

Continuity Narrative (May 2015)

Fort Benning Deputy Garrison Chaplain for Religious Support (DGC RS)

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Introduction:

Beyond the traditional discussions and recommendations on specific issues, four key dynamics drive the publication of this document. 1) Due to significant budget cuts, our Garrison is losing the TDA slot for the DGC RS effective FY16. However, all of their mission needs and ministry concerns will remain. 2) Most of the current senior personnel of the Fort Benning Garrison Chaplain Office (GARCHO) are new to Garrison ministry. And although my assignment was only one year, I have much institutional knowledge that was exclusive to my responsibilities. 3) Having served Fort Benning in several capacities over six recent years (Chaplain Resource Manager from 2006-2008, Family Life Chaplain student from 2008-2009, TRADOC Cavalry Brigade Chaplain from 2012-2014 and Garrison Deputy from 2014-2015), I have first-hand knowledge of the GARCHO's many broad, deep and complex responsibilities over the entire installation. And 4) although I have provided extensive digital examples of my duties, without the background, intent and related information, those files would be analogous to a 5,000 piece puzzle with no box top. This narrative is the box top of the background and key scenes to ease your success.

Rather than providing traditional paragraphs of "issue, discussion, recommendation", I am stating the implied issues and my recommendations upfront. Afterward, I clarify how I approached Spiritual Resilience. Then I offer a general background and trend analysis of Fort Benning. Lastly, I provide briefer discussions to support each recommendation. This seemed most efficient, since many recommendations have shared points of discussion.

As I propose sharing this narrative with other installations that are also losing a Deputy Garrison Chaplain, I hope this information is helpful to you – wherever you serve.

Recommendations:

- * Re-designate the GARCHO as the "Maneuver Center Chaplain Office" (MCCO)
- * Publish the vision as "Religious Support for Leadership development and Family care"
- * Publish the mission statement as "Equipping and encouraging Fort Benning constituents to attend, study, serve and lead in the individuals' religious faiths and practices."
- * Share vision and strategies to collaborate with local churches and para-church ministries
- * Overtly format all training and services for Leader development and/or Family care
- * Lead Spiritual Work Group (SWG) as a multidisciplinary committee of volunteer services that inherently build personal values and beliefs contributing to our mission and community
- * Continue to use modified 379-R for data-feeders to the PAR and SWG
- * Establish a Resiliency Campus of co-located agencies necessarily requiring higher levels of confidentiality: ASAP, EO, Family Life Chaplain, the IG and SHARP
- * Organize all Protestant chapel services and Religious Education by central theologies of Mormon, Progressive Christian, Traditional Trinitarian, and Unitarian
- * Appoint Chaplains to lead/serve chapel services as appropriate to their endorsing agencies, personal passions and skills, and maturity
- * Close the Traditional service or move it from TIC Chapel to the SSR Chapel
- * Revise the Youth ministry contract to reflect the MCCO vision and strategies
- * Terminate or minimize watch care and musician contracts to develop volunteers
- * Move the office of the Director of Religious Education to collocate with the MCCO
- * Gain Command approval to fill the Chaplain's office in the Main Post chapel with a non-Garrison Chaplain whose unit works within the same footprint
- * Provide annual plug-'n-play ministries for a heartbeat of foundational training requiring fewer volunteers: Walk thru the Bible, Peacemakers, Evangelism Explosion, etc.
- * Delegate advisory of PWOC to the Family Life Chaplain
- * Delegate implementation or oversight of some Garrison ministries to Brigade UMTs
- * Delegate coverage of weekly Newcomers Briefs to out-going Staff Duty Chaplains
- * Utilize the Deputy Garrison Chaplain to lead SWG, plan monthly UMT training and programs/services for Leader development and Family care, coordinate quality assurance of the Youth ministry contract, and manage personnel actions in unit and chapels

Spiritual Resilience

Definitions:

First, we must define the spirit. An individual's spirit functions in at least two ways: *it values some things as "good" and believes some things as "true"*. Whether they are actually "Good" or "True" is another matter. The significance of the spirit's function is that Soldiers and Family members will choose whether or not to invest themselves, their time, energy, material goods, etc. based on what they currently value as "good" and believe as "true". This is especially the case in relationships with those whom they perceive as holding their treasure (e.g.: hope, help, control, resources, reputation, etc.).

Goals:

Beyond the Army Core Values, our CG's priorities identify as least two spiritual goals that we are to treasure: Leadership development and Family care. Thus, UMTs must provide Religious Support for individuals' values and beliefs that directly contribute to the Leadership development and Family care related to Fort Benning's mission and community. These goals of Leadership development and Family care also flow from the first biblical mandates: "Be fruitful and multiply" (which relates to family) and "Subdue the earth and rule over it" (which relates to leadership). And the two are interrelated: we need Families to produce Leaders, and we need Leaders to care for Families.

Second, the goal of Spiritual Resilience must morally honorable and practically helpful to the organization. And since the individual's spirit *chooses* to value and believe, the best way to measure and build our spiritual growth is through individuals' *voluntary participation in Fort Benning's Command-sponsored programs and services designed to build individuals' values and beliefs*: Army Community Services, Army Continuing Education Program, voluntary events sponsored by Equal Opportunity and Family Advocacy Program, Family Readiness Groups, Religious Support, Survivor Outreach Services, etc. The military already endorses these programs and services as integral supports to our mission and community. Thus, UMTs can expect and solicit Commanders' investments.

Metrics:

Third, we need metrics to determine the progress of our Religious Support for Leadership development and Family care. Commanders refer to metrics to guide them in distribution of limited resources. I recommend that we measure the aforementioned participation in voluntary programs by the numbers of individuals in four cumulative tiers of spiritual growth: 1) attending (simply showing up to listen), 2) studying (active dialogue of Q&A and comments for deeper understanding), 3) serving (acting on the lessons learned) and 4) leading (taking the initiative and responsibility to care for and develop others in the same ways). These are descriptive and prescriptive of individuals' progression toward spiritual maturity. Individuals must grow beyond passive listening, deeper education and serving behind the scenes. Eventually most of us must lead. Parents must lead their children; older siblings must provide a measure of leadership for their younger siblings; senior residents in

housing neighborhoods must lead in helpful ways; Bible study teachers must lead their students; and all Soldiers are expected to lead as they progress in rank.

And individuals must grow in each of these tiers sequentially. One cannot truly study deeply if one cannot (or will not) listen to others' wisdom and experience. One cannot serve others' spiritual needs if one has not studied the nature of people's values and beliefs. And one cannot lead well until one can follow (or serve) well.

Strategies:

Lastly, the MCCO's strategy must be simple: we must equip and encourage. Equipping implies that we identify the key objective and hindrances to the goals and provide the appropriate resources to fulfill those objectives and overcome those hindrances. We must equip UMTs with personnel, facilities, equipment, training, funding and related supports to enable their successful Religious Support for Leadership development and Family care through their unit ministries and installation-wide programs and services.

We must also encourage them through ongoing relationship of guidance, supervision, feedback, rewards (and discipline, as needed) to sustain their efforts in this transient, intense and segmented community. This will entail regular and meaningful MCCO UMT meetings, formal MCCO staff assisted visits (SAVs) and informal site visits, social gathering, recognition ceremonies, timely and accurate OERs and NCOERs, etc.

