section 501(c)(3) status.~~ Except as provided in subsection (c), an organization organized after October 9, 1969, shall not be treated as an organization described in section 501(c)(3) [26 USCS § 501(c)(3)]--

(1) unless it has given notice to the Secretary, in such manner as the Secretary may by regulations prescribe, that it is applying for recognition of such status, or

(2) for any period before the giving of such notice, if such notice is given after the time prescribed by the Secretary by regulations for giving notice under this subsection.

(b) **Presumption that organizations are private foundations.** Except as provided in subsection (c), any organization (including an organization in existence on October 9, 1969) which is described in section 501(c)(3) [26 USCS § 501(c)(3)] and which does not notify the Secretary, at such time and in such manner as the Secretary may by regulations prescribe, that it is not a private foundation shall be presumed to be a private foundation.

(c) **Exceptions.**

(1) **Mandatory exceptions.** Subsections (a) and (b) shall not apply to--

(A) churches, their integrated auxiliaries, and conventions or associations of churches; or

(B) any organization which is not a private foundation (as defined in section 509(a) [26 USCS § 509(a)]) and the gross receipts of which in each taxable year are normally not more than \$ 5,000.

(2) **Exceptions by regulations.** The Secretary may by regulations exempt (to the extent and subject to such conditions as may be prescribed in such regulations) from the provisions of subsection (a) or (b) or both--

(A) educational organizations described in section 170(b)(1)(A)(ii) [26 USCS § 170(b)(1)(A)(ii)], and

(B) any other class of organizations with respect to which the Secretary determines that full compliance with the provisions of subsections (a) and (b) is not necessary to the efficient administration of the provisions of this title relating to private foundations.

(d) **Disallowance of certain charitable, etc., deductions.**

(1) Gift or bequest to organizations subject to section 507(c) tax. No gift or bequest made to an organization upon which the tax provided by section 507(c) [26 USCS § 507(c)] has been imposed shall be allowed as a deduction under

(Encl-2)



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TITLE 26. INTERNAL REVENUE CODE
 SUBTITLE A. INCOME TAXES
 CHAPTER 1. NORMAL TAXES AND SURTAXES
 SUBCHAPTER B. COMPUTATION OF TAXABLE INCOME
 PART VI. ITEMIZED DEDUCTIONS FOR INDIVIDUALS AND CORPORATIONS

Go to the United States Code Service Archive Directory

26 USCS § 170

§ 170. Charitable, etc., contributions and gifts [Caution: See prospective amendment note below.]

(a) Allowance of deduction.

(1) General rule. There shall be allowed as a deduction any charitable contribution (as defined in subsection (c)) payment of which is made within the taxable year. A charitable contribution shall be allowable as a deduction only if verified under regulations prescribed by the Secretary.

(2) Corporations on accrual basis. In the case of a corporation reporting its taxable income on the accrual basis, if--

(A) the board of directors authorizes a charitable contribution during any taxable year, and

(B) payment of such contribution is made after the close of such taxable year and on or before the 15th day of the third month following the close of such taxable year,

then the taxpayer may elect to treat such contribution as paid during such taxable year. The election may be made only at the time of the filing of the return for such taxable year, and shall be signified in such manner as the Secretary shall by regulations prescribe.

(3) Future interests in tangible personal property. For purposes of this section, payment of a charitable contribution which consists of a future interest in tangible personal property shall be treated as made only when all intervening interests in, and rights to the actual possession or enjoyment of, the property have expired or are held by persons other than the taxpayer or those standing in a relationship to the taxpayer described in section 267(b) or 707(b) [26 USCS § 267(b) or 707(b)]. For purposes of the preceding sentence, a fixture which is intended to be severed from the real property shall be treated as tangible personal property.

(b) Percentage limitations.

(1) Individuals. In the case of an individual, the deduction provided in subsection (a) shall be limited as provided in the succeeding subparagraphs.

(A) General rule. Any charitable contribution to--

(i) a church or a convention or association of churches,

(ii) an educational organization which normally maintains a regular faculty and curriculum and normally has a regularly enrolled body of pupils or students in attendance at the place where its educational activities are regularly carried on,

(iii) an organization the principal purpose or functions of which are the providing of medical or hospital care or medical education or medical research, if the organization is a hospital, or if the organization is a medical research organization directly engaged in the continuous active conduct of medical research in conjunction with a hospital, and

(Encl-3.)

Schedule A. Churches

- 1a Do you have a written creed, statement of faith, or summary of beliefs? If "Yes," attach copies of relevant documents. Yes No
- b Do you have a form of worship? If "Yes," describe your form of worship. Yes No
- 2a Do you have a formal code of doctrine and discipline? If "Yes," describe your code of doctrine and discipline. Yes No
- b Do you have a distinct religious history? If "Yes," describe your religious history. Yes No
- c Do you have a literature of your own? If "Yes," describe your literature. Yes No
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- 13 Do you ordain, commission, or license ministers or religious leaders? If "Yes," describe the requirements for ordination, commission, or licensure. Yes No
- 14 Are you part of a group of churches with similar beliefs and structures? If "Yes," explain. Include the name of the group of churches. Yes No
- 15 Do you issue church charters? If "Yes," describe the requirements for issuing a charter. Yes No
- 16 Did you pay a fee for a church charter? If "Yes," attach a copy of the charter. Yes No
- 17 Do you have other information you believe should be considered regarding your status as a church? If "Yes," explain. Yes No

(Encl-4)

above, hold more than 35% of the profits interest.

Substantial contributor. A "substantial contributor" is any individual or organization that gave more than \$5,000 to you from the date you were formed or other date that your exemption would be effective, to the end of the year in which the contributions were received. This total amount contributed must also be more than 2% of all the contributions you received. A creator of a trust is treated as a substantial contributor regardless of the amount contributed.

For more information regarding substantial contributors, log on to the IRS website at www.irs.gov/charities/foundations/article/0,,id=136935,00.html.

Family members. A "member of the family" includes the spouse, ancestors, children, grandchildren, great grandchildren, and their spouses.

For additional information concerning members of the family, go to www.irs.gov/charities/foundations/article/0,,id=136955,00.html.

Further information about disqualified persons, can be obtained at www.irs.gov/charities/foundations/article/0,,id=136927,00.html.

Line 7. "Unusual grants" generally are substantial contributions and bequests from disinterested persons that by reason of their size adversely affect classification as a public charity. They are unusual, unexpected, and received from an unrelated party. If you answer "Yes" to line 7, submit a statement for each grant. The statement should include the name of the contributor, the date and amount of the grant, a brief description of the grant, and an explanation of why it is unusual. You should include details of any additional funds you expect to receive from the contributors listed. If they qualify for unusual grant treatment, these amounts should be reported on *Part IX-A, Statement of Revenues and Expenses*, line 12.

See Publication 557 for additional information about unusual grants.

Part XI. User Fee Information



Your application will not be processed without payment of the proper user fee.

Your user fee may be paid by a personal or certified check, bank check, or cashier's check. Your check should be made payable to the United States Treasury.

Gross receipts. The total amount listed on *Part IX-A, Statement of Revenues and Expenses*, line 10 is your gross receipts for purposes of determining your user fee.

Line 1. Compute the average of your gross receipts for a 4-year period based on either (1) the gross receipts you expect to receive over your first four years

if you have not completed a 4-year period, or (2) the gross receipts you actually received for the immediately preceding 4 years if you have completed a 4-year period.

Schedule A. Churches

General Information:

There is no single definition of the word "church" for tax purposes. When determining whether a section 501(c)(3) religious organization is also a church, we will consider characteristics generally attributed to churches and the facts and circumstances of each organization applying for public charity status as a church.

The characteristics generally attributed to churches are as follows.

- A distinct legal existence.
- A recognized creed and form of worship.
- A definite and distinct ecclesiastical government.
- A formal code of doctrine and discipline.
- A distinct religious history.
- A membership not associated with any other church or denomination.
- Ordained ministers ministering to the congregation.
- Ordained ministers selected after completing prescribed courses of study.
- A literature of its own.
- Established places of worship.
- Regular congregations.
- Regular religious services.
- Sunday schools for the religious instruction of the young.
- Schools for the preparation of ministers.

Although it is not necessary that each of the above criteria be met, a congregation or other religious membership group is generally required. A church includes mosques, temples, synagogues, and other forms of religious organizations. For more information, see Publication TB28.

The practices and rituals associated with your religious beliefs or creed must not be illegal or contrary to clearly defined public policy.

Specific Line Items

Line 1a. Provide a copy of your written creed, statement of faith, or summary of beliefs.

Line 1b. A "form of worship" refers to religious practices that express your devotion to your creed, faith, or beliefs.

Line 2a. A "code of doctrine and discipline" refers to a body of laws or rules that govern behavior.

Line 2b. Your "religious history" includes the story of your establishment and major events in your past.

Line 2c. Your literature includes any writings about your beliefs, rules, or history.

Line 3. A "religious hierarchy or ecclesiastical government" refers to

people or institutions that exercise significant influence or authority over you.

Line 4a. Indicate the regular days and times of your religious services. Describe the order of events during your regular worship service and explain how the activities conducted as part of your services further your religious purposes. Also include sample copies of church bulletins, pamphlets, or flyers that are distributed to your members or the general public.

Line 4b. Enter on the line provided, the average number of members and non-members who attend your regularly scheduled religious services.

Line 5a. An "established place of worship" is a place where you hold regularly scheduled religious services. It may be a place that you own, rent, or which is provided freely for your use. If you answer "Yes," go to line 5b. If you answer "No," describe where you meet to hold regularly scheduled religious services.

Line 6. An "established congregation" or "other religious membership group" includes individuals who regularly attend and take part in the religious services of your organization at an established location. An established congregation generally does not include members of only one family. If you answer "No" because you do not have an established congregation or other religious membership, you may be a religious organization that does not qualify as a church. If you do not qualify as a church, you will need to go back to *Part X*, line 5, to reconsider your public charity status.



You may request classification as a church at a later date after you establish a congregation or other religious membership group. For information about this option, contact our customer account service representatives at 1-877-829-5500 (toll-free).

Line 7. Enter the total number of your current members in the line provided. If you have no members, enter zero.

Line 8a. Answer "Yes" if you have a prescribed way to become a member. Answer "Yes" even if you just keep records of who is currently a member. Describe any actions required for individuals to become members. Submit copies of any application forms used.

Line 8b. Describe any rights and benefits of members. You should include details of any levels of membership and the rights and/or benefits associated with each level.

Line 8c. If your members may be associated with another denomination or church, describe the circumstances in which your members would be members of your church and another church.

Line 8d. See *Glossary, Appendix C*, for a description of the word "family."

Line 9. Answer "Yes" if you conduct baptisms, weddings, funerals, or other religious rites.



guide for

Churches and Religious Organizations

*benefits and responsibilities
under the federal tax law*

(Encl-6)

Glossary

Church. Certain characteristics are generally attributed to churches. These attributes of a church have been developed by the IRS and by court decisions. They include: distinct legal existence; recognized creed and form of worship; definite and distinct ecclesiastical government; formal code of doctrine and discipline; distinct religious history; membership not associated with any other church or denomination; organization of ordained ministers; ordained ministers selected after completing prescribed courses of study; literature of its own; established places of worship; regular congregations; regular religious services; Sunday schools for the religious instruction of the young; schools for the preparation of its ministers. The IRS generally uses a combination of these characteristics, together with other facts and circumstances, to determine whether an organization is considered a church for federal tax purposes.

The IRS makes no attempt to evaluate the content of whatever doctrine a particular organization claims is religious, provided the particular beliefs of the organization are truly and sincerely held by those professing them and the practices and rites associated with the organization's belief or creed are not illegal or contrary to clearly defined public policy.

Integrated Auxiliary Of A Church. The term *integrated auxiliary* of a church refers to a class of organizations that are related to a church or convention or association of churches, but are not such organizations themselves. In general, the IRS will treat an organization that meets the following three requirements as an integrated auxiliary of a church. The organization must:

- be described both as an IRC section 501(c)(3) charitable organization and as a public charity under IRC sections 509(a)(1), (2), or (3).
- be affiliated with a church or convention or association of churches, and
- receive financial support primarily from internal church sources as opposed to public or governmental sources.

Men's and women's organizations, seminaries, mission societies, and

youth groups that satisfy the first two requirements above are considered integrated auxiliaries whether or not they meet the internal support requirements. More guidance as to the types of organizations the IRS will treat as integrated auxiliaries can be found in the Code of Regulations, 26 CFR section 1.6033-2(h).

The same rules that apply to a church apply to the integrated auxiliary of a church, with the exception of those rules that apply to the audit of a church. See section Special Rules Limiting IRS Authority To Audit A Church on page 28.

Minister. The term *minister* is not used by all faiths; however, in an attempt to make this publication easy to read, we use it because it is generally understood. As used in this booklet, the term *minister* denotes members of clergy of all religions and denominations and includes priests, rabbis, imams, and similar members of the clergy.

IRC Section 501(c)(3). IRC section 501(c)(3) describes charitable organizations, including churches and religious organizations, which qualify for exemption from federal income tax and generally are eligible to receive tax-deductible contributions. This section provides that:

- an organization must be organized and operated exclusively for religious or other charitable purposes,
- net earnings may not inure to the benefit of any private individual or shareholder,
- no substantial part of its activity may be attempting to influence legislation,
- the organization may not intervene in political campaigns, and
- the organization's purposes and activities may not be illegal or violate fundamental public policy.

These requirements are set forth in greater detail throughout this publication.

(ENCL-6)

103 CH. 110000 / Chapter 110000 48 10 33 017001

Internal Revenue Service

Department of the Treasury

P. O. Box 2508
Cincinnati, OH 45201

Date: **DEC 28 1999**

Person to Contact:
Andrea Switzer 31-00972
Customer Service Representative
Telephone Number:
877-829-5600
Fax Number:
513-253-3756
Federal Identification Number:
95-6149988

Humanist Society of Friends
P. O. Box 1188
Amherst, NY 14228

Dear Sir or Madam:

This is in response to your request for a copy of your organization's determination letter. This will take the place of the copy you requested.

~~In March 1987 we issued a determination letter that recognized your organization as exempt from federal income tax under section 501(c)(3) of the Internal Revenue Code. That letter is still in effect.~~

We classified your organization as one that is not a private foundation within the meaning of section 509(a) of the Code because it is an organization described in sections 509(a)(1) and 170(b)(1)(A)(i). This classification was based on the assumption that your organization's operations would continue as stated in your application. If your sources of support, character, method of operations, or purposes have changed, please let us know so we can consider the effect of the change on your organization's exempt and foundation status.

All exempt organizations (unless specifically excluded) are liable for taxes under the Federal Insurance Contributions Act (social security taxes) on remuneration of \$100 or more paid each employee during a calendar year. Your organization is not liable for the tax imposed under the Federal Unemployment Tax Act (FUTA).

If your organization is a church or a qualified church-controlled organization as defined in section 512(w)(3) of the Code, it may elect to exclude wages paid to its employees (other than for services performed in an unrelated trade or business) for social security taxes. This election must be made by filing Form 8274 by the day before the date the organization's first quarterly employment tax return would be due under the revised law. If your organization makes this election, its employees who earn \$100 or more during a calendar year become liable for the payment of the self-employment tax on the wages the organization pays them.

Donors may deduct contributions to your organization as provided in section 170 of the Code. Bequests, legacies, devises, transfers, or gifts to your organization or for its use are deductible for federal estate and gift tax purposes if they meet the applicable provisions of sections 2065, 2106, and 2522 of the Code.

Your organization is not required to file federal income tax returns unless it is subject to the tax on unrelated business income under section 511 of the Code. If your organization is subject to this tax, it must file an income tax return on the Form 990-T, Exempt Organization Business Income Tax Return. In this letter, we are not determining whether any of your organization's present or proposed activities are unrelated trade or business as defined in section 513 of the Code.

Organizations that are not private foundations are not subject to the excise taxes under Chapter 42 of the Code. However, these organizations are not automatically exempt from other federal excise taxes.

(Encl-7)

OK
p...
W...
v...
JBT

6. PROCEDURES

6.1. To be considered for appointment to serve as a chaplain, an RMP shall receive an endorsement from a qualified religious organization verifying:

→ See def.

6.1.1. The RMP is a fully qualified RMP of a religious organization that meets the administrative requirements of this Instruction.

6.1.1.1. An RMP's application shall include the endorsement of the person's ecclesiastical credentials on a DD Form 2088, "Statement of Ecclesiastical Endorsement." (See Enclosure 6 <http://www.dtic.mil/whs/directives/infomgt/forms/eforms/dd2088.pdf>)

6.1.1.2. If a religious organization has not previously endorsed military chaplains, it shall file the administrative documents required by Enclosure 3 in conjunction with the endorsement of its first fully qualified RMP in an application for appointment as a chaplain for a Military Department.

6.1.1.3. The Armed Forces Chaplains Board (AFCB) shall accept the required documents only when the applicable Military Department has determined the RMP is fully qualified in all ways other than ecclesiastical endorsement. The AFCB shall notify the Military Departments of religious organizations that have filed the prerequisite documents and whose packets have been found administratively complete.

6.1.1.4. The Military Departments may evaluate RMPs from religious organizations that are submitting the administrative filing requirements for the first time and are pending determination of the fully qualified status of their prospective chaplain. The Military Departments shall consult with the AFCB to determine if the administrative requirements are pending acceptance in such cases.

6.1.2. The RMP is willing to function in a pluralistic environment, as defined in this Instruction, and is willing to support directly and indirectly the free exercise of religion by all members of the Military Services, their family members, and other persons authorized to be served by the military chaplaincies.

6.1.3. The RMP has 2 years of religious leadership experience for an active component appointment. Religious leadership experience shall be compatible with the duties of RMPs in their respective religious organization and relevant to the settings of military chaplaincy.

6.1.4. The RMP is educationally qualified for appointment as a chaplain. The educationally qualified applicant shall possess a baccalaureate degree with not less than 120 semester hours (180 quarter hours) from a qualifying educational institution. The educationally qualified applicant shall also possess a post-baccalaureate graduate degree

is a fully qualified member of the clergy for those religious organizations that have a tradition of professional clergy or their equivalents. The religious organization's endorsement verifies that an RMP is professionally qualified to serve as a chaplain in the military and meets the graduate education and religious leadership requirements of this Instruction.

E2.1.10. Religious Organization. An entity that is organized and functions primarily to perform religious ministries to a non-military lay constituency and that has met the religious purposes test of section 501(c)(3) of title 26, United States Code (Reference (i)), and holds current status as a section 501(c)(3) Schedule "A" organization. Religious organizations possess ecclesiastical authority to endorse and withdraw endorsement for RMPs serving under their authority.

E2.1.11. Separation. Discharge or retirement from military service.

(Encl-9)

(b)(6) CIV OSD OUSD P-R (US)

From: (b)(6)
Sent: Tuesday, July 30, 2013 9:16 AM
To: (b)(6) MIL USAF AF/HCP; Pitts, Jerry P COL OSD PR
Subject: FW: Fox news story
Attachments: Religious Denomination Demographics_May 2013.xlsx

Jerry,

Have you seen this one?

He is right on one thing and that is that there are more Atheists than any other non-Christian group (except Mormon). I'm attaching our most recent review of the religious demographics.

V/R

//SIGNED//

(b)(6)
Deputy Command Chaplain

HQ ACC/HC
216 Sweeney Blvd, Ste 114
Joint Base Langley-Eustis VA 23665-2730
DSN: 574-7801
Comm: 757-764-7801

(b)(6)

-----Original Message-----
From: (b)(6) ACC ACC/HC
Sent: Tuesday, July 30, 2013 8:38 AM
To: ACC/HC HQ Staff
Subject: Fox news story

<http://www.foxnews.com/us/2013/07/30/texas-raised-scholar-reportedly-wants-to-become-navy-first-humanist-chaplain/?test=latestnews>

V/R

//SIGNED//

(b)(6)
ACC Chaplain Assistant Functional Manager
(b)(6)

HQ ACC/HC
216 Sweeney Blvd, Ste 114
Joint Base Langley-Eustis VA 23665-2730
DSN: 574-7801
Comm: 757-764-7801

Demographic(s) Criteria:

OFFICER RELIGIOUS DENOMINATION

May-13

OFFICER EXTRACT - EOM MAY 2013	#	%	
ADVENT CHRISTIAN CHURCH	13	0	
AFRICAN METHODIST EPISCOPAL CHURCH	70	0.1	
AFRICAN METHODIST EPISCOPAL ZION	20	0	
AGNOSTIC	543	0.8	H10
AMERICAN BAPTIST ASSOCIATION	30	0	
AMERICAN BAPTIST CHURCHES	111	0.2	
AMERICAN BAPTIST CHURCHES IN USA	17	0	
AMERICAN BAPTIST CONVENTION	11	0	
ARMENIAN APOSTOLIC	4	0	H18
ASSEMBLIES OF GOD	298	0.5	
ASSOC OF FREE LUTH CONGREGATIONS	3	0	
ASSOC REFORMED PRESB CH-GEN SYNOD	7	0	
ATHEIST	598	0.9	H11
BAHAI	12	0	H19
BAPTIST BIBLE FELLOWSHIP	138	0.2	
BAPTIST CHURCHES OTHER	3,110	4.8	
BAPTIST GENERAL CONFERENCE	325	0.5	
BAPTIST GENERAL CONVENTION OF TEXAS	33	0.1	
BAPTIST MISSIONARY ASSOC-AMERICA	42	0.1	
BIBLE CHURCHES CHAPLAINCY	10	0	
BIBLE PRESBYTERIAN CHURCH	19	0	
BIBLE PROTESTANT CHURCH	98	0.2	
BRETHREN CHURCH	8	0	
BUDDHISM	249	0.4	H12
CENTRAL BIBLE CHURCH	1	0	
CH OF JESUS CHRIST-LATTER DY SAINT	2,186	3.4	H15
CH OF THE UNITED BRETHREN CHRIST	1	0	
CHRISTIAN AND MISSIONARY ALLIANCE	77	0.1	
CHRISTIAN CH (DISCIPLES OF CHRIST)	136	0.2	
CHRISTIAN CHURCH/CHURCH OF CHRIST	278	0.4	
CHRISTIAN CRUSADE	1	0	
CHRISTIAN METHODIST EPISCOPAL CH	124	0.2	

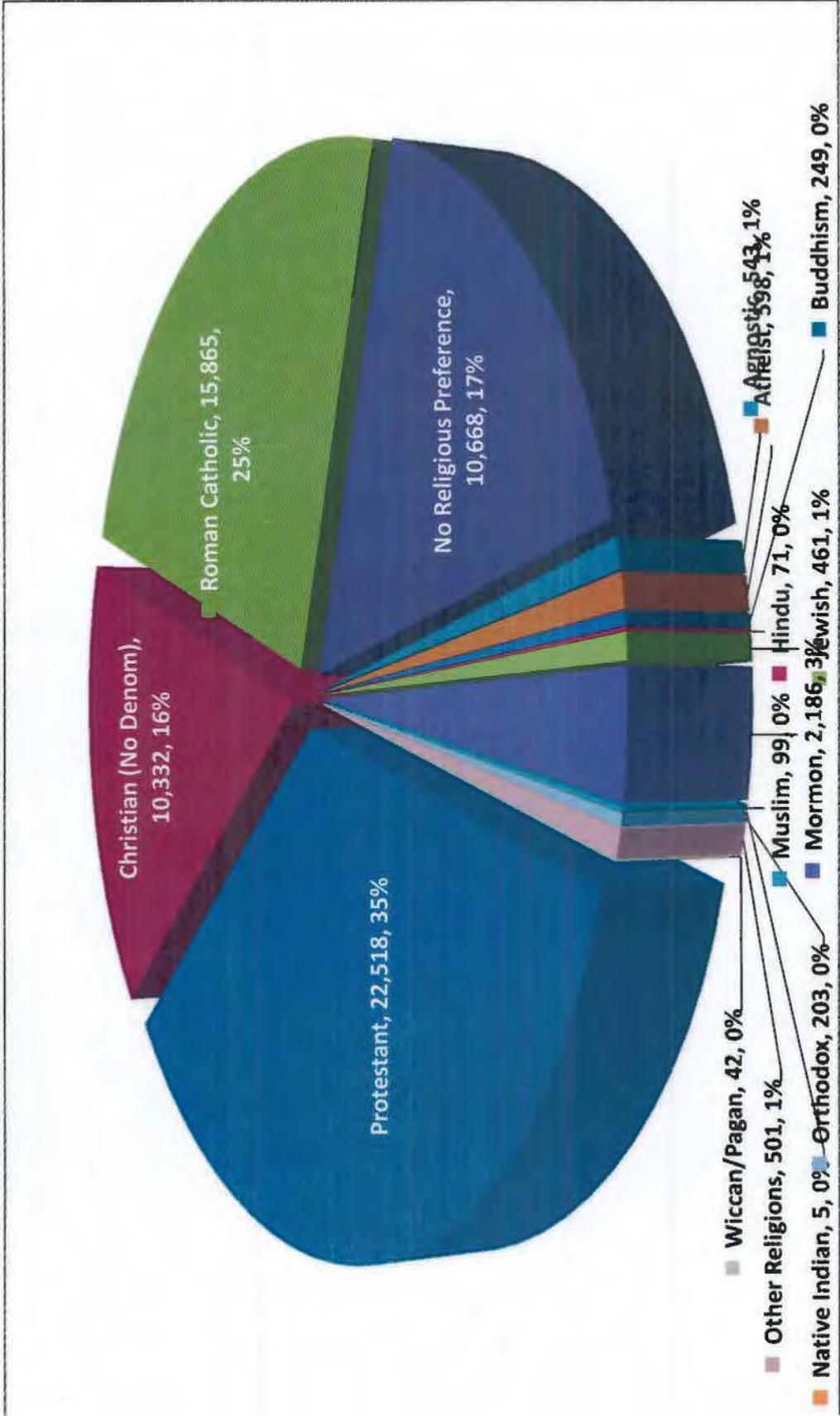
Officers	
Protestant	22,518
Christian (No Denom)	10,332
Roman Catholic	15,865
No Religious Preference	10,668
Agnostic	543
Atheist	598
Buddhism	249
Hindu	71
Jewish	461
Mormon	2,186
Muslim	99
Native Indian	5
Orthodox	203
Other Religions	501
Wiccan/Pagan	42

64,341

CHRISTIAN REFORMED CHURCH	57	0.1	
CHRISTIAN SCI(1ST CH CHRIST SCI)	29	0	H19
CHRISTIAN-NO DENOMINATIONAL PREF	10,332	16.1	H8
CHURCH OF CHRIST	383	0.6	
CHURCH OF GOD	55	0.1	
CHURCH OF GOD (ANDERSON IN)	15	0	
CHURCH OF GOD (CLEVELAND TN)	18	0	
CHURCH OF GOD GENERAL CONFERENCE	2	0	
CHURCH OF GOD IN CHRIST	37	0.1	
CHURCH OF GOD OF PROPHECY	4	0	
CHURCH OF THE NAZARENE	107	0.2	
CHURCHES OF CHRIST	63	0.1	
CHURCHES OF CHRIST CHRISTIAN UNION	1	0	
CHURCHES OF GOD GEN CONFERENCE	3	0	
COMMUNION OF EVANGELICAL EPISCOPAL CHURCH	12	0	
COMMUNITY OF CHRIST	14	0	
CONGREGATIONAL METHODIST CHURCH	20	0	
CONSERVATIVE BAPT ASSOC OF AMERICA	15	0	
CONSERVATIVE CONG CHRISTIAN CONF	1	0	
COOPERATIVE BAPTIST FELLOWSHIP	8	0	
CUMBERLAND PRESBYTERIAN CHURCH	10	0	
DRUID	7	0	H20
EASTERN ORTHODOX CHURCHES	105	0.2	H18
EVANG LUTHERAN CHURCH IN AMERICA	285	0.4	
EVANGELICAL CHURCH-NORTH AMERICA	12	0	
EVANGELICAL CONGREGATIONAL CHURCH	14	0	
EVANGELICAL COVENANT CH IN AMER	24	0	
EVANGELICAL FREE CHURCH OF AMERICA	159	0.2	
EVANGELICAL FRIENDS ALLIANCE	4	0	
EVANGELICAL METHODIST CHURCH	7	0	
EVANGELICAL PRESBYTERIAN CHURCH	29	0	
FELLOWSHIP OF GRACE BRETHREN CH	1	0	
FREE METHODIST CH OF NORTH AMERICA	16	0	
FREE WILL BAPTIST-NC ST CONVENTION	5	0	
FREE WILL BAPTISTS	10	0	
FRIENDS	13	0	H19
FULL GOSPEL FELLOWSHIP CH/MIN INTL	12	0	
FUNDAMENTAL METHODIST CHURCH INC	1	0	
GEN ASSOC OF GEN BAPTISTS	7	0	
GEN ASSOC OF REG BAPTIST CHURCHES	16	0	

GREEK ORTHODOX CHURCH	94	0.1	H18
HINDU	71	0.1	H13
INDEPENDENT ASSEMBLIES OF GOD	4	0	
INDEPENDENT BAPTIST BIBLE MISSION	1	0	
INDEPENDENT BAPTIST CHURCHES	169	0.3	
INDEPENDENT CHURCHES AFFILIATED	2	0	
INDEPENDENT DENOM ENDORSING AGENCIES	1	0	
INDEPENDENT FUNDAMENTAL BIBLE CH	22	0	
INDEPENDENT LUTHERAN CHURCHES	5	0	
INTERNATIONAL COMMUNION OF THE CHARISMATIC	4	0	
INTERNATL CH OF FOURSQUARE GOSPEL	11	0	
JEHOVAHS WITNESSES	3	0	H19
JEWISH	461	0.7	H14
KINGSWAY FELLOWSHIP	1	0	H19
LIBERTY BAPTIST FELLOWSHIP	3	0	
LUTHERAN CHURCH IN AMERICA	201	0.3	
LUTHERAN CHURCH-MISSOURI SYNOD	679	1.1	
LUTHERAN CHURCHES	1,595	2.5	
MESSIANIC	17	0	H19
METHODIST PROTESTANT CHURCH	1,556	2.4	
MISSIONARY CHURCH ASSOCIATION	1	0	
MORAVIAN CHURCH	4	0	H19
MUSLIM	99	0.2	H16
NATIONAL ASSOCIATION OF EVANGELICALS	7	0	
NATIVE AMERICAN	5	0	H17
NATL ASSOC OF CONG CHRISTIAN CH	2	0	
NATL ASSOC OF FREE WILL BAPTISTS	3	0	
NATL BAPTIST CONVENTION OF AMERICA	4	0	
NATL BAPTIST CONVENTION USA INC	14	0	
NO RELIGIOUS PREFERENCE	10,668	16.6	H9
NORTH AMERICAN BAPTIST CONFERENCE	9	0	
OPEN BIBLE STANDARD CHURCHES INC	3	0	
OTHER RELIGIONS	260	0.4	H19
PAGAN	22	0	H20
PENTECOSTAL CHURCH GOD AMERICA INC	13	0	
PENTECOSTAL CHURCHES	170	0.3	
PENTECOSTAL HOLINESS CHURCH	39	0.1	
PLYMOUTH BRETHREN	4	0	
PRESBYTERIAN CHURCH (USA)	975	1.5	
PRESBYTERIAN CHURCH IN AMERICA	447	0.7	

PRESBYTERIAN CHURCH IN THE US	103	0.2	
PRIMITIVE METHODIST CHURCH USA	3	0	
PROGRESSIVE NATL BAPT CONVENTION	3	0	
PROTESTANT EPISCOPAL CHURCH	820	1.3	
PROTESTANT-NO DENOMINATIONAL PREF	4,988	7.8	
PROTESTANT-OTHER CHURCHES	594	0.9	
REFORMED CHURCH IN AMERICA	27	0	
REFORMED CHURCH IN THE USA	4	0	
REFORMED CHURCHES	31	0	
REFORMED EPISCOPAL CHURCH	65	0.1	
REFORMED PRESB CH-EVANGELICL SYNOD	10	0	
ROMAN CATHOLIC CHURCH	15,865	24.7	H7
SEVENTH DAY BAPTIST GEN CONFERENCE	1	0	
SEVENTH-DAY ADVENTISTS	147	0.2	H19
SHAMAN	8	0	
SOUTHERN BAPTIST CONVENTION	1,696	2.6	
SOUTHERN METHODIST CHURCH	10	0	
SOUTHWIDE BAPTIST FELLOWSHIP	6	0	
SWEDENBORGIAN CHURCH-GEN CONF OF	1	0	
THE AMERICAN LUTHERAN CHURCH	5	0	
THE ANGLICAN ORTHODOX CHURCH	21	0	
THE ASSOCIATED GOSPEL CHURCHES	1	0	
THE EVANGELICAL CHURCH ALLIANCE	9	0	
THE MISSIONARY CHURCH	2	0	
THE ORTHODOX PRESBYTERIAN CHURCH	26	0	
THE PRIMITIVE METHODIST CHURCH	1	0	
THE SALVATION ARMY	2	0	H19
THE WESLEYAN CHURCH	22	0	
UNITARIAN UNIVERSALIST ASSOCIATION	87	0.1	
UNITED CHRISTIAN CHURCH	10	0	
UNITED CHURCH OF CHRIST	111	0.2	
UNITED METHODIST CHURCH	1,479	2.3	
UNITED PENTECOSTAL CHURCH INTERNA	21	0	
UNKNOWN	13	0	H19
WICCA	13	0	H20
WORLD BAPTIST FELLOWSHIP	1	0	
TOTAL	64,341	100	



Demographic(s) Criteria:

ENLISTED RELIGIOUS DENOMINATION

May-13

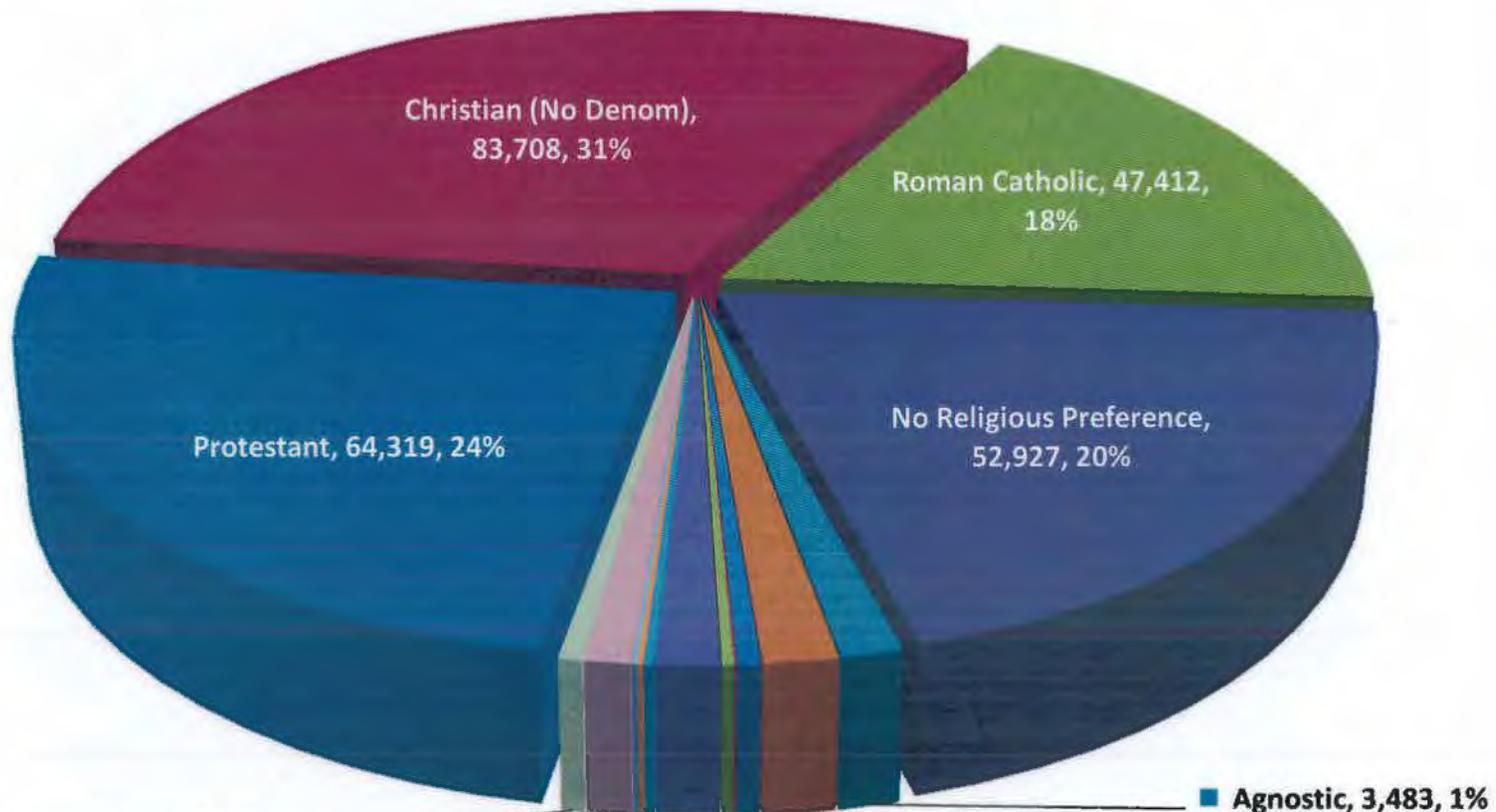
ENLISTED EXTRACT - EOM MAY 2013	#	%	
ADVENT CHRISTIAN CHURCH	120	0	
AFRICAN METHODIST EPISCOPAL CHURCH	283	0.1	
AFRICAN METHODIST EPISCOPAL ZION	59	0	
AGNOSTIC	3,483	1.3	H9
AMERICAN BAPTIST ASSOCIATION	107	0	
AMERICAN BAPTIST CHURCHES	604	0.2	
AMERICAN BAPTIST CHURCHES IN USA	53	0	
AMERICAN BAPTIST CONVENTION	17	0	
ARMENIAN APOSTOLIC	5	0	H17
ASBURY BIBLE CHURCHES	1	0	
ASSEMBLIES OF GOD	872	0.3	
ASSOC OF FREE LUTH CONGREGATIONS	5	0	
ASSOC REFORMED PRESB CH-GEN SYNOD	2	0	
ATHEIST	4,206	1.6	H10
BAHAI	30	0	H18
BAPTIST BIBLE FELLOWSHIP	567	0.2	
BAPTIST CHURCHES OTHER	27,503	10.3	
BAPTIST GENERAL CONFERENCE	538	0.2	
BAPTIST GENERAL CONVENTION OF TEXAS	34	0	
BAPTIST MISSIONARY ASSOC-AMERICA	189	0.1	
BIBLE CHURCHES CHAPLAINCY	2	0	
BIBLE PRESBYTERIAN CHURCH	15	0	
BIBLE PROTESTANT CHURCH	46	0	
BRETHREN CHURCH	44	0	
BRETHREN IN CHRIST FELLOWSHIP	4	0	
BUDDHISM	1,318	0.5	H11
CENTRAL BIBLE CHURCH	3	0	
CH OF JESUS CHRIST-LATTER DY SAINT	3,618	1.4	H14
CH OF THE UNITED BRETHREN CHRIST	2	0	
CHRISTIAN AND MISSIONARY ALLIANCE	74	0	
CHRISTIAN CH (DISCIPLES OF CHRIST)	243	0.1	
CHRISTIAN CHURCH/CHURCH OF CHRIST	2,055	0.8	
CHRISTIAN CRUSADE	21	0	
CHRISTIAN METHODIST EPISCOPAL CH	375	0.1	

Enlisted	
Protestant	64,319
Christian (No Denom)	83,708
Roman Catholic	47,412
No Religious Preference	52,927
Agnostic	3,483
Atheist	4,206
Buddhism	1,318
Hindu	138
Jewish	643
Mormon	3,618
Muslim	538
Native Indian	301
Orthodox	334
Other Religions	2,587
Wiccan/Pagan	1362

CHRISTIAN REFORMED CHURCH	106	0	
CHRISTIAN SCI(1ST CH CHRIST SCI)	33	0	
CHRISTIAN-NO DENOMINATIONAL PREF	83,708	31.4	H7
CHURCH OF CHRIST	1,371	0.5	
CHURCH OF GOD	314	0.1	
CHURCH OF GOD (ANDERSON IN)	26	0	
CHURCH OF GOD (CLEVELAND TN)	38	0	
CHURCH OF GOD GENERAL CONFERENCE	1	0	
CHURCH OF GOD IN CHRIST	356	0.1	
CHURCH OF GOD IN NORTH AMERICA	2	0	
CHURCH OF GOD OF PROPHECY	18	0	
CHURCH OF THE NAZARENE	288	0.1	
CHURCHES OF CHRIST	154	0.1	
CHURCHES OF CHRIST CHRISTIAN UNION	3	0	
CHURCHES OF GOD GEN CONFERENCE	6	0	
COMMUNION OF EVANGELICAL EPISCOPAL CHURCH	10	0	
COMMUNITY OF CHRIST	22	0	
CONGREGATIONAL METHODIST CHURCH	19	0	
CONSERVATIVE BAPT ASSOC OF AMERICA	8	0	
CONSERVATIVE CONG CHRISTIAN CONF	2	0	
CUMBERLAND PRESBYTERIAN CHURCH	10	0	
DIAN WI (DIANIC WICCA)	2	0	H19
DRUID	128	0	H19
EASTERN ORTHODOX CHURCHES	144	0.1	H17
ELIM FELLOWSHIP	2	0	H18
EVANG LUTHERAN CHURCH IN AMERICA	69	0	
EVANGELICAL CHURCH-NORTH AMERICA	59	0	
EVANGELICAL CONGREGATIONAL CHURCH	11	0	
EVANGELICAL COVENANT CH IN AMER	16	0	
EVANGELICAL FREE CHURCH OF AMERICA	51	0	
EVANGELICAL FRIENDS ALLIANCE	1	0	
EVANGELICAL METHODIST CH OF AMER	1	0	
EVANGELICAL METHODIST CHURCH	15	0	
EVANGELICAL PRESBYTERIAN CHURCH	11	0	
FELLOWSHIP OF GRACE BRETHREN CH	1	0	
FREE METHODIST CH OF NORTH AMERICA	35	0	
FREE WILL BAPTIST-NC ST CONVENTION	7	0	
FREE WILL BAPTISTS	107	0	
FRIENDS	95	0	H18
FULL GOSPEL FELLOWSHIP CH/MIN INTL	35	0	

FUNDAMENTAL METHODIST CHURCH INC	4	0	
GEN ASSOC OF GEN BAPTISTS	23	0	
GEN ASSOC OF REG BAPTIST CHURCHES	8	0	
GRACE GOSPEL FELLOWSHIP	1	0	
GREEK ORTHODOX CHURCH	185	0.1	H17
HINDU	138	0.1	H12
INDEPENDENT ASSEMBLIES OF GOD	13	0	
INDEPENDENT BAPTIST BIBLE MISSION	22	0	
INDEPENDENT BAPTIST CHURCHES	379	0.1	
INDEPENDENT CHURCHES AFFILIATED	15	0	
INDEPENDENT DENOM ENDORSING AGENCIES	1	0	
INDEPENDENT FUNDAMENTAL BIBLE CH	39	0	
INDEPENDENT LUTHERAN CHURCHES	12	0	
INTERNATIONAL COMMUNION OF THE CHARISMATIC	2	0	
INTERNATL CH OF FOURSQUARE GOSPEL	9	0	
JEHOVAHS WITNESSES	70	0	H18
JEWISH	643	0.2	H13
KANSAS YEARLY MEETING OF FRIENDS	5	0	
LIBERTY BAPTIST FELLOWSHIP	1	0	
LUTHERAN CHURCH IN AMERICA	190	0.1	
LUTHERAN CHURCH-MISSOURI SYNOD	465	0.2	
LUTHERAN CHURCHES	5,172	1.9	
MESSIANIC	55	0	H18
METHODIST PROTESTANT CHURCH	3,483	1.3	
MILITANT FUNDAMENTAL BIBLE CHURCH	1	0	
MISSIONARY CHURCH ASSOCIATION	2	0	
MORAVIAN CHURCH	24	0	
MUSLIM	538	0.2	H15
NATIVE AMERICAN	301	0.1	H16
NATL ASSOC OF CONG CHRISTIAN CH	2	0	
NATL ASSOC OF FREE WILL BAPTISTS	11	0	
NATL BAPTIST CONVENTION OF AMERICA	7	0	
NATL BAPTIST CONVENTION USA INC	5	0	
NO RELIGIOUS PREFERENCE	52,927	19.8	H8
NORTH AMERICAN BAPTIST CONFERENCE	6	0	
OHIO YEARLY MEETING OF FRIENDS	4	0	
OPEN BIBLE STANDARD CHURCHES INC	13	0	
OTHER RELIGIONS	1,524	0.6	H18
PAGAN	462	0.2	H19
PENTECOSTAL CHURCH GOD AMERICA INC	134	0.1	
PENTECOSTAL CHURCHES	2,248	0.8	
PENTECOSTAL HOLINESS CHURCH	308	0.1	
PLYMOUTH BRETHREN	2	0	

PRESBYTERIAN CHURCH (USA)	963	0.4	
PRESBYTERIAN CHURCH IN AMERICA	241	0.1	
PRESBYTERIAN CHURCH IN THE US	90	0	
PRIMITIVE METHODIST CHURCH USA	4	0	
PROGRESSIVE NATL BAPT CONVENTION	4	0	
PROTESTANT EPISCOPAL CHURCH	684	0.3	
PROTESTANT-NO DENOMINATIONAL PREF	6,883	2.6	
PROTESTANT-OTHER CHURCHES	606	0.2	
REFORMED CHURCH IN AMERICA	8	0	
REFORMED CHURCH IN THE USA	6	0	
REFORMED CHURCHES	36	0	
REFORMED EPISCOPAL CHURCH	77	0	
REFORMED PRESB CH-EVANGELICL SYNOD	7	0	
ROMAN CATHOLIC CHURCH	47,412	17.8	H6
SEAX WI (SEAX WICCA)	1	0	
SEVENTH DAY BAPTIST GEN CONFERENCE	5	0	
SEVENTH-DAY ADVENTISTS	782	0.3	H18
SHAMAN	181	0.1	H19
SOUTHERN BAPTIST CONVENTION	2,921	1.1	
SOUTHERN METHODIST CHURCH	33	0	
SOUTHWIDE BAPTIST FELLOWSHIP	51	0	
SWEDENBORGIAN CHURCH-GEN CONF OF	1	0	H18
THE AMERICAN LUTHERAN CHURCH	50	0	
THE ANGLICAN ORTHODOX CHURCH	37	0	
THE ASSOCIATED GOSPEL CHURCHES	2	0	
THE EVANGELICAL CHURCH ALLIANCE	7	0	
THE FULL GOSPEL PENTECOSTAL ASSOC	28	0	
THE MISSIONARY CHURCH	2	0	
THE ORTHODOX PRESBYTERIAN CHURCH	23	0	
THE PRIMITIVE METHODIST CHURCH	2	0	
THE SALVATION ARMY	19	0	H18
THE WESLEYAN CHURCH	41	0	
TIOGA RIVER CHRISTIAN CONFERENCE	1	0	
UNITARIAN UNIVERSALIST ASSOCIATION	79	0	
UNITED CHRISTIAN CHURCH	42	0	
UNITED CHURCH OF CHRIST	97	0	
UNITED METHODIST CHURCH	1,523	0.6	
UNITED PENTECOSTAL CHURCH INTERNA	100	0	
UNITED PRESB CH-EVANGELICAL SYNOD	2	0	
UNKNOWN	9	0	H18
WICCA	588	0.2	H19
WORLD BAPTIST FELLOWSHIP	9	0	
TOTAL	266,894	100	

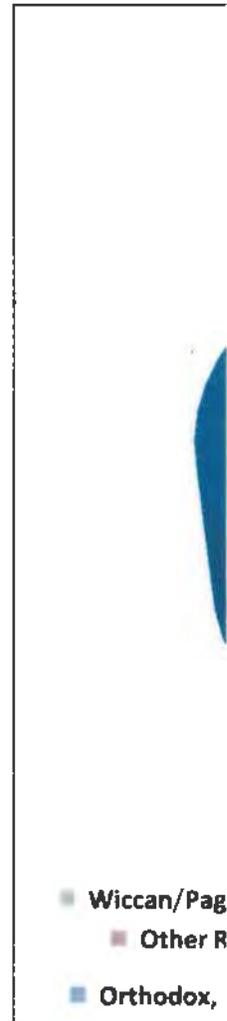


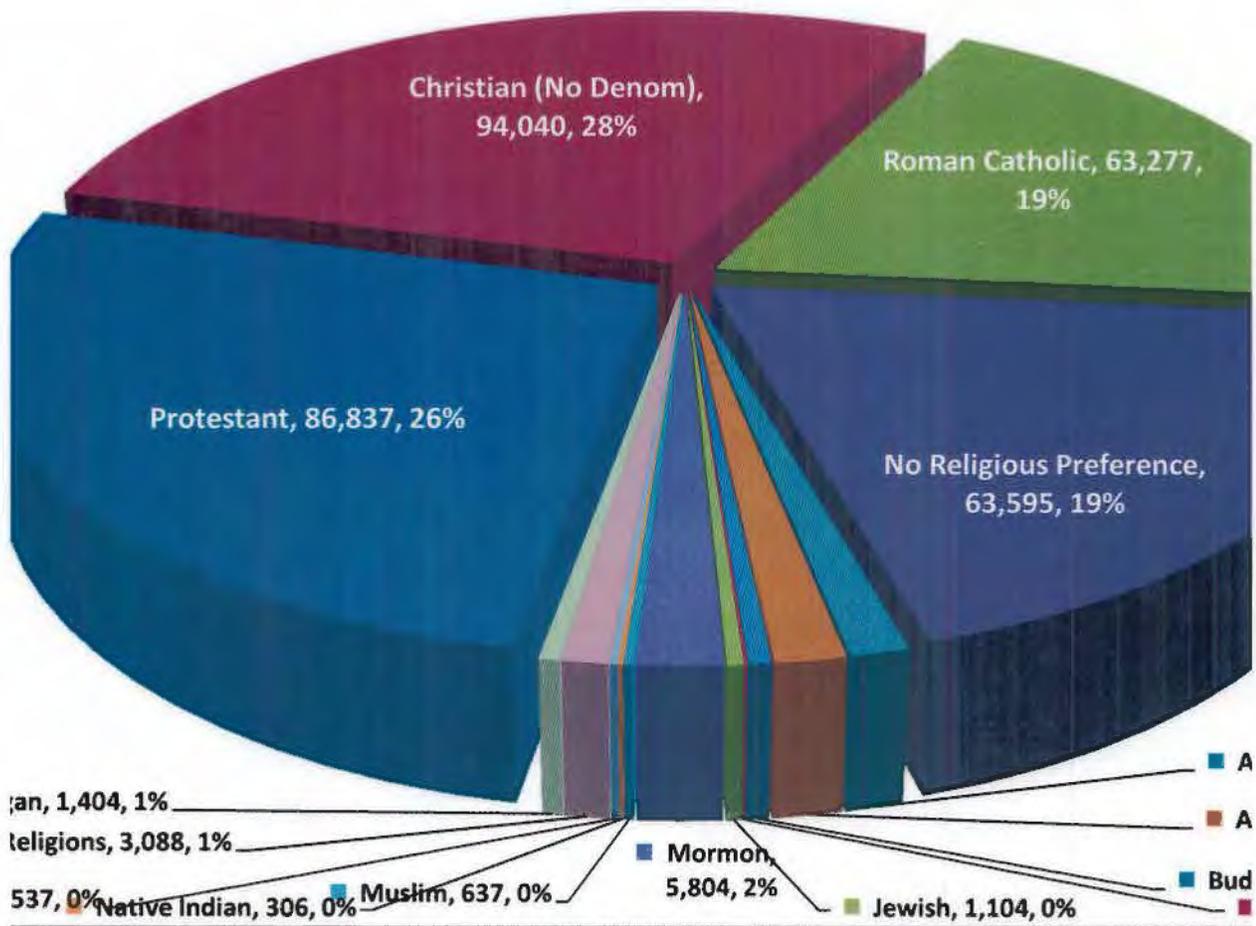
- Wiccan/Pagan, 1362, 1%
- Other Religions, 2,587, 1%
- Native Indian, 301, 0%
- Orthodox, 334, 0%
- Muslim, 538, 0%
- Mormon, 3,618, 1%
- Hindu, 138, 0%
- Agnostic, 3,483, 1%
- Atheist, 4,206, 2%
- Buddhism, 1,318, 1%
- Jewish, 643, 0%

Officers	
Protestant	22,518
Christian (No Denom)	10,332
Roman Catholic	15,865
No Religious Preference	10,668
Agnostic	543
Atheist	598
Buddhism	249
Hindu	71
Jewish	461
Mormon	2,186
Muslim	99
Native Indian	5
Orthodox	203
Other Religions	501
Wiccan/Pagan	42

Enlisted
Protestant
Christian (No Denom)
Roman Catholic
No Religious Preference
Agnostic
Atheist
Buddhism
Hindu
Jewish
Mormon
Muslim
Native Indian
Orthodox
Other Religions
Wiccan/Pagan

64,319	Combined	
83,708	Protestant	86,837
47,412	Christian (No Denom)	94,040
52,927	Roman Catholic	63,277
3,483	No Religious Preference	63,595
4,206	Agnostic	4,026
1,318	Atheist	4,804
138	Buddhism	1,567
643	Hindu	209
3,618	Jewish	1,104
538	Mormon	5,804
301	Muslim	637
334	Native Indian	306
2,587	Orthodox	537
1,362	Other Religions	3,088
	Wiccan/Pagan	1,404





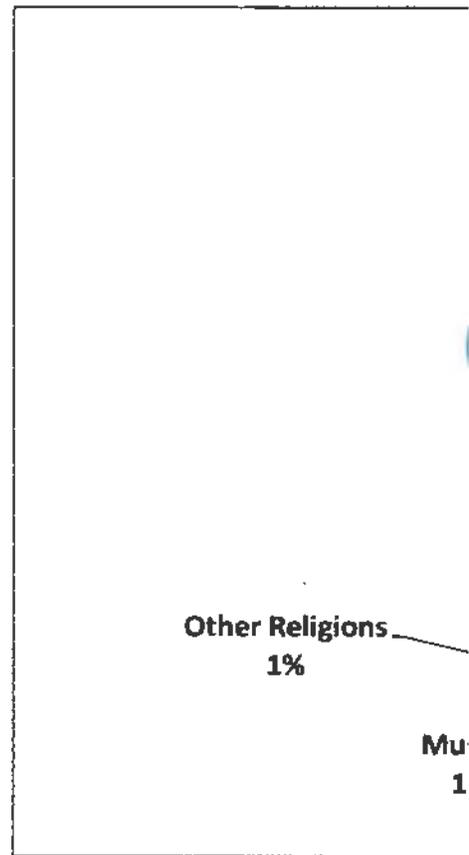


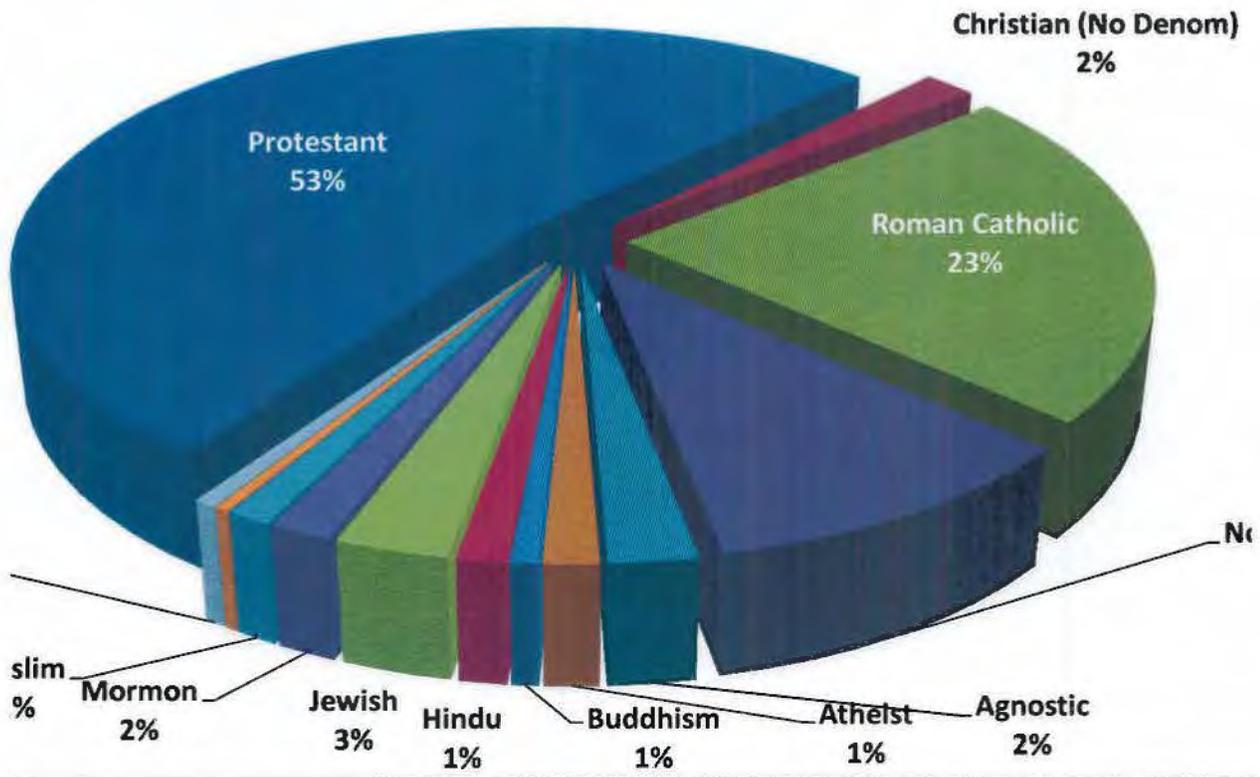
US Religious Affiliation 2007 Pew Forum

Total Population	35556
Total Protestants	18937 p
Catholic	8054 RC
Mormon	581 M
Jehovah's Witness	215 O
Orthodox	363 o
Other Christian	129 Chr (no Den)
Jewish	682 j
Muslim	1050 M
Buddhist	411 b
Hindu	257 h
Other Faiths	449 O
Unaffiliated	3707 No RP
Atheist	515 At
Agnostic	826 Ag

<http://religions.pewforum.org/reports>

	#s
Protestant	18937
Christian (No Denom)	682
Roman Catholic	8054
No Religious Preference	3707
Agnostic	826
Atheist	515
Buddhism	257
Hindu	449
Jewish	1050
Mormon	581
Muslim	411
Orthodox	129
Other Religions	215





o Religious Preference
10%

(b)(6)

CIV OSD OUSD P-R (US)

From: Pitts, Jerry P COL OSD PR
Sent: Tuesday, July 30, 2013 3:27 PM
To: (b)(6) USAFA USAFA/HC'
Subject: Media-Articles
Attachments: texas-raised-scholar-report_30Jul13pdf.pdf; the-would-be-navy-chaplain-who-does-29Jul13.pdf

(b)(6) .thanks for your phone call and encouragement. Attached are the latest and one link:
<http://www.breitbart.com/Big-Peace/2013/07/24/Military-Censors-Christian-Chaplain-Atheists-Call-for-Punishment>

V/r
JERRY P. PITTS, Ch, Col, USAF
Executive Director, Armed Forces Chaplains Board
(2E341)...(703) 697-9015

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News

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The would-be Navy chaplain who doesn't believe in God

By Lee Shane III
Stars and Stripes

Published July 29 2013



WASHINGTON -- Jason Heap wants to be a Navy chaplain, but he doesn't believe in God.

