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Military Chaplains' Review

Summer 1992

Pluralism and Minority Issues

This medium is approved for the official dissemination of material designed to keep individuals within the Army knowledgeable of current and emerging developments within their areas of expertise for the purpose of enhancing professional development.

By Order of the Secretary of the Army.

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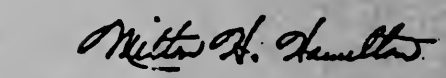

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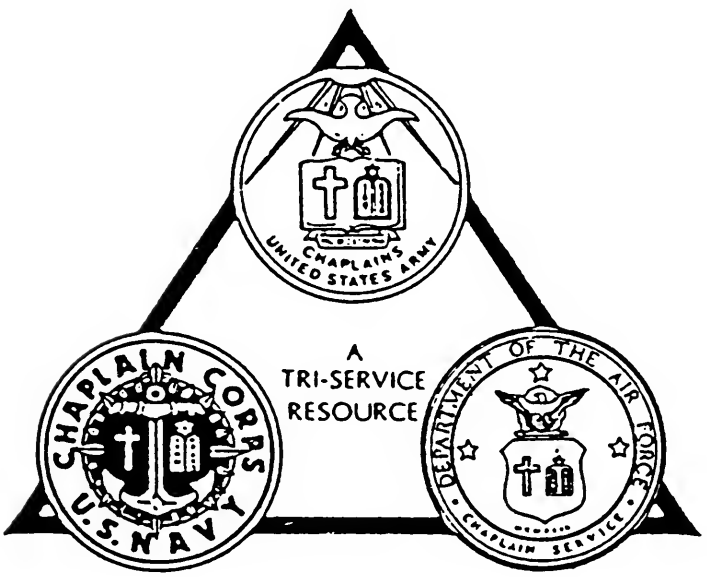

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Introduction to the Summer Issue . . . and farewell.

My last issue as editor . . . These four years have passed quickly. Since coming to this job in the summer of 1988 and taking over from Chaplain William Noble, some significant things have occurred. It was an exciting time to be an editor.

Many of you in the units went off to Panama and Saudi Arabia during this time. Thanks to your fine writing we were able to publish two issues of this magazine describing the kinds of ministry chaplains provide in battle.

The transition to a smaller Army began, was interrupted by the Gulf War, and then resumed in earnest. We produced the "Transition" issue in the Winter of 1991 to shed some light on that. The Chief of Chaplains ordered it reprinted in early 1992 to send it to you once again.

When the Associated Church Press honored us with an Award of Merit for the Gulf War issue, I was gratified. I had been hopeful for an honorable mention in some category.

You readers have been generous with your comments and praise, and faithful in sending me some fine manuscripts and articles. I have never lacked good articles to publish. My assessment of the caliber of chaplains, chaplain assistants, and directors of religious education in the Army, Navy, and Air Force has risen exponentially as I explored leads, pored over articles, and got to know many of you, at least by telephone.

Now the magazine known for 20 years as the *Military Chaplains' Review* will return to an old home, the U.S. Army Chaplain Center and School, and to a new editor, Ms. Nella Hartog, experienced journalist and Public Affairs Officer for USACHCS. The magazine will sport a new name and layout, with more pictures, and lively graphics. Watch for the new version in the Fall of 1992. Meanwhile I will move to Fort Hood, Texas, to experience the ministry many have written about so compellingly.

This issue has a feeling of the future about it. Pluralism and minority issues are things we all deal with almost daily. It is the wave of the future in the Army and in American life. Hopefully these articles will stimulate your thinking and assist your training in these issues.

I'll see y'all around the Army.

Chaplain (MAJ) Granville E. (Gene) Tyson

A Beagle Named Karma

Donald W. Musser

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

—First Amendment,
U.S. Constitution

Events from a recent day in my life show us something of the changing face of American religion. These events have decisively expunged from my imagination any illusions I might have held that religious pluralism is merely a fleeting or temporary phenomenon in American religion.

The day began with my weekly seminar of professors, where we gather to share our research findings with one another. Three of the members presented their research on one of the most important new forms of religion in America—witchcraft. They had investigated a coven of witches in the Atlanta area and were writing a book. I drove home afterward, pondering the significance of their research. While driving, I punched on the radio to hear, of all things, Waylon Jennings, Willie Nelson, Johnny Cash, and Kris Kristofferson singing about a guy who comes alive again and again in reincarnated lives, first as a cowboy, then a sailor, next a highwayman, and finally, a dam builder. Here was an explicit affirmation of reincarnation, on a country music radio station in the Bible Belt! I could hardly believe it.

Reprinted from the U.S. Air Force Chaplaincy Theme Journal, September, 1991, published by the USAF Chaplain Service Resource Board, Maxwell AFB, Alabama.

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Arriving home, I found I had a phone message from a relative asking what I knew about scientology, because her friend said that being "audited" would solve many of her problems. Before heading for the airport to catch a plane, I took my dog for a walk around the apartment complex, and ran into another pet owner walking her beagle. "What's your dog's name?" I asked. "Karma," said the beagle's owner. "Karma? Like in the law of karma?" I asked, mildly startled. "Yes," she said. She proceeded to tell me that she lived her life by the law of karma. I didn't ask who she thought the dog may have been in a previous life.

At the airport, I was greeted by the Society of Krishna Consciousness, with their saffron and subtle sales pitch. Dodging them artfully and finally boarding the plane, I slumped into my seat, put on the head phones, and settled back to listen to Delta's "New Age nuances" channel to sooth my overloaded system after a busy day in pluralistic America. Glancing to my left, I noticed a man reading L. Ron Hubbard's *Dianetics*. To my right, a woman was studying *The Living Bible*.

Scientology, witchcraft, the law of karma, belief in reincarnation, the Bible, and new age music—all have become commonplace on the American religious scene in a very short period of time. But then, change has always been the norm when you observe the broad sweep of American religious history. In 1800 the four largest religious bodies in America were the Congregationalists, Presbyterians, Baptists, and Episcopalians. A century later the top four groups were Roman Catholic, Methodist, Baptist, and Presbyterian. In a century, the Catholic population had swelled from about 50,000 in 1800, to more than twelve million by 1900! Now, nearly a century later, the largest groupings have not significantly changed, but a profusion of new groups, unknown in 1800, have swelled the numbers of smaller but rapidly growing religious groups—Jehovah's Witnesses, Seventh-day Adventists, and numerous pentecostal bodies. Additionally, Asian religions, especially Hinduism and Buddhism, have grown remarkably, and a third monotheism, Islam, rivals several Protestant denominations in its number of adherents.

First Amendment Promotes Pluralism

The changing face of American religion is a direct result of the religious freedom guaranteed by the First Amendment. Shunning the European pattern of a national church, the young nation instead sought to foster the health of all religious persuasions with a public neutrality toward religion, sanctioned by law. Religious pluralism requires religious freedom. In turn, religious freedom encourages religious pluralism. The First Amendment has two planks: non-establishment and free exercise. In the name of free exercise, and under the close scrutiny of observers of the Constitution, military chaplains have worked to foster the free exercise of religious faith in a rapidly diversifying religious landscape. Regardless of their own particular convictions, chaplains have encouraged all military members to find their own satisfying religious faith and practices, while at the same time avoiding compromising their personal faith convictions. Because pluralism is an evolving phenomenon, chaplains in each generation must face different

challenges. I will address two challenges that face the chaplaincy as we head toward the turn of the century.

The Issue of Gender

Perhaps no issue will have a more long term effect on American religion than the issue of gender. An emotionally charged issue, the changing role of women in American religion (and derivatively, the role of men), cuts across denominational lines, theological orientations, class, and race. Gender issues in religion have accompanied the rise of the women's movement, a movement that has had a tremendous impact on the culture, and has created no less than a new consciousness about what it means to be female and male in our age. The impact of the discussion of gender has had a tremendous influence upon institutions of religion. For example, in 1970 women accounted for ten percent of students in seminaries and divinity schools. By 1990, that number had risen to over thirty percent, and a number of institutions report that forty to fifty percent of their students are women. As it has impacted American religion, the gender issue will similarly impact the chaplaincy in at least three specific ways.

First, there is the issue of women in religious leadership. Here, of course, the question of the ordination of women looms in the background. By 1990, all liberal Protestant groups, along with some conservative bodies (including the Assemblies of God and Southern Baptists), permitted the ordination of women. Only a few large traditional American religious groups (the Roman Catholic Church, the Eastern Orthodox churches, the Lutheran Church-Missouri Synod, the Church of God in Christ, and Orthodox Judaism) continued to deny ordination to women. Churches and synagogues continue to wrestle to adapt to the role of women in places of religious leadership. As increasing numbers of women become qualified as professional clergy, larger numbers will seek accession as military chaplains. A largely male profession will become gender diverse. Women will bring varied ways of understanding religion and practicing ministry. The specific effects are unpredictable, but there is little doubt that the changes will be significant. Chaplains from religious bodies that do not recognize female clergy will be compelled to accommodate themselves in some way to this changing situation.

Second, the rise of feminist theology and spirituality has impacted the churches. Proponents in these areas charge that traditional theology is laced with sexism and an outmoded patriarchal framework. Among Christians and Jews, some find within their tradition an essentially nonsexist vision and intentionality that becomes clear through proper interpretation that cuts through culturally encrusted patriarchalism (e.g., Letty Russell, Phyllis Trible). Other feminist theologians find elements of a nonsexist vision within the tradition that must be emphasized and separated from the inherently sexist orientation of the originators (e.g., Rosemary Ruether, Elizabeth Schussler-Fiorenza). The key questions to debate include these: Are women essentially subordinated to men within Christianity and Judaism? And, is the patriarchal vision of scripture essential to scripture or only a reflection of the

cultural milieu? Is there a specifically female spirituality that must be differentiated from male spirituality?

Third, is the issue of inclusive language in liturgy and hymnody. One of the most strained debates in American religion concerns the use or abolition of gender-specific pronouns and nouns. Traditionally, the pronoun "He" was used to refer to God and the noun "man" referred generically to all humanity. Today, in some parts of the American religious world, to refer to God as "He" or to humankind as "mankind" invites charges of sexism. Increasingly, American clergy, including chaplains, are watching their nouns and pronouns! Should gender-neutral language become normative within chapel worship? If God is neither male nor female, should gender-specific pronouns be used of God? Should God ever be addressed as "He" or "She" or "Father" or "Mother?" Should terms like "mankind" and "men" be used in reference to all of God's children? Or should we speak of "humankind" and "humanity"? Should hymns that use gender-specific language, like "Rise Up, O Men of God," be expunged from the Armed Forces worship book? Such questions will not disappear, and, in fact, will demand further discussion.

The Proliferation of New Religious Groups

Traditionally, American religion has been neatly sliced into four pieces: Roman Catholic, Protestant, Eastern Orthodox, and Judaism. Those four designations continue to carry descriptive weight, but the proliferation of "new" religions require the addition of a fifth category to accommodate these groups. According to University of Chicago historian Martin Marty, five new religious bodies a week are being added to the approximately 23,000 religious groups already in existence. Many of these groups have little in common with the four traditional American religious groups. Moreover, many of them have little in common with one another, either doctrinally or ethically. Military chaplains often find themselves on new ground when trying to accommodate the religious needs of these new groups, or working with chaplains who represent them. These new religions can be generally divided into four categories.

The first category is that of traditional non-western religions. For centuries religions spread slowly out of their regions of origin. So-called "eastern" religions predated Christianity and Judaism, but had little cultural effect in the West. Today, however, religions from India, China, and Japan are increasingly visible within our culture. Among the major imports from the East are Buddhism and Hinduism. These religions, once associated with foreign immigrants, now draw increasing numbers of western converts. Additionally, Islam has grown by leaps and bounds. By the year 2000, as many Muslims as Presbyterians or Jews or Episcopalians will reside in the United States. Religions that once seemed strange and foreign to Americans have adapted themselves to western contexts, and have begun to integrate themselves into American culture. Recently, for example, the largest Buddhist group in America has received approval to have military chaplains in the armed forces. Practices and beliefs usually associated with these faiths, such

as transcendental meditation, yoga, and reincarnation have become as popular and familiar as prayer and resurrection. You may even meet a dog named Karma in your neighborhood.

Nature religions are another category. Some "new" religions are really old religious expressions that have experienced a resurgence and growth. I refer here particularly to pagan religions—occult practices, magic, and other rites and rituals that claim to draw power from nature. Bookstores at the mall often carry more selections on these old practices than they do on traditional American religion. Witchcraft, or Wicca, is a good example of a nature religion that has experienced considerable growth on college campuses, and, as I mentioned in my opening remarks, has caught the attention of three scholar friends of mine. Wicca has little in common with common images of witchcraft, derived from popular figures such as the Wicked Witch of the West in "The Wizard of Oz," Samantha on the television program "Bewitched," or the vampy Elvira. Wicca is a nature religion that personifies the power of nature in a goddess. Appealing primarily to women, it promises an empowerment of the self from the forces of nature. Increasingly popular with radical feminists, the nature religions pose a new option in American religion.

Next come the indigenous religions. This third category includes indigenous religions that were founded in America, but which now play a much greater role in the world of contemporary religion. I refer here to Native American religions (e.g., the popularity of the book *Black Elk Speaks*), the Church of Jesus Christ of Latter-day Saints (commonly known as the Mormons), Christian Science, Jehovah's Witnesses, and especially recently, the Unity School of Christianity, and the Church of Religious Science. Most of these religious groups are growing at a much faster pace than any traditional American religion and have some differences in ethics and doctrine with traditional religions.

Last, and perhaps most important, is the so-called "New Age." New Age is a highly individualized approach to religion that many observers believe may very well be the wave of the future in American religion. New Age exemplifies what Robert Bellah and others in *Habits of the Heart* have called the privatization of religion, that is, a turn inward, where the goal of religion is to maximize self-realization and personal growth through psychological manipulation. New Age has no overarching structures, no common leaders, no official leadership, and is not tied to any national organizations. Nevertheless, it prospers because it seems so well attuned to the mood of our culture. New Age fits the American ethos at the present time by emphasizing personal freedom and individual expression, while at the same time fostering concern for the earth and global politics. New Age has evoked both new religious expressions and new emphases in traditional religion.

Although one cannot speak simply about the common religious factors in New Age movements, several are fairly well established. The following is a five point primer on New Age religion.

First, New Age embodies the sense of "astrological dispensationalism." New Age adherents believe that since the dawning of the Age of

Aquarius in 1987, we have entered a time of evolutionary transformation for humanity. Marilyn Ferguson, in *The Aquarian Conspiracy*, prophesied this eschatological period of heightened spirituality.

Second, unlike traditional religion that specifies the human problem as disobedience or pride, New Age defines the human problem as a metaphysical ignorance or lack of spiritual enlightenment.

Third, the solution to the human dilemma in New Age is to become knowledgeable of true reality by attaining a new knowledge (gnosis?). This enlightened state is achieved through psychological and spiritual techniques that include the manipulating of energy (including magic, transcendental meditation, yoga, channeling, absorbing energy from crystals, and physical purification through vegetarianism), and cleansing the mind of western views of rationality.

Fourth, in the state of enlightenment the person senses that he/she has become empowered. A person becomes one with one's self and one with the divine. Indeed, the divine essence is none other than one's own true, higher, or real self. The model of the New Age believer is Richard Bach's literary creation, *Jonathan Livingston Seagull.*

Through thousands of bookstores and an endless number of workshops, New Age thought has embraced American culture. With the promise of self-transformation, empowerment, and self-control, New Age has become a fashionable option for many who have drifted away from traditional religion. Of the new American religions, this one appears most important for the next decade.

Chaplains on the "Front Lines"

In many ways, the military mirrors American culture. Because the military is dynamic, changes in the culture rapidly show up among its members. Not surprisingly, therefore, military chaplains are among the first clergy to encounter changes within American religion. Because they are on the front lines of cultural and religious shifts, chaplains will most certainly continue to confront the challenges brought to the culture by the women's movement and feminist religious groups. Also, chaplains will interact with adherents of the New Religions in our country, seeking ways to meet the needs of these new, unconventional groups. Groups that were once considered cultic by traditional American religion have become respectable, even fashionable in the 1990s. Who would have thought or predicted that Buddhism, Islam, Hinduism, witchcraft, and the heirs and heiresses of Gnosticism and theosophy would become "O.K." in a culture dominated by reason and technology? But in a post-modern age, these "new" elements of American religion promise to force fresh considerations of our ways of being faithful chaplains, as they grow in numbers and in cultural influence, and as that influence makes its own mark on the pluralistic life of religion in America.

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Pastoral Care to Hispanic Military Families

Nils Juarez-Palma

Hispanic families are unique and require specialized pastoral care. I contend that Hispanic families can receive culturally relevant help through a family systems approach. In my eight years of active duty I have learned that these families experience the same plight as other Army families, but choose to cope with crisis differently. Because the Hispanics' coping strategies rely on different cultural values, they often clash with Anglo or Afro-American cultural expectations.

I've used the family systems model to study the Army Hispanic Family. Traditional approaches have treated this topic by seeing the individual apart from the family. In some cases a Hispanic soldier has prevented his wife from getting her military dependent identification card. Our usual response has been to call in the soldier. We may contact the wife and tell her that everything will be alright. However, it's the husband on whom we focus.

The pitfall of the current system is that nothing changes in the home. There is no guarantee that the wife will get to keep her identification card once the heat is off the soldier. If the case warrants further intervention by the chaplain's office, or by a social worker, then the wife becomes a victim in need of our help. This approach alienates the couple that thinks we are meddling in their family affairs. Or, even worse, reinforces the wife's belief that she is a helpless being.

Approaching only the individual doesn't address the cultural issues that cause the husband and wife to behave the way they do. *Machismo* and *hembrismo* are the cultural root of many of these problems. *Machismo*

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teaches the man to dominate over every aspect of a woman's life. *Hembrismo* tells the woman to accept the male's dominance over her. By isolating the husband as an abuser we are then attacking an entire culture. We will meet only with resistance. Through a family systems approach we can expect change because the whole family is helped in light of its cultural milieu.

Hispanics are a Multifaceted People to Understand

Breaking down stereotypes on Hispanics is the first step in providing pastoral care. Hollywood movies have given many Americans their image of Hispanics. Some Americans don't understand why I, an American-Cuban, don't behave like television's Ricky Ricardo. Hollywood's portrayal of early Twentieth Century Mexican revolutionary heroes is another aberration of reality. The media's depiction of Hispanics creates a buffoon in the minds of many Americans.

According to one source "Hispanics are citizens and residents of the United States who trace their ancestry to Latin America and Spain."[1] This common ancestry has led many people to group all Hispanics in one clump. They make no consideration of the Hispanics' diverse racial, cultural, and religious backgrounds. In reality Hispanics are more complex and diverse than the movies dare to portray them. Take for example the Hispanics of Asian, African, German, and Italian background! Peru's current president is Alberto Fujimori, a Hispanic of Japanese descent! Even Hispanics that come from the same country may differ in their racial, socio-economic, and educational background.[2]

A 1969 White House committee on Hispanic affairs developed a generic term to designate all Americans of Spanish or Latin American descent. All Hispanic groups in the United States don't accept the term. Its use continues because it helps the Federal Government to identify all of these diverse groups.

> Hispanic was adopted because it has a basis in the word 'Hispaniola' (the Caribbean island shared by Haiti and the Dominican Republic) and because it allows each subgroup to retain its identity—Cubans are Cubans, Puerto Ricans are Puerto Ricans, and Mexicans are Mexicans . . .[3]

Traditional Ministry Approaches Have Failed

Traditional ministry approaches with Hispanic families have failed because they view all Hispanics as one people. A care giver must recognize the succinct differences between Hispanics. It's tempting to highlight similarities

[1]Channing L. Bete Co., Inc. *About Hispanic Americans.* (South Deerfield, MA.: Channing L. Bete Co., Inc., 1977), p. 1.

[2]Monica McGoldrick, John K. Pearce, and Joseph Giordano, ed. *Ethnicity and Family Therapy.* (New York: The Guilford Press, 1982). See respective chapters on Mexican-Americans, Cubans, and Puerto Ricans in the United States. Also, see a newspaper article by Rudi Williams, "Here is the Meaning of the Word Hispanic," *The Fort Benning Bayonet,* October 4, 1991, p. A2.

[3]Rudi Williams, "Here is the Meaning of the Word Hispanic," *Fort Benning Bayonet.* October 4, 1991, p. A2.

among Hispanics. Realizing that Hispanics have some common traits has influenced some people to assume that what works for one group will work for another.

A few years back this assumption cost an advertising company dearly. To emphasize a certain airline's touch of class it advertised leather covered seats. It was a successful advertising campaign in its intended country. Then one of the advertising executives had the idea to use the same campaign word for word in another country. The campaign bombed out. The word for leather in the first country meant "naked" in the new country. The ads asked the travellers with that airline to fly naked!

We don't have to create unique ministry models to minister to every group of Hispanics. We do need to have cultural sensitivity in understanding where the people are coming from. By understanding them as individuals within a culture we accomplish meaningful pastoral care. I learned this principle the hard way.

I had served as assistant minister to one Hispanic congregation in Puerto Rico. When I became pastor for a Hispanic General Protestant service I thought that what had worked in Puerto Rico would work at Fort Campbell. I was partly right. In a few months the Puerto Rican Hispanics were very happy with the program. However, the other Hispanics were upset because their needs were not being met. I learned how to conduct a meaningful worship service for all the Hispanics, but it was not an easy chore!

A Different Ministry Approach

Acculturation is a process that occurs as the family abandons traditional Latin values for American values. There are no clear indicators of acculturation. The chaplain will have to talk to the family to determine its comfort with American values. In my experience I've found that acculturation is not a goal for every Hispanic family. These families will attempt to live in the United States as if they were in the old country. In helping these families a counselor should consider David Augsberger's advice.

> The counselor who is culturally capable will not assist the counselee in acculturating at the expense of his or her own cultural values. Maintaining a sense of the dignity and worth of one's own heritage, while making positive attempts to adjust to the new culture, can foster authentic bicultural adjustment, but without the loss of one's past, one's core, one's essential cultural identity.[4]

To help Hispanic families we must learn their degree of acculturation and differentiation. This is done through family of origin work with both spouses. It is not an easy task. The chaplain must take the time to gain credibility with a family. Then he can determine how best to may respond to various pastoral care approaches.

Differentiation is an individual's capacity to act apart from his or her family. This is an American value that smacks of subversion to more

[4]David W. Augsberger, *Pastoral Counseling Across Cultures*. Philadelphia. Westminster Press, 1986. p. 98.

traditional Hispanic families. The Hispanic culture expects the individual to defer personal goals to those of the family. So the individual decides with the extended family in mind. Latin Americans, unlike Americans, do not consider the differentiated individual as healthy. Yet the longer an individual has lived in the United States the more differentiation he or she will be expected to exhibit.[5]

First generation immigrants are likely to speak more Spanish than English. They will seek social contacts with like-minded families. As a result soldiers and family members may isolate themselves from the unit's support groups or other military organizations. This too will hold true for Hispanics born in the United States who have had little contact with other Americans.