Background/analysis of Fort Benning

Fort Benning has a uniquely great potential for Spiritual Resilience in Leaders and Families. As the home of the Maneuver Center of Excellence (MCoE), we train Soldiers and care for Families who are at the tip of the spear: Infantry and Armor. These military teams are *inherently small* and in *close proximity to danger*. These two dynamics can foster a broad variety of spiritual strengths: initiative and stamina, boundaries and flexibility, courage and compassion, effective and efficient decision-making and more.

These two dynamics can also foster stronger resistance to the same.

The tipping point depends on how well their spirit is equipped and encouraged to handle hardship. Religious Support that prepares their faith in God can provide a foundation of values, beliefs, relationships and skills to strengthen them - and not only downrange. Every hour of great or gruesome training in the field or classroom, garrison duties and home-life adds a brick to a foundation of resilience or a wall for a guarded soul. Will they be more willing and able to trust at home and at work, or will they be more jaded? Will they be more likely to commit to or abandon their team or Family? The perceptions, attitudes and actions in relationships will flow from what is in their spirit – good or bad, real or not.

In my opinion, four dynamics tend to work against spiritual growth on Fort Benning: our history, our training mission, our geography and the stark contrast of units. For these reasons, our UMTs must be intentional, collaborative and tenacious to provide high-quality, tailored Religious Support to our unique needs in Leader development and Family care.

Since its establishment in 1918, Fort Benning's was "*the Home of the Infantry*". In 2010, however, the Department of the Army moved the Armor school from Fort Knox, Kentucky and designated Fort Benning as the Maneuver Center of Excellence (MCoE). Having served here from 2006-2009 before the establishment of MCoE and from 2012-2014 in a TRADOC Armor Brigade, I have heard dozens of senior Soldiers (and spouses) relay their belief that Infantry is still favored over Armor. While this may only be perception, it is true that the ranges were not naturally Armor-friendly and required lots of work to accommodate them. Although I have only heard the best about MCoE Commanding Generals, there seem to have been pockets of division under them. Such strife creates hurdles to greater intimacy, interest in voluntary programs and services on-post, and forgiveness and recommitment after even small breaches of trust. Of course, the Base Realignment and Closure were necessary. But UMTs now must be aware and intentional to address any residual turf wars and ongoing perceptions.

The nature of our installation's training mission also means that *our community is exceptionally transient*. Many Soldiers are only here for a few weeks or months. Even those who are here in longer schools with their Families are invested in very busy POIs (programs of instruction) and do not have much time or energy to invest in greater intimacy and commitment to relationships in chapel congregations and faith communities. This challenge to available time and energy of Soldiers and Families does not necessarily preclude our ministry to them. But it should inform our choice of realistic goals and strategies for ministry to a tired and temporary population.

Further exacerbating our disconnection from each other as one community, Fort Benning has a *stark variety of Commands*: Army Commands (ACOM) Army Service Component Commands (ASCC), Direct Reporting Units (DRU) and separate units. Relational connection and teamwork across these lines do not come naturally or easily. Having served on 10 installations over 20 years, cohesion is generally easier and stronger on installations see “one big family”: large posts with a single Division (Campbell, Carson, Drum, Stewart, etc.) or smaller posts where everyone bumps into each other daily. Again, this reality is what it is. We cannot and should not try to minister to the people of Fort Benning as if we were serving a Fort Stewart or Fort Carson. But we must recognize that the CG’s goals of Leadership development and Family care could be too narrowly applied *within* units and Families. We must be intentional to develop and implement programs and services *across* units and Families for a greater sense of community.

Lastly, Fort Benning’s *geography exacerbates disconnection* in our community. Most like-units are physically grouped together but have miles between them and units of a different stripe. Some units even describe themselves as having a “tiger stripe” (predators) as opposed to others with a “zebra stripe” (prey). Of course, the missions of our Initial Entry Training units, Airborne Ranger Training Brigade, other senior TRADOC Brigades, Martin Army Community Hospital, 3/3 Brigade Combat Team and the 3/75th Rangers require some separation from the rest of the installation. And if Fort Benning only had a few of these separate units, our community might even embrace them as especially unique residents. But the vast majority of Fort Benning is comprised of these unique units. Therefore, this physical separation only tends to intensify the “us/them” perspective.

Discussion of Recommendations:

*** Re-designate the GARCHO as the "Maneuver Center Chaplain Office" (MCCO).**

Currently, many UMTs do not seem to recognize/respect the authority of the GARCHO. This is evident in the same UMTs missing and/or resisting GARCHO training events, required reports, taskings for funerals, chapel policies, etc. Re-designating the office under the CG's authority would give our taskings and askings more clout and likely improve UMTs response and the unity of UMTs across the installation.

*** Publish the vision as "Religious Support for Leadership development and Family care".**

CMDs, subordinate UMTs and related care-providers need a clear, concise picture of the specifically better future to which the MCCO is gearing all programs and services. Without a brief, clear vision from the MCCO, CMDs, subordinate UMTs and related agencies will fill the void with their own goals resulting to competition instead of collaboration, confusion instead of clarity, and short-term achievements instead of long-view growth toward the specific form of Spiritual Resilience needed for our mission and community.

*** Publish the mission statement as "Equipping and encouraging Fort Benning constituents to attend, study, serve and lead in their individual religious faith and practice."**

The process of identifying and implementing effective strategies toward specific goals is not self-evident to most UMTs. All of us have known seasoned Soldiers who "prepare" for their APFT by radically different and ineffective strategies of exercise and diets. Spelling out our strategies assists their planning process and puts all UMTs on the same page. The following 4 tiers are descriptive and prescriptive, and they capture the natural progression of development: attending (simply showing up to listen), studying (active dialogue of Q&A and comments for deeper understanding), serving (acting on the lessons learned) and leading (taking the initiative and responsibility to care for and develop others in the same ways). They also imply that we must continue along this path toward spiritual leadership. All people are called to lead eventually in some venue or another: spouses, parents, older siblings, youth league coaches, Bible study teachers, supervisors, etc.

*** Share vision and strategies to collaborate with local churches and para-church ministries.**

Several local churches (listed in the shared drive folder "Civilian Pastor Relations") and para-church ministries have taken an interest in serving the Soldiers and Families of Fort Benning. Some para-church ministries such as CRU, Officer Christian Fellowship (OCF) and Navigators have been active on Fort Benning for years. Based on the MCCO's intent, many of these ministries could be great allies toward the vision of Religious Support for Leadership development and Family care and the strategies of equipping and encouraging individuals' to attend, study, serve and lead in their religious faith. Many of these churches have specialized ministries, and there's no need to re-invent or even duplicate the wheel.

The nature of CRU's ministry is basic Christian studies for Initial Entrée Trainees. Their point of contact has been Ryan Pearse from Calvary Baptist church in Columbus. Ryan is a reserve Chaplain, has vetted all approvals through the GARCHO, works well with the Brigade and Battalion Chaplains and sends reports on their ministry and upcoming schedules of teachers. They use a basic conservative Christian curriculum designed for IET. In my experience, CRU has a good reputation for supporting Chaplains Army-wide.

The nature of OCF's ministry is Christian discipleship (serving and leading) through small group and individual relationships, usually in the evenings or weekends in Soldiers' homes or during lunchtimes. Because Soldiers or DA Civilians who are OCF members typically initiate forming groups in their homes, they do not ask for approval through the GARCHO. Nor are they required to do so by any current policies. However, all OCF studies that I have known were advertised in chapel congregations with the permission of the Chaplain.