Belief in a higher power, the 38-year-old humanist argues, has nothing to do with that work.

"I am aware there are many who would be reticent or militant against that," he said. "But at the end of the day, my job is not to inculcate my viewpoints onto other people. My job as a chaplain is to be a facilitator, someone who cares for people, someone who is a sounding board."

Heap submitted his application to the Armed Forces Chaplains Board earlier this month, in an effort to become the first humanist chaplain in military history.

He holds master's degrees from Brite Divinity School at Texas Christian University and Oxford University, and has almost finished a doctorate too. He has been teaching religious studies to teenagers in Britain for the last five years and has been conducting scholarly research on 17th century Baptist literature for longer than that.

He passed his physical and is eager to become a sailor.

Supporters argue he would be a shoo-in to serve as a chaplain if he were a practicing Christian.

But Heap's application comes at a time when lawmakers on Capitol Hill are pushing to bar atheists from joining the chaplain corps, arguing that only "religious" officials should be able to fill those roles.

Last week, House lawmakers approved an amendment to the annual defense authorization bill designed to block the Pentagon from accepting chaplains who don't believe in a god.

"The notion of an atheist chaplain is nonsensical; it's an oxymoron," said Rep. John Fleming, R-La., sponsor of the amendment. "It is absurd to argue that someone with no spiritual inclination should fill that role, especially when it could well mean that such an individual would take the place of a true chaplain who has been endorsed by a religious organization."

Christian lobbyists have called recent efforts by atheists to gain recognition in the military little more than a political stunt.

Heap said the timing of his application is coincidental and somewhat unfortunate.

"I'm not doing this just to make a point," he said. "I'm doing this because I want to serve and give back to my country."

In coming weeks, the chaplains board will have to decide whether Heap is an unwelcome distraction or a qualified candidate representing an underserved belief system.

His endorsing agency is the Humanist Society, a 74-year-old organization that "prepares Humanist celebrants to lead ceremonial observances across the nation and worldwide, providing millions a meaningful alternative to traditional religious weddings, memorial services, and other life cycle events."

The difference between atheists and humanists is more about focus than beliefs.

The American Humanist Association calls their philosophy one that "affirms our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good of humanity ... without theism and other supernatural beliefs."

Atheism is less a philosophy than a belief that there is no god. Most humanists hold the belief that god does not exist, but build off that idea to search for provable, applicable answers to life's problems.

Any confusion between the two terms is largely moot for the chaplains board, said Jason Torpy, President of the Military Association of Atheists and Freethinkers.

Heap, he argued, is a qualified candidate from an unrepresented segment of the military population with a bonafide endorsing agent. His application shouldn't be viewed any differently than that of a Buddhist, Hindu or Christian.

"We want to participate. We want to be part of the team," he said. "There are more atheists than any other single non-Christian group in the military. We deserve to be represented too."

About 11,000 active duty military personnel identify themselves as atheist (military officials don't include the term "humanist" on their forms), only about 0.8 percent of the force. About 277,000 have no religious preference.

More than 1 million servicemembers are Christian. Fewer than 40 of the military's nearly 2,900 chaplains are affiliated with non-Christian religions.

The military doesn't currently recognize humanism in its internal surveys..

Regardless of their religion, military chaplains are expected to minister to a wide variety of faiths and backgrounds, acting as a counselor and morale official for a variety of non-religious functions.

Pentagon rules state that chaplains "may not forcibly attempt to convert others of any faith or no faith to their own beliefs," and that the Defense Department "seeks a reasonable religious accommodation for all servicemembers."

Each of the services lays out expectations for chaplains to help troops practice their faith, regardless whether they share those beliefs.

But Torpy said that isn't happening, at least not for non-believers.

Military chaplains have been willing to help troops of other faiths find resources to help with their personal struggles, but have been unwilling in the past to share websites and literature from atheist and humanist groups in the same way.

"It seems like if you don't believe in a god, they won't help you," he said.

Heap said he has heard those complaints from numerous members of the military, which has spurred his desire to serve even more.

"As a chaplain, I would have no mediation between troops and a higher power," he said. "I'm not a shaman or a priest. I'm a counsel. I'm someone who is looking for new ways of thinking."

Heap grew up in Texas and has lived overseas since 2000, traveling the world on a U.S. passport.

He grew up in "Lutheran and Baptist circles" before moving into humanism. The draw of religions studies and interaction as a career, he said, comes in part from his personal searches.

"Religion is existential. It's where people begin to think about, 'Is there more to life than just me?'" he said. "It's one of the most special utterings of human aspiration, desire, fear. It's people trying to come to grips with the natural order of life."

Heap talks about European cathedrals as museums and pictures from the Hubble telescope as almost spiritual inspiration. He's set to marry his British girlfriend in mid-August, not in a church, or course.

He expects some conservative servicemembers to be skeptical of his beliefs but hopes the majority won't be fearful or angry. His goal is simply to help minister to troops, but without talk of a god.

"It takes education, and I don't expect an immediate transformation," he said.

Conservative Christian groups have been working to rally support behind the ban on atheist chaplains, arguing that religious liberties are already under attack in the military.

Last week, leaders from the Family Research Council decried an Air Force decision to take down a chaplain's blog post titled "No atheists in foxholes" after complaints from the Military Religious Freedom Foundation, whose stated goal is to limit religious intimidation in the armed forces.

FRC officials insist it's part of a larger pattern to marginalize and intimidate Christian chaplains, along with military limits on proselytizing, speaking out against homosexuality and participating in command functions with religious-specific language.

"Like it or not, a chaplain's duties, by definition, are to offer prayer, spiritual guidance and religious instruction," FRC president Tony Perkins said in a statement.

Since none of the services specify a belief in god in their chaplain duties, much of the fight is over semantics. Army chaplains are required to "act as staff officer for all matters in which religion impacts on command programs, personnel, policies and procedures."

Navy chaplains are instructed to "nurture the spiritual well-being of those around you." Air Force chaplains' job description includes for "providing spiritual care and the opportunity for airmen ... to exercise their constitutional right to the free exercise of religion."

Groups like FRC argue that atheism and humanism aren't a religion, because they don't believe in any higher power.

Supporters of those groups call that an overly strict interpretation of the word "religion," and note that the Internal Revenue Service recognizes humanist and atheist groups the same as churches and synagogues when it comes to taxes.

They also accuse the Christian groups of attempted intimidation, by pushing to normalize hate speech against gays and non-believers.

It's unclear if Fleming's amendment, which passed the House by a 253-173 vote, will survive a Senate conference, or if it can actually stop atheists from becoming chaplains.

The language bars the Department of Defense from appointing chaplains without an endorsing agency, but several groups (including The Humanist Society, who is backing Heap) have said they would fulfill that role if the Armed Forces Chaplains Board will approve them.

Torpy said he has been frustrated so far by the silence coming from the chaplains board on the issue and Heap's application. The Defense Department would not comment on his application, and Torpy said his efforts to discuss the issue with officials has been met with only curt replies.

He said MAAF knows of several practicing Christian chaplains who would be willing to shift into a humanist role if Heap's application is approved. But, without a recognized endorsing agent, they risk dismissal from their posts if they publicly renounce their faiths.

Heap said he is optimistic that military officials will be more welcoming to the idea of a humanist chaplain than politicians have been.

"There is nothing on my application that does not harmonize with the guidelines set up by the military other than an endorsement from the humanists," he said. "I have everything and more that they would require.

"I'm hoping they will follow their own rules."

shane.leo@stripes.com

Twitter: [@LeoShane](https://twitter.com/LeoShane)

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Religious scholar who doesn't believe in God wants to become Navy chaplain

Published July 30, 2013 | FoxNews.com

300x250

A Texas-raised religious scholar reportedly wants to become the first humanist chaplain in military history.

Jason Heap, 38, doesn't believe in God, but he submitted his application to the Armed Forces Chaplains Board earlier this month in a bid to become a Navy chaplain. He has passed a physical and supporters say his application would be easily accepted if he were a practicing Christian, but Heap's candidacy comes as House lawmakers are pushing to bar atheists from joining the chaplain corps, arguing that only "religious" officials should hold those roles. Stars and Stripes reports.

"I am aware there are many who would be reticent or militant against that," Heap told the newspaper. "But at the end of the day, my job is not to inculcate my viewpoints onto other people. My job as a chaplain is to be a facilitator, someone who cares for people, someone who is a sounding board."

Heap, who holds master's degrees from Brite Divinity School at Texas Christian University and Oxford University, has recently taught religious studies in Britain. He said the timing of his application is coincidental and unfortunate.

"I'm not doing this just to make a point," he said. "I'm doing this because I want to serve and give back to my country."

House lawmakers last week approved an amendment to the annual defense authorization bill designed to block the Pentagon from accepting chaplains who don't believe in God.

"The notion of an atheist chaplain is nonsensical; it's an oxymoron," said Rep. John Fleming, R-La., sponsor of the amendment. "It is absurd to argue that someone with no spiritual inclination should fill that role, especially when it could well mean that such an individual would take the place of a true chaplain who has been endorsed by a religious organization."

Christian lobbyists, meanwhile, have characterized recent efforts by atheists to gain recognition in the military as little more than a political stunt.

The Armed Forces Chaplains Board will now decide in coming weeks whether to accept Heap, who considers himself a qualified candidate whose application should not be viewed any differently than that of a Buddhist or Hindu.

"We want to participate. We want to be part of the team," he said. "There are more atheists than any other single non-Christian group in the military. We deserve to be represented, too."

In an open letter to the American Humanist Association, Heap outlined why he wants to become a military chaplain and detailed his extensive religious education. If his application is approved, Heap said he will return to the United States to begin a "new life" in his native country.

"I have made this application because I want to serve my country — to give back something to the people who have given me so much over my life — and to serve others who share similar values and perspectives," Heap wrote. "My application has not been the easiest, as I have had to coordinate people from five countries to serve as references."

Click for more from Stars and Stripes.

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URL

<http://www.foxnews.com/us/2013/07/30/texas-raised-scholar-reportedly-wants-to-become-navy-first-humanist-chaplain/>

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(b)(6)

CIV OSD OUSD P-R (US)

From: (b)(6) OSD PA
Sent: Wednesday, July 31, 2013 10:32 AM
To: Pitts, Jerry P COL OSD PR
Cc: (b)(6) OSD PR; Hebert, Lernes J SES OSD PR
Subject: RE: FYSA - Humanist Article and Letter to Naval Academy Superintendent

Thanks sir! Here are a few more articles as well...

<http://now.msn.com/jason-heap-atheist-wants-to-become-navy-chaplain>

Navy weighs contradictory possibility of atheist chaplain

Atheist chaplain: contradiction in terms? Jason Heap doesn't think so.

The 38-year-old religious scholar says he wants to be the Navy's first humanist chaplain - and that religious faith isn't a prerequisite to work in the chaplaincy. Heap's application is nearly simultaneous with a Congressional effort to prevent the Pentagon from hiring chaplains who are nonbelievers: "The notion of an atheist chaplain is nonsensical," says the amendment's sponsor, Rep. John Fleming of Louisiana. But Heap says his goal is only to "serve others who share similar values and perspectives."

FOX NEWS.com

Religious scholar who doesn't believe in God wants to become Navy chaplain

A Texas-raised religious scholar reportedly wants to become the first humanist chaplain in military history.

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V/r

(b)(6)

Very respectfully,

(b)(6)

DoD Spokesman, Defense Press Office, Personnel and Readiness
Office of the Assistant Secretary of Defense
Pentagon, Room 2D961
Office: 703.697.6727

(b)(6)

-----Original Message-----

From: Pitts, Jerry P COL OSD PR

Sent: Wednesday, July 31, 2013 8:51 AM

To: (b)(6)

Cc: (b)(6) OSD PR; Hebert, Lernes J SES OSD PR

Subject: FYSA - Humanist Article and Letter to Naval Academy Superintendent

<http://americanhumanist.org/news/details/2013-07-naval-academy-refuses-use-of-chapel-for-non-christia>

V/r

JERRY P. PITTS, Ch, Col, USAF

Executive Director

Armed Forces Chaplains Board

(2E341)...(703) 697-9015

(b)(6) **CIV OSD OUSD P-R (US)**

From: Pitts, Jerry P COL OSD PR
Sent: Wednesday, July 31, 2013 3:41 PM
To: (b)(6) OSD PA
Subject: RE: FYSA - Humanist Article and Letter to Naval Academy Superintendent

From your PA perspective, is more coverage ever better?

-----Original Message-----

From: (b)(6) OSD PA
Sent: Wednesday, July 31, 2013 10:32 AM
To: Pitts, Jerry P COL OSD PR
Cc: (b)(6) OSD PR; Hebert, Lernes J SES OSD PR
Subject: RE: FYSA - Humanist Article and Letter to Naval Academy Superintendent

Thanks sir! Here are a few more articles as well...

<http://now.msn.com/jason-heap-atheist-wants-to-become-navy-chaplain>

Navy weighs contradictory possibility of atheist chaplain

Atheist chaplain: contradiction in terms? Jason Heap doesn't think so.

The 38-year-old religious scholar says he wants to be the Navy's first humanist chaplain - and that religious faith isn't a prerequisite to work in the chaplaincy. Heap's application is nearly simultaneous with a Congressional effort to prevent the Pentagon from hiring chaplains who are nonbelievers: "The notion of an atheist chaplain is nonsensical," says the amendment's sponsor, Rep. John Fleming of Louisiana. But Heap says his goal is only to "serve others who share similar values and perspectives."

FOX NEWS.com

Religious scholar who doesn't believe in God wants to become Navy chaplain

A Texas-raised religious scholar reportedly wants to become the first humanist chaplain in military history.

Jason Heap, 38, doesn't believe in God, but he submitted his application to the Armed Forces Chaplains Board earlier this month in a bid to become a Navy chaplain. He has passed a physical and supporters say his application would be easily accepted if he were a practicing Christian, but Heap's candidacy comes as House lawmakers are pushing to bar atheists from joining the chaplain corps, arguing that only "religious" officials should hold those roles, Stars and Stripes reports.

"I am aware there are many who would be reticent or militant against that," Heap told the newspaper. "But at the end of the day, my job is not to inculcate my viewpoints onto other people. My job as a chaplain is to be a facilitator, someone who cares for people, someone who is a sounding board."

Heap, who holds master's degrees from Brite Divinity School at Texas Christian University and Oxford University, has recently taught religious studies in Britain. He said the timing of his application is coincidental and unfortunate.

"I'm not doing this just to make a point," he said. "I'm doing this because I want to serve and give back to my country."

House lawmakers last week approved an amendment to the annual defense authorization bill designed to block the Pentagon from accepting chaplains who don't believe in God.

"The notion of an atheist chaplain is nonsensical; it's an oxymoron," said Rep. John Fleming, R-La., sponsor of the amendment. "It is absurd to argue that someone with no spiritual inclination should fill that role, especially when it could well mean that such an individual would take the place of a true chaplain who has been endorsed by a religious organization."

Christian lobbyists, meanwhile, have characterized recent efforts by atheists to gain recognition in the military as little more than a political stunt.

The Armed Forces Chaplains Board will now decide in coming weeks whether to accept Heap, who considers himself a qualified candidate whose application should not be viewed any differently than that of a Buddhist or Hindu.

"We want to participate. We want to be part of the team," he said.

"There are more atheists than any other single non-Christian group in the military. We deserve to be represented, too."

In an open letter to the American Humanist Association, Heap outlined why he wants to become a military chaplain and detailed his extensive religious education. If his application is approved, Heap said he will return to the United States to begin a "new life" in his native country.

"I have made this application because I want to serve my country - to give back something to the people who have given me so much over my life

- and to serve others who share similar values and perspectives," Heap wrote. "My application has not been the easiest, as I have had to coordinate people from five countries to serve as references."

V/r

(b)(6)

Very respectfully,

(b)(6)

DoD Spokesman, Defense Press Office, Personnel and Readiness
Office of the Assistant Secretary of Defense
Pentagon, Room 2D961
Office: 703.697.6727

(b)(6)

-----Original Message-----

From: Pitts, Jerry P COL OSD PR

Sent: Wednesday, July 31, 2013 8:51 AM

To: (b)(6)

Cc: (b)(6) OSD PR; Hebert, Lernes J SES OSD PR

Subject: FYSA - Humanist Article and Letter to Naval Academy Superintendent

<http://americanhumanist.org/news/details/2013-07-naval-academy-refuses-use-of-chapel-for-non-christia>

V/r

JERRY P. PITTS, Ch, Col, USAF

Executive Director

Armed Forces Chaplains Board

(b)(6) **OTV OSD OUSD P-R (US)**

From: (b)(6) OSD PA
Sent: Wednesday, July 31, 2013 3:44 PM
To: Pitts, Jerry P COL OSD PR
Subject: RE: FYSA - Humanist Article and Letter to Naval Academy Superintendent

Not in this case :-)

V/r

(b)(6)

-----Original Message-----

From: Pitts, Jerry P COL OSD PR
Sent: Wednesday, July 31, 2013 3:41 PM
To: (b)(6)
Subject: RE: FYSA - Humanist Article and Letter to Naval Academy Superintendent

From your PA perspective, is more coverage ever better?

-----Original Message-----

From: (b)(6) OSD PA
Sent: Wednesday, July 31, 2013 10:32 AM
To: Pitts, Jerry P COL OSD PR
Cc: (b)(6) OSD PR; Hebert, Lernes J SES OSD PR
Subject: RE: FYSA - Humanist Article and Letter to Naval Academy Superintendent

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FOX NEWS.com

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"There are more atheists than any other single non-Christian group in the military. We deserve to be represented, too."

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"I have made this application because I want to serve my country - to give back something to the people who have given me so much over my life - and to serve others who share similar values and perspectives," Heap wrote. "My application has not been the easiest, as I have had to coordinate people from five countries to serve as references."

V/r

(b)(6)

Very respectfully,

(b)(6)

DoD Spokesman, Defense Press Office, Personnel and Readiness
Office of the Assistant Secretary of Defense
Pentagon, Room 2D961
Office: 703.697.6727

(b)(6)

-----Original Message-----

From: Pitts, Jerry P COL OSD PR

Sent: Wednesday, July 31, 2013 8:51 AM

To: (b)(6) OSD PA

Cc: (b)(6) OSD PR; Hebert, Lernes J SES OSD PR

Subject: FYSA - Humanist Article and Letter to Naval Academy Superintendent

<http://americanhumanist.org/news/details/2013-07-naval-academy-refuses-use-of-chapel-for-non-christia>

V/r

JERRY P. PITTS, Ch, Col, USAF

Executive Director

Armed Forces Chaplains Board

(2E341)...(703) 697-9015

(b)(6) CIV OSD OUSD P-R (US)

From: Pitts, Jerry P COL OSD PR
Sent: Wednesday, July 31, 2013 8:40 AM
To: (b)(6) OSD PA
Subject: RE: Religion Info

(b)(6)
(b)(6) question: Are there currently other humanist chaplains who have endorsement from theist organizations?
Final answer: The Military Departments do NOT have any humanist chaplains endorsed by any religious organization.

-----Original Message-----
From: (b)(6) OSD PA
Sent: Tuesday, July 30, 2013 5:01 PM
To: Pitts, Jerry P COL OSD PR
Subject: FW: Religion Info

Sir,

I'm pretty sure there are NO other chaplains that have an endorsement from theist organizations, but just wanted to make certain!

THANK YOU!!

-----Original Message-----
From: (b)(6)
Sent: Tuesday, July 30, 2013 11:45 AM
To: (b)(6) OSD PA
Subject: RE: Religion Info

(b)(6)
Would Jason Heap, if approved, be the first chaplain to be endorsed by a non-theist organization? Are there currently other humanist chaplains who have endorsement from theist organizations?

Thanks,
(b)(6)

-----Original Message-----
From: (b)(6)
Sent: Monday, July 29, 2013 2:19 PM
To: (b)(6)
Subject: Religion Info

Hi (b)(6)

Thanks for the chat. You can use any of the below on the record attributable to me.

Attached is the most current data (as of March 31, 2013), regarding the religious preferences indicated by our service members. Electing to indicate a religious preference is the service members' choice. Although members may not indicate a religious preference, that does not necessarily mean they don't have a religious view and/or preference.

- DoD Instruction 1304.28 lays out the Department's process for the "Appointment of Chaplains for the Military Departments."

- There is no set timeframe for processing an application to become a chaplain. Each case is different, and the length of time varies from applicant to applicant.

- There are approximately 2,884 active duty chaplains and 2,375 reserve chaplains serving in the military today.

-As this is pre-decisional, the Department cannot provide information at this time regarding the individual's application.

- The Department of Defense respects, places a high value on, and supports by policy the rights of members of the Military Services to observe the tenets of their respective religions or to have no religious beliefs. The Department does not endorse religion or any one religion or religious organization, and provides to the maximum extent possible for the free exercise of religion by all members of the Military Services who choose to do so.

- The mission of the Chaplain Corps is to provide care and the opportunity for service members, their families, and other authorized personnel to exercise their constitutional right to the free exercise of religion. This is accomplished through religious observances, providing pastoral and spiritual care, and advising leadership on spiritual, ethical, moral, morale, core values, and religious accommodation issues.

V/r

(b)(6)

Very respectfully,

(b)(6)

DoD Spokesman, Defense Press Office, Personnel and Readiness Office of the Assistant Secretary of Defense Pentagon,
Room 2D961

Office: 703.697.6727

(b)(6)

(b)(6)

CIV OSD OUSD P-R (US)

Subject: TORPY, JASON... PART II-1st Time Endorser (HUMANIST) request -- (JASON HEAP is the Navy applicant)

Start Date: Friday, August 02, 2013

Due Date: Friday, November 21, 2014

Status: Completed

Percent Complete: 100%

Date Completed: Friday, November 21, 2014

Total Work: 0 hours

Actual Work: 0 hours

Owner: OSD Pentagon OUSD P-R Mailbox AFCB 5120

25 JUN – 31 JUL 2013 (PART I) is in COMPLETED TASK

2 Aug 13 – (b)(6) sent email message (guidance) to Army Chaplains...

3 Sep 13– Jason Torpy followed up to check on process of Humanist Society and Jason Heap application.

4 Sep 13– Ch Pitts replied... I concur that The Humanist Society administrative filing requirements package is complete and has been essentially ready for two months. During the last AFCB meeting, I informed AFCB members that your organization's prerequisite administrative filing documents have been submitted to my office. At this time, I have not received a fully-qualified letter for your applicant, Jason Heap, so in accordance with guidance, I cannot present your request for recognition to AFCB members because the determination of his fully qualified status is still pending. I recommend you ask him to speak with his Navy recruiter regarding the status of his application package and the proposed time-line for determining if he is qualified in all ways other than ecclesiastical endorsement. Thanks for your offer to work with me. I would appreciate any status updates you may receive from Mr. Heap.



Atheist Humanist
Advocacy (U...



Humanist
chaplain progress



RE: Humanist
chaplain progre...

14 Nov 13 (b)(6) email following up on Jason Heap application. (b)(6) also called AFCB office and left two messages) did not identify (b)(6) specifically...spoke with (b)(6) ...not returning her calls since she has knowledge of AFCB involvement.

4 Dec (b)(6) sent link to Atheists in Foxholes Want Chaplains, Too...

<http://www.newsweek.com/atheists-foxholes-want-chaplains-too-207609>; replied with thanks (2 emails)

(b)(5)(b)(6)

11 APR – (b)(6) Isn't this issue still with the Navy? If so, can you take for response to (b)(6)

15 APR – Jason TORPY to PITTS.. Per (b)(6) instructions, I've prepared an updated DD Form 2088 that selects 'initial active' rather than 'regular commissioned'. I also added a note this was a change to the June 2013 document but

nothing else is changed or updated. You'll receive a separate email to access this on dropbox, just to maintain privacy. You won't need anything but a dropbox account to access. It's free and secure and you may have an account already.

15 APR – Jason TORPY... Here is the link to Jason Heap's DD Form 2088. It should be accessible only to recipients of this message, though you can invite others to this folder as well. Included here also is CH Pitts so the AFCB has the updated document available as well. https://www.dropbox.com/static/images/emails/glyph/glyph_34@2x.png

15 APR – Jason HEAP... Dear (b)(6) I have received Mr Torpy's E-mail about the requested file being accessible on Dropbox. If I may ask, have you been able to access it, or do I need to download it and send it on to you?



16 APR 14 – (b)(6) to Jason HEAP... I have not been able to access. Please download your updated DD2088 and send it to me by PDF. I will forward your DD2088 to the appropriate people. HEAP... Thank you for your prompt reply. Please find attached to this e-mail the requested DD2088 form from Mr Torpy and the amendments he highlighted in the previous e-mail.

19 APR 14 - Here's a reminder that Jason (jason@dday76.net) invited you to a Dropbox shared folder called "Heap Chaplain Files" and left you this message: ""Here is the link to Jason Heap's DD Form 2088. It should be accessible only to recipients of this message, though you can invite others to this folder as well. Included here also is CH Pitts so the AFCB has the updated document available as well. Jason Torpy Humanist Society 202-656-6223" **DROPBOX would not open...however, it does not matter...rec'd updated 2088 via (b)(6)**

6 May 14 – (b)(6) (Navy CoC office) called to verify process for new ROs
– (b)(6) fwd final FYI to (b)(6) (b)(6) replied with thanks.

NOTE: Navy Care Board meets on 13 May...Humanist Applicant Jason Heap will be in the Navy CoC office.

12 MAY – (b)(6) called to let AFCB office know Fox News inquired about the Humanist candidate decision
--- (b)(6) ... no decision has been made; Care Board not scheduled until tomorrow, MAY 13, but a final decision will not be made at the Care Board

12 MAY – (b)(6) FYSA...

<http://www.foxnews.com/politics/2014/05/12/group-preparing-to-press-military-for-atheist-chaplain-source-says/>

12 MAY – (b)(6) ... Trust there is no truth in the claim in the attached email. I would hope chiefs would identify a clear need before moving ahead to accept one into the chaplaincy who is not from an established faith. Also, where would the atheist find a worshipping community to represent or come from?

13 MAY – JASON TORPY to PITTS, (b)(6) I just wanted to follow up after the Navy CARE Board today. I know several of you were there. Jason Heap enjoyed the opportunity to speak to the Board and meet other candidates and overall had a great visit. This step forward in the process is very encouraging, and I hope we're closer to celebrating a new diversity and a great new chaplain. I'm in Alexandria and at your disposal, and obviously Jason Heap is happy to answer any questions. Please keep in touch.

- 
Re: Date Clarification
- 
Dd2088 heap 20140415s.pdf
- 
Reminder: Jason Torpy wants to...
- 
RE: Helpful background on ...
- 
FW: Atheist to Propose Torpy a...
- 
group-preparin...
- 
FW: Atheist Chaplain Argum...


following up on CARE Board

23 MAY 14 – (b)(6) In the event that the Humanist Chaplin accession later becomes an issue, below is a link of "The Clergy Project" people I made reference. I understand that you may find useful the information in this website as it may relates to the humanist individual. r/ (b)(6) USN (US)
<http://www.clergyproject.org/>

27 MAY 14 – PITTS to (b)(6) (OSD-PA) ... As we discussed, no action is required for the Religious Organization application for recognition because the applicant was not accepted by the Military Department.

27 MAY 14 – (b)(6) interesting academic paper (For Man & Country-Atheist Chaplains in the US Army)

30 MAY 14 – JIM SCHWENK to HEBERT... Humanist Chaplain Candidate News Article (b)(6) FYI, see link below. I've spoken to the Navy board's recorder. I think we're in a good litigation position; Navy thinks the rejected candidate is likely to sue; I guess we'll see! Enjoy the weekend! Jim

18 JUN – JIM SCHWENK sent Washington Post article

http://www.washingtonpost.com/local/secular-group-protests-navys-rejection-of-humanist-chaplain/2014/06/17/71ae1746-f642-11e3-8aa9-dad2ec039789_story.html

- 
FW: The Clergy Project
- 
RE: Humanist Chaplain
- 
interesting academic paper ...
- 
For Man _ Country-Atheist...
- 
Humanist Chaplain Candi...
- 
humanists-in-.pdf
- 
FYI Washington Post Article IR...

23 JUL 14 – (b)(6) EXSUM from HASC briefing w Humanist Grp on 22JUL2014

- 
EXSUM from HASC briefing w...
- 
EXSUM - Humanist Brief t...

7 NOV 14 – (b)(6) to PITTS (b)(6) and CC HEBERT...What has our role been in this "case". I assume we've not recognized any endorsing entity for "humanists"? Never a dull moment...
<http://www.stripes.com/news/navy/would-be-atheist-chaplain-files-suit-over-navy-s-rejection-of-application-1.312395>

(b)(6) to (b)(6) There has been correspondence with Mr. Jason Torpy and Ch Pitts on the "case." A particular summary of events is attached as FYSA and the first time applicant summary provided during the meeting. Additionally, a statement dated July 2013 (attached religion info) states The Military Departments do NOT have any humanist chaplains endorsed by any religious organization. In May 2014, AFCEB was informed; that a recommendation had been made not to accept the humanist chaplain candidate. Therefore, no action was/is required for the Religious Organization application for recognition because the applicant was not accepted by the Military Department. Ch Pitts is not in the office today and will return Monday.

(b)(6) Thanks Chaplain. Very helpful as I try to understand what's transpired to date. Happy Friday!!
--SCHWENK to PITTS... Thanks...we all need as much prayer as we can get!

- 
Navy Humanist Chaplain Candi...
- 
RE: Navy Humanist Chapl...
- 
FYSA - Humanist Society
- 
RE: Religion Info
- 
RO - First Time Applicant Sum...
- 
RE: Navy Humanist Chapl...
- 
RE: Heap and Humanist Societ...

(b)(6)

CIV OSD OUSD P-R (US)

From:
Sent:
To:

(b)(6)

Friday, August 02, 2013 3:19 PM

(b)(6)

Cc:

(b)(6)
(b)(6) Pitts, Jerry P COL OSD PR; (b)(6)
(b)(6)

Subject:

Atheist & Humanist Advocacy (UNCLASSIFIED)

Classification: UNCLASSIFIED
Caveats: NONE

Teammates:

Understand that the media coverage of advocacy groups and individuals working to represent atheists and humanists in the Department of Defense, Military Departments, and specifically the Army -- may require you to plainly and patiently explain the role and function of the Chaplain Corps. The primary purpose of the US Army Chaplain Corps is to provide Religious Support to the Army, in response to the Free Exercise rights of Soldiers and Families (as protected in the US Constitution). There may be many groups that are "spiritual" but not religious (SBNR) - to include some humanist or atheist groups (and individuals). No one argues or denies their right to declare their worldview. These individuals do not desire to provide Religious Support (our mission).

The Army has an available outlet for both these individuals and their stated worldview/stance - it is in the Comprehensive Soldier/Family Fitness (CSF2) program.

<http://csf2.army.mil/>

Within that construct for developing ready and resilient Soldiers and Families - several of the components, to include emotional, social, and spiritual -- provide an outlet for Soldiers who want to contribute, but do not want to provide Religious Support. These Soldiers may be capable of contributing as MRTs within units.

(b)(6)

(b)(6)

Director, DACH-3/5/7
Office of the Chief of Chaplains
2700 Army Pentagon, 2AS14A
Washington D.C. 20310-2700
Wk: (703)545-6629

(b)(6)

DSN: 225-6629
Fax: (703)614-3848

(b)(6)

U.S. Army Chaplain Corps news:
<http://www.army.mil/chaplaincorps>
U.S. Army Chaplain Corps on Facebook:
<https://www.facebook.com/ArmyChaplainCorps>
U.S. Army Chaplain Corps DVIDS site:
<http://www.dvidshub.net/unit/USACC>
U.S. Army Chaplain Corps on Twitter:
<http://www.twitter.com/ArmyChaplains>

Classification: UNCLASSIFIED
Caveats: NONE

(b)(6)

CIV OSD OUSD P-R (US)

From: Jason Torpy <jtorpy@humanist-society.org>
Sent: Tuesday, September 03, 2013 5:19 PM
To: Pitts, Jerry P COL OSD PR; (b)(6) USN BUPERS (US)
Subject: Humanist chaplain progress

CH Pitts,

I am following up again to check on progress. I have rotated to this Humanist Society email just for clarity of purpose. In our last contact on July 23, you reconfirmed that you have no questions or requests. The organizational and individual application has been essentially ready for two months now.

The next step was for the Navy to provide the AFCB with the fully-qualified letter for Jason Heap. Please confirm if that has been received or not. Has the application been discussed by the Navy chaplain accessions (CARE) board or the AFCB?

As a new prospective new endorser, I would like to work more closely with the AFCB and the assorted chaplain offices. If the application is moving quickly toward summary approval, then I can understand the lack of communication. However, if there is any concern or potential for denial, I would hope to be included in that discussion.

As always, if you have any status updates or requests, please contact me at any time.

Jason

Jason Torpy
Endorsing Agent, The Humanist Society
(202)-656-6223
jtorpy@humanist-society.org
<http://www.humanist-society.org/>

(b)(6)

CTV OSD OUSD P-R (US)

From: Pitts, Jerry P COL USAF (US)
Sent: Wednesday, September 04, 2013 2:05 PM
To: 'Jason Torpy'
Cc: (b)(6) CAPT USN (US)
Subject: RE: Humanist chaplain progress

Mr. Torpy (Jason),

I concur that The Humanist Society administrative filing requirements package is complete and has been essentially ready for two months. During the last AFCB meeting, I informed AFCB members that your organization's prerequisite administrative filing documents have been submitted to my office. At this time, I have not received a fully-qualified letter for your applicant, Jason Heap, so in accordance with guidance, I cannot present your request for recognition to AFCB members because the determination of his fully qualified status is still pending. I recommend you ask him to speak with his Navy recruiter regarding the status of his application package and the proposed time-line for determining if he is qualified in all ways other than ecclesiastical endorsement.

Thanks for your offer to work with me. I would appreciate any status updates you may receive from Mr. Heap.

V/r

JERRY P. PITTS, Ch, Col, USAF
Executive Director, Armed Forces Chaplains Board
(2E341)...(703) 697-9015

-----Original Message-----

From: Jason Torpy [mailto:jtorpy@humanist-society.org]
Sent: Tuesday, September 03, 2013 5:19 PM
To: Pitts, Jerry P COL OSD PR; (b)(6) CAPT USN (US)
Subject: Humanist chaplain progress

CH Pitts,

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Jason

Jason Torpy
Endorsing Agent, The Humanist Society

(202)-656-6223

jtorpy@humanist-society.org

<http://www.humanist-society.org/>

(b)(6) **CIV OSD OUSD P-R (US)**

From: (b)(6)
Sent: Thursday, November 14, 2013 1:50 PM
To: (b)(6) CIV (US)
Cc: Jerry.Pitts@osd.mil
Subject: Chaplain Applicant Follow Up: Jason Heap

Hello (b)(6)

Thank you for your help directing this to the proper channels. I'm following up on the Navy chaplains application of Jason Heap.

His application, as well of the application of his endorser The Humanist Society, was filed in June and confirmation of its receipt was sent on July 3, 2013 in an email from COL Jerry P. Pitts, executive director of the Armed Forced Chaplains Board. (copied below)

I believe the next steps in the process are for the AFCB to approve this first time endorser and for (b)(6) with Navy Recruiting Command to review the applicant's kit for completion and forward it on to the Navy CARE Board for review.

In the almost 20 weeks since the receipt of these applications was confirmed, requests for information on their status by the applicant and his endorser have gone unanswered.

While it has been taken into consideration that the process requires adequate time for proper review and verification, the lack of communication and the excessive nature of the delay in comparison to fellow applicants is unacceptable.

My involvement is due to my work with lawmakers representing faith groups such as this endorsing organization. There are a number of Senators who are growing increasingly concerned with the situation and are looking to add a remedy to the National Defense Authorization Act they are currently debating. I am hoping to avoid this by clearing up any miscommunications.

Hence it is imperative that I speak with one of the following individuals as soon as possible:

- * (b)(6) Senior Recruiter, Navy Recruiting Command
- * Chaplain (Col.) Jerry Pitts, Executive Director, AFCB
- * RADM Mark Tidd, Chief of Navy Chaplains
- * ADM Jonathan Greenert, Chief of Naval Operations

Thank you very much for your assistance. (b)(6)

--

(b)(6)
Director of Federal and State Affairs
Secular Coalition for America

1012 14th St. NW #205

Washington, DC 20005

Office; (202) 299-1091 ext.204 <tel:%28202%29%20299-1091%20ext.204>

(b)(6)

From: Pitts, Jerry P COL OSD PR <Jerry.Pitts@osd.mil>

Date: Wed, Jul 3, 2013 at 6:24 PM

Subject: RE: 1st-time endorser documentation

Reviewed your application package. The enclosed prerequisite documents from the Humanist Society are complete. Have a safe and wonderful holiday.

V/r

JERRY P. PITTS, Ch, Col, USAF

Executive Director, Armed Forces Chaplains Board

(b)(6) **CIV OSD OUSD P-R (US)**

From: (b)(6)
Sent: Wednesday, December 04, 2013 1:54 PM
To: (b)(6) USN CNO (US); Pitts, Jerry P COL USAF OSD OUSD P-R (US);
(b)(6) USN (US)
Subject: Follow up on Newsweek Atheist/Humanist inquiry with OSD

Gents,
You recall CHINFO put this on our radar a few weeks back. Nothing new is presented to the argument nor does it reference the Navy.

See below for the story:

Atheists in Foxholes Want Chaplains, Too
<http://www.newsweek.com/atheists-foxholes-want-chaplains-too-207609>

R/S,
(b)(6)
Special Assistant for Communications
Chief of Chaplains Office- N097
2000 Navy Pentagon (5E270)
Washington DC 20350-2000
T: 703-692-2057
(b)(6)
F: 703-614-4725

Join the conversation!
Check out the new official blog of the Navy Chaplain Corps:
<http://chaplaincorps.navylive.dodlive.mil/>
<http://www.facebook.com/ChiefofNavyChaplains>
<http://www.chaplain.navy.mil/>

Join our internal forum for discussion and collaboration among your fellow Navy chaplains and RPs:
<https://www.milsuite.mil/book/groups/chief-of-navy-chaplains>

(b)(6)

CIV OSD OUSD P-R (US)

From: Pitts, Jerry P COL USAF (US)
Sent: Wednesday, December 04, 2013 5:25 PM
To: (b)(6) CIV (US)
Subject: RE: Follow up on Newsweek Atheist/Humanist inquiry with OSD

Thanks for the link.
V/r
Ch Pitts

-----Original Message-----

From: (b)(6)
Sent: Wednesday, December 04, 2013 1:54 PM
To: (b)(6) USN CNO (US); Pitts, Jerry P COL USAF (US); (b)(6) USN (US)
Subject: Follow up on Newsweek Atheist/Humanist inquiry with OSD

Gents,
You recall CHINFO put this on our radar a few weeks back. Nothing new is presented to the argument nor does it reference the Navy.

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<https://www.milsuite.mil/book/groups/chief-of-navy-chaplains>

(b)(6) [redacted] **CIV OSD OUSD P-R (US)**

From: (b)(6) [redacted] USAF OSD OASD LA (US)
Sent: Friday, April 11, 2014 3:33 PM
To: (b)(6) [redacted] USN DONAA (US); (b)(6) [redacted] USN DONAA (US)
Cc: Pitts, Jerry P COL USAF OSD OUSD P-R (US); (b)(6) [redacted] OSD OUSD P-R (US)
Subject: FW: Chaplains

[redacted]

Isn't this issue still with the Navy? If so, can you take for response to (b)(6) [redacted]

(b)(6) [redacted]

(b)(6) [redacted]
Special Assistant for Personnel Policy, OSD/LA
****please note new e-mail address****

(b)(6) [redacted]

-----Original Message-----

From: (b)(6) [redacted]
Sent: Friday, April 11, 2014 3:14 PM
To: (b)(6) [redacted] USAF OSD OASD LA (US)
Subject: Chaplains

[redacted]

(b)(6) [redacted]

Thanks

(b)(6) [redacted]

(b)(6) [redacted]

House Armed Services Committee
2340 Rayburn House Office Building
202-226-6162

And there you have it! Enjoy the weekend! SF/ (b)(6)

(b)(6)

CIV OSD OUSD P-R (US)

From: Jason Torpy <jtorpy@militaryatheists.org>
Sent: Tuesday, April 15, 2014 4:35 PM
To: Jason Heap; Pitts, (b)(6) DoD PR
Cc: (b)(6) USN COMNAVCRUITCOM (US); (b)(6) USN NRC (US)
Subject: Re: Date Clarification

Per (b)(6) instructions, I've prepared an updated DD Form 2088 that selects 'initial active' rather than 'regular commissioned'. I also added a note this was a change to the June 2013 document but nothing else is changed or updated.

You'll receive a separate email to access this on dropbox, just to maintain privacy. You won't need anything but a dropbox account to access. It's free and secure and you may have an account already.

Jason

Jason Torpy

President, Military Association of Atheists & Freethinkers (202)-656-MAAF (6223) jtorpy@militaryatheists.org

<http://www.militaryatheists.org> <<http://www.militaryatheists.org/>>

Facebook <<http://www.facebook.com/pages/Military-Association-of-Atheists-Freethinkers-MAAF/221399971203795>> |

Twitter <<https://twitter.com/militaryatheist>> | GooglePlus <<https://plus.google.com/108544790740038442080/posts>>

Fighting for the Freedoms We Defend

On Tue, Apr 15, 2014 at 1:44 PM, Jason Heap <jasondheap@yahoo.co.uk> wrote:

Dear Jason,

Please see the E-mail from (b)(6) regarding some amendments required on the endorser's form.

With my regards,

Jase

On Tuesday, 15 April 2014, 18:39, (b)(6) NRD Ohio, Chaplain" <(b)(6)> wrote:

Jason

I will get back to you on travel arrangements on 11th May rather than 12th May to Washington, DC.

Speaking of clerical errors that do not infringe on your 13 May CARE Advisory Group invite, can you get a new DD2088 from your endorser? I need your endorser to do the following:

In "block i. APPLICATION IS FOR", have your endorser mark with an (X), block (3) INITIAL ACTIVE DUTY (3 years). Please have your endorser send updated corrected DD2088 by PDF to you. Then, please send the updated corrected DD2088 back to me so that I can forward it to appropriate people.

All is well. You are on your way to the 13 May CARE Advisory Group. I just need to look into your travel to Washington DC on 11 May and to have an updated corrected DD2088 from your endorser.

V/r

(b)(6)

Chaplain Programs Officer
Navy Recruiting Command
3990 E. Broad St. Bldg 10 Ste 13
Columbus, OH 43218

(b)(6)

Work: (614) 693-3072 <tel:%28614%29%20693-3072> (614) 693-3072 <tel:%28614%29%20693-3072>
Fax: (614) 693-3039 <tel:%28614%29%20693-3039>

(b)(6)

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Navy Pay Chart

<http://www.dfas.mil/militarymembers/payentitlements/militarypaytables.html>

<http://www.dfas.mil/dms/dfas/militarymembers/pdf/MilPayTable2013.pdf>

FACEBOOK NETWORK: US NAVY CHAPLAIN CORPS; (b)(6)

Is your school accredited?:

<http://www.chea.org/search/search.asp>

or

<http://ope.ed.gov/accreditation/>

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-----Original Message-----

From: Jason Heap [mailto:jasondheap@yahoo.co.uk]

Sent: Tuesday, April 15, 2014 11:01 AM

To: (b)(6) NRD Ohio, Chaplain; Jason Torpy

Subject: Date Clarification

(b)(6)

I apologise for the clerical error. I meant the morning of the 11th, not the 12th to go from NYC to DC.

Kind regards,

Jase

(b)(6) CIV OSD OUSD P-R (US)

From: Jason Heap <jasondheap@yahoo.co.uk>
Sent: Tuesday, April 15, 2014 11:50 PM
To: Jason Torpy; Pitts, Jerry P COL DoD PR
Cc: (b)(6) USN COMNAVCRUITCOM (US); (b)(6) USN NRC (US)
Subject: Re: Date Clarification

Dear (b)(6)

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Jason Torpy

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V/r

(b)(6)

Chaplain Programs Officer
Navy Recruiting Command
3990 E. Broad St. Bldg 10 Ste 13
Columbus, OH 43218

(b)(6)

Work: (614) 693-3072(614) 693-3072

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(b)(6)

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Kind regards,

Jase

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From: Jason Heap <jasondheap@yahoo.co.uk>
Sent: Wednesday, April 16, 2014 12:11 AM
To: (b)(6) USN NRC (US); Pitts Jerry P COL DoD PR
Cc: (b)(6) USN COMNAVCRUITCOM (US); Jason Torpy
Subject: Re: Date Clarification
Attachments: Dd2088 heap 20140415s.pdf

Dear (b)(6)

Thank you for your prompt reply. Please find attached to this e-mail the requested DD2088 form from Mr Torpy and the amendments he highlighted in the previous e-mail.

Kindest regards,

Jase

On Wednesday, 16 April 2014, 7:02, (b)(6)

Jason,

I have not been able to access. Please download your updated DD2088 and send it to me by PDF. I will forward your DD2088 to the appropriate people.

V/r

(b)(6)

Chaplain Programs Officer
Navy Recruiting Command
3990 E. Broad St. Bldg 10 Ste 13
Columbus, OH 43218

(b)(6)

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Cc: (b)(6) NRD Richmond, 161; (b)(6) NRD Ohio, Chaplain

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V/r

(b)(6)

Chaplain Programs Officer
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(b)(6)

Work: (614) 693-3072(614) 693-3072
Fax: (614) 693-3039

STATEMENT OF ECCLESIASTICAL ENDORSEMENT

OMB Number 0704-0190
OMB approval expires
Oct 31, 2014

The public reporting burden for this collection of information is estimated to average 45 minutes per response, including the time for reviewing instructions, searching existing data sources, gathering and maintaining the data needed, and completing and reviewing the collection of information. Send comments regarding this burden estimate or any other aspect of this collection of information, including suggestions for reducing the burden, to the Department of Defense, Washington Headquarters Services, Executive Services Directorate, Information Management Division, 4800 Mark Center Drive, Suite 070108, Alexandria, VA 22350-3100 (0704-0190). Respondents should be aware that notwithstanding any other provision of law, no person shall be subject to any penalty for failing to comply with a collection of information if it does not display a currently valid OMB control number.

PLEASE DO NOT RETURN YOUR COMPLETED FORM TO THE ABOVE ORGANIZATION. RETURN COMPLETED FORM TO CHIEF OF CHAPLAINS (ITEM 2).

PRIVACY ACT STATEMENT

AUTHORITY: 10 U.S.C. Sections 136, 533(a)(1), 643, 827, 3353(a)(1), and 5600(a)(1), DoD Directive 1304 19; DoD 1304 28; and E.O. 9397, as amended (SSN).
PRINCIPAL PURPOSE(S): The information collected on this form is used to verify the professional and ecclesiastical qualifications of Religious Ministry Professionals for initial appointment or chaplains change of career status appointments as chaplains in the Military Services. This form is an essential element of a chaplain's professional qualifications and will become part of a chaplain's military personnel record. Completed forms are covered by recruiting and official military personnel file SORNs maintained by each of the Services.
ROUTINE USE(S): The DoD "Blanket Routine Uses" found at http://privacy.defense.gov/blanket_uses.shtml apply to this collection.
DISCLOSURE: Voluntary. However, failure to provide the requested information may significantly delay the processing of this endorsement.