Length of residence in the United States doesn't mean that Hispanics who have grown up in the United States will respond like Americans. The chaplain needs to know how closely the family of origin interacted with other kinds of Americans. This knowledge is a clear indicator of the Hispanic's adaptation to American beliefs and values. Hispanics that have interacted closely with other Americans will respond differently from those who have kept themselves close to their ethnic neighborhoods.[6]

Getting to Know Their Problems

In my work as a chaplain I've learned much about Hispanic Army families. Their problems are no different than those of other military families. Regardless of their rank they endure the same hardships as other military families. Likewise, they enjoy the same benefits.

The variety of Hispanic families in the military is astounding. I've encountered many mixed marriages such as my own. I've served under a Hispanic officer whose family of origin acculturated so well into the American culture that only his last name remained Hispanic. Then there are those families that hide any connection to their Hispanic origins. More

[5]Edwin H. Friedman. *Generation to Generation: Family Process in Church and Synagogue*. New York: Guilford Press, 1985. He defines differentiation as follows; "Differentiation means the capacity of a family member to define his or her own life's goals and values apart from surrounding togetherness pressures, to say "I" when others are demanding "you" and "we."

Differentiation may well be an American phenomena. In an example given by Augsberger (*Ibid.*, p. 98), a Japanese business executive would rather accept responsibility for a company's scandal than absolve himself. I think that in Latin families differentiation is expressed by individualism. This individualism is countered by authoritarianism that demands a submission to the family or government.

[6]These differences between the American and Latin Culture are deeply rooted. The statements made by a Colombian Army officer on the failure of traditional American psychological-operation methods to yield success in Latin American counter-terrorist operations. "Let's start by saying that no manual, whether it be Chinese, French, Russian, or North American, will be able to express the peculiar aspects of psychological operations in the Latin American countries." Then he quotes a psychological operations specialist at Fort Bragg, "It seems that you people don't behave according to the accepted behavioral norms, attitudes and values." Jose J. Marulanda-Marin, "Tres Aspectos de OPSIC en la Guerra Subversiva." *Military Review* (Spanish Edition), (Septiembre-Octubre 1991): 19.

common are those families that have just moved into the United States' cultural mainstream.

To learn more about Army Hispanic families I interviewed four families at Fort Benning in the summer of 1991. We met as a group three times over the course of one month. To help group discussion I prepared a questionnaire for each session. These four families showed a wide degree of acculturation and differentiation. One couple had spent seventeen years living in military communities. Two families had less than ten years of experience in the service. The fourth family had just entered the Army.

I gathered additional data from five couples that I counseled at the Fort Benning Family Life Center. These couples exhibited mild to severe family dysfunctions. One couple had marital problems as a result of their different nationalities, although both spouses were of the same race. Social Welfare Services referred a couple for only one session since they needed help to complete the Minnesota Multiphasic Personality Inventory.

Both groups experienced the same type of problems.[7] The healthier families were those that could incorporate change into their structure. Dysfunctional families saw change as threatening. To maintain homeostasis a family member would act in inappropriate ways. This behavior kept the family from solving the real issues. These families had adjustment styles similar to other military families.[8] They ranged from fulfilled families to uncommitted families.

Understanding the Changes

These families came from traditional Hispanic backgrounds with extended families as the norm. In only three cases had the spouses just immigrated to the United States. As expected, these three wives were the least adjusted to life in the military community. The biggest change for them was having to live without their extended families. They used to deal with crisis as part of a community where all the family members provided support and guidance.

The absence of extended family cut off many of their coping strategies. In one case the wife wanted to deal with the husband's late work hours by moving back with her parents. However, her parents were in another country! She had not thought of seeking help outside the extended family. In her culture, this was not done until the family had a chance to help out.

The extended family belongs to a community. Friends and neighbors are the other people to whom these families would turn for help. However, all the families lamented the loss of the Latin community in the military. Back home this community (*comunidad latina*) comes together for social,

[7]In my interviews I found no military related problems unique to Army Hispanic families. Their responses indicated that they were experiencing the same stresses as other Army families.

[8]Dennis K. Orthner, and David Cottrill. "Military Family Patterns: Opportunities for Ministry." *Military Chaplains' Review*: (Fall, 1984), pp. 5-17. These authors have identified the following seven types of coping patterns among military families: 1) Fulfilled families; 2) Successful families; 3) Parallel families; 4) Active survivor families; 5) Passive survivor families; 6) Vulnerable families; 7) Uncommitted families.

cultural, and religious experiences. For some reason the Hispanics in the military abandoned this community. Reasons for this disintegration are not clear. The result is clear—the family loses its social anchors.

Unfortunately the military community seems unable to replace this loss. The family may see the military community as its enemy. Some of the couples said that it devastated what was left of the nuclear family. The family no longer sits down to eat meals together because the soldier comes home late for dinner. The children are out playing on some sport team and the wife finds new interests outside the home. As individual differentiation increases, the Hispanic family has to change. The old rules no longer apply to the new circumstances.

This change upsets family structures as its members vie for new roles. The mother may assume disciplinary roles traditionally left for the father. For various reasons some families do not gain a new culture to replace the old one. These families can freeze their values from when they left home. They can attack the American culture. Or, they can adopt a pseudo-American culture. A family that insists on holding on to the past will not do well in the present. Those families that adopt a pseudo-American culture may become "characters without substance"[9] which are those people who don't understand the American culture, but try to live as if they did. These people often end up showing contradictory behavior. Take, for example, the young man that dresses up like a rock star. On television he sees the rock star wearing certain outfits. The young Hispanic then tries to emulate that appearance without understanding the statement he is making. These are the marginal people of whom David W. Augsberger speaks about.[10]

Marginalization creates incongruity between appearance and action. The marginal person is an outcast of society because he believes he is part of an inferior group. The marginal person sees assimilation into the mainstream as the solution to his predicament. By assuming the external appearance of the ruling group, the marginal person attempts to cross over into that society. This person ceases to function in his own culture, but never enters the other group.

[9]"Characters without substance" is a term coined by a Hispanic at Fort Benning to describe those Hispanics that absorb the most extreme elements of the American culture. These people think that they are Americans because they dress, behave, and look like other Americans. However, these people lack knowledge of the values or statements that they are making through their demeanor. Thus their "Americanism" is of an imitative character.

[10]Augsberger, p. 8. Professor Augsberger writes the following on the topic of marginality. "One such situation is the "cultural racism" practiced by the broader American culture upon minorities who live on the margins of the society, accepting the other group's view that their problems are caused by binding traditions, laziness, or inferiority, but see no way to be included (Jones 1972:159). Such persons reject their own cultural heritage, evidence self-hatred, accept the standards and values of the dominant culture as superior and internalize these feelings passively, since acceptance and inclusion must come from an external source. The attempt to adjust one culture to another, in the hope of avoiding cultural inferiority and the feelings of isolation, actually produces ambivalence and inner malevolence it seeks to evade in the society."

Welcomed Changes

Not all change is bad. In spite of the challenges that these families face, they welcome many of the changes. The wives expressed happiness at not having to respond to the whims of their husband's extended families. Geographical separation has given these wives more freedom and initiative than they would have enjoyed otherwise. Wives rejoice because their husbands have had to assume more responsibilities in the home. Away from their extended family the husbands are helping with the dishes as well as other household chores.

These changes would have been nearly impossible in the presence of the extended family. Every couple agreed that being a nuclear family has its advantages. Couples reported having more time for each other since they did not have to deal with extended families. The fathers said they had more time for the children. These couples feel they have developed deeper intimacy than peers who live near the extended family.

Machismo and *hembrismo*[11] are disappearing from the family structure. This tension as well as the polarity between authoritarianism and individualism,[12] and *quijotismo* and *sanchismo* have served to mold the traditional Latin American families.[13] Families understand that the father is in charge. This means that authority flows from the father to the other family members. Its opposite is the individualism which a sibling, or spouse, may display to challenge this authority. *Quijotismo* allows the family to create romantic fantasies with no potential for realization. *Sanchismo* brings the family back to reality. The system gives an individual ample room for romantic idealism, but it's the father's role to keep things in perspective.

American Society and Hispanic Families

The American society allows Hispanic families to attempt to transform romantic ideals into reality. The authoritarian father figure who perceives this quest as a threat will resort to every means available to stop it. Family violence becomes a reality when a *macho* father uses his physical strength to

[11]Eugene A. Nida. *Understanding Latin Americans*. Pasadena, California. William Carey Library, 1974. p. 11.

[12]Nida: "Authoritarianism stands for a structured control of society from some 'top' or center." The avowed purpose of authoritarian control is unit, and generally the proclaimed basis is some doctrinaire concern for tradition. In any event the society (as expressed in and through its leadership) takes priority over the individual.

"Individualism, on the other hand, may be described as expressing itself primarily in terms of personal reaction and revolt against the status quo, with strong appeals to liberty and a tendency to radicalism (or break with tradition) in politics, religion, and art. By emphasizing the "dignity of the individual" and "his personal rights," opponents of authoritarianism introduce tensions and conflict, both on the national as well as on the family level. In fact, this basic dichotomy in values has profound implications for the entire range of human behavior." p. 16.

[13]Nida: "Essentially, of course, *quijotismo* refers to kind of romantic idealism associated with Cervante's famous character Don Quixote, and *sanchismo* identifies the opposite earthy and materialistic concern for immediate physical gratification so characteristic of Don Quixote's constant companion, Sancho Panza." p. 11.

thwart ideals that he can't argue against. The wife will not protest at first against the husband's violence. She has learned all her life that she must submit. The family will seek help only if the wife perceives the husband to be losing self-control.

In the military it is easier for a Hispanic family to find help for problems related to *machismo* and *hembrismo*. However, authoritarianism and individualism too often go unnoticed. The Army's abuse prevention program helps to identify and treat abusive individuals. Thus a soldier or family member who abuses the family will have to stop doing so, or face the disciplinary consequences. The authoritarian spouse, on the other hand, is harder to spot because his damage is primarily psychological.

A husband's desire to exercise a control over the family leads to revolt. This revolt may express itself in acted out behavior by the identified family member. A wife may start to hang out at the club without her husband. She may flirt with other males in an attempt to provoke her husband to jealousy. In other cases the wife may decide to develop pathological behavioral patterns; e.g., she may exhibit extreme jealousy with no warrant for it. The children may act out by becoming behavioral problems at school, shoplifting, or by joining gangs.

The husband's attempt to exercise absolute authority over the family's development causes many problems. Growing up the man has learned that he is a *macho*. This means that he must exercise authority in order to bring his wife into compliance. A wife that learned *hembrismo* will accept and tolerate this way of life. Together they will teach their children these values.

Ordinarily these families will not experience any cultural dissonance as long as they stay close to the family of origin. In the military community this is impossible. Change starts with the children experiencing new American culture and traditions at school. At home they ask questions that the parents are unwilling to answer truthfully. An authoritarian family will view these questions as a threat to the father's authority.

Change continues as the wife sees that other women don't experience her world. In the social and intellectual isolation of the home she begins to day-dream about the possibility of change. If the family structure is not rigid then the family may experience healthy change. Then it is possible for the wife to act as an agent of change. This change disrupts the family homeostasis so that turmoil ensues. If the couple goes for counseling, the husband will ask the counselor to bring back his old wife. The wife, on the other hand, will ask the counselor to help her change her husband.

In one case the husband volunteered for an unaccompanied tour. He left his wife and children behind. Up to then his wife had been submissive. She had limited social contacts in the military community. She spoke no English, and she couldn't drive a car. She shocked the soldier on his return; she spoke English, had learned to drive, and now held a responsible job. When the husband told her to revert to her old ways, she sued for divorce. This happens frequently.

A Family Systems Approach to Pastoral Care for Hispanics

In a family systems approach pastoral care is given through the family system and its subsystems. The military community is the main family system on the Army post. It has an official subsystem made up of brigades, battalions, companies, and squads. Social, cultural, and religious entities are the informal subsystems. Together they form the system where the Hispanic Army family functions.

As part of the Army system the Protestant and Catholic chapel communities can give pastoral care to Hispanic families. Care to individuals outside of this system is haphazard, because we target isolated individuals. When individuals return to their subsystems they don't get the support needed to affirm change. By assimilating families and individuals into the chapel community the chaplain provides group support for change.

A chaplain should not attempt to change the Hispanic family's structure. On the contrary, there are many good points to the Hispanic family we should preserve. As pastors we can reinforce these good qualities through pastoral care that helps the family to examine change in a non-threatening way. We have at our disposal two assets to serve as agents of care. First, the religious community, as it gathers for celebration, can provide the social, cultural, and religious focus of the Hispanic family. Second, the sensitive pastor can provide special programs that assimilate other Hispanic subsystems into the chapel community.

Pastoral care aimed at an entire system works by helping a community to change. The individual doesn't experience the changes alone. The community is there to encourage change. This model of pastoral care is feasible when the pastor sees himself, or herself, as a coach encouraging the players to win the game. The actual work is done by the community under the pastor's encouragement.

The chapel has unlimited potential to become the focus of a new community for Hispanic families. Some will come for the religious activities, and others will come for the social fellowship. In either case the pastor is using positive models to stimulate change in the family unit. The laity in the chapel community become the teachers and role models who assist the pastor.

A program of this type presupposes an existing Hispanic Chapel Community. I believe that it exists on most Army installations. We need to tap this community's potential. With the proper leadership and encouragement its members can help other families. The size of the existing community is immaterial. Two or more families committed to supporting a program of this type are enough to start it.

The program should focus on health, not on pathology. It should encourage celebration of the strengths and values of a healthy family. The pastor is the agent who facilitates change, but is not responsible for causing it. With lay support and leadership this program encourages families to learn new coping techniques. There is no attempt to invalidate the culture of origin, but to enrich it with new values.

Conclusion

The family will incorporate new values when its members accept the need for change. To continue to hope for lasting changes in isolated individuals is not productive. A family's need to prevent threatening changes results in homeostasis. Army Hispanic families in need of new coping strategies will reject them unless they see benefits for everyone. By meeting this cultural need the pastor can help the entire family to change.

The Hispanic Chapel Community is ideally suited to serve as an agent of change. It already has a system that provides a sense of community to Hispanic families. By using the religious community's cultural resources the pastor can foster change in non-threatening ways. A family systems approach allows the pastor to work through the family to effect changes in the individuals.

Pastoral Care to Asian-American Families

Stephen K. Kim

This article is a gathering of experiences from the author's Asian-American background (Korean, in particular), coupled with a life-long sensitivity of the needs of Asians in our society in terms of their culturation process, assimilation of the social values, and adaptation to their dominant culture, the White Anglo-Saxon Protestant. The author's assignment for the past four years, with the 121st Evacuation Hospital, Seoul, Korea, and Madigan Army Medical Center (MAMC), Tacoma, Washington, has provided opportunity to counsel and help countless Asian-American patients and their families. These experiences have given insight into the special pastoral care needs of Asian-American families in American society and in the Army community.

Taking care of ethnic families is usually stressful and uncomfortable. Culturally sensitive pastoral care is required if one wants to be receptive and overcome the certain degree of superior-inferior value judgments relating to culture. This article will attempt to provide an awareness of sociocultural differences in Asian-American families and to enhance effective cross-cultural pastoral care delivery.

Even though most Asian-American families seen at Medical Centers and MEDDACS throughout the Army have lived in the United States for years, the impact of traditional Asian values, cultural orientations and practices very seldom disappear. Becoming more sensitive to some of these socio-cultural variables in helping the family's needs will greatly improve the

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effective cross-cultural pastoral care delivery both in the hospital setting as well as outside of it.

Historical Frame of Reference

The Asian-American communities in the United States have been transplanted from China, Japan, Korea, the Philippines, and various countries of Southeast Asia, especially Thailand, Laos, Cambodia and Vietnam. Historically, immigration took place in "waves"; the first was Chinese, followed by the Japanese, the Filipinos, the Koreans, and more recently the Indo-Chinese—Thai, Vietnamese, Cambodians, and Laotians. In 1850 the country only had 1000 Chinese, but this number was exceeded by 100,000 in 1880 (Specter, 1979). The first wave of Asian immigrants was that of Chinese male laborers who provided one of the cheap labor resources for the building of the Transcontinental Railroad along with Irish laborers. Chinese were also worked in the gold mines of California as early as 1850. These immigrant laborers, regardless of their country of origin, gathered around in closely knit groups, and held on tightly to their native mores and beliefs.

The political and economic conditions in Asia and the United States had a straightforward affect on the Asian immigration population over the years. The 1868 Burlington Treaty between China and the United States prohibited any Asian immigrant from obtaining citizenship in the United States through the naturalization process. In 1882, the United States Congress enacted a series of Asian Exclusion laws. The first law, in 1882, enforced a total ten-year suspension of immigrants from Asia. This law was especially created to limit both the presence of Asians and the chances they might enjoy living in the United States. Most men were not able to accompany wives or girl friends to this country. Some lost contact with their families and loved ones. Because they were non-white and unable to understand the dominant white culture, they faced intense job discrimination. Therefore, the only available jobs for them were menial ones—such as cooking, kitchen work, house work, laundry, fish markets and restaurants.

The anti-Asian orchestration of the 1880s made it wise for most Chinese to bunch together in big cities for survival. Their businesses were mainly supported by their own people with the exception of a sporadic patronage by a few whites. Unmarried men remained numerous among the Chinese and Filipinos, and many of them lived alone and died alone. However, the Japanese were different. Soon after they started to immigrate in number, they were able to attract future wives through the exchange of pictures.

The Alien Exclusion law of 1924 exclusively targeted the Japanese and wouldn't allow their wives and children to immigrate. Any appreciable Filipino immigration to the United States did not occur until it was made a colony of the United States after the Spanish-American War. In 1906 and 1935, laws were passed in California in regard to Japanese and Filipinos, calling for treating them under the Mongolian category which was supported by an anti-miscegenation law (inter-marriage or cohabitation of differing races). This law was discriminatory against these two ethnic groups, and

was nullified in 1948, but the principles of anti-miscegenation were not declared unconstitutional by the Supreme Court of the United States until 1967.

In 1952, the McCarran-Walter Act made it possible for Asians to gain citizenship in the United States if they served in the Armed Forces during World War II. This is considered as "the second wave", because it allowed Filipinos to send for their families to come to the States. This, along with the liberalized Immigration Act of 1965, brought many skilled professionals, such as doctors, nurses, teachers, accountants, dentists and social workers from Asia to our shores. This particular phase is considered as "the third wave" of Asian immigrants to enter the United States. During 1945-1975, thousands of Asian brides who were married to our service members throughout the Pacific basin arrived in the States. These were mainly from Japan, China, Korea, the Philippines, Thailand and Vietnam.

During the two month period of April and May 1975, approximately 150,000 Southeast Asian refugees were lifted out of Vietnam as the United States disengaged its war efforts. Most of these people had little or no survival skills in the United States and had a tough time adjusting to the American culture. Most of them left their old country with just the clothes on their backs and not much else. Like most immigrant groups, in times past, this latest group was unprepared for the cultural shock in the United States. Above all, they had no relatives nor support groups of any sort when they first arrived in America. By 1980 the following categories of Asians were living in the United States: (Ignacious, 1976).

	1980	1970
Chinese	806,027	435,062
Filipino	774,640	343,060
Japanese	700,747	591,290
Korean	354,529	69,130
Vietnamese	261,714	——

(SOURCE: U.S. Department of Commerce, 1980, pc 80-51-3, pp 7.13.)

Most of these Asians, especially the recent arrivals, are trying to adopt new cultural values, beliefs and social practices of the new country, but this process has been slow and difficult. Therefore, they are finding it very difficult to make a successful living in America, and are bearing unbelievable stress in their adopted country.

The following observations are made to provide some clues to Asian lifestyle and social behavior. (Pedersen and three others, edited 1989)

Language Diversity

Most immigrant groups of Asians speak different native languages. Consequently, most have a hard time speaking English. This also applies to recent arrivals of Asian women married to U.S. servicemen. Certainly the language problem affects an attempt to provide effective pastoral care or counseling. But through empathy and sensitivity, even without knowing the various languages, one can still offer a meaningful degree of pastoral care.

The degree of communication problems in English varies among Asian families. Even though most Filipino families speak English, their pronunciation of many words sounds radically different. There are many different dialects throughout the Philippines; therefore, they have many pronunciation problems in English. Most of the Philippine dialects use long a's or e's. The letters "f" and "ph" are pronounced the same. "Siya", the pronoun in the Filipino language, can be either feminine or masculine. Therefore, there can be much confusion among pastoral caregivers who may not know this. For example, a Filipino nurse in the hospital in Chicago referred to a Baby Girl Johnson as "he". Can you imagine the surprise an anglo nurse would have when she or he discovers the actual gender of the baby.

Asians very seldom use slang. Asians hearing expressions such as "turkey," "john," "tied up," "cool," or "pulling my leg" may be confused or take these expressions literally.

Some Asian languages, such as Japanese or Korean, have different levels and degrees of addressing the different categories of people. For instance, speaking to one's parents, colleague, friend, teacher, children, all require different levels of speech. It is very useful for pastoral caregivers of Asian Americans to know and recognize some of these subtle variations of language and speech diversities among their Asian clients.

In most occidental countries, the given name precedes the family name. But most Asian groups, with the exception of Laotians and Filipinos, use the family name first, followed by the given name. Moon Sun Myung, in Korean, means that Moon is the family name. Sen Rieb, in Cambodian, shows that Sen is the family name. A respectable title such as Mr., is used with the given name in Indochinese. Cambodians would address Sen Rieb as "Mr. Rieb", whereas Americans would refer to him as Mr. Sen.

Most Asians from Korea, Vietnam, and the Philippines address family members in sibling order—older brother, older sister, younger brother or sister, aunt, uncle, grandma, grandpa, etc. in preference to given names. The use of this kind of kinship term extends to even strangers, which would be interpreted in our culture as rude or insulting. But, in many Asian countries, even addressing patients in terms of "grandmother" or "grandfather" would be a mark of respect. Professional staffs in any public or private institution call one another by their job titles or address them as Ms/Mrs., or Miss with their last names. So, most Asians consider this a polite form of treating one another, whereas American professionals consider this as patronizing. Koreans consider it disrespectful for a son-in-law not to call his wife's father "dad," "father" or "Mr."

Family Relations and Dynamics

In Asia, the use of titles and ways of address are obviously a reflection of family practice. It is noted that in Japan one can find out the exact level of social standing of a person by the form of address. In Asian countries, in general, the family is a basic structure of society, and it is, by and large, patriarchal. It is not uncommon for a Filipino family in the States to have

three, even four generations living under the same roof. This is somewhere between eight to twelve people.

The Asian children are taught early how important it is to have an abiding loyalty to the family. The extended family unit is the way of life for most Asians, with one's esteem rising or falling with that of family members (Andres, 1981).

The good of the family takes precedence over the individual interest. It is the duty of parents to insure the best possible education for their children. Parents will do anything and everything possible to make this particular reality come about. Older children must make sacrifices for younger brothers or sisters. What this means, then, more often than not, is that trips will be cancelled, marriages delayed or even sick leave or vacation time will be spent on behalf of a family member.

