



150 YEARS OF SERVICE TO THE CHURCH

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Number 15

IN GOD WE TRUST

For over a decade the US has been killing Vietnamese "to keep them free." Beginning in 1970, the CIA subverted Chile's electoral process "to ensure democracy" for that country. Since 1970, the US has kept the dictator Lon Nol in power in Cambodia even though his own people would throw him out.

In operations such as these, the American military plays a key role.

This letter grows out of my concern about LTS's supportive relationship to the military chaplaincy.

The men and women of the armed services need ministers of their respective faiths. Christian personnel need ministers who have taken a moral stand for Christ, ministers who are free to bring a Christian point of view to the situations in which these people live and work.

But it may be impossible for military chaplains, as their office is now constituted, to have that freedom. For about 60 years the government has insisted that military chaplains be a part of the military chain of command.

This has several implications, one of which is the fact that the chaplain must state in whom he places his faith, Jesus Christ or some other: "I...solemnly affirm...that I will bear true faith and allegiance to... the constitution of the United States (from Form DA-71, the Army Oath of Office)."

Since chaplains are ordained, I assume that they also give faith and allegiance to Jesus Christ. I doubt that the above affirmation reflects the chaplain's total commitment.

If that is so, then the question arises, what kind of leadership is the chaplain to display when military policies conflict with his religious beliefs? We have seen in

A REPLY

After reading Fred Barker's short essay against the military chaplain, I feel compelled to respond, as a Christian and as a future Army chaplain. I spent almost eight years in the Army, serving in Vietnam as well as non-combat assignments. It is evident to me that Mr. Barker simply does not understand the military or the chaplaincy. Chaplains affirm the oath of office as a chaplain; they do not affirm the righteousness of war. Chaplains pledge their allegiance to the American system of government; they do not eschew the basic Christian principles of love, mercy, and justice. Chaplains provide ministry to persons who are in dire need of such ministry, and can back up their counselling with real action to alleviate suffering, precisely because they are part of the rank structure.

Nowhere does the chaplain affirm greater loyalty to the state than to his God. No priority of values is handed to the clergyman in uniform; he is free to develop his own. By listening to the anguished cries of homesick, sin-sick souls, the chaplain is not putting a pistol to the head of Salvadore Allende. To accuse him of that, you would have to assume the guilt for the Arab terrorists' murders, just because you drive a car fueled by Arab oil.

When the US military orders chaplains to violate their faith - and I don't believe it will - then we will have no choice but to refuse. To do other than this - to not refuse to obey immoral and illegal orders - would be a violation of both my faith and my oath of office. I see no conflict.

- Tom Schreck

## IN GOD WE TRUST

(continued from page 1)

recent years that not all American policies have anything like a divine mandate.

What does the chaplain do when his country conflicts with his God? He has formally divided his loyalties.

Christianity, on the other hand, says that nothing is more important than Christ.

As long as military chaplains are within the chain of command, they will not be free to bring a Christian viewpoint and example to the lives of the military personnel in cases in which these conflict with established American policy. Rather, his job will be to "supplement and enforce the total instruction of the troops" (Army Field Manual 16-5).

Yet the people in the armed forces need ministers.

The government must allow ministers who are not in the military and who have not divided their loyalties to minister to the men and women in the service.

This risks, of course, the chance that some of these chaplains may present a message uncensored by American national interest. I believe that this would be good because the interest of America is not always that of Christ.

-Fred Barker

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## HUH?!

I'm aware of the basic differences between stories of unidentified claims of excellence that are uniform, but the better mouse-trap has not yet accomplished the hanky-panky of a sour grape-wine then, makes me obnoxious and unable to re-design any kind of photo-electronic wheat.

This side of the road is dark, and the moon is protruding from the quasi-ocular design of anti-establishment values that were created to destroy the common cold.

-Dr. Jessup

Office Hours: 9 - 5

## FAST DURING LENT

In recognition of this Lenten Season and of the hungry in the world there will be a fast each Wednesday noon until Easter, starting Feb. 26. The money saved will be sent to UCBWM to alleviate world hunger. The money will be sent directly to the hunger situation. If you eat in the refectory, a proportionate amount of the board will be given to the fund. Those who do not eat in the refectory can donate the amount of the average meal. See details on upcoming flier. Anyone interested contact Alice Zimmerman or Fred Barker.

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## ARTS FESTIVAL MEETING

On Monday, Feb. 24, the Arts Festival Committee will meet at 12:00 noon in apartment N101. Anyone interested is welcome to come; bring your ideas and lunch.

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## TALENT SCOUTS INC.

Got an unusual act you'd like to share at the "Gay Nineties Vaudeville Show," April 16? That's right folks, this year as part of the Arts Festival, we are going to have a "Gay Nineties Review." Right now we have room for a dog act; a seal with trainer; a tap dance act; and many, many more openings. If the smell of the old grease paint is getting your theatrical blood bubbling, then contact me either by mail, in person, or by phone--394-5841. Your pay will be a night of fun for all!

-Jim Werner

P.S.: The show is open to seminarians, spouses, faculty, staff, administration, and children.

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## GRANDPARENTS

Mr. and Mrs. Denny Bechard are the proud grandparents of twenty-two (count em!) twenty-two gold moons. Baptismal service will be held Easter Sunday at sunrise.

-Deni Bechard

## CHAPEL NOTES

Starting Monday, all the hymnals in the Chapel will be in library book carts. It will be the responsibility of the worship leader to make available the hymnals to be used for that day's services and to inform Mr. McConnell.

Reminder of the Chapel Fund: The Spiritual Life Committee will accept all donations placed in the box in the rear of the chapel to help defray some of the expenses incurred for chapel worship.

There will be a Spiritual Life Committee meeting Wednesday, February 26, at 3:30 pm in H-205.

Monday Chapel service, February 24, will be under the leadership of Mr. Fran Ringer.

## BREAD BAKING

Wednesday morning chapel will be a preparatory service for communion on Wednesday night. During the chapel we will prepare bread to be used at the Communion that evening. During the day the bread will be baked. Bring ingredients that you would like to add to bread--raisins, honey, corn meal, flour, cinamon, etc. These will be kneaded into the bread along with our love--the fruits of our love will be a real part of the Communion.

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## STRUGGLE

we struggle  
we live  
our lives are measured  
by a grain of sand  
our dust  
understanding  
in a mire  
of wantoness  
covered over  
by a 1000 daydreams

we struggle  
we live  
our unity  
will never  
see us die

- Robert Morse

## TEACHING CHURCHES

Bob Morse's poem "Struggle" and the two "Philadelphia Experience" articles last week by Bill Darling and Paul Marmon are responses by three of the five seminarians participating in a unique experiment this January.. For one month, they lived in the homes of members of the University City Parish. They worked in secular jobs in the community, as well as on church-related programs. They became as totally-as-possible immersed in the whole life of the congregation. This month in a Philadelphia parish will be extended to a year's study beginning in September as a part of the pilot for the "Teaching Churches" program, which is an extension of the already-existing Parish Training Program.

There are "Intro-Info" sheets available in the HUB near the mailboxes, explaining the program in a little more detail. We will be meeting Saturday, February 22, at 1:30 in the HUB. This is an open meeting - all interested persons are welcome. If you are interested, but can't attend, please contact me.

-J. Denise Bechard

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## "WHAT?"

"Jesus said to them: Who do you say that I am?" And they replied, "You are the eschatological manifestation of the ground of our being, the Kerygma of which we find the ultimate meaning of our interpersonal relations." And Jesus said, "What?" Found on a graffiti wall at St. John's University, N.Y. and reprinted in Action.

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Praise...  
the Lord!