The local individuals associated with the Navigators, however, have not been collaborative with the GARCHO. Some of their leaders have encouraged Soldiers and Family members to leave congregations of chapels (and churches) to join the Navigators as a truer form of the biblical Church. Soldiers and Family members who have attended some of these meetings have reported that some Navigator leaders claim authority to administer Christian sacraments of baptism and the Lord's Supper to their members, further teaching that these groups are not ministries of para-church (coming alongside the Church) but the Church itself. When GARCHO Chaplains met with some Navigator leaders in recent years, the latter expressed their independent right to exercise ministry as they see fit. As such, these leaders are counter-productive to the good order and discipline of Religious Support on military installation and should not be given access to government facilities. Of course, we cannot prevent them from meeting in privatized housing.

* Overtly format all training and services for Leader development and/or Family care.

In my experience, most installation's UMT training is scattered and unrelated to the Senior Commander's mission and the community's unique challenges. I say this having served as a member of an installation staff for three years in Korea, for three years on Fort Benning and having networked with many other installation teams. I strongly recommend that the MCCO reiterate these two goals. Then plan, implement, supervise and evaluate all programs and services in light of these goals. Otherwise, the MCCO and subordinate UMTs will simply choose training and ministries by convenience: history of those training events and services, active certifications, costs, popularity of the programs, etc.

* Lead Spiritual Work Group (SWG) as a multidisciplinary committee of volunteer services that inherently build personal values and beliefs contributing to our mission & community.

AR 600-63 on Community Health Promotion, paragraph 6-2, (d) clearly states that Spiritual Fitness is not synonymous with religious faith or practice. However, the Command charges the Chaplain with leading this work group for the units' and community's broader Spiritual Fitness. Thus, the group's membership should reflect the Commander's broader helping agencies and concerns. Such representation will ensure meeting his intent, gaining SME insights from the variety of members, and securing his direction for non-Chaplain members and his support for the group's proposals. A broader committee does not preclude excellent, assertive and broad Religious Support. But if we narrow the committee to Chaplains only, we will marginalize our relevance to Commanders' broader concerns and, therefore, their support.

* Continue to use the modified 379-R for data-feeders to the PAR and SWG.

The modified 379-R, entitled "RSP (Mar 15) on the GARCHO share drive in the folder "Reports" is currently the fifth revision of the Religious Support Report (RSP). It is carefully

worded and structured to capture very specific data required for IMCOM's quarterly Performance Assessment Review (PAR). The report is also formatted to capture venues of attending (Unit Worship Services), studying (counseling, Unit Religious Education and Soldier/Family Programs), serving (volunteer hours) and leading (volunteer hours) for the CG's Community Health Promotion Counsel (CHPC). Additional modifications from the traditional 379-R are as follows: 1) separate and simplified ways to track trends (concentric circles of concern within individuals, Families or units), by 2) differentiation between counseling and programs for Initial Entry Training trainees and permanent part, and 3) differentiation between counseling and pastoral care (now entered separately in the Installation Status Report – Performance, which feeds the PAR).

* Establish a Resiliency Campus of co-located helping agencies necessarily requiring higher levels of confidentiality: ASAP, EO, Family Life Chaplain, the IG and SHARP. Currently (April 2015), there are still office vacancies in the several buildings surrounding the former Chaplain Family Life Center. The Alcohol and Substance Abuse Program (ASAP) is already in one of them. The MCoE Equal Opportunity NCOIC and the MCoE Command Sergeant Major agree that co-locating the agencies could reap many benefits:

- Greater anonymity for Soldiers and Family members with these serious concerns
- Thus, increasing the likelihood of earlier reporting and mitigating growing problems
- Convenience for the many Soldiers and Families with overlapping concerns/problems
- And more visibility to message the Command's concern for Soldiers and Families

* Organize all Protestant chapel services and Religious Education by central theologies of Mormon, Progressive Christian, Traditional Trinitarian, and Unitarian. Currently, most “Protestant” worship services and their affiliated RE programs are primarily organized by the lead Chaplains’ preference for style of music and liturgy. This can (and has) resulted in teams of Chaplains with radically different theologies struggling to present a single vision and collaborative strategies for ministries to their congregation. Organizing and advertising all services by these relatively broad theologies would have the following benefits: a greater sense of clarity and buy-in among the Chaplain teams leading those services, greater freedom for all chapel services to go more deeply into the Scriptures from their faith perspective, greater truth in advertising for those attending the services, and deeper faith and closer community among each of the chapel communities.

* Appoint Chaplains to lead/serve chapel services as appropriate to their endorsing agencies, personal passions and skills, and maturity. In speaking with dozens of Chaplains over the years in CONUS, Germany and Korea, it seems that many senior Chaplains give complete authority and freedom for subordinate Chaplains to choose which chapel services they will serve and how.

While it makes sense for unit Chaplains to serve the chapels that are inherently affiliated with their unit or immediate footprint, even this does not always happen. A few Brigade Chaplains are exceptionally permissive and others want to do the hands-on ministry themselves. In unit chapels, the Company grade Chaplains who have face-time with their Soldiers in the units should do at least some of the preaching and teaching.

Most Chaplains seem to choose the chapel services based on their preference for style of liturgy and music. This has led to visibly segmented chapel teams and confused congregations across the Army. E.g., this Sunday one Chaplain may preach that one cannot lose their salvation, but next month another Chaplain may preach that one can. Even when the divides are not so apparent from the Sunday pulpit, parishioners suffer when Chaplains teach very different theologies in their separate Sunday school classes or mid-week programs. The best case among such teams is holding to the least common denominators: providing spiritual baby food and no more. Again, the parishioners suffer.

On the other hand, some Chaplains serve nowhere. They might attend chapel services but do not wish to preach or teach. Or they might attend off-post and rarely darken the door of a chapel service. Worse yet, a few do not serve because the senior Chaplains in those services do not allow it, nor do they mentor them for future ministry as clergy.

For these reasons, I recommend that the MCCO guides all Chaplains in where they will serve on post. This is especially important for Protestant Chaplains. Catholic Chaplains and non-Christian Chaplains almost always serve congregations solely dedicated to their faith group. However, the Army includes a broad variety of Christian faiths under the "Protestant" umbrella. I recommend that the criteria for placement should be the core beliefs of their endorsing agencies: Progressive Christian (not holding to the inerrancy of Scripture), Mormon, Trinitarian Christian and Universalist. This will free and empower the Chaplains to serve their congregations more specifically and clearly, resulting in the parishioners deeper roots in Scripture, informed faith and closer communities. Again, this will also provide the parishioners with greater truth in advertising.

In situations where senior unit Chaplains or Commanders insist that subordinate Chaplains with different theologies serve the same chapel service in their footprint, I recommend that the bulletins for those services announce the upcoming schedule of Chaplains preaching/teaching and each Chaplain's denominational endorsing agency. I have witnessed this practice giving the Chaplains the freedom to represent their endorser while giving the parishioners the freedom to choose whether or not to attend on those days, and all Chaplains bring treated equally by their supervisory Chaplain in charge of that chapel. This can result in vastly different attendance from week to week, but it can also avoid the appearance of a bait-and-switch or the appearance of Chaplains proselytizing.

On larger installations, such as Fort Benning, with many services of similar theologies, I recommend that the MCCO work with unit Chaplains to discern and place them according to their particular passion for ministry goals and strategies: Evangelistic services (focused on building attendance for more salvations), Educational services (focused on deeper and additional studies of God's Word to inform their faith and following), Missional services (focused on putting their faith into practice to serve the congregation and community) and Discipleship services (focused on life-on-life mentoring for future lay leaders in ministry).

* Close the Traditional service or move it from TIC Chapel to the SSR Chapel.