Most Asian children are objects of parental love and affection. They are highly valued by society in general. They are also viewed as being wealthy and a type of old age insurance.

In most Asian families, with the exception of Japanese, the parents view their children as a parental old age social security system. Placement of parents in retirement or nursing homes is avoided at all cost. The caring of parents by the children is viewed as their gratefulness to the parents or grandparents and not doing this only brings disgrace upon the family. It is not unusual for daughters of Korean families to cut and sell their hair to provide something special or needed for an elderly parent.

Because the family system is patriarchal, parents have almost supreme power over their children. These older members of the family command respect and must be obeyed at all times. Therefore, parental advice must be taken seriously, and younger children must take the wishes of elder siblings without any question. However, some conflicts do arise particularly among younger siblings who do considerably better socially or economically than elder siblings. This is often a result of the fact that younger siblings might have been born in the States and thus have been afforded better opportunities for advancement, whereas elder siblings were born in the old country and feel that they were not given the same opportunities.

Respect for family elders is an Asian value that has weathered through thousands of years and still remains sacrosanct in most Asian cultures. On all important family matters, the eldest person's opinions and decisions are sought after. This spills over to the medical care of children. Therefore, parents of children always consult the grandparents and their parents' elder siblings for the course of medical treatment. One clear implication of this is that treatment is usually based upon wishes and decisions of grandparents (Kim, 1978). A chaplain's understanding of Asian family relations and dynamics will contribute immeasurably to effective pastoral care of Asian American families, especially in a hospital setting.

Pregnancy and Child Rearing

Beliefs in reference to pregnancy, childbirth, and child upbringing reinforce Asian family practices. This vital area of familial continuity is insulated by

folklore. Here are a few instances with no special order or sequence.

The majority of Asian women believe that child birth is more difficult if the baby's father is standing by in the delivery room. In Asia, expectant fathers usually go away from the house until the wife has delivered.

Asian women often feel that cold drinks and cold foods are shocking to the body. Prevention can range from not washing one's feet during the period of postpartum, to reluctance to take any kind of fluids other than warm soup. Therefore, Chinese women will not consume strawberries during the postpartum recovery period because they feel strawberries are included in the category of cold foods. Among Filipinos, families strongly believe that a dark-skinned child is thought of as the result of the expectant mother eating dark colored foods, such as black grapes, prunes, or blackberries.

Usually mothers are supposed to recuperate at home with the baby at least thirty days after delivery and must not do any kind of heavy household chores. It is very common for the new mother's mother or the mother-in-law to take over the household work and care of the new infant during this period of time. Sometimes, grandmother starts to take care of the baby even before discharge from the hospital. It happens quite often that new mothers don't even want to hold their new babies when they are brought to them, which raises some concern to the newborn baby's nurses because of the lack of the bonding process between mothers and babies according to the American frame of reference.

New Asian mothers breast feed their newborns, but many stop this type of feeding once they return to work, either out of convenience or to conform to American standards. It is also not too uncommon, among new immigrants who are preoccupied with establishing themselves here, to send their infants to be raised by grandmothers in Asia until their children have reached school age.

Most Asian children are always known by affectionate names during the first few years of life. A Korean boy might be called "Janggoon" (general) or a Korean girl, "Chunsa" (angel). Such names are often carried through adulthood. When asked for his or her name, the child will more than likely ask which one—"My name at home or my name at school?" Young children, when they are hospitalized, may not answer unless they are called by their cradle or affectionate name.

Asian parents prefer family members to take care of small children, especially when they have to work outside of the home. For this reason, grandparents are often invited to come to the United States to care for grandchildren. Older children are expected to care for younger siblings at an early age. Of course, this can cause problems in America because many states require babysitters to be at least adolescent in age. So, most newly arrived Asian families go through stress conforming to American laws governing babysitter regulations by wondering why six or seven year old children in the family cannot babysit for their younger siblings (Kubow, 1977).

Perspectives on Authority

Most Asian societies teach children not to question authority. Asians relate authority and status with power, which determines one's station in society. Therefore, they don't question those who hold professional or administrative positions such as physicians, nurses, social workers, clergymen, etc. As partakers of the United States government benefits, Asians will rarely challenge the health care professional's authority as well as those of a chaplain or social worker. They believe that as patients or clients they are to uphold and obey the decisions of professional caregivers.

Children are brought up to let go of overt gestures of conflict and to maintain a harmonious relationship with others. This implies a willingness to concur with the wish of the authority figure or the prevailing opinion, even if this contradicts the individual's opinion or perception. Nodding and smiling by an Asian doesn't necessarily mean they agree with or comprehend what is being said, but quite often it is nothing more than a gesture of politeness.

As children, Asians are being trained to be humble and obedient. Being assertive is not condoned, and children are told to speak when addressed or asked. They are also told not to say anything if what they are going to say will upset someone. As a result, many Asians are not outspoken, and compared to our Western standards, their demeanor is thought of as "non-assertive" or "passive."

Confrontation of any kind is extremely tough on an Asian if only among themselves, but especially with an authority figure. It is an unwritten rule that one must get along well with others in order to feel a sense of belonging and have social acceptance. This takes precedence over everything else in life. Asian people, in general, will be preoccupied by this view of social behavior and by what others say about him or her or about his family.

Food Habits

By and large, eating habits are the consequence of many personal sociocultural and psychological influences. For example, eating dog meat in our culture is unthinkable, but in most Asian countries, this is a highly sought after delicacy. What a person or family eats is largely a result of cultural orientation and the meaning placed upon it.

The Asian diet is basically salty, high in cholesterol and starch. Asians, more often than not, cook on top of the stove, seldom use baking ovens. Some sort of stir-frying at high heat is quite popular. Vegetables and meat are usually mixed together in order to maintain the balance. Meat, including chicken or beef, is usually cooked well done. Pork is used often and is quite common in most Asian cooking.

In most Asian countries, with the exception of a few, vegetables are grown by using human waste as a fertilizer. Therefore, uncooked food items are very dangerous to eat. Another is water which needs to be boiled thoroughly before drinking because of poor sanitation and sub-standard

public works projects. Cold water is not safe to drink. Hot drinks and soup are preferred when sick.

Food problems often surface in a hospital when Asian patients no longer eat regular menu items from the nutrition care department, but rather prefer to eat their ethnic foods. This happens when those patients are required to have a therapeutic diet rather than those foods to which they are accustomed.

Asian grownups often are reluctant to drink milk or eat milk products such as cheese, because many Asians have a lactose intolerance, which often causes stomach pain or diarrhea (Kim).

Asian children are often breast fed by their mothers until two or three years old. Parents believe this is good for them; it makes them healthy and fat. However this is not a balanced diet and may often create iron deficiency and anemia among children. It takes some time for the newest Asian arrivals to eat American foods naturally, which is a major adjustment in their lives.

Asian Style of Self-Help Practices

It is a cultural phenomenon for Asians to self-medicate whenever they get ill. They deal with illness traditionally through self-care and self-medication before seeking professional help. A Korean woman, as recently as a few months ago, was suffering from a severe toxic syndrome, but was treating herself through self-medication until the situation became too serious. By the time she was admitted to Madigan Army Medical Center it was too late. In Asia, it is not unusual to buy drugs of all kinds, including antibiotics, over the counter, without any prescription. Since relatives or friends can buy drugs for someone who is ill, it is not uncommon for Asians arriving in the United States to bring an ample supply of drugs for all types of illness because they know in America one cannot buy drugs without a prescription.

This practice stems, to a certain extent, from other forms of self care, which arise out of deeper folk customs and traditions. Generally speaking, folk traditions throughout the world are rich in the knowledge and use of herbal medicines, the most well known being the Indian *ayurvedic* and the Chinese herbal practices. Non-scientific approaches also include prayer, offerings of spirits, the consultation of spirit healers, and relying on unlicensed medicine men or women. Filipinos, for instance, use *hilots* to fix sprains and minor bone ailments. Hilots are nothing more than unlicensed masseurs or chiropractors. Koreans and Chinese use acupuncture for curing back pain, joint pain, etc. Those who rely on acupuncture do so largely because of their experience rather than years of formal education.

Garlic for hypertension and herbal teas for stomach problems are used and are often supplemented by a Western style medication. Besides these, they use other folk medicine such as various types of roots of plants or fibers from different grains. They also use a sort of cure-all type of medicine from reindeer horns or the liver of deer. Other popular tonic medicines they use are both the white or red type of ginseng roots either as a form of tea or mixed in tea with honey.

Death and Dying

Asians, especially Christians, believe in some kind of eternal life after death. Many Asians believe in the worship of their dead parents, grandparents, or ancestors because they can shape the betterment of their descendants. Koreans, despite being Christian or Buddhist, will hire a mudong or witch, for the repose of a departed family member.

Asians believe in miracles and do not give up hope easily. Filipinos and Vietnamese will bring religious articles, especially if they happen to be Catholic, to the sickbed, and family members usually take turns in praying for their sick loved ones. A priest is also brought in to anoint sick persons when near death.

These beliefs make it difficult to get concurrence for an autopsy for the deceased. The husband of a dying young lady of Korean background was asked to sign a consent for autopsy recently at Madigan Army Medical Center to determine the cause of infection. The husband was upset and through an interpreter (this author) he said, "How can anyone have the nerve to talk about these things while my wife still lives?" The husband never did give his concurrence to the autopsy.

Bereavement carries its own ritual. The deceased person is dressed and buried in his or her best attire, sometimes with personal jewelry. At the same time they burn off the deceased person's clothes and possessions, such as mats, pillow, sheets, radio, etc., in countries such as Korea and Japan. The actual funeral process can, at times, be a heavily emotional experience. It consists of frequent displays of crying and emotional outbursts. After the funeral, relatives and friends are treated with a banquet-style feast, and often food for the deceased is placed at a makeshift altar for their spirit. Such food offerings also are an integral part of the mudong (witch) ceremonies of Koreans. Frequently, most Asians remember the dead during the first year, and on the anniversary of the death every year thereafter, usually with some kind of memorial. Black is the required color for the dead person's close family, and a widow is expected to wear either all black or white for the first year after her husband's passing. Ancestral tombs are usually decorated or refurbished once a year during all souls day which comes at a different time of the year in various countries of Asia.

Closing Reflections

The strongest and most effective resources to help pastoral care professionals in dealing with ethnic families, especially Asians, come from the principles of the pastoral care professions themselves; sensitivity and a wish to help, and setting aside the superior-inferior value judgments regarding culture. Workshops and contact with Asian associations can assist with information regarding specific ethnic lifestyles and values related to mind, health, and spiritual dimensions.

The substantial and most immediate problem, however, is one of language. Most likely interpreters need to insure precise translation of information. Sometimes family members or friends of family can accom-

plish this task. The major medical centers in California service a large segment of the Asian population in that state and its surrounding areas. These facilities maintain an updated list of interpreters who are contacted on the basis of need. When the individual is not able to come to the patient care area, a three-way phone system is placed in operation to facilitate the interpreting. The Department of Pastoral Care can use the same type of approach in the counseling process.

Where a family member is providing interpreting services, the pastoral care giver should communicate as succinctly and non-technically as possible, using illustrations, gesturing or giving examples. The use of slang or idioms should be avoided. The family should be encouraged to repeat the instructions and be encouraged to ask any questions they might have.

The effective use of resource persons for different groups is a great help and can be the start of an intra-hospital network of cooperation with other area hospitals and community service agencies in providing meaningful pastoral care to Asian patients. Workshops or symposiums on cultural differences and the identification of a person who can maintain a resource list of resource material can greatly enhance the capability of sound pastoral care, as well as provide a base for health care delivery systems for Asian-American patients for many years to come. The assignment of a professional of the same ethnic background in such a system would provide outstanding assistance and enhance confidence and divulgence of information by the patient and his or her family.

The pastoral care department of any medical center or hospital must support its medical staff in the care of Asian ethnic patients and participate regularly in the care conference of such patients. Both the professional who provides the health or spiritual care and the patient need to be recipients of "care with compassion," Madigan Army Medical Center's logo of patient care.

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Father Abraham's Third Son: A Look at the Influences of Islam

Herbert B. Strange

At some unknown point in my growing up years, I learned a little ditty that remains with me still:

> Father Abraham has many sons.
> Many sons has Father Abraham.
> I am one, and so are you,
> So let's all praise the Lord.

For most of us who grew up in the predominantly Anglo-Saxon world of western Europe and the United States, the reference of that childhood song was understood to be to Christians, and perhaps even to their ancestors in the faith, the Jews. The biblical heritage which is ours clearly focused our attention on those two great faiths, descended from Abraham through Isaac, Jacob, and the rest.

Somewhere along the line, I discovered that there was more to that catchy tune than I had realized. The clue had been there all along, of course. The same biblical record that speaks of God's promise to Abraham being fulfilled in his son Isaac also speaks of Ishmael, Abraham's other son, born of Hagar. Eureka! There are three, not just two, Abrahamic traditions.

For obvious reasons, the biblical record tends to ignore Ishmael's line. It does, however, note on two occasions (Gen 16:10, 17:20) God's promise that the descendants of Ishmael, like those of his half-brother, will be multiplied and become a great nation. It even lists Ishmael's twelve sons by

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name (Gen 25:12-18). But, who are these long-ignored cousins? Have they not also made a contribution to the family portrait?

Why Bother?

Until the turmoil of the Islamic revolution in Iran in the 1979, westerners considered Islam an unknown quantity. We knew it existed, remembering it from freshman history and the accounts of the Crusades. But it was practiced over in Asia somewhere and had no real impact on our daily lives. Thus, we chose to ignore it.

A deposed Shah, an aging ayatollah, chanting crowds in the streets of Teheran, an occupied embassy, hostages, terrorist attacks, the Beirut bombing, more hostages, Lockerbie, "the Palestinian problem"—these images, brought to our living rooms live and in color for a dozen years, have made us realize that Islam does make a difference in the world, and that we ignore it at our peril. Most recently, of course, the events of Operation Desert Shield/Storm (including both its prelude and its aftermath) have driven the point home in a very personal way for many in the military.

Yet, in spite of all that has been written and spoken about it over the last decade, I suspect that for most Americans, Islam still remains a mystery. This is rather surprising, not just because of its current importance in the geopolitical arena, but because Islam is closely related to the religious heritage that the majority in this nation shares. After all, Muslims are the religious, if not always the biological, descendants of Ishmael. In addition, Islam has played an important role in the development of much that we call "western society."

Western thinking about Islam has clearly been colored by the image of the Arab terrorist. We tend to focus on the religious and political stereotypes of Ayatollah Khomenei, Abu Nidal, and Saddam Hussein. There is, however, much more to it than such simplistic caricatures. Perhaps in what follows we will be able, at least in part, to clear up the mystery, erase the stereotypes, and come to a realistic appreciation of the contribution of Islam to the human experience.

Roughly 18% of the world's population are adherents of Islam.[1] Although its heartland still remains the Middle East and North Africa, the religious and cultural influences of Islam impact on such far-flung and diverse locales as Nigeria, Soviet Central Asia, and Indonesia. Immigrant populations have brought their faith with them into Europe and the western hemisphere. Islam is, in the fullest sense of the term, a world religion.

Military Significance

For those of us in the military an understanding of the beliefs, practices, and influence of Islam is of considerable practical importance. We may increasingly find ourselves deployed to areas with a major, if not predominant,

[1]*The World Almanac and Book of Facts 1991*, New York: Pharos Books, 1991, p. 610. The number given (924,611,000) is the estimate as of mid-1989.

Islamic population. If there has been any doubts as to the reality of such a possibility prior to 2 August 1990, surely they have been eliminated by the events of Desert Shield/Storm.

Chaplains, in particular, have "a need to know." We are clearly in position to be valuable resources for commanders and soldiers serving in Islamic cultural areas. Religion is our field of expertise. Chaplains ought to be the primary source of information on indigenous religions in their units' contingency mission areas, so commanders and soldiers can have a complete picture of the areas to which they may deploy. Having a working knowledge of Islam (as well as other faiths) should only enhance our professional credibility.

In addition, such knowledge will also prove increasingly useful in our primary purpose: ministry to soldiers. The number of Muslims serving in the military, as in the general U.S. population, is growing.[2] We have an inherent responsibility for their religious well-being, to insure the free exercise of their beliefs and practice. An understanding of and appreciation for those beliefs and practices will clearly make us more effective in that task.[3]

Some Historical Notes

The birthplace of Islam was the Arabian peninsula of the early seventh century CE. Politically, economically, and militarily the Arabs were motivated by tribal loyalties. Tribal religious practice consisted in the main of animism and polytheism, though Christianity, Judaism, and Zoroastrianism all found significant followings in various parts of the peninsula.

The genius of Muhammad lay in his ability to unite the tribes of Arabia under the banner of Islam. Tribal loyalties had given way to loyalty to Allah, the creator high god already known to the Arabs.[4] It was, to say the least, a revolutionary undertaking, one to which he dedicated the last 22 years of his life.

It was by no means an easy task. From the time of his initial revelation in 610, Muhammad struggled to win acceptance for the new faith.[5] Opposition in his hometown of Mecca led to the emigration of Muhammad and his followers to Yathrib (Medina) in 622.[6] It was there that he was able to establish the first functioning Muslim community, the *ummah*. Based on the

[2]The Army Master File information on religious demographics (December 1990) indicates 1240 individuals listed themselves as Muslim. The number in March 1990 was 1182.

[3]I have in what follows focused on the historical and cultural, rather than the specifically religious, aspects of Islam's development and influence. I have done so in the belief that these areas are even less well understood, and are, therefore, in greater need of presentation.

[4]Many still seem to think of Allah as the name of some deity other than God of the Jewish-Christian heritage. This is, of course, not the case. Allah is simply the Arabic term for "the God," i.e. the God of Abraham.

[5]Muslims hold that Islam is not new religion, but rather a return to the original faith of Abraham which had been misinterpreted by Jews and Christians. I use the term to indicate a break with the previous religious practice among the Arabs. In this sense it is, I think, appropriate to refer to Islam as a "new" faith.

[6]The Islamic calendar is reckoned from this date. Years are thus designated AH (*Anno Hegirae*, "year of the *hijrah*").

revelations which he continued to receive, Muhammad laid the foundations of social and economic, as well as religious, life which have characterized Islamic faith and practice ever since.

The death of Muhammad was clearly a crossroads for Islam. The Prophet had been the focus around which the new religious and political order in Arabia had developed. At his death there was no established constitutional provision for succession. Choosing his successor (the caliph) was a crucial test for the new community. While it gave a measure of stability for three decades, the decision that the caliph should be chosen from among the "companions of the Prophet" also laid the foundation for the subsequent division of Islam into Sunni and Shi'i factions.[7]

Turmoil and Growth

The first century and a quarter of Islam's existence was a remarkable period. On the one hand these were years of considerable turmoil for the young *ummah*. The three civil wars which occurred during this time (656-661, 680-692, 744-750) were significant benchmarks in the development of the Muslim political order. The first *fitnah* coincided with the caliphate of 'Ali, whose murder in 661 brought about the rise of the Umayyad caliphate in Damascus under Mu 'awiyah. His death, coupled with the death of 'Ali's son Husayn at the battle of Karbala in the same year, signaled the beginning of the second. The third *fitnah* brought the end of the Umayyads and the beginning of the 'Abbasid caliphate in Baghdad.

In spite of these internal difficulties this period was also one of tremendous expansion of the geographical influence of Islam. It was in the year of the centennial of the Prophet's death that the Franks under Charles Martel halted Muslim expansion into France at the Battle of Poitiers. By the time of the fall of the Umayyads, the Muslim caliphs were in control of a vast empire which stretched from the Indus River valley, through Persia and Arabia, across North Africa, into Spain.

Expansion did not cease with the 'Abbasid ascendancy. Even the great nomadic conquests—first of the Turks, later of the Mongols—did not halt Islam. By the beginning of the 16th century it had spread by force of arms and/or force of commerce into sub-Saharan and East Africa, central Asia, the Indian subcontinent, and China. Muslim communities were established in the Malay peninsula, Sumatra, and Java. Although expelled from Spain in 1492, Muslim forces had moved into the Balkans.

The Great Empires

While it had long since become apparent that political unity within the Muslim world was not possible, the 16th century saw the dominance of three

[7]Only the first four caliphs (the *Rashidun*, or "Righteous" caliphs)—Abu Bakr,`Umar, `Uthman, and 'Ali—fit this criterion. The belief that 'Ali, the cousin and son-in-law of Muhammad, was the only legitimate successor serves as the basis for the differences between the Shi'a ("party") of 'Ali and the rest of Islam. The murder of 'Ali and the subsequent slaughter of his son Husayn at the battle of Karbala merely solidified the belief that the true heirs of the Prophet had not received their just due in the political machinations of early Islam.

great empires across the Islamic heartland.[8] The Ottomans ruled in the west. With its beginnings in the Seljuk build-up in the mid-11th century, the Ottoman Empire was the earliest of the three. It was also the most enduring, not completely passing from the scene until the establishment of Turkey in 1924. The Mughal empire in India was founded by Babur in 1526, and survived until the beginning of the British Raj in the middle of the 19th century. In between these two the Safavids held sway in Persia, beginning with Shah Ismail I in 1501, and continuing (at least nominally) until the late 1700s.

Among the Ottomans arguably the greatest of all figures was Sulaiman the Magnificent, who ruled for almost half a century (1520-66). In the military sphere, he extended Ottoman influence to the gates of Vienna and across the southern Mediterranean.[9] It was during his reign that the political/administrative shape of the empire was given its classic expression.

In the Safavid domains to the east, the central figure was that of Shah Abbas the Great (1588-1629). His grandfather, Shah Ismail, had created a special sense of national identity by making Shi'ite Islam the religion of the Safavid state. Abbas solidified the position of the state, dismantling the influence of tribal chiefs and increasing the sense of loyalty to the Shah. His reign was a time of relative peace and prosperity during which domestic industry and international trade flourished.

The key figure of Mughal rule in India was clearly Akbar (1556-1605). His great abilities were proved in many arenas. By the time of his death the boundaries of the empire extended from the Hindu Kush and Baluchistan in the west to the bay of Bengal, and from the Himalayas to the center of the Deccan plateau. Within those borders he established a political/administrative system which enabled his successors to maintain and expand the empire. Akbar's system relied heavily on an imperial service composed largely of foreign and Hindu personnel. This arrangement worked well, in large part because of Akbar's personal practice of religious tolerance. He was known to chair religious discussions in which Muslims, Jews, Hindus, Christians, Jains, and Zoroastrians all participated.

More Than Conquerors

To speak of Islam with fullest appreciation, it is necessary to include not only Islam's specifically religious tenets, but also the entire civilization to which it gave rise. In this sense the late Marshall G. S. Hodgson was helpful in distinguishing between "Islamic" and "Islamicate"—a neologism of his own, used to refer

[8]While I have chosen to focus here on the three largest empires, it must be noted that there were many significant regimes throughout the Islamic world. Lapidus, in particular, provides detailed discussions of Islamic rule in northern, sub-Saharan and east Africa and in Southeast Asia.