1. FROM (To be completed by Endorsing Agent)

a. TYPED OR PRINTED NAME OF RELIGIOUS ORGANIZATION GRANTING RELIGIOUS MINISTRY PROFESSIONAL ENDORSEMENT The Humanist Society		b. DATE OF CURRENT INTERNAL REVENUE CODE (IRC) 501(c)(3) EXEMPT STATUS 1999	c. EMPLOYER IDENTIFICATION NUMBER (IRC) 95-6149988	
d. TELEPHONE (Include Area Code) 202-938-9088		e. FAX NUMBER (Include Area Code) 202-238-9003		
f. ADDRESS. (1) STREET (Include apartment or suite number) 1777 T St NW		(2) CITY Washington	(3) STATE DC	(4) ZIP CODE 20009
g. E-MAIL ADDRESS rberman@americanhumanist.org		h. WEB SITE www.humanist-society.org		

2. TO		b. ADDRESS. (1) STREET (Include apartment or suite number) 5722 Integrity Drive Bldg 784		
a. CHIEF OF CHAPLAINS (X appropriate block)	<input type="radio"/> (1) ARMY	(2) CITY Millington	(3) STATE TN	(4) ZIP CODE 38054
	<input checked="" type="radio"/> (2) NAVY			
	<input type="radio"/> (3) AIR FORCE			

3. PROSPECT INFORMATION. a. IS THIS AN INITIAL ENDORSEMENT? (X one) YES NO

b. TYPED OR PRINTED NAME (Last, First, Middle Initial) Heap, Jason D		c. SOCIAL SECURITY NUMBER (b)(6)	d. TELEPHONE (Include Area Code) (b)(6)	
e. ADDRESS. (1) STREET (Include apartment or suite number) (b)(6)		(2) CITY (b)(6)	(3) STATE	(4) ZIP CODE
f. E-MAIL ADDRESS jasondheap@yahoo.co.uk or jasondheap@hotmail.co.uk				

g. NUMBER OF YEARS OF PROFESSIONAL MINISTRY EXPERIENCE PROSPECT HAS COMPLETED 4	h. NUMBER OF MONTHS OF PRIOR ACTIVE MILITARY SERVICE PROSPECT HAS COMPLETED			
	(1) OFFICER 0	(2) ENLISTED		0

i. APPLICATION IS FOR (X one)	<input type="radio"/> (1) RESERVE (Non-Active Duty)	<input type="radio"/> (4) EXTENDED ACTIVE DUTY (Indefinite)
	<input type="radio"/> (2) NATIONAL GUARD	<input type="radio"/> (5) REGULAR COMMISSIONED OFFICER
	<input checked="" type="radio"/> (3) INITIAL ACTIVE DUTY (3 years)	<input type="radio"/> (6) RESERVE (AGR)

4. ECCLESIASTICAL ENDORSING AGENT (To be completed by Endorsing Agent)

a. AS THE ECCLESIASTICAL ENDORSING AGENT AUTHORIZED TO REPRESENT
(Name of religious organization) (item 1) The Humanist Society

I HEREBY VERIFY THE ABOVE PROSPECTIVE CANDIDATE TO BE PROFESSIONALLY QUALIFIED AS A RELIGIOUS MINISTRY PROFESSIONAL FOR THE MILITARY CHAPLAINCY.

b. TYPED OR PRINTED NAME (Last, First, Middle Initial) Torpy, Jason D		c. E-MAIL ADDRESS jtorpy@americanhumanist.org		
d. ADDRESS. (1) STREET (Include apartment or suite number) (b)(6)		(2) CITY (b)(6)	(3) STATE	(4) ZIP CODE
e. TELEPHONE (Include Area Code) (b)(6)	f. FAX NUMBER (Include Area Code) (b)(6)	h. DATE SIGNED (YYYYMMDD) 2014 04 15		

8. COMMENTS

Jason Heap is a man of scholarship, character and leadership. He holds a Ph.D. in Theology from the University of Oxford with an MDiv from Brite Divinity School--TCU, a Masters of Studies (Theology) from the University of Oxford and a Post Graduate Certificate of Education in Religious Studies, he is eminently qualified to understand and provide for those in the pluralistic military community. He will expertly mentor and empathize with young soldiers by virtue of the Doctorate in Education he is currently completing, and by drawing from his experience living throughout Europe, the Middle East, and China, and his own rough upbringing in downtown Philadelphia and Houston. He will represent diversity as the first Humanist Society chaplain, but also connect well with the religious majority as a theological seminary graduate and someone who has ministry experience in Baptist and Methodist churches. The Humanist Society is an IRS-recognized church organization. The candidate is currently a UK resident but is a natural-born US citizen holding only US citizenship. The RMP has ministry experience befitting RMPs of the Humanist Society tradition in various traditions and settings, including schools, hospitals, and churches. This is a first-time endorsement of the Humanist Society of an active duty candidate requiring no waivers.

note: Edit of original form dated 6/28/2013 requested 4/15/2014 to change 3i(5) to 3i(3). No other changes made.

(b)(6) **CIV OSD OUSD P-R (US)**

From: (b)(6) LCDR USN OSD PA (US)
Sent: Tuesday, May 06, 2014 4:49 PM
To: (b)(6) CIV (US)
Cc: Pitts, Jerry P COL USAF OSD OUSD P-R (US)
Subject: RE: Helpful background on Endorser process

Thanks (b)(6)

V/r

(b)(6)

Very respectfully,

(b)(6)

DoD Spokesman, Defense Press Office, Personnel and Readiness (R&FM, MPP, CPP, DHRA)
Office of the Assistant Secretary of Defense
Pentagon, Room 2D961
Office: 703.697.6727

(b)(6)

-----Original Message-----

From: (b)(6)
Sent: Tuesday, May 06, 2014 4:00 PM
To: (b)(6) USN OSD PA (US)
Cc: Pitts, Jerry P COL USAF OSD OUSD P-R (US)
Subject: Helpful background on Endorser process

Good Afternoon (b)(6)

While I was pulling together general background on the CARE process for the Navy Chaplain Corps for CDR Perry, I thought I'd pass along some background that might be helpful to you. I'm sure this is not all new info, but I wanted to share it. Chaplain Pitts educated me on the second bullet and overall landscape:

.As it relates to the DoD process for becoming a new endorser, until a viable candidate successfully makes it through the CARE group screening, or respective process for the military departments, a new endorser package will not move forward.

.At this time, the Armed Forces Chaplains Board is currently reviewing applications from 14 religious organizations which have submitted required administrative paperwork and are awaiting the appointment of a viable clergy candidate to active-duty in one of the military departments. Once the Armed Forces Chaplains Board receives an appointment letter from the Navy, Army or Air Force stating that the clergy is appointed without waiver, the package will then be deemed complete and submitted to members of the Armed Forces Chaplains Board for a final recommendation to OSD, Personnel and Readiness. OSD will make the final decision on new endorsers for military chaplains.

.The overarching policy on this process is: DoDI 1304.28: Guidance for the Appointment of Chaplains for the Military Departments and DoDI 1304.19: Appointment of Chaplains for the Military Departments and OPNAV Instruction 1120.9: Appointment of Officers in the Chaplain Corps of the Navy.

Hope this is helpful!

R/S.

(b)(6)

Special Assistant for Communications
Chief of Chaplains Office- N097
2000 Navy Pentagon (5E270)
Washington DC 20350-2000
T: 703-692-2057

(b)(6)

F: 703-614-4725

Join the conversation!

Check out the new official blog of the Navy Chaplain Corps:

<http://chaplaincorps.navylive.dodlive.mil/>

<http://www.facebook.com/ChiefofNavyChaplains>

<http://www.chaplain.navy.mil/>

Join our internal forum for discussion and collaboration among your fellow Navy chaplains and RPs:

<https://www.milsuite.mil/book/groups/chief-of-navy-chaplains>

-----Original Message-----

From: (b)(6)

Sent: Saturday, May 03, 2014 2:13 PM

To: (b)(6) CIV OPNAV, N097

Subject: Re: Slight revision to Q6 of briefing card

Thank (b)(6). Think those are good changes.

Just read through the card and have a few minor changes.

(b)(6)

Let me know what is better.

V/r

(b)(6)

----- Original Message -----

From: (b)(6)

Sent: Friday, May 02, 2014 08:18 AM

To: (b)(6) USN OSD PA (US)
Subject: Slight revision to Q6 of briefing card

Morning (b)(6)



Thanks for your partnership! Safe travels this weekend!

R/S,
(b)(6)

Special Assistant for Communications
Chief of Chaplains Office- N097
2000 Navy Pentagon (5E270)
Washington DC 20350-2000
T: 703-692-2057

(b)(6)
F: 703-614-4725

Join the conversation!
Check out the new official blog of the Navy Chaplain Corps:
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<http://www.facebook.com/ChiefofNavyChaplains>
<http://www.chaplain.navy.mil/>

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<https://www.milsuite.mil/book/groups/chief-of-navy-chaplains>

CIV OSD OUSD P-R (US)

From: (b)(6)
Sent: Monday, May 12, 2014 2:25 PM
To: (b)(6); Pitts, Jerry P COL USAF OSD OUSD P-R
(b)(6)
Cc:
Subject: FW: Atheist to Propose Torpy as Military Chaplain (UNCLASSIFIED)

Classification: UNCLASSIFIED
Caveats: NONE

FYSA.

(b)(6)
Office of the Chief of Chaplains
2700 Army Pentagon, 2A514A
Washington D.C. 20310-2700
Wk: (703)545-6629

(b)(6)
DSN: 329-6629
Fax: (703)614-3848

(b)(6)

-----Original Message-----

From: (b)(6) USARMY HQDA OCCH (US)
Sent: Monday, May 12, 2014 2:18 PM
To: (b)(6) USARMY HQDA OCCH (US)
Cc: (b)(6) USARMY (US); (b)(6) CIV (US)
Subject: Atheist to Propose Torpy as Military Chaplain (UNCLASSIFIED)

Classification: UNCLASSIFIED
Caveats: NONE

<http://www.foxnews.com/politics/2014/05/12/group-preparing-to-press-military-for-atheist-chaplain-source-says/>

Just got a google alert...

(b)(6)

Respectfully,

(b)(6)

Communications Strategist/Speechwriter
DACH 3/5/7
Office of the Chief of Chaplains
2700 Army Pentagon 2A514A
Washington, DC 20310-2700
Wk: 571-256-8753

(b)(6)

<http://www.army.mil/chaplaincorps>
<http://www.facebook.com/armychaplaincorps>
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Caveats: NONE

Classification: UNCLASSIFIED

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Group preparing to press military for atheist chaplain, source says

Published May 13 2014 544 250 0
[FoxNews.com](#)

In what some might see as an oxymoron, an advocacy group apparently is preparing to ask the Defense Department to appoint a chaplain -- for atheists.

A source tells Fox News that the Military Association of Atheists and Free Thinkers plans to make the request on Tuesday, floating its president Jason Torpy as the proposed chaplain.

Asked for comment, the association referred FoxNews.com to its position in support of a prior bid to name a "humanist" chaplain.

But a Defense Department official confirmed that a meeting is planned between the applicant and the Navy on Tuesday.

Rep. John Fleming, R-La., who last year opposed the creation of such a position, also voiced concerns about the planned request. He told FoxNews.com he's got to wait and see how the proposal plays out, but threatened to use legislation to block it if necessary.

"We're only finding out about this now," he said. Fleming said the law is clear that any chaplain needs to have an "endorsing agency" and questioned whether the applicant would have that here. "We just don't see any avenue, but you know we've been surprised before by the military."

The move would come after lawmakers, including Fleming, battled over the same issue last year.

Democrats tried, unsuccessfully, to pass legislation creating such a post in 2013. In response, Republicans offered up a measure of their own to prohibit the Pentagon from naming such a chaplain. The House approved the measure in July.

With Congress at odds, though, the Defense Department could decide on its own.

A separate organization, The Humanist Society, endorsed Oxford-educated religious scholar Jason Heap last year to be the first-ever humanist chaplain in the U.S. Navy.

The MAAF supported the application. All along, the group has argued that more people identify as atheists and humanists than any other non-Christian denomination.

But Republican lawmakers who have fought these efforts have described the push as nonsensical. The motto of the Army Chaplain Corps is, after all, "Pro Deo et Patria," or "For God and Country."

Fleming said last year that the idea of an atheist chaplain is "an oxymoron."

"It's self-contradictory -- what you're really doing is now saying that we're going to replace true chaplains with non-chaplain chaplains," he said.

But the MAAF argues that military chaplains are not providing enough outreach for those who do not believe in God.

According to research in 2009 by the Defense Equal Opportunity Management Institute, about a quarter of military servicemembers who participated in the study said they had "no religious preference." More than 3.6 percent identified as humanist, while a little over 1 percent identified as pagan.

Several organizations and religious scholars have pressed the U.S. military to consider naming chaplains for those servicemembers.

"Such broad-based and growing support of professionals and experts should make it easy for the Department of Defense and the Navy to open their doors to diversity of belief that includes humanists and other nontheists," the group said in a statement last year.

Fox News' Jim Angle and FoxNews.com's Judson Berger contributed to this report.

Comments
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(b)(6)

OTV OSD OUSD P-R (US)

From: (b)(6)
Sent: Monday, May 12, 2014 11:29 PM
To: (b)(6)
Cc: Pitts, Jerry P COL USAF OSD OUSD P-R (US)
Subject: FW: Atheist Chaplain Argument - Time Sensitive

Gents,

Trust there is no truth in the claim in the attached email. I would hope chiefs would identify a clear need before moving ahead to accept one into the chaplaincy who is not from an established faith. Also, where would the atheist find a worshipping community to represent or come from?

(b)(6)

-----Original Message-----

From: Home
Sent: Monday, May 12, 2014 11:14 PM
To: (b)(6)
Cc:
Subject: Atheist Chaplain Argument - Time Sensitive

Gentlemen,

I am in a notell motel room in an unknown city and traveling home to Florida, post retirement.

I see a post on FoxNews that the Navy will be meeting tomorrow with an atheist wishing to be a chaplain. I am VERY concerned that the DoD does not have the historical background of the chaplaincy and may inadvertently give him ground he does not have to stand on.

George Washington founded Military chaplaincy primarily as a moral agency. Washington stated that he would have an ethical army if he couldn't have a religious one and hired religious clergy to advise commanders on historical social ethics. This primary chaplain responsibility was reaffirmed for civil war chaplains and currently in JP1-05, etc.

An atheist has no standing on historical grounds to advise anyone of ethics. People of faith's advice is rooted in the Faith of those that endorsed them... Historically Scripture! Exactly what ethical body of knowledge does an atheist appeal to in order to advise command? Same issue with Wiccans...there is no agreed upon common practice or source of truth. The commander might as well take ethics advice from his or her exec. If the DoD gives this guy standing, the ultimate end will be no chaplain will have any ground to advise command of historical right and wrong.

I have read this guy's position. Etheists state they want another atheist to speak with. This is NOT the foundation of the chaplain corps. It would be a fatal mistake to argue their argument. Redirect to their common source of ethics for advising command and you have a winner.

Bad juju!

PLEASE think deeply and quickly on this issue and intervene where you can.

(b)(6)

Sent from my iPad

(b)(6)

CIV OSD OUSD P-R (US)

From: Jason Torpy <jtorpy@humanist-society.org>
Sent: Tuesday, May 13, 2014 4:03 PM
To: Pitts, Jerry P COL DoD PR; (b)(6) USN (US); (b)(6) USN
COMNAVCRUITCOM (US); (b)(6) USN (US); (b)(6) CAPT USN
CHIEF CHAPLAINS (US)
Subject: following up on CARE Board

All,

I just wanted to follow up after the Navy CARE Board today. I know several of you were there. Jason Heap enjoyed the opportunity to speak to the Board and meet other candidates and overall had a great visit. This step forward in the process is very encouraging, and I hope we're closer to celebrating a new diversity and a great new chaplain. I'm in Alexandria and at your disposal, and obviously Jason Heap is happy to answer any questions. Please keep in touch.

Jason

ps. You've probably seen some Fox News media interest. This is frustrating for me as I'm sure it is for you. I've declined interviews other than to point them at basic facts <<http://militaryatheists.org/news/2013/08/interfaith-leaders-support-humanist-chaplaincy/>> that I hope they'll rely on more than their very confused "source" <<http://www.foxnews.com/politics/2014/05/13/group-preparing-to-press-military-for-atheist-chaplain-source-says/>> .

Jason Torpy
Endorsing Agent, The Humanist Society
(202)-656-6223
jtorpy@humanist-society.org
<http://www.humanist-society.org/>

(b)(6) **CIV OSD OUSD P-R (US)**

From: (b)(6) CIV OSD OUSD P-R (US)
Sent: Friday, May 23, 2014 9:36 AM
To: Pitts, Jerry P COL USAF OSD OUSD P-R (US)
Subject: FW: The Clergy Project
Signed By: (b)(6)

Humanist resource?

(b)(6)
Deputy Director, Accession Policy
OUSD P&R/Military Personnel Policy
Pentagon 3D1066
703-695-5525

-----Original Message-----

From: (b)(6) USN (US)
Sent: Wednesday, May 21, 2014 3:49 PM
To: (b)(6) SES OSD OUSD P-R (US)
Cc: (b)(6) CIV OSD OUSD P-R (US)
Subject: The Clergy Project

(b)(6)

In the event that the Humanist Chaplin accession later becomes an issue, below is a link of "The Clergy Project" people I made reference. I understand that you may find useful the information in this website as it may relates to the humanist individual.

r/

<http://www.clergyproject.org/>

(b)(6)

(b)(6) CIV OSD OUSD P-R (US)

From: Pitts, Jerry P COL USAF OSD OUSD P-R (US)
Sent: Tuesday, May 27, 2014 11:24 AM
To: (b)(6) USN OSD PA (US)
Cc: (b)(6) CIV (US)
Subject: RE: Humanist Chaplain

(b)(6)

As we discussed, no action is required for the Religious Organization application for recognition because the applicant was not accepted by the Military Department.

V/r
Jerry P. Pitts, Ch, Col USAF
Executive Director, AFCB
703-697-9015

-----Original Message-----

From: (b)(6) USN OSD PA (US)
Sent: Tuesday, May 27, 2014 11:14 AM
To: Pitts, Jerry P COL USAF OSD OUSD P-R (US)
Subject: FW: Humanist Chaplain

Good morning Sir,

FYSA. Appears Chaplains have made a recommendation not to accept the humanist chaplain candidate. CNP / CNRC to provide notification TBD. Will await their TPs...

The status of the other package is working its way through, Right?

V/r
(b)(6)

-----Original Message-----

From: (b)(6)
Sent: Tuesday, May 27, 2014 9:45 AM
To: (b)(6) USN OSD PA (US); (b)(6) USN (US)
Cc: (b)(6) USN CHIEF OF INFORMATION (US); (b)(6) USN (US)
Subject: RE: Humanist Chaplain

We will coordinate and get back to you.

(b)(6)
Special Assistant for Public Affairs
Chief of Naval Personnel

(b)(6)
Office: 703-604-3401

(b)(6)

@USNPeople --latest info on Navy Sailors, civilians, families & retirees

-----Original Message-----

From: (b)(6)
Sent: Tuesday, May 27, 2014 9:40 AM
To: (b)(6) OPNAV N1, NOOP; (b)(6) CNRC, OOP
Cc: (b)(6) CHINFO, OI-3; Flaherty (b)(6) CHINFO, OI-3
Subject: RE: Humanist Chaplain

Thanks (b)(6)! Appreciate it.

When will he be notified?

You're answering Queries? They'll happen fast and furious after that as you may suspect. Any TPs are appreciated once you have them for our SA.

V/r

(b)(6)

Very respectfully,

(b)(6)

DoD Spokesman, Defense Press Office, Personnel and Readiness (R&FM, MPP, CPP, DHRA)
Office of the Assistant Secretary of Defense
Pentagon, Room 2D961
Office: 703.697.6727

(b)(6)

-----Original Message-----

From: (b)(6)
Sent: Tuesday, May 27, 2014 9:36 AM
To: (b)(6) USN OSD PA (US); (b)(6) USN (US)
Cc: (b)(6) USN CHIEF OF INFORMATION (US); (b)(6) USN (US)
Subject: RE: Humanist Chaplain

No go-Chaplains elected to pass.

(b)(6)

Special Assistant for Public Affairs
Chief of Naval Personnel

(b)(6)

Office: 703-604-3401

(b)(6)

@USNPeople --latest info on Navy Sailors, civilians, families & retirees

-----Original Message-----

From: (b)(6)
Sent: Tuesday, May 27, 2014 9:35 AM
To: (b)(6) CNRC, OOP

Cc: (b)(6) OPNAV N1, NOOP; (b)(6) CHINFO, OI-3 (b)(6) CHINFO, OI-3

Subject: Humanist Chaplain

Good morning (b)(6)

Just heard that a decision may be coming from CNRC re: the humanist chaplain candidate soon... Anything you can share?

THANK YOU!

V/r

(b)(6)

Very respectfully

(b)(6)

DoD Spokesman, Defense Press Office, Personnel and Readiness (R&FM, MPP, CPP, DHRA)
Office of the Assistant Secretary of Defense
Pentagon, Room 2D961
Office: 703.697.6727

(b)(6)

(b)(6)

OTV OSD OUSD P-R (US)

From: (b)(6)
Sent: Tuesday, May 27, 2014 3:01 PM
To: (b)(6); Pitts, Jerry P COL USAF OSD
OUSD P-R (US); (b)(6)
Cc:
Subject: interesting academic paper (UNCLASSIFIED)
Attachments: For Man & Country-Atheist Chaplains in the US Army.pdf

Classification: UNCLASSIFIED
Caveats: NONE

FYSA

(b)(6)

Director, DACH-3/5/7
Office of the Chief of Chaplains
2700 Army Pentagon, 2A514A
Washington D.C. 20310-2700
Wk: (703)545-6629

(b)(6)

DSN: 225-6629
Fax: (703)614-3848

(b)(6)

U.S. Army Chaplain Corps news:
<http://www.army.mil/chaplaincorps>
U.S. Army Chaplain Corps on Facebook:
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<http://www.twitter.com/ArmyChaplains>

Classification: UNCLASSIFIED
Caveats: NONE

FOR MAN AND COUNTRY: ATHEIST CHAPLAINS IN THE U.S. ARMY

A thesis presented to the Faculty of the U.S. Army
Command and General Staff College in partial
fulfillment of the requirements for the
degree

MASTER OF MILITARY ART AND SCIENCE
General Studies

by

VALERIA R. VAN DRESS, MAJOR, CHAPLAIN
M.A., Moody Bible Institute, Chicago, Illinois, 1997
D.Min., Erskine Theological Seminary, South Carolina, 2010

Fort Leavenworth, Kansas
2014-01

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MASTER OF MILITARY ART AND SCIENCE

THESIS APPROVAL PAGE

Name of Candidate: MAJ Valeria R. Van Dress

Thesis Title: For Man and Country: Atheist Chaplains in the U.S. Army

Approved by:

_____, Thesis Committee Chair
Chaplain (MAJ) Sean Wead, D.Min.

_____, Member
Prisco R. Hernandez, Ph.D.

_____, Member
Chaplain (LTC) Richard Garvey, M.Div.

Accepted this 13th day of June 2014 by:

_____, Director, Graduate Degree Programs
Robert F. Baumann, Ph.D.

The opinions and conclusions expressed herein are those of the student author and do not necessarily represent the views of the U.S. Army Command and General Staff College or any other governmental agency. (References to this study should include the foregoing statement.)

ABSTRACT

FOR MAN AND COUNTRY: ATHEIST CHAPLAINS IN THE U.S. ARMY, by
Chaplain (MAJ) Valeria R. Van Dress, 154 pages.

Non-theistic Humanists want equal representation in the U.S. Army claiming that no atheist or Humanist chaplains exist to meet the needs of the non-theistic population. Some Humanists consider Humanism a religion and believe the Army needs Humanist chaplains and Distinctive Faith Group Leaders (DFGL) to support this demographic. Other Humanists consider their beliefs non-religious and reject any identification with religion.

This thesis examined the purpose and history of the U.S. Army Chaplaincy, the background and history of Humanism, and presented arguments both supporting and opposing atheist chaplains. The researcher interviewed Humanist leaders and U.S. Army chaplains to discover the needs of the non-theistic population and if the Army should appoint Humanist chaplains or DFGLs to meet those needs. The research revealed a gap in designated support for this demographic. The researcher concluded that this group does not have any religious requirements and therefore does not fall under the purview of the Chaplaincy. However, the researcher concluded that a non-religious leader should be available to represent the non-religious and non-theistic Army population.

ACKNOWLEDGMENTS

First I want to thank God for giving me the motivation, strength, perseverance, and reassurance that I could tackle such a topic. With God all things truly are possible. I would like to thank my Mother and late Father for always supporting me and encouraging me to grow spiritually and academically. I would not be serving as a Chaplain in the United States Army today without their support. My husband Eric has been traveling around the world with me as a support and anchor, and this past year he not only played several rounds of golf solo, but he also spent hours reading my thesis while offering his invaluable editing advice. I also want to thank my brother Mark as my unbiased non-theistic sounding board. God has blessed me with an incredible family.

Next I want to thank my committee: I am grateful to my chair Chaplain (MAJ) Sean Wead for regular milestones of encouragement and constructive criticism to tackle the difficult aspects of this topic. Dr. Prisco Hernández was not only a committee reader, but also a Christian humanist who challenged me to dig deeper into my topic. I am grateful for his guidance that caused me to think critically about my methodology and content. I am thankful to Chaplain (LTC) Richard Garvey as my reader who quickly saw my bias and challenged my assumptions. He also provided much needed comic relief. Jason Torpy was not an official committee member, but read my paper—not only to ensure an accurate representation of the Humanist viewpoint—but also to offer academic advice on mechanics and structure. I am grateful for the time and effort he expended in support of this research.

Obviously, this research would not have been possible without the assistance of the twelve interview participants: Chaplain (COL) Ronald Thomas, Chaplain (COL) John

Read, Chaplain (LTC) Doyle Coffman, Chaplain (MAJ) Seth George, Chaplain (CPT) Jonathan Fisher, Chaplain (CPT) Thomas Dycr III, Jason Torpy, Jason Heap, Chaplain Greg Epstein, Tom Flynn, MAJ Ray Bradley, and Chaplain (Lt. Col) Erwin Kamp. These men took the time to respond to my interview questions and allowed me to glean from their experiences, suggestions, and depth of knowledge. Some of them spent hours with me discussing the issues and pouring into my research. Thank you gentlemen!

Finally, I wish to thank Chaplain (MAJ) Stephen Dicks for drawing the cartoon representing my philosophy of the post-modern church and Non-Theistic Life Stance Humanism. Thank you for sharing your talent *Pro Deo et Patria!*

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ACRONYMS

AFCB	Armed Forces Chaplains Board
CHBOLC	Chaplain Basic Officer Leadership Course
CLRCR	Catholic League for Religious and Civil Rights
CMPR	Command Master Religious Plan
CSF2	Comprehensive Soldier and Family Fitness
DFGL	Distinctive Faith Group Leader
DoD	Department of Defense
DoDD	Department of Defense Directive
DoDI	Department of Defense Instruction
GAT	Global Assessment Tool
IRS	Internal Revenue Service
IMCOM	Installation Management Command
MAAF	Military Association of Atheists and Freethinkers
NRLSL	Non-Religious Life Stance Leader
NTLS	Non-Theistic Life Stance
NRP	No Religious Preference
OED	Oxford English Dictionary
RMP	Religious Ministry Professional
RSP	Religious Support Plan
USC	United States Code

(b)(5);(b)(6)



CIV OSD OUSD P-R (US)

From: (b)(6)
Sent: Wednesday, July 23, 2014 10:12 AM
To: Rutherford, Donald L MG USARMY (US)
Cc: (b)(6); (b)(6); Pitts, Jerry P COL
USAF OSD OUSD P-R (US); (b)(6)
Bailey, Charles R BG USARMY (US); Turner, Kevin R BG USARMY (US); (b)(6)
(b)(6)

Subject: EXSUM from HASC briefing w Humanist Grp on 22JUL2014 (UNCLASSIFIED)
Attachments: EXSUM - Humanist Brief to Congress - 22 JUL 14.docx

Classification: UNCLASSIFIED
Caveats: NONE

CH Rutherford:

Sir,

Today's media spot on yesterday's briefing to HASC (below).
Attachment is CH Deppmeier EXSUM from event (OCCH internal).
OCLL will produce/distribute official SPOTREP for ARTSTAF (POC: MAJ Orser).

BLUF: not nearly the anticipated gathering or effect (but still risk/vulnerability with any disinformation or inaccurate conclusions that circulate).

v/r



+++++

Atheist group urges Congress to allow humanist military chaplains, Military Times, Jul. 22

Meghann Myers- More than one in five service members do not identify with a particular religion, according to Defense Department statistics. To better serve them, an organization is working to expand the Chaplain Corps to include clergy who don't believe in a god. The American Humanist Association held a briefing Tuesday on Capitol Hill attended by congressional staffers and others as part of an effort to convince lawmakers that the armed

services should officially recognize humanism within the chaplaincy. Their message: Secular chaplains can be just as qualified for and capable of ministering to troops who believe in a god as theistic chaplains who work with service members of different religious backgrounds on a regular basis. "Humanist chaplains would be expected to have Bibles, to have prayer books, to have the ability to guide others in prayer, according to the beliefs of their tradition," said Jason Torpy, president of the Military Association of Atheists and Freethinkers. Further, the panelists said, the current Chaplain Corps either lacks awareness or willingness to minister properly to humanist troops. Humanism is "a progressive philosophy of life that, without theism and other supernatural beliefs, affirms our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good of humanity," the AHA states. The meeting came several months after the Navy rejected an AHA-sponsored chaplain applicant, and the House rejected an amendment to the 2014 National Defense Authorization Act that would have required DoD to recognize humanism within the military Chaplain Corps. At the time, members of Congress argued that a humanist chaplain might tell a dying soldier there was no afterlife, or would not be able to help casualty assistance officers in counseling families of service members killed in action. <http://rdd.me/-mtqcgzjp>

+++++

(b)(6)

Director, DACH-3/5/7
Office of the Chief of Chaplains
2700 Army Pentagon, 2A514A
Washington D.C. 20310-2700
Wk: (703)545-6629

(b)(6)

DSN: 225-6629
Fax: (703)614-3848

(b)(6)

U.S. Army Chaplain Corps news:
<http://www.army.mil/chaplaincorps>
U.S. Army Chaplain Corps on Facebook:
<https://www.facebook.com/ArmyChaplainCorps>
U.S. Army Chaplain Corps DVIDS site:
<http://www.dvidshub.net/unit/USACC>
U.S. Army Chaplain Corps on Twitter:
<http://www.twitter.com/ArmyChaplains>

Classification: UNCLASSIFIED
Caveats: NONE

EXECUTIVE SUMMARY

22 JULY 2014

(U) Humanist Congressional briefing on the inclusion of humanist chaplains in the military. On 22 July 14, (b)(6) DACH-3/5/7, joined (b)(6) in attending the American Humanist Association's (AHA) Congressional one-hour briefing on the inclusion of humanist chaplains in the military. Majority of those in attendance were junior staffers and interns. No members of Congress were present. HASC Minority and Majority staffers (b)(6) (b)(6) attended. Several media members attended. Rep. Adam Smith, Ranking Member of the House Armed Services Committee, was thanked by AHA for his support. The brief consisted of three presenters and a Q & A session. Presenters included: Jason Torpy, president of the Military Association of Atheists and Freethinkers and potential endorsing agent for the American Humanist Association's Humanist Society; (b)(6) retired Army colonel and chaplain and endorsing agent for the United Church of Christ; and USAR (b)(6) a self-professing humanist activist. Torpy presented a negative argument regarding the military chaplaincy: that it is not staffed, trained or motivated to meet the needs of non-theistic military members, and instead is over-represented by Christian chaplains who push a Christian agenda and refuse to support humanists in the military. He said that none of the Chief of Chaplains have ever contacted humanist leaders or sought to understand their beliefs. He argued that the Chaplain Corps should "support non-theistic as well as theistic members, not provide theistic support to non-theistic members." (b)(6) presented generalizations about the Chaplain Corps: that it does not reflect the diversity in the military or an evolving American society. He said that the Chaplain Corps does not train chaplains to meet the needs of humanist and non-theistic military members. His presentation had several inconsistencies. While pointing out that chaplains must adhere to the standards of their respective endorsers, he also faulted chaplains who would refuse to lead a religious service with him because of his pro-LGBT stance. In his opinion, the rights of chaplains need to be protected but these rights should not take priority over the needs of the military – particularly those of LGBT military members. Though (b)(6) endorsed the efforts of humanists to become chaplains, he stopped short of saying that the UCC would endorse humanist chaplains. (b)(6) shared his humanist experience, stating that he has lead several humanist meetings on installations, and has served as a humanist celebrant at weddings. He also said that he had applied for DFGL status through a "garrison chaplain," but that to date he has received no formal response from the AFCB. He said that FOIA requests have not shown that the AFCB has discussed this issue. He has not rescinded his DFGL request and considers his treatment a case of religious discrimination. The three presentations were followed by a brief Q and A. During this time, (b)(6) Executive Director, National Conference on Ministry to the Armed Forces (NCMAF), provided a clarification on the issue of confidentiality.

(b)(6) DACH-OPZ/693-5775

(b)(6) **CIV OSD OUSD P-R (US)**

From: (b)(6) SES OSD OUSD P-R (US)
Sent: Friday, November 07, 2014 8:12 AM
To: Pitts, Jerry P COL USAF OSD OUSD P-R (US); (b)(6) USARMY OSD OUSD P-R (US)
Cc: Hebert, Lernes J SES OSD OUSD P-R (US)
Subject: Navy Humanist Chaplain Candidate
Signed By: (b)(6)

<http://www.stripes.com/news/navy/would-be-atheist-chaplain-files-suit-over-navy-s-rejection-of-application-1.312395>

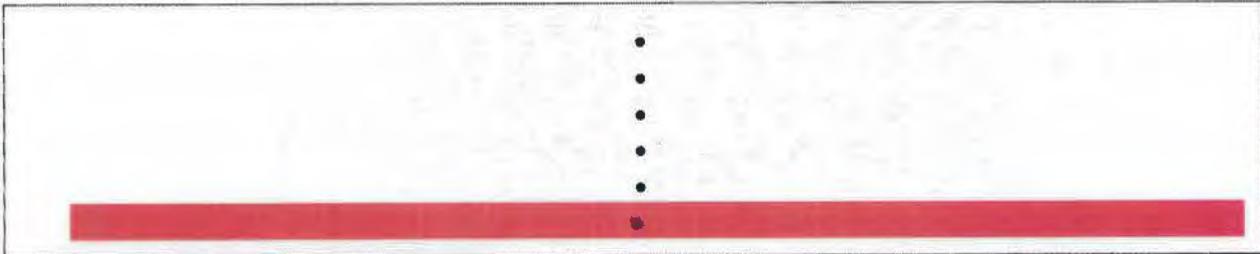
What has our role been in this "case". I assume we've not recognized any endorsing entity for "humanists"? Never a dull moment....

(b)(6)
OUSD P&R - R&FM
Deputy Assistant Secretary (Military Personnel Policy)
Room 5A678
703-697-8244 (Office)

(b)(6)

Would-be atheist chaplain files suit over Navy's rejection of application

By [Chris Carroll](#)
Stars and Stripes
Published: November 6, 2014



Jason Heap, an atheist who applied to become the military's first humanist chaplain, learned in May the Navy had turned down his application.

COURTESY OF MILITARY ASSOCIATION

RELATED



The would-be Navy chaplain who doesn't believe in God

Jason Heap wants to be a Navy chaplain. But he doesn't believe in God.



Rejection doesn't stop campaign to become military's 1st humanist chaplain

A Navy chaplain candidate who believes people can pursue "good without a god" said the recent rejection of his application wouldn't stop his campaign to become the military's first humanist chaplain.



Humanists head to the Hill in hopes of attaining chaplain status

Rebuffed by the military, atheists and humanists made their case Tuesday on Capitol Hill for chaplains to represent hundreds of thousands of troops who profess no religious faith.

The Army recognizes humanists in the foxholes

There may be no atheists in foxholes, but there soon will be a few humanists. The U.S. Army has heeded the plea of Maj. Ray Bradley that he (and others of his kind) receive a "preference code" similar to those accorded to members of traditional religions.

WASHINGTON — An atheist Navy chaplain candidate is going to court over the service's rejection of his application.

Religion scholar and former youth minister Jason Heap filed suit Wednesday along with the organization backing him, the Humanist Society, alleging that the military unfairly passed him over earlier this year not because he lacked qualifications, but because he doesn't believe in a traditional religion.

The lawsuit filed in U.S. District Court in Alexandria, Va., names as defendants Navy Secretary Ray Mabus, Secretary of Defense Chuck Hagel and a number of other Department of Defense and Navy personnel, including the current and former top Navy chaplains.

DOD officials said they could not comment on the pending litigation.

In addition to asking the court to recognize that Heap's constitutional rights were violated, the lawsuit asks for his instatement as a Navy chaplain and the designation of the Humanist Society as the official endorsing agent for humanist chaplains.

Heap applied to become a chaplain in July 2013 and learned this spring that the Navy had declined his application without explanation.

According to the lawsuit, Navy officials were eager to enroll a chaplain with Heap's educational background, which includes degrees from Texas Christian University and Oxford University. But when they discovered he was seeking to enter the chaplaincy as a humanist who believes in living an ethical life based on nonreligious principles, his application went off track amid political protests, the suit alleges.

Heap's opponents in Congress and elsewhere ridicule the idea of chaplains who don't follow a religion. "The notion of an atheist chaplain is nonsensical; it's an oxymoron," said Rep. John Fleming, R-La., sponsor of a 2013 amendment to block atheist chaplains.

With Republicans set to assume control of the Senate, Ron Crews, executive director of the Washington-based Chaplains Alliance for Religious Liberty told Stars and Stripes that he hopes the Senate will soon ratify similar language in the National Defense Authorization Act.

Appointing an atheistic humanist chaplain would turn the definition of the job on its head, Crews said.

"Historically, that word has meant someone who represents a spiritual, faith-based denomination and/or religious group, who provides ministry from a faith-based perspective to members of the armed forces," he said. "That's what chaplains have done since our founding in 1775. A humanist does not meet the criteria."

But supporters say that humanist ethical beliefs are constitutionally equal to religious faith and that humanists deserve the same protections and privileges as other religious groups. Heap, the lawsuit contends "adheres to these beliefs with the strength and sincerity of traditionally recognized religious views."

Additionally, they contend chaplains are key contacts for troops on a variety of personnel and quality-of-life matters, ranging from recreational activities to suicide prevention programs. They're also among the only counselors who can speak to troops confidentially.

According to the lawsuit, 3.6 percent of the military identify themselves as humanists.

“As a result of the Navy’s decision to deny Dr. Heap’s application, there are no Humanist chaplains in the U.S. Navy or in any branch of the armed services,” the lawsuit said. “The absence of even a single Humanist chaplain impairs the religious exercise of Humanists in the Navy.”

(b)(6) **CIV OSD OUSD P-R (US)**

From: (b)(6) USARMY OSD OUSD P-R (US)
Sent: Friday, November 07, 2014 8:58 AM
To: (b)(6) SES OSD OUSD P-R (US)
Cc: Hebert, Lernes J SES OSD OUSD P-R (US); Pitts, Jerry P COL USAF OSD OUSD P-R (US)
Subject: RE: Navy Humanist Chaplain Candidate
Attachments: RO - First Time Applicant Summary Sheet(2013Jun13).docx; FYSA - Humanist Society (32.2 KB); RE: Religion Info (8.92 KB)

(b)(6)

There has been correspondence with Mr. Jason Torpy and Ch Pitts on the "case." A particular summary of events is attached as FYSA and the first time applicant summary provided during the meeting.

Additionally, a statement dated July 2013 (attached religion info) states The Military Departments do NOT have any humanist chaplains endorsed by any religious organization.

In May 2014, AFCB was informed; that a recommendation had been made not to accept the humanist chaplain candidate. Therefore, no action was/is required for the Religious Organization application for recognition because the applicant was not accepted by the Military Department.

Ch Pitts is not in the office today and will return Monday.

V/R

(b)(6)
Deputy Director, AFCB
(b)(6)

-----Original Message-----

From: (b)(6) SES OSD OUSD P-R (US)
Sent: Friday, November 07, 2014 8:12 AM
To: Pitts, Jerry P COL USAF OSD OUSD P-R (US); (b)(6) USARMY OSD OUSD P-R (US)
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<http://www.stripes.com/news/navy/would-be-atheist-chaplain-files-suit-over-navy-s-rejection-of-application-1.312395>

What has our role been in this "case". I assume we've not recognized any endorsing entity for "humanists"? Never a dull moment....

(b)(6)
OUSD P&R - R&FM
Deputy Assistant Secretary (Military Personnel Policy)
Room 5A678
703-697-8244 (Office)
(b)(6)

RELIGIOUS ORGANIZATION REQUIREMENTS

(All References are from DoD Instruction 1304.28)

The written notification of a Religious Organization (RO) to become an ecclesiastical endorser for chaplains must include, at a minimum,

1. A statement written on **organizational letterhead** or from **an official electronic** account capable of secure electronic signature (E4.1.1.2). It must include the following information:
 - a. Name and address of organization (E4.1.1.3.1 and E4.1.1.3.2)
 - b. Name, address, telephonic and electronic contact for endorsing official (E4.1.1.3.3)
 - c. Statement that verifies the ability of the designated endorsing official to endorse and withdraw endorsement of candidates and chaplains. (E4.1.1.3.4)
 - d. Signature of responsible official with authority to make such statements on behalf of the organization. (E4.1.1.3.6)

Statements within application must verify that:

1. The RO is organized as an entity functioning primarily to perform religious ministries to a non-military lay constituency. (E3.1.3.1)
2. The RO does not engage in practices that are illegal or contrary to defined public policy. (E3.1.3.1)
3. The RO shall provide chaplains who shall function in a pluralistic environment and shall support directly or indirectly the free exercise of religion by authorized persons. (E3.1.3.3)
4. The RO agrees to abide by all DoD Directives, Instructions, and other guidance; and with Military Department regulations and policies on the qualification and endorsement of Religious Ministry Professional for service as military chaplains. (E3.1.3.4)
5. The RO shall provide applicants who affirm, if appointed as chaplains, will abide by applicable laws, regulations, directives and instructions of DoD and of the Military Department that grants the appointment. (6.4.2)
6. The RO endorsing agent may not be a currently serving military chaplain (active duty, National Guard, or Reserve). (E3.1.4)
7. The RO shall immediately notify the Armed Forces Chaplain Board (AFCB) when changes occur in the status of the organization, designated endorsing agents, or the contact addresses and telephone numbers of either. (E3.1.5)

Enclose documents which verify that:

1. The RO currently holds an Internal Revenue Service section 501(c)(3) exempt status as a church with an Employer Identification Number (EIN) in accordance with IRS Form 1023 Schedule A. (E3.1.3.1 and E4.1.1.4)
2. Letter from Military Department official verifying the RO candidate is fully and professionally qualified, not currently endorsed by another RO and is without requirement for waivers of the standards specified by the applicable Military Department. (E3.1.2, 6.1.1.2-6.1.1.4)

References: DoD Directive 1304.19 & DoD Instruction 1304.28; <http://www.dtic.mil/whs/directives/>

*Current as of June 2013.

(b)(6) **CIV OSD OUSD P-R (US)**

From: (b)(6) SES OSD OUSD P-R (US)
Sent: Friday, November 07, 2014 9:20 AM
To: (b)(6) USARMY OSD OUSD P-R (US)
Cc: Hebert, Lernes J SES OSD OUSD P-R (US); Pitts, Jerry P COL USAF OSD OUSD P-R (US)
Subject: RE: Navy Humanist Chaplain Candidate
Signed By: (b)(6)

Thanks Chaplain. Very helpful as I try to understand what's transpired to date. Happy Friday!!

-----Original Message-----

From: (b)(6) USARMY OSD OUSD P-R (US)
Sent: Friday, November 07, 2014 8:58 AM
To: (b)(6) SES OSD OUSD P-R (US)
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Deputy Director, AFCB
(b)(6)

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(b)(6)
OUSD P&R - R&FM

Deputy Assistant Secretary (Military Personnel Policy)

Room 5A678

703-697-8244 (Office)

(b)(6)



The Humanist Society
1777 T St NW
Washington, DC 20009
Humanist values since 1939

28 June 2013

Armed Forces Chaplains Board
OUSD (P&R) MPP – AFCB
4000 Defense Pentagon (RM 2E341)
Washington, DC 20301-4000

To the Armed Forces Chaplains Board:

Introductory Section:

The Humanist Society is recognized by the IRS as a “church” organization and requests recognition as an endorser of military chaplains.

In addition to the information below, The Humanist Society presents Jason Heap as a fully-qualified chaplain for active duty service in the Navy. His application has been processed by Navy chaplain recruiting and is ready for presentation to the July 2013 CARE Board. In accordance with DoDI 1304.28 sections 6.1.1.1 a completed DD Form 2088 is attached. In accordance with sections 6.1.2-6.1.4, The Humanist Society attests that Jason Heap is willing to function in a pluralistic environment, as defined in DoDI 1304.28, and is willing to support directly and indirectly the free exercise of religion by all members of the Military Services, their family members, and other persons authorized to be served by the military chaplaincies (6.1.2). Jason Heap has more than 2 years of religious leadership experience compatible with the duties of professionals of The Humanist Society and relevant to the settings of military chaplaincy (6.1.3).

The following information is compiled to present the Humanist Society as an endorser of chaplains for the Department of Defense. The information is compiled in accordance with DoD Instruction 1304.28 and in the format of instructions from the Office of the AFCB.

Section 1:

1. Requirement: Information has been provided on organizational letterhead.
 - 1a. Name and address of organization: The Humanist Society, 1777 T St NW, Washington, DC 20009.
 - 1b. Endorsing official: Jason Torpy, 1777 T St NW, Washington, DC 20009, 202-656-6223, jtorpy@americanhumanist.org.
 - 1c. Attestation of endorsement: The above named endorsing official has the ability to endorse and withdraw endorsement of candidates and chaplains.
 - 1d. Responsible signature: This document is signed by leadership of The Humanist Society.

Section 2:

1. The Humanist Society is an entity functioning primarily to perform religious ministries to a non-military lay constituency in the humanist tradition. The organization holds a section 501(c)(3) exempt status as a church for Federal tax purposes from the Internal Revenue Service (IRS) section 170b1A1. The organization possesses ecclesiastical authority to grant and withdraw initial and subsequent ecclesiastical endorsement for ministry in the Armed Forces.
2. The Humanist Society does not engage in practices that are illegal or contrary to defined public policy.
3. The Humanist Society shall provide chaplains who shall function in a pluralistic environment and shall support directly or indirectly the free exercise of religion by authorized persons.
4. The Humanist Society agrees to abide by all DoD Directives, Instructions, and other guidance; and with Military Department regulations and policies on the qualification and endorsement of Religious Ministry Professionals for service as military chaplains.

5. The Humanist Society shall provide applicants who affirm, if appointed as chaplains, that they will abide by applicable laws, regulations, directives and instructions of DoD and of the Military Department that grants the appointment.
6. The Humanist Society endorsing agent may not be a currently serving military chaplain.
7. The Humanist Society shall immediately notify the AFCEB when changes occur in the status of the organization, designated endorsing agents, or the contact addresses and telephone numbers of either.

Section 3:

1. IRS Exemption: Enclosed is the IRS determination that The Humanist Society (EIN 95-6149988) holds tax exemption under sections 501c3 and 170b1Ai (church).
2. Fully-qualified letter: Enclosed is the letter from the Navy recruiting office stating the candidate is fully qualified and not currently endorsed by another organization. The recruiting office shall provide all documents listed in Enclosure 5 as gathered during their recruiting process.

Additional Information:

The Humanist Society is eager to build an ongoing and productive relationship with the Department of Defense especially through its chaplain programs, including lay leader and chaplain endorsement.

The Humanist Society is associated with the American Humanist Association and the Military Association of Atheists & Freethinkers through our representation and support of humanists. Shared duties among these organizations should be expected, but everything involved with this application is done exclusively under the auspices of The Humanist Society.

Signed,

<p>X SEE FAX COPY</p> <p>(b)(6)</p> <p>President The Humanist Society</p>	<p>X SEE FAX COPY</p> <p>(b)(6)</p> <p>Executive Director The Humanist Society</p>	<p>(b)(6)</p>
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Enclosures:

- Humanist Society IRS Determination Letter
- DD Form 2088 for Jason Heap
- Attestation of Qualification from Recruiting Official

Appendix A – Matching to governing regulation

Sections of DoDI 1304.28 and sections above are listed (eg, DoDI section 6.1.1.2, this memo section 3-2).

<p>Section 6.1.1.2 begins requirements for first-time endorsers.</p> <p>6.1.1.2 – 3-2 : file documents in Enclosure 3.</p> <p>6.1.1.3 – 3-2 : required notification of military department</p> <p>6.1.1.4 – 3-2 : processing of 1st-time endorser applicants</p> <p>6.1.2 – Intro : pluralistic service for candidate</p> <p>6.1.3 – Intro : experience for candidate</p> <p>6.1.4 – 3-2 : educational qualifications</p> <p>6.4.2 – 3-2 : physical standards</p> <p>6.4.2 – 2-5, 3-2 : adherence to regulations</p> <p>E3.1.2 – intro, 1-1, 3-2 : submission criteria</p> <p>E3.1.3.1 – 2-1, 2-2 : organization type</p> <p>E3.1.3.2 – 2-1 : organizational authority (added)</p> <p>E3.1.3.3 – 2-3 : pluralistic service for organization</p> <p>E3.1.3.4 – 2-4 : compliance with directives for organization</p>	<p>E3.1.4 – 2-6 : agent details</p> <p>E3.1.5 – 2-7 : notification requirement</p> <p>E4.1.1.2 – 1-1 : submission media</p> <p>E4.1.1.3.1 – 1-1a : name of organization</p> <p>E4.1.1.3.2 – 1-1a : address of organization</p> <p>E4.1.1.3.3 – 1-1b : agent contact info</p> <p>E4.1.1.3.4 – 1-1c : agent authority</p> <p>E4.1.1.3.5 – 2-7 : notification</p> <p>E4.1.1.3.6 – 1-1d : signature</p> <p>E4.1.1.4 – 3-1 : IRS verification</p> <p>E5 – 3-2 : Recruiting documentation with clergy certificate</p>
--	---

Internal Revenue Service

Department of the Treasury

P. O. Box 2508
Cincinnati, OH 45201

Date: **DEC 28 1999**

Person to Contact:

(b) (6)
Customer Service Representative
Telephone Number:
877-829-5500
Fax Number:
513-263-3756
Federal Identification Number:
95-6149988

Humanist Society of Friends
P. O. Box 1188
Amherst, NY 14226

Dear Sir or Madam:

This is in response to your request for a copy of your organization's determination letter. This will take the place of the copy you requested.

In March 1967 we issued a determination letter that recognized your organization as exempt from federal income tax under section 501(c)(3) of the Internal Revenue Code. That letter is still in effect.

We classified your organization as one that is not a private foundation within the meaning of section 509(a) of the Code because it is an organization described in sections 509(a)(1) and 170(b)(1)(A)(i). This classification was based on the assumption that your organization's operations would continue as stated in your application. If your sources of support, character, method of operations, or purposes have changed, please let us know so we can consider the effect of the change on your organization's exempt and foundation status.

All exempt organizations (unless specifically excluded) are liable for taxes under the Federal Insurance Contributions Act (social security taxes) on remuneration of \$100 or more paid each employee during a calendar year. Your organization is not liable for the tax imposed under the Federal Unemployment Tax Act (FUTA).

If your organization is a church or a qualified church-controlled organization as defined in section 3121(w)(3) of the Code, it may elect to exclude wages paid to its employees (other than for services performed in an unrelated trade or business) for social security taxes. This election must be made by filing Form 6274 by the day before the date the organization's first quarterly employment tax return would be due under the revised law. If your organization makes this election, its employees who earn \$100 or more during a calendar year become liable for the payment of the self-employment tax on the wages the organization pays them.

Donors may deduct contributions to your organization as provided in section 170 of the Code. Bequests, legacies, devises, transfers, or gifts to your organization or for its use are deductible for federal estate and gift tax purposes if they meet the applicable provisions of sections 2055, 2106, and 2522 of the Code.

Your organization is not required to file federal income tax returns unless it is subject to the tax on unrelated business income under section 511 of the Code. If your organization is subject to this tax, it must file an income tax return on the Form 990-T, Exempt Organization Business Income Tax Return. In this letter, we are not determining whether any of your organization's present or proposed activities are unrelated trade or business as defined in section 513 of the Code.

Organizations that are not private foundations are not subject to the excise taxes under Chapter 42 of the Code. However, these organizations are not automatically exempt from other federal excise taxes.

STATEMENT OF ECCLESIASTICAL ENDORSEMENT

OMB Number 0704-0190
OMB approval expires
Oct 31, 2014

The public reporting burden for this collection of information is estimated to average 45 minutes per response, including the time for reviewing instructions, searching existing data sources, gathering and maintaining the data needed, and completing and reviewing the collection of information. Send comments regarding this burden estimate or any other aspect of this collection of information, including suggestions for reducing the burden, to the Department of Defense, Washington Headquarters Services, Executive Services Directorate, Information Management Division, 4800 Mark Center Drive, Suite 02G09, Alexandria, VA 22304-3100 (0704-0190). Respondents should be aware that notwithstanding any other provision of law, no person shall be subject to any penalty for failing to comply with a collection of information if it does not display a currently valid OMB control number.

PLEASE DO NOT RETURN YOUR COMPLETED FORM TO THE ABOVE ORGANIZATION. RETURN COMPLETED FORM TO CHIEF OF CHAPLAINS (ITEM 2).

PRIVACY ACT STATEMENT

AUTHORITY: 10 U.S.C. Sections 136, 533(a)(1), 843, 827, 3353(a)(1), and 5600(a)(1); DoD Directive 1304.19; DoD 1304.28; and E.O. 9397, as amended (SSN).
PRINCIPAL PURPOSE(S): The information collected on this form is used to verify the professional and ecclesiastical qualifications of Religious Ministry Professionals for initial appointment or chaplains change of career status appointments as chaplains in the Military Services. This form is an essential element of a chaplain's professional qualifications and will become part of a chaplain's military personnel record. Completed forms are covered by recruiting and official military personnel file SORNs maintained by each of the Services.