Since the TIC Protestant service divided to form the Liturgical service and the Traditional service in the Spring of 2014, the attendance of the latter has been very small (10-30, many of those being the Chaplains and their families). Many of the other attendees are

retirees, making the spiritual outreach and benefit to the actual Fort Benning community even less. The primary difference between this service and the Gospel, Liturgical and Contemporary services is style. All four are Traditional Trinitarian services, although some are a little clearer in their statements and pursuits of ministry goals and strategies.

The trends of attendance toward those other three services seem to demonstrate a lack of true need for a traditional service. However, if the MCCO wants to maintain a traditional service, I recommend moving the service to Sightseeing Road chapel. TIC currently hosts three services, while SSRC hosts only one. This schedule at TIC results in very little transition time between services and a significant conflict in parking for the last service during football season, since the stadium is adjacent to the chapel. The move to SSRC could also assist the Gospel service in functioning as a military community chapel.

The Gospel service has been the only congregation in SSRC for 40 years. Although this congregation has generally been filled with loving and hard-working people, it has always seemed to self-identify and function more as a civilian African American church than a military community chapel. I can attest to this deeply held belief having served as the senior Chaplain for the Gospel service from 2013-2014 and having worked closely with four of the preceding senior Chaplains of the Gospel service. Moving the Traditional service to SSRC and sharing a Sunday school time in the middle could have several benefits. It could build the attendance of the Traditional service by offering a Religious Education program that currently does not exist at TIC. It could also provide a paradigm shift for the Gospel service to reach out beyond themselves, beginning with the other service member sharing their time for religious education.

* Revise the Youth ministry contract to reflect the MCCO vision and strategies.

According to the Federal Acquisitions Regulation (FAR) section 37.101 (definitions) "Non-personal services (NPS) contract" is a contract under which the personnel rendering the services are not subject, either by the contract's terms or by the manner of its administration, to the supervision and control usually prevailing in relationships between the Government and its employees." AR 165-1, 14-2, d, further clarifies that "The NPS contractors must render definable, quantifiable services or end products for the U.S. Government in accordance with FAR, Part 37."

In other words, the MCCO may require the contracted Youth minister to fulfill the specific Contract Line Item Numbers (CLINs) for which they originally contracted and provide appropriate feedback to insure future services comply with the contract. The MCCO may not provide guidance that is additional to or different from the original contract. For this reason, the MCCO must insure that the contract specifically delineates goals, strategies and all measures to nest the Youth ministry in the MCCO vision and strategies.

The Youth contractor for the last 10 years (2005-2015) has been exceptionally motivated, relational, assertive, supportive of the GARCHO mission and popular with the youth. In my opinion, however, the CLINs have not provided sufficiently quantifiable detail on the GARCHO's desired outcomes, directed strategies and measures (such as specific amounts of time scheduled for overtly religious purposes, content for curricula used and

detailed outlines of all proposed ministries, report templates, defined processes involving other UMTs and volunteers or facilities and equipment, etc.). These are essential to avoid the need for supervision, which is prohibited by federal law. Without such specificity, a contractor could greatly deviate from intent of the MCCO. For example, some Youth ministry contractors across the Army have utilized thousands of dollars from the Chapel Tithes and Offering Funds for three-day retreats in which the only overtly religious content was a five-minute devotional each night. Some have been accused of proselytizing visiting youth whose families had raised them in different religious views. And some have repeatedly expressed personal views on topics of theology and ethical issues that were not germane to and even in conflict with the common foundation of Religious Education for which they contracted. Only more specific CLINs can preclude such problems.

I recommend the following: 1) Have the G1 perform an ad hoc query to verify the majority religious faith of Fort Benning Soldiers; 2) presuming this will be Trinitarian Christians (as differentiated from Mormons or Unitarians, who are also termed "Protestant" by the Army), clarify that the Youth contractor is to provide basic religious education in common to Trinitarian Christians (historical Protestant and Catholic), to name and avoid teachings that are denominational/divisive in nature, and to refer youth with those questions to one of the Chaplains in their chapel congregations or to the MCCO, 3) state the MCCO's purpose(s) of each contracted program and service (weekly meetings, regular and equitable visitations to all chapel congregations and schools as appropriate, retreats, seasonal gatherings, etc.) as promoting evangelism, study, missions (serving) and/or discipleship (leading); 4) quantify the MCCO's expectation of content for overly religious education, service, social time, etc. in type of each event; 5) clarify any responsibilities and processes involving other UMTs, volunteers, facilities and equipment, and 6) list all supporting requirements for reports, meetings, key control and related duties.

* Terminate or minimize watch care and musician contracts to develop volunteers.

AR 165-1, 14-2 clearly states that "Non-Personal Service contracts are used only as an exception to policy when the SrCH or Garrison Chaplain certifies that no military personnel, DOD civilians, or volunteers are available to perform that function." We do have volunteers who are very willing and able to provide quality ministries as musicians and childcare providers. While we may not have as many as we require for 100% seamless coverage by volunteers, the size and population of go-getters intrinsic to the Fort Benning community has always provided a large base of volunteers.

Granted, we consistently have the same short-term concern: the pre-requisites for childcare are more stringent and time-consuming background checks putting Religious Support programs in limbo while we wait for volunteers to go through the process. And the quality of music from contracting with professionals from off-post may be higher. However, in my opinion, we have a greater long-term concern to develop volunteers for their religious faith and practice. After all, serving is the third tier of Spiritual Resilience.

Individuals and communities can only develop a low level of Spiritual Resilience if they do not have opportunity to put their faith into practice, especially by serving and leading. Granted, watch care and musicians are not the only opportunities for volunteers in chapel.

However, watch care is one of the most plentiful. And music is one of the most prominent. If we do not work the hard right, I am concerned that we will PCS individuals with only head knowledge. We will truly build their hearts by strengthen their hands and feet.

* Move the office of the Director of Religious Education to collocate with the MCCO.

Having the DRE's office in the Main Post chapel (MPC) segments the DRE from the rest of the installation Religious Support team in McGinnis Wickam Hall and has led to confusion regarding their responsibility for RE programs over the entire installation, not simply or primarily in the MPC. Collocating the MCCO would cease direct ties to MPC ministries over others across the installation; it would visibly communicate that the DRE serves the MCCO and installation; it would physically avail the Garrison Chaplain and other staff to the DRE (and vice versa) for sudden or sidebar discussions that should involve the entire team; and it would require all staff members (and only those staff members) at the Main Post chapel to provide all direct support for that particular chapel.

* Gain Command approval to fill the Chaplain's office in the Main Post chapel with a non-Garrison Chaplain whose unit works within the same footprint.

Sometime between 2009 and 2012, one of the Deputies moved from collocating with the rest of the Garrison team to the Main Post chapel (MPC). The two subsequent Deputy Garrison Chaplains continued to hold that office. This practice, however, is counter-productive to ministry for the installation and for the MPC. When circumstances in the chapel require the full attention of the Garrison Deputy Chaplain (counseling a Soldier or Family member, resolving a question or dispute of policy among the staff, assisting a visitor when no other staff are available, etc.), the Deputy cannot attend to installation-wide duties. Similarly, because the Deputy Garrison Chaplain must attend to installation-wide duties, he/she can never give themselves fully to the needs of the MPC.