[9]The latter effort was spearheaded by Khairuddin (a.k.a. Barbarossa), a former Tunisian pirate who became admiral of the Ottoman fleet in 1533.

> "not directly to the religion, Islam, itself, but to the social and cultural complex historically associated with Islam and the Muslims, both among Muslims themselves and even when found among non-Muslims."[10]

The message of Hodgson's unique terminology is that the influence of Islam goes far beyond the simple realm of religion.

The impact of Islam on the military and political landscape of Africa, Asia, and parts of Europe has been considerable. Islam's contribution to the world as we know it is found also in many other areas of human experience. While the West was struggling to cope with the difficulties of the so-called "Dark Ages," Islamicate culture maintained the intellectual traditions, not only of Rome and Byzantium, but of Persia, India and even China. In addition, it made its own unique contributions. Throughout the centuries Muslims have distinguished themselves as theologians and philosophers, legists and historians, artists and architects, scientists and poets.

Philosophy, History, Literature

Hunayn ibn Ishaq (809-873), appointed by the 'Abbasid caliph Al-Ma'mun to head the translation academy in Baghdad, was instrumental in the transmission of Greek learning in the sciences, philosophy, logic, grammar and literature into the Islamic world. Once these materials became available in Arabic, the great intellects, already versed in the Islamic philosophical tradition, began to utilize this new treasure-trove of learning.

Abu-Nasr al-Farabi (died 950), known as the "Islamic Aristotle," emphasized the need for a philosophically sensitive society which would be concerned with social and political influence of religion. Abu-'Ali Ibn-Sina (or Avicenna, 980-1037) built upon the work of al-Farabi, but tied philosophy more closely to Islamic tradition. He proposed that the human had a soul separate from the body, thus providing the basis of a spiritual afterlife. Ibn Rushd (or Averroës, 1126-1198) was a physician, judge, and astronomer. His chief influence in the non-Islamic world, however, derives from his work as a philosopher. He drew a distinction between two kinds of truth, that deriving from human reason and that deriving from divine revelation. Among his philosophical descendants was the 13th century Christian theologian Thomas Aquinas.

In the realm of history and sociology no name shines brighter than that of Ibn Khaldun (1332-1406). During his life he was a politician, diplomat, teacher and judge. The pinnacle of his achievement, however, was *Al-Muqaddimah*, the introduction to his planned, though never completed, history of the Berber peoples. Historically his emphasis was on the ebb and flow of states and empires. Sociologically he focused on the impact of geography, climate and race, particularly in distinguishing between Bedouin and urban peoples.

Muslims were not, of course, simply authors of philosophical, scientific and historical treatises. They were genuine literary masters as well.

[10]*The Venture of Islam: Conscience and History in a World Civilization*, vol. 1. Chicago: University of Chicago Press, 1974, p. 59.

While most westerners may be familiar with his poetry, `Umar (Omar) Khayyam was by no means the most significant figure. (He was, in fact, more a mathematician than a poet.) Badi' Zaman al-Hamadhani (died 1008) invented the literary genre of rhymed prose (*maqamah*) recounting a series of episodes in which the hero plays tricks. Jalaluddin Rumi, the 13th century Anatolian poet, composed the long narrative couplet "Poem of Inner Meanings" (often called the "Qur'an in Persian"), filled with anecdotes and moralizing. Arguably the greatest of them all was Abulqasim Firdawsi (died c. 1020), composer of the *Shah-Namah*, or *Book of Kings*. This was the great epic of Persian literature, recounting the great episodes—historical and legendary—from thousands of years of Iranian history.

Science, Mathematics, Architecture

The Islamicate contribution to the natural sciences was no less significant. In such fields as astronomy, mathematics, and medicine the efforts of Muslim scholars are part of a universal legacy. In the area of medicine, the focus was human anatomy and pathology. For example, Al-Razi (died c. 925) distinguished between measles and smallpox. Perhaps the greatest figure in astronomy and mathematics was Muhammad al-Khwarizmi, from whose name we derive the term "algorithm." The western vocabulary in the sciences is replete with terminology of Islamicate origins— algebra, zenith, cipher, and numerous names of stars. Most familiar, of course, is the use of "Arabic numerals" and the zero.

Certainly the most obvious evidence of the impact of Islamicate civilization is in its architectural legacy. Palaces, mosques, tombs, and even entire cities were constructed by Muslim rulers from Spain to Southeast Asia.[11] The Alhambra in Granada, the Topkapi Serai in Istanbul, and the Taj Mahal in Agra, along with countless other edifices, stand as magnificent testimony to the brilliance of Muslim architects in both design and execution. Both Shah Abbas in Persia and Akbar in Mughal India had great cities—Isfahan and Fatehpur Sikri, respectively—constructed "from scratch."

No individual Muslim architect was greater than Sinan (1491-1588). For the last fifty years of his life he was the royal architect of the Ottoman emperors. He designed over 300 buildings throughout the empire, including the Topkapi Serai and the tomb of Sulaiman. His greatest accomplishments, however, lie in the magnificent mosques which he created. He converted the cathedral church of St. Sophia in Istanbul to Islamic use, and built a number of others, the most notable being the Shehzade and Sulaimaniye in Istanbul and the Selimiye in Edirne.

[11]It is in the architecture of Muslim societies that one can clearly see the differences made by native culture. For example, mosques will always have certain common characteristics—a fountain, a large, spacious area for worshippers, minarets, etc. However, the architectural particulars of a mosque in Java or in Nigeria will reflect local culture rather than being a carbon copy of a mosque in Saudi Arabia.

The Basis of All

When considering how great its contribution to the development of human society and culture has been, it is important to remember that Islamicate civilization has been, and continues to be, *Islami*cate. Its central focus has always been the faith. Whether one is dealing with politics or philosophy, literature or science, art or architecture, one must not overlook the crucial role of Islam, the religion, in the development and spread of the cultural context.

Muslim philosophers, scientists, poets, *et. al.*, were, above all else, Muslims. Whether studying Aristotle or medicine, whether gazing at the stars or creating literary or architectural masterpieces, the great minds of the Muslim world always did so within the context of their belief in God and in accordance with the teachings of the Qur'an. After all, Islam means "submission (to the will of God)" and to be a Muslim means being one who submits.

Like adherents of other religions, of course, they may have disagreed among themselves on particular interpretations. In spite of such differences, however, they remained united on the essentials—God, the Qur'an, angels, the prophetic lineage, the Day of Judgment, God's authority over human destiny, life after death. The framework of Islamic life as expressed in the "five pillars" (faith, prayer, alms, fasting, pilgrimage) applies equally to emperor and philosopher and ordinary "man in the street." The *shariah* is thus more than simply "law" in the strict sense; it is a way of life.

It is all too easy to look at another faith with blinders firmly in place. When we do so, however, we do a disservice, not only to the other, but to ourselves as well. Islam has made dramatic contributions to western civilization as we know it. It thus behooves us all, in spite of our disagreements over religious dogma, to understand and appreciate Islam for the impact it has had on our lives.

Father Abraham has many sons . . . which gives us many brothers and sisters!

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The Kurds of Iraq: An Historical, Cultural and Religious Study

Allen W. Staley

The Kurds are a people who have been brought from obscurity into the limelight by recent events in the Middle East. Their current situation, strategic location, and likelihood of contact with U.S. troops demands a closer look at them. The following study is an introduction to the Kurds: their background, their society, and their religion/culture. Specific emphasis will be given to the Kurds in Iraq, where possible. The last section will present some practical things to remember in dealing with the Kurdish people.

The Background of the Kurds

The Kurds are a close-knit, independent, tribal people who dwell in a land called Kurdistan. They form the largest ethnic group in the Middle East. Despite their size they have the tragic honor of being the "world's largest nationality without a nation." In the words of Margaret Kahn, they are "... a nation without a government, a country without an official language, border, or flag ..." (Kahn, cover leaf).

A look at the Kurds' long and turbulent history also shows them to be survivors. Many scholars trace their ancestry to ancient Indo-European tribes who settled in Mesopotamia up to 4000 years ago. The Kurds claim to be descendants of the ancient Medes. According to one Islamic myth, they are the descendants of the Jinn, magical spirits who took human wives and settled in the area.

The Kurds claim several famous ancestors such as King Darius, the

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Mede, and Saladin, the Muslim hero who fought Richard the Lionhearted and drove the Christians from Jerusalem during the Crusades. The conquering Arabs first called the people "Kurds" in the seventh century AD when they converted them to Islam.

The entire history of the Kurds is an endless cycle of war, strife and disappointment. When they haven't been overrun by conquering armies they have been involved in disputes between neighboring countries. When their oppressors have been weak or preoccupied the Kurds have fought to assert their independence. Their few periods of self-rule have been short-lived, however. In the past three decades, for example, they have been "jilted" by the British, Russians, and Americans. Each great power has promised help in gaining their freedom. Each time the Kurds have fought bravely. Each time they and their cause have been forgotten in the interests of political expediency.

The location of the Kurd's homeland continues to place them in a difficult political situation. Because of their numbers, their independent spirit, and the rich oil reserves under their land they are perceived as a threat to their host countries. Therefore, they have been persecuted or kept under subjection. In Iraq, for example, four out of five villages have been leveled, thousands have been killed, and thousands more resettled since 1975. An old Kurdish proverb sums up their situation and their attitude, "The Kurds have no friends."

The Society of the Kurds

The Kurdish society of today is not much different than centuries ago. The biggest change has been geographical, as enforced political boundaries have "divided" this semi-nomadic people between their host countries. Their total population is estimated at between 20 and 26 million. Sizeable numbers of Kurds now live in Syria, USSR, Western Europe, and the U.S. The majority dwell in the mountainous areas of Southeastern Turkey, Northwestern Iran and Northeastern Iraq. Estimates put the Kurdish population in Iraq somewhere between 3 ½ to 4 ½ million. Accurate population estimates are impossible because of political attitudes toward the Kurds and their own resistance to census efforts. In Iraq, many of the Kurds have been uprooted and live in refugee camps to the North along the Turkish border. Some have been relocated to desert areas in Southern Iraq. For the purpose of this study, we will focus on life in their traditional homeland in the North.

The major language of the Kurds is Kurmanji, a dialect related to, but separate from, the Farsi (Persian) language. Two minor dialects, Zaza and Gurani, are used to a small extent, but in spoken form only. Kurmanji is the written and semi-official language, taught in schools in Northern Iraq. Because Kurmanji is not officially recognized by the government, Arabic is known by many and can be used for at least limited communication.

The climate of Kurdistan is severe, ranging from very hot and dry summers in the lowlands to extremely cold and snowy winters in the mountainous regions. The area is rich in wildlife, but sparse in vegetation. Limited fertile soil for farming may be found in the valleys. Rich mineral,

precious metal, oil, and water resources abound, but lie largely untapped.

The Kurdish economy is poor. The majority of men support themselves as farmers, herdsmen, fishermen or hunters. Very few are employed in the public, private, or professional sectors. The Kurdish diet is simple: mostly dairy products, rice, fruit, and bread, with meat as a luxury. Public services are almost non-existent, and health care (as well as health conditions) is poor. Among the 1000 villages of Sakimani, Arfil and Karkuk, only 324 had electricity and running water, according to a recent census. Malaria has killed as much as 25 percent of the population. Even more deadly, however, have been the gas, bombs, and bullets of war combined with the cold, exposure, disease, and starvation of refugee camps.

Normally, most Kurds live in towns and villages, dwelling in simple, yet neat, houses of sun-dried brick or stone. The nomadic tribes, who migrate up and down the mountains in season, live in large goat hair tents.

The social structure of Kurdistan is centered around the family/tribal system and their religion. The father is the patriarch, with all lineage passing through him back to the founder of the tribe. He is succeeded by the eldest son, and sons receive inheritance according to Islamic law. The tribal structure is as follows, from smallest to greatest: the family, the "Bavak" (a few families), the "Kheil" (a few "Bavaks"), the "Tireh" (sub-clan), the "Tayefah" (clan), and the tribe.

Traditional Kurdish clothing is unique and colorful. The men wear baggy pants and a jacket, wrapped at the waist with a heavy, brightly colored sash. The headgear is a skullcap, wrapped with a scarf to form a turban, which is rectangular and has fringed edges. The color of the turban usually indicates tribal origin. The women wear very loose trousers, gathered at the ankle, covered with a sleeveless petticoat/vest, and a long gown or skirt. The layers of clothing usually have intense and vivid color combinations, visible from some distance. Unlike other Muslim women, most Kurdish women do not cover their faces with veils.

Although not known for their arts, the Kurds do enjoy music and folk dances. They also do some handiwork in leather, metals, wood, and pottery. Their main art form is poetry, such as the "Lawj" or "Beit," which are folksongs describing heroic war epics.

The Religion and Culture of the Kurds

Islam has been the primary religion of the Kurdish people since the seventh century AD. Before that they followed a Persian form of Zoroastrianism. Christianity is almost unknown, except for a few hundred or perhaps a few thousand believers.

To understand Islam, some definitions and a brief background study are needed. "Islam" means "surrender" or "submission." A "Muslim" or "Moslem" (a submitted one), is a follower of Islam. "Allah" is the name for God. "Mohammed" was the great Prophet of Islam, and the "Quran" (or Koran) is the sacred book.

Mohammed was born in Mecca, Arabia, in AD 570. He was raised by his uncle, a merchant and desert leader who took Mohammed on many of

his travels. At the age of 25, Mohammed was married to a wealthy, 40 year old widow, named Khadijah. Since his newfound wealth allowed him more time to devote to spiritual matters, he would often pray and meditate on Mount Hira. On one such occasion he received his calling and prophetic mission through the angel Gabriel (Jabril). He began his ministry as the messenger of God at the age of 40, in AD 610. He preached that there was one God, who would bring judgement on the idolatry of the people of Mecca. His preaching gained him a few followers, and also many enemies. He was forced to flee, along with a few followers, to the city of Yathrib. This flight is called the "Hijra" (emigration). Muslims mark the date of this trip, June 16, AD 622, as the beginning of Islam. It is year one (Anno Hegirae, or AH) on the calendar. Yathrib later was renamed Medina, and called "the city of the Prophet." Years of war followed between Mohammed and the Meccans. Finally, Mohammed and his followers took the city of Mecca in AD 630, destroying all the idols. All the inhabitants swore allegiance to him and began to pray to Allah. Mohammed died from an illness in AD 632, at the age of 62.

There are six main beliefs or articles of faith in Islam. (1) The absolute unity of God (Allah) is the first and foundational belief. Islam rejects the concept of the Trinity as idolatry. To even imply that God has a partner or that he shares his attributes with another is considered the unpardonable sin ("Shirk"). (2) Angels are the servants of God, without free will, sent to protect men, carry messages, and administer judgments. God also created Jinn, who are fallen angels, with a free choice and the ability to propagate. They are here to tempt humans. Satan ("Iblis") is their leader.

(3) The Quran is the complete and final revelation of God to man. It is the literal written record of God's words spoken to Mohammed through the angel Gabriel. It is slightly shorter than the New Testament. Muslims believe that the original meaning can only be conveyed in the original language of Arabic. Muslims believe God sent down three other books: the "Taurat" (the Law of Moses, or Torah), the "Zabur" (Psalms of David), and the "Injil" (Gospel). These are regarded as corrupted texts in their present form, but are still to be believed insofar as the original meaning can be found. (4) God has had thousands of prophets, but 25 are considered to be the most important. These include Old Testament patriarchs, prophets and kings, as well as the New Testament figures of Zacharias, John the Baptist and Jesus. Even many non-biblical figures are considered prophets, such as Alexander the Great and Aesop. Jesus ("Isa") is spoken of in 93 verses of the Quran. He is honored as an example, a miracle worker, a fulfillment of the Gospel and the Torah, and as a prophetic witness to Allah. Muslims reject the deity of Christ and his death on the cross. They believe he was taken straight to heaven; thus, the Resurrection makes no sense to them. As with all the prophets, Jesus was sent only to his own people, the Jews. Mohammed, however, is the "seal of all the prophets," sent with a universal mission and message.

(5) The Quran teaches a doctrine of the Last Things (or hereafter). There will be a resurrection, a Judgement, and a literal heaven and hell. Hell, however, is not necessarily eternal, for many who have even a tiny bit of

faith can eventually get out. (6) The doctrine of divine decree holds that God is sovereign, unchanging, and all-powerful. There is no such thing as chance, for he controls all things, and all things come from him. (Thus, the saying, "It is the will of Allah.") Even so, humans are responsible and must give account for their actions. Thus, Muslims deny the doctrines of the fall of man and original sin, because God is the author of both good and evil.

Islamic worship is divided into five fundamental duties, or "pillars." The first pillar (1) upholds the first article of faith, the unity of God. The "shahada," or recitation of the creed is as follows, "I bear witness that there is no God but Allah and that Mohammed is his messenger." This confession alone is all one must do to convert to Islam. The second pillar (2) is the "salat," or ritual or prayer. The devout Muslim is to pray five times a day: at dawn, midday, mid-afternoon, sunset, and two hours after sunset. Preparation for prayer includes ceremonial washings, removal of shoes, and facing toward Mecca. On Friday, the day of public prayer, all men gather at the mosque (the place of public worship). The third pillar (3), called "sawm," is the period of fasting. This is to be observed during the ninth month of the Islamic calendar, or Ramadan. Commemorating the revelation of the Quran, Muslims fast during the daylight hours and feast at night. The fourth pillar (4) is the "zakat," or giving of alms. Faithful Muslims are required to give 2 ½ percent of their total cumulative wealth each year to the poor. They may also give it to the mosque or an Islamic fund they choose instead. The fifth pillar (5), the "hajj," is the pilgrimage to Mecca. All Muslims are required to make this journey at least once during their lifetime, if they have the means to do so.

Islam is divided into three main sects: the Sunnis, the Shia, and the Sufis. The Sunnis make up about 90 percent of Muslims worldwide. They are the traditionalists, following only the example and tradition of Mohammed as second to the Quran. They hold that Mohammed did not name a successor, or "Caliph." The only religious leader is the "imam," or leader of public prayer, who claims no special succession or authority. The Shia sect believe that Mohammed did leave his son-in-law, Ali, as his successor. They insist that a line of 12 Imams descended from the Prophet. (The Ishmaelites, a sub-sect, hold to 7 Imams.) The twelfth one never died and will come again. In the meantime, divinely appointed, gifted, and charismatic leaders (called "ayatollahs" in Iran) have risen up, as needed, to lead the people. The Shia tend to apply the teaching of "jihad," or holy war, in a more militant sense than the Sunnis. The "jihad," in its general sense, is the obligation to spread and protect the message of Islam. The "great" jihad is the inward struggle against self. The "lesser" jihad is the defensive war to protect the interests of Islam. The Shia also prefer to seek the more "hidden" truths of the Quran. One other, much smaller sect, is called the Sufis. Their main distinction is their more mystical approach to Islam. The majority of Kurds in Iraq are of the Sunni sect.

Although they are devout Muslims, the Kurds seem to practice their religion in the same independent spirit as their politics. Consequently, they have some slightly different applications of religion and customs than many of their neighbors. One such difference is the role of women. The wife

enjoys a more respectful position and considerable power within the home. She talks freely at gatherings and, as mentioned earlier, usually does not hide behind a veil. Marriages are not necessarily arranged by the family only. Young couples often come to an agreement themselves beforehand, and romance plays a greater part. Although Muslims are allowed up to four wives, Kurdish men seldom take more than one.

Other religious and cultural events among the Kurds include ceremonies of birth and death. In the former, the women prepare for the birth by prayers and the burning of incense and herbs to ward off evil spirits. Women name the baby when it is born. At death, after a ritual burial by the men, no meals are cooked in the house of the deceased for three days. Instead, neighbors supply the food. With circumcisions, as well as weddings, special prayers are said, and feasts such as "Qorban" and "Fetr" are observed. The "Molud," or birthday of the Prophet Mohammed is a great celebration. Besides a feast, alms food and special porridge are distributed among the people. The ceremony also includes chanting, tambourine playing, and special prayers to praise Mohammed and worship the Lord. The feast of "Nawroz," or New Year, is held on March 21 to celebrate Spring. A "Haft-Sean" tablecloth is spread with plants, fruits, and refreshments as a symbol of the end of winter, the start of growth, and the renewal of nature.

Dealing with the Kurds

Should deployment to this region occur, our troops should remember a few helpful hints. Be aware of the general historical and political situation of the Kurds. Show appreciation for their culture and proud heritage. If you must decline their hospitality, do so graciously, to avoid insult. As Muslims, show respect for their beliefs and customs. Be aware of their holy days, prayer days, and ceremonies. Never wear shoes in a mosque or place of prayer. (Shoes are generally not worn in the homes either.) Be aware of their prohibitions of pork, alcohol, cigarettes and, of course, revealing photographs of or clothing on females. Despite their more liberal attitude toward women, play it safe and do not act in any forward manner toward them. Sexual immorality of any kind is absolutely forbidden.

Recent relief efforts of American soldiers and Christian medical teams have left a good impression on most Kurds and the Muslim community. At the present time they are generally well-disposed toward Americans. In addition, they seem to be more tolerant toward Christianity than other Muslims in the area. This means that it is highly likely that our religious practices among them will be tolerated. Unnecessary flaunting or open proselyting could, however, be offensive and jeopardize this openness. A word of caution: in this highly volatile region, politics change quickly. The Kurds have been known for their independent and often unpredictable nature. Therefore, we should be careful to treat them not only with respect, but also with caution.

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The Druze

David S. Bowerman

American military personnel who are deployed to the Middle East quickly discover a staggering array of cultures, languages and nationalities. Many are Muslims and speak Arabic, and may share a similar culture. Others may speak other languages, such as Hebrew or Persian, and belong to other religions, such as Judaism or Bahai. Within these faith groups are sects. In the past few years one Islamic sect, the Druze, has been news because of the fighting in Lebanon. This group is not well known, mainly because it is small, close knit and secretive. To gain a greater understanding of the tensions in Israel, Lebanon and Syria, one must know the Druze and understand their values.

The Druze are an offshoot of the Ismaili Muslims and are concentrated in southern Syria, Lebanon, and northern Israel. There are also Druze communities in many other parts of the world, including the United States and Canada. Population figures vary, but they are estimated at about 300,000. Many facts remain unknown about the Druze since they are very secretive and do not reveal much about their faith. There is no conversion to or from the Druze religion, nor is intermarriage allowed. The Druze call themselves "muwahhidun," which is translated as "unitarians" or "monotheists." The name "Druze" is derived from a man named Muhammed ibn Ismail al Darazi, who was a disciple of the sect's founder.

The Druze trace their roots to an imam named Abu Ali Mansur al-Hakim who was born in 985. He was the sixth Fatimid caliph—a ruler of Egypt and North Africa from 996 to 1021. He was Ismaili and persecuted Sunni Muslims as well as Christians. Al-Hakim sent missionaries throughout the area and one, Hasan al-Akhram, preached that al-Hakim was God incarnate. Al-Akhram died mysteriously in 1018 and was replaced by

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Hamzah ibn Ali, who further developed the early Druze theology. Darazi, for whom the sect is named, later became a rival of Hamzah, and died about 1020, perhaps murdered on Hamzah's orders.