ROUTINE USE(S): The DoD "Blanket Routine Uses" found at http://privacy.defense.gov/blanket_uses.shtml apply to this collection.

DISCLOSURE: Voluntary. However, failure to provide the requested information may significantly delay the processing of this endorsement.

1. FROM (To be completed by Endorsing Agent)

a. TYPED OR PRINTED NAME OF RELIGIOUS ORGANIZATION GRANTING RELIGIOUS MINISTRY PROFESSIONAL ENDORSEMENT The Humanist Society		b. DATE OF CURRENT INTERNAL REVENUE CODE (IRC) 501(c)(3) EXEMPT STATUS 1999		c. EMPLOYER IDENTIFICATION NUMBER (IRC) 95-6149988	
		d. TELEPHONE (Include Area Code) 202-938-9088		e. FAX NUMBER (Include Area Code) 202-238-9003	
f. ADDRESS. (1) STREET (Include apartment or suite number) 1777 T St NW		(2) CITY Washington		(3) STATE DC	(4) ZIP CODE 20009
g. E-MAIL ADDRESS rberman@americanhumanist.org			h. WEB SITE www.humanist-society.org		

2. TO		b. ADDRESS. (1) STREET (Include apartment or suite number) 5722 Integrity Drive Bldg 784			
a. CHIEF OF CHAPLAINS (X appropriate block)	<input type="radio"/> (1) ARMY <input checked="" type="radio"/> (2) NAVY <input type="radio"/> (3) AIR FORCE	(2) CITY Millington		(3) STATE TN	(4) ZIP CODE 38054

3. PROSPECT INFORMATION. a. IS THIS AN INITIAL ENDORSEMENT? (X one) YES NO

b. TYPED OR PRINTED NAME (Last, First, Middle Initial) Heap, Jason D		c. SOCIAL SECURITY NUMBER (b)(6)		d. TELEPHONE (Include Area Code)	
e. ADDRESS. (1) STREET (Include apartment or suite number) (b)(6)		(2) CITY		(3) STATE	(4) ZIP CODE
f. E-MAIL ADDRESS jasondheap@yahoo.co.uk or jasondheap@hotmail.co.uk					

g. NUMBER OF YEARS OF PROFESSIONAL MINISTRY EXPERIENCE PROSPECT HAS COMPLETED 4		h. NUMBER OF MONTHS OF PRIOR ACTIVE MILITARY SERVICE PROSPECT HAS COMPLETED			
		(1) OFFICER 0		(2) ENLISTED 0	

i. APPLICATION IS FOR (X one)	<input type="radio"/> (1) RESERVE (Non-Active Duty)	<input type="radio"/> (4) EXTENDED ACTIVE DUTY (Indefinite)
	<input type="radio"/> (2) NATIONAL GUARD	<input checked="" type="radio"/> (5) REGULAR COMMISSIONED OFFICER
	<input type="radio"/> (3) INITIAL ACTIVE DUTY (3 years)	<input type="radio"/> (6) RESERVE (AGR)

4. ECCLESIASTICAL ENDORSING AGENT (To be completed by Endorsing Agent)

a. AS THE ECCLESIASTICAL ENDORSING AGENT AUTHORIZED TO REPRESENT
(Name of religious organization) (Item 1) The Humanist Society
I HEREBY VERIFY THE ABOVE PROSPECTIVE CANDIDATE TO BE PROFESSIONALLY QUALIFIED AS A RELIGIOUS MINISTRY PROFESSIONAL FOR THE MILITARY CHAPLAINCY.

b. TYPED OR PRINTED NAME (Last, First, Middle Initial) Torpy, Jason D		c. E-MAIL ADDRESS jtorpy@americanhumanist.org			
d. ADDRESS. (1) STREET (Include apartment or suite number) (b)(6)		(2) CITY		(3) STATE	(4) ZIP CODE
e. TELEPHONE (Include Area Code) (b)(6)	f. FAX NUMBER (Include Area Code) (b)(6)	g. SIGNATURE (b)(6)		h. DATE SIGNED (YYYYMMDD) 28 JUN 2013	

5. COMMENTS

Jason Heap is a man of scholarship, character and integrity who will be a credit to the Navy Chaplaincy. With an MDiv from Brite Divinity School--TCU, a Masters of Studies (Theology) from the University of Oxford Theology and a Post Graduate Certificate of Education in Religious Studies, he is eminently qualified to understand and provide for those in the pluralistic military community. He will expertly mentor and empathize with young soldiers by virtue of the Doctorate in Education he is currently completing, and by drawing from his experience living throughout Europe, the Middle East, and China, and his own rough upbringing in downtown Philadelphia and Houston. He will represent diversity as the first Humanist Society chaplain, but also connect well with the religious majority as a theological seminary graduate and someone who has ministry experience in Baptist and Methodist churches.

The Humanist Society is an IRS-recognized church organization. The candidate is currently a UK resident but is a natural-born US citizen holding only US citizenship. The RMP has ministry experience befitting RMPs of the Humanist Society tradition in various traditions and settings, including schools, hospitals, and churches. This is a first-time endorsement of the Humanist Society of an active duty candidate requiring no waivers.

7/2/2013

CH Pitts,

Enclosed:

- 1st time endorser application
 - fully-executed fax copy
 - single-signature original for legibility

· DD 2088 for Jason Heap.

· Endorser IRS determination letter

* Still need Navy Recruiting to send fully-qualified letter.

Jason

(b)(6)



The Humanist Society
 1777 T St NW
 Washington, DC 20009
Humanist values since 1939

18 June 2013

Armed Forces Chaplain Board
 OUSD (P&R) MPP - AFCS
 4040 Defense Pentagon (RM 31341)
 Washington, DC 20307-4040

To the Armed Forces Chaplain Board

Introductory Section

The Humanist Society is recognized by the IRS as a "church" organization and requests recognition as an endorser of military chaplains.

In addition to the information below, The Humanist Society presents Jason Heap as a fully qualified chaplain for active duty service in the Navy. His application has been processed by Navy chaplain recruiting and is ready for presentation to the July 2013 CAREI Board. In accordance with DoDI 1394.20 sections 6A.1.1 a completed DD Form 2558 is attached. In accordance with sections 6.1.1 & 1.4, The Humanist Society attests that Jason Heap is willing to function in a pluralistic environment as defined in DoDI 1394.20, and is willing to support directly and indirectly the free exercise of religion by all members of the Military Services, their family members, and other persons authorized to be served by the military chaplains (6.1.2). Jason Heap has more than 2 years of religious leadership experience compatible with the duties of professionals in The Humanist Society and relevant to the service of military chaplains (6.1.3).

The following information is compiled to present the Humanist Society as an endorser of chaplains for the Department of Defense. The information is compiled in accordance with DoD Instruction 1394.20 and in the format of instructions from the Office of the ASCR.

Section 1:

1. Requirement information has been provided on organizational letterhead.
- 1a. Name and address of organization: The Humanist Society, 1777 T St NW, Washington, DC 20009.
- 1b. Endorsing official: Jason Torpy, 1777 T St NW, Washington, DC 20009, 202 686 6221, jtorpy@americanhumanists.org.
- 1c. Attestation of endorsement: The above named endorsing official has the ability to endorse and withdraw endorsement of candidates and chaplains.
- 1d. Responsible signature: This document is signed by leadership of The Humanist Society.

Section 2:

1. The Humanist Society is an entity functioning primarily to perform religious ministries to a non-military lay constituency in the humanist tradition. The organization holds a section 513(c)(7) exempt status as a church for Federal tax purposes from the Internal Revenue Service (IRS) section 513(c)(7). The organization possesses ecclesiastical authority to grant and withdraw initial and subsequent ecclesiastical endorsement for ministry in the Armed Forces.
2. The Humanist Society does not engage in practices that are illegal or contrary to defined public policy.
3. The Humanist Society shall provide chaplains who shall function in a pluralistic environment and shall support directly or indirectly the free exercise of religion by authorized persons.
4. The Humanist Society agrees to abide by all DoD Directives, Instructions, and other guidance and with Military Department regulations and policies on the qualification and endorsement of Religious Ministry Professionals for service as military chaplains.

- 5. The Humanist Society shall provide applicants who affirm, if appointed as chaplains, that they will abide by applicable laws, regulations, directives and instructions of DoD and of the Military Department that grants the appointment.
- 6. The Humanist Society endorsing agent may not be a currently serving military chaplain.
- 7. The Humanist Society shall immediately notify the AFCB when changes occur in the status of the organization, designated endorsing agents, or the contact addresses and telephone numbers of either.

Section 3:

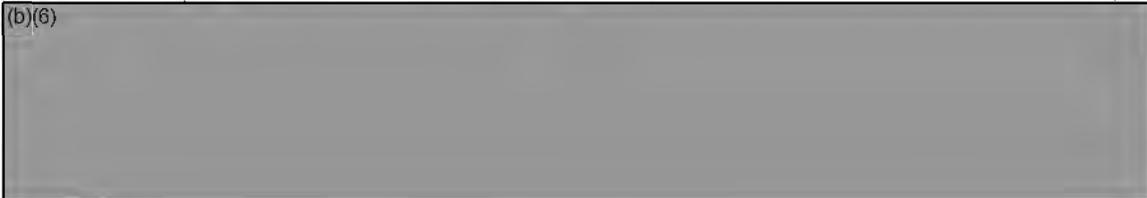
- 1. IRS Exemption: Enclosed is the IRS determination that The Humanist Society (EIN 95-6149988) holds tax exemption under sections 501(c)3 and 170b1Aa (church).
- 2. Fully-qualified letter: Enclosed is the letter from the Navy recruiting office stating the candidate is fully qualified and not currently endorsed by another organization. The recruiting office shall provide all documents listed in Enclosure 5 as gathered during their recruiting process.

Additional Information:

The Humanist Society is eager to build an ongoing and productive relationship with the Department of Defense especially through its chaplain programs, including by leader and chaplain cadaverment.

The Humanist Society is associated with the American Humanist Association and the Military Association of Atheists & Freethinkers through our reproduction and support of humanists. Shared duties among these organizations should be expected, but everything involved with this application is done exclusively under the auspices of The Humanist Society.

Signed,



Enclosures:

- Humanist Society IRS Determination Letter
- DD Form 2088 for Jason Heap
- Attestation of Qualification from Recruiting Official

Appendix A - Matching to governing regulation

Sections of DoDI 1304.25 and sections above are listed (eg, DoDI section 6.1.1.2, this memo section 3-2).

<p>Section 6.1.1.2 begins requirements for first-time candidates</p> <p>6.1.1.2 - 3.2: file documents in Enclosure 3</p> <p>6.1.1.3 - 3.2: required qualifications of military department</p> <p>6.1.1.4 - 3.2: personality of 1st-time endorsing sponsors</p> <p>6.1.2 - Intro: phrasing correct for candidate</p> <p>6.1.3 - Intro: experience for candidate</p> <p>6.1.4 - 3.2: educational qualifications</p> <p>6.1.2 - 3.2: physical standards</p> <p>6.1.2 - 2.5, 3.2: adherence to regulations</p> <p>EX.1.2 - Intro, 1-1, 3.2: submission criteria</p> <p>13.1.1.1 - 2.1, 2.2: organization type</p> <p>13.1.1.2 - 2.1: organizational activity (address)</p> <p>13.1.1.3 - 2.3: phrasing correct for organization</p> <p>13.1.1.4 - 2.4: compliance with directives for organization</p>	<p>EX.1.4 - 2.4: agent details</p> <p>EX.1.5 - 2.7: additional requirements</p> <p>FA.1.1.2 - 1.1: submission media</p> <p>FA.1.1.3.1 - 1.1a: name of organization</p> <p>FA.1.1.3.2 - 1.1b: address of organization</p> <p>FA.1.1.3.3 - 1.1c: agent contact info</p> <p>FA.1.1.3.4 - 1.1d: agent authority</p> <p>FA.1.1.3.5 - 2.7: evaluation</p> <p>FA.1.1.3.6 - 1.1e: signature</p> <p>FA.1.1.4 - 3.1: IRS verification</p> <p>1.5 - 3.2: Recurring documentation with every candidate</p>
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PERSONNEL AND
READINESS

UNDER SECRETARY OF DEFENSE
4000 DEFENSE PENTAGON
WASHINGTON, D.C. 20301-4000

16-F-0668 Document 4

OCT - 9 2013

The Honorable J. Randy Forbes
U.S. House of Representatives
Washington, DC 20515

Dear Representative Forbes:

Thank you for your recent letter to the Secretary of Defense regarding reports that the Department of Defense (DoD) is processing applications for a humanist endorsing agent and a humanist chaplain. Oversight of this policy falls under my purview, and I have been asked to respond.

DoD places a high value on the rights of military personnel and their families to observe the tenets of their religions. We recognize that the free exercise of religion is an important element of the operational readiness and well-being of our force. Our chaplains are critically important to our ability to support the free exercise of religion by our military personnel and their families. Our long-standing policy accepts applications from all, but only recognizes religious organizations and clergy who can meet the religious requirements for military personnel and their families.

You are correct that a humanist organization has submitted prerequisite documents for recognition as an endorsing agent, and that an individual has applied for an Active Duty appointment as a chaplain based on the humanist organization's endorsement; both applications are pending. These applications will be reviewed using the same standards and processes we use to evaluate all chaplain accessions and religious organization requests for recognition.

DoD Instruction 1304.28, "Guidance for the Appointment of Chaplains for the Military Departments," is being revised to implement section 533 of the National Defense Authorization Act for Fiscal Year 2013. We plan to issue this revised instruction by December of this year. This guidance will reflect processes which ensure only those organizations, and their endorsed clergy, demonstrating clear professional qualifications to provide for the free exercise of religion for military personnel and their families are given the privilege to serve in a Chaplain Corps.

Again, thank you for your continued interest in the free exercise of religion by our military personnel, and for your continued support of our military personnel and their families. A similar reply has been sent to the other Representatives who signed your letter.

Sincerely,


Jessica L. Wright
Acting



OSD010889-13

Congress of the United States
House of Representatives
Washington, DC 20515

September 6, 2013

The Honorable Charles Hagel
Secretary of Defense
Office of the Secretary of Defense
1000 Defense Pentagon
Washington, D.C. 20301

Dear Secretary Hagel:

We are writing to express our concern about reports that the Department of Defense (DoD) is processing applications for a humanist endorsing agent and a humanist chaplain. These reports were recently reinforced by an article published by Religion News Service, detailing Jason Heap's application to the Navy to serve as a humanist chaplain. If accepted, these applications would contradict the core purpose of the chaplaincy and would circumvent current policy for appointing endorsing agents and chaplains in DoD Instruction 1304.28.

We are further concerned that one of the regulations the DoD has said it is revising to implement section 533 of the National Defense Authorization Act (NDAA) for FY 2013, is the regulation governing the appointment of endorsing agents and chaplains, DoD Instruction 1304.28, "Guidance for the Appointment of Chaplains for the Military Departments." Section 533 was passed to reinforce the constitutional right of the free exercise of religion for our service members. It was not passed to permit a redefinition of the chaplaincy. It has been over 200 days since the NDAA was signed into law, and yet the DoD will not release revised Instructions implementing section 533 until October 2013 and December 2013. In other words, the DoD has admitted will take almost a year from the time section 533 was signed into law to implement legislation that does nothing more than reinforce for our men and women in uniform the First Amendment's guarantee of the free exercise of religion.

The chaplaincy was created by the Continental Congress at the behest of General Washington in 1775, before the Revolutionary War, to serve the religious needs of the soldiers. Congress affirmed the importance of the chaplaincy very early in our nation's history, both in 1791 when Congress empowered the President to employ a military chaplain and in 1806 when Congress officially urged all officers and soldiers to "diligently to attend divine service" and



OSD010889-13

ordered the court martial of any chaplain who neglected his duty. The chaplaincy has always existed first and foremost to facilitate the religious and spiritual needs of our service members.

According to DoD Directive 1304.19, the Chaplaincies of the Military Departments exist “to advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion in the context of military service as guaranteed by the Constitution, to assist commanders in managing Religious Affairs, and to serve as the principal advisors to commanders for all issues regarding the impact of religion on military operations.” In carrying out their duties, chaplains are required to “serve a religiously diverse population” and to “provide comprehensive religious support to all authorized individuals within their areas of responsibility.” Chaplains, who are also referred to in the Directive as “Religious Military Professionals” (RMPs), are expected “to perform their professional duties as chaplains in cooperation with RMPs from other religious traditions.”

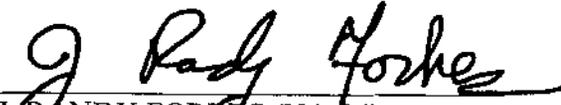
Chaplains exist to meet the free exercise needs of our men and women in uniform. The Free Exercise clause of the Constitution is inherently religious: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” In addition to their religious leadership, chaplains have a duty to serve all members of the Armed Forces, and they are trained to counsel all individuals regardless of whether they share their religious beliefs.

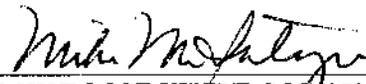
Members of Congress have already strongly responded to the request for atheist chaplains in the military. In June of 2013, an amendment to the National Defense Authorization Act (NDAA) for FY 2014 that would affirmatively provide for atheist chaplains in the military failed to pass the House Armed Services Committee by a vote of 18 to 43 and failed to pass the House by a vote of 150 to 274. On July 23, 2013 Congress once again affirmed its commitment to faith-based chaplains, ecclesiastical endorsing agents, and the First Amendment rights of our brave men and women in uniform by passing an amendment to the House version of the Department of Defense Appropriations Bill.

It is of the utmost importance to ensure that the physical and emotional needs of our all our service members are met, regardless of their beliefs. There are many outlets in the military for those who adhere to no faith to seek emotional support, whether from a chaplain, an equal opportunity officer, a counselor, or another source of mentorship.

We respectfully request that the above mentioned applications be removed from consideration by the Armed Forces Chaplains Board, and that DoD Instruction 1304.28 not be revised to permit endorsing agencies for atheist, humanist, or agnostic chaplains. We appreciate your time and attention to this matter.

Sincerely,


RANDY FORBES (VA-04)
Member of Congress

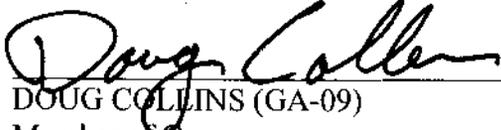

MIKE MCINTYRE (NC-07)
Member of Congress



JOE WILSON (SC-02)
Member of Congress



WALTER JONES (NC-03)
Member of Congress



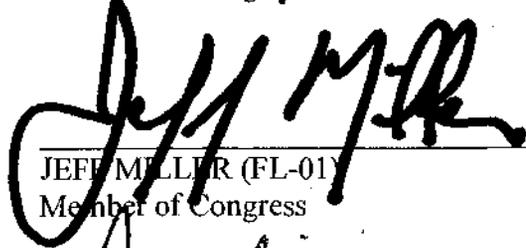
DOUG COLLINS (GA-09)
Member of Congress



KRISTI NOEM (SD-AL)
Member of Congress



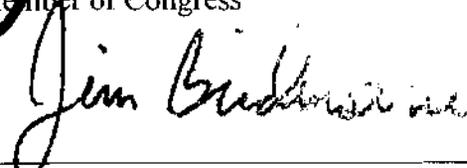
TRENT FRANKS (AZ-08)
Member of Congress



JEFF MILLER (FL-01)
Member of Congress



VICKY HARTZLER (MO-04)
Member of Congress



JIM BRIDENSTINE (OK-01)
Member of Congress



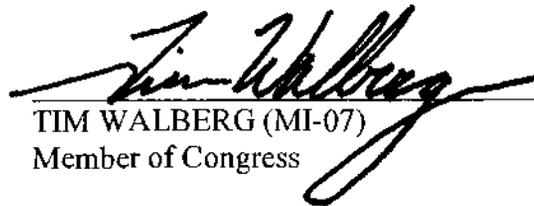
MIKE CONAWAY (TX-11)
Member of Congress



PAUL C. BROWN (GA-10)
Member of Congress



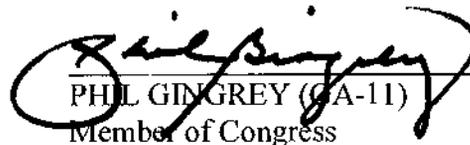
GUS M. BILIRAKIS (FL-12)
Member of Congress



TIM WALBERG (MI-07)
Member of Congress



JOHN FLEMING (LA-04)
Member of Congress



PHIL GINGREY (GA-11)
Member of Congress



JIM JORDAN (OH-04)
Member of Congress



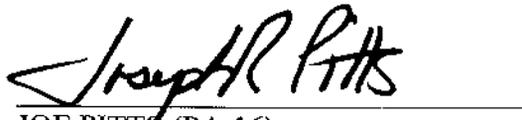
JAMES LANKFORD (OK-05)
Member of Congress

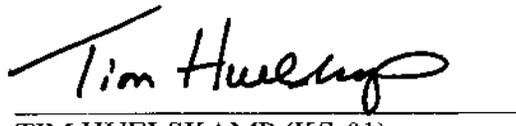

ALAN NUNNELEE (MS-01)
Member of Congress


LOUIE GOHMERT (TX-01)
Member of Congress


BLAKE FARENTHOLD (TX-27)
Member of Congress


GREGG HARPER (MS-03)
Member of Congress


JOE PITTS (PA-16)
Member of Congress


TIM HUELSKAMP (KS-01)
Member of Congress


JACK KINGSTON (GA-01)
Member of Congress

Cc:

Secretary Ray Mabus
Office of the Secretary of the Navy
2000 Navy Pentagon
Washington, DC 20350

Rear Admiral Mark L. Tidd
Department of the Navy Chief of Chaplains
2000 Navy Pentagon, Room 5E220
Washington, DC 20350

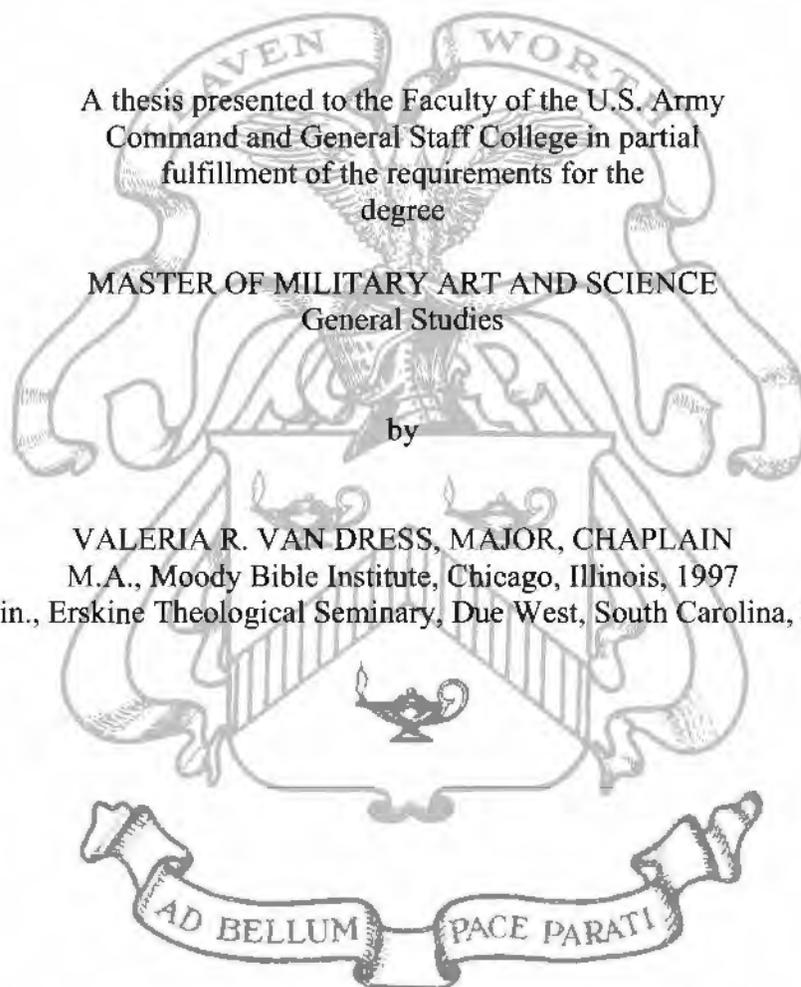
FOR MAN AND COUNTRY: ATHEIST CHAPLAINS IN THE U.S. ARMY

A thesis presented to the Faculty of the U.S. Army
Command and General Staff College in partial
fulfillment of the requirements for the
degree

MASTER OF MILITARY ART AND SCIENCE
General Studies

by

VALERIA R. VAN DRESS, MAJOR, CHAPLAIN
M.A., Moody Bible Institute, Chicago, Illinois, 1997
D.Min., Erskine Theological Seminary, Due West, South Carolina, 2010



Fort Leavenworth, Kansas
2014-01

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REPORT DOCUMENTATION PAGE			<i>Form Approved</i> <i>OMB No. 0704-0188</i>		
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1. REPORT DATE (DD-MM-YYYY) 13-06-2014		2. REPORT TYPE Master's Thesis		3. DATES COVERED (From - To) AUG 2013 – JUN 2014	
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			5b. GRANT NUMBER		
			5c. PROGRAM ELEMENT NUMBER		
6. AUTHOR(S) Chaplain (Major) Valeria R. Van Dress			5d. PROJECT NUMBER		
			5e. TASK NUMBER		
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			11. SPONSOR/MONITOR'S REPORT NUMBER(S)		
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14. ABSTRACT Non-theistic Humanists want equal representation in the U.S. Army claiming that no atheist or Humanist chaplains exist to meet the needs of the non-theistic population. Some Humanists consider Humanism a religion and believe the Army needs Humanist chaplains and Distinctive Faith Group Leaders (DFGL) to support this demographic. Other Humanists consider their beliefs non-religious and reject any identification with religion. This thesis examined the purpose and history of the U.S. Army Chaplaincy, the background and history of Humanism, and presented arguments both supporting and opposing atheist chaplains. The researcher interviewed Humanist leaders and U.S. Army chaplains to discover the needs of the non-theistic population and if the Army should appoint Humanist chaplains or DFGLs to meet those needs. The research revealed a gap in designated support for this demographic. The researcher concluded that this group does not have any religious requirements and therefore does not fall under the purview of the Chaplaincy. However, the researcher concluded that a non-religious leader should be available to represent the non-religious and non-theistic Army population.					
15. SUBJECT TERMS Atheist chaplain, Humanist chaplain, non-theist religious support, non-religious chaplain, secular chaplain, Army Chaplaincy					
16. SECURITY CLASSIFICATION OF:			17. LIMITATION OF ABSTRACT	18. NUMBER OF PAGES	19a. NAME OF RESPONSIBLE PERSON
a. REPORT	b. ABSTRACT	c. THIS PAGE			19b. PHONE NUMBER (include area code)
(U)	(U)	(U)	(U)	154	

MASTER OF MILITARY ART AND SCIENCE
THESIS APPROVAL PAGE

Name of Candidate: MAJ Valeria R. Van Dress

Thesis Title: For Man and Country: Atheist Chaplains in the U.S. Army

Approved by:

_____, Thesis Committee Chair
Chaplain (MAJ) Sean Wead, D.Min.

_____, Member
Prisco R. Hernandez, Ph.D.

_____, Member
Chaplain (LTC) Richard Garvey, M.Div.

Accepted this 13th day of June 2014 by:

_____, Director, Graduate Degree Programs
Robert F. Baumann, Ph.D.

The opinions and conclusions expressed herein are those of the student author and do not necessarily represent the views of the U.S. Army Command and General Staff College or any other governmental agency. (References to this study should include the foregoing statement.)

ABSTRACT

FOR MAN AND COUNTRY: ATHEIST CHAPLAINS IN THE U.S. ARMY, by
Chaplain (MAJ) Valeria R. Van Dress, 154 pages.

Non-theistic Humanists want equal representation in the U.S. Army claiming that no atheist or Humanist chaplains exist to meet the needs of the non-theistic population. Some Humanists consider Humanism a religion and believe the Army needs Humanist chaplains and Distinctive Faith Group Leaders (DFGL) to support this demographic. Other Humanists consider their beliefs non-religious and reject any identification with religion.

This thesis examined the purpose and history of the U.S. Army Chaplaincy, the background and history of Humanism, and presented arguments both supporting and opposing atheist chaplains. The researcher interviewed Humanist leaders and U.S. Army chaplains to discover the needs of the non-theistic population and if the Army should appoint Humanist chaplains or DFGLs to meet those needs. The research revealed a gap in designated support for this demographic. The researcher concluded that this group does not have any religious requirements and therefore does not fall under the purview of the Chaplaincy. However, the researcher concluded that a non-religious leader should be available to represent the non-religious and non-theistic Army population.

ACKNOWLEDGMENTS

First I want to thank God for giving me the motivation, strength, perseverance, and reassurance that I could tackle such a topic. With God all things truly are possible. I would like to thank my Mother and late Father for always supporting me and encouraging me to grow spiritually and academically. I would not be serving as a Chaplain in the United States Army today without their support. My husband Eric has been traveling around the world with me as a support and anchor, and this past year he not only played several rounds of golf solo, but he also spent hours reading my thesis while offering his invaluable editing advice. I also want to thank my brother Mark as my unbiased non-theistic sounding board. God has blessed me with an incredible family.

Next I want to thank my committee: I am grateful to my chair Chaplain (MAJ) Sean Wead for regular milestones of encouragement and constructive criticism to tackle the difficult aspects of this topic. Dr. Prisco Hernández was not only a committee reader, but also a Christian humanist who challenged me to dig deeper into my topic. I am grateful for his guidance that caused me to think critically about my methodology and content. I am thankful to Chaplain (LTC) Richard Garvey as my reader who quickly saw my bias and challenged my assumptions. He also provided much needed comic relief. Jason Torpy was not an official committee member, but read my paper—not only to ensure an accurate representation of the Humanist viewpoint—but also to offer academic advice on mechanics and structure. I am grateful for the time and effort he expended in support of this research.

Obviously, this research would not have been possible without the assistance of the twelve interview participants: Chaplain (COL) Ronald Thomas, Chaplain (COL) John

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ACRONYMS

AFCB	Armed Forces Chaplains Board
CHBOLC	Chaplain Basic Officer Leadership Course
CLRCR	Catholic League for Religious and Civil Rights
CMPR	Command Master Religious Plan
CSF2	Comprehensive Soldier and Family Fitness
DFGL	Distinctive Faith Group Leader
DoD	Department of Defense
DoDD	Department of Defense Directive
DoDI	Department of Defense Instruction
GAT	Global Assessment Tool
IRS	Internal Revenue Service
IMCOM	Installation Management Command
MAAF	Military Association of Atheists and Freethinkers
NRLSL	Non-Religious Life Stance Leader
NTLS	Non-Theistic Life Stance
NRP	No Religious Preference
OED	Oxford English Dictionary
RMP	Religious Ministry Professional
RSP	Religious Support Plan
USC	United States Code

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CHAPTER 1

INTRODUCTION AND BACKGROUND

Even though it may seem antithetical to consider the prospect of atheist Army chaplains, a movement is growing in the atheist and non-theist population to push for such a change. An individual has applied to become a Humanist chaplain in the U.S. Navy, and at least two requests were submitted in the U.S. Army for recognition as secular Humanist Distinctive Faith Group Leaders (DFGL). A DFGL is a designated leader who provides specific religious support when military Chaplains are not available to meet the faith group coverage requirements. The terms “Humanist,” “humanist,” and “DFGL” will be defined later in the introduction. For clarification, the Humanists (with a capital ‘H’) referenced in this work have an atheistic worldview that is neither supernatural, metaphysical, nor includes a divine being, hence the discussion of “atheist” chaplains. It is important to note however, that not all humanists are atheists, so for the purpose of delineating this particular group of humanists, they will be referred to as Non-Theistic Life Stance (NTLS) Humanists or simply Humanists with a capital ‘H’.

Humanists interviewed for this work consider NTLS Humanism as a non-theistic religion. The term “non-religious” may also describe NTLS Humanism at times throughout this work, as literature researched on the subject sometimes used “non-religious” and “non-theistic” interchangeably. The term “religious” in this context connotes a sense of transcendence, meaning it is associated with something spiritual, supernatural, divine, or beyond all physical laws and independent of the material universe. Therefore “non-religious” refers to the absence of any transcendent beliefs or practices, but it is not absent of sincerely held beliefs. “Religion,” which will be defined

later in this chapter, seems to be the barrier keeping Humanists out of the U.S. Army Chaplaincy.

The U.S. Army Installation Management Command (IMCOM) Chaplain's office received one of the Humanist DFGL requests from Ft. Bragg, North Carolina. The current understanding as to why this applicant has not been accepted lies in the belief "that if an organizations [sic] intent and or purpose is not religious or faith-based, then it may not reside within the purview of the chaplaincy."¹ The bottom line appears that the U.S. Army Chaplaincy does not consider humanism as a religion, and therefore, it does not fall under the purview of the Chaplaincy. A memorandum from the IMCOM Chaplain's office provided the following guidance: "Since the request is to foster philosophy not religion, there is nothing preventing [the applicant] and other secular humanists at Fort Bragg from meeting as a Command sponsored private organization without the requirement of oversight by the Garrison Chaplain."² Therefore, in order to enjoy the same benefits as religious groups, a group must be identified as religious. Consequently, this interoffice correspondence has not been presented to the applicant as of this writing, and he is still waiting for a formal response from the U.S. Army Chaplain Corps. A cursory glance at the process leads one to believe that Humanists are free to gather and discuss their beliefs after receiving a simple approval from their commander.

¹Installation Management Command Chaplain, Memorandum For: US Army Garrison, ATTN: CH (COL) David P. Hillis, Fort Bragg, NC, Subject: Exception to Policy Request for a Secular Humanist Distinguished Faith Group Leader, 27 February 2012.

²Ibid.

If Humanist soldiers can gather as a command sponsored private organization without oversight from a chaplain, the problem is solved, right? Not necessarily. Humanists do not simply want a place to meet to have philosophical discussions and socialize with each other. It appears that this growing non-theistic segment of individuals desires representation and the same rights as recognized religious groups on military installations. Namely, they would like to meet on a regular basis to discuss relevant “life stance” topics using reason and science while offering non-theistic perspectives on “life cycle events” such as weddings, funerals, baby naming ceremonies, and divorce ceremonies. Humanists believe that they should not have to be entirely on their own to build community and develop values, while their theistic counterparts have a paid full-time chaplain to help with similar needs. From the Humanists’ perspective, the problem is not about “religion” but about ensuring that all soldiers’ core values and beliefs are accorded equal treatment. Therefore, to ensure Humanist soldiers are accorded equal treatment, some NTLS Humanist groups would like to see representation in the Chaplain Corps. They claim Department of Defense Instruction 1300.17 supports the inclusion of Humanist Chaplains in the military.

The Department of Defense (DoD) issues official policy for military chaplaincies through DoD Directives (DoDD) and DoD Instructions (DoDI). DoDI 1300.17, updated on 22 January 2014, is the DoD Instruction that defines the policy for *Accommodation of Religious Practices Within the Military Services*. This issuance states that the exercise of religion “includes any religious practice(s), whether or not compelled by, or central to, a

*system of religious belief.*³ Furthermore, it states, “*Military Departments will accommodate individual expressions of sincerely held beliefs (conscience, moral principles, or religious beliefs) of Service members in accordance with the policies and procedures in this instruction.*”⁴ According to DoDI 1300.17, commanders will accommodate religious practices and sincerely held beliefs whether they are compelled by a system of religious beliefs or not. “Accommodating sincerely held beliefs” does not necessarily require a chaplain for accommodation. Soldiers’ sincerely held beliefs may or may not be religious in nature, and the commander is the one who decides how to best accommodate such beliefs. Identifying Humanism as a religion, sincerely held beliefs, or both make it difficult to resolve this issue.

Two main obstacles inhibit the U.S. Army from appointing Humanist chaplains. The first issue is identifying religion with Humanism. In December 1939, under the state laws of California, a group of Quakers formed the Humanist Society of Friends as a “religious, educational, charitable nonprofit organization.”⁵ It has since dropped the “of Friends” designation and is presently named simply the Humanist Society. Today, the Humanist Society is designated as a religious organization for Internal Revenue Service (IRS) tax exemption status. In addition, it also meets the DoDI definition of “religious organization” which is defined as, “An entity that is organized and functions primarily to

³Department of Defense, Department of Defense Instruction (DoDI) 1300.17, *Accommodation of Religious Practices Within the Military Services*, Incorporating Change 1, Effective 22 January 2014, <http://www.dtic.mil/whs/directives/corres/pdf/130017p.pdf> (accessed 9 March 2014), 2.

⁴*Ibid.*, 3.

⁵The Humanist Society, “about,” <http://humanist-society.org/about/> (accessed 8 March 2014).

perform religious ministries to a non-military lay constituency and that has met the religious purposes test of section 501(c)(3) of title 26, United States Code (Reference (i)), and holds current status as a section 501(c)(3) Schedule “A” organization.”⁶ Therefore, according to the IRS and this DoDI, the Humanist Society is a “church” that is qualified to endorse military chaplains.

As previously stated, for the DoD to recognize an organization as a religious endorser, it must meet policy requirements. As of this writing, no officially qualified Humanist organization has been accepted by the DoD, because no qualified candidates have been accepted. As of April 2014, no Humanists have applied to become chaplains in the Army, but one applicant submitted a request for the Navy Chaplaincy. According to the endorser for the Humanist Society, Jason Torpy, Jason Heap submitted all the required documents to become the first Navy Humanist Chaplain in the summer of 2013 but is still waiting for approval. Therefore, as of today, none of the U.S. military services have approved a qualified Humanist candidate for its Chaplaincy. Although the Humanist Society submitted all the required documents to the Armed Forces Chaplains Board (AFCB) in July 2013 to endorse Heap as a Humanist chaplain for the U.S. Navy, the Board claims insufficient paperwork based on DoDI 1304.28.

The Humanist Society claims to have met the requirement of paragraph 6.1.1.2 of DoDI 1304.28 that states, “If a religious organization has not previously endorsed military chaplains, it shall file the administrative documents required by Enclosure 3 in conjunction with the endorsement of its first fully qualified RMP [Religious Ministry

⁶DoDI 1304.28, *Guidance for the Appointment of Chaplains for the Military Departments*, Incorporating Change 3, Effective 20 March 2014, <http://www.dtic.mil/whs/directives/corres/pdf/130428p.pdf> (accessed 16 October 2013), 12.

Professional] in an application for appointment as a chaplain for a Military Department.”⁷ However, according to the AFCB, a single missing document from the Military Department (in this case, the Navy) renders the packet incomplete. As specified by the DoDI, the problem lies in the following paragraph that states, “The Armed Forces Chaplains Board (AFCB) shall accept the required documents only when the applicable Military Department has determined the RMP is fully qualified *in all ways other than ecclesiastical endorsement* [emphasis added].”⁸ Therefore, even though the Humanist Society has completely filed all the required documents, and the applicant meets all of the ecclesiastical endorsement requirements, the package is not complete until the AFCB receives a letter from the U.S. Navy qualifying the applicant. Until the Board receives this additional paperwork from the Military Department, the packet is incomplete. For some members of Congress, this process is not acceptable.

In the summer of 2013, the House of Representatives tried to authorize an alternative way to fund non-theistic chaplains; it resulted in a spurious attempt to demonize Humanist and other non-religious ministry professionals. Many on-line bloggers claimed that Congress voted against Humanist chaplains in the military. The fact is, the House Appropriations Committee adopted Amendment 160 as part of the approved fiscal year 2014 Defense Appropriations Bill, which reads, “Amendment prevents funds from being used to appoint chaplains without an endorsing agency.”⁹ The

⁷DoDI 1304.28, 3.

⁸Ibid., 3.

⁹Legislative Digest, GOP.gov, <http://www.gop.gov/bill/113/1/hr2397> (accessed 14 October 13).

Bill did not prevent funds from supporting atheist or Humanist Chaplains, but from appointing chaplains without an endorsing agency. NTLS Humanists have an endorsing agency—the Humanist Society—but as stated earlier, no Military Department has qualified an applicant that meets the DoD requirements. This is the first problem.

The other obstacle inhibiting the U.S. Army from appointing Humanist chaplains is the culture of the chaplaincy. A point that causes great tension deals with the U.S. Army Chaplain Corps' motto, which reads, "*Pro Deo et Patria...For God and Country.*" According to Army Regulation 165-1, chaplains will, "Perform or provide religious support that meets the spiritual and religious requirements of the unique military culture."¹⁰ Chaplains either perform or provide. Chaplains *perform* religious rites, ceremonies, ordnances, and sacraments according to the tenets of their particular religious beliefs. They *provide* any distinctive religious requirements by connecting someone with different religious beliefs to a religious ministry professional who can perform the requested religious requirements. This begs the question of how could an atheist align with the Chaplain motto or regulation to perform or provide religious support? One might presume that an atheist could not possibly *perform* any religious support for soldiers; at best they would have to *provide* every aspect of religious support. So why would a Humanist want to be an Army chaplain at all?

According to an internet article on the website "The Blaze," the DFGL applicant referenced above, Major Ray Bradley, was quoted as saying, "Soldiers who don't believe in God can go to war with 'Atheist' stamped on their dog tags, but humanists and others

¹⁰Department of the Army, Army Regulation (AR) 165-1, *Army Chaplain Corps Activities* (Washington, DC: US Government Printing Office, 2009), 10.

with various secular beliefs are still officially invisible in the Army.” He went on to say, “Humanism is a philosophy that guides a person. . . . It’s more than just a stamp of what you’re not.”¹¹ Humanist chaplains already exist in other organizations, such as Harvard University and the Dutch Armed Forces. If these chaplains are meeting a need in the collegiate and foreign military populations, there may be a similar need in the U.S. Army as well. Having a regular meeting place and time to discuss philosophical or life stance issues with confidentiality, as well as having like-minded people with which to discuss these issues, seems to be the primary concern.

Issues

Issue 1: The Humanist population in the Army is not well represented by either chaplains or a respective non-theistic leader. Qualified representatives are offering to represent this group. The DoD and the Army Chaplaincy do not recognize Humanism as religious, and therefore, it does not fall under the purview of the Army Chaplaincy.

Issue 2: Presently, the Chaplain Corps is not culturally receptive to atheistic chaplains in its ranks. The current stance is that chaplains are religious-only and must be able to not only provide religious or theistic support, but they must also be able to perform religious support on some level.

¹¹Billy Hallowell, “Non-Theist Soldier Wants U.S. Army to Officially Recognize Humanism as a ‘Faith’ Group,” The Blaze, 8 February 2012, <http://www.theblaze.com/stories/2012/02/08/non-theists-push-u-s-military-to-recognize-humanist-soldier-as-distinctive-faith-group-leader/> (accessed 14 October 2013).

The Problem

A population of atheistic humanists wants the Army to appoint Humanist Chaplains in the U.S. Army Chaplain Corps. They claim this non-theistic group should have the opportunity to serve and be served by chaplains who share their beliefs. Presently they do not find equal support and benefits from the Chaplain Corps without having their own chaplain representation. These benefits include having assistance in building community and developing values. They want the opportunity for soldiers to participate in life cycle ceremonial events and receive confidential counseling from someone who shares a similar life stance system of beliefs. Presently, all soldiers have the opportunity to receive non-religious counseling through Behavioral Health, but these visits are recorded in official military records and do not hold the same level of confidentiality as when visiting a chaplain. NTLS Humanists would like to assemble for “services” and enjoy refreshments and fellowship afterward, but the Chaplaincy only offers this opportunity to religious groups. Moreover, it is not clear whether the DoD considers Humanism as a religion, even though the Army approved Humanism as a “preference code” for official military records in April 2014. This research will focus on discovering if the U.S. Army should start appointing such NTLS Humanist chaplains and subsequently offer this population the same benefits afforded to theistic religious groups.

Research Questions

Primary Research Question: Should there be atheist chaplains in the U.S. Army?

Secondary Research Question 1: What is the purpose of the U.S. Army Chaplaincy?

Secondary Research Question 2: Is Humanism a religion?

Secondary Research Question 3: How could an atheist or agnostic provide religious support or serve as a religious leader?

Additional Sub-Questions

What are the religious needs of the non-theistic population?

Should non-theistic life stance groups fall under the purview of the Chaplaincy?

Assumptions

1. NTLS Humanists will continue to seek identification as a religious body that should be afforded the same recognition as other religious organizations. Some will continue to express their support for non-religious military chaplains. In essence, this issue is not going to disappear because Congress or the Chaplain Corps wants it to be a non-issue.

2. Most current Army chaplains are not familiar with the NTLS Humanism movement and do little to provide for Humanists and the non-religious population except to offer their availability to help with non-religious issues. Currently there is no official representative or training program on the NTLS Humanist perspective.

3. Since NTLS Humanism is a non-theistic belief system, some theistic people believe the reason Humanists want to “invade” the Chaplaincy is to secularize the Chaplain Corps and the Army altogether.

4. Because of the strict adherence to the tenets of their faith, some Christian chaplains will not consider working alongside a Humanist chaplain or providing atheistic or anti-religious resources to their non-believing soldiers.

5. The current culture in the Chaplain Corps is unreceptive to atheist chaplains and views the term as an oxymoron.

Definitions

DFGL: A Distinctive Faith Group Leader, according to AR 165-1, “may provide ministry on an exception to policy basis when military Chaplains are not available to meet the faith group coverage requirements of soldiers and families. A DFGL provides a very precise service for a proscribed [sic] period of time to further the CMRP in the free exercise of religion.”¹² CMRP is the Command Master Religious Plan. The purpose of a DFGL is to provide ministry that meets religious requirements.

Religion: Religion is a term with numerous definitions. The *Oxford English Dictionary* (OED) lists eight definitions for the term; the first reads, “A state of life bound by monastic vows; the condition of one who is a member of a religious order, esp. in the Roman Catholic Church.”¹³ The sixth definition reads, “Devotion to some principle; strict fidelity or faithfulness; conscientiousness; pious affection or attachment.”¹⁴ The differences in definitions may be due to the variance in etymology. The Latin term *religionem*, or its nominative *religio*, means “respect for what is sacred, reverence for the gods; conscientiousness, sense of right, moral obligation.”¹⁵ Cicero used

¹²Department of the Army, AR 165-1, 16.

¹³*Oxford English Dictionary*, s.v. “religion,” 2nd ed., Vol 13 (Oxford: Clarendon Press, 1989), 568.

¹⁴*Ibid.*, 569.

¹⁵Douglas Harper, s.v. “religion,” *Online Etymology Dictionary*, http://www.etymonline.com/index.php?allowed_in_frame=0&search=religion&searchmode=none (accessed 14 February 2014).

the term *relegere*, which contains *re-* “again” and *legere* “read” meaning to go through or read again.¹⁶ The OED suggests that later authors prefer the term *religare*, which means, “to bind.”¹⁷ Later ancients such as Servius and Augustine agreed that the term referred to a bond between humans and gods, in which case the *re-* is intensive.¹⁸

The *Oxford Dictionary of World Religions* suggests that the underlying etymology of the term *religio* is uncertain but agrees with the later majority that the term essentially means “to bind things together.” This definition draws attention to an obvious and important aspect of religion by binding people together united by common beliefs and practices.¹⁹ Consequently, the term “religion” can hold different meanings depending on one’s preferred definition. It must also be noted that humanism of any kind is not mentioned in the *Oxford Dictionary of World Religions*.

For the purpose of this research, the term “religious” will refer to *religio* and hold an association with beliefs and practices that are sacred and involve some level of transcendence as described in the opening paragraph of this chapter. Again, the term may legitimately be defined differently, but for the reader to understand the argument presented in this work, the term holds the aforementioned transcendent connotation when discussing “religious” and “non-religious” activities and beliefs.

¹⁶Ibid.

¹⁷Oxford English Dictionary, s.v. “religion,” 568.

¹⁸Douglas Harper, s.v. “religion,” *Online Etymology Dictionary* (accessed 14 February 2014).

¹⁹*Oxford Dictionary of World Religions*, Edited by John Bowker (Oxford University Press, Oxford: 1997), xvi.

Chaplain: In its first two definitions, the OED connects the term with ministry or service in a chapel.²⁰ The term originally comes from the Latin word for chaplain, namely, *cappellani*. Chaplains were so called because they were originally charged with protecting the half cape—or *cappella* which is diminutive of *cappa*—of St. Martin. The story is told that St. Martin, when he was a soldier, cut his cloak in half and gave it to a shivering beggar.²¹ A chaplain came to be known as a minister or custodian who was in charge of the chapel, or tent, where St. Martin’s cloak and other sacred relics were preserved.²² Chaplains not only guarded such relics but also conducted Mass and gradually became known for providing both ecclesiastical and secular advice to the monarch, particularly during the reign of Charlemagne. The term is associated with the early centuries of the Christian church. Today, the term refers to an ordained clergy member who is assigned to a special ministry, such as in a hospital, prison, university, legislative chamber, or the armed forces, rather than a particular church or denomination.²³ The history and evolution of the U.S. Army Chaplaincy will be further covered in chapter 2.

Humanism: The term “humanism” has changed to encompass several definitions since the first known use of the term around the fifteenth century AD. The OED lists five

²⁰*Oxford English Dictionary*, s.v. “chaplain,” 2nd ed., Vol 3, 27.

²¹*Encyclopedia Britannica*, “chaplain,” <http://www.britannica.com/EBchecked/topic/106107/chaplain> (accessed 16 February 2014); Douglas Harper, s.v. “[chapel](http://www.etymonline.com/index.php?term=chapel),” *Online Etymology Dictionary*, http://www.etymonline.com/index.php?term=chapel&allowed_in_frame=0 (accessed 16 February 2014).

²²*Oxford English Dictionary*, s.v. “chaplain,” 27.

²³*Encyclopedia Britannica*. “chaplain” (accessed 16 February 2014).

different definitions for both “humanism” and “humanist.” During the Italian Renaissance, the term referred to studies in the humanities, to include languages, literature, arts, culture, and music. Erasmus, one of the earliest named humanists, understood humanism as an internal expression of his faith. As a competent theologian, his view of a “new and reformed (but fully Catholic) theology involved the application of humanistic learning to biblical exegesis. This meant mastery of the source-languages of the Bible, Hebrew and Greek and also the patristic Latin of the first Christian centuries.”²⁴ He adopted humanistic methods of studying and interpreting Scripture. This method, which is known by theologians as Biblical exegesis, examines the full background and context of the writing, along with the most likely intended meaning by the author.²⁵

Later at the turn of the twentieth century, the term “humanism” took on the meaning for what is listed as the fifth definition in the OED:

A Pragmatic system of thought introduced by F. C. S. Schiller and William James which emphasizes that man can only comprehend and investigate what is with the resources of the human minds, and discounts abstract theorizing; so more generally, implying that technological advance must be guided by awareness of widely understood human needs.²⁶

Still today, in the twenty-first century, a vast difference between various definitions and philosophies of humanism exist to make defining the term difficult. Some groups consider the term to be void of any supernatural meaning. Others, such as Mother

²⁴Charles Nauert, “Desiderius Erasmus,” *The Stanford Encyclopedia of Philosophy* (Winter 2012), <http://plato.stanford.edu/archives/win2012/entries/erasmus/> (accessed 26 October 2013).

²⁵Ibid.

²⁶*Oxford English Dictionary*, s.v. “humanism,” 2nd ed., Vol 7, 475.

Theresa and Francis of Assisi, just like Erasmus or Luther, considered themselves humanists.

The non-religious or non-theistic humanists are the focus of this study. Even among the non-religious humanist groups, just as with any religions of the world, beliefs range from one end of the spectrum to the other. For the most part, the groups working to endorse chaplains into the Army are atheist in belief. They view humanism as a “life stance” system of beliefs that uses science to understand the world without God or gods. According to the American Humanist Association (AHA), “Humanism is a progressive life-stance that, without supernaturalism, affirms our ability and responsibility to lead meaningful, ethical lives capable of adding to the greater good of humanity.”²⁷ This type of humanism requires individuals to create their own meaning in life and to build an ethical framework using science and reason.

The Executive Director for the Council for Secular Humanism, Tom Flynn, describes three mainstream strands of humanism in the introduction of an article entitled, “Religious Humanism: Is It Dead, Alive, or Bifurcating?” The three strands are Secular, Religious, and Congregational. The article defines each as follows: “Secular humanists reject supernaturalism and spirituality of any type. . . . Religious Humanists embrace a metaphysical or transcendent element. . . . Congregational humanists . . . newcomers . . . who unconditionally reject supernaturalism, yet enthusiastically embrace forms and rituals drawn from the community life of the church, synagogue, mosque, or temple.”²⁸ In

²⁷American Humanist Association, “Definitions of Humanism,” http://americanhumanist.org/Humanism/Definitions_of_Humanism (accessed 14 October 2013).

²⁸Council for Secular Humanism, http://www.secularhumanism.org/index.php?section=fi&page=flynn_33_6 (accessed 14 October 2013).

addition to the three strands of humanism mentioned in Flynn's article, another form is Christian humanism, which acknowledges God and the humanity of Jesus Christ. There are dozens of adjectives that precede the term "humanism," which makes it difficult to define. It is important to note that because a Humanist may declare him or herself as a religious Humanist, the term "religious" does not always necessarily imply a sense of transcendence or theistic belief. Some NTLs Humanists identify as religious and some do not, hence the non-theistic identifier.