I recommend that the Provost Battalion Chaplain holds their office in the MPC. Their unit is spread over the main post, so the location would be convenient to their Soldiers. In cases where that Chaplain has particularly poor staff skills, I submit that all chapels NCOICs should run their facilities – not the Chaplain. When Chaplains have to make hardball calls, they potentially hinder weak consciences from returning for counseling. In cases where the Provost Battalion Chaplain is a low-density faith, there are two viable alternatives for walk-in counselees at the MPC. The chapel staff can post a schedule of their required meetings elsewhere so counselees with non-emergency issues can adjust accordingly. Or chapel staff can contact the Family Life Chaplain or Staff Duty Chaplain in emergency situations.

* Provide annual plug-'n-play ministries for a heartbeat of foundational training requiring fewer volunteers: Walk thru the Bible, Peacemakers, Evangelism Explosion, etc.

All types of Resilience require consistent, frequent programs and processes that target specific relevant goals. The same is true, whether the individual wants to be a strong long-distance runner, a strong military family member or a strong religious believer. Currently, the Fort Benning community has very few and infrequent recurring programs or processes. The Easter sunrise service in March/April, Vacation Bible School in June and (in recent years) holiday food baskets and vouchers prior to Thanksgiving and Christmas, and the combined Christmas cantata. While these ministries are significant, their venues are

necessarily somewhat small (thus, affording limited opportunity for participation from among the entire community) and generally several months apart.

One challenge is obviously volunteer support. Recurring programs that involve children not in their parents' immediate presence require background checks. And more programs require more volunteers. That is not realistically sustainable. However the MCCO could supplement existing programs of installation-wide ministries to include "plug and play" ministries from off-post vendors. Civilian ministries that specialize in particular content or forms of religious support bring a high quality service that the MCCO could not ordinarily provide. They also come with all required personnel and material which would alleviate much of the MCCO's administrative burdens to prepare and support such programs.

Due to the unique nature of Fort Benning's spiritual needs described above, I recommend such ministries with foundational content and processes, such as Walk through the Bible, Peacemakers, Evangelism Explosion and a Christian apologetics/worldview ministry. Walk through the Bible would provide greater biblical literacy in 2 day, hands-on, high-energy workshops; Peacemakers provides training in principles and practical application for biblical conflict resolution in families, religious congregations and professional organizations; Evangelism Explosion provides practical training in helping Christians to share their faith in easy-to-learn, personal and non-aggressive methods; and an apologetics/worldview ministry would assist individuals who struggle deepening their roots in an increasingly eclectic world of pluralism, atheism and agnosticism.

Such "plug and play" ministries could be delegated to or adopted by specific unit Chaplains or chapel congregations to host the program for the installation. This would be a win-win for the community's needs, the leadership of the unit Chaplain or chapel congregations, and MCCO's limited ability to supervise and serve the entire installation.

* Delegate the advisory position to PWOC to the Family Life Chaplain.

Historically, either the Deputy Garrison Chaplain or the FLC has been the de facto advisor for PWOC. Since one of the Deputy slots has been removed from the FY16 Garrison TDA, however, the remaining staff for the Garrison Chaplain will absorb any of the former Deputy's duties which cannot be delegated. The FLC is necessarily trained in Family systems and methods of support. He/she is the natural go-to Chaplain to support PWOC.

* Delegate implementation or oversight of some Garrison ministries to Brigade UMTs.

Battle Buddy Resource Center (BBRC) – In my strong opinion, the BBRC provides limited added value to the Fort Benning community. I state this for several reasons. First, there are dozens of food pantries in the Columbus and Phenix City area (reference the website, <http://helpcolumbus.com/food-distribution>).

Second, many of those helping agencies require and/or provide financial counseling to lessen the likelihood of future needs. The current confidential nature of the BBRC's affiliation with unit Chaplains precludes any requirement of financial counseling.

Third (and most importantly, in my opinion), vetting referrals for emergency assistance through Chaplains hinders long-term solutions. The complete confidential nature of speaking with a Chaplain prevents leaders from knowing the needs of their Soldiers. Chaplains have no authority to require or qualifications to provide financial counseling for Families. Even when the Chaplain's counseling seems to reveal that the Family's emergency need is self-inflicted and likely to recur, Chaplains cannot effectively help the Family with the deeper issue. And when a Soldier or Family member seems to be malingering, the Chaplain who refuses to refer the Family risks damaging trust with that Family who may have future needs for spiritual care.

Lastly, ACS/AER is designed and staffed to provide financial aid and counseling. If Command insists on leaving the BBRC under the Chaplains, I recommend delegating the ministry to the 199th IN Chaplains. Their unit is right across the street; they have consistently supported the BBRC by sending Lieutenants who are between classes; and the mission of their unit is to train leaders. Supporting the BBRC provides the Lieutenants with hands-on experience of a practical way to care for their future Soldiers and Families.

Distinctive Faith Group Leaders (DFGLs) - Although requests for IMCOM approval must come from the Garrison Commander through the Garrison Chaplain's office, local supervision should come from the senior Chaplain in whose footprint the DFGL provides the majority of their ministry. This is permissible by AR 165-1, 5-5, b, (3) "(DFGLs) must be sponsored and supervised by an assigned Chaplain." Generally, these supervisory Chaplains will be the Brigade Chaplains for Initial Entry Training. These Chaplains should have the greatest interest in and knowledge of the DFGLs' ministry, since they serve their Soldiers. Due to sheer distance and other duties on main post, the Deputy simply cannot have regular face time with the DFGLs in IET. Ideally, the Brigade Chaplains could send monthly email reports to the MCCO regarding the status of the DFGLs' ministries and any associated questions, concerns or other needs that require MCCO support.

Jewish High Holy Days and Passover – When we have an assigned Jewish Chaplain, he/she should lead the coordination and implementation of these holiday services. The GARCHO would primarily guide and assist their interface with other Garrison offices, process Fund requests, and provide additional UMT support as appropriate.

Vacation Bible School – VBS is arguably one of the important annual ministries for the installation. It potentially provides spiritual hope through basic Religious Education to hundreds of Families through children. Historically, many of these were not yet attending any chapel service but began to do so because of their children's involvement in VBS. VBS, however, is also generally heavy in volunteer requirements for crew leaders (individuals who physically accompany and encourage their small group of 5-7 children), registrars and greeters, masters of ceremonies and song leaders, coordinators for games, snacks, crafts and teachers (depending on the particular curriculum selected), etc. Given the logistical challenges of volunteer background checks, lead-time for volunteers' preparations and the relatively small size of the MCCO staff, I recommend rotating the hands-on coordination and implementation of VBS to non-IET UMTs. Specifically, I would rotate this annual responsibility through 3rd Brigade, 11th EN and 14th CSH (together) and

possibly the 199th IN. 3rd Brigade has the largest pool of permanent party Soldiers whose schedule might provide greater flexibility to support VBS as volunteers. Note: Programs of Instruction (POIs) in TRADOC units provide little flexibility for their Cadre and other permanent party. Statistics also seem to show that their Families may be more stressed than those from other units, due to their greater stresses of deployments and OPTEMPOs.

As fellow FORSCOM units the 11th EN and 14th CSH may have similar flexibility to support VBS, and their Families may have similar reasons to need the encouragement of religious education from VBS. These two units are also co-located possibly making it easier to coordinate joint support of VBS among their volunteer Soldiers and adult Family members.

Although the 199th IN is a TRADOC unit with rigid POIs, their unique mission is Leadership development. And they often have available “snowbirds and blackbirds”: those students not currently attending classes because their courses have not yet begun or those who have already graduated and are preparing for another course or a PCS. This is a perfect pool of volunteers for VBS and the priorities of Leadership development and Family care. This fit of 199th IN snowbirds and blackbirds and volunteer work has already proven its viability and effectiveness through their regular support of the BBRC over the past year.