In 1021 al-Hakim disappeared, and the Druze believe that he did not die, but will return with Darazi to judge the world and usher in a new age. At that time the Druze will rule.

Druze theology is so secret that most Druze do not learn much about it. There are two classes of Druze: the "juhhal" ("ignorant" or "uninitiated") and the "uqqal" ("wise" or "initiates"). The latter are distinguished by their distinctive clothing and white turban. The Druze believe in the transmigration of souls—that is, the soul of a Druze who dies is reborn in a baby. They hold that there is a fixed number of souls at any time. Additionally, a juhhal may become an uqqal in a later life.

The Druze scripture is called the "Risail al-Hikma" or Book of Wisdom, and is holier than the Bible or the Koran. It contains 111 letters, including some by Hamzah and al-Hakim. The Druze are thought to be heretics by orthodox Muslims, and conversely the Druze believe that Muhammed and his son Ali were false teachers.

The Druze hold to seven essential tenets:

1. The Druze must speak the truth among themselves (but lying to outsiders is permitted).
2. They must defend and help each other to the point of carrying arms for this purpose.
3. They must renounce all former belief leading to a negation of the oneness of God.
4. They must dissociate themselves from unbelievers.
5. They must recognize the absolute oneness of the Lord, who was incarnated in al-Hakim.
6. They must be content with whatever the Lord does. They must submit to the Lord's will and orders.

Furthermore, the Druze believe in the equality of a husband and wife, and allow women to divorce their husbands, unlike mainstream Islam. The Druze may also pretend to accept another religion if the situation is so serious as to warrant it.

The Druze have been characterized as "an independent, devout warrior people," and their history is one of conflict. They were persecuted in their early years in Egypt. Later, they migrated to their present area. Early in the nineteenth century the Druze clashed with the Maronite Christians, causing the French to interfere in Lebanon to end the bloodshed. The Druze also rose up against the Ottoman Empire over taxation. During World War I they fought against the Turks. Later there were several so-called Druze revolts, most notably in 1925. They sided with nationalist parties in Syria and Lebanon. Druze internal relations have been marred by blood feuds. Israeli Druze have typically sided with Israel or have remained neutral during the Arab-Israeli wars. The result of this is that Israeli Druze may be drafted into military service, while Israeli Arabs are not allowed to serve.

A good look into the lives of the Israeli Druze is the book, *The West*

Bank Story by Rafik Halabi. The author is a Druze, born near Haifa in 1946. He writes that "33,000 Israeli Druze are concentrated in eighteen villages in Galilee and Carmel and usually constitute an absolute majority in their villages." (p. 5). While Halabi was growing up, some people in his village backed the Jewish nationalists and others supported the Palestinians. Halabi's father sided with the Jews, despite reprisals from Arabs in the area. Halabi was educated in Israeli government schools and at Hebrew University in Jerusalem. Like all Druze, he grew up speaking Arabic. After he finished his master's degree Halabi served with the Israel Defense Forces (IDF). Later he went to work in journalism and broadcasting, becoming a well-known figure on lecture circuit.

The Druze are an important factor in the political strife between Syria, Lebanon, Israel and the Palestinians. Even though they have a unique culture and are independent in their ways, they suffer from an identity crisis. They may be citizens of Israel, but speak Arabic. They may be culturally similar to Arabs, but also may back Israel to the point of fighting their fellow Arabs. This has changed Druze life in modern times, for as Halabi writes:

> Army service has also changed the face of the Druze village beyond recognition, with young men of the sect, who are noted for their fondness for uniforms, strutting about the streets, weapons in hand, their chests thrust forward in pride. Most of the Druze serve in a special Minority Unit or in the Border Police, and, like every other soldier in the IDF, they must obey orders given in Hebrew and are taught to respect the symbols and customs of the army. They soon earned a reputation as daring fighters, and citations of them for acts of bravery have raised the standing of our community in the eyes of other Israeli citizens. But army service has also had less welcome consequences, mostly in the form of increased assimilation, which in any case has been making inroads in the Druze community. Its classic symptoms are intermarriage, flight from the villages, and a strong desire to melt into the urban population (12).

The Druze community may be changing, but it has weathered almost one thousand years of history. There are still many constants. American personnel working in Druze areas will find that relations with the Druze will be easier and more understandable if the Druze are approached with sensitivity. There are a few things to keep in mind:

1. It is rude to ask the Druze about their religion. The juhhal may be embarrassed about their lack of knowledge, and the uqqal are not allowed to talk about their beliefs.
2. Tobacco and alcohol are forbidden, especially for the uqqal.
3. The Druze are monogamous, and they are modest concerning sexuality.
4. The Druze house of worship, called a "khilwah," is not secret, but it is usually inconspicuous.
5. Thursday night is the time for Druze worship, which is never done in the presence of outsiders.

U.S. military personnel probably will not get to know any Druze, due to their closed society and secret religion. However, many merchants and local military personnel will be Druze. Their individual politics may vary,

but their sense of community makes them close knit. Outsiders should try to understand the Druze, while remembering that their worldview prevents them from making friends outside of the community. Their priority is to preserve their way of life and follow their religious beliefs. They will not see geo-politics the same way, but they are trying to exist in a world that often has been hostile to their way of life.

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Black Traditions in Christian Worship

Allen K. Lowe

The rich, earthy, and personal characteristics of the traditional Black services of worship are well known in the military community. The background of these traditions and their roots in African culture are not as well known. In this article, I will try to convey some of this interesting background in order to place in perspective many of the traditions of the Black worshipping community.

Black Music

It was through their songs that the Blacks were able to develop a vocabulary and means of expression that was entirely their own. Melodies sprinkled with symbols, images, and concepts borrowed from their African past, unknown to the Whites, gave them an ability to express feelings and thoughts not understood by others. The master would poke fun at them for using a jargon which "made no sense." This ridicule was gladly endured, for through it the Black slave preserved a certain degree of intellectual freedom. The slave of the 16th and 17th century was never completely subjected to the white master.

The chief concern of the African musician was to recite the history of the people. The ones who would do the singing might be men or women, but they were all professional story tellers, magicians, gossip mongers, and musicians. It seemed that each African tribe would have some sort of unique manner in which they would have their stories told. These "living encyclopedias," also known as mimes, poets, dancers, and mountebanks, were trained in secret meetings.

The singing people were found in every town. They settled matters of

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tribal dispute and also had the final word concerning history, law, and liturgy. Their recitation and historical appearances were not impromptu performances, but were only attainable after long periods of rehearsals.

Rhythmic action was arranged to accompany these songs. Rhythm was so deeply a part of African life that the singer would click the fingernails of his thumbs, and onlookers would pat their feet and clap their hands while bodies swayed to syncopated time. Dancing was the universal rhythmic accompaniment to singing. Africans danced for joy, grief, love, religion, hate, prosperity, to avert calamity, or just to pass the time.

The West African drums were by far the oldest original rhythmic instruments. They were usually made of hollowed logs, with heads of animal skins. They varied in size from the hand type about 14″ in diameter to large ones that were played with one stick and hand or with two sticks. There was a distinction between African instruments of rhythm and those of music. The xylophone-like marimba was a most elaborate instrument. Sometimes called the little portable piano, it consisted of fifteen gourds hung so that it might be played with two sticks. Its tones resembled an organ. Wind instruments also were used for rhythm. These included trumpets either of bone, wood, or reed.

Of the instruments played for musical effect one had five or six strings similar to a small harp, and was agreeable in sound to non-Africans. There were many kinds of these stringed instruments as well as flutes in Africa.

The vocal scores of Black music reveal that songs at the secret meetings were about group morality or were prayers, maxims, hero tales, and the like. These were unchanged from generation to generation. In addition to the songs about life situations that were taught in the secret meetings, there were storytelling songs. These abounded in repetitions. One in particular was the story of the "golden rule" of African culture.

When African Blacks were brought to the Americas, they carried with them their music and bodily rhythm, voice, and instrumentation. They possessed fixed songs for all life situations and had the ability to create impromptu ones. The great majority of the original texts of slave songs are not available, for the earliest language which the Blacks used was the African, and only a few African songs have been preserved. Through the years American people have discovered that Black music was the omnibus which carried forward the entire African cult.

To the Blacks, their music was even more important as a carrier of burdens. It is suggested that Black peddlers offered coal, ice, or vegetables for sale by singing of their value and that preachers of the larger racial churches regularly displayed their gospel to crowded audiences when they "moaned" their sermons. During the period 1740-1815 great crowds of people were gathered in revival assemblies in North America. These camp meetings were similar to the secret tribal assemblies of Black Africa, and were called "harvests of souls." At this time when the religious experiences of white and black people were similar, one Black songster urged his fellows not to forsake the meetings in order to protest against the injustice of slavery.

This song was often sung in the concept of protest:

Sinner, please don't let this harvest pass;
Sinner, please don't let this harvest pass,
harvest pass;
Sinner, please don't let this harvest pass,
And die and lose your soul at last!

At first, an individual Black might convene his secret meeting by means of a drum or a horn, as was done in native Africa. After the Colony of Virginia took the lead in prohibiting the assemblage of Blacks by drum beat, a non-christian slave there might have sung this spiritual for a gathering of his fellows:

Let us praise Gawd togedder on our knees,
Let us praise Gawd togedder on our knees,
When ah falls on mah knees
Wid mah face to de risin' sun;
Oh Lawd, hab mercy on me.

There were slaves who responded to the call of Christianity. A slave in Virginia told Samuel Davies in 1756 that he wanted to become a Christian. This slave, like many others, could now appreciate Christianity. There is a spiritual in which its author says over and over that he wants to become a Christian. The author was Oriental enough to use the word LORD in the sense of the possessor or master. With him, it meant no more than a polite "SIR." This spiritual contained verses which compared adjectives, and was written in this manner:

Lord, I want to be a Christian in-a my heart,
Lord, I want to be more loving in-a my heart,
I don't want to be like Judas in-a my heart,
Lord, I want to be like Jesus in-a my heart.

Settlers in the older colonies of the East usually would not tolerate the emotional expressions of Blacks as frontiersman did. However, churches in Virginia would sometimes invite the Blacks to remain outside of the buildings after they (they whites) had chosen convenient seats. Often Blacks were not permitted to enter church buildings at all, since they disturbed the quiet and dignified worship by beating out the rhythm of songs with feet patting and hands clapping in the place of African instruments. Moreover, the Blacks "shouted in religious services!"

The reaction of the Blacks to their exclusion from church was preserved in a spiritual about "weeping Mary." Strong men comforted her in song, by stating that "Pharaoh once got drowned and that the dominant race was again trying to stop the spiritual progress of the Blacks." Blacks decided to flee to free territory where there was no such exclusion. This is their verse which described a real historical situation:

When I get to heaven, goin' to sing and shout,
Nobody there for turn me out.

Spirituals, though orally transmitted, were actually history. Spirituals gave the Black's side of what happened to him. There were a number of elements that went into the making of spirituals. Among them:

1. African heritage. Traces of the ancient institution of the secret meetings survived in Black spirituals. In spirituals, African beliefs and customs were preserved.

2. White songs of the North American 19th century possibly influenced spirituals.

3. Miles Mark Fisher, author of *Negro Slave Songs in the United States*, says the Christianity rarely occurred as an element in antebellum spirituals. An opposing view is presented by Newman I. White which is accepted by most people, and states that Christianity did spread as a result of the spiritual songs.

Slave songs illustrate African-American life such as camp meetings, African colonization, the oral instruction of Negroes after 1831, work and leisure time activities of Black slaves, the Civil War with its soldiers, education, evangelism, and Reconstruction. How Blacks accepted Americanization is told with some color and excitement. Had every spiritual been preserved, a complete story of every emotion of American Blacks would be available.

The Black Bible

To understand the concept of the Black Bible, one must also understand the Black congregation. "The Black Congregation will not ask what a preacher thinks or what is his opinion. They want to know what God has told him through his encounter with the Word of God." The Bible thus becomes more than just a "tool" to the Black Preacher. The Bible is *in fact* the Word of God given to him to relate to the congregation God's Word and just where God is going to meet the need of the person that day. While there are those Black Preachers who can gain great impact without the discipline of a biblical text the vast majority of Black preaching is based on biblical authority and insights. There are those who do not need to use some scripture to base their sermon. However, for the most impact and the most effective preaching, the Bible must be used.

For several years, there has been a running argument throughout the Southern Baptist Convention concerning the accuracy and reliability of the Bible. The "buzz" words are: inspired, infallible, inerrant. There have been many friendships dissolved over these words. Yet the chances are great that the Black preacher(s) will never find themselves wrapped up in this war of words. "Black dependence on scripture is not slavish or literal. A Black preacher is more likely to say, 'Didn't he say it!' rather than to be officious about what 'the word of God declares!' " A Black preacher is more likely to use the Word to describe a happening, or point to a need fulfilled, or an interpretation of recent experiences rather than "for predicting the future or for detailed prophecy. The literal, impersonal use of the scriptures would be foreign to (the Black) mind and spirit."

"The Black preacher is more likely to think of the Bible as an inexhaustible source of good preaching material than as an inert, doctrinal, and ethical authority." The Bible is full of insights, helpful concepts, and things for everyday living. The Bible is to be preached!

Further, the Black preacher does not merely "use the Bible." At best he lets the Bible "use him." An approach used by the Black preacher would be to take the Bible and ask a question like "what does the Word say to me that I might deliver to my people and help them through the day." The Black preacher also realizes that the Bible is not a science book, and that Bible preaching is infinitely different from science teaching. "It is not in the interest of science that we preach. Rather, it is in the interest of the Bible as a reliable index to God's will for man, and in this broader concern, science finds its proper perspective as one aspect of a larger reality."

The Black approach to the Bible is not anti-intellectual; but rather the Black preacher will avoid the "current intellectualisms which take the Bible lightly because they read it too literally and view it with resultant hostility." The Black preacher does not have the time to get into unanswerable arguments over Jonah's whale/fish, the 5 fish into 5,000, or how long Peter wept bitterly. "The best of Black preaching today uses scholarly insights for more than the solution of the tensions between science and religion, or faith and reason. Black preachers often use the best of biblical scholarship to add living details that would not otherwise be evident in the text."

The typical experiences of a great host of Black people are reflected in the Bible which not only makes them feel at home, but it causes the Gospel to come alive in terms of meaning to them. Thus Black translation begot Black illustrations as seen in the following: "No man having put his hand to the plow—no man that has told me that he's gonna follow me—has any business now to look back to see what happens. If you're gonna plough a furrow, you can't plough it straight looking backwards. You gotta pick out a fence post up on the other end of the row and you gotta plough for that mark. Don't turn your eyes, 'cause if you turn your eyes, that'll turn you and the mule. Any man that's put his hand to the plow and looked back is not fit for the kingdom of heaven" (Mitchell, pp. 127f).

The Black Pulpit

The study of the Black Pulpit is difficult. While there is a Black Theology, the writing of it is recent, perhaps only 25-30 years old. There has not been a great deal of reaction to Black Theology. The same is true of the Black pulpiteer and his preaching. Only recently has the Black community realized that there is value in this theology and preaching, which is certainly worth preserving.

Black preaching has survived to some degree, if not by writing, by the handing down of the oral tradition. "The proclamation of the Black Fathers survives because, in its isolation from the mainstream, it spoke and it speaks peculiarly to the needs of the Black man." There was a "proper" way of preaching to the White man, and there developed a "proper" way of preaching to the Black. The Black Fathers felt "no compulsion to be orthodox or accepted. They showed no inclination to follow the literalistic interpretations which Whites devised to meet White needs and justify slavery. The Black Fathers looked for the answer to Black needs."

The Black pulpit extends beyond the wooden rail called the altar in

most churches of today. The Pulpit goes from the back to the front door, to the windows on the left and right, and includes all peoples in between. "The Black worshipper does not merely acknowledge the Word delivered by the preacher; he talks back! Sometimes the Black worshipper may shout. The day is not far past, if indeed it has passed at all, when the Black worshipper would consider a worship service a failure if there were no shouting." With the responsive audience comes the need for some sort of discipline. The very concept of discipline seems foreign to Black spontaneity. Yet there must be some order. Many churches currently have the bulletin which gives some sort of order and some direction. But often the leadership of the Holy Spirit overcomes the discipline of the structured worship service.

Another important discipline in the church is the time. Many young people today are not so inclined as those of days gone by to spend 2 or more hours in the confines of the church house. This also holds true concerning the adults. It is a rare preacher that can hold the attention of the audience for more than one one and a half hours in a worship service. The difference between the traditional White church which is punctual and the traditional Black church which is not, is recognized. Even so, there remains the need for time discipline.

"It is an interesting irony that some of the very earliest Black preachers may have preached to more Whites than Blacks." There was a perception by Whites that Blacks did not need the Gospel, and they were barred from services.

When the Word was preached to the "non-needing" Black, "it was reserved for them in the form of pious platitudes of distorted Paulinism mouthed by white preachers who suborned themselves and their calling by attempting to sell slavery to the slaves as 'the will of God'." It was also the White Christian who knew full well that human bondage was incompatible with Christian love. They feared the learned Black might rebel against the "will of God" in slavery. The Black preacher would preach to the Whites on the surface, and to the Blacks under the cover of darkness, in the wilds of the woods, and at Secret Meetings, always with fear of punishment.

The vast unrecorded majority of these preachers, of whose utterances we have almost no record, were still slaves or only recently free. In many cases, they were not even free to preach, and certainly not to study. In reflecting on the hazards of preaching during his time as a slave, Moses Grandy of Boston tells of an uncle who must have died in North Carolina, some time after the Nat Turner rebellion.

> After the insurrection . . . they were forbidden to meet even for worship. Often they are flogged if they are found singing or praying at home . . . My wife's brother, Isaac, was a colored preacher. A number of slaves went privately into a wood to hold meetings; when they were found out, they were flogged, and each was forced to tell who else was there. Three were shot, two of whom were killed . . . For preaching to them, Isaac was flogged, and his back pickled; when it was nearly well, he was flogged again and pickled, and so on for some months; then his back was suffered to get well, and he was sold. A while before this, his wife was sold away with an infant at her breast . . . On the way with his buyers, he dropped down dead; his heart was broken.
> (Mitchell, *Preaching*, p. 75)

The Black congregation has always "talked" back to the preacher. "To Whites and white-minded Blacks, the dialogue has been viewed as at best a quaint overreaction of superstitious, simple, folk—the expression of a beautiful childlike faith. At worst it has been judged as the monkeyshines of a religious revelry."

While this may be spoken for all to hear, the truth of the matter is that the vast majority of *all* preachers, Black and White, would gladly accept the participation of the congregation in every sermon preached. It is the "participatory response of their congregation that Black preachers have a rare resource which needs greater understanding and appreciation."

Styles of preaching are as varied as there are preachers. Many will do as Jesus and tell parables. Others will unite ancient biblical insights with modern experiences. All will use the "mind-stretching process." If a preacher climbs into the Black pulpit and cannot do this, he flirts with boredom and the loss of the audience. "The Black worshipper wants to be stirred; he also wants to have an emotional experience."

> Now your definition of home enlarges as you travel. If a man was to ask me in Baltimore, "Where do you live? I would say, "1134 McCulloh Street." If I were to be asked the same question in New York, I would say that I lived in Baltimore. Now if asked in Canada, I would answer that I lived in the United States of America. "If asked in France, "Where do you live?" I would say in America. You see, your definition of home enlarges as you move out. And if my little grandchild heard that I was dead, and asked what happened to Granddad, I would like for my daughter to say, "That which drew from out of the boundless deep turned again home." and you know, as I get older, instead of thinking of Farmville as my home, I like to say, as someone has said, "I like to think of God, who is our home." (Mitchell, *Preaching*, p. 99)

What the Black audience requires for the dialogue is both gut-issue themes about survival and nourishing certainty. In the Black preaching enterprise, the preacher's preparation starts with close identity with his congregation.

The most certain thing about the Black preacher is there is nothing certain or fixed. As the method of deliverance is varied so is the style. It may go from being flatfooted in one place with hardly any raising of the voice, to the romper and stomper who cannot be contained in any dimension. The most common trait is the use of the musical tone or chant in preaching. "The most important thing that can be said about intonation is that it can never be used effectively unless it is the natural style of language of the speaker." To use the intonation otherwise would be to prostitute the preaching style of some of the greatest pulpiteers, and would be a disgrace to the violator.

A far more important feature is the rhythm, or the call and response. An example is Matthew 27:54: "Truly, Truly" being said, and repeated by the congregation before moving on. "This pattern has deep roots in Black African culture. The Black audience takes the gospel seriously and does not feel talked down to when words or sentences are repeated. Black preaching assumes that things need time to sink in."

The Black preacher must be an expert story teller. The Bible abounds

in characters, and the preacher must be able to identify each one, both with the Bible and with the audience. There must be suspense, drama, and the victory of the "good guys." For the purposes of Black preaching, the conflict is not between good cops and bad robbers, nor is it between heroic Western law men and outlaw cowboys. In fact, it is not a morality play related to any typical middle-class model of virtue. It is the conflict of the powerless with the powerful, the have-nots against the haves.

To frame it as the just against the unjust is perhaps the closest possible way to correlate the Black conflict with the standard, White, ethical conflict. As always, the conflict has to be that which is personally crucial to the hearer.

The Black preacher is unique in his field. He has the support of the audience, the teachings being given from history long unrecorded, and the power to present the Gospel to his congregation in a special manner. The Black Preacher is a marvel of God's grace to humanity.

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Covenant Implications for Ministry: A Jewish Perspective

Sanford H. Shudnow

Background. Any examination of the question of religious pluralism within the naval service must be rooted in the context of the American society as a whole. America, unlike most other societies, is a pluralistic society in a number of ways, i.e. ethnically, racially, linguistically, and religiously. This is of particular significance for chaplains in their ministry within the sea services, where they touch the lives of such a diverse cross-section of America.

The developers of the Constitution saw the vital need for separation of powers, ensuring that no one group or individual would have complete sway over another. Coming out of a European background, the doctrine of separation between church and state was deemed necessary. The Bill of Rights guarantees in its First Amendment, "Congress shall make no law respecting an establishing of religion, or prohibiting the free exercise thereof."

The chaplaincy was established to ensure freedom of religion for members of the Armed Forces, while complying with the non-establishment clause. This is a very difficult balance to maintain. Chaplains are required to facilitate free exercise of religions, often differing vastly from his or her own.

With regard to the Navy, SECNAVINST 1730.7 "Religious Ministries within the Department of the Navy," states in part, "Its purpose is to provide for the free exercise of religion for all members of the naval service, their dependents, and other authorized persons appropriate to their rights and

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needs and providing staff support to this end throughout the Department of the Navy.''

Navy Regulations, 1973, article 0722, paragraph 2, provides that ''The religious preferences and varying religious needs of individuals shall be recognized, respected, encouraged, and ministered to as practicable.''