Edwin Wilson discusses various dimensions of humanism in *The Humanist Alternative*, a compilation of writings edited by Paul Kurtz. He explains that multiple, diverse Humanist associations were enrolled in the International Humanist and Ethical Union. Today there are one-hundred member organizations, to include many atheist groups.²⁹ Various humanist groups formed this organization in Amsterdam in 1952. At that time, some of the humanist organizations included, but were not limited to, Dutch humanists, Canadian humanists, Korean humanists, scientific humanists, psychological humanists, ethical humanists, and religious humanists. Some groups such as the Norwegian humanists did not consider their organization as religious unlike the Dutch humanists who pressed for recognition at the same level as Catholics and Protestants.³⁰

Clearly, humanism includes people who are religious, theistic, atheistic, and agnostic. If some humanists are Christian, some are Jewish, some are Hindu, some are agnostic, and some are atheists, then humanism itself is not a religion, or is it? This is the

²⁹International Humanist Ethical Union, "About IHEU," <http://iheu.org/contacts> (accessed 7 December 2013).

³⁰Edwin H. Wilson, "Humanism's Many Dimensions," *The Humanist Alternative*, ed. Paul Kurtz (Buffalo, NY: Prometheus Books, 1973), 16-17.

question that lies at the heart of deciding whether or not the Army should have atheist chaplains in its ranks. On a Military Association of Atheist and Freethinkers (MAAF) webpage designed specifically for chaplains, the organization clearly states, “Humanists are also atheists.”³¹ Since not all humanists are atheists, it is obvious that certain groups such as the MAAF have adopted this specific term to represent a particular set of beliefs. The MAAF is also the main group advocating for Humanist chaplains in the military. Therefore to differentiate this particular atheistic group from other humanists, the researcher chose “Non-Theistic Life Stance Humanism” as a way to refer to this group explicitly for the purpose of this research.

Limitations

Research will be limited to information obtained at the Combined Arms Research Library, online sources, the United States Army Chaplain Center and School Library, and the Army Chaplain Corps Historian. Selected interviews will be limited to written or telephonic discussion due to participant location.

Because university Humanist chaplains generally have the responsibility of serving other humanists only, research collected from this population may not be directly applicable to the Army chaplaincy.

Scope and Delimitations

Due to the limited time required to complete the research, interviews were limited to six leading humanists and six Army chaplains including two senior chaplains. An

³¹Military Association of Atheists and Freethinkers, “Chaplain Outreach,” <http://militaryatheists.org/chaplain/> (accessed 16 February 2014).

attempt, albeit unsuccessful, was also made to interview one of the congressional leaders who voiced support for Humanist chaplains in the military.

While it may be helpful to explore the changes in the culture of the Army Chaplain Corps after appointing the first Muslim, Buddhist, and Hindu chaplains, this research will not investigate that particular historical data.

Although there are several strands of humanism, NTLS Humanism is the strand this research will explore.

The issue of designating Humanism as a religious preference for military professional records has direct correlation with this research. However, this subject will not be covered due to time constraints.

Conclusion

This study examines both the supporting and opposing arguments for whether or not there should be atheist chaplains in the U.S. Army. Chapter 2 explores the history and purpose of the U.S. Army Chaplaincy as well as relevant literature and opinions on the topic. Chapter 3 lays out the methodology for the research process. Chapter 4 includes interviews with leaders from both the humanist community and the U.S. Army Chaplaincy, thereby providing a clear understanding of all sides of the issue. The study will conclude with the researcher's findings and recommendations as well as suggestions for further study on the topic in chapter 5.

CHAPTER 2

LITERATURE REVIEW

United States Army chaplains have the responsibility to ensure the free exercise of religion for all military members, family members, and authorized Department of Defense civilians assigned or attached to the organizations they serve.³² If the chaplain cannot perform the religious rite, sacrament, ordinance, or religious requirement requested by an individual or group of individuals, the chaplain is responsible to provide religious support based on available resources. If a soldier requests a religious book, the chaplain will attempt to supply that soldier with the requested book. The chaplain will also try to connect the soldier to an approved faith group leader of that particular religion.

Presently, most chaplains do not provide non-theistic support with scientific or philosophical literature to help meet the needs of their non-religious soldiers. One particular group, termed Non-Theistic Life Stance Humanists, is working to change this paradigm and seeks to find a way to have representation within the Army Chaplain Corps through DFGLs and chaplains. This chapter will review the history and purpose of the Army chaplaincy and highlight the primary arguments supporting and opposing atheist chaplains in the Army.

A History of the U.S. Army Chaplaincy

As a precursor to answering the secondary research question, “What is the purpose of the Army chaplaincy?” it will be useful to provide some context by tracing the history of the 239 year-old Chaplaincy from its roots. According to documents in the

³²Department of the Army, AR165-1, 6.

Chaplain Corps official history, the U.S. Army Chaplaincy has spiritual roots in both the pages of the Old Testament and the British military forces. Dating back to the Biblical reference of Deuteronomy 20:2-4, clergymen were appointed to accompany soldiers in battle to lift morale by providing words of spiritual comfort and patriotic sentiments.³³ The Christian Church built its chaplaincy upon the same Old Testament concept and decreed a place for military clergy in Canon 2 of the Council of Ratisbon in 742 A.D.:

We prohibit the servant of God in every way from bearing arms or fighting in the army or going against the enemy except those alone who because of the sacred office, namely, for celebrating mass and caring for the relics of the saints, have been designated for this office; that is and each captain may have one priest, in order to hear confessions of the men and impose upon them the proper penance.³⁴

Chaplains cared for the relics of the saints as early as the fourth century. As mentioned in chapter 1, the word “chaplain” dates back to the fourth century legend of Martin of Tours, a pagan Roman soldier who gave half of his military cloak to a shivering beggar. The same night he experienced a vision of a man, thought to be Christ, who was dressed in the half cloak. Martin afterward converted to Christianity and was deeply devoted to the church. Following his death, he was canonized and later became known as the patron saint of France. Frankish kings carried his cloak into battle as a holy relic. In Latin, his cloak was called, “the ‘cappa.’” Its portable shrine was called the

³³Parker C. Thompson, *From Its European Antecedents to 1791 The United States Army Chaplaincy*, Vol 1 (Washington, DC: Office of the Chief of Chaplains, Department of the Army, 1978), xi.

³⁴*Ibid.*

'capella' and its caretaker priest, the 'cappellanus.' Eventually, all clergy affiliated with military were called 'capellani,' or in French 'chapelains,' hence chaplains."³⁵

By the late sixteenth century, during the Tudor reign, chaplains had clearly defined duties. The regimental commander was responsible "to have a well-governed and religious preacher in his regiment so that by his life and doctrines the soldiers may be drawn to goodness."³⁶ The preacher would hold morning and evening formations, and on Sundays, the unit commander compelled soldiers (who were not on guard duty) to attend prayers and a sermon in the Colonel's tent. The chaplain's primary duty was, "to have 'care of souls,' and it is well if he meddle with no other business, but make that his only care."³⁷ After the regimental chaplain system was abolished in 1796, an organized chaplain department was formed, and care for souls remained the chaplain's primary duty. Similar to the duties of British chaplains, American chaplains' duties were also to care for souls as well as perform "traditional clerical functions of preaching, praying, administering the rites, sacraments, and ordinances of the Church, visiting the sick, and burying the dead."³⁸

Between the founding of Jamestown and 1775, emerging colonial Americans saw nearly continuous war with both the French and the Native American tribes as each side battled for control of the continent. When the colonial militia went into battle, a local

³⁵*Brief History of the Army Chaplaincy* (Washington DC: Office of the Chief of Chaplains, Department of the Army, 2004), 1.

³⁶Thompson, *From Its European Antecedents to 1791 The United States Army Chaplaincy*, xii-xiii.

³⁷*Ibid.*, xiii.

³⁸*Ibid.*, xvii.

minister, preferably young and physically capable, accompanied the troops dressed in his black broadcloth suit. Religion played a major role in lives of Americans during this time, and the community viewed the minister as a powerful authority figure. In fact, “not even a minor military operation was planned or carried out without making sure that a minister was available to counsel and motivate the colonial fighting man.”³⁹ Then on 29 July 1775, the Continental Congress voted to pay chaplains twenty dollars a month (the same paid to captains), thus giving chaplains official recognition by American government and an official birth date of the Chaplaincy.

On 9 July 1776, General George Washington issued the following General Order pertaining to chaplains:

The Honorable Continental Congress having been pleased to allow a Chaplain to each Regiment, with the pay of Thirty-Three Dollars and one third dollars pr month - The Colonels or commanding officers of each regiment are directed to procure Chaplains accordingly; persons of good Characters and exemplary lives - To see that all inferior officers and soldiers pay them a suitable respect and attend carefully upon religious exercises. The blessing and protection of Heaven are at all times necessary but especially so in times of public distress and danger -The General hopes and trusts, that every officer and man, will endeavor so to live, and act as becomes a Christian Soldier defending the dearest Rights and Liberties of his country.⁴⁰

General Washington and General Rufus Putnam recommended a chaplain be assigned to each regiment as part of the military structure, but Congress felt the regiment was too small and thus chaplains were assigned to each brigade until 1818. After that time, chaplains were no longer assigned to brigades but instead served with state militias. Then on 14 April 1818, *The Act for Regulating the Staff of the Army* “permitted ‘one

³⁹*Brief History of the Army Chaplaincy*, 2.

⁴⁰*Ibid.*, 4.

chaplain, stationed at the Military Academy at West Point, who shall also be Professor of Geography, History, and Ethics, with the pay and emoluments allowed the Professor of Mathematics.’ ”⁴¹ Between 1818 and 1838, the chaplain at West Point was the only authorized Regular Army chaplain. On 5 July 1838, the Army established the position of post chaplains, which began with fifteen posts and expanded to forty by 1849.

At the beginning of the war with Mexico in 1846, the Army chaplaincy contained only Protestant chaplains. The absence of Roman Catholic chaplains became such a problem that the White House collaborated with two Bishops to resolve the issue. Within six weeks, two Jesuit priests joined the Army on the Rio Grande. However, in 1850, the problem was not the absence of one particular faith group but rather an opposition to the Chaplaincy altogether. Critics maintained that it was unconstitutional for chaplains to be employed by the Federal Government. The judiciary committee defended the Chaplaincy that year and also in 1853 and again in 1856.⁴²

In 1861, regimental chaplains were appointed “as the President may direct” and were “ordained ministers of some Christian denomination.” However, the qualification was changed almost a year later to read,

That no person shall be appointed a chaplain in the United States Army who is not a regularly ordained minister of some religious denomination, and who does not present testimonials of his good standing as such minister, with a recommendation of his appointment as an Army chaplain from some authorized ecclesiastical body, or not less than five accredited ministers belonging to said religious denomination.⁴³

⁴¹Ibid., 8.

⁴²Ibid., 9.

⁴³Ibid., 10.

It was not until the Civil War that the Army Chaplaincy saw a significant increase in Roman Catholic field chaplains as well as its first Jewish, Black, and Indian chaplains.⁴⁴ After the turn of the century, the Chaplain Corps began emerging as a professional branch as the result of three major developments. In 1909, a Board of Chaplains was created for the purpose of analyzing recommendations and suggestions for an effective Chaplaincy. Then on 9 February 1918, the Army established a school to train chaplains and chaplain candidates.⁴⁵ Finally, the National Defense Act of 4 June 1920 included a provision to appoint a Chief of Chaplains. On 15 June 1920, Congregationalist John Thomas Axton became the first Army Chief of Chaplains.⁴⁶

Through the years of World War II, the Korean War, Vietnam, and the Cold War, chaplains continued their duties to provide religious services, visit the sick and wounded, conduct funerals, and provide ethical and educational training to the troops. They also conducted religious retreats and gave lectures on character guidance and venereal diseases. After My Lai, chaplains provided training on how to report atrocities and other legal matters. Chaplains also held workshops for drug users and often provided activities to boost morale.

The religious denominations increased from Protestant, Catholic, and Jewish to adding Eastern Orthodox as a distinctive faith group in 1979. In 1987, the Buddhist Churches of America was approved as an ecclesiastical endorsing agency for Buddhist

⁴⁴Ibid., 11.

⁴⁵Although initially established in 1918, the school was deactivated after the war and then reactivated two years later. It was again deactivated in 1928 and reactivated after the bombing of Pearl Harbor early in 1942.

⁴⁶Thompson, *Brief History of the Army Chaplaincy*, 17-21.

chaplains.⁴⁷ The Army approved its first Muslim chaplain in 1993, its first Buddhist chaplain in 2008 (National Guard), and its first Hindu chaplain in 2011.⁴⁸ Today the Army is comprised of over 3,000 active duty, National Guard, and Reserve chaplains. See table 1 for a breakdown of the U.S. Army Chaplain Corps by denomination and component.

Table 1. Breakdown of U.S. Army Chaplains by faith group and component, 2013

U.S. Army Chaplains by Faith Group				
Chaplains	Active	Reserve	National Guard	Total
Protestant	1472	722	614	2808
Catholic	102	44	37	183
Jewish	11	14	4	29
Orthodox	8	6	6	20
Islamic	4	0	0	4
Buddhist	2	0	1	3
Hindu	1	0	0	1
Total:	1600	786	662	3048

Source: Data from the U.S. Army Chief of Chaplains brief to the 13-08 Pre-Command Course at Ft. Leavenworth, KS, June 2013.

⁴⁷Ibid., 27-40.

⁴⁸United States Army Chaplain Center and School Official Chaplain History.

Purpose of the U.S. Army Chaplaincy

The history of the chaplain corps provided the context for answering the secondary research question regarding the purpose of the Chaplaincy. The U.S. Army Chaplaincy recognizes its purpose to support the Constitution of the United States by following Title 10 of the U.S. Code (USC), DoD Policy, and Army regulations.⁴⁹ The publication that establishes policies and responsibilities along with the administrative procedures necessary to implement policies on Religious Support is Army Regulation 165-1 (*Army Chaplain Corps Activities*). Field Manual 1-05 (*Religious Support*) describes how chaplains and chaplain assistants carry out their responsibilities in the field.

Section 3073 in Title 10 of the USC provides the legal basis for chaplains as it states, “There are chaplains in the Army. The Chaplains include—(1) the Chief of Chaplains; (2) commissioned officers of the Regular Army appointed as chaplains; and (3) other officers of the Army appointed as chaplains in the Army.”⁵⁰ Section 3547 prescribes the legal duties and responsibilities of chaplains as well as the assistance required of commanding officers with regard to chaplains. It specifically states, “(a) Each chaplain shall, when practicable, hold appropriate religious services at least once on each Sunday for the command to which he is assigned, and shall perform appropriate religious burial services for members of the Army who die while in that command. (b) Each commanding officer shall furnish facilities, including necessary transportation, to any

⁴⁹Department of the Army, AR 165-1, 11.

⁵⁰*Title 10, United States Code, Armed Forces* (Washington, DC: US Government Printing Office, 2011), 1714.

chaplain assigned to his command, to assist the chaplain in performing his duties.”⁵¹

Section 3581 provides the final legal requirement, according to federal law, by stipulating, “A chaplain has rank without command.”⁵² Federal law requires the Army to appoint non-commanding chaplains as commissioned officers to hold appropriate weekly religious services and perform appropriate burial services.

Department of Defense Directive 1304.19 provides the policy directive for appointing Chaplains for the Military Departments. This directive provides the reason for the establishment of Chaplaincies in Military Departments:

[Chaplaincies] are established to advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion in the context of military service as guaranteed by the Constitution, to assist commanders in managing Religious Affairs . . . and to serve as the principal advisors to commanders for all issues regarding the impact of religion on military operations. . . . [Chaplains] shall serve a religiously diverse population. Within the military, commanders are required to provide comprehensive religious support to all authorized individuals within their areas of responsibility.⁵³

This Directive explicitly describes the purpose of Army Chaplains: to advise and assist commanders in providing for the free exercise of religion according to the Constitution of the United States and to serve as the principal advisor to commanders regarding religion as it impacts military operations. The commander is required to provide comprehensive religious support to the unit under his or her command. The chaplain is the resource the commander uses to help accomplish that directive.

⁵¹Ibid., 1730.

⁵²Ibid., 1732.

⁵³Department of Defense Directive 1304.19, “Appointment of Chaplains for the Military Departments,” <http://www.dtic.mil/whs/directives/corres/pdf/130419p.pdf> (accessed 3 April 2014), 2.

The Chief of Chaplains further directs how chaplains carry out their duties and responsibilities through written policy on Religious Support as found in Army Regulation 165-1. Chaplains conduct religious support operations based on three principles to Nurture the Living, Care for the Wounded, and Honor the Dead. They deliver religious support through two core competencies: professional military religious leader and professional military religious support staff advisor. Field Manual 1-05 defines Religious Support as, “providing those aspects of religious education, clergy counsel, pastoral care, authentic worship, and faith group expression that would otherwise be denied as a practical matter to soldiers under the varied circumstances of military contingencies.”⁵⁴

As professional military religious leaders, chaplains “perform” or “provide” religious support that meets the unique religious and spiritual needs of the military culture. They perform religious requirements according to the tenets of their faith. When unable to perform a religious requirement because of the tenets of their faith, they provide for the needed requirements by connecting the individual or group of individuals to another religious ministry professional who can perform the needed religious requirements.

As professional military religious support staff advisors, chaplains serve as personal staff officers to their commanders and provide professional advice regarding the First Amendment to the U.S. Constitution that prohibits enactment of any law “respecting an establishment of religion” or “prohibiting the free exercise thereof.”⁵⁵ This is

⁵⁴Field Manual 1-05, *Religious Support* (Washington DC: US Government Printing Office, 2012), 1-2.

⁵⁵U.S. Constitution, Amendment 1.

important because the Establishment Clause forbids any governmental authority from mandating a certain religion or particular form of prayer. Additionally, the Free Exercise Clause guarantees each person the right to practice the religious requirements as dictated by his or her faith and conscience.

Chaplains also provide religious counsel to the command and staff on matters of religion, morals, and morale as affected by religion. They participate in operational planning and deliver religious support in all phases of military operations. Furthermore, chaplains provide moral, spiritual, ethical, and leadership training and conduct programs that foster the development and sustainment of spiritual resiliency.⁵⁶

Additionally, chaplains provide confidential counseling to military constituents. Chapter 16-2 of AR 165-1 defines confidential communication: “any communication given to a Chaplain in trust by an individual, to include enemy prisoners of war (EPWs), if such communication is made either as a formal act of religion or as a matter of conscience. It is a communication that is made in confidence to a Chaplain acting as a spiritual advisor or to a Chaplain Assistant aiding a spiritual advisor.”⁵⁷ It is important to note that, “the privilege of non-disclosure of confidential information belongs to the individual. The Chaplain’s or Chaplain Assistant’s obligation to maintain confidentiality flows from the person’s right to privileged communication.”⁵⁸ Privileged communication is not limited to religious or theistic personnel. Everyone who speaks to a chaplain or

⁵⁶Department of the Army, AR 165-1, 10-11.

⁵⁷Ibid., 49.

⁵⁸Ibid.

chaplain assistant has the right to confidential communication as long as the communication is a formal religious act or a matter of conscience.

In the pluralistic military setting, chaplains provide religious support opportunities for personnel of all religions. They collaborate across the religious spectrum—without compromising the tenets of their faith or ecclesiastical requirements—to perform or provide comprehensive religious support.⁵⁹ Therefore, the answer to the secondary research question, “What is the purpose of the Army Chaplaincy?”, is to advise and assist commanders in providing for the free exercise of religion according to the Constitution of the United States and to serve as the principal advisor to commanders regarding religion as it impacts military operations. Chaplains provide comprehensive religious support and serve as religious leaders in their units.

Although it is not a policy requirement to provide atheistic resources and other non-religious support, chaplains do provide support to all personnel to which they are assigned, including both religious and non-religious personnel. Non-religious needs such as community development and teaching how to adapt to difficult circumstances outside of a theological context are not the chaplain’s primary purpose. Chaplains do, however, spend time with non-religious soldiers to find out how they can best provide support—whether it is helping with stress or anger management, suicide intervention, work-related tensions, relationship issues, or other personal struggles. Chaplains provide support to all personnel in their command regardless of their religious preference. Chaplains also receive training in solution-focused counseling which includes the importance of

⁵⁹U.S. Army Chaplain Corps, Chapnet, “U.S. Army Corps Chaplain History,” <http://chapnet.chaplaincorps.net/index.php/about-2/history/> (accessed 3 April 2014).

knowing when to refer to other agencies or helping professions. Even though chaplains provide support for non-theistic soldiers, the push for appointing non-theistic chaplains has been gaining traction.

Literature Supporting Non-Theistic Chaplains in the Army

There are several articles written on the necessity for non-theistic chaplains in the military. Most of the articles showing support for such a change originate from secular humanist organizations. It is important to note that some atheistic and secular humanist groups do not support having any chaplains in the Army, or in any government organization, due to the Jeffersonian idea of the separation of church and state. Three primary sources argue for non-theistic chaplains in the military.

The first, an article entitled, “Secular Americans Applaud 173 U.S. Reps, Stood Up to Anti-Humanist Chaplain Amendment,” discusses how 173 members of the U.S. House of Representatives support having humanist chaplains in the military. The amendment, in a 253-173 vote, was passed to “Prevent funds from being used to appoint chaplains without an endorsing agency.”⁶⁰ Unfortunately, for the 173 who allegedly support non-religious chaplains by voting against the amendment, it passed. The article suggests both humanist and Buddhist chaplains are considered as non-religious and says the passing of this amendment also affects the ability to have Buddhist military chaplains. (The Army has appointed legitimately endorsed Buddhist chaplains already, so it is unclear why this article claims that Buddhists are without an endorsing agency.) The

⁶⁰secular.org, “Secular Americans Applaud 173 U.S. Reps, Stood Up to Anti-Humanist Chaplain Amendment,” 24 July 2013, <http://secular.org/news/secular-americans-applaud-173-us-reps-stood-anti-humanist-chaplain-amendment> (accessed 3 November 2013).

article goes on to quote the Executive Director for the Secular Coalition for America, Edwina Rogers, who said the vote, “demonstrates a fast-growing consensus in recognizing not only the importance of Humanist chaplains but equal rights for all military members regardless of religious belief.”⁶¹

The article credits Representative Jared Polis (D-CO) with introducing an amendment to the National Defense Authorization Act to allow non-theistic chaplains in the U.S. Armed Forces. Rep. Polis is quoted as saying, “Almost a quarter of men and women in the armed services either have no religion or are non-believers, yet there are currently no chaplains representative of this community.”⁶² This quote from Rep. Polis is the primary argument from many secular humanist groups who say that the non-religious community is not represented in the Chaplain Corps, but should have representation. Edwina Rogers said, “Religious chaplains are ill equipped to handle the problems of nontheistic service members.”⁶³

The second source is an article written by Hemant Mehta, chair of *Foundation Beyond Belief* and author of *The Young Atheist's Survival Guide*. Mehta contributes to “The Friendly Atheist” blog and wrote an article on Patheos.com, a website dedicated to engaging in a global dialogue about religion and spirituality. The article, “House Votes Down Amendment Allowing Non-religious Military Chaplains, but 150 Democrats Voted for It,” as with the previous mentioned article, also addresses the issue for

⁶¹Ibid.

⁶²Ibid.

⁶³Ibid.

supporting non-religious chaplains in the military. Mehta credits House Representative Rob Andrews (D-NJ) as proposing the following amendment:

The Secretary of Defense shall provide for the appointment, as officers in the Chaplain Corps of the Armed Forces, of persons who are certified or ordained by non-theistic organizations and institutions, such as humanist, ethical culturalist, or atheist.⁶⁴

This amendment was presented prior to the amendment presented by Rep. Polis. Only 150 democrats supported this proposal. An additional twenty-three democrats supported the second effort showing an increase in support for non-religious chaplains in the Armed Forces. Mehta suggested the definition of the “chaplain” be changed. He explained that a chaplain does nothing that a Humanist could not do “in an analogous way” such as holding weekly services and burials. He said they would not pray to a fictional god, but that a chaplain’s job is to comfort and counsel, and atheists deserve to have that same opportunity as everyone else.⁶⁵ In essence, this article says that non-religious chaplains can do everything that a religious chaplain can do except pray.

The third source, and one of the most comprehensive articles on the topic, comes from Jason Torpy, the President of the Military Association of Atheists and Freethinkers (MAAF). The article, “Playing Favorites: What Beliefs Should Chaplains Support?” covers the majority of issues surrounding the question of whether or not the Army should appoint atheist chaplains. The primary concerns Torpy addresses are the role of the

⁶⁴Hemant Mehta, “House Votes Down Amendment Allowing Non-religious Military Chaplains, but 150 Democrats Voted for It,” 14 June 2013, <http://www.patheos.com/blogs/friendlyatheist/2013/06/14/house-votes-down-amendment-allowing-non-religious-military-chaplains-but-150-democrats-voted-for-it/> (accessed 3 November 2013).

⁶⁵Ibid.

chaplain, defining the scope of the chaplaincy, the IRS definition of “church,” who benefits from chaplain services, the changing identity of the chaplaincy, chaplain endorsing qualifications, and the inconsistency within the Chaplain Corps regarding the non-theistic population.

As the title suggests, one of the primary concerns pro-humanist chaplain groups have with the Army Chaplaincy in its current form is that there does not seem to be a uniform understanding on whom chaplains should serve. It also suggests a discrepancy between what chaplain services should include or exclude. Torpy explained the role of the Chaplaincy from his perspective as providing “care and counseling, free exercise, and establishment clause responsibilities.”⁶⁶ He explains that the scope of the chaplaincy is changing and should become more relevant to meet the needs of the growing humanist, agnostic, and atheist population.

In the article, Torpy discusses a conversation he had with a military chaplain who could not give a clear definition of the word “religion.” However, he quotes an Equal Opportunity regulation definition from the Department of Defense simply as “deeply-held beliefs.”⁶⁷ He makes the point that defining such terms as “religion” or “spirituality” is not the heart of the issue, but contends rather that the focus should be on who actually benefits from chaplain support. He describes two categories as the in-crowd, or those who reap all the benefits chaplains provide, and the out-crowd, or those whose beliefs are not accepted and often completely unrecognized. This variance of who is “in” leads to

⁶⁶Jason Torpy, “Playing Favorites: What Beliefs Should Chaplains Support?” 23 April 2012, <http://militaryatheists.org/news/2012/04/playing-favorites-what-beliefs-should-chaplains-support/> (accessed 3 November 2013).

⁶⁷Ibid.

what Torpy considers an inconsistency within the Chaplain Corps. He argues that some chaplains willingly provide care and refer their professing atheist soldiers to secular humanist organizations for the purpose of like-minded support. Other chaplains, he says, would simply not minister to an unbelieving soldier. Furthermore, he argues that unless one professes a belief in some form of supernatural power, the benefits of the Chaplaincy are not extended to that individual.

Torpy further explains that the IRS definition of “church” or religious group has already been appointed to non-theistic groups who possess deeply held beliefs and obtain a tax exemption 501(c)3 non-profit status. Therefore, if the government recognizes the group as a legitimate “religious” group, then the military should recognize it as well. The bottom line for Torpy is that the military chaplaincy needs to change in order to accommodate a growing non-theistic population.

There are several other articles that support the idea of having non-religious chaplains in the military. There are also several resources that take the opposite view, arguing against non-theist or humanist chaplains in the Armed Forces. The first article comes from the Executive Director of the Council for Secular Humanism, Tom Flynn.

Literature Opposing Non-Theistic Chaplains in the Army

In the editorial, “Humanist Chaplains in the Military: A Bridge Too Close?” from the October/November 2011 issue of the Secular Humanist magazine *Free Inquiry*, Flynn argues that secular humanists should not be chaplains in the military. He asserts that military chaplains perform outside of their prescribed capabilities by conducting services unrelated to religion, which results in their “obligations to provide secular, scientific

mental-health support.”⁶⁸ He argues that chaplains should not be gatekeepers for such important services not involving religion saying, “They should perform sacerdotal functions and nothing else.”⁶⁹ Flynn goes on to argue that non-religious personnel should have an opportunity to visit a scientific mental-health practitioner without the possibility of adverse actions on one’s career. Presently, he says, chaplains are the only confidential resource for service members who do not want a record of their visit to a counselor, which he also asserts is a violation of the separation of church and state.⁷⁰

The other problem Flynn has with the idea of a humanist chaplaincy is that he believes it portrays a false perception that resembles just another “religious” category, which is antithetical to an atheistic mindset. He disagrees with Jason Torpy who said that humanism fills a role for atheists similarly to how Christianity supports Christians. The problem Flynn has with that sentiment is that he does not believe that humanism fills a necessary role, because humanism and atheism are distinct worldviews from one another. In other words, humanism does not speak for all atheists, nor are all atheists humanists. Therefore, to connect atheists with a specific “group” that has psychological needs similar to religious groups, except without faith or supernaturalism, is to categorize a “group” of *nonbelievers* who do not want or need to be categorized as having similar needs to religious groups.

⁶⁸Tom Flynn, “Humanist Chaplains in the Military: A Bridge Too Close?” *Free Inquiry* (October/November 2011).

⁶⁹Ibid.

⁷⁰Ibid.

Instead of campaigning for what he calls an “oxymoronic humanist/atheist chaplaincy” in the military, Flynn suggests exempting nonreligious service members from required interaction with chaplains and supports instituting a confidential path to counseling that bypasses the chaplain altogether. He concludes the article by saying, “[Secular humanists] reject religion *as a category* and take pride in having crafted a way to live without religion. . . . People who reject religion as a category have no business becoming chaplains. If we succeed in doing so, we should not be surprised if many in the larger culture find our claims to live *without* religion ringing hollow.”⁷¹ Although for different reasons, Flynn is not alone in his stance against humanist chaplains in the military.

A press release issued by the Catholic League for Religious and Civil Rights (CLRRCR) also disagrees with the demands to employ atheist chaplains. It references the proposed National Defense Authorization Act, mentioned earlier in this chapter, to fund atheist chaplains in the armed forces. The press release directly addresses Jason Torpy of the Military Association of Atheists and Freethinkers, by crediting his organization as a primary catalyst for the atheist chaplain movement. The CLRRCR says Torpy claims it is unfair that Christians have chaplains but atheists do not. The press release makes an analogy by saying, “it is true that throughout the nation, atheists have no chaplains; it is also true that vegetarians have no butchers.”⁷² The statement argues against Torpy’s alleged assertion that 40,000 atheists in the armed forces need atheist chaplain support.

⁷¹Ibid.

⁷²The Catholic League for Religious and Civil Rights, “The Atheist ‘Chaplains’ Ploy,” *Catalyst* (September 2013), <https://www.catholicleague.org/the-atheist-chaplains-ploy-2/> (accessed 5 November 2013).

The CLRCR claims that the Department of Defense lists only 9,400 atheist or agnostic service members out of the 1.4 million active duty personnel. Furthermore, the CLRCR suggests that the goal of MAAF is not to have atheist chaplains but rather to “censor the public expression of religion, especially Christianity” and that this movement is just a backdoor ploy to continue the war on Christianity.⁷³

In an article from *Townhall Magazine* regarding the 23 July 2013 bipartisan approved amendment to the Department of Defense Appropriations Act, columnist Caleb Dalton argues in support of the amendment, saying chaplains indeed should be religious.⁷⁴ The conservative news and opinion magazine article entitled “Square Circles, Atheist Chaplains,” focuses on the assertion that the primary role of a chaplain is religious in nature. Dalton supports his claim by referencing a dictionary definition of the term “chaplain” and by quoting the Army Chaplaincy motto, *Pro Deo et Patria*, translated as “For God and Country.”⁷⁵ He continues by arguing against the request of Jason Heap, who applied to become a humanist chaplain in the U.S. Navy Chaplaincy. Dalton claims that a non-religious chaplain could not offer a prayer to a dying service member, but that a religious chaplain could minister effectively to a non-religious person. He quotes U.S. Representative and Air Force Chaplain Doug Collins who said in a house debate, “if a chaplain is doing their job right, then all feel welcome.”⁷⁶ Mr. Dalton

⁷³Ibid.

⁷⁴Caleb Dalton, “Square Circles, Atheist Chaplains.” *Townhall Magazine*, 8 October 2013, <http://townhall.com/columnists/calebdalton/2013/10/08/square-circles-atheist-chaplains-n1719056/page/full> (accessed 5 November 2013).

⁷⁵Ibid.

⁷⁶Ibid.

contends that an atheist would only partially be able to fulfill the role as a chaplain, because he or she would not be able to provide any religious ministries. Whereas religious chaplains are capable of performing secondary roles of counseling, grief care, and moral guidance, an atheist “simply cannot offer the religious services required of a chaplain anymore than a square can declare itself to be circle.”⁷⁷

Clearly, there is a disagreement as to whether the Army needs atheist chaplains to meet the needs of the atheist and other non-religious soldiers. Noticeably, a discrepancy exists between the recommendation for NTLS Humanist chaplains to minister only to the “non-theistic religious” population or everyone who considers themselves as non-religious. Chapter 3 will discuss the methodology for researching this issue by interviewing humanists and chaplains, both of whom support and oppose the idea of atheist chaplains in the Army.

⁷⁷Ibid.

CHAPTER 3

RESEARCH METHODOLOGY

As the U.S. Army Chaplaincy continues to stay relevant to the changing needs of the Army family, non-religious members increasingly request support from the Chaplaincy for equal treatment and acknowledgement of their community of belief. One of the problems with this request is that there is not one particular belief or set of beliefs that constitutes a non-theistic group. As discussed in chapter 2, some atheists are humanists, and some humanists are Christians, so the discussion of appointing a humanist or non-theistic chaplain is not only confusing, it also leads to the secondary discussion of whether or not this group falls under the purview of the Chaplaincy. That discussion leads to another question of whether or not non-theistic groups should have the same benefits as currently approved religious groups. Then one could ask if the non-theistic group would be considered a group or society like the Freemasons, the Kiwanis Club, or the Knights of Columbus. Discovering the primary needs of non-religious groups may lead to answering these questions.

In order to discover the answers to these and other research questions, the researcher used methodology that first included conducting historical research of both the Army Chaplaincy and humanism—most of which was included in chapters 1 and 2. Additionally, the researcher conducted interviews with humanists and Army chaplains and then compared and contrasted the leading arguments relevant to the issue. The research findings will be presented using descriptive analysis in chapter 4 followed by the researcher's conclusions and recommendations in chapter 5.

Historical research focused on the various types of humanism and the history and purpose of the Army Chaplaincy. The history of the Army Chaplaincy includes the Constitutional purpose of the Chaplaincy, how it has changed over time, roles and responsibilities of chaplains, and how chaplains currently address the needs of the non-religious population.

To provide the most comprehensive view of the issue, the researcher selected interviewees based upon their understanding on the topic. Each participant agreed to the terms of the Consent and Use Agreement for Interview Materials (see appendix A).

The following humanists participated in the research program:

1. Jason Torpy, President of the Military Association of Atheists and Freethinkers, and also the military chaplain endorsing agent for the Humanist Society; West Point graduate, Iraq War veteran, and former Army Captain
2. Tom Flynn, Executive Director for the Council for Secular Humanism; Editor for the *Free Inquiry* magazine; and Executive Producer for *American Freethought*
3. Chaplain Greg Epstein, Humanist Chaplain at Harvard University and Executive Director of the humanist community serving the Harvard and surrounding communities; ordained as a Humanist Rabbi from the International Institute for Secular Humanistic Judaism
4. Jason Heap, Humanist Celebrant endorsed by the Humanist Society; Humanist applicant for the U.S. Navy Chaplaincy
5. Major Ray Bradley, Secular Humanist DFGL applicant for the U.S. Army

6. Lt. Col. Erwin Kamp, Humanist Chaplain in the Dutch Navy and also served in the Royal Dutch Marines; serves presently as the Dutch equivalent for the National Director for chaplains of the Dutch Veterans Administration

The following chaplains participated in the research program:

1. Chaplain (COL) Ronald Thomas, Command Chaplain for the Combined Arms Center, Ft. Leavenworth, KS

2. Chaplain (COL) John Read, Command Chaplain for the Southern Regional Medical Command; served as Director for the Center for World Religions at the United States Army Chaplain Center and School May 2012 to September 2013; also served as the Senior Chaplain for the Office of Security Cooperation in Iraq from December 2011 to May 2012

3. Chaplain (LTC) Doyle Coffman, Deputy Command Chaplain for the Installation Management Command, Ft. Sam Houston, TX

4. Chaplain (MAJ) Seth George, World Religions Instructor at the Command and General Staff College, Ft. Leavenworth, KS

5. Chaplain (CPT) Jonathan Fisher, Chaplain for the Joint Regional Correctional Facility, Ft. Leavenworth, KS and facilitates a non-religious discussion for inmates entitled, "Men of Reason"

6. Chaplain (CPT) Thomas Dyer, Army's first Buddhist Chaplain

The researcher conducted dialogical interviews with each of the participants listed above. Some responded to the questions sent ahead of time with written responses.

Providing written responses gave the participant time to answer the questions thoughtfully and with greater detail. Nine out of the twelve participants responded in

writing. Three humanists provided additional responses after reading the chaplain interviews.

The researcher began by first interviewing the humanist leaders using the interview questions listed in appendix B. At the end of the interview, each participant was offered an opportunity to add any additional comments they thought were relevant to the discussion. If recorded, the researcher transcribed the interviews and presented all the humanist responses to the chaplains prior to their respective interviews, so they would have a clear understanding of the humanist standpoint.

The researcher then conducted interviews with active duty Army chaplains to gain an understanding of the current needs and perspectives on the issue as well as their view on how the Chaplain Corps would change with the addition of NTLS Humanist chaplains. After allowing the chaplains time to review the humanist responses, the researcher conducted interviews with each one using the interview questions listed in appendix C. At the conclusion of the interview, as with the humanists, the chaplains had an opportunity to add any additional comments that would be relevant to the discussion.

After transcribing all of the Army chaplain responses, they were then presented to the group of humanists who were originally interviewed. They were afforded the opportunity to add any additional comments to further substantiate or clarify their positions. Rather than simply using one-sided interviews, this method offered a more dialogical approach to gain a deeper understanding of all sides of the argument. It is important to note that the argument is not between the humanist leaders and Army chaplains. Rather, there are those who oppose and support the idea of non-theistic

chaplains in both groups. The complete interviews are included by permission from the humanist leaders and U.S. Army chaplains in appendices D and E respectively.

After compiling the information from the interviews and historical research, the researcher analyzed the information and identified strengths, weaknesses, gaps, and biases from both sides of the argument. After a thorough presentation of the findings through descriptive analysis in chapter 4, the researcher will present the conclusions, recommendations, and considerations for possible future research in chapter 5.

CHAPTER 4

ANALYSIS

The dialogical interviews between the six humanists and six chaplains exposed the main issues preventing atheists from serving as Army chaplains and revealed the benefits Humanist chaplains would bring to the Army. While most agreed that Humanists, atheists, agnostics, and other non-religious personnel should have a place to gather to build community, there was disagreement regarding the religious aspects and purpose of this community and whether or not it would fall under the purview of the Chaplaincy.

Chapter 4 will begin with a review of current statistics and trends in the Chaplain Corps and society regarding religious preferences and chaplain support. The remainder of the chapter will answer the secondary research questions by analyzing, comparing, and contrasting interview responses. Because the role of the Army Chaplain is to provide religious support, the researcher's primary focus in this chapter is centered on discovering the essence and religious aspects of NTLS Humanism and how an atheist chaplain would provide religious support.

Non-Theistic Demographics

In much of the literature supporting atheist or non-theistic chaplains in the military, writers claim one of the main reasons to appoint non-theistic chaplains is because of the growth in the atheist, agnostic, and humanist populations. Additionally, supporters of Humanist chaplains claim that much of the population who self identifies as

“none” or “no religion in particular” is a part of the growing atheist, agnostic and Humanist demographic.

According to an article by the Pew Research Center, there is not a significant increase in the atheist or agnostic population, but there appears to be an increase in those who describe their religion as “nothing in particular.”⁷⁸ This population consists of religious and non-religious, spiritual and non-spiritual personnel. Pew research surveys found that 81 percent of the “nothing in particular” or “nones” say they believe in God or a universal spirit. See table 2. Therefore, even though the “nones” demographic is on the rise, the data does not prove that “nones” are increasingly becoming non-theistic.

⁷⁸Pew Research Forum, Pew Research Religion and Public Life Project, “‘Nones’ on the Rise,” <http://www.pewforum.org/2012/10/09/nones-on-the-rise-religion/> (accessed 4 April 2014).

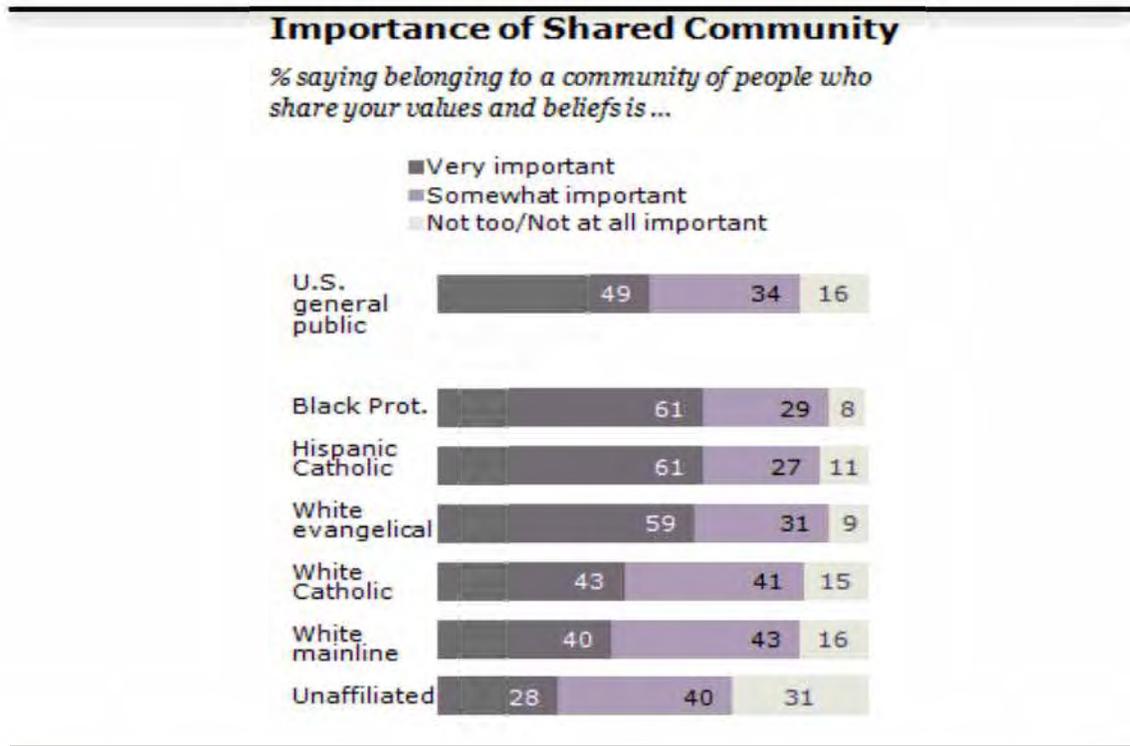
Table 2. Percent of population who believes in God or a universal spirit, 2012

Belief in God or a Universal Spirit						
	Yes	Absolutely certain	Fairly certain	Not too/Not at all	No	Other /DK
	%	%	%	%	%	%
U.S. general public	91	69	17	6	7	2 = 100
Unaffiliated	68	30	25	13	27	5 = 100
Atheist/Agnostic	38	9	15	14	54	8 = 100
Nothing in particular	81	39	29	13	15	4 = 100
Affiliated	97	77	15	5	2	1 = 100
Christian	98	78	16	4	1	1 = 100
Protestant	98	84	12	3	1	1 = 100
White evangelical	100	93	6	2	0	* = 100
White mainline	95	63	26	6	3	2 = 100
Black Protestant	100	93	6	2	0	0 = 100
Catholic	97	67	24	6	2	1 = 100
White Catholic	96	71	19	6	3	1 = 100
Hispanic Catholic	97	58	36	4	3	0 = 100

Source: Pew Research Center survey, *Religion and Public Life Project*, 28 June–9 July 2012. Q53-54. Pew Research Forum, Pew Research Religion and Public Life Project, “‘Nones’ on the Rise,” <http://www.pewforum.org/2012/10/09/nones-on-the-rise-religion/> (accessed 4 April 2014).

However, another set of data does show that 68 percent of the religiously unaffiliated (agnostics, atheists, and “nones”) recognizes the importance of belonging to a community that shares similar values and beliefs. So even though the religiously unaffiliated may not claim any form of organized religion, there appears to be a recognition that shared community is somewhat or very important. See table 3.

Table 3. Importance of belonging to a community of people who share values and beliefs, 2012



Source: Pew Research Center survey, *Religion & Public Life Project* 28 June – 9 July 2012. Q22. Pew Research Forum, *Pew Research Religion and Public Life Project*, “‘Nones’ on the Rise,” <http://www.pewforum.org/2012/10/09/nones-on-the-rise-religion/> (accessed 4 April 2014).

After reviewing data from these surveys, one might conclude that many of the religiously unaffiliated would be interested in gathering as a community to discuss significant life events with those who share similar values and beliefs. This confirms Humanist groups’ assertions that there is a growing desire for a platform to develop and share values and beliefs.

Trends in the military often reflect trends in society. However, the statistics available from the Office of Army Demographics paint a different picture (See table 4).

Since 2004, the increase in the atheist population was 0.3 percent. The “nones” or what the Army refers to as “No Religious Preference” (NRP) actually dropped 1.3 percent over the past ten years. The most significant changes include an increase in the Protestant population by 3.2 percent, a decrease in active duty Catholics by 1.9 percent, and the NRP decrease already mentioned by 1.3 percent.

Table 4. Percentage change in active duty Army religious preferences by faith group, 2004-2013

Faith Group	2004		2007		2010		2013		Change
	Active	%	Active	%	Active	%	Active	%	
Atheist	1,266	0.3	2,086	0.4	2,594	0.5	3,126	0.6	+0.3
Buddhist	1,489	0.3	1,806	0.3	2,113	0.4	2,250	0.4	+0.1
Protestant	251,209	50.8	272,905	51	289,992	51.6	280,193	53.1	+3.2
Catholic	103,084	20.9	105,388	19.7	106,211	18.9	99,594	18.9	-1.9
Orthodox	465	>0.1	538	0.1	569	0.1	595	0.1	+>0.1
Hindu	228	>0.1	239	>0.1	515	0.1	567	0.1	+>0.1
Jewish	1,488	0.3	1,706	0.3	1,869	0.3	1,875	0.4	+0.1
Muslim	1,769	0.4	1,634	0.3	1,838	0.3	1,853	0.4	0
Other Religions	3,352	0.7	4,161	0.8	4,469	0.8	3,801	0.7	0
No Preference/ Unknown	129,941	26.3	144,763	27	151,809	27	134,216	25.4	-1.3
Total	494,291		535,226		561,979		528,070		

Source: Defense Manpower Data Center West, Office of Army Demographics

A more detailed review of the religious affiliation breakdown showed zero agnostics in the Active Army for 2004, 2007, 2010, and 2013. The numbers for agnostics in the Army Reserves also showed zero for each year researched. The National Guard

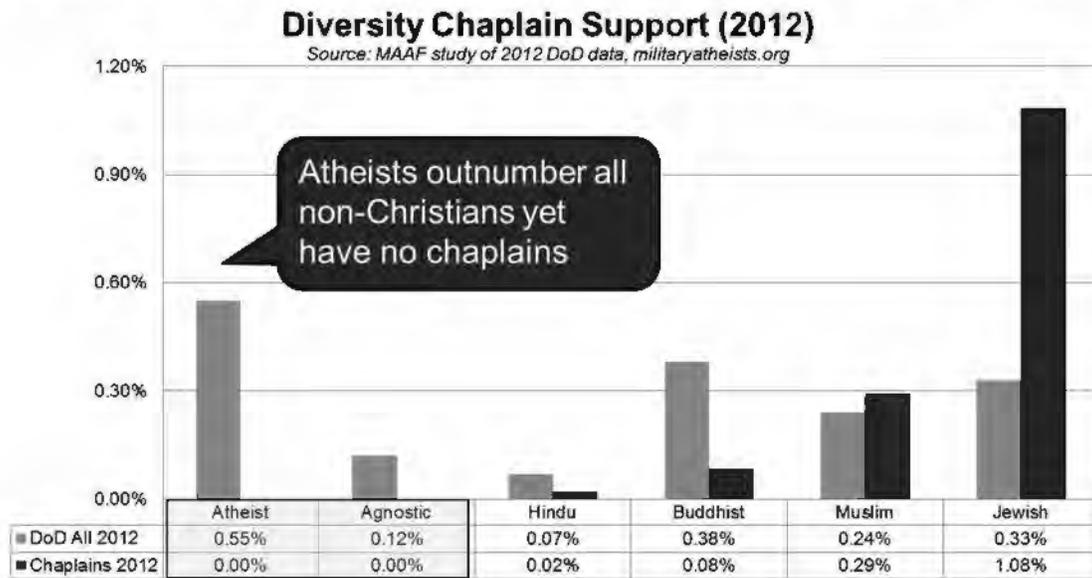
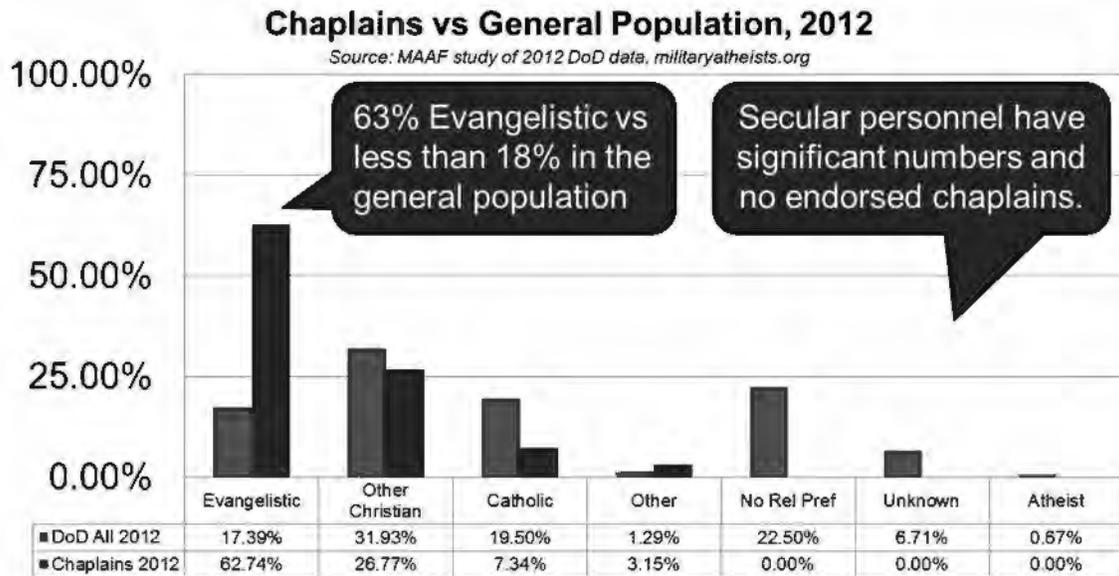
however, lists 72 agnostics for 2004, 109 in 2007, 258 in 2010, and 399 for 2013.

Agnostic was not listed as a category in 2001 for any Army components. It is unclear why only the National Guard presented statistics for agnostics. The absence of this statistic reveals a possible flaw in collecting accurate religious affiliation data, which could be a topic for future research but will not be addressed in this work.

Regardless of whether or not soldiers listed their preferences truthfully, and regardless of whether or not the Army's procedure of collecting the data was able to represent the population accurately, the fact remains that a percentage of the population is indeed non-theistic. Although it is a small percentage, a population of non-theists definitely exists in the U.S. Army. Hence, NTLS Humanist groups, like MAAF, believe all military departments should equally support all religious preferences, to include the non-religious population, with chaplains.

According to research conducted by the Military Association of Atheists and Freethinkers in 2012, demographics show disproportionate numbers of chaplains relative to the religious preferences of the overall DoD population for all the Military Departments. The data reveals a significantly high number of evangelical chaplains in relation to the general population of evangelicals. The data also reveals an obvious result of zero chaplains in relation to the general population of secular and atheist personnel (see table 5).

Table 5. MAAF research on proportion of DoD chaplain support in relation to the DoD population, 2012



Source: militaryatheists.org. MAAF attained data by the Freedom of Information Act (FOIA) from the Defense Manpower Data Center.⁷⁹

⁷⁹Military Association of Atheists and Freethinkers, “Military Religious Demographics,” <http://militaryatheists.org/demographics/> (accessed 8 April 2014).

The MAAF and other Humanists want chaplain support for the Humanists in the Army, but as both tables 4 and 5 suggest, there is no data available about the current Humanist population in the Army, because neither the Army nor the DoD currently tracks Humanism as a religion. To remedy this issue, an officer submitted a request to the Army to recognize Humanism as a religious preference for official Army records.⁸⁰ In April 2014, during the course of this research, the Army approved the request to include Humanism as a religious preference code for official military records. Therefore, the only non-theistic data available for the MAAF 2012 study was the atheist, agnostic, and no preference⁸¹ populations. In the absence of any Humanist data, it appears that the MAAF 2012 study focuses on the fact that the non-religious and atheist population have no chaplain representation, which seems to indicate a desire to represent more than just the NTLS Humanist population with Humanist chaplain support. Research on this issue reveals differing perspectives on the need for and efficacy of Humanist chaplains.

The researcher conducted dialogical electronic interviews with six humanists, and six Army chaplains. The results of the dialogue allowed all twelve members of the process to fully understand the positions of both those who support and oppose Humanist chaplains in the Army. The main point for those who support Humanist chaplains is a desire for equal representation and diversity in the Army Chaplaincy. The major

⁸⁰In addition to submitting a request to become a DFGL for secular humanism, MAJ Ray Bradley also submitted a request to the Army to recognize Humanism as a religious preference on official military records. During the interview process for this research, MAJ Bradley mentioned that he received an email from The Chief of Chaplains Office informing him that Humanism would be an approved religious preference as of April 2014.