* Delegate coverage of weekly Newcomers Briefs to out-going Staff Duty Chaplains.

Garrison hosts the Newcomers Brief in the Fort Benning Supper Club every Wednesday from 0830 until approximately 1130. The MCCO is responsible to man a table, provide appropriate resources to advertise programs and services, and answer questions of Soldiers and Family members. Historically, the Deputy Garrison Chaplain (Religious Support) has manned this table. However, the Chaplain has no speaking role and only has three brief opportunities to talk with individuals who come by the tables: prior to the 0900 start time, during the 15-20 minute break, and after the brief concludes. Typically, very few come by before the brief and rarely does anyone stay after the brief. This means the three hour obligation is for a 15-20 minute window. That is an ineffective and inefficient use of man-hours for a Deputy Garrison Chaplain. Garrison Chaplain Assistants from the Main Post chapel and The Infantry Chapel have also manned the table, but many have often been unable to answer detailed questions about Religious Support.

* Utilize the remaining Deputy to lead the SWG, supervise training, programs and services for Leader development and Family care, coordinate with the Youth contractor for quality assurance of contracted services, and manage 56A personnel actions for units/chapels. Given the loss of the TDA slot for one Deputy, the remaining Deputy must focus on what he/she cannot delegate due to their direct support to the CG's goals through Garrison Religious Support and the required skills and maturity of a Field Grade Chaplain. In my opinion, those duties should be the four listed above. They are lynchpin positions of responsibility that hold four key systems in place.

The SWG should collaboratively plan, support and evaluate the execution of Spiritual Resilience programs and services throughout the installation. Religious Support is only one part of Spiritual Resilience, but it is probably the largest part. And each Commander typically looks to their Chaplain to run the SWG.

The UMT training events and MCCO programs/services for the installation should set the course of all Religious Support for Leadership development and Family care throughout the year. If the MCCO does not quickly and clearly provide this vision, subordinate UMT will set their own courses that may or may not directly support the CG's priorities. The transient nature of our community also requires clear short-term goals and efficient strategies. The intense nature of our community (involving many type-A Infantry and Armor leaders and other aggressive self-starters who are trained to make a plan, move out and kill) requires our UMTs and volunteers to be discerning, approachable, compassionate, and proven as trust-worthy but also confident and firm to stay the course with wisdom and gentleness, not bucking or bowing to other's agendas. And the segmented nature of our community requires our UMTs to work toward greater unity across diverse and even oppositional units, across congregations, and across neighborhood as possible.

Personnel management of Chaplains insures that the greatest impacts for Religious Support are accomplished by filling the right unit slots with the best fit at the best time. This requires the MCCO's bird's eye view of needs over the entire installation, initiative for ongoing and assertive dialogue with personnel managers, discernment from weighing options of available Chaplains and open slots, and positive rapport with unit Commanders.

Core Documents for the Performance Assessment Review and Spiritual Work Group

I created the following documents for a clear, consolidated and consistent implementation of the Deputy's duties to support the MCoE CG's priorities and IMCOM requirements. All of these files are located in the shared drive of the Fort Benning GARCHO:

- SWG slide template (CHPC), a Powerpoint file in "CHPC (Community Health Promotion)/Spiritual Work Group/SWG Core Documents". This is a two-slide file reflecting both the CG's current guidance to provide a quadchart format (the first slide) and my recommended metrics for measuring Spiritual Resilience (the second and third slide in this file). The second slide in this file simply displays the hidden embedded Excel file that calculates the bar graph of the third slide. In the CHPC, therefore, I have only shown the quadchart and the bar graph. The topics of data in the Excel sheet may be improved, expanded or narrowed, but I do recommend that they remain programs and services of voluntary attendance for the best measure of true spiritual interest.

In the past, the CG and Triad (Chief of Staff, Garrison Commander and Hospital Commander) have directed that we "split out" data on IET from permanent party. I did include the number of IET Soldiers coming to worship services as part of the aggregate in the "attending" bar, but I also had the exact number of IET Soldiers attending worship each month in order to brief the Triad or CG if asked.

- SWG support to units (Mar '15), a Powerpoint file in "CHPC (Community Health Promotion)/Spiritual Work Group/SWG Core Documents". In addition to specific recommended strategies of the SWG, this file outlines how Chaplains for each Brigade or separate units (such as the 11th EN and 14th CSH) might guide their Commanders in producing their own bar graph to brief Spiritual Resilience. The recommended format would allow flexibility for the units to choose their own goals and objectives, but it would also enable a visual comparison to other units.
- RSP (Mar 15), an Excel file in the folder "Reports". The RSP (Religious Support Program report) is a document formatted to capture specific types of data for the PAR (Performance Assessment Review) for IMCOM and the CHPC (Community Health Promotion Council) for MCoE. There is some overlap in between the two, but some is unique to each requirement. For example, due to a recent change the PAR requires separate data on Pastoral Counseling and Pastoral Care. Because there is not yet an Army-wide template for how to identify, measure and build Spiritual Resilience, the RSP (Mar 15) attempts to capture detailed data in categories that my paradigm of "attending", "studying", "serving" and "leading". For more on how the RSP feeds the CHPC and PAR, you can see a training video at <https://www.youtube.com/watch?v=WXtESDQa2sl>. The portion of the video that describes the RSP is a little over halfway into the video.
- Recommended ICE format, a Word file in the folder "ICE comments". In a relatively brief format, this file is carefully worded for 5 specific goals. First, it reflects the CG's priorities that specifically relate to Spiritual Resilience: Leadership development and Family care.

Second, it captures data for all but one of the Service Support Programs (SSPs) of Religious Support in IMCOM's Common Levels of Support (CLS): Advising the Commander, Worship Services, Religious Education, Pastoral Care/Counseling, and Ministries for Soldiers and/or Families. I did not include the SSP of "Required Training", as that category only applies to required training for Unit Ministry Teams.

Third, it captures data to dovetail with my proposed four tiers of Spiritual Resilience: attending, studying, serving and leading.

Fourth, it captures data related to mitigating suicidal ideations: their perceived hope and help before and after participating in the service/program of Religious Support.

And fifth, it honors the individual's confidentiality by prompting them to consider possible repercussions of giving any detailed information that could lead to an investigation.

For all of these reasons, I also recommend including a hyperlink to this ICE format in the signature block of each UMT member's email in Microsoft Outlook.

- Computing CLS data in SMS and ISR, a Word file in "ISR-Services and PAR". This file outlines how I tallied the information for later input into SMS and ISR-S online. In my opinion (as of May 2015, when I finalized this continuity narrative), IMCOM's Measures of Effectiveness (MOEs) and Measures of Performance (MOPs) used to identify, quantify and report our SSPs (service support programs) are insufficient. Currently, the simple measure for most of the SSPs is programs/service planned (MOEs) and approved in the Command Master Religious Program and programs/services actually provided. Having also served in recent years as a Chaplain Resource Manager, I believe it is impossible to forecast (plan for the Commander's approval) exactly how many programs and services of Religious Support an installation will need over the coming year. Yes, UMTs can closely approximate how many recurring meetings Command requires to advise senior Leaders on Religious Support (SSP A) and how many services/programs will we need for traditional weekly congregational services (SSP B) and Religious Education (SSP C). But even these may vary based on significant community changes.