SECNAVINST 1730.7 deals with the question of providing and facilitating: ''Administering the Command Religious Program by conducting divine services, administering sacraments and ordinances, performing rites and ceremonies of the chaplain's particular faith group and facilitating the provisions of religious ministries for personnel of other faith groups.''

DOD Directive 1304.19 echoes the need to provide and facilitate in the ''Nomination of Chaplains for the Armed Forces.'' It states in part, ''. . . facilitate ministries appropriate to the rights and needs of persons of other faith groups.''

It is clear at the outset, that a great deal of providing and facilitating is required of a chaplain in the naval service, in terms of religious pluralism. The expectations of a chaplain as a minister of religion is not duplicated in the civilian sector of our society. The goal is to find approaches to effective ministry in a pluralistic setting, even though we may come from an exclusivistic, conventional, theological perspective. It is with this in mind that this paper is written to offer some guidance to chaplains.

Biblical Concepts of Covenant

The concept of covenant, especially as applied to the relationship between humanity and God, is generally understood as a special relationship of exclusivity. Often, it is only open to members of one's own group or religious brotherhood. It therefore creates, tacitly, an ''insider and outsider'' outlook and approach. Is it possible to avoid this pitfall, while still affirming the concept of a conventional relationship with God, a relationship so fundamental to the conception of modern religion? Is it possible to remain committed to covenant theology and to serve all people, regardless of faith, in a pluralistic setting? The teachings of Judaism bear out an affirmative answer to these questions.

Jacob B. Agus, presents clearly in his article ''The Covenant Concept—Particularistic, Pluralistic, or Futuristic?'' that there are both particularistic elements and pluralistic elements in Judaism. It is a matter of emphasis and need, as to how these elements and trends are applied. Agus quotes the Bible scholar Harry Orlinsky as emphasizing an exclusivistic attitude.

> In the view of the biblical writers, God and Israel had entered voluntarily into a contract as equal partners to serve and further the interests of one another exclusively. (Harry Orlinsky, *Violence and Defense in Jewish Experience*. Philadelphia: Jewish Publication Society, 1977, p. 58)

Agus asserts that this tendency for an exclusivism was to be found both in Judaism and in Christianity. He writes, ''Both religions were frequently dominated by the champions of an exclusionist theology.''[1]

[1]Jacob B. Agus, ''The Covenant Concept—Particularistic, Pluralistic, or Futuristic?'', *Journal of Ecumenical Studies*, (Philadelphia: Temple University, Spring 1981), Vol. XVIII, pp. 222-3.

The exclusionist theology was, however, counterbalanced by other more encompassing understandings. Agus shows that, "Nehemiah's only reference to a covenant (Nehemiah 9:8) is to the one concluded with Abraham, 'the father of a multitude of nations.' "[2] There are several other covenants, ". . . The covenant with humankind, represented by Adam and Eve, as well as Noah and his descendants, and the covenant with Abraham as the father of all who convert."[3]

To Agus, Abraham becomes a symbol of universality.

> Abraham's call is described as a kind of exodus, the beginning of the destiny of Israel, and it is stated in terms of universality, 'and all the nations of the earth will be blessed through you.'[4]

God's relationship with Israel, ". . . was due to God's goodness, love, and compassion."[5] Some authors of biblical writings in Agus's words were guilty of, ". . . the narcisistic feeling of superiority. . . . (Isaiah 28:10, 13) The covenant concept may easily be corrupted to the point of shutting out the openness of the faith-event, its dynamism, its infinite outreach."[6]

Harold Coward, writing his *Pluralism: Challenge to World Religions* takes note of the possible historical reasons for Jewish acceptance of tolerance in its covenantal outlook.

> The experience of being a minority group in other cultures . . . has been the norm for Judaism for countless generations. From the biblical period to the present, Judaism has had to formulate beliefs and practices in the face of challenges from other cultures and religions.[7]

One might think that this would create, an attitude of intolerance, but it did not. Perhaps the opposite is the case. According to Coward,

> It is this notion of being committed to God that is fundamental to Jewish theology and to Jewish understanding of the relationship of other peoples to God. Just as God has entered into a special covenant relationship with the Jews, there is no reason why God could not enter into other relationships with other peoples.
>
> While for the Jews it is the Mosaic—and later the Davidic covenant—that is true and authoritative, for other peoples (e.g. the Christians or Muslims) it will be their particular relationships with God that will be true and authoritative (for them).[8]

The covenantal idea of Israel seems in someways paradoxical. At once it is particularistic and universalistic.

> In virtue of the covenant, Israel then fulfills a paradox at the heart of human history, a specifically religious community . . . the people of God is at the same time a reality belonging to this world. . . . As a consequence, its national

[2]*Ibid.* p. 220.
[3]*Ibid.* p. 220.
[4]*Ibid.* p. 220.
[5]*Ibid.* p. 221.
[6]*Ibid.* p. 222.
[7]Harold Coward, *Pluralism: Challenge to World Religions* (Maryknoll: Orbis Books, 1985). p. 1.
[8]*Ibid.* p. 2

> experience, in which all others can recognize themselves, is going to take on a religious meaning which will shed light on faith.[9]

Perhaps nothing serves as well the interests of universalism in biblical literature than the motif of man created in the image of God. The creation by God of a single person unifies mankind at the outset within the first few chapters of Scripture.

> The second chapter of Genesis is concerned not only with the history of a single man, but with the history of all humanity, as is clear from the meaning of the word *Adam,* which means 'man.' For the Semitic mind, the ancestor of a race carries in himself the collectivity 'which has come from him.' . . . This is what has been called 'the corporate personality.'[10]

Although Adam would appear to be the perfect choice for use as a basis for Rabbinic theology as Judaism relates to the external world, it is really the person of Noah and his descendants who deserve this honored place in rabbinic literature. Noah acquires for himself and his sons the title of the progenitor of all of mankind, following the disasterous flood. The *Jewish Encyclopedia* article on covenant states, "But it is especially the covenant of Noah which was interpreted by the Rabbis to include all the laws of humanity."[11]

> When God promised Noah to send no deluge, he also made a covenant with the earth that men should be filled with love for their homes so that all parts of the earth might be inhabited.[12]

Rabbinic Concept of Noahism and Noahide Commandments

The entire human race was seen as descending from the three sons of Noah following the flood.[13] After the flood an additional commandment was added to the Noahide ordinances, "the limb of a living animal." This was an interpretation, based on the verse, "You must not, however, eat flesh with its life-blood in it." (Genesis 9:4). *Exodus Rabbah,* Mishpatim Ch. 30:9 states this explicitly, "He gave to Adam six commandments and added one to Noah." Since Adam and mankind were originally to have been vegetarian, the commandment was added to Noah and his generations concerning the life-blood of animals.

It would be incorrect to believe that these seven Noahide commandments were limited in their scope. The Talmud demonstrates that it is not necessarily 'seven,' although conceptually it appears that way. These seven commandments are only 'commandment principles'—general commandments, each one involving numerous details. These details can be found in the Talmud, Tractate Sanhedrin 56b, 59a, and 60a. In his biblical commentary, Nahmanides (d. 1270) on the verse in Genesis 34:13 writes,

[9]Xavier Leon-Dufour, ed. *Dictionary of Biblical Theology,* Second Edition (New York: The Seabury Press, 1973), p. 417.

[10]*Ibid.* p. 328.

[11]Isadore Singer, ed., *Jewish Encyclopedia* (New York: Funk and Wagnalls Co., 1912), Vol. IV, p. 320.

[12]*Ibid.* p. 320.

[13]Isadore Singer, Vol. VII, p. 648.

> The sons of Noah were commanded the laws of stolen property, fraud, extortion, wages of hired workers, laws of the guardian, rapist, seducer, principles of damages, personal injury, laws of loans and borrowing, laws of commerce, etc, similar to the laws commanded to the Israelites.[14]

According to Eliezer Levy, "The sons of Noah have in their possession a complete torah with manifold precepts."[15]

Aaron Lichtenstein lists the Seven Noahide Commandments as:

1. Justice. (An imperative to pursue social justice, and a prohibition of any miscarriage of justice).
2. Blasphemy. (Prohibits a curse directed at the Supreme Being).
3. Idolatry. (Prohibits the worship of idols and planets).
4. Illicit Intercourse. (Prohibits adultery, incest, sodomy, and bestiality).
5. Homicide. (Prohibits murder and suicide).
6. Theft. (Prohibits the wrongful taking of another's goods).
7. Limb of a Living Creature. (Prohibits the eating of animal parts which were severed from a living animal).[16]

Rabbinic Judaism teaches that the Jew, based on the Sianitic covenant, is enjoined to observe the applicable six hundred and thirteen positive and negative commandments. It would appear to be very imbalanced if the non-Jew would be obligated by only seven and, yet, receive the same reward in the Future World. Aaron HaLevi of Barcelona takes note of this,

> Make no mistake about the enumeration of the Seven Laws of the Sons of Noah—these being well known and recorded in the Talmud—for they are but categories and they contain many particulars.[17]

Aaron Lichtenstein goes into a detailed analysis of the specifics of Noahide particulars, comparing the ratio between Israelite and Noahide. Ultimately, he concludes that the practical observable Israelite commandments are significantly reduced, bringing the ratio of Israelite versus Noahide to approximately four to one.[18]

The Noahide covenant with all mankind continued uninterrupted until the giving of the Torah at Sinai. "All nations were considered as Sons of Noah until giving of the Torah. From the giving of the Torah forward, only the nations of the world are called Sons of Noah, and not the Israelites." (*Mishnah Nedarim* 3:11) The distinction between Sons of Noah (Gentiles) and Israelites (Jews) was only in regard to convenantal responsibilities, but not in regard to rewards. "He who observed the seven Noachian laws was regarded as a domiciled alien, as one of the pious of the Gentiles."[19] This meant that all righteous persons, regardless of origin and specific covenant

[14]My own translation of Nahmanides from traditional Hebrew text.

[15]Eliezer Levy, *Foundations of Jewish Law* (Tel Aviv: Sinai Publishing Co., 1967), p. 13. Translation my own.

[16]Aaron Lichtenstein, *The Seven Laws of Noah* (New York: The Rabbi Jacob Joseph School Press, 1981), p. 12.

[17]*Ibid.* p. 92.

[18]*Ibid.* pp. 90-1.

[19]Isadore Singer, Vol. VII, p. 649.

would receive their portion in the World to Come. No distinction was made between Gentile and Jew.

Moses Maimonides demonstrates that the Sons of Noah are by no means restricted in their covenant, but could opt to go beyond its scope.

> Sons of Noah desiring to perform any commandments of the Torah, in order to receive (additional) reward—he is not to be prevented from doing it properly.[20]

> The Noachian precepts represent a theory of universal religion, emphasizing good actions rather than right belief, ethical living rather than credal adherence, they require only loyalty to a basic code of ethical conduct, and rest upon the recognition of a divine Creator.[21]

Maimonides reaffirms, "A heathen who accepts the seven commandments and observes them scrupulously is a 'righteous alien' and will have a portion in the world to come . . ."[22]

The concept of a universal nationalism, transcending the particular covenant of the Israelites is expressed by the Prophet Zechariah, "In that day many nations will attach themselves to the Lord and become His people . . ." (Zechariah 2:15) This does not refer to any transformation officially, or adherence to the Israelite covenant, but to a universal acceptance and recognition of God.

Rabbinic Concept of "In Pursuit of Paths of Peace"

Besides the Rabbinic concept of the Noahide commandments and covenant symbolized by the rainbow, is an additional concept—"in pursuit of paths of peace." Generally, the Torah and rabbinic legislation deal with the Israelite sovereign nation. As was quite normal in the ancient Near-East, legislation dealt with the indigenous population and rarely with the foreign element living in its midst.

In modern times, especially in America, we speak in far broader terms than elsewhere in the past. Today, the concept of citizenship is widely applied to most people living within a country's borders. In ancient Israel, at least theoretically according to the Rabbis, there was a sovereign nation composed of Israelites, members of a particular covenant. Additionally, there were others, i.e. non-Jews, a minority in their midst. The question was how to deal with this minority? Since this was not dealt with in the original sources, it required additional rabbinic legislation.

Our major source is Maimonides' Code, the *Mishneh Torah,* which brings down laws applicable; past, present, and future. Maimonides establishes that the Israelite courts are to judge cases involving non-Jews in accordance with the non-Jews' own seven commandment principles. It is expected that these principles of moral living are to be known and practiced.

It is one thing to judge cases affecting non-Jews with the Noahide

[20]Moses Maimonides, *Mishneh Torah: Book of Judges* (Jerusalem: Mossad HaRav Kook, 1966).

[21]Philip Birnbaum, *A Book of Jewish Concepts* (New York: Hebrew Publishing Co., 1964), p. 93.

[22]Isadore Twersky, p. 221.

principles, but what about the other areas of day to day human contact? It is at this point that the concept of "in pursuit of paths of peace" comes into play. The alien is to be loved and cared for without distinction made between Jew and Gentile. Maimonides writes,

> . . . and so it seems to me: we deal with the resident-alien with courtesy and loving-kindnesses as with an Israelite, for we are commanded to sustain them as it is said, ' . . . give it to the stranger in your community to eat . . . ' (Deuteronomy 14:21). This is what the Sages said: We do not withhold from them our blessing of 'shalom.'[23]

It is not only to engender courteous relationships with non-Jews, but also to demonstrate goodwill in practical matters where help and assistance is necessary and vital. Maimonides continues,

> . . . Even Gentiles—the Sages required to visit their sick, to bury their dead along with the dead of the Israelites and to provide for their impoverished together with the poor Israelites in pursuit of peace. (Book of Judges, Ch. 10:12)[24]

Maimonides bases these practical considerations of the needs of Gentiles, on God's own compassion over all His creation. "The Lord is good to all and His mercies are over all His works." (Psalms 145:9) and it is said, "Her ways are pleasant ways and all her paths, peaceful." (Proverbs 3:17)

Implications for Ministry in a Pluralistic Setting

Chaplains serving in the United States Armed Forces are required by regulation to serve all, regardless of religious faith or affiliation. This is an expectation unprecedented in history and in human religious experience. Since a chaplain is also expected to faithfully represent his or her own religious faith group, conflicts may arise, at times.

Samuel Sandmel in his book *We Jews and Jesus,* sets forth what he perceives as a primary conflict:

> A first item involves an inescapable necessity Christians and Jews need to recognize that Christianity and Judaism until the modern age . . . have felt about each other that they were mutually exclusive, reciprocally contradictory of each other, and that the one was true and the other false.[25]

The chaplaincy requires a more comprehensive attitude towards others; not "mutual exclusivity." In examining Judaism, it is possible to demonstrate two possible attitudes within its covenantal theology; the particularistic side or the universalistic side. At times, one aspect was emphasized over the other. There was a constantly shifting emphasis based on needs of contemporary society.

Living in pluralistic America, it is necessary to delve deep into the vast repositories of collective wisdom in religious tradition. Somewhere inside, it is possible to find what we as humans have in common. Since much of Western religion is rooted in a common tradition in Judaism, much

[23]Moses Maimonides, *Book of Judges,* chap. 10:12.

[24]*Ibid.*, ch. 10:12.

[25]Samuel Sandmel, *We Jews and Jesus* (New York: Oxford University Press, 1973), p. 6.

of the research in this paper is applicable, in some measure. We see a common God for all of humankind. We find a common ancestry in Adam and later in Noah.

The Noahide covenant is composed of seven commandment principles that are applicable in all of civilized society. The question asked in this universal covenant is not what is your religion or theology, but rather do you behave in accordance with universal principles of acceptable behavior? The universal covenant accords all respect, regardless of religion. All righteous are deemed worthy of salvation granted by the Almighty.

Some may have difficulty, in principle, with some of the contents of this paper. Perhaps this is because of the strong emphasis on particularism in their own faith group. This is understandable, but it should be pointed out that many theologians of various backgrounds are working on this same question from their own traditions. My studies brought me to the writings of Krister Stendahl, specifically, the book *Paul Among Jews and Gentiles*. Stendahl calls for a rereading of Christian literature which could shed light on a universalistic approach.

People turn to chaplains in times of need. In practical terms, we cannot have a chaplain of every faith available everywhere, at all times. Therefore, every chaplain, no matter what our faith, must be available to serve all when needed. From my perspective, the concept of all humanity as part of a universal covenant offers the most workable solution. For those experiencing difficulty with this solution, Jewish tradition offers the additional practical solution of "in pursuit of paths of peace." In Judaism, there were times when the Torah provided no specific direction on how to deal with foreign persons living in the Israelites' midst. The practical solution of the Rabbis was to invoke a principle of "in pursuit of paths of peace." That is, it was to treat the alien exactly as one treats a member of one's own covenant. In all cases of human need, there can be no distinction made between the homeborn and the alien. Ultimately, the "paths of peace" were codified in Jewish books of jurisprudence.

Our ministry as chaplains is, more often than not, in the realm of healing. We work with human beings, created in the image of God. The realities of life are often overwhelming, requiring one human being to come to the aid of another. Because it is thus, the application of the concept of universal covenant, and the principle of "in pusuit of paths of peace," provide a safe path upon which to walk in faithfulness to one's own tradition, while facilitating the spiritual healing of all the sons and daughters of Noah.

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Appendix I
Rabbinic Sources

"For God offered the Law to all the nations in turn. . . . So Israel received the whole Law, with all its details and developments, including the seven commands which the Noahides took upon themselves." (*Sifre Deuteronomy*, Berakh, §343.142b)

"The sons of Noah were given seven commands in respect of: 1. idolatry, 2. incest (unchastity), 3. shedding of blood, 4. profanation of the Name of God, 5. justice, 6. robbery, 7. cutting off flesh or limb from a living animal." (*Genesis Rabbah*, Noah XXXIV, 8)

"What was Deborah's character that she should have judged Israel . . . ? I call heaven and earth to witness that whether it be Gentile or Israelite, man or woman, slave or handmaid, according to the deed which he does, so will the Holy Spirit rest on him." (*Tana debei Elijah*, p. 48)

"God said to Moses; 'Is there respect of persons with Me? Whether it be Israelite or Gentile . . . whosoever doeth a good deed (mitzvah), shall find the reward at its side, as it says, 'Thy righteousness is like the everlasting hills; man and beast alike Thou savest, O Lord,' " (Psalms 36:6) (*Yalkut*, Lekh Lekha §76)

"And these are the things they prescribe in the interests of peace; . . . They must not prevent the poor among the non-Jews from gathering gleanings, the forgotten sheaf, and the field-corner—for the sake of peace. (*Mishnah Gittin* 5:8)

''Poor Gentiles may glean and participate in the 'corner of the field' and the 'forgotten sheaf' charities. (*Mishnah Gittin* 5:8)

''Our Rabbis taught: It is proper to support Gentile poor together with the poor of Israel. It is proper to visit their sick together with the sick of Israel. It is proper to bury the dead bodies of Gentiles together with the dead bodies of Israel, because it will foster peace.'' (*Talmud Gittin* 61a)

''In a city where there are both Jews and Gentiles, the collectors of alms collect both from Jews and from Gentiles; they feed the poor of both, visit the sick of both, bury both, comfort the mourners whether Jews or Gentiles, and they restore the lost goods of both—for the sake of peace.'' (*Jerusalem Talmud Dem.* IV §6)

''Saving of life takes precedence of the Sabbath, in case of Jew and Gentile alike.'' (*Talmud Yoma* 85a)

''Rabbi Simeon ben Halafta said: There is no way to bless except through peace, as it is said, 'The Lord blesses His people with peace.' (Psalms 29:11)'' (*Numbers Rabbah*, Pinehas XXI,i).

Ministry in a Pluralistic Environment

G.M. Clifford, III

Harvey Cox in *Many Mansions: A Christian's Encounter With Other Faiths* wrote, "Religious pluralism is an irreducible fact."[1] For the military chaplaincy, religious pluralism poses new challenges and largely unknown consequences, some of which are explored in this article. Although the context for that exploration is the Navy Chaplain Corps, similar conclusions can probably be drawn about the Army and Air Force chaplaincies.

The motto of the Navy Chaplain Corps, "Cooperation Without Compromise," implies that ministry as a chaplain is not intended to alter the chaplain's theology. Yet a likely consequence of ministering in the pluralistic setting of the sea services would seem to be a broadening of the chaplain's theology by influencing that theology to become more inclusive. For example, chaplains from Christian faith groups are responsible for facilitating pastoral care to Buddhist personnel without trying to convert the person to Christianity and without compromising the chaplain's integrity. Repeatedly engaging in this type of pluralistic ministry seems likely to impact the chaplain's own theology.

Anecdotal evidence, collected informally from dozens of chaplains, supports the hypothesis that ministering in an environment of religious pluralism causes the chaplain's theology to become more inclusive. This article reports the results of a random survey of a stratified sample of the Navy Chaplain Corps designed to test that hypothesis.

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[1]Harvey Cox, *Many Mansions: A Christian's Encounter With Other Faiths* (Boston: Beacon, 1988), 163.

The Survey

A stratified sample was utilized for two reasons. First, three paygrades do not have a sufficient number of chaplains to permit meaningful statistical analysis of a random sample. There is only 1 Rear Admiral (upper half) and 1 Rear Admiral (lower half). Likewise, there are only about 60 chaplains with the rank of Lieutenant (junior grade). Further, chaplains in the grade of Lieutenant (junior grade) have been on active duty less than a year. Their perception on whether ministering in a pluralistic environment has impacted their theology is, at best, limited.

Second, this study focused on Christian clergy ministering in an environment of religious pluralism. Sending the survey to non-Christian chaplains might insult those chaplains and might not provide information useful for the study. Therefore, the population utilized was chaplains whose faith groups define themselves as Christian. This definition avoids the quagmire of attempting to define who is and who is not Christian.

20% of the 1071 Chaplain Corps officers on active duty in the grades of Lieutenant, Lieutenant Commander, Commander and Captain on 30 June 1990 were surveyed. No data existed from which an expected response rate could be predicted. The sample size of 20% of the Chaplain Corps was a conjuncture as to the number of surveys which needed to be distributed in order to obtain a statistically significant number of responses. Figure 1 shows the number and percentage of chaplains surveyed by rank.

Because of the relatively small number of Captains, 40% of the Captains were surveyed. The number of Lieutenants surveyed, the grade with the largest number of chaplains, was then reduced proportionately. The total sample remained equal to 20% of the active duty chaplains in the grades of Lieutenant through Captain. This adjustment improved the likelihood of a statistically significant number of responses from chaplains in each grade without materially affecting the statistical analysis.