⁸¹The no preference population, like the Pew research, most likely includes both theistic and non-theistic personnel.

opposition to Humanist chaplains is the atheistic nature of NTLS Humanism. Opponents of Humanist chaplains ask, “How can an atheist serve as a chaplain and religious leader to a unit full of both religious and non-religious individuals?” Supporters of Humanist chaplains would respond, “Just like the Muslim, Jewish, and Buddhist chaplains; we would perform or provide.” “And what exactly is it that you would perform?” asks the opponent. Thus begins the dialogue.

How Can Non-Theistic Humanists Meet the Needs of the Traditionally Theistic Religious Population?

A primary issue that arose throughout the interview process, and during informal discussions about the topic, was the ability and willingness of an atheist or agnostic to provide religious support to people who believe in God. Of the multitude of reasons for which soldiers visit a chaplain, the most common include requests for counseling, prayer, and blessings. An additional religious expectation comes from the commander when he or she requests a ceremonial invocation. Three interview questions addressed how a Humanist chaplain would provide the religiously specific requests for prayer, blessings, and an invocation.

Responding to a Request for Prayer

“If a dying soldier asked for prayer, how would a Humanist chaplain respond?” This interview question garnered the most diverse responses from the humanist participants. The most commonly agreed upon response was that a Humanist would not pray but would rather help guide the soldier to pray according to his or her particular religion. Jason Torpy, president of the MAAF, suggested that a Humanist chaplain would be expected “to be as ready as any Buddhist or Mormon is to pray with any Muslim or

Jew.”⁸² Since NTLS Humanists do not believe in praying to a God or gods, Jason Heap said, “it would be inauthentic to the Humanist chaplain to be praying something anyway, and the last thing I’d hope the non-Humanist would see is the Humanist being false or engaging in ‘tokenism’ as a form of ‘religious placebo.’”⁸³ Therefore, to be authentically Humanist, another common response to the dying soldier who asks for prayer was to find someone else who could pray with that soldier. This is what AR 165-1 and FM 1-05 state as “providing” religious support rather than “performing” the religious practice.

The bottom line here is that it depends on the person and how comfortable he or she would feel in that situation. One Humanist may offer a prayer because it would be about the soldier and helping him or her through their suffering. This response would be similar to a Christian choosing whether or not to recite a Muslim Kalimah, pray a Hindu prayer, or chant something that they do not believe. They may choose to put their religious convictions aside to minister to the person who is dying and suffering according to her or his faith tradition. To some it may appear as a blatant compromise, and to others it is an act of placing the needs of the soldier ahead of one’s own convictions.

Responding to a Request for a Blessing

A request for a blessing is not as acute as a dying soldier’s request for prayer, but it is a common religious request by soldiers looking to have their home, an artifact, an impending operation, or meal blessed by God. Soldiers often ask for blessings for safety

⁸²Jason Torpy, 4 February 2014, written answers to author in response to interview questions.

⁸³Jason Heap, 26 February 2014, written answers to author in response to interview questions.

prior to conducting patrols. They may ask the chaplain to bless a memento or religious symbol while deployed in a combat zone. Oftentimes Catholic soldiers ask for blessings in the absence of a Catholic priest and do not seem to mind if the chaplain who gives the blessing is not Catholic, as long as the blessing has a connection to the Divine. Because this is a common religious practice in the Army, the researcher asked, “How would a Humanist chaplain give a blessing?”

The answer to this question from five of the humanists can be summarized in the words of Jason Heap: “They wouldn’t,” but he immediately adds that he would find someone who could. Harvard Humanist Chaplain Greg Epstein also stated that he would first find someone to conduct the blessing. If that was not possible, he along with the majority of the group suggested that they would take the religious meaning out of it and offer a secular option instead. Additional responses included wishing people good luck rather than giving a blessing and to simply “opt out” if giving a blessing would violate their conscience.

As with the response to a request for prayer, the Humanist chaplain could not “perform” a religious blessing; they would have to “provide” the religious support by finding another chaplain who could perform the religious act. If the population wanted words of inspiration, or if they wanted to discuss the philosophical and scientific meanings of objects and experiences, a Humanist chaplain could perform with success. However, it appears that the Humanist would have to locate another chaplain to conduct a religious blessing. An invocation however, is a different matter and more in line with the practice of NTLS Humanism.

Conducting an Invocation

The purpose of an invocation traditionally has been to invoke the presence of God on an event or ceremony, hence the term “invocation.” Yet as Chaplain Epstein pointed out in his ministry at Harvard, he does invocations for interfaith groups all the time. Invocations have often been a source of tension in the Army as people have been chided for praying in Jesus’ Name or for being too denominational in their prayer. According to Epstein, he has received nothing but gratitude for the inclusive way he offers an invocation. Obviously, he does not invoke the presence of God but rather offers inspiration. In responding to the question, Chaplain Epstein passionately responded,

when you look around at a crowd of young Americans, and you know there are Christians, there are Jews, there are Buddhists, there are Hindus, there are Muslims, there are agnostics, there are atheists, and humanists and spiritual people, . . . who is going to get up in front of all these people and say something that’s going to help us all feel good, to feel calm, to feel reflective, to feel a sense of meaning and purpose? I would suggest that a Humanist, by saying something that acknowledges the difference between the people, but called on their common humanity, may be able to do that particular task just as well as anyone in the world.⁸⁴

Epstein explained that he conducts invocations to diverse audiences in many ways such as through the use of poetry, meaningful music, or silent reflection. He says a Humanist chaplain, “can help a diverse group of people to reflect and be inspired by that which is most important to them.”

The traditional Army invocation may seem anachronistic to some, but as the meaning of words change, the term invocation may evolve into simply offering words of inspiration (if it has not done so already). Who would take issue with inspiration? *Esprit de corps* is a quality the Army community seeks, and if a chaplain can bring everyone

⁸⁴Chaplain Greg Epstein, 14 March 2014, telephonic interview by author.

together by omitting religious, exclusive words and replacing them with words of inclusive inspiration, it would appear to be a win-win for all.

The only problem is that an invocation *is* religious, and at the present time, most soldiers still appreciate when a chaplain acknowledges the presence and blessing of God on their lives. The non-religious may not be able to “opt out” of having to listen to the prayer, but if there is no God then certainly there is no fear of God actually showing up at the event. A humanitarian or dignified response would not be to restrict a religious invocation but rather to allow those who desire God’s presence to listen to a forty-five second prayer. At the rate that society is changing, the invocation will probably become a distant memory because it offends those who do not believe. Some atheists would rather that religious people practice atheism during a ceremony. So then the question becomes who would be more offended? The non-religious who have to listen to a forty-five second prayer or the religious who would not enjoy their religious freedom to invoke the presence of God? If history is any gauge, it will most likely be the former. Hence, Epstein may have it right with his all-inclusive inspirational “invocation.”

Is Humanism a Religion?

In order to answer this secondary research question, it is imperative to understand the Humanist population. Therefore, the sub-question, “What are the religious needs of the non-theistic population?” will be the starting point to answer the greater question of whether or not Humanism is a religion. To begin, the researcher analyzed the humanist interview responses to determine what aspects of NTLS Humanism are religious. As one might imagine, this proved to be the most controversial aspect of the discussion regarding whether or not the Army should have atheist chaplains. Disagreements on the definition

of religion, the interpretation of the Constitution, and whether or not Humanism or humanism is a religion among the Humanist community provided a web of controversy through which the researcher had to sort.

From a NTLS Humanist perspective, it may appear that the questions, “What are the religious or life stance requirements of Humanism?” and “What is sacred about Humanism?” are trick questions to reveal the non-religiousness of Humanism. On the contrary, the questions were designed to exegete the religious aspects of Humanism in order to juxtapose the responses with the Constitutional First Amendment, federal law, and DoD policy regarding the purpose of the chaplaincy.

As discussed in chapter 2, the Constitution guarantees that Congress will not pass any laws to establish a religion or to prohibit its free exercise.⁸⁵ Federal law requires chaplains to hold appropriate religious services and to perform appropriate religious burial services. Neither the Constitution nor the United States Code (USC) defines exactly what is considered a religious service or religious burial service.

For the NTLS Humanist, regular gatherings and a burial are considered religious, because they involve sincerely held beliefs pertaining to the meaning and purpose of life. The gatherings and ceremonies that NTLS Humanists conduct are not simply like a club that gathers to discuss books, play chess, or study physics. They consider events such as a baby-naming ceremony or a wedding as religious, because they deal with one’s life stance and the deeper meanings of how one develops values and contributes to humanity for good—good without God or gods. NTLS Humanists claim that just because people have a life stance that omits a God or gods, they should not be excluded as non-religious.

⁸⁵U.S. Constitution, Amendment 1.

Rather, they consider their beliefs to be non-theistic religious beliefs, and therefore are protected under the Constitution and should be able serve as chaplains under Title 10 of the USC. So what exactly are the religious practices, or life stance requirements, that need protection under the First Amendment? What is sacred or religious about NTLS Humanism that needs religious support? The researcher asked these questions to the humanists. The answers to these questions revolved around human dignity and the value of human life.

The Humanist applicant for the Navy Chaplaincy, Jason Heap, directed his response toward the Humanist Manifesto(s) (see appendix F for the most recent Manifesto), and suggested there are no requirements, but rather commonly held views. He explained that the Manifesto is open to debate, which means that the core values of Humanism continuously evolve as human knowledge and understanding of the world evolves. He explained that “religion” is a human construct to talk about what is commonly understood as “divine.”⁸⁶

Secular Humanist DFGL applicant Major Ray Bradley described life stance requirements as being determined by each person individually. What is considered a requirement for one person may not be a requirement for another, and like Heap, MAJ Bradley referred to the Humanist Manifesto as a guide. He clarified, “that the Manifesto is not a list of what Humanists **must** believe, but is a consensus of what Humanists **do** believe.”⁸⁷

⁸⁶Heap, written interview.

⁸⁷MAJ Ray Bradley, 27 February 2014, written answers to author in response to interview questions.

Jason Torpy explained that the requirements of Humanism are non-dogmatic and therefore “requirements” is not the right term to use when discussing the religious aspects of Humanism. He offered “human flourishing” as the ultimate core value for Humanists, and mentioned that human flourishing is “done from a nontheistic and naturalistic world view of scientific naturalism.” He also added “a skeptical approach to knowledge” as a primary tenet of Humanism, saying that a standard of evidence is applied before accepting a hypothesis. To illustrate, he provided the following: “For example, god doesn’t exist until such time as sufficient evidence is provided, or what happened before the big bang is unknown and we would not say god did it simply to fill in the unanswered question.” Torpy also lists “ethical and meaningful life” as a key tenet of Humanism as well as possessing a “questioning, progressive philosophy.”⁸⁸

Regarding the question about what Humanists consider sacred, they collectively remarked that human life is the most “sacred” aspect of Humanism. However, all the humanists agreed that the term “sacred” has no place in the world of Humanism. Chaplain Erwin Kamp, the Dutch Navy Humanist Chaplain, prefers the term “imprescriptible” to “sacred.” He says our human dignity is imprescriptible.⁸⁹ When asked about the religious practices for which Humanists want protection under the First Amendment, Greg Epstein most likely summed it up for all humanists when he mentioned the ability to openly discuss his religious beliefs and to gather with like-

⁸⁸Torpy, written interview.

⁸⁹Chaplain (Lt. Col.) Erwin Kamp, 6 March 2014, written answers to author in response to interview questions.

minded people. He said that if either of those were ever taken away that it “would destroy my freedom to be who I am and who I want to be.”⁹⁰

Gathering with like-minded people and having the freedom to openly discuss religious beliefs—these are the religious freedoms Humanists want protected under the First Amendment. These are also the needs for which Humanists want chaplain support. A Humanist Chaplain could help other Humanists develop ethical values and beliefs while also providing them a place to foster connections and build community with like-minded individuals. Just as the traditionally religious soldiers have a confidential chaplain to whom they can discuss their issues, Humanists also want a confidential chaplain with whom they can discuss their significant life issues. There already are non-theistic counselors such as Military and Family Life Consultants (MFLC), social workers, and psychologists to whom non-theistic soldiers can visit. These counselors are available to all soldiers, but the problem with visiting these counselors is that the visit is not completely confidential. While the MFLC does not keep written records of counseling sessions, all of these counselors are mandated reporters—meaning that that the counselor would have to file a report if a counselee chose to disclose any indicators of harming someone to include self-harm. Additionally, the counselor may or may not be religious, and even if not, he or she may be non-theistic but not humanistic in his or her worldview. NTLS Humanists want to be able to counsel with another NTLS Humanist.

A chaplain at the Ft. Leavenworth Joint Regional Correctional Facility, Chaplain (CPT) Jonathan Fisher, does not necessarily view Humanism as a religion, but strongly believes that Humanism, as well as other non-religious beliefs, should be treated with the

⁹⁰Chaplain Epstein, telephonic interview.

same respect as religious beliefs. He says that having a Humanist chaplain in the Army today “would help current Army chaplains understand how to better meet the needs of their non-religious/humanist, atheist, agnostic and other soldiers/families by providing an internal subject matter expert resource.”⁹¹ As a chaplain who works with a literal captive audience, Chaplain Fisher recognizes that non-religious inmates cannot simply gather together and discuss their beliefs and values at will. Someone needs to facilitate that discussion, and he is happy to do it. In fact, he facilitates a weekly “Men of Reason” meeting which is open to everyone. Non-religious inmates can gather together to discuss their stresses, challenges, and life’s issues with like-minded individuals. A Humanist chaplain, according to Fisher, would also serve as that like-minded confidential counselor.

Having a like-minded counselor with whom to share life’s stresses and challenges may be necessary, but according to some of the other chaplain interview responses, deeply held Humanistic beliefs are not considered religious and therefore do not fall under the First Amendment or bounds of the Army Chaplaincy. The term “religion” in their minds holds a supernatural, metaphysical, divine, or other transcendental meaning, not simply “sincerely or deeply held beliefs.” Although commanders must accommodate such beliefs,⁹² they are not necessarily considered religious.

The World Religions Chaplain at the Ft. Leavenworth Command and General Staff College, Chaplain (MAJ) Seth George, agrees that confidential counseling is

⁹¹Chaplain (CPT) Jonathan Fisher, 15 March 2014, written answers to author in response to interview questions.

⁹²Department of Defense, DoDI 1300.17.

important to soldiers. However, he explained, “The soldier’s right to religious freedom does not revolve around rights to counsel and comfort (though we try to provide this as part of our calling), nor is it a right of free speech or assembly as civilians have and enjoy. It is a right to the free expression of religion, which is both public and private worship with a Rabbi/Imam/Pastor/Priest etc.”⁹³ Chaplain George agrees that Humanists should be able to gather and build community, but not under the hanner of religion. As discussed in chapter 2, the USC specifically states that the chaplain’s primary responsibility is to hold weekly services.

The Army’s first Buddhist Chaplain, Chaplain (CPT) Thomas Dyer III, has much to say about religion, especially considering many Humanists compare their non-theistic beliefs to the non-theistic aspects of Buddhism. Similarly to Chaplain George, Chaplain Dyer believes Humanist groups should have protection and be able to meet for social forming and values development but not under a “religious Corps.” He states, “The practice and teaching of Religion should address issues of the after-life. For example Christianity, Islam, and Judaism have salvation, Buddhism has enlightenment, Hinduism has absorption, and Earth Center has union with the elements.”⁹⁴ Not all Buddhists are non-theistic; some do recognize a divine being or gods. For something to be called a religion, Dyer believes it should recognize more than simply science and reason. Neither George nor Dyer view Humanism as a religion, and for that matter neither do some humanists.

⁹³Chaplain (MAJ) Seth George, 27 March 2014, written answers to author in response to interview questions.

⁹⁴Chaplain (CPT) Thomas Dyer III, 1 April 2014, telephonic interview with author.

In September 2013, the Yale Chaplain's Office denied the Yale Humanist Community's application for membership in the Yale Religious Ministries. With Humanist Chaplaincies already at Harvard and Stanford, it seems strange that this Ivy League school denied the application. In an article on the Religious News Service website, the reason cited for rejection was because the group is "explicitly nonreligious."⁹⁵ An executive assistant for the American Humanist Association (AHA), Meghan Hamilton, agrees with this ruling saying,

As humanists, atheists, agnostics, and/or non-believers, we have identified ourselves as possessing a lack of religious belief, no organization of religion, and we are not now, nor have ever been recognized by the religious community as a religious group; primarily because we are not religious, and do not seek to establish humanism as a religion. . . . as we have established ourselves as promoters of social progression, the religious realm is not that place. Joining a ministry, a community of people where religious belief is required for membership, is counterproductive to our cause, which is ultimately exemplifying that one can be good without a god.⁹⁶

Hamilton continues her disagreement by questioning why the Yale Humanist Community chose the religious community with which to associate rather than a Political, Cultural, or Community group, citing the religious choice was the most narrow of all choices.⁹⁷ Evidently, not all Humanists want to be associated with religion or chaplains.

⁹⁵Kimberly Winston, Religious News Service, "Yale's humanists lose bid for campus recognition," 7 October 2013, <http://www.religionnews.com/2013/10/07/yales-humanists-lose-bid-campus-recognition/> (accessed 17 April 2014).

⁹⁶Meghan Hamilton, "No—A Ministry Community Is Not A Place For Humanists," 17 October 2013, <http://www.occuworld.org/news/357908> (accessed 15 April 2014).

⁹⁷Although Meghan Hamilton is the Executive Assistant for the American Humanist Association (AHA), her opinion is not representative of the AHA.

To complicate matters even more, the executive director of the Council for Secular Humanism, Tom Flynn, explained that he could not answer the interview questions as written, because the researcher posed the questions on Humanism with a capital H. He wrote,

Within the atheist and humanist movement, Humanism is usually capitalized when referring to *religious* Humanism, the stance that views humanism as a religious or quasi-religious commitment. This is problematic for two reasons: 1) Most atheists and secular humanists are not religious Humanists, but instead believe their life stance falls outside the category of religion. Often they view their life stance as an alternative to all religions. Across the larger movement, religious Humanists are unique in viewing their life stance as religious. 2) Since much of the controversy over atheists and humanists serving as military chaplains has to do with the way that chaplaincy is seen as inherently religious, it stands to reason that a Humanist who is religious will approach questions of chaplaincy from an entirely different direction than a humanist or atheist who is not religious.⁹⁸

Flynn's clarification on the matter helps the reader understand why there is division within the overall humanist community on whether or not humanism has a place in a religious chaplaincy. The complex discussion about designating Humanism, secular humanism, or religious humanism as a religion makes for a convoluted argument that will not be resolved in the course of this research project. Suffice it to say that the issue is divided even within the internal ranks of other humanists. One may argue that Christians disagree on their particular beliefs also, but the difference is that they all believe in God, and they do not debate over whether or not the C in Christian is capitalized.

The fact that this is a complex issue does not negate the possibility of Humanist Army chaplains; it simply means the dialogue needs to continue until a qualified candidate meets the DoD policy requirements or Congress decides the issue. The

⁹⁸Tom Flynn, 25 February 2014, email to author in response to interview questions.

religious nature of Humanism is only one factor in the discussion. For several of the chaplains interviewed for this project, the focus centered not only on the religious aspects of Humanism but also the capability of Humanists to serve as religious leaders.

How Can an Atheist Serve as a Religious Leader?

Not only was the issue of “Is Humanism a Religion?” a major discussion point in the dialogue, but the strategic look into the future and possible consequences of Humanist Army chaplains became another primary issue. Chaplain (COL) Ronald Thomas, the Combined Arms Center Chaplain, and Chaplain (COL) John Read, the Southern Regional Medical Command Chaplain, both mentioned the issue of internal and external advisement in their interview responses. A Humanist chaplain could provide non-theistic counseling for soldiers and serve as a Celebrant for non-religious weddings and funerals, but what about their ability to advise the command?

In addition to the requirement to provide comprehensive religious support, DoDD 1304.19 requires chaplains to provide commanders with advisement. The directive states that chaplains are “to advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion in the context of military service as guaranteed by the Constitution. . . . and to serve as the principal advisors to commanders for all issues regarding the impact of religion on military operations.”⁹⁹ For the chaplain to be able to provide religious advisement, he or she must have knowledge and experience in religion and its environment.

⁹⁹DoDD 1304.19, 2.

Chaplain Read chose to respond to the interview questions with additional questions that address the heart of religious advisement. He inquired as to the basis and from what foundation a Humanist has to provide religious advisement. He posed the following questions: “On or by what authority does one exercise a Humanist vocation? Where does the Chaplain Corps go to understand the authority by which the Humanist serves? Who is informing the Humanist chaplain? Self-informed? What kind of authority does a Humanist exercise to facilitate core capabilities (provide and advise)? Only personal? Or is he/she one part of a corporate entity? And what text or texts serve to identify with the Humanist corporate entity and who are the corpus leadership?”¹⁰⁰ Unfortunately, none of the humanists chose to respond to any of those questions for the overall discussion, but Torpy offered to discuss them in another forum. The characteristics of religious leadership and professionalism in the military are highly valued aspects of the Army Chaplain Corps—a Corps that does not take the responsibility of religious advisement lightly.

Even without direct responses to Chaplain Read’s questions, the researcher found that the level of religious study and knowledge is not a casual issue for the humanists interviewed for this project. For example, Chaplain Greg Epstein is not only the Vice President of the Harvard Chaplains, but he is ordained as a Humanist Rabbi from the International Institute for Secular Humanistic Judaism. His ordination was preceded by five years of study in Jerusalem and Michigan. He holds a Bachelor of Arts in Religion and Chinese and a Master of Arts in Judaic Studies from the University of Michigan and has a Masters of Theological Studies from the Harvard Divinity School. Chaplain Epstein

¹⁰⁰Chaplain (COL) John Read, email to author in response to interview questions.

is also the author of the New York Times Bestselling book, *Good Without God: What a Billion Nonreligious People Do Believe*.¹⁰¹ Although the specifics were not answered from Chaplain Read's questions, one can presume that a Humanist Celebrant such as Chaplain Epstein would certainly meet the professional and religious requirements to provide religious advisement. The questions however, still remain as to what corporate entity and authority or authorities are Humanists responsible and accountable. If everyone can believe what they want to believe, individually based on their interpretation of the world in which they live, then from where do Humanists build their values and ethics? The Humanist Manifesto is a good place to start, but even that document is mutable.

In the answer to the original question, "How can an atheist serve as a religious leader?" a Humanist might respond, "the same way a Christian, Buddhist, or Muslim would." The crux of the issue (regardless of denomination) is the reputation and competence of the chaplain to serve as a religious leader. An atheist would most likely find it difficult to win acceptance in a predominantly Christian Army, but then there have been Christian chaplains that were not very good at advising their commander either. The bottom line is that it is not impossible for an atheist to serve as a religious leader in terms of capability and knowledge, but in today's Chaplaincy, it would most likely be quite difficult until that chaplain could prove him or herself as a competent religious advisor. At this particular time in history, it would probably take an extremely talented, confident, and charismatic individual.

¹⁰¹Humanist Community at Harvard, "Greg Epstein," <http://harvardhumanist.org/greg-epstein/> (accessed 17 April 2005).

The other issue regarding religious leadership revolves around the federal law requiring chaplains to conduct weekly services. If an atheist cannot conduct the federally required weekly services, then it would be difficult to serve as a religious leader regardless of intellect and experience. At least that is how the current policies are written. Policies support the law, and the law supports the Constitution. If Humanists want to redefine the purpose and lawful requirements of the chaplaincy, then they will need to go through Congress. The other option is to operate outside of the Chaplain Corps.

Is the Chaplaincy Responsible for Non-Theistic Life Stance Groups?

To answer this question, one must first revisit the discussion on the purpose of the Chaplaincy from chapter 2. The primary purpose for the Chaplain Corps is to provide religious support. The argument about whether or not Humanism is a religion and whether or not chaplains should support Humanism is not so much the issue but rather, what are the needs of this population that is asking for support? The Chaplain Corps does not exist for itself. In his final interview statement, Chaplain Thomas pointed out that the Corps exists to meet the needs of the Army family, not the needs of the chaplains. The Chaplain Corps does not simply look for ways to insert itself into the military but rather meets specific needs of the soldiers whom it serves—religious needs. Therefore, if a need to support this NTLS Humanist group presents itself, the Army has a responsibility to respond to the request. If the needs are religious, then the Chaplaincy should support it, period. If the needs are not religious, then the Army must analyze the best proponent for this group.

Both the executive director for the Council for Secular Humanism and an executive assistant for the American Humanist Association agree that the chaplaincy is

no place for secular humanism. Even though Major Ray Bradley applied to be a secular humanist DFGL, he holds to the belief that secular humanism is a religion. This discrepancy among humanists makes it difficult to decide if secular humanists or religious humanists or Humanists with a capital H all want the same basic rights or if this one particular group, which the researcher termed Non-Theistic Life Stance Humanists wants to be part of the Chaplaincy. It may be a moot point, but the differences make the discussion very confusing. Secular humanism means one thing to one humanist and something else to another. Some want chaplain representation and some absolutely do not. Where do we draw the line? How can someone decide if this group is religious even though some of them do not want a religious label?

All of the chaplains interviewed agreed that this group who is asking for chaplain support deserves a place at the Army table and should have some recognized representation. MAJ Bradley suggested the Army recognize this group with an incremental approach: First they should allow soldiers to list Humanist as their religious preference on their professional military records, then they should bring on a few Humanist DFGLs, and then appoint Humanist chaplains after the culture becomes more acclimated to Humanism as a religion.¹⁰² According to correspondence from the Office of the Chief of Chaplains, the first step was recently approved in April 2014. The next step is to approve Humanist DFGLs.

When asked if the Army should have Humanist DFGLs, Chaplain (LTC) Doyle Coffman, Deputy Installation Management Command Chaplain, commented

¹⁰²MAJ Ray Bradley, 10 April 2014, email to author.

Distinctive Faith Group Leaders (DFGLs) are an exception to policy when a Chaplain is un-available to perform a particular religious or sacramental function of a particular faith group. A definition of a DFGL is a non-chaplain religious worship leader. Two things have to be addressed: 1) Can the Supreme Court say that Secular Humanism is religious and will the laws change to remove humanistic thought from being taught in public schools as a part of the establishment clause? If not, they cannot be an exception to replace an Army Chaplain. 2) The primary function of a DFGL is for worship. Humanist DFGLs do not provide worship. They will provide instruction in the Humanist Manifesto. Again, I think there is a place in the Army for such instruction, but not through the Army Chaplaincy that is entrusted to ensure the free exercise of religion. I understand that they hold to certain humanistic ceremonies but that does not make them religious. The Masons have ceremonies that are conducted in their organization but do not consider themselves to be religious.¹⁰³

The same problem arises when considering Humanist DFGLs as with the consideration for Humanist chaplains. Furthermore, Chaplain Coffman is correct in saying that the purpose of a DFGL is to provide worship, which again supports the federal law in Title 10 of the USC. The answer remains, if Congress wants to change the law, or if Humanists want to provide weekly services, then there may be an approval for a Humanist DFGL. It must be noted that Humanists already provide weekly assemblies and have non-theistic or non-religious services that help promote community and strengthen values and human flourishing. However, the services do not meet any religious “requirement.” As discussed previously in this chapter, Humanists have important beliefs that are manifested in the way they choose to live, but there are no religious requirements. As Dutch Navy Chaplain Kamp suggested, human dignity is imprescriptible; there are no sacred requirements for Humanists. Humanist chaplains functionally provide comfort, encouragement, and ultimately promote human flourishing.

¹⁰³Chaplain (LTC) Doyle Coffman, 18 March 2014, written answers to author in response to interview questions.

These functions may be the intended result for university and hospital chaplains, but these are not the lawful requirements of Army Chaplains.

Chaplain George notes that the Chaplain Corps could support Humanist chaplains if they develop religious requirements. He offers this resolution: “As I understand Humanists, a life-stance is posited in which ‘Man is the measure of all things.’ If however, ‘man’ becomes the object of Humanist worship, and certain practices or rites become necessary for Humanist soldiers who are facing the prospect of death and combat, then this question will resolve itself.”¹⁰⁴

Chaplain Dyer pointed out that Unitarian Universalist chaplains would gladly welcome, promote, and help build community for Humanists or humanists of any belief. They are already a part of the Chaplain Corps and are readily available to meet the needs of any atheist, agnostic, freethinker, or Humanist by providing non-theistic literature, by providing a place to gather, and by providing confidential counseling. Some other chaplains, such as Chaplain Fisher, would do the same. The issue is that a Unitarian Universalist may or may not be a Humanist. Unitarian Universalist chaplains wear a Christian cross on their uniform, which may steer a non-theist away from inquiring about assistance in building community. A Unitarian Universalist may indeed be a helpful resource for the NTLS Humanist population, but it is not the same as having a Humanist chaplain.

So if Humanists have religious needs (not requirements) that are not being met, who can best help meet those needs? Chaplain George offers an alternative to the DFGL or Cbaplaincy: A Distinctive Community Group Leader, or a Distinctive Humanist

¹⁰⁴Chaplain George, written interview.

Leader. A leader who is outside of the Chaplain Corps would most likely appeal to the full spectrum of Humanists and humanists as well as other non-religious personnel including non-humanistic atheists and agnostics. A Humanist chaplain would appeal to fellow NTLS Humanists, but maybe not to someone who is non-religious. Having a Distinctive Humanist Leader could meet the needs of both the non-religious and the NTLS religious population. This solution still begs the question, to whom would this leader be responsible? The Chaplaincy? Another branch? Only future research and data analysis will tell for sure, but one possibility is the Medical Service Corps under Behavior Sciences. NTLS Humanism is, after all, based on science and reason.

Conclusion

Outside of the Army Chaplain Corps, there are religious chaplains and secular chaplains in America. Religious chaplains are primarily associated with a particular religious faith-group or denomination that engages in ritualistic practices and bases its belief on sacred texts, traditions, and reason. Secular and Humanist chaplains are primarily associated with science, reason, ethics, and life stance issues who also engage in ritualistic practices. Some would call the secular group non-religious. However, one could use the second definition of “religion” from Dictionary.com for a non-theistic group or sect, which simply refers to “a specific fundamental set of beliefs and practices generally agreed upon by a number of persons or sects.”¹⁰⁵ According to this definition, NTLS Humanism is a religion.

¹⁰⁵Dictionary.com, “religion,” <http://dictionary.reference.com/browse/religion?s=t> (accessed 9 April 2014).

Humanism in all its various strands and “denominations” is indeed a small percentage of the Army population that presently does not have a chaplain to represent their beliefs. The gentlemen interviewed for this project, who sincerely believe that Humanist chaplains would benefit the Army, made convincing arguments for why the Army needs chaplains to represent this population. Moreover, those who oppose Humanist chaplains agree that this population deserves the opportunity to build community and develop values, but not in the religious realm.

With issues of sexual assault and suicide rates as high as they are, the Army senior leadership wants to do all it can to ensure the Army family has the ability to connect and stay connected to anyone and anything that helps build resiliency, morality, and values. Therefore, meeting the community needs of the NTLS Humanist population would seemingly enhance the spiritual and emotional health of this demographic. The researcher concludes this project in the next chapter with an interpretation of the findings, recommendations for the way ahead, and some suggestions for future research on the topic.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

Interpretation of Findings

One can certainly argue for the inclusion of NTLS Humanists into U.S. Army Chaplaincy. However, the greatest obstacle appears to be the ability of said NTLS Humanist chaplains to perform religious support. If America's society were similar to the Netherlands, this would not be an issue, given the fact that Humanist chaplains, such as Chaplain Erwin Kamp, already exist in the Dutch armed forces. Furthermore, the United States of America is predominantly Christian or theistic, and the Army reflects the beliefs of society. While the country is moving away from its Judeo-Christian roots and restricting more and more religious practices in public and on state-funded property, the majority of the United States is still predominantly theistic. How receptive would society be to atheist chaplains leading American's sons and daughters into combat—as a unit's one and only religious leader?

As of today, there is no research showing the desires of American soldiers regarding how well they would receive an atheist as their chaplain. Over time, this could possibly work in an evolving progressive, diverse, and tolerant (or perhaps more religiously intolerant) society. In 2014 however, the prospect of an atheist chaplain in the U.S. Army is not completely out of the realm of possibility, but seems improbable at present. Conversely, atheist chaplains at university campuses in America are indeed present to meet the needs of the non-religious student body, and Humanist communities at schools such as Harvard and Stanford are thriving. There is a major difference between the role of a chaplain at a university campus and that of an Army chaplain: the Army

chaplain provides comprehensive religious support for all soldiers in the unit. A Humanist chaplain at Harvard is not responsible for the religious needs of the Christian, Sikh, or Jewish population. The campus chaplaincy has chaplains of various religions to meet the specific religious needs of each individual religion.

In a predominantly atheistic country, or on a college campus where each chaplain provides support for their particular religion, a Humanist chaplain would serve its community without question. In the United States, more than three-quarters of the Army's population is theistic, with only 5 percent of those soldiers being non-Christian. It is one issue to be theistic and serve other theistic soldiers of a different religion. It is altogether different for a non-theistic chaplain to serve soldiers who believe in something beyond this present life. According to the statistics reported by the Military Association of Atheists and Freethinkers in table 5, less than 1 percent of the Department of Defense claims to be non-theistic. 25 percent claim no religious preference (NRP), so there may very well be more non-theistic personnel buried in that percentage. Until the Army uses an accurate method for collecting this demographic, the religious preferences represented in the NRP category will remain unknown.

Regardless of the statistical accuracy of the NRP designations, the data clearly shows a non-theistic population in the military, and according to table 5, the non-theistic population is larger than any other non-Christian religion. If the reason for having Humanist chaplains was to meet the needs of the entire atheistic and agnostic population as described by the MAAF statistics showing "no chaplains for atheists," then it makes more sense to have a chaplain to represent this demographic. It seems contradictory to say these atheists have no chaplains when the goal is not to focus on the non-religious

population but only the NTLS Humanist religious population. Nevertheless, the graph is accurate stating that atheists have no chaplain representation.

Meghan Hamilton of the American Humanist Association and Tom Flynn of the Council for Secular Humanism made it very clear why they believe secular humanism should not have any relationship to the Chaplain Corps or any organization that considers itself religious. Yet the MAAF statistics infer that a leader or representative for all non-theistic and non-religious personnel is warranted.

All Army chaplains—regardless of their religion—currently serve both their religious and non-religious soldiers, and even though Unitarian Universalists already provide non-theistic life stance support for Humanists (all types), it begs the question, why is there such a push for NTLS Humanist chaplains? They do not conduct worship services or religious requirements, which are the legal reasons for military chaplains. They would most likely have to find another chaplain to conduct prayers, blessings, invocations, and religious counseling. The religious support they would offer would only be for other Humanists. Furthermore, the First Amendment religious freedoms—under which NTLS Humanists want protection—are to talk openly about their beliefs and gather as a community. However, those freedoms pertain to secular rights under the First Amendment: freedom of speech and the right to assemble; they do not pertain to religion.

The researcher's conclusion comes down to two maxims that summarize the issue in the format of two equations: 1. Community plus values do not equal religion. 2. Pastoral care minus religion equals Social Work. If the Chaplaincy focused only on comfort, counseling, encouragement, community, and values development, it would cease to be the Chaplaincy. The U.S. Army Chaplaincy exists to provide comprehensive

religious support. NTLS Humanism does not have any religious requirements or agreed upon religious practices—setting themselves apart from those who do have religious requirements and practices.

Again the researcher asks, what is the underlying reason that such a group would want to associate with those whom they think are misinformed, weak-minded believers in myth, magic, and lies? Why is there such a strong motivation to have Humanist chaplains in the Army? The researcher believes the answer is in one of Jacques Derrida's most famous assertions: "there is nothing outside the text."

Incorrect understanding of Jacques Derrida's post-modern philosophy of deconstructionism may be precisely the reason why it is problematic to define specific terms such as "religion," "chaplain," and "humanist." In his book entitled, *Who's Afraid of Postmodernism?* James K. A. Smith discusses one of Derrida's most famous claims: "There is nothing outside the text." Smith suggests Derrida's phrase simply means that "everything is interpretation" and is understood from its context. He explains that rules must govern interpretation, and only rules that have been established by a community can properly govern interpretation. Smith writes that Derrida himself affirmed a type of "interpretation police," and therefore concluded that "communities fix contexts, and contexts determine meanings."¹⁰⁶

If communities ultimately determine meanings, it is no surprise that certain terms in America mean something different today than a generation or even a decade ago. Communities have redefined terms such as "gay" and "marriage," so it is no surprise that

¹⁰⁶James A. K. Smith, *Who's Afraid of Postmodernism?* (Grand Rapids: Baker Academic, 2007), 53.

terms like “church,” “religion,” “invocation,” and “chaplain” find themselves being deconstructed and given new interpretations. The Army reflects society, and if society gives new context and new meanings to these words, then Humanists will inevitably become chaplains in the Army. The interpretation police will certainly monitor the streets for violators and determine what is and is not acceptable.

The researcher has also concluded that another reason post-modernism is influencing the discussion of atheists in the military is because of the context of the post-modern church. The researcher is not necessarily implying a pejorative view of the contemporary Christian church, but that its nature often resembles many of the same aspects of non-religious or community gatherings. Some contemporary churches use a seeker-sensitive paradigm that focuses on entertaining and socializing as a primary means of bringing “sheep into the fold.” Folks can sit around a table drinking barista-served beverages while watching church on a big screen or TV monitor. They often sing about God as their buddy and friend rather than revering Him as an almighty, holy, sovereign King. Sin is downplayed, and love and mercy are ostensibly God’s only attributes.

If building community is the primary purpose of the church, then Humanists should undeniably be guaranteed a place alongside religious organizations. It makes absolute sense why they view their beliefs as religious and want to be a part of the Chaplain Corps and relate equally to the greater religious community. In fact, the only visible difference between some post-modern churches and a Humanist assembly is the absence of God from the scene. Figure 1 represents the researcher’s view of the devolution of the church as it relates to Humanism. This is not the researcher’s view of all contemporary Christian churches, but of those who place the human element as the

central purpose of the church rather than worshipping Christ for His finished work on the Cross and resurrection from the dead.

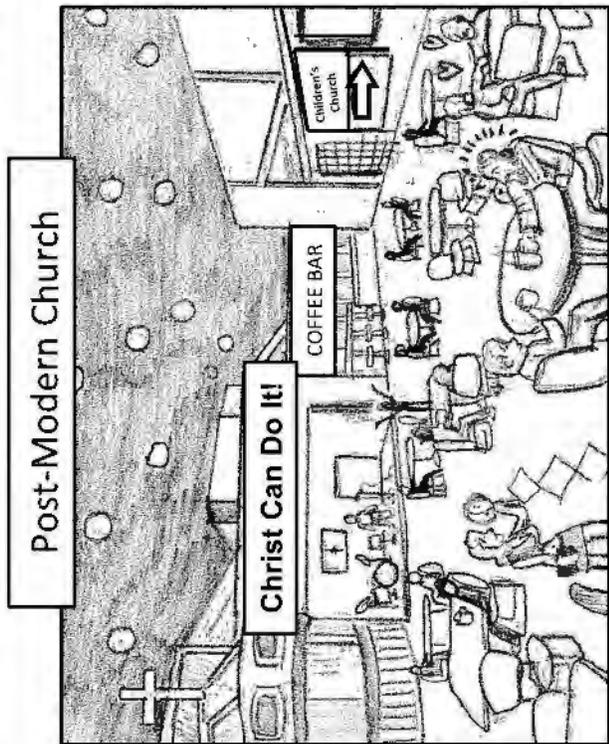
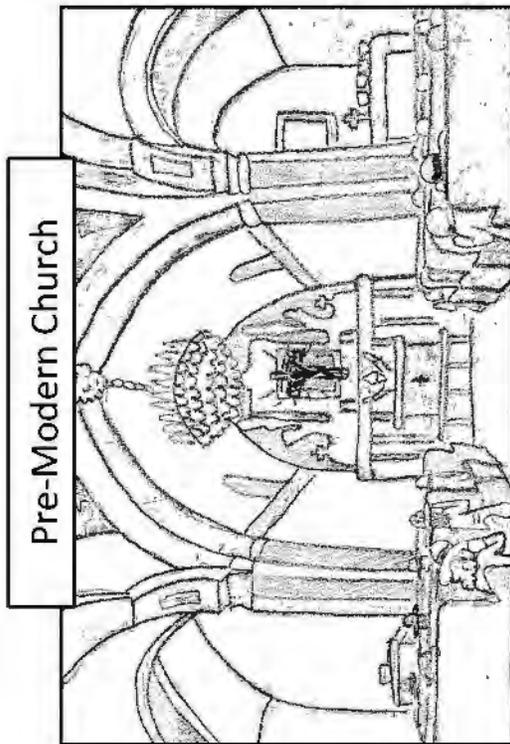
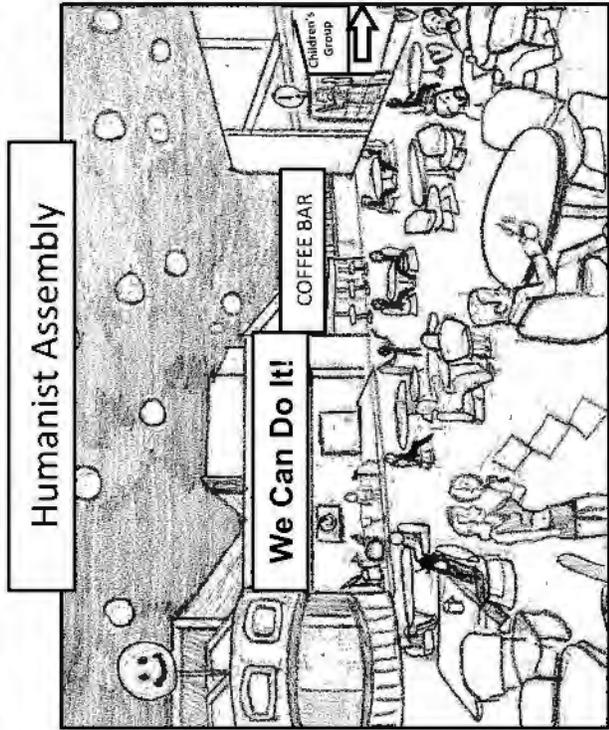
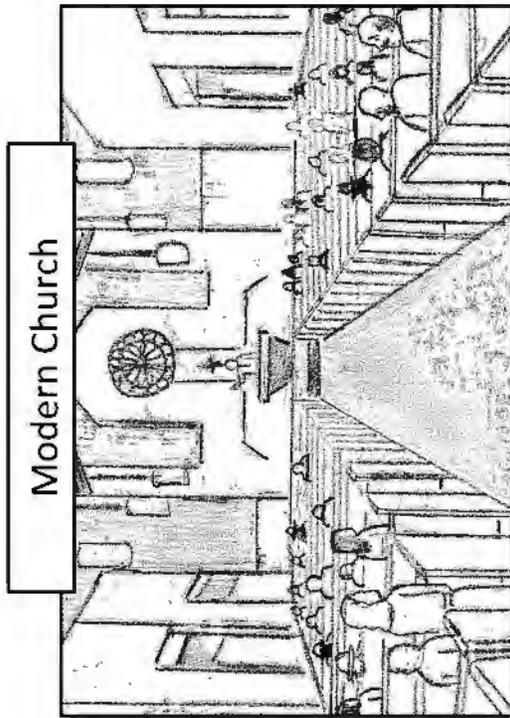


Figure 1. Humanism's striking resemblance to post-modern Christianity

Source: Chaplain (MAJ) Stephen Dicks, Editorial Cartoonist, provided drawing upon researchers request.

Recommendations

A cursory glance at the issue reveals a valid need not only for religious Humanist Celebrants but also for representation for the secular and non-religious population as a whole. Therefore the researcher recommends a secular approach to meeting this need in phases similar to the recommendation by Major Ray Bradley. A secular approach may not only meet the needs of the non-religious population, but there may also be religious soldiers and family members who would prefer discussing their confidential issues with a non-religious counselor and attack their problems from a scientific perspective rather than a religious one.

One of the researchers main problems with appointing Humanist Chaplains is that they would offer soldiers a “secular option” when facing requests for religious support—such as for prayer or a blessing. Offering a secular option defeats the purpose of having religious support. It would probably not be very popular if a Christian offered a religious option to an atheist, so why would it be acceptable for an atheist to offer a Christian a secular option? This is why the Chaplaincy exists—to help soldiers exercise their religion. Offering a secular option borders on proselytizing, yet atheists complain when a religious person offers a religious option. This point is a strong reason showing that Humanism is more compatible with secular or scientific support rather than religious support. If a Humanist chaplain only has the responsibility to support other Humanists, this would not be an issue, but an Army chaplain is responsible for the religious support of the entire unit. It would be much easier for a religious chaplain to offer non-religious support than for an atheist or Humanist chaplain to offer religious support.

Appointing Humanist chaplains would not solve the problem of meeting the needs for atheists, agnostics, and Humanists for two reasons. First, if the need truly is as great as presented by the Humanist groups who are advocating for chaplains, then appointing Humanist chaplains will take far too long to accommodate the need on every military installation. The requirements are too rigorous and incompatible with the non-theistic life stance function. Regardless of the reason, the applications for Humanist chaplains have been delayed; hence, another route may hasten the process.

Second, the title “Humanist chaplain” could possibly limit the scope of support with non-chaplain seeking soldiers. Soldiers who list themselves as NRP, or even nominally religious soldiers who associate chaplains with theistic beliefs, may be averse to visiting a “chaplain.” Additionally, the term “Humanist” may also be confusing as it is still gaining momentum as a viable religious preference.

Instead of bringing non-religious or Humanist chaplains in the Army, the researcher recommends the Army create a new position for a Non-Religious Life Stance Leader (NRLSL). This leader would potentially have the same confidentiality as Military and Family Life Consultants who do not keep written records of counseling sessions.¹⁰⁷ The NRLSL would be obligated to meet the requirements for current Humanist Celebrants rather than the 72-hour seminary degree and two years of full-time paid pastoral experience required for chaplains. The NRLSL would also have the same opportunities as chaplains to hold services, assemblies, workshops, concerts, and events that will contribute to the morale and welfare of both the non-religious and NTLS

¹⁰⁷Military and Family Life Consultants are a part of the Military and Family Life Counseling (MFLC) Program, which is a service of the MHN Government Services, https://www.mhngs.com/app/programsandservices/mflc_program.content.

Humanist populations. Rather than serving in the Chaplain Corps, the researcher recommends a scientific approach by placing this position under The Medical Service Corps. This branch currently offers two areas of concentration under the Medical Functional Area of Behavior Sciences: Social Work and Clinical Psychology. Because Humanism is based on science and empirical evidence, it seems most reasonable to develop a position for such a leader under this (scientific) branch. Because the primary religious needs of the Humanist population are to build community and develop values, Social Work seems to be the best fit under which Humanists could be associated.

As previously mentioned, the implementation of this new position should develop in phases. Initially, the researcher recommends that the Army create a volunteer position under the Social Work area of concentration as a NRLSL patterned after the Chaplain DFGL position. This initial step would serve as a pilot study to determine how great the need actually is for such a representative. If the NRLSL should become overwhelmed with soldier needs, the demand will be confirmed, and the Army could move into a second phase and designate a separate skill identifier—such as with the Master Resiliency Trainer for the Comprehensive Soldier and Family Fitness (CSF2) program. (Regarding the CSF2 program, another suggestion would be to offer a “life stance” alternative to the controversial “spiritual” dimension of strength in the CSF2 program.)¹⁰⁸

If the needs prove to be as demanding as Humanists predict, then the final phase in this

¹⁰⁸The CSF2 program promotes five dimensions of strength: Social, Emotional, Family, Spiritual, and Physical. The Spiritual dimension in this program, as well as in the Army’s Global Assessment Tool, has met with some resistance according to many atheist websites to include militaryatheist.org and the article entitled, “White House Addresses Military Spiritual Fitness Training” 24 September 2013, <http://militaryatheists.org/news/2013/09/white-house-addresses-military-spiritual-fitness-training/> (accessed 22 April 2014).

process could be to create a separate area of concentration under Behavior Sciences Medical Functional Area with a Non-Religious Life Stance Department.

The initial phase of this solution would also end the delay with the AFCB and the battle for congressional support for non-religious chaplains. Furthermore, if Humanism would be considered a religion, the greatest danger is that it could be in jeopardy of violating the establishment clause as it could be recognized across the armed forces as a religion that is the default standard of care for soldiers. Placing the position under the Medical Service Corps as a scientific position would avoid that possibility.

This conclusion does not eliminate a responsibility for chaplains to ignore the secular needs of the non-religious and Humanist population. Chaplains currently minister to non-religious soldiers everyday by offering secular resources and counseling that avoids religious terms, because chaplains are responsible to provide moral and spiritual leadership to everyone in addition to serving as the religious leader. Therefore, the researcher recommends that all chaplains become more familiar with NTLs Humanism and offer non-religious support by connecting these soldiers to other like-minded individuals when possible. This option to connect like-minded individual should be up to each individual chaplain, but it is important to note that connection helps avoid the trap of isolation—a trap that is often a common precursor to suicide.¹⁰⁹ Whatever means chaplains can offer to help soldiers stay connected will only benefit that soldier, his or her family, and the unit. Just as chaplains provide opportunities for Wiccan and Pagan soldiers, they can provide resources for Humanists as well. The MAAF website offers a

¹⁰⁹Defense Suicide Prevention Office, “Suicide Warning Signs,” <http://www.suicideoutreach.org/AboutSuicide/WarningSigns.aspx> (accessed 24 April 2014).

page specifically for chaplains to assist them in connecting this non-theistic and freethinking community.

If Humanist Chaplains Are Approved

Let the reader understand, the researcher believes the Chaplain Corps is not the ideal proponent for atheist or NTLs Humanist chaplains. Science should support science, and chaplains should support religion. However, if the American people and Congress decide that Humanist chaplains will integrate into the Army Chaplaincy, the researcher has three recommendations. First, as with the previous recommendation, Humanist Celebrants should phase into the Chaplaincy with a volunteer position as a DFGL. This initial step would ease the population into the concept of non-theistic religion. It would also allow these Celebrants to reveal the value they bring to the Army as they help commanders provide comprehensive religious support in an even more comprehensive manner (or less comprehensive manner, depending on one's view of religious support). If the evidence reveals the value of this religious leader, then the next obvious step is to appoint Humanist Chaplains.

Second, the chaplain branch insignia on the Army Combat Uniform should include the word "CHAPLAIN." If Humanists become a part of the Chaplain Corps, they would most likely wear the Happy Human symbol as their branch insignia, as it is the approved emblem of belief for use on government headstones and markers.¹¹⁰ Because the diversity of Chaplain insignia expands with the addition of each new religion to the Chaplain Corps—the most recent being a Hindu Chaplain—soldiers may not understand

¹¹⁰U.S. Department of Veterans Affairs, "National Cemetery Administration," <http://www.cem.va.gov/hmm/emblems.asp> (accessed 29 April 2014).

what these symbols represent. Therefore, the researcher recommends the Chaplain Corps change the branch insignia to include the word “CHAPLAIN” under the diverse symbols as a common identifier. Uninformed soldiers may not recognize each individual symbol, but they will immediately recognize the presence of a chaplain. The researcher depicts a suggested rendition in figure 2.

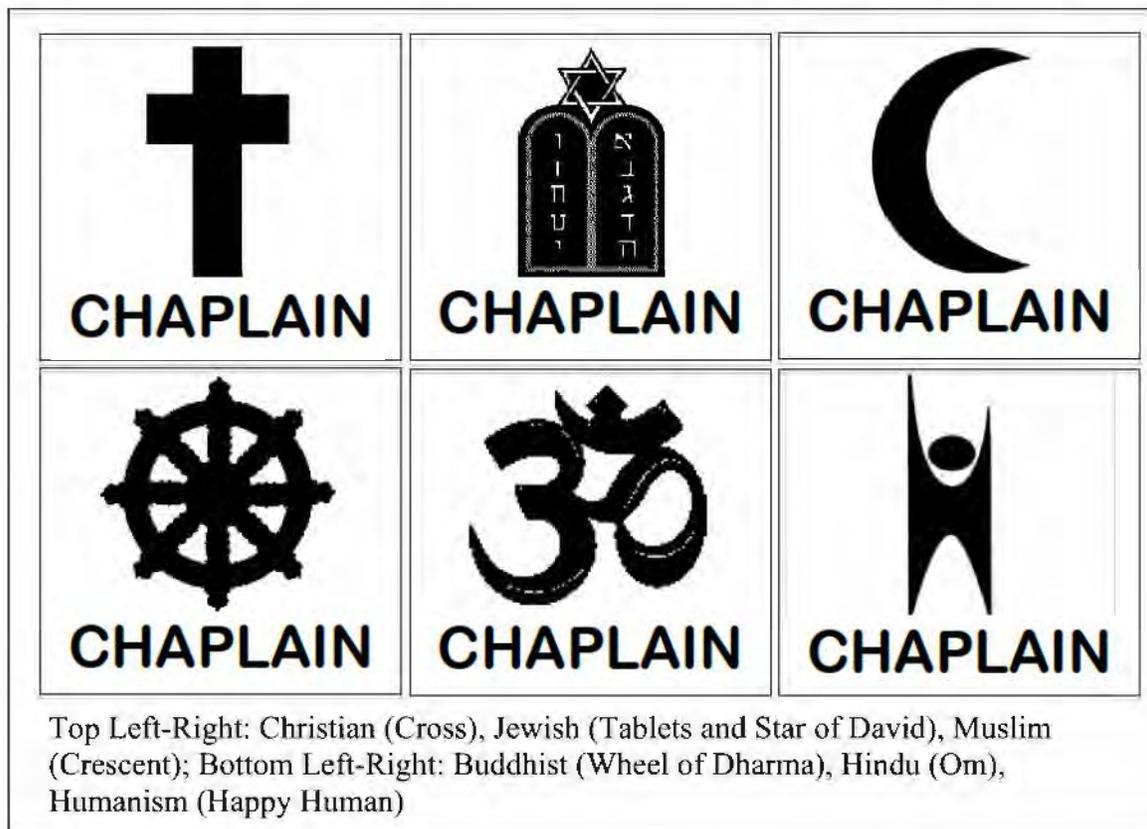


Figure 2. Suggested religious insignia on Chaplain Army Combat Uniform

Source: Created by author.