We certainly cannot forecast quantities of Pastoral Care and Pastoral Counseling (SSP D, but now required as separate entries online) and Soldier/Family programs SSP E). Even SSP F (Required Training of Unit Ministry Teams) does not guide us in how to identify a quantity of training programs required from our chain of command or technical chain. While AR 165-1 lists topics of training, it does not provide a quantified list of requirements. The PAR requires quantities to be measured. Neither is it realistic for that information to come from local Commanders or even the GARCHO. This is why CMRPs are somewhat fluid documents based on dynamics that continue to change: resources and units' needs.

I do not necessarily recommend my process of tallying the SSPs as "the" way. It was simply what made the most sense to me in order to comply with IMCOM's directive to

calculate the quantity of planned/approved services compared to those actually provided. However, this reflected that we were always close to “100%” unless a Chaplain suddenly cancelled a service/program. Of course, such cancellations are rarely the case.

- Schedule of worship and RE, and Excel file in “ISR-Services and PAR”. This file assists the accurate reporting of SSP B (Worship Services) and C (Religious Education) for the PAR fed by the quarterly reports in SMS at <https://www.sms.army.mil/cms/spring/login> and ISR-S at <https://isr.hqda.pentagon.mil/>. The Excel document identifies each worship service and RE program by religion, affiliation with IET (Initial Entry Training) or permanent party, and specific locations and times. It also calculates the number of services and programs by quarters by 12 or 13 weekends, allotting of the winter Exodus which typically cancels services in the latter part of December and early January. This enables the MCCO to simplify the calculation of services and programs by merely using the standard number of services per quarter and subtracting the number of any cancelled services (due to extreme weather or other unusual circumstances)
- ISR, SMS and RSPs, a Powerpoint file in “ISR-Services and PAR”. This file uses screenshots to instruct how to use the RSP and complete the SMS and ISR online.
- Central Theologies (simplified), an Excel file in “Services by central theologies”. In my opinion, military chapel services (compared to civilian church services) have inherently distinct pros and cons for Soldiers and Family members. For permanent party individuals and their Families who could attend elsewhere, chapel services offer a sense of community with others who understand and attempt to care for the unique stresses of their lifestyles. These congregations also emphasize what the believers have in common and tend to offer more flexible expression of religious faith rather than focusing on beliefs and practices that tend to divide us. On the other hand, this focus on religious basics cannot equip and encourage individuals to delve more deeply into Scriptural beliefs and practices that often do result in less common and even opposing beliefs and practices.

Currently, the only dynamic that most often joins individuals within military Protestant congregations is their common preference for a particular style of worship and music: liturgical, traditional, contemporary, gospel, etc. Roman Catholic services and low density religious groups (Jewish, Islamic, Unitarian, etc.) are consistently and overtly centered on basic theological beliefs and practices. This guides the GARCHO in assigning the appropriate clergy to specific services. It also guides the individuals assigned to the installation and their Family members in choosing the service that meet their particular religious needs. I recommend that the GARCHO does the same for the Protestant services using the four central theologies outlined in the file. I also recommend that each congregation identify and voice an appropriate vision and strategy that best reflects their Chaplains’ unique focus. The four suggested goals and strategies outlined in the file also reflect my proposal for four tiers of Spiritual Resilience.

- Application for PWOC Executive Board, a Word file in “PWOC”/”Board Selection”. In my opinion, the Protestant Women of the Chapel (PWOC) is the single most important ministry of the Chaplain Corps. Its relatively consistent presence, goals and structure (as outlined in the Women’s Ministry Manual), quality programs and sheer breadth and depth of reach into military Families on installations is unparalleled in all four branches of the military in the Department of Defense.

In 2012, however, proper legal concerns prompted the Army Chief of Chaplains to eliminate the International and Regional Boards of PWOC. While this major structural change eliminated even the appearance of organized religion within the Federal government, it also eliminated the structures that provided top-down guidance and oversight on policies and procedures from senior volunteer lay leaders, official sources of volunteer lay leaders for leadership training, a base of coordination for shared retreats and similar ministries within regions of multiple military installations, etc. This void of senior leadership quickly led to more and more local chapters of PWOC morphing into very different ministries. While it is completely appropriate for military installations to have chapel auxiliaries that reflect different religious beliefs and practices, it is not appropriate for very different ministries to be associated under only one name.

Historically, PWOC has held to traditional Christian beliefs in the Trinity and the inerrancy of the Bible as God’s Word and the practice of evangelism and discipleship of women who express their interest in similar beliefs and practices. Depending on the number of women expressing interest in different beliefs and practices, it may be appropriate to begin a Mormon Women of the Chapel, Universalist Women of the Chapel, Wiccan Women of the Chapel, etc. This would appropriately message the groups’ intent and free the women of each auxiliary to explore and express their faith more deeply.

The aforementioned application form is carefully articulated to help identify seasoned women of the traditional Trinitarian faith as potential leaders for PWOC’s Executive Board. Because there is no longer an International or Executive Board from which to identify ladies seasoned in leadership or to coordinate and provide leadership training, it is essential that the MCCO is able to identify ladies for leadership accurately and quickly.

- COA Development (Executive Board Selection), a Word file in “PWOC”/”Board Selection”. In order to keep the selection process as objective as possible, this form uses standard weighted criteria of suitability, feasibility, completeness, acceptability and distinguishability for course of action development in military decision-making.

Due to the absence of the PWOC International and Regional Boards’ guidance in policy and procedures, and without an objective standard from the MCCO, local selection of PWOC Executive Board members will risk becoming popularity contests. In order to facilitate smooth and effective PWOC ministries that clearly support the MCCO vision and strategies, the MCCO needs the most qualified ladies in leaderships, not necessarily the most popular ladies.

Other Digital Continuity Files - I am a data-hoarder, so I saved final copies of virtually all of my duties. But I also kept the drafts and even earlier documents with initial thoughts and plans that completely changed later. This was intentional to allow future Chaplains to choose from the smorgasbord. You're free to eat what is helpful to you and spit out the rest. I will not be offended. When in doubt as to what I considered the best version, refer to the most recent "date modified".

I did my best to consolidate information on like-subjects from previous Deputies under the same folders on the Shared Drive. I never contributed to some of their folders, since I chose to focus on the few over-arching duties that seemed most critical.

In my opinion, the GARCHO should consolidate the documents necessary for in-house work to one location: our shared drive at <\\Benna7i31dfs200\imcom\Chaplain>. Documents useful to other UMTs should be stored on the TKE (TRADOC Knowledge Environment).

Without explicit guidance, staff members typically store digital files in up to four places: our shared drive (which only the GARCHO can access), the Sharepoint (which most individuals assigned to Benning can access), their individual hard drives, and the TKE at <https://portal.tradoc.army.mil/sites/mcoe/personalstaff/chaplain/SitePages/Home.aspx>. One of the principles of knowledge management is that document worth creating are probably worth reusing and should be stored for user-friendly access, as appropriate. I recommend storing only "documents-in-process" on individual hard drives.