PAYGRADE/RANK	*NUMBER ON ACTIVE DUTY*	*PERCENTAGE SURVEYED*	*NUMBER SURVEYED*
Lieutenant	471	15	72
Lieutenant Commander	285	20	57
Commander	207	20	41
Captain	111	40	44
Total	1071	20	214

Fig. 1. Number and percentage of chaplains surveyed, by grade

Respondents were asked to describe their theology both at the time they reported for active duty as a chaplain and in the present using the four forced choice alternatives in Figure 2. Those alternatives were derived from the four theological models of Christian understandings of religious pluralism developed in Paul Knitter's *No Other Name? A Critical Survey of Christian Attitudes Toward the World Religions*.[2] Knitter's schema was

[2]Paul Knitter, *No Other Name? A Critical Survey of Christian Attitudes Toward the World Religions* (Maryknoll, N.Y.: Orbis, 1989), 75-167. One of the ways in which the models were adapted is that Knitter's names for three of the models were changed: his Conservative

selected as the analytical framework for this research because his four models encompass the entire spectrum of Christian understandings of religious pluralism. Yet his models are sufficiently differentiated from one another to allow shifts in theological positions to be easily measured. Shifts in theological understandings of religious pluralism were determined by comparing the chaplain's theological understanding of religious pluralism at the time he/she commenced active duty with his/her understanding of religious pluralism in the present.

	Model Name	Forced Choice Alternative
Most ..... Exclusive Model	Christ Alone	Only through faith in Jesus can a person know that they are a sinner and find salvation.
	Christ Essential	Although it is possible for non-Christians to know there is a God and that one is a sinner, only through faith in Jesus can one be saved.
Most ..... Inclusive	Christ Universal	All paths which lead to salvation are through Jesus, explicitly or implicitly.
Model	Theocentric	There are many paths to salvation. Christianity is but one of these paths.

Fig. 2. Theological Spectrum Covered by the Four Fixed Choice Alternatives for Christian Understandings of Religious Pluralism

The forced choice alternatives were necessarily succinct as the survey was limited to a single page in order to improve the response rate. The brevity unavoidably introduced elements of ambiguity and inaccuracy. Salvation, for example, is a Christian concept which is not germane to all forms of Buddhism. Likewise, "other religions" is open to misinterpretation as meaning other Christian groups rather than non-Christian faiths. In testing the questionnaire with a small group of chaplains prior to conducting the survey, the forced choice alternatives seemed clear and communicative suggesting that the survey was valid, i.e., that the survey actually measured shifts in theological understandings of religious pluralism.

Figure 2 also depicts the theological spectrum covered by the models. The Christ Alone model is completely exclusive: Christianity is the only path to salvation; without Christ,one cannot even know that God exists. The Christ Essential Model is somewhat broader: through general revelation all may know of God's existence; nevertheless, salvation is possible only through specific knowledge of God's unique self-revelation in Christ. The Christ Universal model is yet broader: salvation is possible for all through the salvific work of the cosmic Christ. The Theocentric model is completely inclusive: all major religions are good, true and valuable; all are salvific.

Respondents were also asked to compare their approach to other

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Evangelical Model was renamed the Christ Alone model, his Mainline Protestant model was renamed the Christ Essential model and his Catholic model was renamed the Christ Universal model. The names were changed to avoid the possibility of skewed results from chaplains feeling obligated to select the model associated with their confessional tradition.

religions now to their approach when they came on active duty as a chaplain using a Likert scale:

Compared to when you came on active duty, your approach to other religion is generally:

More Open		Same		Less Open
1	2	3	4	5

This approach is inherently vague, both quantitatively and theologically. Respondents using a Likert scale frequently assign different magnitudes to what are, in fact, equivalent shifts. Responses indicate the direction, not the nature, of any theological shift in the understanding of religious pluralism.

The second approach gave chaplains who may not have understood the theological alternatives or who may not have closely identified with any of the alternatives, an opportunity to report perceived theological shifts. This question was also an opportunity to confirm any shift reported using the forced choice theological alternatives.

Six independent variables and five explanatory variables were included in the survey. Three of the independent variables were included to rule out obvious sociological factors which might explain reported theological shifts: the respondent's sex, race and faith group. Including these variables also permitted an examination of whether a chaplain's theological understanding of religious pluralism varies by sex, race or faith group. Faith group was the only variable predicted to be correlated with the respondent's theological understanding of religious pluralism. Three of the models have been primarily identified with specific Christian traditions: the Christ Alone model with evangelical Protestants; the Christ Essential model with mainline Protestants; the Christ Universal model with Roman Catholics.

The other three independent variables were the respondent's age, rank and length of active duty service as a chaplain. These three variables were predicted to be so highly correlated with one another that only one of them could be used per regression equation. Navy chaplains commence active duty at ages which range from 24 to 57. This variation makes age a poor proxy for measuring the lengthy of ministry in a pluralistic environment.

Years of active duty as a chaplain more precisely measures the length of ministry in a pluralistic environment.

Years of active duty as a chaplain more precisely measures the length of ministry in an environment of religious pluralism than does rank. Rank is a function of performance and length of service, with approximately six years between grades and no early promotions. However, each year a few previously passed over chaplains are promoted. Captains and Commanders sometimes remain in their respective grade 14 or 15 years.

Conversely, rank is more a precise measure of a chaplain's effectiveness in an environment of religious pluralism than is length of service. Chaplains who are unable or unwilling to provide for the free exercise of religion by all are usually not promoted. Therefore, the more times a chaplain has been promoted the stronger the presumption that the chaplain has maintained and/or developed an inclusive ministry. However, other factors, such as a chaplain's ability to function within the bureaucracy, may also influence

promotion. Rank is an imperfect proxy, but has the advantage of combining both longevity and competence.

The five explanatory variables were probable causes for theological shifts along the exclusive-inclusive theological spectrum depicted in Figure 2: (1) working with other chaplains: (2) working with lay people from other faiths; (3) re-examining one's own beliefs and faith tradition; (4) facilitating ministry for people of other faiths; (5) reflecting on the texts and beliefs of other faiths. Respondents were asked to rate each of these variables using a Likert scale to indicate the variable's relative explanatory power. Respondents also had the opportunity to offer other explanations for any reported theological shift.

The Results

157 chaplains responded to the survey. Several factors may explain the survey's high (73%) response rate. First, friendship and willingness to support another chaplain may have encouraged chaplains to respond. Second, the cover letter mailed with the questionnaire stated that the Chief of Chaplains had approved the survey. That statement may have been interpreted as the Chief of Chaplains tacitly endorsing the survey and encouraging responses. Third, the survey may have identified an issue important to many of the respondents: 41 of 159 respondents included comments.

Race, sex and faith group were predicted as irrelevant in determining whether a chaplain's theology becomes more inclusive. The low correlation coefficients between the variables for race, sex and faith group cluster[3] and the variables for the chaplain's perception of increasing openness and shifts in theological models reported in Figure 3 support this prediction.

	Increase in Openness	Shift in models
Race	−.07953	.20933
Sex	.04878	.19902
Faith Group Cluster	.00407	.20905

Fig. 3. Correlation coefficients between the independent variables race, sex, and faith group cluster and the dependent variables increase in openness and shift in models

Also as predicted, the correlation coefficients between rank, years of active duty and age were so high that these variables could not be used in the same equation because of multicollinearity (cf. Figure 4). That is, these variables measure essentially the same phenomena.

[3]Navy chaplains are classified in four faith group clusters for accessions purposes: Roman Catholics; liturgical Protestants (those that baptize babies, wear vestments, use historical creeds and a traditional order of worship); non-liturgical Protestants (all other Protestants); Special Worship Considerations (Seventh Day Adventists, Orthodox, etc.). Faith group clusters were used rather than actual faith group because the respondents came from too many different faith groups to permit meaningful statistical analysis. Chaplains from 38 different denominations responded to the survey; chaplains from 19 different denominations included comments with their response. However, denomination is perhaps a poor indicator of an individual chaplain's theological stance.

	Rank	Years of Active Duty	Age
Rank	1.00000		
Years of Active Duty	.90050	1.00000	
Age	.81056	.86898	1.00000

Fig. 4. Correlation coefficients between rank, years of active duty as a chaplain and age when reported for active duty as a chaplain

For reasons discussed above, rank was selected as the best proxy for measuring the effect of ministering in an environment of religious pluralism. Correlation coefficients, reported in Figure 5, generally support that choice. In the case of the one exception to that generalization, the correlation coefficient between shift in models and length of active duty is greater than the correlation coefficient between shift in models and rank by an insignificant .00189.

	Increase in Openness	Shift in models
Age	−.19947	−.12536
Length of Active Duty	−.16045	−.17186
Rank	−.21114	−.16997

Fig. 5. Correlation coefficients between the independent variables of age, length of active duty and rank and the dependent variables increase in openness and shift in models

Cross-tabulation data for the respondent's faith group cluster with the theological model which best expressed the chaplain's understanding of religious pluralism at the time the chaplain reported for active duty was consistent with the faith traditions from which the models were developed. A majority of Roman Catholic chaplains (56.67%) identified with the Christ Universal model. A majority of both liturgical (52.46%) and non-liturgical (58.33%) Protestants identified with the Christ Essential model. These results are statistically different from random variation at the 99.5% confidence level.

The liturgical and non-liturgical Protestant clusters both include faith groups and chaplains who identify themselves as mainline, evangelical and fundamentalist. However, the majority of Baptists and Pentecostals are non-liturgicals who tend to be more theologically conservative. The survey results are consistent with that fact, as non-liturgical Protestants were somewhat more exclusive than liturgical Protestants. For example, 18.03% of the liturgical Protestants identified with the Theocentric model when they began active duty versus 6.67% of the non-liturgical Protestants.

The cross-tabulation data for faith group cluster with the theological model which best expresses the chaplain's understanding of religious pluralism today was significant at the 99.5% confidence level. Figure 6 summarizes the reported shift by model. Overall, survey respondents shifted slightly towards theological models of increased inclusivity.[4]

[4]The slight increase in the percentage identifying with the Christ Alone model was caused by only 152 chaplains identifying the theological model which best expressed their understanding of religious pluralism when the chaplain reported for active duty and 154 chaplains identifying the model which best expressed their theological understanding of religious pluralism today. The number of chaplains who identified with the Christ Alone model in both cases was 8.

THEOLOGICAL MODEL	*MODEL THEN*	*MODEL NOW*
Christ Alone	5.19	5.26
Christ Essential	44.16	37.50
Christ Universal	33.12	37.50
Theocentric	17.53	19.74

Fig. 6. Percentage of respondents identifying with each theological model when the respondent reported for active duty and today.

The cross-tabulation of a chaplain's rank with his or her theological understanding of religious pluralism when commencing active duty had a Chi-Square value of 7.8 which is marginally significant at the 44.93% level of probability. However, Lieutenants did seem to have a more exclusive understanding of religious pluralism than chaplains in other grades. This result is consistent with an increasingly large number of chaplains being commissioned from theologically conservative faith groups.

When chaplains were asked if they had become more or less open in their general approach to other religions since coming on active duty, 65.67% responded affirmed a greater openness. Only 3.21% of the chaplains indicated that they had become less open. This reported increase in openness is in the same direction, but of much greater magnitude, than the shift in theological models for understanding religious pluralism shown in Figure 6.

Why did so many chaplains (104) report that they had become more open in their approach towards other religions when so few (14) reported a shift in models towards increased inclusivity? One possible explanation is that although ministering in the religiously pluralistic environment of the sea services causes the chaplain's theology to become more inclusive, the change is not so large as to move chaplains from one model to another. The basic, doctrinal outline of the chaplain's faith may remain constant while the exposition of that outline changes. Comments from survey respondents indicate that this is a likely explanation for much of the disparity:

> I would say there may be a shift in some *minor* points of theology but not in the basic standards of orthodoxy.[5]

The change may perhaps be better described as increased comfort, more openness, rather than greater inclusivity:

> My theology has not changed, rather I am open to the rights of others and have become far more comfortable working with and facilitating people with whose religious belief I disagree.[6]

Another possible explanation for the discrepancy between few chaplains shifting models and many chaplains becoming more open is that chaplains may have misunderstood the survey's focus. Chaplains may have thought that the focus was ecumenism within Christianity instead of religious pluralism. Comments from some respondents point towards some confusion on this issue:

[5]From a Presbyterian Lieutenant. Comments have been transcribed in their eternity, with only the spelling edited. Unless otherwise noted, all comments are from white males.

[6]From a National Association of Evangelicals Lieutenant.

> The Chaplain Corps is beautiful in the sense of your question (and in other senses too).... I know Catholics whose walk with "our" Jesus makes my discipleship look scrawny. Before the Corps that was not true. But then not only have I changed but so have most "things."[7]

Yet comments from other respondents indicate that some, if not most, chaplains correctly understood the survey's focus:

> For you to go one step beyond the Christian-Judaic traditions is commendable.[8]

Of the 41 chaplains who responded to the survey with comments, at least 18 indicated that they clearly understood religious pluralism. Comments from only 4 chaplains implied that the survey's focus was ecumenism. Mentioning Buddhists and Muslims in the cover letter which accompanied the survey probably contributed to the survey's validity.

Still another possible explanation for the disparity between the number of chaplains who reported increased openness but who did not shift models is that the survey's abbreviated summaries of the models confused respondents about the identity of the four models. Any respondent with insufficient theological expertise to adequately grasp the shorthand presentation of the four models required by the survey compounded this problem. Knowledge learned in seminary is often lost with the passage of time. Many chaplains do not engage in extensive theological reflection, accelerating the speed at which material learned in seminary is forgotten. One chaplain who identified the Christ Essential model as best expressing his theological understanding of religious pluralism wrote:

> Paradoxically I believe that salvation, as I understand it, is available only through Jesus Christ. However, I also believe that God in his mercy and by his authority may save whomever he chooses. If I did not believe in Jesus Christ as my Saviour and the Saviour of all people I would get out of the Christian/ Lutheran chaplaincy.[9]

This comment seems to suggest that the chaplain identified with the Christ Universal model rather than the Christ Essential model. Also, four respondents checked more than one model when asked which model best expressed their theological understanding of religious pluralism.

Unfortunately, there are no data from which the survey's reliability can be precisely determined. However, there is no evidence which indicates that a substantial number of chaplains did not sufficiently understand the questions to accurately answer them. Based on testing the survey against the general tenor of respondent's comments, the survey is probably reliable.

[7]From an American Baptist Commander.
[8]From a Church of Jesus Christ of Latter Day Saints Captain.
[9]From an Evangelical Lutheran Church in America Captain.

		OPENNESS			
		MORE OPEN		SAME	LESS OPEN
SHIFT IN MODELS	MORE EXCLUSIVE	0	3	0	1
	NO SHIFT	43	42	45	4
		9	2	1	0
	MORE INCLUSIVE	1	0	0	0

Fig. 7. Cross-tabulation of responses to increased openness with shifts in models for understanding religious pluralism[10]

Figure 7 shows the cross-tabulation of openness towards other religions with reported shifts in theological models for understanding religious pluralism. This data points towards minor problems with the survey's reliability and validity, but is generally consistent with the contention that the survey was both reliable and valid. Data inconsistent with that conclusion are: the 3 respondents who shifted in the direction of a more exclusive model while stating that they had become more open towards other religions; the 1 individual who shifted towards a more inclusive model and yet reported no increase in openness. Inconsistent data total 4 of 151 cases, or 2.65%.

A two-step process was employed to determine whether the reported increase in theological inclusivity was caused by ministering in an environment of religious pluralism. In the first step, rank was used as the sole explanatory variable with each of the dependent variables (shift in theological models and openness towards other religions).

Based on the Chi-Square test, there was only a 63.99% probability of a significant relationship between rank and shifts in theological models for understanding religious pluralism. A simple regression analysis was done using the shift in models as the dependent variable and rank as the explanatory variable. The correlation coefficient of .0138 was not significant at the 95% level, based on an F ratio of 2.108.

The Chi-Square test on rank and openness towards other religions showed a relationship significant at the 98% level. A simple regression analysis with rank and openness yielded a correlation coefficient of .0680 with an F ratio significant at the 99% level. The sign of the coefficient for rank was in the predicted direction: increased rank and increased openness are directly related. The coefficient for rank, using the t-test, was significant at the 99.5% level. Rank, however, explained less than 7% of the variation in openness. Rank appears, at best, an inadequate proxy for determining the effect of ministering in an environment of religious pluralism on a chaplain's theology.

Openness was the only dependent variable used in the second step of determining the cause of increased inclusivity among chaplains. The shift in theological models for understanding religious pluralism was not used as a

[10]The total number of responses for each question varied as not all respondents answered all questions.

dependent variable because too few chaplains reported a shift to permit meaningful analysis. This problem is reflected in the low correlation coefficients between the explanatory variables and the shift in models.[11]

Low correlation coefficients between the five explanatory variables signify the absence of multicollinearity.[12] The directness and simplicity of the survey questions about the influence of each explanatory variable suggest that the answers are valid. Concomitantly, the lack of comments from respondents about the explanatory variables suggests that they are reliable.

A stepped, multilinear regression was used to determine what, if any, relationship existed between the explanatory variables and the dependent variable openness. The only variable entered in the regression equation was the influence of working with other chaplains. The correlation coefficient of .2415, with an F statistic of 23.885, is reliable at the 99.5% level. The the coefficient for the influence of other chaplains causing the respondent to become more open towards other religions is −.4727, which, based on the F test used for multiple regressions, has a confidence level greater than 99.5%. The sign of the coefficient was as predicted: working with other chaplains is directly correlated with increased inclusivity.[13]

If a causal link between working with other chaplains and becoming more open towards other religions is postulated, then working with other chaplains explains approximately 24% of the increase in openness reported by survey respondents. Personal experience and respondents' comments support the claim that the relationship between working with other chaplains and increased openness is casual rather than coincidental correlation:

> My basic theological position has not changed, however, I have grown in my appreciation of many other faith traditions in the [Chaplain] Corps. I had worked with quite a number in the civilian parish before coming in the Navy.[14]

> As a Roman Catholic from the Northeast, I came from an area where Catholics were in the majority and there was minimal interaction between different groups. In the Navy I have been forced to get to know other Christian groups, especially

[11]The correlation coefficients were:

Explanatory Variable	Correlation with Shift in Theological Models
Working with other chaplains	.04425
Working with lay people from different faiths	.07187
Pre-examining own beliefs and faith tradition	−.10100
Facilitating ministry for people of other faiths	.05007
Reflecting on the texts and beliefs of other faiths	.00000

[12]The largest correlation coefficient between any two of the five explanatory variables was .42622 between facilitating for people of other faiths and reflecting on the texts and beliefs of other faiths. Logically, there should be a connection between these two variables. Statistically, the correlation coefficient is still low enough to suggest the absence of multicollinearity.

[13]The coefficient is negative because openness and the influence of other chaplains were measured in opposite directions: 1 = More Open and 5 = Less Open; 1 = Disagree that other chaplains have an influence and 5 = Agree that other chaplains have an influence.

[14]From a Southern Baptist Commander.

their ministers. I try to treat others as I would like to be treated. I've been disappointed in how others regard me and my fellow Catholics so my attitude to minorities like Muslims and Buddhists would be very favorable. I don't worry about their salvation—I leave that up to God.[15]

Only 7 chaplains said that working with other chaplains had not influenced their attitude towards other religions; 4 chaplains said that working with other chaplains caused them to become less open towards other religions. This comment illustrates how working with other chaplains caused a shift towards a more exclusive theology:

> The reason why I'm a little less open is because I had a command chaplain from another denomination who, I believe, was a bigot—sometimes (though he cleverly tried to conceal it) he let himself be known.[16]

None of the other four explanatory variables met the minimum criteria for inclusion in the regression equation, a confidence level greater than 95%, based on the F statistic.[17] Although drawing conclusions based on data at less than the 95% confidence level is risky, the variable closest to inclusion was facilitating for other faiths. Respondents emphasized that facilitating the free exercise of religion for others shapes the chaplain's own faith:

> I have become more open to other religious not so much in response to theological changes, but in supporting our constitutional guarantee of freedom of religion, and the practical exercise of that in support of armed forces personnel.[18]

Only 13 survey respondents indicated that facilitating for others did not cause their attitude towards other religions to shift. These two comments exemplify those responses, ranging from chaplains who deny changing, to chaplains who were already inclusive when they commenced active duty:

> I respect anyone's right to worship as he/she sees fit, and will support that. Facilitating and supporting others in their form of worship need not negate any beliefs I hold in my faith. We are called to serve, not conform.[19]

> I feel that I have always had an open mind when it comes to faith, belief and other faith groups.[20]

The ability to facilitate the free exercise of religion for others without changing one's own theology is probably limited. On the one hand, chaplains who are interested in other religions may be relatively open to integrating insights and teachings from the other religions into the chaplain's own theology. On the other hand, chaplains intensely opposed to other

[15]From a Roman Catholic Lieutenant Commander.

[16]From a Roman Catholic Lieutenant.

[17]The confidence levels were:

Explanatory Variable	Confidence level
Working with lay people from different faiths	.6685
Re-examining own beliefs and faith tradition	.8322
Facilitating ministry for people of other faiths	.1203
Reflecting on the texts and beliefs of other faiths	.5979

[18]From an American Baptist Lieutenant.

[19]From a United Methodist Lieutenant Commander.

[20]From a black Presbyterian Church in the U.S.A. Commander.

religions may have greater difficulty facilitating, in a non-prejudicial manner, the free exercise of those religions.

The lack of explanatory power for the variables which measured reflecting on one's own faith tradition and beliefs and reflecting on other faith traditions and beliefs is consistent with the assumption that most chaplains are praxis oriented and do not engage in extensive theological reflection.

Most chaplains facilitate the free exercise of other religions, but seldom work directly with lay people of other faiths. Thus the lack of correlation between openness and working with lay people of other religions was not surprising.

Conclusions

Analysis of the survey data suggests that ministering in the religiously pluralistic environment of the sea services often causes the chaplain's theology to become more inclusive. The increase in inclusivity may be substantial: 2 chaplains reported shifts greater than one model. An incremental increase is much more likely: 12 chaplains reported shifting one model towards greater inclusivity; 104 chaplains reported increased openness towards other religions. Ministry in the Navy has reinforced and confirmed the inclusivity of an unknown number of chaplains.

A sizable number or chaplains reported that their ministry as a chaplain had not changed their theological understanding of other religions: 47 chaplains reported no change in openness; 135 reported no shift in theological model. Explanations for the absence of any reported change include: lack of theological reflection; the chaplain being unaware of how his or her faith has evolved; experiences or reflections which confirm preexisting opinions and theology; disinterest in Christianity's relationship to other religions; and lack of contact with the scriptures, theology, clergy and laity of other religions. Evidence from respondents' comments suggest that each explanation is likely true for at least some chaplains. For some chaplains, more than one explanation seems pertinent.

An alternative explanation for the increased inclusivity often observed among chaplains was identified in the course of the research: the Chaplain Corps attracts clergy who are already pluralistic, or who have a latent pluralism which surfaces and flourishes in the open environment of ministry in the Navy. This hypothesis is consistent with the data from chaplains who report that ministry in the Navy has confirmed their inclusive approach towards other religions. However, this explanation is not completely consistent with the comments of many respondents. Too many chaplains attributed substantive theological change to ministering in an environment of religious pluralism to completely reject the original hypothesis.