Finally, with the addition of Humanist chaplains, the Army will either need to place them at the Garrison level to service the whole installation or begin approving requests for Christian DFGLs. If a deploying battalion had a Humanist chaplain, the unit would need a Christian DFGL, because an atheist cannot help Christians meet their religious requirements. Additionally, there is a chance that many religious soldiers will simply not go to an atheist chaplain when they need counseling—and that is undoubtedly how chaplains spend most of their time. Therefore, the soldiers will have to go to the Family Life chaplain or a sister battalion's theistic chaplain, which will place a greater burden on the supporting chaplains. Not only will their workload increase, but it will also reduce their availability to support their own soldiers. Commanders will undoubtedly take umbrage with this arrangement. Hence, the way to ameliorate this situation is to designate the Humanist chaplain as the installation or division non-religious chaplain until the Army understands the scope of such a change.

As of this writing, the Army has not identified how many soldiers would seek out a Humanist chaplain, nor has it identified how many would refuse Humanist chaplain support. Surveys to collect this data could help the Army better understand this apparent gap in religious support coverage.

Suggestions for Additional Research

If time were not an issue, the researcher would have conducted surveys across the Army to discover how soldiers, commanders, and other chaplains would embrace or reject the possibility of appointing NTLS Humanist chaplains in the Army. The prospect of such a survey would take a talented wordsmith to accurately develop the questions to achieve the desired information. Explaining the idea of appointing Humanists, rather than

simply atheists, is also another hurdle over which surveyors would have to clear. The data would certainly reveal a more accurate representation of how “we the people” would react to such a change in the way chaplains conduct religious support.

Another suggestion for future research is to identify the reason for inaccurate religious preference demographics and recommend solutions to resolve this issue. Soldiers are not required to list a religious preference, and many probably choose not to list anything. However, it seems as if there is a fundamental flaw with the current process of collecting this information. It is unclear why the National Guard statistics show agnostics in their ranks, but the active duty number is zero. There should be a standard for collecting this data across all components. The fact that the Army does not accurately track agnostics reveals the complacency associated with equal treatment of non-theists. This is a primary complaint that organizations like the MAAF have with the apparent exclusion of non-theists in relation to majority religions.

Conclusion

Only time will tell what society and Congress will decide regarding federal law and policies allowing atheists to serve as Army chaplains. And if that day comes, those who are in the Corps will have to make a decision as to whether or not they will be able to continue to serve alongside non-theistic Humanists. The discussion came and went over the possibility of a mass chaplain exodus should the Don't Ask Don't Tell policy be repealed. The resulting exodus? Not many. Would the opposition be greater with the addition of Humanist chaplains? It is hard to tell, but those of us who were called into the ministry of the Army Chaplaincy would have to decide whether the calling was only momentary, or for as long as we have the opportunity to serve our great country and its

most treasured sons and daughters. I imagine that if Humanist chaplains were admitted to the Corps, then most of us would salute the flag and continue providing comprehensive religious support according to the tenets of our faith and with strong support from the endorsers we represent. We would respect one another, we would work collaboratively, and we would strive for excellence as we advise the command and perform or provide comprehensive religious support to America's finest.

GLOSSARY

Celebrant: Humanist Celebrants conduct humanist, nonreligious, and interreligious weddings, commitment/same-sex unions, memorials, baby namings, and other life cycle ceremonies. Humanist Celebrants are legally recognized in all states and worldwide, being accorded the same rights and privileges granted by law to traditional clergy.¹¹¹

External Advisement: The chaplain advises the command on the specifics of the religious environment within their area of operations that may impact mission accomplishment. This can include indigenous religions in the area of operations, holy days that could impact military operations, and the significance of local religious leaders and structures.¹¹²

Internal Advisement: The chaplain is responsible for advising the command on the religious practices and requirements of Soldiers and authorized civilians within the command. This can include identifying holy days, specific worship requirements, dietary requirements, and wearing of religious garments.¹¹³

“Nones”: A religious demographic representing those who choose not to list a specific religious affiliation

Non-theistic Life Stance Humanism: Author’s own designation of the particular group of atheist Humanists who want Humanist chaplains in the military and consider Humanism as a religion

Religious Support: Those aspects of religious education, clergy counsel, pastoral care, authentic worship, and faith group expression that would otherwise be denied as a practical matter to Soldiers under the varied circumstances of military contingencies.¹¹⁴

¹¹¹Humanist-Society.org

¹¹²FM 1-05, 1-3.

¹¹³Ibid., 1-3.

¹¹⁴Ibid., 1-2.

APPENDIX B

HUMANIST INTERVIEW QUESTIONS

The following information was sent to the participants so they could preview the interview questions prior to the interview:

Please note that the term “religious” in “non-religious” instances has a transcendent connotation rather than simply a set of beliefs or practices. But feel free to discuss the term as you understand it.

1. What benefits would a Humanist chaplain bring to the Army?
2. What are the primary reasons the Army should or should not have Humanist chaplains?
3. What, if any, are the religious or lifestance requirements of Humanism?
4. What do Humanists consider as sacred? (or is there another term for “sacred”?)
5. Religious interaction questions – possibly similar responses for a-e
 - a. How would non-religious chaplains minister to religious people?
 - b. If a dying Soldier asked for prayer, how would a Humanist chaplain respond?
 - c. How would a Humanist chaplain conduct an invocation?
 - d. How would a Humanist chaplain give a blessing?
 - e. How would a Humanist chaplain participate in an ecumenical program such as a Thanksgiving service?
6. What needs do a non-religious population have that religious chaplains cannot meet?
7. What else can the Army do to better accommodate the non-religious population?
8. How would the Army Chaplaincy have to change if Humanists were appointed to serve as Chaplains?
9. What one or two top issues would arise (if any) in having both religious and non-religious chaplains serving together?
10. Any other input not listed above for consideration on this topic?

APPENDIX C

ARMY CHAPLAIN INTERVIEW QUESTIONS

The following information, along with the humanist interview responses, was sent to the participants so they could preview the interview questions prior to the interview:

Please note that the term “religious” in “non-religious” instances has a transcendent connotation rather than simply a set of beliefs or practices. But feel free to discuss the term as you understand it.

1. How do chaplains support non-religious personnel?
2. Should the Army have non-religious chaplains? Why or why not?
3. Should the Army have non-religious DFGLs? Why or why not?
4. The Corps had to adapt with the addition of Muslim, Buddhist, and Hindu chaplains; how would the corps have to change with the addition of an Atheist or Humanist chaplain?
5. How could the Army better accommodate the non-religious population?
6. Would you conduct a non-religious ceremony for someone, such as a baby naming ceremony, a funeral, or a divorce ceremony without making any religious references?
7. What one or two top issues would arise (if any) in having both religious and non-religious chaplains serving together?
8. Any other input not listed above for consideration on this topic?

APPENDIX D

HUMANIST INTERVIEW RESPONSES

Interview questions and associated responses as asked by the Researcher (Val) to the following Humanist Leaders:

Jason Torpy (JT) President of the Military Association of Atheists and Freethinkers (MAAF) (Responded in writing through email)

MAJ Ray Bradley (RB) Applicant to become a US Army Secular Humanist DFGL (Responded in writing through email)

Jason Heap (JH) Applicant to become a US Navy Humanist Chaplain (Responded in writing through email)

Chaplain Greg Epstein (GE) Humanist Chaplain at Harvard University (Transcribed telephone interview)

Chaplain Erwin Kamp (EK) Dutch Navy Humanist Chaplain (Responded in writing through email)

Val: Please note that the term “religious” in “non-religious” instances has a transcendent connotation rather than simply a set of beliefs or practices. But feel free to discuss the term as you understand it.

Intro remarks:

JT: Overall, we’re seeking equal standards and there are actual candidates under consideration. So for the purpose of discussion, please consider the Humanist Society as a prospective chaplain endorser or to Jason Heap as a potential chaplain candidate. When considering objections, obstacles, or questions to that endorser/chaplain combination, please consider whether that standard is applied to all other endorsers and military chaplains. That should eliminate most objections and allow us to focus on how to work together.

<http://militaryatheists.org/news/2013/08/interfaitb-leaders-support-humanist-chaplaincy/>

Val: 1. What benefits would a Humanist chaplain bring to the Army?

JT: The primary benefit is to the candidate. Chaplains are not accessed to meet demographics or to fill a certain need. Those considerations are relevant, but they aren’t primary. The best qualified candidate is selected. Federal Equal Opportunity Employment law and the job description of the position dictate. The candidate should not be discriminated against on the basis of his or her beliefs. The chaplain’s job description requires a certain endorsement and experience level that humanists can meet. So the benefit is a fair hiring process that provides the best candidate for the job.

Also, for the candidate, there is an opportunity to serve in the US military and in a profession that is concerned with personal welfare and values-based living. That is a benefit not only to an individual but to all those humanists who wish to dedicate their lives to such a profession.

The Department of Defense benefits by showing its commitment to diversity of belief and to including all service members regardless of their beliefs. In addition, they will have a valuable and formal connection to the humanist community to ensure that training, of all kinds, can include the humanist perspective. Currently, there is no such connection and training almost invariably ignores or misrepresents humanists and other nontheists. By including such a perspective, the DoD through its training will have a happier, healthier, more resilient, and more effective combat force.

Individual service members will benefit from having the best-qualified chaplain candidate.

Some humanists who have access to the humanist chaplain (and others who follow) will benefit from the humanist-specific counseling and support a humanist chaplain that only a humanist chaplain can provide.

RB: A Humanist chaplain would help connect the powerful resources and services of the Chaplaincy to Soldiers who are not religious. Many of these resources and services are not strictly sectarian. For example, Strong Bond events provide great opportunity for couples to reconnect after separations without regard for religiosity. Also, the Chaplaincy assists Soldiers with significant life events such as weddings, funerals, and naming ceremonies. And chaplains avail themselves as counselors to Soldiers who seek solace during life's tragedies and challenges. However, in times of need, non-religious Soldiers will avoid seeking assistance through the Chaplaincy when they suspect their lack of faith is viewed as part of the problem. Just having a Humanist chaplain on staff will communicate to all Soldiers that they are welcomed regardless of faith. Conversely, not having a Humanist chaplain segregates the Army into those who are welcomed by the Chaplaincy and those who are not, despite the efforts to communicate otherwise. The benefit to the Army is a more affective Chaplaincy that reaches out to all Soldiers. Such inclusiveness can only improve morale and reduce stressors that lead to far greater problems.

JH: Firstly, there is an issue of diversity that needs to be met. An institution such as the US Army is a cross-section reflection of the society at-large. Although self-labelled 'Humanists' are a minority group, in terms of whatever can be broadly described as "religion" or "belief", they are, nonetheless, a bona fide group, no matter what numerical percentage or proportion of society. Basic foundational documents that underpin what we know of as 'American' life, that our systems of government and civilisation are based upon, are fairly straightforward in the notion that what is "America" is a unified group of differing people. The 'dream' or 'ideal' of "America" is part of a long and continuing struggle to reinterpret these ideals and values from the 1600s/1700s in light of changes within American society. Issues of social justice and social harmony that were at one time considered to be 'wrong' (e.g., women voting, African-American men and women treated as equals, LGBTQ open pride and not hiding, relaxed and inclusive immigration policies) or 'liberal' are now social norms, though it is fair to say that the birth pangs of each social change were difficult and born through struggle. To accept a non-theistic chaplain reaffirms and continues to legitimise even the most traditional of American ideals, though reinterpreted (as it always is and will be) through the lens of current

experience. Ironically, to affirm and welcome a non-theistic chaplain is to actually 'conserve' the traditional ideals, but in a 'liberal' way.

Secondly, a Humanist brings a new perspective to the Army, thus adding to the enrichment of servicemen and servicewomen's experiences. The US military itself, like anything else in the world, is evolving. My "uncle" (I am adopted, so my adoptive mother's brother) was in the US Marine Corps during the Korean War. TA (Thomas Anthony) was considered to be of 'low intelligence' by the standards of the USMC, and was funnelled into a programme that destined him for the infantry. After some heavy tours of duty, he took an honourable discharge and then did the only thing he thought he was capable of: law enforcement. His son, however, also joined the USMC when he was a little older and I recall TA telling me that "It wasn't the leathernecks that I knew of," when he listened to his son's stories. Point being? The USMC changed and with its understanding of how people think, interact, etc., as well as the movement of US foreign policy and economic situations back home, the Corps' decisions changed the ethos of its environment and work, therefore providing others with different experiences than his father. Not just the Corps, but think of schools: *Back To the Future* and Marty McFly's dad's school is not the same kind of school and environment that you and I learned in and attended! As the Army's understanding of its 'membership' evolves, it too must move in different directions to provide enriching experiences that are different than before. The military is no longer seen as a place for substandard people who are only good for killing, marching, etc. In fact, the US Navy's "Fleet and Family" ethos demonstrates a different commitment to various facets of life beyond cleaning weapons and crawling under barbed wire.

Most importantly, to me, a Humanist chaplain meets the needs of identity. Yes, it is understood—for good reasons—that the military must move together as a cohesive unit, and a certain sense of the 'self' must be forfeited in order that the individual becomes an integral part of the collective. This is directly related to the success of units, battalions, squadrons, platoons, armies, fleets, etc. However, these collectives are comprised of individual persons who are not drones or zombies, but living, thinking human beings with self-identity, dreams, hopes, aspirations, desires, commitments, etc. A sense of belonging or connection with someone "like me" or "who understands me" is a central need for a wholesome and healthy individual who then relates to others. To deny non-theistic people with that outlet makes them less of a person and interpersonally incomplete. I make the analogy of people being like a cash machine/ATM: you can't withdraw unless you've paid-in. As long as people feel as if their lives aren't being paid-into, the day will soon come when the cash machine of the individual and collective eventually comes back at bankrupt (or, in Martin Luther King's phrase, "insufficient funds" from the Bank of Justice). I am concerned that, without a Humanist chaplaincy presence in the military, it is pumping dry the well of goodwill and that has more negative knock-on effects down the line that will surface, perhaps at the least-opportune moment when it shouldn't be dealt with.

GE: I would like to think there are many benefits that one could bring to the Army. Among them are hopefully a passion for meeting the ethical and spiritual needs of a growing number of young people including, and as I understand it, a growing number of

young military men and women who identify as secular or non-religious or humanist or atheist or agnostic but still have strong needs to consider the meaning of their lives and the meaning of their service to connect in community with other likeminded peers and colleagues and to reflect intentionally and an intensive way on the significance of their lives. A chaplain is someone who can facilitate those activities. It is somebody who can help a soldier or potentially even a family member of a soldier or whatever it might be—anybody that works on or around military life. A chaplain could help that person to be a more active and full healthy functioning contributor to the life of that army institution in some of the same ways that a religious chaplain would help religious people. And also I would say that a humanist chaplain could potentially help religious people on an army base or an army unit of some kind, particularly those that were not as well served by some of the religious options available to them. A humanist chaplain is somebody that may not be coming from a specifically religious place, but its somebody who understands the need that different people feel for community and for meaning and for purpose for deep reflection and connection and could be potentially able to facilitate that for a fairly wide range of individuals.

EK: - freedom to choose for your own denomination for military, veterans and their families (freedom of religion);
- counseling from a humanist perspective for military, veterans and their families;
- humanist services instead of church services;
- giving commanders advice on humanization [and] meaning of [life] in the army

Val: 2. What are the primary reasons the Army should or should not have Humanist chaplains?

JT: The Army should have humanist chaplains because the Army has humanists. There are more humanists than any non-Christian denomination (see MAAF demographics page which lays out individual religious preferences. This is extrapolated from several sources but most specifically the DEOMI survey information. Feel free to confirm independently.)

But as I said, it's not about matching demographics. However, there is a big difference between absolutely no recognition or support and having even one humanist chaplain. That explicit inclusion and recognition will measurably improve the support given by the 5000 non-humanist chaplains who will then 1) know they have to support humanists equally and 2) will have someone 'on the inside' to call.

<http://militaryatheists.org/demographics/>

RB: Instead of a Chaplaincy, say the Army created a well-funded organization for Soldiers to seek and obtain balance and harmony in their lives in order to promote morale and decrease stress-induced medical conditions. This organization is given many facilities and a large staff for its programs. It organizes fun and exciting events on base and throughout the community which are available to all Soldiers and their families. Further, this organization is authorized to use all means of advertising and communications to promote its activities. However, only atheists are allowed to be staff members. And, to be qualified, leaders of this organization must not only be atheists, they

must also hold a doctorate of science from only those universities approved by the highest leaders of the program. And all Soldiers must either affiliate with one of these universities or choose to be labeled as a “non-affiliate” on their official military records for every selection board, commander, and supervisor to see. Also, at the opening and closing of every program, mandatory ceremony, and command-sponsored event, a leader of this organization gives a brief speech filled with the wisdom of secular sages who prevailed against superstition and magical beliefs while glorifying humanity’s scientific achievement and understanding of the natural universe from the Big Bang to human evolution. Without a Chaplaincy as an alternative, how would Christians feel about such an organization? Would they feel their needs are equally provided for by this organization? Or would they feel like an unwelcomed outsider without even the dignifying acknowledgement that there are any Christians in the Army, only “non-affiliates”? It’s a trick question. But if asked, you’ll understand the primary reason why the Army should have Humanist chaplains.

JH: Let’s take these in bullet points, starting with ‘should’:

- + The diversity issue (listed above) is key. There are already people in the US military who FREELY self-identify (because they finally have the ‘right’ to do so!) as ‘Humanist’. There is no reason to deny a group that has the right to self-identify with someone “like them”.
- + Having a Humanist chaplain demonstrates real, non-lip-service, commitment to our Constitutional ideals.
- + The issue of identity, as mentioned above.
- + Bringing in something new keeps things fresh. From what I am reading on the internet, the current situation with chaplaincy is much-of-a-muchness and a recycling of what is already there. New ideas bring new opportunities and advancement.
- + It truly meets everyone’s needs. To provide PROPER care and support to everyone, the military has chaplains from as broad a spectrum as possible. A Humanist chaplain could be the “go-to person” for non-theists in need of pastoral care who just don’t want to talk to a believer of an organised religion.

Shouldn’t:

- + It challenges the status-quo, and people might not like the idea of change. Academic literature on ‘change leadership’ demonstrates that there might be a large resistance to a new initiative when people feel as if they *must* do something rather than helping them see the benefits of the change.
- + I have also read some opinions where ‘far left’ people wish to abolish the whole idea of chaplains altogether in favour of a counsellor, as the connotation of the word ‘chaplain’ drags up religious language.

GE: My understanding is that the army has reason to believe that the young people that it is currently recruiting—and will be recruiting in the future—are likely to look like the young people that spread out across the rest of the United States today which means that those young people are less religious as a generation than any other previous generation in American history, that American millennials are in very, very significant numbers seeking meaning and purpose and community outside of religious boundaries. And chaplains, in my understanding, are a part of army life in order to help soldiers cope with

the tremendous existential crises and issues that they face on a day to day basis due to the fact that they are a soldier and that they work in the army which just presents obvious existential issues for anybody who works in it. And we need to provide options for people who everyday carry the burden of potentially giving their lives for their country. It's not enough to point this growing generation of people to psychologists. Psychologists are incredibly helpful. I would hope that psychologists are available for both religious and non religious soldiers, but psychologists only have so much that they can do about helping people to connect with a sense of community support that chaplains can help with. Psychologists are somewhat limited in helping people to determine the meaning and purpose of their lives, which is something that chaplains in my understanding work on. Either army chaplains are there to help people connect with a sense of community and meaning and purpose to life, or army chaplains are there to help people to connect with a certain religious belief. In the latter case I don't see how chaplains are justified at all in the army. In the former case I don't see how humanist chaplains can be excluded from that work.

EK: - No primary reasons in the Netherlands!

Val: 3. What, if any, are the religious or lifestance requirements of Humanism?

JT: "Requirements" isn't exactly the right word. But I say that because we are non-dogmatic. 'Freethinker' is a favorite term because the individual and individual liberty especially liberty of thought is highly-valued. (But Freethinker is sometimes avoided because we don't want to imply others can't think freely.)

That having been said, **human flourishing is the ultimate core-value**. Humanists seek human flourishing. "What is that?" is the obvious question, and that has lots of good answers, with answers potentially as different as those given by Christians about salvation in the Bible, probably less-so (but that's just because there are more self-identified Christians out there.)

The process of identifying human flourishing is done from **a nontheistic and naturalistic world view of scientific naturalism**. (This differs from some beliefs that have no god but would have supernatural concepts like karma or reincarnation.) What is and is-not supernatural is another question up for interpretation, but a humanist would never posit an explicitly supernatural hypothesis (eg, it was a miracle, or god showed me the way, or acupuncture energy lines are beyond the natural world).

A key addition is a **skeptical approach to knowledge** which is to say non-existence and ignorance is the default position, just like in science. A standard of evidence is applied before accepting (or considering) any given hypothesis. For example, god doesn't exist until such time as sufficient evidence is provided, or what happened before the big bang is unknown and we would not say god did it simply to fill in the unanswered question. With the skeptical and scientific world view and the ultimate value of human flourishing, we can live an **ethical and meaningful life**. Those actions which support human flourishing would be ethical and meaningful. And those actions which oppose human flourishing would be less/unethical and less/unmeaningful. This is obviously a long conversation and this is essentially what would be humanist 'theology', if I understand it

correctly. That would be starting with the humanist values and world view and ordering the world and one's life accordingly.

Like some beliefs and very unlike others, humanists are very interested in questioning even their ultimate values and world views and are continually trying to improve. In this sense, humanism is a **questioning, progressive philosophy** that grows and changes by design. Other beliefs are fundamentally conservative, raising up the answers rather than the questions as most important and looking to the past rather than the future for answers. Also see MAAF FAQ "What is Humanism All About" and related references.

<http://militaryatheists.org/about/faqs/what-is-humanism-all-about/>

RB: The requirements of Humanism are no different than the requirements of the many religions around the world; they are determined by the individual. Sure, many religions have doctrines that try to codify requirements. But all are subject to interpretation and are followed in differing ways often giving rise to a multitude of sects. However, Humanism embraces diversity and change, whereas most religions strive for solidarity and endurance in their beliefs. The Humanist Manifesto is a guide for many Humanists. The broad concepts this document expounds are far from requirements, though. In fact, the Humanist Manifesto has evolved through three versions beginning with the initial manifesto in 1933 through changes in 1973 to the current version written in 2003 and signed by 21 Nobel laureates. This latest version clearly points out that the manifesto is not a list of what Humanists **must** believe, but is a consensus of what Humanists **do** believe. It goes further than any religious document by acknowledging that societies change over time and with that change, Humanist values and ideals adapt to best maximize individual happiness and better lead to fulfilled lives. Willingness to adapt from experience and new knowledge sets Humanism apart from most religions and it is a critical reason why Humanists desire to congregate in order to share ideas and develop their understanding of what it means to be a Humanist.

JH: To me, one of the best things about Humanism is that it is non-prescriptive in terms of keeping 'orthodoxy'. In its expression in America, *The Humanist Manifesto III* has been carefully written in such a way to be as inclusive as possible and with a democratic ideal, it is an understanding that this is what 'Humanists, for the most part affirm at X time.' This means that, as humans evolve and our knowledge and understanding of the world evolves, so does the expression in the *Manifesto III*. This is a liberating feeling! It means that the core values of Humanism are subject to scientific principles of discussion, theorising, searching for evidence, consensus-building, logic...all of the things that dogmatic and orthodoxy-desiring groups cannot achieve. This also means that there is an inclusivity within Humanism, rather than exclusivism because "You don't believe X, therefore you are outside the group".

Within the *Manifesto III*, there are certain ideals, though that, in my opinion (and this is wonderful...it's open to debate, because my opinion is my opinion and may not be shared by the next person who is also reading the same Manifesto!) are commonly-held views, though not "requirements":

1. The acceptance of scientific methods as a way of coming to knowledge. This means that supernaturalism and myth are considered invalid, though it does not mean that they

are unimportant things to consider; after all, 'religion' is a human construct, and the language of religion is a human creation to talk about what is commonly understood as 'divine'. Humanists search for truth in things that can be tested and discussed in public forums, rather than shrouded in seclusion and a haze of myth.

2. Being open to as many views as possible. Again this connects with the scientific method. What's to say that my view is the best, or that my experience (or interpretation of experience) is any more valid than the next person's? Perhaps we are looking at the same 'reality', but from different perspectives. Open discourse leads to a better and broader understanding between people, and being open keeps the conversation going, rather than searching for "the" answer.

Ethical living of the individual in relation to others. Let's face it: if I screw it up, it's MY doing. Yes, there may be factors that impacted upon my screwing something up, but it's ultimately on my shoulders to do something about it. It isn't a live-for-now ethic, but rather a realisation that I am in charge of my own life and its decisions. If I'm ashamed with the outcomes of something I have done, it's my responsibility to put it right and to do so as quickly as possible because there is no afterlife when it'll all be wonderful and warm/fuzzy. People's feelings are real and they are real today. The consequences of our life choices on the natural world are real and we are seeing this today. If a need is discovered and I am in a position to do so now, then now is the best time to take action. See what I mean? I do not want to be 80 years old, and then look back on my life with regrets. When it's my time to go, I'd like to do so with a sense of dignity, knowing that I did the best I could with what I had. If an opportunity is lost, then on my head so be it. This ethic is one that mixes strength with debasement at the same time: it means that I am an empowered individual, and at the same time, I am responsible for what I do with this empowerment when I relate to others and the world around me.

GE: This is an interesting question because we know that religions have many rites and ordinances and prescriptions that they make about what people are supposed to do and not do, but we also know that the average religious person doesn't follow those. If you have a Catholic chaplain or an orthodox Jewish chaplain or an evangelical chaplain on an army base talking to soldiers who are nominally Catholic or nominally Jewish or nominally protestant, I would suggest that those chaplains are most likely not spending the majority of their time prescribing and making a checklist of what religious behaviors these people are and are not doing. Because if they were, I would strongly suspect that they would find that most soldiers are like most people: somewhat religious but not following all the commandments and precepts in their holy book. And so for Humanists, I think that there is a sense that the basic tenets of humanism are really quite simple, but then the nuances of what it is to be a good humanist are quite complicated, and we debate them at every moment—in some of the same ways as religious people debate what it is to be a good religious person. Simple parts of what it is to be a good humanist are to use our human reason and our compassion to live lives that are healthy for ourselves and healthy for our loved ones and healthy for society and the world as a whole. That we follow basic ethics and basic laws that suggest that we are at liberty to take life or to harm others

without a tremendous amount of justification for the fact that we would be doing a filling of self defense and in the interest of saving the lives of our country/people and our loved ones. So we value human life as sacred unto itself, that our time here in this world is all we have and know, and so every moment of it, every life is precious and caring, and compassionate instruction is all we have until it is to be treated as the ultimate end unto itself. But what it means to care about people, what it means to connect with people, what it means to treat people with dignity and ethics—this is something we debate and discuss constantly—again, in some of the same ways religious people often dialogue and debate with one another about what it is to be a good person. You got Christians that fundamentally disagree with one another on important ethical and practical issues. You got Jews and Muslims and Hindus and Buddhist that do so as well and same with humanists.

EK: - Anyone who values self-determination, equality, responsibility, tolerance, solidarity, fairness and justice, and recognizes these from the bottom of his heart, can call himself a humanist.

- There are some points that most humanists have in common:
- They give each individual a decent life
- They reject any form of fundamentalism or of opinion forced off
- They consider democracy as the optimal form of government and a guarantee against abuse of power
- They are in principle in favor of the separation of church and state
- They reject discrimination on grounds of sex, race, ethnicity, sexual orientation, age and belief off
- They are a tolerant society based on shared values, but also provide space to fill in their own responsibilities
- They stand up for equal treatment where humanists who are disadvantaged compared to other philosophical orientations
- They do everything possible to make training and education as accessible as possible
- They come out openly for their humanistic beliefs and are about ready to debate
- They recognize that doubt and reviewing your opinion is always possible, as a result of new information or experiences.

Val: 4. What do Humanists consider as sacred? (or is there another term for “sacred”?)

JT: Sacred probably isn't the right term, especially if it's meant more like 'sacrosanct' or untouchable. But if you mean most important and most meaningful, it would be the 'questioning, progressive philosophy' portion in question 3. Persisting in delusion for personal comfort (in grief or daily life) might be considered anti-humanist as much as any 'cardinal sin'.

This is a good point to note that, for example, it would be anti-humanist to tell the grieving Newtown mother that their child was actually living in heaven and looking down on her. A humanist would consider this a comfortable but false and ultimately hollow myth. But a humanist chaplain would be aware and supportive of that mother in crisis and incorporate her world view without hesitation or even regret. In that time of

trouble, her values and beliefs are accessible and it would be entirely humanist in that situation to help her rely on her beliefs (even if different than the chaplain's) for acute-trauma recovery.

RB: "Sacred" is by definition a spiritual word as it invokes worship and devotion to a deity. Therefore, it has no place other than allegory in the world of Humanism. However, Humanists place a very high value on knowledge derived from observation, experience, and rational analysis. The process for obtaining knowledge this way is venerated and so might equate to a religious person's understanding of sacred. Additionally, human compassion is held with similar regard. But Humanists place no such value on particular places, relics, or symbols.

JH: Nothing "sacred", but I would think that Humanists have high regard and respect for ideals and ethics. I think that the progression of humans, overall, would be the closest thing to 'sacred' but not with deistic fervour about it. Without a connection to a deity or some other supernatural feeling, Humanists are passionate about life, knowing and understanding our world, seeing people improve, watching justice be delivered to an oppressed group, seeing people have dreams to improve something and then watching it happen. I oftentimes feel a sense of 'amazement' at something new—technology, for instance, or some new discovery—that demonstrates a talent and ability inside people, but I don't go away and thank god that he/she/it/whatever gave people this ability to make this discovery possible.

GE:

Val asks: What would be your religious practices protected under the first amendment? Practices we don't want taken away by the government.

GE: Freethinking in community is in itself an equivalent of a religious practice for a humanist. In other words my ability to think out loud and to talk about the meaning of my life in as open an honest a way as I possibly can—including exploring ideas about my life that some very religious people would consider to be blasphemous, because I do believe that my life is limited to between my birth and my death, and that others lives are as well, and my ability to talk about that in company of others and to express my feelings about my life and others' lives in an honest way in an open way in the company of peers. That's something—that if that right were to ever be taken away from me—my right to assert that I am part of a community of people that calls itself humanist or secular or freethinking or whatever kind of community, and that we have this common belief—this common story, this common understanding of the significance of our lives, that our beliefs motivate us to serve the institutions that we serve and to live the lives that we live. If that ability was ever to be curtailed or taken from me or if I were ever to face discrimination because I wanted to gather with like-minded people in whatever means of my choice, then that would basically ruin my life. That would destroy my freedom to be who I am and who I want to be.

Val: That would be freedom of assembly I think right?

GE: But its freedom of conscience though. From a humanist worldview there is no one particular formula like the equivalent of a prayer that I would need to say. There is no one particular ritual that I must perform in order to be a good person, but there are any number of things that I might want to say out loud, things I might want to express, things that I might want to share with another person—a ceremony that I might want to hold, whether it's a humanist wedding, funeral, baby-naming ceremony, whatever it might be. There are just so many different possibilities of ways that I might choose to express myself humanistically, where I am just expressing my strong convictions and beliefs. And I need protection from discrimination in doing so, that if I was a Christian soldier and I were to say "look I'm a passionate Christian. I wear this cross, and I'm serving my country and potentially dying for my country because I believe in Jesus." If somebody else were to come along and say, "you can't be part of a community that believes that" or that "I denigrate your right to believe that," "I denigrate you because you believe that." They could potentially ruin my life and it's the same thing for me if I'm a humanist soldier I would think.

EK: - A better word is: imprescriptible
- Imprescriptible is our human dignity

5. Religious interaction questions – possibly similar responses for a-e

5a. How would non-religious chaplains minister to religious people?

JT: The same way a good Christian chaplain ministers to a Muslim or a Buddhist ministers to a Christian. (It all comes down to applying equal standards. We're no more different than Christians than Buddhists are different than Muslims, so this managing different beliefs is a fundamental part of chaplaincy.)

RB: How do different Christian chaplains minister to a Jew or a Muslim or a Buddhist?

JH: First and foremost, a trained pastoral caregiver is a trained professional: ministry and care-giving is "ministry" and "care-giving," with the exception of the removal of the theistic language. 3 influential works I read at the MDiv programme: *The Theology for the Social Gospel* (Walter Rauschenbusch; New York City Baptist minister in the early 1900s, near 'Hell's Kitchen'), *The Social Teachings of the Christian Churches* (Ernst Troeltsch, 19th century German sociologist), and *The Social Teachings of the Black Churches* (Peter Parish, late 20th century scholar of African-American theology). Bottom line for each of these works: human beings' social needs as a precursor to any 'religious experience'. In other words, if I'm hungry or tired or despondent or...then why would you think I'm in any way interested in hearing you talk about a set of theological platitudes? An effective pastoral caregiver searches for the common denominator linking all of us—the human condition—and does whatever is necessary to meet these needs before going down the route of theology.

On the other hand, let's assume that everything is 'ok' with the exception of the theological bit. Here again, a chaplain as a professional caregiver is there to initiate and conduct pastoral conversations. A wholesome pastoral conversation, by psychological

definition, does not mean the caregiver becomes the source of the answer. On the contrary, it is about helping people to put themselves back together again. Psychiatric and psychological help requires specialist training, but the pastoral caregiver helps the 'client' (for lack of better word) to work towards self-healing. Sometimes, it involves 'listening love' (Paul Tillich), other times it might mean to challenge a way of thinking or providing alternative views to a pronounced problem, other times it might mean helping that person access another person or service to bring a solution to the problem (e.g., back to 'Fleet and Family' in the Navy).

GE: I think that there might be some similar answers to how a religious chaplain of one denomination or religion might be able to serve a religious soldier of another denomination or religion in the sense that I would think that it would start with being a person who was trained to be a helpful and effective listener and who is trained in being able to help others to reflect on how to make meaning/make sense of the meaning of their lives. So a non-religious or humanist chaplain sitting with a religious soldier, I think, would honor whatever religious worldview that soldier was deeply convinced of that allowed that soldier to be a good person and to help others and serve his or her country.

EK: - As equal and a colleague

Val: 5b. If a dying Soldier asked for prayer, how would a Humanist chaplain respond?

JT: As an endorser, I would expect our chaplains to be well-versed in and ready to guide the individual in prayer. If the situation dictated, the humanist chaplain might offer that he/she himself is not actually praying because the humanist doesn't believe like the Soldier. But mostly, it would be a matter of offering something in the tradition of the individual, and I would expect our chaplains to be as ready as any Buddhist or Mormon is to pray with any Muslim or Jew.

RB: As a compassionate human being as would all chaplains regardless of their particular faith.

JH: Being authentic to oneself is a key Humanist value. As a Humanist chaplain, I would not pray for the soldier but I would certainly help lead the soldier in prayer, or facilitate a provision for that particular soldier's religious tradition (imagine, for example, a non-Roman Catholic chaplain trying to give *extreme unction!*). Assuming the Humanist chaplain is trained in institutional ministry, they should have a working understanding of the religious traditions and beliefs of the soldier well enough to be able to help them reflect on them. Again, this is effective pastoral care-giving where it empowers the person who has come for help, rather than disempowering the person by taking on a role of 'religious superiority or authoritarianism'. Besides, it would be inauthentic to the Humanist chaplain to be praying something anyway, and the last thing I'd hope the non-Humanist would see is the Humanist being false or engaging in 'tokenism' as a form of 'religious placebo'.

GE: If a soldier deeply wanted to pray then a humanist chaplain would do whatever he or she could to help that soldier to pray in the way that the soldier wanted. So a humanist chaplain could help a soldier look up or study what kind of prayer he or she wanted to recite. A humanist chaplain could be well educated about what kinds of prayers soldiers might want to say and again be able to help them recite that or look through it. A humanist chaplain could help a soldier find somebody to pray with in the way he or she wished. A humanist chaplain might not choose to consult, pray for, or with that soldier in exactly the same way that he or she wished, because the humanist chaplain himself would have a conviction to say what he or she believes and believe what he or she says, but that person could do a wide, wide range of things to facilitate the prayer of the soldier that was committed to praying.

EK: - Stay with him and if possible search for a Christian chaplain. If not available ask a Christian military [person] to pray.

Val: 5c. How would a Humanist chaplain conduct an invocation?

JT: First a note. Some Christians have been offended at Humanists who offer an 'invocation' because we are 'invoking' no god. So as we go forward, we may choose to offer an 'inspiration' (or a 'reflection' rather than a 'benediction'). But we would rely on our theistic counterparts to choose their comfort level because either term would be ok for a humanist.

But the direct answer is that we would offer inspirational words applicable to the situation that would most likely be entirely secular and not even explicitly humanist. In a very real sense, believers (should) tailor their words and account for the audience and the situation; and a humanist would do the same.

If it were a private event, then the honoree would choose a chaplain that could meet the honoree's wishes (which in some cases might be a humanist chaplain and not a Christian.)

The topic of ceremonial deism and prayer at official government functions is more of a political topic, but suffice it to say that everyone will acquire better perspectives on the issue when a humanist is at the podium and not just an unbroken line of Christians.

RB: That's like asking a Catholic priest how he would conduct an incantation or spell. It's not part of their repertoire. A Humanist chaplain might offer inspiring words or a thoughtful message, though.

JH: In short, I don't think they would. Invocation? Invoking what? God? Animist presence out of a leaf? I somehow think that a Humanist doing this would actually cause problems and offend people: Humanists and theists alike.

In the various funerals I have conducted since leaving 'the parish', I tend to use silent reflections in place of an 'invocation'. However, I also try to be as inclusive as possible, and if I know there are people of certain religious traditions there, I ask them to pray within themselves in whatever way is most meaningful and relevant to them. For instance, at my father-in-law's recent funeral, during the moment of silence and reflection on his life and its achievements, I knew there were Christians who were present. I asked

them to use this time to remember his life and to give a prayer of thanksgiving for being able to have friends, for being able to be known to others and so forth. This way, I didn't completely overlook the diversity within the funeral's attendance, but as my father-in-law wanted a religion-less funeral, it was respectful to his wishes without cutting out people. I suppose, though, that if I was in a situation that was a private gathering like a funeral of a Muslim (as an example), I'd find someone from within that community to lead the others in whatever their tradition says is respectful and appropriate. I can't exactly say an Islamic dua'a if I'm not a Muslim, so, as a good facilitator, I'll find someone who is, out of respect. Not only is this respectful to the religious needs of the people, it's also good public relations for Humanism as effective and considerate caregivers because we do care about the feelings of people and do not wish to give the wrong impression that we disrespect or denigrate religion, as that is not what we stand for.

GE: I do those all the time, and Humanist chaplains do those all the time. An invocation can very easily be a non-theistic call to a diverse group of people to reflect on and be faithful to that which is of ultimate concern to each one of us and to all of us as a whole. There are just so many ways—whether through poetry, or prose, or meaningful music, or through silent meditation, silent reflection—that a Humanist chaplain can—and really do all the time—can help a diverse group of people to reflect and be inspired by that which is most important to them. I've done this for interfaith groups of 100s even 1000s of people many times before and heard really just nothing but gratitude from people that weren't sure if there was anybody that could say anything that would be meaningful to a diverse audience. Because nowadays, when you're talking about young Americans, you just know—you look around at a crowd of young Americans and you know, wow, there are Christians, there are Jews, there are Buddhists, there are Hindus, there are Muslims, there are agnostics, there are atheists, and humanists, and spiritual people. Who is going to get up in front of all these people and say something that's going to help us all feel good—to feel calm, to feel reflective, to feel a sense of meaning and purpose? And I would suggest that a Humanist, by saying something that acknowledges the difference between the people, but called on their common humanity, may be able to do that particular task just as well as anyone in the world.

EK: - Inapplicable

Val: 5d. How would a Humanist chaplain give a blessing?

JT: I'm not sure I understand the context exactly, so please clarify if I don't hit it. The military and military commanders should never require a blessing. But commanders do occasionally invite a chaplain to bless something, and the chaplain does so according to their personal faith tradition. Humanists would do the same. Our action would most likely be inspirational words with no implication of divine oversight. Again, this is no different than what a naturalistic Buddhist or UU would do now. If there were an official government blessing text, a humanist chaplain may be willing to deliver that (though it seems like such secularized government prayers offend religion).

In any case, the bottom line is that chaplains are never required to perform a "religious" act that violates their conscience, and a blessing would always be within that sphere and

the chaplain would opt in or opt out just like any Christian or Jewish chaplain would now.

RB: “Blessing” can be used in many different contexts. In addition to the literal consecration, it can mean giving thanks, a measure of happiness, or approval. Despite the context, a Humanist chaplain would offer a secular option for the occasion.

JH: Again, in short, we wouldn’t. Similar to my answers in 5c, above, I would find someone from within that tradition who would. On the flip side, though, there is nothing wrong with changing a ‘blessing’ to a moment of celebration, especially if it is to mark a special event or date, such as a wedding, anniversary, promotion, etc. Again, drawing on my previous work as a trained Christian minister, ‘blessings’ are a ceremony of recognising some important event, but covered with some theological words. Seriously...think about it: births, naming ceremonies, confirmation, first Communion, baptism (whether infant, adult or se-baptism), weddings, funerals, ‘rededication’ ceremonies...all of these ceremonies are marking special rites of passage in life and have been glossed with some religious words, symbols, actions/rituals, etc. to make them a ‘blessing’. Take away the religious overtone, and what do you have?...important events in human life. Different cultures recognise and celebrate them in different ways, bar the theological discourse surrounding these events.

GE: There are a couple different pieces of the answer to this question. Number 1, for if a soldier truly wanted a religious and theistic blessing on a house or a meal or whatever, then a humanist chaplain would help facilitate that in the same way that—say a soldier was a devout orthodox Jew but really liked the Catholic chaplain and didn’t have access at that moment to an orthodox Jewish chaplain. I think that the Catholic chaplain could help that soldier to either feel a sense of meaning or purpose around his meal or his home or whatever it was, but wouldn’t be able to say the exact prayer in the exact way that would give that soldier a sense of fulfilling his exact religious belief. It’s sort of similar with a Humanist chaplain, where if I was serving and an evangelical soldier wanted a blessing, I’m not going to go there and say the Lord’s prayer, but I might go and help that soldier find somebody who could say the exact prayer that they wanted in the exact way that they wanted. And I would have training and knowledge of how to help that soldier look so that he didn’t feel that he had to look around alone for the right person to give him the exact blessing that he wanted. With that being said, there’s also another way to look at blessings which is: there is a great deal that one can do for most people in terms of saying meaningful words that help a soldier to reflect on the meaning of his or her experience. So sometimes a blessing can simply mean a deep reflective expression of the significance of a moment, the significance of a symbol, the significance of a meal, anything like that. There are words of comfort that can be offered, there are words of inspiration, there are words of praise and acknowledgement that are just as available in short poetic form to Humanists as to a religious chaplain.

EK: - We do not give blessings, we wish people good luck

Val: 5e. How would a Humanist chaplain participate in an ecumenical program such as a Thanksgiving service?

JT: It depends on whether the organizer and the event are interested in nontheistic diversity. If we're invited to offer our kind of invocation/inspiration, then most likely we would participate. If the intent is to only include those who pray to a god, then we would respectfully do something else that day.

The important thing is to ensure that such services are properly labeled as god-only or for everyone. There is a pervasive misconception in the military that prayers to a god include everyone, and it's not true.

And it's not outside the realm of possibility that we might have a humanist Thanksgiving service that includes readings from the time about humans overcoming hardship, natives being giving even through times of suffering, negative stories of exploitation and discrimination, the reasons for violent conflict, and how it affects humanity today, for example. There would be time for contemplation and reflection, potentially songs and rituals to commemorate the time, but prayer wouldn't be part of our program. (In the military context, we would avoid dwelling on our perceptions of how prayer and religion affected the human condition at the time.)

RB: First, I wasn't aware that Thanksgiving was ecumenical. So let's use a Christmas program, instead. Then I ask, how does a Muslim participate in such program? How do you participate in Ramadan? Hopefully, you do so by respectful acknowledgement and, when appropriate, the enjoyment of the rites and traditions of different religions. I often reflect on the enjoyable experience I had at the bairam during Eid al-Adha with the Egyptian Army in Afghanistan. I would like to think chaplains, too, enjoy such collegial opportunities.

JH: The wonderful thing about ecumenism is that it is an opportunity for Christians to stop bickering with each other over theological differences and start to focus on what they have in common. Too much of the history of Christianity has been about who believes what and who follows whom, rather than the 'spirit' of the message. The Jesus of history is, in my opinion, a different man than the Christ of faith and if he was alive and able to read about the history of Christianity he'd probably say, "They didn't get what I was saying, did they?". Although not a Christian, Humanists have every reason to be at an ecumenical celebration. Talk about social work that the groups have done together. Maybe they've done something like Habitat For Humanity, or something with a soup kitchen for the homeless, or raised money for flooding victims. Focus on the work of collective labour and the Humanist chaplain can provide strong encouragement and praise for the communities who have worked together. Make the message clear that collaborative work accomplishes more than fragmentation. Here is a perfect opportunity for the Humanist chaplain to also join the club and put a positive light on Humanism's values and ideals for the benefit of others, just like it's a similar message (though we know it's for different reasons, but let's overlook that in this circumstance) within the reasons behind the organised theistic religions. In other words, take the theme and human/communal values of the programme, and jump in with all you've got! Work together to bring about some beauty into the lives of people who feel humiliated and on

the fringe of society. Comfort the afflicted and afflict the comfortable. This ethic of service to others is what it's all about anyway, and bridges between various communities could really be cemented with such a service if done sensitively and properly. Do you know what would really throw a curve ball?...a joint effort with something like Humanists and Muslims raising money for Red Crescent to be sent to Djibouti or Bangladesh. Detractors would say, "But it's Red Crescent. Aren't they Muslims? Doesn't their 2% zakkat go to this?" And a thoughtful Humanist could reply, "Yes, and your point is? It's all going to a good cause, and that's to eliminate suffering somewhere. We're really grateful to our Muslim friends to bringing to our attention how we can bring some relief in Dhaka because our community doesn't have any official contacts there and we feel that the Red Crescent's work and service there is vital. Hey, does UNICEF, Goodwill, or Christian Aid have any people there who could help us ALL make sure that the money gets distributed where it would do the most amount of good? We appreciate the combined work of everyone who has felt compelled to do something about this problem." Bipartisan lines crossed; 2 religious traditions enjoying each other's company whilst working for a common cause of goodness; Humanism remaining 'neutral' and being the catalyst for collaborative work and mutual understanding: it's a huge win-win situation.

GE:

Val: I think you already answered that.

GE: I think so. Its something I do and that happens all the time.

EK: Perfectly, he or she can explain what [it] means to be thankful and tell about the origins of this day.

Val: 6. What needs do a non-religious population have that religious chaplains cannot meet?

JT: This is really a complex question, but I'll try to be short, and I can elaborate more later. First though "nonreligious" can be a confusing term. The excluded demographic are 'nontheists' and the proposed fix (among many others) is 'humanist chaplains'. The term 'religious' has various uses in various situations by various people, so it's best not to use it without clear definitions about what it means. Other terms, nontheist, humanist, god, etc. are clearer.

Humanist chaplains deserve inclusion on their merits for the chaplaincy. We shouldn't have to justify our existence. Why do we need women leaders in corporations or African Americans in the police department? Diversity is valuable and in particular, diversity helps inform all those other people who don't share that diversity trait. The explicit inclusion and recognition will measurably improve the support given by the 5000 non-humanist chaplains who will then 1) know they have to support humanists equally and 2) will have someone 'on the inside' to call.

And humanist diversity is still within the scope of the chaplaincy because we have a perspective on core values and beliefs. It's not a hobby or a study session or even gender

or race. Some items or more or less important but nonetheless not 'chaplain' work, but humanism is within that scope.

<http://militaryatheists.org/news/2012/04/playing-favorites-what-beliefs-should-chaplains-support/>

RB: I have spent many hours in discussion with various Army chaplains while applying to become a Humanist lay leader and more recently, when trying to change my official records to reflect that I am a Humanist. During all of these discussions, I had to labor to explain what Humanism is. Not one chaplain had been taught formally or taken the time to teach themselves what it means to be a Humanist. In my experience, chaplains find Humanists an unwanted competition to their belief systems and offer little more than passive aggressive resistance to our efforts at recognition. How can these same chaplains provide guidance to Soldiers seeking to understand what it means to be a Humanist when they don't know and, as I suspect, are unwilling to learn and are repulsed at our very existence.

JH: The need to be left to think and believe what they wish without external interference. As a non-theistic person, the last thing I would 'need' or even want from a religious person is to tell me some tosh about "god's plan for my life" or "I know what you need, salvation in the name of our lord and saviour Jesus Christ", and so on and so forth. Please, save the salvation talk for someone else who will give you the time of day. But if I'm lonely and need a friendly face and warm ear, let's talk. If I'm worried about my wife or my step-son's future, we've got a deal at the discussion table. This is, of course, assuming that the theistic chaplain comes from a background where proselytising others is a theological tenet (as not all religions have a 'Great Commission' as found in the Gospel of Matthew).

Likewise, for nominally non-theist religions like certain strands of Buddhism, or even groups like Temple of Set, Satanism, Zoroastrianism, and so forth, it's always edifying to learn from them and to have their experiences and outlooks enhance our own. But, at the end of the day, if I want to discuss some of the deepest existential things with others from my own perspective, I want to go to the non-theist chaplain. Say I'm a Humanist chaplain and someone comes to me because their baby is seriously ill and they want to know my opinion about whether or not the infant will go to purgatory, or if there is such thing as an 'age of accountability' or maybe the family is heavily-Calvinist and thinks they're already part of 'the elect'. I can have tonnes of love and compassion for the family. Maybe my own life's experiences are such that I can personally identify with them about their baby because I had a similar experience. Maybe I have sat with that person for hours on end, helping them keep in contact with home, or maybe I've been in the hospital with the baby and the mother as we've waited to hear from the physician. There is a ministry of presence that I can provide for them, but to answer that question and to do so truly from the perspective of their faith tradition?!?!...I'd do more harm than good. Now, reverse that situation, and you've got an answer to your question! My closest friends, ironically enough, are some Sikh granthis, a few rabbis, a Methodist lay minister, and an Anglican bishop. I'd follow these people anywhere, because of the closeness of our hearts and minds. But, despite our love for each other, we all know there is a limit that they cannot cross, and likewise, vice versa if their faith communities were to approach

me on similar terms for similar reasons. So, what would we do? Refer! And that's what any effective and competent institutional minister would do.

GE: I would say again, its sort of like what needs does a religious population have that a non-religious chaplain can't meet? I think that there is a need—sometimes we experience need to have a community experience facilitated by a person who not only understands our community but also identifies with it. And it's turning and leading and facilitating it. I'll give you an example: I had a student once whose brother died of cancer and everybody that knew him knew he was close to his brother, and I came up to him and gave him a hug and I said to him, "I'm so sad to hear about what happened to your brother. It's such a tragedy and it's unfair and there's nothing I can possibly say to make it better, but I care about you and everything I heard about him just suggests that he was just a wonderful, wonderful person." And he said, "I can't believe you're just about the first person I've spoken to all day who hasn't said something like 'he's with God now' or 'you'll see him again in the next life.'" And he's just been boiling over after all these remarks with all these people, who are well intentioned, who were telling him exactly what he didn't want to hear, and were almost making him feel that if he didn't accept their worldview that he couldn't mourn properly. He was just so relieved to be comforted from a specifically non-theistic, humanist perspective. And sometimes it's really important to have people who are trained in that perspective who can go to a soldier or a person and comfort them. A psychologist might be able to give them a humanistic or non-theistic perspective, but my sense is they're not roving around the base looking to see who is feeling bad and who is feeling good and how they can connect one soldier with a group of others to help them support one another. And that's what a chaplain does. A chaplain actually goes out and actively looks for people who are in need of some guidance and either facilitate it him or herself based on their training or tries very hard to put people who are in need of some guidance and support in contact with others who can help them reflect on what they need at this moment. And again, a psychologist just can't do that the same way.

EK: - Explain life from a natural point of view, search for meaning by human conditions, tell stories about values from Greek and Roman philosophers, marry homosexuals, talk about abortion without prejudice, talk about euthanasia without prejudice.

Val: 7. What else can the Army do to better accommodate the non-religious population?

JT: Other than humanist chaplains and lay leaders? Humanists should be consulted in training development in the areas of Spiritual Fitness, relationship counseling, suicide counseling, hospital accessions, official records/dog tags, equal opportunity, and general chaplain training, just off the top of my head.

<http://militaryatheists.org/advocacy/spirituality/>

RB: Approve Humanist as a religious preference in our military records.

JH: Could I suggest that the Army be honest with itself to truly recognise the existence—and growing numbers—of those who self-identify as ‘athiest’ and ‘Humanist’. This means that the Army has to stop giving gloss to the rights and needs of the non-theist community and give them something real, and not a bag of beads to keep them happy and quiet. As a Humanist myself, the Army must also come to terms that there are others like me who are quite comfortable, at the least, and inviting and welcoming to the LGBTQ population and that we will recognise and celebrate their relationships as equal to heterosexual ones. As a Humanist, I do not tolerate any form of discrimination, especially when the law says that ‘X is discrimination’, and therefore, rules and regulations regarding fair play and equal treatment must be followed...and the military needs to take these rules and regulations seriously and earnestly instead of whenever it’s either convenient or supportive of the majority (who has already enjoyed the benefits of ‘fairness’), or when a minority group takes notice and raises it as a cause for concern.