Priorities of Work - The following required most of my time, energy and focus:

- * articulating, messaging, implementing vision and strategies of the Spiritual Work Group
- * mentoring other field grade Chaplains in leadership over Brigades or congregations
- * providing meaningful and accurate data and analysis through ISR-S (Installation Status Report – Services) and SMS (Strategic Management System) for the PAR (Performance Assessment Review) to IMCOM through the Garrison Command.
- * providing administrative support to seasonal Religious Support by FRAGOs, Command letters, correspondence, advertising, and facilitating funding requirements for the following:
 - Easter Sunrise service (March/April)
 - Passover (Mar/Apr, depending on Rabbi - on Sand Hill, primarily for IET)
 - Jewish High Holy Days (Sep/Oct, depending on Rabbi - on Sand Hill, primarily for IET)
 - National Prayer Breakfast (May)
 - Vacation Bible School (two weeks prior to schools start-date)
 - Holiday Food Relief program (Tue-Thu prior to Thanksgiving and the Exodus)
 - Menorah/Tree Lighting (early December)
 - Christmas Cantata (approximately the 2nd Sunday night in December, based on Exodus)
- * insuring the smooth operation of the BBRC due to Command's emphasis

Required Meetings – the following were also time-consuming but required

* preparing for and attending required meetings (rotated within GARCHO as possible):

- Weekly Garrison Directors (Mondays 1030-1130 in GC's conference room)
- Weekly Newcomers Brief (Wednesdays 0830-1130 in the Benning Supper Club)
- Monthly CARE (Community Activities and Resource Exchange, TBA in ACS, building 7)
- Monthly CHPC (Community Health Promotion Council, TBA in Wood conference room)
- Monthly CRC (Case Review Committee, TBA in SWS, 4th floor of MACH)
- Monthly SARB (Sexual Assault Review Board, TBA in Wood conference room)
- Monthly SOS (Survivor Outreach Services, TBA in SOS or the Benning Club)
- Quarterly PAR (Performance Assessment Review, TBA in the GC's conference room)
- Quarterly RACC (Relocation Assistance Coordination Committee, TBA rotates locations)
- Quarterly SWS (Spiritual Work Group, 3rd Wednesdays 1530-1630, MPC, room 107)

Ministry Subjects in Question

* AWANA (Approved workmen are not ashamed) – is a Christian education program of Scripture memory and incentives for young children, typically ages 4-13. The program is volunteer-intensive. Depending on the ages of the children, one mature teen or adult could only supervise very few children as they recite their memory verses. It is a very popular and successful program, however. In my experience on other installations, when the volunteers are organized, energetic and positive, most children under 11 years old return each week.

This would be a perfect supplement to our current youth ministry, which starts at age 12. The program could be held at the same time as Club Beyond, allowing parents a “one-stop drop” on their way to adult Bible studies. That would also alleviate many childcare issues. On the other hand, mature Christian teens often want to help younger children in AWANA. Prior to 2012, there was a very large AWANA program in the Main Post chapel. Some volunteers burned out, however, and stopped coming. The resulting ratio was too much for the other volunteers to continue, and the sponsoring Chaplains ended the program. In the fall of 2014, the ladies of PWOC generated a list of about twelve adults who had AWANA experience and interest in rejuvenating the ministry. The current problem seems to be a legal issue at IMCOM: AWANA requires all personnel ordering their material to sign a statement that the purchaser agrees with AWANA's statement of faith. If AWANA will grant military Chaplains an exemption, we could continue the ministry. Still, I would recommend limiting the number of children to a size that our volunteer base could easily cover. In my opinion, it would be better to start small, be successful and grow later than to start big and not be able to finish. Allegedly, there are already AWANA programs at several other installations now. Either the materials were purchased without government funds, the requirement has been lifted, or ...

* Buddhist DFGL – Before we gained Thomas Dyer as a Buddhist Chaplain, Bob Thompson (a Civilian working on post) offered to provide volunteer services - although I do not recall seeing paperwork on him. When our Buddhist Chaplain changed his endorsing agency from Buddhist to Unitarian, Mr. Thompson again offered to serve as a DFGL. The

GARCHO viewed two dynamics as litmus tests. The first was the response of those who had attended Chaplain Dyer's Buddhist service. When he informed his IET congregation that he would soon begin wearing the cross again but teaching as a Unitarian, attendance to his IET service (in the same chapel and time slot) remained between 500 and 600. Our second test was the lack of any requests for Buddhist services. We therefore determined that there was no need for a DFGL. Now that Chaplain Dyer is apparently changing his endorsing agency the Greek Orthodox Church, I assume that the content of his ministry will change. This may bring about a renewed interest in Buddhist services on post.

* Gospel Service – This service was established in Sightseeing Road chapel in 1975 particularly to support African-American Soldiers and Families. But, as I discussed in an earlier section of this narrative, all processes that strive for equality but separate from the rest of the community actually intensify division in the community, not unity. Again, in speaking with Chaplains who served this dynamic congregation over the past 20 years (a retired O6 and many who still live in Columbus), the congregation has always self-identified more as an inwardly-focused ethnic church than a Fort Benning-focused military chapel. This is evidenced by the fact that the majority of those who attend are not only African Americans and Family members but retired and have very little regular contact with Active Duty Soldiers and their Families. All who lead ministry programs are also retirees. Under my leadership and that of their current senior pastor, we emphasized the need to reach out to Active Duty Soldiers and their Families on Fort Benning (regardless of race) and disciple them to serve. As a result, a few more Soldiers have begun to attend the service, but the vast majority of attendees are still retirees. However, retirees still hold all of the positions of lay leadership in the choir, among the ushers, in the programs for marriage, men's ministry and women's ministry and others. Many of the retirees have also expressed personal ownership of their individual ministries and demonstrate their strong desire to maintain those leadership positions.

In my opinion, such inwardly-focused services with constituents of retirees are inherently counter-productive to Leadership development and Family care for the military community. There is little reason to believe that these trends will change unless the MCCO intervenes with Command support to categorize services by central theologies for specific visions and strategies for ministry, not merely styles.

* Inter-faith Prayer Room – It's my understanding that in 2012 (prior to my assignment to the GARCHO) the Garrison Commander directed the GARCHO to establish an Inter-faith Prayer room in McGinnis Wickam Hall (MWH). This room is currently 2023 in MWH, is open 24 hours a day, and is identified by a sign outside the door. The main impetus seems to have been proper political sensitivities to the foreign national students who often attend the Maneuver Captains Career Course in MWH. These foreign national students are generally Muslims who need a private place to pray several times a day. Therefore, the back of the room has a partition to provide privacy and a Qibla to direct praying Muslims to face Mecca. No one else has asked to use the prayer room over the past year.

Therefore, there are no religious supplies in the room. There is cabinet space to store religious supplies and maintain a sterile environment for individuals from all faith groups.

* Pastoral care for MCoE staff – Ideally, the Garrison Chaplain, Deputy, Family Life Chaplain and possibly the MCoE Ethics Chaplain provide ministry of presence and pastoral care for the senior leaders and staff in MWH. Our work load, however, hinders all of these individuals from any regular ministry of presence with senior leaders and staff. Required meetings certainly do not provide the freedom to talk with such personnel. In my opinion, there are primarily two answers to this dilemma: 1) schedule a rotation of Chaplains to walk through key leaders' areas and 2) increase the clarity of our priorities of work and maximize our efficiency in order to have the white space for ministry of presence.

* Stage area of Main Post chapel – Currently, the MPC stage area (behind the tiled fellowship hall) is used for disorganized storage of chairs. I recommend replacing the curtain with a sound-resistant wall, building walls and doors on each end of the stage to enclose the room, and subdividing the room into an organized storage area with shelving and a separate classroom. This new classroom could possibly adjoin to rooms 115 and 116 to provide more childcare space for the many large ministries in the MPC.

* Utilization of TIC Religious Education building (101A) – During each Fall and Spring, building 101A is used for Catholic Faith Formation training on Sundays. There are typically no other scheduled programs/services in this building. Given its proximity to a chapel and the shrinking budgets for Strong Bonds and local Commanders, I recommend using and possibly renovating the rooms to make them more user-friendly for day-long religious conferences for large groups from our chapel auxiliaries, congregations and units.