For an institution which prides itself on acceptance and inclusivity, a surprising amount of religious prejudice within the Chaplain Corps was reported by respondents. One wrote:

> I only wish that "Christian" chaplains would be Christian to their own "Christian" chaplains!!!! (I can tell you many, many stories where I, as a

> Mormon, have been excluded because of my Church rather than based on the fact that I'm a Christian chaplain!!!)[21]

Compounding this prejudice is the "Protestant problem." Who is a Protestant? The Navy has allowed faith groups to *de facto* define whether the faith group is Protestant. But not all faith groups which define themselves as Protestant are willing to accept that all of the other groups who claim to be Protestant are in fact Protestants. Even chaplains who seek to be inclusive find that ecumenism can pose nearly unsolvable problems:

> This addendum, though not a part of your survey structure, is to address an area of related concern in our current "pluralistic environment."
>
> Simply stated it is the expectation of the sectarian chaplain and endorsing agency, as well as the socio-political directors, to put most, if not all such folks, into the "Protestant" house and to employ them as "Protestant" clergy.
>
> The doctrinal/theological/polity disparity is so great and cannot be put aside nor ignored. My Christian Science chaplain cannot perform marriages—my CJCLDS [Church of Jesus Christ of Latter Day Saints] chaplain cannot administer the sacrament of the altar. I love and cherish these chaplains but I need the wisdom of Solomon to place them where they are best suited.[22]

Increasing religious pluralism, perhaps soon accentuated by the commissioning of the first Buddhist and Muslim chaplains, will exacerbate the unresolved problems of ecumenism. Forcing chaplains into situations where they are confronted with the reality of religious pluralism may cause chaplains to re-examine their theology. Based on this research, that re-examination will often be strongly colored by the chaplain's personal experience with the laity and clergy of other religions. Most chaplains are likely to become more inclusive, a few more exclusive.

This research constitutes the first few soundings in what should be a systematic, in-depth, longitudinal study. A review of research on the practice of ministry indicates that apparently no similar research has been conducted for either civilian or military clergy ministering in a pluralistic setting. As the United States and the world become more pluralistic, attempting to understand the impact of what clergy do on what clergy believe will be increasingly important. Six issues surfaced in this research which should be considered when planning future research on ministry in an environment of religious pluralism.

First, future research might more profitably be targeted towards contexts in which clergy are more frequently exposed to, and involved with, other religions. Many chaplains seem to have had minimal contact with other religions:

> In two years with the 12th Marines, two years at Naval Hospital Camp Pendleton, and now three months on [USS] RANGER, I have met only two or three Muslims or Buddhists.[23]

[21]From a Church of Jesus Christ of Latter Day Saints Captain. Also cf. the previous quoted comments of a Roman Catholic.

[22]From a Missouri Synod Lutheran Captain.

[23]From a Roman Catholic Lieutenant Commander.

The lack of contact with other religions minimizes the opportunity for other religions to measurably alter the chaplain's own theology. Similarly, repeating this study in ten or twenty years would probably find significantly increased contact between Christian chaplains and other religions.

Second, conducting a longitudinal study would enable shifts in theological understandings of religious pluralism to be measured more precisely. Chaplains could be surveyed both at the time they reported for active duty and then a second time after serving on active duty for a number of years. This procedure should eliminate inaccuracies introduced by chaplains incorrectly remembering their theological beliefs a number of years ago.

Third, in-depth, personal interviews of at least some of the chaplains in the sample would improve both the validity and the reliability of the data. Personal interviews afford the opportunity to ask more questions than does a mailed survey.

Fourth, comments from survey respondents suggest that ministering in combat, at isolated duty stations and afloat should probably be added to the list of explanatory variables. Alternatively, those experiences might be used as modifiers of the other explanatory variables.

Fifth, the link between the First Amendment to the Constitution and the explanatory variable, facilitating the free exercise of religion, should probably be more explicit. The Chaplain Corps repeatedly emphasizes this connection; making the link explicit might reduce any confusion about that variable.

Sixth, future research could build on this survey by developing theological models which describe an individual's general theological stance. Querying respondents about their general theological stance might provide an important interpretative context for understanding why ministering in an environment of religious pluralism causes some people to become more inclusive and others more exclusive.

Harvey Cox in the quotation from *Many Mansions* which prefaces this article was perhaps more prophetic than descriptive. Religious pluralism for most Navy chaplains is not yet "an irreducible fact" of daily life. However, tomorrow's Navy will be far more religiously pluralistic than is today's Navy. That change has the potential to enhance (or impair) the practice of ministry in the sea services. Hopefully, better understanding the effect on the chaplain's theology of ministering in an environment of religious pluralism will lead to increased cooperation without compromise among Navy chaplains.

U.S. Chaplains Brief C.I.S. Officers on Chaplaincy

Granville E. Tyson

WASHINGTON, D.C.

U.S. Army, Air Force, and Navy chaplains and Commonwealth of Independent States (C.I.S.) officers met in Pentagon briefings in May, 1992, in a historic first: to advise the C.I.S. in organizing a military chaplaincy.

Four Russian Army colonels and one Russian Navy captain comprised a C.I.S. delegation which also visited the Office of the Air Force Chief of Chaplains, and the United States Naval Academy during their seven day stay here, sponsored by the Department of Defense, and invited by the Chairman of the Armed Forces Chaplain board (AFCB), RADM David E. White, CHC, USN, Navy Chief of Chaplains. Chaplain (COL) Donald Davidson, Executive Director of the AFCB, and Captain George E. Dobes, CHC, USN, of the Religious Affairs Office, the Joint Staff, arranged briefings and informal meetings with the various Chiefs of Chaplains offices, and the Joint Ministry Advisory Group (JMAG) of the AFCB.

The delegation head, Colonel Aleksandr Y. Zyuskevitch, Deputy Chairman, Committee for Work with Personnel, described the mission of the delegation: "To familiarize ourselves and study the practice and work of military chaplains for spiritual and moral guidance, particularly in the area of work with families, in counseling with the soldiers, and especially in the area of suicide prevention, and with problems related to discipline of draftees, and the prevention of ethnic conflict."

A new approach? "Absolutely," replied Colonel Zyuskevitch. "A new Russian Army is being created. We want one based upon principles of democracy, with tolerance for all religions, and based upon the criteria of civilianized religions."

The request for assistance came through the U.S. Military Defense

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Chaplain (MAJ) Granville E. (Gene) Tyson served as editor of the *Miltary Chaplains' Review* from 1988-1992, and is now a brigade chaplain at Fort Hood, Texas.

attache' in Moscow and through a visit by the Chairman of the Committee for Work with Personnel, Major-General Nicholai S. Stolyarov, in February. Help was sought in three categories: organizing a chaplaincy, training chaplains, and chaplains' relationships with commanders. The delegation came with impressive credentials: all are military officers in the grade of colonel or captain (Navy), all hold Ph.D. degrees in Philosophy and Religion, except one whose Ph.D. is in History, and all are former political officers.

The dazzling speed of change in the former Soviet Union since December, 1991, when assistance was first requested, was demonstrated in the history of these requests. The Army then belonged to the U.S.S.R. In late December events occurred to change that to the Confederation of Independent States, (C.I.S.), and since then, Russia has elected to form their own Armed Forces.

U.S. Air Force Chaplains' Briefing

The first briefing for the C.I.S. delegation was held at the Office of the Air Force Chief of Chaplains. Questions were raised regarding the role of chaplains in military discipline, family ministry, equal opportunity and ethnic considerations, the chaplain and social justice between officer and enlisted, suicide prevention, and the Sunday School religious education process. Chaplain George Dobes presented an introductory briefing on the chaplaincy in the U.S. Armed Forces. Chaplain, Colonel, William Dendinger, USAF, presented a briefing on the Air Force chaplaincy. Colonel Zyuskevitch asked if there were any special programs on pilots flying combat missions. Referring specifically to Operation Desert Storm, he asked of there was any cynicism or diminishing of the value of human life after a combat mission. In response Chaplain Dendinger and others pointed out the importance of ethical studies of the Just War theory, and the Law of Armed Conflict, taught by chaplains in most service schools.

That these Russian officers are serious about their mission was seen in their vigorous discussion in the Army chaplains' briefings. Colonel Zyuskevitch said, "The question before us is whether to create a new structure versus using the old structure, to establish an institute of chaplains within the Army." The question apparently is not "if," but "when." Colonel Boris S. Ivanov, Deputy, Humanities Directorate, indicated the timing will depend on the outcome of the restructuring of the Russian Ministry of Defense. The issue of the establishment of the chaplaincy needs study and proposals. Their plans are to study the organizations of chaplain branches of several western armies, such as Germany, and Britain. Once proposals are made, then a decision will come. Until then, the Russian Army has begun to feature an "army band which plays spiritual music before every concert," according to Navy Captain Viktor Popov. He added, "the Russian military history is a very rich one, and has always involved the clergy; the clergy has always participated; they were in battles, they were wounded; they have done a lot for the military, but this was all in the past, and now we are reintroducing this and it is difficult for us because there are many command-

ers that are against us, and there are many who really are not with this line of thought. But we are trying to reintroduce the church back into the military. We have a saying, 'the ice has begun to move.' "

U.S. Army Chaplains' Briefing

Following a luncheon in the Pentagon Executive Dining Room, the five Russian officers were briefed by the directors of the Office of the Army Chief of Chaplains. Making presentations were Chaplain (Colonel) Henry E. Wake, Executive Officer; Chaplain (Colonel) Wayne E. Kuehne, Director of Plans, Policies, and Training; Chaplain (Colonel) Ben Nass, Director of Personnel; Chaplain (Colonel) Thomas R. Smith, Deputy Director of the U.S. Army Chaplaincy Service Support Agency; Chaplain (Colonel) Timothy Tatum, Director of Information, Resource Management, and Logistics; and Chaplain (Colonel) John Rasmussen, Reserve Advisor to the Chief of Chaplains.

During the briefing, Colonel Zyuskevitch observed the high level of trust U.S. service members place in their chaplains, referring to the USAREUR survey of 1990 which indicated the chaplain is the helping professional most soldiers and families would turn to in a crisis situation. In the ensuing discussion Colonel Zyuskevitch quoted a Russian proverb which says, "The army who cannot feed its own soldiers will end up feeding the army of the enemy."

A question related to taking care of veterans and retired military service members led to discussion of reserve chaplains who work in VA hospitals, and the role of reserve chaplains in the regular army.

Publications Exchange Proposed

The C.I.S. delegation was quite interested in an exchange of professional articles in each Army's publications. They offered articles on the spiritual life of a soldier, his family relations, and related themes, which are being published through the Personnel Committee. Chaplain (COL) Smith gave each delegation member two copies of the *Military Chaplains' Review*, the "Unit Ministry Team" issue (Winter 1991), and the "Gulf War" issue, (Summer 1991). Chaplain Wake assured them the Office of the Chief of Chaplains would be delighted to reciprocate in a publishing exchange.

Suicide prevention elicited the most questions from the Russian delegation. Colonel Zyuskevitch spoke of the unacceptably high number of suicides in the Russian Army. Most relate to the conflict between a soldier and his superiors, and 60% are young soldiers in their first year in the Army. Another 20-25% of the suicides involve officers and non-commissioned officers under 35 years old, due to their "family problems, and unrequited love."

This created an interesting correlation with data presented by Chaplain (Colonel) Smith who stated the highest percentage of suicides in the U.S. Army is in persons who have experienced a break in a "significant other" relationship. Colonel Zyuskevitch indicated a great interest in suicide pre-

vention recommendations and promised to give them careful study. He reported on a recently conducted suicide prevention conference in Moscow, primarily theoretical in nature. Colonel Zyuskevitch stressed the need for more practical suggestions. Chaplain Kuehne suggested the report on suicide in the Army being conducted by the Menninger Clinic be sent to the C.I.S. Armed Forces.

The delegation made a comparison of two types of soldiers in the younger, high-risk suicide group: one is a fairly new manifestation: soldiers who experience a complete breakdown in values, ideals, and hope for the future, and hold little trust in their officers. The other sub-group is the soldier who holds deep and profound religious beliefs, and who feels responsible to God for his actions. This group of soldiers experiences almost no suicides.

Colonel Aleksandr Korovko, Chief, Advisor Group, asked about coordination with civilian religious authorities. An extended discussion of endorsing agencies, and privileged communication followed, with several examples given by the American chaplains. To the question of how much control or influence was exerted on chaplains by their churches was answered by Chaplain Kuehne who described the policy of the Army that a chaplain is to be faithful to the beliefs and doctrines of his sponsoring church, and is subject to being dropped immediately from the chaplaincy if he is not. To the question "How would they find out?" from one member of the Russian delegation provoked a round of chuckles and belly laughs from the chaplains, due as much to their experiences with endorsing agents, as to hearing a Russian ask the question!

Changes in C.I.S. Provoke Search for New Answers

Colonel Boris S. Ivanov, an artillery officer and Deputy of the Humanities Directorate spoke of the many changes in the world today. "Our biggest concern is the regional/ethnic conflict. The poor economic situation leads to unrest and fighting, and that leads to more economic problems. Many now are searching for the real meaning of life; what is happiness? Is it family? To a hungry man it is a piece of meat on his plate. What is the purpose of living? Is it democracy? It is impossible to return to our former way of living. The changes are too many, and too deep. But we are optimistic this period of trouble will be over in a few years. I believe. Everyone has to believe. Faith is the assurance of what you hope for."

Book Reviews

Seeking Perspective

Robert J. Wicks

Paulist Press, 1991
Soft cover, 76 pages, $4.95

Robert J. Wicks serves as the professor of Pastoral Counseling at Loyola College in Maryland. In addition to teaching and writing, he is the general editor for the Integration Books: Studies in Pastoral Psychology, Theology and Spirituality from Paulist Press.

Every person of faith faces difficult and confusing times during their life. The author shares with his readers ways to grow in their relationship with the living God through these times. His theme centers on remembering we are loved by God, and with this we discover psychological clarity which lets us live without fear. The brief, helpful insights integrate both spirituality and psychology.

This book deals with coping successfully with the realities of life. "Spirituality dawns when God becomes as real as the problems and joys we face each day." His psychological approach sees spiritual strength as the primary resource for dealing with difficult times.

Of special note is chapter four which focuses on those Christians who put their faith to work. He deals with burn-out and provides suggestions for avoiding it and dealing with it. Those who find themselves being pulled down from their ministry need to remember themselves, their need for a community of support, encouragement and accountability. The goal in ministry must be a work of God's love rather than individual compulsion.

The author provides a clear and understandable approach for both professionals and lay people by avoiding both psychological and theological language. It is not long, and is written to encourage further introspection and

reading. Robert Wick writes in a helpful, slightly devotional style. This book provides a helpful beginning for those who feel like they are being pulled down by ministry and want to remember the dynamic which first drew them into Christian service.

CH (CPT) Robert J. McGeeney, Jr.
U.S. Army

An Epistle of Comfort

William Josef Dobbels, S.F.

Sheed & Ward, 1990
Soft cover, 122 pages

> *Father William Josef Dobbels is a victim of the Acquired Immunodeficiency Syndrome epidemic. With his epistle of comfort he takes us along on an intimate journey. Each letter (chapter) shows a different tract of this journey. He shares with us examples of his trials and tribulations during this journey, but at the same time he steers us in the right direction with beautiful readings from the Bible for our meditation. Father Dobbels' journey is full of doubts, anger, persecution, and desperation, but his deep faith and love of the Lord allow him to overcome all his pain.*

This epistle walks us through the darkness, loneliness, persecution, injustice, and oppressions he experienced, not with bitterness nor self-pity, but with deep love for God. Then he talks about God's forgiveness and healing power. Finally, he finds comfort and strength in Him as he nears death, through the "prayer of quiet."

This book is a must, not only for those with the Human Immunodeficiency Virus infection, but also for those like me, who care for them. My faith and understanding of the Lord is much stronger because of this book.

Lester Martinez-Lopez
LTC(P), MC, US Army

Revolutions in Eastern Europe: The Religious Roots

Niels Nielsen

Orbis Books, 1991
Paperback, 175 pages

No reader can deny that turbulent winds of social, political, and religious change are blowing across Eastern Europe. What is not so clear is how these winds are related, what is their source, and where they will ultimately end. The times are as uncertain as they are historic.

This volume offers readers a country-by-country overview of the religious roots of the recent changes in Eastern Europe. The author, who

taught history of religions at Rice University and has traveled throughout Europe over the past thirty years, seeks to answer the question "What was religion's role in the revolutions in Eastern Europe during the second half of 1989?" He answers this question by providing capsule histories of the religious struggles in each of eight different Eastern European countries. He skillfully avoids repetition and is able to show the distinctiveness of each situation while also providing a general overview of the entire situation. Expectedly, he concludes, "what is important is that in most countries Christianity had a significant role in opening the window of freedom."

The strength of the volume rests not in the author's conclusion with which few would argue, but rather, in his clear and concise presentations of each country's struggle. The book is structured so that readers can readily review one or more countries in which they have an interest or read the entire volume. The work is well-documented and indexed but lacks a bibliography. Any person interested in contemporary European affairs will profit from this volume.

LCDR Timothy J. Demy,
CHC, USN

Christ at the Centre: Selected Issues in Christology

Dermot A. Lane

Paulist Press, New York, NY; 1991
Soft cover; 167 pages, $8.95

Christ at the Centre is a current, serious and scholarly text which presents thoughts concerning the centrality of Christ within Christian theology. Each of the six chapters address various aspects of Christology ranging from "Jesus and the Reign of God: Biblical Perspectives" to "The Doctrine of the Incarnation: Human and Cosmic Considerations." Chapter 5 devotes itself to "A Theology of the Paschal Mystery" highlighting the rediscovery of the Paschal Mystery in Vatican II, the life of Jesus, the life of the Christian and images of resurrection.

The author writes for the clergy and those with scholarly interests in further understanding the Christ as he relates himself to us corporately and individually. Written with a focus for the Roman Catholic audience, those of other religious backgrounds will also be informed in this carefully done work highlighting Jesus Christ and contemporary issues of feminism, the quest for wholeness, and the struggle for justice as reflected in the contemporary Catholic church.

Dermot Lane states that "As the churches face into a new decade and prepare for a new century... they will be forced to return to the source of their origins in the paschal mystery of the historical life, death and resurrection of Jesus... (and) to embody in faith and praxis the healing

mission and ministry of Jesus in the world today.'' This text with its selected bibliography and index guides the reader in this pursuit.

CH (CPT) J. Gregg Hickman
U.S. Army

Head First—the Biology of Hope

Norman Cousins

New York: E.P. Dutton, 1989.

Norman Cousins, former editor of *Saturday Review*, is regarded as one of the foremost authorities in the field of psychoneuroimmunology, or in common language, inner healing. Along with Dr. Bernie Siegel (*Love, Medicine & Miracles*), another reknown pioneer in the field, Cousins has authored several popular books in which he presents his argument for wellness. Cousins' interest came about experientially. His recovery from serious illness is documented in his groundbreaking book *Anatomy of an Illness*. Cousins' thesis can be briefly summarized: We don't need to deny the disease, but we can defy the verdict. We can surrender to illness or we can rise above our situation and fight for health. We can make ourselves sick; we can also help make ourselves well. ''What goes on in the mind can promote or retard health'' (p.96).

Cousins describes the healing power of humor (he calls laughter ''internal jogging''), music, touch, art, the will to live (''patients tend to move along the path of their expectations'', p. 279), meditation and love (self-love as well as love for others). These resources unleash what Cousins call the body's ''internal pharmacy,'' enlisting the power of the body's immune system to fight illness.

The author does not suggest that medical treatment is unnecessary. The additional resources he proposes augment medical procedures enabling patients to create an environment of healing which makes them more responsive to conventional health care. ''What happens in surgery is not just the result of the surgeon's skill but also of how you yourself think about the surgery and the confidence you yourself bring into the operating room. You have the power to program yourself for a good result'' (p. 118).

Cousins omits the spiritual aspects of healing, the power of faith and forgiveness, and how trust in the Great Physician's care can influence one's condition. There is no mention of how chaplains work as a vital part of the health care team. The living hope chaplains bring to patients communicates a sense of confidence and wholeness to patients afflicted with anxiety and despair.

Not all patients recover. Even those with the best intentions and most positive attitudes eventually succumb to illness. No one gets off the planet alive. Cousins fought several illnesses and died in 1991 of heart disease. He was in his 70's, not terribly old but far beyond doctors' expectations because

he defied his prognosis. Perhaps knowing his time was short, he asserts that "death is not the ultimate tragedy in life. The ultimate tragedy is to die without discovering the possibilities of full growth. The approach of death need not be denial of that growth."

Chaplain (MAJ) Robert G. Leroe
U.S. Army

Womanspirit—Reclaiming the Deep Feminine in our Human Spirituality

Susan Muto

Crossroad Publishing Company, 1991
Hard cover, 179 pages, $15.95

Susan Muto is executive director and co-founder of the Epiphany Association, Pittsburgh, PA. She is a renowned speaker and the author of several books, including *Celebrating the Single Life, The Journey Homeward,* and *Meditation in Motion.*

This book is about women and the church, new women in a new church. The church is entering a new era of faith, and women are leading the way.

Women who are "enspirited" are leading the way. This points to the purpose of this book.

"The writing of Christian feminists offer new and challenging interpretations of scripture, but I had another aim in mind: to come to know faithful women from the viewpoint of our daily lived spirituality, from our sense of being in the process of formation, reformation and transformation from birth to death."

Womanspirit, then, is a collection, a patchwork of stories that when woven together present a tapestry of what it means to be an "enspirited" woman today, a woman who is helping to usher the church into a new age.

I found some of the stories to be inspiring; however, overall the book lacks a sense of direction and therefore makes for rather plodding reading. I would not recommend it.

Chaplain (CPT) Tim Kidder
U.S. Army

Light From The Cloister

M. Basil Pennington, O.C.S.O.

Paulist Press, 1991
soft cover, 154 pp., $9.95

M. Basil Pennington is a Cistercian monk of St. Joseph's abbey in Spencer, Massachusetts.

Noise and holiness are competitors. One tends to drive out the other. Yet it is in the world of noise that military chaplains most often find themselves. The deafening diesels of the motor pool, the sound of ten soldiers packed into chapel offices designed for five, the computer printers, and of course the telephone all combine into a din that can effectively silence the small, still voice.

From this din in which we live Pennington calls us away—to silence and solitude, the staples of the Cistercian life to which he has committed himself. Weaving together insights and teaching from the desert fathers, along with observations of his own, Pennington has written an excellent primer of the theological emphasis of the monastic tradition, giving us insight into the ways silence, obedience, fasting, and going apart form a life style that is most conducive to spiritual growth.

Some of the teachings may seem foreign to us. To those in the faith who are action oriented, the concept of going apart from the world may seem like an irresponsible abandonment. To this Pennington replies:

"If the monk goes apart from the world, it is to go to the heart of the world. If he is a fringe person, it is not because he is on the outer fringe but the inner fringe. His vocation is one of redeeming the world by a recovery of the integrity of Eden . . ." (p. 90).

Continuing a long tradition that has most recently gained wider recognition by the writings of Thomas Merton and Henri Nouwen, *Light From The Cloister* is an excellent beginning for those seeking an understanding of Cistercian spirituality.

Chaplain (CPT) David W. Acuff
U.S. Army

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