GE: Besides Humanist chaplains? Because I do think to a certain extent even beginning the process of admitting one Humanist chaplain or making it possible for somebody who might be a well-trained Humanist chaplain to serve in the armed forces—even that could be a significant moment for some soldiers who would feel that finally they have some option—finally there’s something there for them that they could potentially be served by—even that they could be acknowledged in that way—would be significant to a lot of soldiers that even though they themselves might not be on a base with a Humanist chaplain, I think that it would be at least a little bit significant to some of these people to know that the Army considers their worldview, their life stance to be legitimate. Which often it can feel to people that the institutions that they’re a part of do not consider their beliefs and their values to be legitimate. So there’s that and then stopping any and all instances of discrimination or by their active or passive discrimination against people who have Humanistic beliefs. In other words, stop coercing them; stop belittling them. Recognize verbally that their beliefs and values belong in the same conversation as the other beliefs and values that the Army recognizes and upholds.

EK: - Start with humanist chaplains, give information, come to the Netherlands and see how we are organized.

Val: 8. How would the Army Chaplaincy have to change if Humanists were appointed to serve as Chaplains?

JT: The need for reform already exists because humanists and other nontheists are already in the military. Allowing for a humanist chaplain would hopefully open the door to other reforms, but the need already exists whether or not there is a humanist chaplain. I guess they’d have to approve an emblem for humanists (the happy human) but that’s basically nothing.

RB: I don’t think they would have to install new bathrooms or drinking fountains. But holy water containers might need to be properly labeled to prevent inadvertent burnings. Seriously, since the Chaplaincy already contains non-theistic members such as Buddhists, change would be little more than a new patch for Humanist Chaplains.

JH: First and foremost, it would have to be transparent in its policies, as it would be clear that people would call them on things if they backed-away from what is the right thing to do. As mentioned before, it would have to stop with the appeasement language and actually put its money where its mouth is by a concrete support to non-theists through the appointment of a Chaplain. Funny thing is, to my understanding, the rules and regulations are there for a 'level playing field' of equality, but there are some who are not even allowed on the team who is on the playing field. Hmm...It isn't the players' fault, it isn't the game's fault, so it must be.....

GE: I don't think it would have to change very much. I can tell you that I don't think that the Harvard chaplains had to change very much because they've had a Humanist chaplain amongst them for the past 40 years. Other groups of chaplains where Humanists have joined, I really don't think they changed things very much. One of the things we have on our campus is a non-proselytizing agreement that chaplains sign that says that while we are serving on this campus and serving this population, we will not attempt to convert anyone from one religion or lifestance to another. And so I do think that humanists would be opposed to active proselytization within Army context, and I guess I would say that I don't think that's what chaplains should be in the Army for. My impression is that Army chaplains are not there to be converting or actively proselytizing soldiers to one particular faith group or lifestance. That's something I think they would need to consider, but I don't think you even need a Humanist chaplain to be present in order to make that point. I think there's plenty of people who value Army chaplaincy and also value the separation of church and state and are disappointed when they hear Army chaplains engaging in proselytization. I think that there are evangelical and other Christians who are against proselytization who are disappointed if they ever hear of Army chaplains proselytizing. And in a sense all the chaplains would have to do to welcome a Humanist chaplain is to affirm their own—I would hope—value of pluralism.

EK: - Open minded, do not see them as a danger or not worthwhile, positive ground to work together, respect the humanist lifestance and see them as equal.

Val: 9. What one or two top issues would arise (if any) in having both religious and non-religious chaplains serving together?

JT: Nothing different than Jews and Muslims or Mormons and Pentecostals. Nothing different than the current reality of theistic and nontheistic Soldiers who already serve together. That's not to say there would be no issues, but any potential issue is already being handled (that's not to say well-handled).

I will elaborate here that there would be a good opportunity to have a two-sided discussion with respect to religious issues. For example, some Christians (I'd say others but it's ALWAYS Christians even if it's only a minority) proselytize or at least very much want to proselytize. Whatever your feeling on the matter, we can agree there is a lot of media visibility and angst about this issue. And the point is that only Christians want to proselytize so essentially only Christians are being criticized for improper religious speech/expression.

With humanist chaplains and more visibility and activity among humanists and nontheists in general, the other side of proselytism – denigration – will be more visible. Christians will occasionally feel their beliefs are denigrated. A chaplain in Alaska posted an article in his official capacity relying on and promoting the derogatory concept that there are no atheists in foxholes – we lack conviction. He was officially allowed to post that article within his personal rights. That was a bad decision, but that was the decision from military leaders. In the future, a humanist might speak out against the efficacy of prayer or the existence of heaven. I should hope we can avoid that, but it's likely to happen. At that time, we can look at not just proselytism but also denigration of religion and put fair restrictions on both kinds of speech/expression about religion. I think that will be a step forward.

Also see policy changes I helped implement at USAFA:

<http://militaryatheists.org/news/2011/07/air-force-academy-makes-strides-in-religious-respect/>

RB: I strongly suspect that mature professionals can avoid loud and disruptive arguments over the existence of God that results in violent riots throughout the military. Some chaplains may leave the service though; especially those who already feel their religious principles were compromised by allowing openly gay servicemembers. If so, the Army will only be stronger without such intolerance.

JH: Again, none really. I'm saying this because I personally do not see any issues arising. HOWEVER, I would be willing to bet my last Great British red penny that people would create 'issues' such as, "It's going to make the morale of the troops plummet" or "God will strike us down in furious wrath..." or "Nostradamus or Pope Whoever predict that this is a sign of the antichrist", so it will just whip-up fervour and frenzy. I imagine that there would be an upshot of complaints and concerns being raised at the onset. But then again, wasn't that what happened when American schools finally followed the law regarding racial integration? (Love and respect to you, Bobby Kennedy!! You and your Presidential brother had some serious courage to back up Revd. Dr. King like that!!!!)

I also think that it would open people's eyes to what truly are their responsibilities and rights within the military and that those who have been silenced these many years will feel empowered to speak-up:

Person 1: "I don't want to hear the prayer go over the tannoy on the ship."

Person 2: "Well, you're going to because it's the way it's always been."

Group: "Hi. Actually, we find this offensive and we are going to take a stand on this issue. Please be courteous about this so we don't have to start filing paperwork. That's not what this should be about."

Another issue, though it's a non-issue to me (I've lived away from America for a long, long time now and I have a lot of questions about why 'issues' are "issues", but that's just me): it might actually foster some understanding between theist and non-theist communities—you know, tear down some walls and open up the channels of communication. I do have morals, just not the god-talk behind them. I do believe in ethical living, just without some diatribe of stewardship/khalifa etc. I want to see harmony in my community—local, national and global—but not because I think some

cosmic brownie-point tally is being created with my name on it. I do not impale children on spikes nor do I hold evil séances on the weekends. I am not against religious believers, and I believe that working alongside religious chaplains would help educate them to see that I, and other non-theist people, are not the amoral or immoral ‘heathens’ that we are often made out to be. Just because we do not believe in some Supreme Deity, does not make us less human, just more Humanist.

GE: There would be an opportunity and need for more dialogue about what it means to be religious and non-religious. I can’t imagine there would be anything else that would arise.

Val: Now are you saying religious and non-religious in the way I’m defining it?

GE: What I’m saying is that if you have Humanist chaplains serving along side the current kind of chaplains that exist in the Army, then I’m sure this would stimulate additional conversations about what it means to be a humanist—what it means to be a religious believer, but I don’t think anybody would have to change who they are in order to have those conversations.

It reminds me of—like in the national football league. They just had this young man who came out as a gay football player and people have these discussions—what issues would arise in the locker room? If a gay football player were ever to be playing alongside straight football players—but what people forget in that example is that the player already played an entire season with his entire team knowing that he was gay. And not only did he win defensive player of the year in the top division in college football, but his team had its best season in many, many, many years. And they all knew that he was gay. And I would just draw that analogy to a humanist chaplain in the Army. I think that it would be very easy for most people to live alongside one another knowing that some were religious and some were not religious and some were humanist and some were not humanist. It happens all the time in American civilian life and it would happen very easily in the Army.

Val: 10. Any other input not listed above for consideration on this topic?

JT: (No response)

RB: American principles and values have always been a conglomerate of different ideas molded together through debate leading, albeit slowly at times, to consensus. However, the country continues to evolve toward more tolerant ideals and acceptance of diversity. And the Army often leads the way as history demonstrates with segregation, women’s equality and gay rights. The Humanist movement to gain acceptance in the Army Chaplaincy is but another step forward in keeping the Army on point.

JH: (No Response)

GE: (No Response)

EK: - In the Netherlands we successfully for 50 years [have had] Humanist Chaplaincy in the Armed Forces (see enclosure PowerPoint Presentation).
<http://www.slideshare.net/ErwinAKamp/humanist-chaplaincy>

APPENDIX E

U.S. ARMY CHAPLAIN INTERVIEW RESPONSES

Interview questions and associated responses as asked by the Researcher (Val) to the following U.S. Army Chaplains:

Chaplain (COL) Ronald Thomas (RT) Command Chaplain for the Combined Arms Center, Ft. Leavenworth, KS (Transcribed face-to-face interview, Ft. Leavenworth, KS)

Chaplain (COL) John Read (JR) Command Chaplain for the Southern Regional Medical Command; served as Director for the Center for World Religions (Responded in writing through email)

Chaplain (LTC) Doyle Coffman (DC) Deputy Command Chaplain for the Installation Management Command, Ft. Sam Houston, TX (Responded in writing through email)

Chaplain (MAJ) Seth George (SG) World Religions Instructor at the Command and General Staff College, Ft. Leavenworth, KS (Responded in writing through email)

Chaplain (CPT) Jonathan Fisher (JF) Chaplain for the Joint Regional Correctional Facility, Ft. Leavenworth, KS and facilitates a non-religious discussion for inmates entitled, “Men of Reason” (Responded in writing through email)

Chaplain (CPT) Thomas Dyer (TD) Army’s first Buddhist Chaplain (Transcribed telephonic interview, edited by interviewee)

Val: Please note that the term “religious” in “non-religious” instances has a transcendent connotation rather than simply a set of beliefs or practices. But feel free to discuss the term as you understand it.

JR chose to respond to the interview request with separate remarks from the interview questions. His response was as follows:

JR: As I've looked at the questions and the Humanist/humanist responses, I would like to respond a little differently, if that is okay. In light of my experiences in MEDCOM, DACH-SFM, Director for the Center for World Religions, what has become clear to me is that this has to be addressed from the frame work of religious advisement, and by focusing on the religious factors that impact the operational environment: Leaders, facilities, ideologies. I don't in any way discount who they are and what they believe; however, these three points are related to not just the ability to perform and provide, but our capacity for internal and external advisement around religious factors.

First, we ought to consider questions concerning Humanist authoritative leaders and the texts relied upon to provide and promote humanist values that serve to sustain the living, care for the wounded, and honor the dead. We understand that the Chaplain Corps does not exist for itself; it exists for the Commander to achieve the mission through the commander's RSP [Religious Support Plan]. We don't exist to validate ourselves, but to care for others. The salient point being on what authority or by what authority does one exercise a Humanist vocation? Where does the Chaplain Corps go to understand the

authority by which the Humanist serves? Who is informing the humanist chaplain? Self-informed? What kind of authority does a Humanist exercise to facilitate core capabilities (provide and advise)? Only personal? Or is he/she one part of a corporate entity? And what text or texts serve to identify with the Humanist corporate entity and who are the corpus leadership?

Secondly, where does a Humanist assemble to nurture a Humanist vocation? In the library? Are there facilities or physical structures that humanists visit to inspire humanism?

Thirdly, this point may be intertwined with the first, but what are the distinct statements of humanism that inspire vocation in the Army? What are the ideological concepts that inspire people to act rightly? Can a humanist also be a wiccan high priest? What are the distinctions and how does one identify him/herself as a Humanist beyond self-declaration? What are the discernible symbols, creedal statements, texts, gestures that express the humanist ideals? How can the Army supply system provide Humanist stuff? What might be given to Soldiers that assist in achieving the commander's intent? How does a Humanist integrate into Army cultural milieu?

I think we have to consider the religious factor framework in any/all dialogue.

Val: 1. How do chaplains support non-religious personnel?

RT: Our mandate is to provide or perform. The definition you use is where we get into all personnel have the right to the free exercise of religion—whatever that is to that person, their interpretation of that, and we have a mandate by the Chief of Chaplains, by the Army, by Congress to provide or perform for the free exercise. So if we can't perform it for them personally, then we need to assist them in finding the resource to accomplish their desire.

DC: Chaplains provide confidential counseling to all Soldiers and their Families, religious or non-religious. I know from the discussions that many of the non-religious (Humanists or Atheists) would make the claim that chaplains cannot provide counseling without invoking religion. Both in my Army Chaplain Military training, Army Clinical Pastoral Education (CPE) training, and Seminary training, I was personally taught to address people with respect of where they are personally with respect to God, religion or non-religion. One issue that is brought to the frontline of discussion is can a chaplain provide a non-religious marriage? Some chaplains have and will provide non-religious types of civil marriages. I personally have provided names of individuals (Justice of the Peace) who can provide these types of non-religious ceremonies or civil unions/marriages.

SG: We support non-religious personnel in a variety of ways through counseling, serving as an advocate for a Soldier to his supervisor, advising various leaders in the command about religious issues or issues of morale and morals on occasions. Sometimes the non-

religious personnel is the command team and the advisement to that command team should be to advise them on a variety of sensitive matters to include killing and the sanctity of life in the face of the enemy. Non-religious personnel come to various programs and retreats sponsored by either chaplains or commands such as Single Soldier retreats, Marriage retreats, family day activities, Battalion and Brigade Balls/Formals. We participate in various training or command ceremonies as requested by the command such as Memorial Ceremonies, Causality Notifications, Resilience Training events and suicide training. There are also opportunities for us to participate in FRG [Family Readiness Group] meetings and activities, educational programs for young Soldiers and specific duties like that of a Jump Master. All of these activities are performed with an understanding that at any given event or training we may, as a Chaplain, find ourselves in counseling sessions that require confidential communication or a conversation with a Soldier or family member who has spiritual questions or issues even if they have no fixed spiritual commitments.

Finally, of tremendous importance is our willingness and ability to develop friendships within the units in which we serve. Most Chaplains end up wearing a number of informal hats in which Soldiers can look upon us as their “battle buddy,” “running partners,” an outlet for conversational relief or even as the “bother,” / “older brother” they never had . . . some Chaplains are old enough to be father figures. It must also be recognized that there are many non-religious Soldiers that want Chaplains to be their pastors based on the friendships and conversations that develop during road marches, getting sick together in a C-130, etc., even though this “pastoral” relationship will never develop into a discipleship or times of public worship. Nevertheless, they are still important components of serving with non-religious Soldiers.

JF:

- a. Perform and Provide. One program I have established in the prison seeks to do this by:
 - i. Taking their views seriously
 - ii. Treating their views/beliefs/needs seriously
 - iii. Engaging them
 - iv. Providing community
 - v. Program involves time in the schedule for “Men of Reason.” Attendees are able to discuss life, meaning, purpose in the context of philosophy, science, religious ideas and other viewpoints. There is no religious dogma attached to the study and the group agrees to use the speaker/listener technique to hear and understand each other.
- b. Value them and treat their views with the same respect given to other religious ideas.

TD: How do chaplains support non-religious communities in the army? From my point of view and from my experience, the chaplain does support the non-religious personnel, but not in a religious specific way. It is not what we are designed for—that is to serve the non-religious community. The Chaplain Corps’ purpose is to protect First Amendment Religious Rights of Service Members, perform religious services, funerals, and pray for the dead, dying, wounded or sick. Furthermore the Chaplain’s role is to design religious

programs that meet the spiritual needs of Service Members and their families while in service and specifically while on a deployment. However, the Chaplain does provide counseling, leadership and guidance for life for anyone in the Army ranks, yet so do other entities in the Army such as, MFLCs, NCO's, peers, Behavioral Health and all the helping agencies. Therefore from my point of view, the Chaplain Corps' primary mission is to provide religious services, religious education, religious specific weddings, funerals and ceremonies. The secondary role of the Chaplain is to be a team player and participate in the Army's health and wellness programs/trainings and provide life skill counseling to anyone who seeks out a Chaplain for help.

Val: 2. Should the Army have non-religious chaplains? Why or why not?

RT: Well obviously that is an answer that only Congress can answer. Personally, I would say we have to decide which definition we're going to use for religion. We wrestle with what is the difference between religious and spiritual—which is where the Army has Comprehensive Soldier Fitness. Spiritual is part of your fitness domain and then religion. So those two terms right now in the Army are different but kindred spirits. I guess you can put it that way. So to answer the question, I would say no.

DC: Personally, I do not think the Army should have non-religious chaplains. It is helpful to understand that the primary responsibility is to secure the Constitution-based free exercise religious rights of Soldiers, Family Members and DoD Civilians. The Lawful Authority of the Army Chaplain Corps was challenged by a 5 year court battle. On November 23, 1979 a civil suit was filed in the US District Court for the Eastern District of New York by two Harvard Law students, Joel Katkoff and Allen Wieder. They complained that the Army chaplaincy violated the establishment clause of the First Amendment to the US Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The plaintiffs argued that the Army Chaplaincy violated the Establishment Clause. From 1963-1970 the US Supreme Court had developed a 3-pronged test to determine Establishment. Only one of these three needed to be violated in order to create Establishment. Even though the final court decision could not rule on the Constitutionality of the Chaplaincy, only the Supreme Court could do that, it did look at the three prongs. They determined that the establishment clause is violated whenever the government makes a law: "1) whose purpose is to advance religion, or 2) whose primary effect is to advance religion, or 3) when there is excessive entanglement between government and religion." The final court decision was issued by the 2nd Circuit Appellate Court, New York, on 22 January 1985. The judges described the primary function of military chaplains as the engagement "in activities designed to meet the religious needs of a pluralistic military community." The key word in all of this is religion.

With that in mind, the greater question involved is a non-religious entity considered religious? On one hand, the Humanist Organizations meet the IRS standard but on the other hand they are not considered religious by the Supreme Court. In other court cases, the Supreme Court ruled that non-religious thought (Humanist Manifesto) can be taught in public schools because it was not religious but secular human thought. On the other

side of the equation, biblical thought cannot be taught in public schools because of the establishment clause. The courts ruled in doing so, would violate the establishment clause. So the decision was that non-religious thought is not religious. Until the Supreme Court rules that Secular Humanism is religious in nature and cannot be taught in public schools because of the establishment clause, I cannot see how you can have a Humanist Chaplain.

I do believe that Humanism can and should be addressed in another forum of the Army other than the Army Chaplaincy.

SG: The Chaplain Corps was designed to serve the religious needs Soldiers have for worship. This has been codified, and is a Title-10, Constitutional right. If Soldiers no longer have any need for worship services then we can be replaced with professional counselors, social workers, community organizers or event planners. The Soldier's right and freedom to engage in public worship is the main issue. What I can or cannot do for non-religious Soldiers or those of other faiths is truly an enjoyable part of the Chaplain ministry and at a personal level has supplied me with some of my best memories of service, but it is not why the chaplaincy exists. With this in mind, the question I have regarding Humanist/non-religious chaplains is not about the definition of religion per-se or the relationship between religion and community. Conversations about the nature of religion could go in circles about whether a religion is a function of a given group/community, or if religion is the substance/object of faith. It could be argued that it is both substantive and functional. But it is not about these things or even if the essence of "religion" is really an existential projection of the human spirit or condition such as the need for community, or the need to worship. The chaplain's role is not to form community based on discussions of philosophy, existentialism, societal needs, patriotism or civil religion, all of which may include what is commonly recognized as "religious" symbols or practices. Rather, the role of the chaplain is to be a sacramental servant or practitioner of the faith belonging to the Soldiers who share a similar faith. Within Christianity, the sacrament ministers to the object of the Soldiers faith, which is Jesus Christ. A Buddhist may lead fellow practitioners through skillful practices of meditation and mantras so that they will encounter the transcendent reality or to invoke the presence of a god such as Guandi or guide such as Guan-yin, a Bodhisattva. Each religion has its distinctive characteristics of worshipping what they define as "God" or "The Real." As I understand Humanists, a life-stance is posited in which "Man is the measure of all things." If however, "man" becomes the object of Humanist worship, and certain practices or rites become necessary for Humanist Soldiers who are facing the prospect of death and combat, then this question will resolve itself. Commanders will ask congress for Humanist "Celebrants" to come onto Active Duty and be combat multipliers based on the provisions of our Constitution. If that happens the definition and understanding of what a Chaplain is will change slightly, but it will still incorporate the understanding that Humanist Chaplains will lead groups of like-minded Soldiers in worship and prepare them for the possibility of killing, death and its aftermath among surviving Soldiers. The Army's list of recognized religions has changed in the past and it will probably change in the future because free exercise of religion is part of what makes our country and constitution unique.

The rise of social media and the availability of the Internet should not be overlooked in this matter either. For many faith groups, it is the physical presence of a minister that is important. Only ordained priests can administer sacraments to Catholics, as is the case for some pastors serving protestant denominations. Perhaps I need to be corrected, but it is my understanding that Buddhist monks are the ones who build a mandala to invoke the presence of gods or Bodhisattva's and then dismiss them at the conclusion of the ceremony. Therefore, on-line sermons or Facetime chats, though helpful and encouraging, do not meet the scope of theological needs of corporate worship for Christians and perhaps not for Buddhists either. Granted, not every battalion has a Catholic priest. Not every Protestant Soldier has a Protestant Chaplain, nor every Jewish Soldier a Jewish Chaplain. In addition, some Christian denominations do not place equal emphasis on Baptism or Communion and therefore, the need for the physical presence of an ordained priest or pastor is not as acute. Many faith groups can have needs met by lay leaders within a battalion or brigade, and some could be led in prayer through VTC. But the fact remains in the moments prior to combat, large numbers of Soldiers voluntarily desire to be led in some form of worship. Some desire this out of the sincerity of their personal faith, some in hopes of receiving good luck or comfort, and some are merely curious to hear what those of faith such as chaplains have to say. Many chose not to be a part of such worship services and prepare in their own way. But the fact is there are Soldiers that need an ordained pastor to physically lead them in worship regardless of whether it is on a patrol base or during high intensity conflict in which an entire battalion or brigade is in combat. In those situations technologies fall short of both the theological expectations and necessity certain Soldiers require. Technologies aside, and more to the point, the Army has to consider very carefully any decision to intentionally place non-religious chaplains within units, who by their own creeds such as the Humanist Manifesto, do not worship a God, Transcendent Reality, or appreciate the possibility of an afterlife and thereby jeopardize the ability for Soldiers to worship according to their beliefs.

I was very aware that not everyone in my first combat experience was interested in worship, but the numbers grew as our combat experiences grew more severe. Likewise, the needs of non-religious Soldiers became more acute, not always for spiritual counsel, but for various concerns related to the dangers. I truly, wish I could have been more effective in meeting the needs of both religious and non-religious Soldiers alike, and towards that end I did reach out for the helping services available in theatre so that a wider population of Soldiers could have their needs met. Still, the reality was that I deployed as a Chaplain into combat because Soldiers in that battalion had a Constitutional right to be led in worship by an ordained minister of their faith group.

If the question of non-religious chaplains was a matter of sharing rank, position or various resources, having a non-religious Chaplain is not such a complicated issue given the trends of our society or those of other nations such as Holland. Likewise, if the question is about providing emotional support and encouragement for a particular community such as Humanist groups in the garrison or deployed environment, again, I don't think this is that complicated of an issue. But the basis for the Constitutional provision given to Soldiers is to ensure that as many Soldiers as possible, have the right to a pastor willing to accept the responsibilities of administering the sacred rites of

worship during times of war, i.e., bringing God to the Soldiers and the Soldiers to God. This is the essential identity of the Chaplain Corps and the reason clergy were requested by Commanders during the Revolutionary War, the Civil War and all the major wars since. The Soldier's right to the religious freedom does not revolve around rights to counsel and comfort (though we try to provide this as part of our calling), nor is it a right of free speech or assembly as civilians have and enjoy. It is a right to the free expression of religion which is both public and private worship with a Rabbi/Imam/Pastor/Priest etc. . . . Therefore, if Humanists develop their own forms of public worship and Soldiers develop a need for such leadership, I don't see why the constitution would prevent them from having access to Humanist chaplains. However, if these forms of worship do not develop, I fail to see how the particular Constitutional provisions mentioned above are applied for those who do not engage in worship, and why the particular needs of a Humanist community couldn't be met by designated leaders/celebrants who already serve within the Army, or who may be contracted by the Army. Furthermore, just as the Chaplain Corps was created by Commanders (George Washington was willing to serve as Commander as long as the Continental Congress authorized a Chaplain), it is plausible that a "Humanist Corps" with a unique identity of its own could be developed if Commanders/Congressional leaders wanted it. Granted that is unlikely in the near future, but it is as possible. Another possibility for Humanist Chaplains to come on board would be the potential that the Chaplain Corps decides to codify that our primary mission is strictly to "Care for the Wounded, Nurture the Living and Honor the Dead". . . . period. If this mission statement included only the vision of providing counsel, vacation Bible schools, church communities, Single Soldier retreats and Marriage Retreats, our branch will first lose its legitimacy in the eyes of Soldiers and then it would lose its constitutional/legal basis leaving the Soldiers to have spiritual needs met through a different mechanism such as lay leaders, social media etc. . . . This however is not the case; our identity (speaking as a Christian Chaplain) is built upon the needs of the Soldiers to have worship services in which the sacraments are offered on a regular basis

JF:

- a. Yes.
- b. It would demonstrate that the Army Chaplaincy takes seriously the changing demographics of American society as a whole. It would give truth to the idea that we, as a Corps, are an ever-evolving Corps responding to the demographics of American society.
- c. It would provide for the spiritual needs of the non-religious in uniform.
- d. It would help the Chaplain Corps be a more diverse and modern group reflecting what other armies are doing.
- e. It would help current Army chaplains understand how to better meet the needs of their non-religious/humanist, atheist, agnostic and other Soldiers/families by providing an internal subject matter expert resource.
- f. We, as a Chaplain Corps, need to be looking for new ways to reach out to our Soldiers where they are at rather than finding reasons not to.

TD: I do not think the Army needs to endorse a Humanist Chaplain. I think in order for the Army to provide a Chaplain for a specific religion-that religion should meet certain criteria. For example:

- The Religion should have a significant historical back ground. The Religion should be well established for hundreds of years (Specific time maybe 200 or more year period) and is not in its infancy, exploratory or establishing phase.
- The Religion should be a world-wide phenomena. Millions of people from different geographies and cultures practice the Religion
- The Religion should have a well-defined spiritual path that transcends one's current life span. The practice and teaching of the Religion should address issues of the after-life for example:
 - Christianity Islam and Judaism have salvation
 - Buddhism has enlightenment
 - Hinduism has absorption
 - Earth Center has union with the elements

I do not think that Humanism has proven it will be more than a philosophical movement or a world view yet. I do not think the Army has to accommodate every worldview or philosophical movement under Religious Rights, specifically First Amendment Rights. However I do want to be clear that I support different world views and philosophies and I think the Army should provide opportunities for Service Members (SM) to meet, organize themselves in any way SMs would like to—with the exception of hate groups or socially unacceptable activities. Many different groups could form, for example:

- Socratic Groups
- Different Philosophies
- Quantum Mechanics or Science Groups
- Evolutionist
- Masons
- Toast Masters
- Yoga/Meditation (not religious specific)
- Nature groups
- Running or Biking groups
- Martial Arts
- Etc.

There could numerous different groups that could form, and I think the Army should take these types of groups seriously. Human beings need this type of social forming and community building. To say these groups are not religious and should not be covered or protected under religious freedom in no way down plays the importance of these types of group activities for human cultivation. I think at this point a Humanist group/community should have the freedom and protection to form and develop in the Army. I just would not say a non-religious group like the Humanist movement should be covered by a religious Corps.

Val: 3. Should the Army have non-religious DFGLs? Why or why not?

RT: That's a harder one to answer. Distinctive Faith Group Leader is typically a religious organization. If we're having a non-religious DFGL, should those individuals have someone? Yes. Who is responsible for overseeing DFGL is another question. Now if the Army wants to say, "Chaplains, you have responsibility for folk both religious and spiritual and to ensure good order and discipline along with the commander because we support the commander on that." Just like religious accommodation goes to the commander, we only advise. So yes they should have that opportunity and some form of leader oversight. But is it the chaplaincy that should be the responsible for that? I'm not sure yet. I think that is the future according to how our population is arranging itself now. We advise on both internal and external aspects of religion. So if I use your definition of religion, then yes the Chaplaincy would be responsible because that includes both internal and external advisement to the commander. Therefore, we would have oversight of religious activities within the Army. And that's according to the DoD directive. So yes they should, yes it should be monitored for good order and discipline, and yes there should be someone assigned in the Army to support the commander in making those decisions.

DC: Distinctive Faith Group Leaders (DFGLs) are an exception to policy when a Chaplain is un-available to perform a particular religious or sacramental function of a particular faith group. A definition of a DFGL is a non-chaplain religious worship leader. Two things have to be addressed: 1) The religious aspect as mentioned in question two applies. Can the Supreme Court say that Secular Humanism is religious and will the laws change to remove humanistic thought from being taught in public schools as a part of the establishment clause? If not, they cannot be an exception to replace a Army Chaplain. 2) The primary function of a DFGL is for worship. Humanist DFGLs do not provide worship. They will provide instruction in the Humanist Manifesto. Again, I think there is a place in the Army for such instruction, but not through the Army Chaplaincy that is entrusted to ensure the free exercise of religion. I understand that they hold to certain humanistic ceremonies but that does not make them religious. The Masons have ceremonies that are conducted in their organization but do not consider themselves to be religious.

SG: As I understand the broader spectrum of secular humanists, Humanists, Free Thinkers, agnostics, atheists etc . . . I don't see any problem with accommodations made for a Distinctive Community Group Leader, or a Distinctive Humanist Leader. Perhaps, Humanists desire to use the term Distinctive Faith Group Leader to underscore their faith in humanity or a particular ethic, but generally speaking, the term Faith carries different understandings of a transcendent reality or God.

JF:

- a. See above [JF refers to Question 2].
- b. Beyond that, every Soldier needs to have their religious needs met. DFGLs exist to help the chaplain perform and provide.

TD: I do not think the Army needs to have non-religious DFGLs for the reasons covered in question 2.

Val: 4. The Corps had to adapt with the addition of Muslim, Buddhist, and Hindu chaplains; how would the Corps have to change with the addition of an Atheist or Humanist chaplain?

RT: Well then we would obviously have to change some of our language and our traditional mottos. For God and Country. Obviously that would have to change, because that doesn't represent everybody now. It does represent everyone who is currently endorsed—I think I'm correct on that. But if we have a humanist or a secularist or non-theistic person, we're going to have to change. It won't change how we function, but it may change in some of the language of how we describe ourselves.

DC: Adapting to change has always been a strong point in the Army Chaplaincy. Overall, the Army Chaplain Corps has always adapted. The change that would have to take place for a Humanist Chaplain or DFGL would have to start with the recognition of Secular Humanism as a religion. There would have to be understanding on both the current chaplains and non-religious chaplains that the free exercise of religion cannot be subdued or it will not pass the scrutiny of the Supreme Court and the legitimacy of the chaplaincy will be at stake.

SG: If a substantial number of Humanist Chaplains joined the Corps there could be a number of changes which would include changing the motto of the Corps (For God and Country) to something else, the training topics at CHBOLC [Chaplain Basic Officer Leadership Course] and the various Division and Brigade level trainings that take place would necessarily reflect how ministry to Humanist Soldiers and family members should be addressed should Humanist communities with leading Celebrants develop. Nevertheless, I am unsure how this would be different than 'providing' for the needs of other faith groups that are currently recognized in the Army. I think the main issue would be teaching Humanists the nuances of what worship is and how to provide for those needs, especially if Humanist Chaplains focus their training in the counseling field and do not have civilian training and experience in pastoral care. For example, as the chaplain carrying the duty phone, I recently had a Soldier call me at 5:35 AM for prayer. He didn't want counsel or encouragement, he specifically wanted prayer right then. This is not an insurmountable problem for any chaplain of a different faith group, but it requires an understanding of worship. On two separate occasions Muslims came to me for prayer. In both cases they knew I was a Christian and came to me specifically for prayer even though it would be a Christian prayer. They asked for prayer, I asked for permission to pray as a Christian and they agreed. Soldiers often come and desire ministry at that moment in time, from their chaplain, and much of the time these are moments in which, according to their beliefs, they need prayer not conversation or counsel, and in deployment situations referral to pray with other chaplains may not be an option. In my

opinion this would potentially be a substantial change in the expectations Commanders and Soldiers have of the Chaplain Corps.

JF:

- a. I do not believe it would.
- b. We are already a collegial and pluralistic organization. This would simply expand that to humanists. We already need to be conscious of diversity in the corps – nothing much changes here.
- c. I see the problem at the individual chaplain level not the institutional level. If Senior leadership provide the model of pluralistic collegiality, younger chaplains will not have a problem.

TD: I think the Corps would just have to make some space. They would have to not have a negative or emotional response to a humanist group or a humanist chaplain. They would just have to be professional. They would have to allow for humanist services within the chapel. And they would just have to practice these words that we use a lot about tolerance and just making space and supporting financially. So really I don't think it would be anything different.

Val: What about the motto For God and Country?

TD: Well the motto really doesn't work for me. When I was interviewed by Lauren Green with Fox News, she said, "The chaplain's motto is to bring Soldiers to God and God to Soldiers. Does that work for you?" I said it doesn't work for me as a Buddhist. She said, "What is your motto?" I said my motto is to help relieve suffering. And as a Buddhist, I'm doing my faith practice if I am actually helping relieve suffering in any context or environment that I'm in. So the motto didn't change when I came in, and it hasn't really impacted me in any negative way. I personally, being the first Buddhist chaplain, I've had really great experiences and negative experiences based upon the individual I came in contact with. So that was really personality driven. I had some really wonderful experiences with chaplains by far. I've had a lot of professionalism and a lot of help. But since 2008, I've had passive aggression toward me and some negative remarks and uncomfortable discussions and things like that. So I would expect if a humanist chaplain was endorsed that he or she would have something similar to that, and they would find that by and large the chaplain corps would be professional. They would provide and perform, and they would accept the chaplain as a colleague. But I would expect that chaplain would also come across some fundamentalist activity and a few things along the way that would not be pleasant. But that's kind of human nature. So I would expect that chaplain to experience that too. And as a low density chaplain, I talked to some Rabbis, a couple of Muslim chaplains, and the Hindu chaplain I had contact with, and they say similar things that I say, which is by and large, it's been good, but speaking in the vernacular, I've been kicked in the head a few times. So I would expect that if we got an earth centered chaplain or a Wiccan chaplain or a humanist chaplain, their path would be similar.

Val: Would we have to change the motto?

TD: The motto did not change when I came in and it has not negatively affected me, therefore I do not think it would have to change.

Val: 5. How could the Army better accommodate the non-religious population?

RT: Well part of the definition of leadership is always to look for ways to improve the organization. So that's something we should be doing all the time. Have we not done it as well? I don't know. I don't know if we have ever done a survey that says "how have your religious or non-religious needs been met, or your spiritual needs been met?" And we have the GAT [Global Assessment Tool] that determines how they view themselves, but maybe that's not so much how they view the organization. So how would we improve it? Well it goes back to the DFGL. Obviously they can't just organize themselves in groups on their own without some sense of oversight. So there should be a policy on how to establish that small group or setting or whatever they call themselves. I guess a gathering. We went through the initial part with the Wiccan and so now we have ways to accommodate them and how we're going to handle that, so it's just a matter of identifying what are the groups out there that want to self-identify as a group or assembly. And once we do that, then the Army needs to set a policy on what is within the boundaries of good order and discipline. What is within the scope of free exercise? And with the Army culture of diversity to ensure that they're not being set apart or identified as not part of the Army. To me that's the biggest thing—without discrimination.

DC: I believe the Army can accommodate non-religious groups through the Army's Resiliency Program and MWR. This would allow them the freedom to express Humanistic thought within the Army Community.

SG: If organizations of Humanists begin forming on military posts around the country, I'm sure the Army will provide support just as they have done for Wiccan groups. Nevertheless, the purpose of the Army is not to accommodate every single form of society in which Soldiers could possibly organize. The purpose of the Army is to fight and win wars. If Humanists support this mission based on a demonstrated need for specific rites or forms of worship, I'm sure some form of accommodation will follow; if the purpose of Humanist communities is to meet and discuss various issues of life, I doubt much will change. To put it in stark terms, commanders have long known that many Soldiers draw courage to face a fight if they have opportunities to worship and lay their concerns of fear, anger and love before the God they worship. This is part of why Chaplains are "Combat Multipliers" in the eyes of commanders. If Humanists have similar worship needs in order to prepare for combat, then the government should pay attention to addressing those needs.

JF:

- a. Immediately create a path to non-religious DFGL
- b. Seriously take on the task of provide and perform.

c. Take the views/beliefs/needs of the non-religious seriously.

d. In my experience, any non-religious Soldier is the same as a Soldier with a religious view and wants to interact with a leader with the same paradigm – just knowing Humanist Chaplains exist in the Army would help those Soldiers.

TD: I do not think the Army has to accommodate a non-religious population. I think “non-religious” characterizes an aspect of many Service Members (SM), but it is not a category that reflects social forming or grouping. There are many people who believe in ghosts, but the Army does not have to identify them as “Ghost Believers,” and provide some special accommodation for them. However if a group of SMs wanted to form, organize, and gather themselves under a paranormal group, the Army should accommodate their rights to assemble. For this reason, the Army could promote SM’s right to assemble, form, organize, and gather for any beneficial reason they chose. This of course, would not include hate grouping, terrorist cells, and other socially unacceptable behaviors. For example, the Army could not support of group of SM’s who wanted to form, organize and gather as a “Porn Group.” There are limitless ways human beings can assemble (form, organize, and gather) in socially beneficial and productive ways. I think a Humanistic group could do this as well. These groups that form could be Command or CSM governed.

Val: 6. Would you conduct a non-religious ceremony for someone, such as a baby naming ceremony, a funeral, or a divorce ceremony without making any religious references?

RT: That came up here recently in a conversation with someone. I know what I believe in and I’m pretty secure in that now by the challenges you go through in the Army. I think as a human being, if that person were in a situation where they just wanted something to help them get through the grief or the pain, I would honor it as long as it did not violate my theology. I couldn’t do anything that said, “God does not exist.” I couldn’t do anything that would put in question how they now perceive me and my beliefs. But as a human being, yeah I probably would help them, but talk to them. I think that’s the key—the dialogue of, ok you know what I represent. “You’re asking me” so I think after the dialogue, they may see things differently that may not require me to do that anymore. Or it may open the door for further dialogue later on. Not proselytizing, but discussions.

DC: No, as a chaplain, I am here to provide religious support not non-religious support. There are chaplains that have performed some civil marriages. Others have provided the support through a Justice of the Peace.

SG: I am not prohibited from doing so on a case by case basis, but to intentionally and repeatedly do so would be dis-ingenuous to all parties involved. For this reason, I always explain what I can and cannot do during various ceremonies, and what these events signify to me as a minister of the Gospel.

JF:

- a. I would help them find a way to do ceremony which respected my religion and theirs. This might mean helping them find a humanist group in the community.
- b. I do this already for all my Soldiers regardless of religion. Nothing changes for me.

TD: Sure, I would perform a non-religious ceremony for individual SMs. I would do this because of my Buddhist practice that teaches what is good and right in the world are activities that produce happiness and reduce suffering. I think performing a service like this would do just that.

Val: 8. What one or two top issues would arise (if any) in having both religious and non-religious chaplains serving together?

RT: As far as the chaplains are concerned?

Val: In the Corps. I was thinking like in a UMT meeting. Like how we open in prayer, I was thinking, what would have to change?

RT: I guess we could have a time of meditation. For those who want to pray, we'll get together and pray. It's like "should we have public prayer or not" now at a command function? I predict in the future, that will not happen anymore. It's becoming too complicated. Just on a side note. This is how our society is changing. This mural is at the national cemetery in Hawaii and it's hanging on the mural for the Pacific. (CH Thomas shows me a picture.) And it talks about the whole issue in the Pacific was? (he waits for my answer) the problem basically was?

Val (reading): A theological and a spiritual . . .

RT: Recundance. That's how we used to see the world as our nation. We couldn't put that up probably today. But that doesn't mean that as chaplains on active duty as we are today, our responsibility is to still care for those who are looking. There is a great book called *Days of Anguish, Days of Hope* about the Bataan Death March and chaplains who were a part of that. One in particular, Robert Preston Taylor, eventually became the first Chief of Chaplains of the Air Force. And what his presence meant to those who were going through that unbelievable nightmare in their lives. I'm not saying that a non-religious or a non-spiritual chaplain could or could not do that, but what do they have to offer? It's just something that comes inside. For the humanist it's inside yourself. Or it could be connected to your fellow man. So the question again?

Val repeats the question

RT: You and I have probably faced this already. People of different denominations, can we share the pulpit together? Can we do programs together? We'll work that out. I think

the only issue would be mainly what you brought up that when we get in a group together, we're going to offend one of them if we say, "OK we're going to pray" when that's not a part of their tradition. But are they offending us by not allowing us to pray? So we got to work that out. And I think the best way to do that is to bring everybody in and say OK, how are we going to conduct ourselves in a way that is not offensive but also allows for understanding? We're not in competition against each other. We're in collaboration with each other to accomplish the mission for which we have been placed on active duty. I think we look too much for "here the sky is falling!" and we haven't even had a dialogue yet with an individual. So that would be my answer. Let's not look for issues—we'll deal with it after—if it happens, and then we'll start a dialogue.

DC: 1) The issue of "Separation of Church and State" because of the Supreme Court's decision to allow "Human Manifesto" to be taught in public schools. This would cause an outcry in society of double standards which would be hard to keep out of the Army. 2) Congress would have to change Title 10 to include non-religious accommodation.

SG: There could be confusion among Soldiers as to what the purpose of having both types of Chaplains would be. There could also be mistrust between religious and non-religious chaplains just as there was mistrust between liberal and evangelical chaplains in the Navy during the 1990's. The mistrust resulted in a lawsuit in which evangelical chaplains successfully argued they were the victims of discrimination and denied promotion based on their denominational affiliation. I am not stating that this type of discrimination would happen, but that we must guard against it, for failing to do so would ultimately hurt the Soldiers who deploy.

JF:

- a. No more issue than a Christian and Muslim/Hindu/Jewish/Buddhist...
- b. Pluralism celebrates diversity and others viewpoints. We are a pluralistic organization. We would not be the Chaplain Corps without the other religions represented. We need each other to accomplish our work.

TD: I do not think any issues will arise.

Val: 8. Any other input not listed above for consideration on this topic?

RT: I always go by the point of view of whose needs are being met? We're not here on active duty to meet our personal needs. We're here to meet the needs of the Army family. One of the things I think that has to be considered is what percentage of the population is asking or has a need for this? And when we assign a non-theistic chaplain to a unit, I think they are the ones who are going to have the hardest challenge than the rest of us. One of the first things you learn in all of this is becoming an insider, which basically means being accepted and trusted. If you look at the traditional unit today, what percentage claims some aspect of religion in their life? Who claims at least organized religion? Who claims, "I'm religious but just not organized?" And then who says, "I just don't have any belief system at all?" Can that person do the same thing as a religious

chaplain today? Can that chaplain who is non-theistic accomplish the same thing for the unit? I don't know if you've ever been assigned to a unit where they've had a Buddhist or Muslim chaplain. The key to their success will be how well we as a Corps and Army support them as they go through the challenge to be accepted. This is a matter of Congress deciding what that's going to look like. But I do think about the Soldier. Is it easier for me as a religious person to adapt to become something for somebody who is not religious than it is for a non-religious chaplain to become something that is going to meet the need of a religious Soldier who is dying? I don't know. But that's something I think we need to carefully consider—whose need is being met? And what does it take to meet the needs of everybody? Can they provide or perform as well as a chaplain who is theistic in their view of the world?

DC: The Secular Humanists have been offered other avenues to provide support to non-religious Soldiers. Why have they refused to support these efforts?

SG: My final comment is simply to contrast the legal *role* of a Chaplain to lead Soldiers in worship with the opportunity for a Chaplain to be of *value* to Commanders and Soldiers alike. These two issues should not be confused. The legality of the Chaplaincy is grounded in the Constitution and Title 10, but the source of these documents' *legitimacy* is the fact that Chaplains speak to the deepest spiritual needs of Soldiers facing the hardships of combat and its aftermath. In other words, the ultimate legitimacy lies with the needs of the Soldiers. This need is fundamentally met by leading Soldiers of a similar faith in corporate worship of God together. This does not conflict with pluralism and the rights Soldiers of different faiths have to their free exercise of worship in the absence of a Chaplain representing their particular faith group. If you will permit a few anecdotal stories: In one occasion, I knelt down with a Muslim Soldier on a road south of Baghdad after an IED strike, and we each prayed for those who had been killed in our own way. The Soldiers killed were not Muslims, but the Soldier who prayed wanted to pray for those Soldiers out of his sense of compassion and desire to honor them. On another occasion I provided for a Native American to conduct his final rituals for another Native American who had been killed by a sniper. We each engaged in the worship of God in our own way which was distinct but in line with our traditions and the needs of the Soldier just killed. I could imagine similar situations with Humanist lay leaders or Celebrants. These are just two examples in which the Constitutional rights of those Soldiers who had been killed were honored and recognized, these acts of worship were also public demonstrations of faith as members of the respective platoons watched. They were, in my opinion, appropriate and special demonstrations of pluralism in which both the Islamic Soldier and Native American were free to engage in what was personal and public forms of worship, which was compelled by their faith traditions. My role was to provide for those opportunities. In other occasions, more traditional ceremonies were held that were voluntary in nature which gave Soldiers the opportunity to participate directly in the worship service which included receiving sacraments. My point is that these are examples in which Chaplains are positioned to perform and provide their role of engaging in unique forms of worship. These types of services should not be confused with the value added that Chaplains bring to the pastoral care of Soldiers

or advisement to the Command teams. For example, Chaplains are combat multipliers, an unfortunate label, but there are two reasons for it. The main reason is because Soldiers face death but the sum total of a Soldier is not his ability to fight, win and either kill, die or live for his country. Instead his or her own spiritual welfare in this life helps to inform us of one whole identity and thus a critical component to religious views of these Soldiers. The role of the chaplain is to address this need sacramentally regardless of whether all Soldiers or Commanders in the unit share this belief. The other reason we carry the term Combat multiplier is because we advise Commanders and junior leaders about the appropriate use of force, or when to pull a platoon from one sector to be placed into another in order to mitigate the temptations Soldiers may have for revenge and needless violence. As important as this type of advisement is, it is not the Constitutional reason Chaplains are present. This is merely “value added” by virtue of our presence, but even so, I have the greatest confidence that there are others within a chain of command that can and do provide advisement of any number of issues, to include religious issues with greater skill than some chaplains . . . which is okay, because the legitimacy of the Chaplain Corps is not in advisement, it is the role of being present to lead others in worship. Therefore, any ability a Chaplain has to advise his Commander or gather Soldiers into a community and develop all sorts of programs and relationships is contingent upon the Chaplains *role* as worship leader who administers the sacraments/rites of a particular faith group to those Soldiers needing that specific form of religious leadership.

JF: Here is the opinion of a 35 year old senior captain getting ready to become a major – like homosexuality, the rub seems to be in more senior leadership. As long as they provide leadership, model professional collegiality and positive pluralism, there will not be a problem. Chaplains will still come into the Army, Soldiers needs will still be met, and the overwhelming majority of Chaplains will still be Christian – just like the nation we serve.

Ten years from now, Humanist chaplains will be fully integrated into our Corps and we’ll enjoy working with one another. We are the Chaplaincy for the best Army in the world. Our Army is what other Armies look to for leadership. We need to get out ahead of this issue and lead from the front in a changing world.

Interestingly, it has been my experience, limited though that may be, that once I start treating my Atheist/Agnostic/Humanist/Non-Religious/No Religious Preference Soldiers with the same positive respect I give to other groups, the harsh relationships disappear. As I pro-actively seek to understand them and their needs, give them the same energy I give all my religious Soldiers, and respect their views, they embrace me, my ministry, and, I suspect, the Chaplain Corps better. Respect to one means respect to all.

This sign hangs on my door. What I find interesting since I hung it is not that I get more gay inmates or Soldiers but that all Soldiers and inmates that come into my office are willing to trust me faster and get to their issue faster. I guess if I’m welcoming to everyone and willing to say so, I must be willing to welcome them too. All means all.

No matter where you are on life's journey, you are welcome here.

Really. I mean that.

Liberal, Conservative, Independent, and Apathetic.

Fat, Skinny, In-between and struggling.

Atheist, Christian, Jew, Muslim, Hindu, Buddhist, Agnostic, Pagan, Heathen, and

None.

Seeing a theme here? If I left you out, know that I include you.

Gay, Straight, and everything in between.

Church going and church avoiding.

You are welcome here.

As your chaplain, I make you this promise:

I will not judge you.

I will not condemn you.

I will ask the hard questions necessary for growth.

I will extend the grace of God to you.

You are welcome into this Sacred and Safe space.

TD: I think the only thing that I would promote is Unitarian Universalists because I think what they offer, they offer a spiritual approach that encompasses not just humanists, but the atheists, agnostics, and someone who is strictly non-religious but somehow driven to some type of religious community. And then the Unitarian Universalist has a great moral message. They have ethical training. And I think if we were going to try to touch a hidden people group in the army such as atheists, agnostics, and humanists, the Unitarian Universalists are already there. They have a great history. And I mentioned before for First Amendment coverage of religion, I think it needs to have a history, it needs to have a large group of people that have benefited from it, so it's not in the infancy stage. It's not on the experimental or developmental stage. It's on an establishment stage on the world scene. Unitarian Universalists say that they are the true American religion with many founding fathers that practiced UU. They've got some chaplain corps principals. They accommodate and respect all religions. They have moral teachings and they just recognize humanists already. So if the chaplain corps wanted to branch out, and explore out, and reach out, we could tap into what we already have with some of these Unitarian Universalists. I think that would be a very good approach.

APPENDIX F

HUMANIST MANIFESTO III

HUMANISM AND ITS ASPIRATIONS

Humanist Manifesto III, a successor to the Humanist Manifesto of 1933*

Humanism is a progressive philosophy of life that, without supernaturalism, affirms our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good of humanity.

The lifeway of Humanism—guided by reason, inspired by compassion, and informed by experience—encourages us to live life well and fully. It evolved through the ages and continues to develop through the efforts of thoughtful people who recognize that values and ideals, however carefully wrought, are subject to change as our knowledge and understandings advance.

This document is part of an ongoing effort to manifest in clear and positive terms the conceptual boundaries of Humanism, not what we must believe but a consensus of what we do believe. It is in this sense that we affirm the following:

Knowledge of the world is derived by observation, experimentation, and rational analysis. Humanists find that science is the best method for determining this knowledge as well as for solving problems and developing beneficial technologies. We also recognize the value of new departures in thought, the arts, and inner experience—each subject to analysis by critical intelligence.

Humans are an integral part of nature, the result of unguided evolutionary change. Humanists recognize nature as self-existing. We accept our life as all and enough, distinguishing things as they are from things as we might wish or imagine them to be. We welcome the challenges of the future, and are drawn to and undaunted by the yet to be known.

Ethical values are derived from human need and interest as tested by experience. Humanists ground values in human welfare shaped by human circumstances, interests, and concerns and extended to the global ecosystem and beyond. We are committed to treating each person as having inherent worth and dignity, and to making informed choices in a context of freedom consonant with responsibility.

Life's fulfillment emerges from individual participation in the service of humane ideals.

We aim for our fullest possible development and animate our lives with a deep sense of purpose, finding wonder and awe in the joys and beauties of human existence, its challenges and tragedies, and even in the inevitability and finality of death. Humanists rely on the rich heritage of human culture and the lifestance of Humanism to provide comfort in times of want and encouragement in times of plenty.

Humans are social by nature and find meaning in relationships. Humanists long for and strive toward a world of mutual care and concern, free of cruelty and its consequences, where differences are resolved cooperatively without resorting to violence. The joining of individuality with interdependence enriches our lives, encourages us to enrich the lives of others, and inspires hope of attaining peace, justice, and opportunity for all.

Working to benefit society maximizes individual happiness. Progressive cultures have worked to free humanity from the brutalities of mere survival and to reduce suffering, improve society, and develop global community. We seek to minimize the inequities of circumstance and ability, and we support a just distribution of nature's resources and the fruits of human effort so that as many as possible can enjoy a good life.

Humanists are concerned for the well being of all, are committed to diversity, and respect those of differing yet humane views. We work to uphold the equal enjoyment of human rights and civil liberties in an open, secular society and maintain it is a civic duty to participate in the democratic process and a planetary duty to protect nature's integrity, diversity, and beauty in a secure, sustainable manner.

Thus engaged in the flow of life, we aspire to this vision with the informed conviction that humanity has the ability to progress toward its highest ideals. The responsibility for our lives and the kind of world in which we live is ours and ours alone.

For historical purposes, see preceding Humanist Manifestos: I and II.¹¹⁵

¹¹⁵Copied by permission from the American Humanist Association, "Humanism and Its Aspirations," 2003, http://americanhumanist.org/Humanism/Humanist_Manifesto_III (accessed 25 April 2014).

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