

The Role of the *Military Chaplain*

in the “3D” Process

by Jon E. Cutler

As an African tribal chief said to me, “One must be willing to sit under the same tree and talk; that is the most important and most difficult step.”

Military chaplains within the Combined Joint Task Force-Horn of Africa (CJTF-HOA) and U.S. Africa Command (AFRICOM) are the main religious representatives of the U.S. government on the continent who routinely engage religious leaders. They play an important role in collaborating with African religious leaders to nurture working relationships and strengthen partnerships regarding conflict resolution and peace building. I was privileged to be the first Jewish chaplain to hold the position of Director of Religious Affairs and become a part of this effort.

A striking example of the possibilities of peace building was a project to bring Muslim and Christian youth together to address grassroots issues. I, along with an official from the U.S. embassy, met with Jaffer Senganda, President of the Muslim Centre for Justice and brainstormed ways to get Muslim and Christian youth to work collaboratively. The result was a clean-up day in Kampala, Uganda, on October 7, 2011. The event attracted 5,000 Christian and Muslim youth between the ages of 18 and 35. Because of recent tensions between Muslims and Christians as a result of the rise of religious extremism in both communities, this was the first-ever collaborative program between Muslims and Christians and, according to Senganda, a great success. Because of that success, there is now potential for future projects and the beginnings of an inter-faith youth organization.

Unlike the U.S., where Constitutional boundaries between government and religion abound,

Captain Jon E. Cutler, U.S. Navy Reserve, is the Deputy Chaplain for Command Navy Europe and Africa, 6th Fleet. He is also adjunct professor at Holy Family University in counseling psychology and Jewish theology and philosophy at Gratz College. He earned a Bachelor and Master of Arts from Temple University in religious studies, a Master of Hebrew Letters and ordination as a Rabbi from the Reconstructionist Rabbinical College, Wyncote, PA., and his Doctor of Ministry from Hebrew Union College-Jewish Institute of Religion, New York, NY.

African societies fully integrate religion into the public sphere, and it is an anathema for Africans to live otherwise. Given that the mission of CJTF-HOA is to build partnerships with African nations, religion had to be brought into public discourse and doing so has reaped significant rewards in fulfilling the CJTF-HOA mission. This article examines: (1) the underlying tension between the secular and sacred within national and international affairs; (2) the changing role of chaplaincy in the U.S. military and its influence on international affairs; (3) how this changing role has resulted in sustaining achievements; (4) challenges within the changing roles; and (5) ground work for the future.

The Debate between the Secular and the Sacred

One of the hallmarks of Western modernity is the demarcation between secular affairs and religious practices. By its very nature, secularism limits private expression of religious faith in public settings. This bifurcation has become institutionalized within government, law, commerce, science and technology, foreign affairs, the military, and various dimensions of social life. Secular institutions are not by definition anti-religious. They are non-religious. Secular institutions focus on matters for all citizens, regardless of faith. The military, like other institutions of public life, reflects and reinforces this.

As such, most Americans wear cultural and religious blinders as they engage the world. In his introduction to *Religion, The Missing Dimension of Statecraft*, Douglas Johnston states U.S. government "...the rigorous separation of church and state in the United States has desensitized many citizens to the fact that much of the rest of the world does not operate on a similar basis."¹

Religion's narrative tells of the human condition, especially life and death. It is how most people define themselves, and it shapes the

culture, mores, and norms that drive decisions as witnessed on 9/11. When President George W. Bush used the term "crusade" in reference to the 9/11 attacks, there was an immediate backlash from the Muslim world because of its historical religious connotation.

In a post 9/11 world, secular institutions need to adjust their understanding of how religious identity shapes human interactions and the global experience. As a society, we need to foster self-reflection and know our own religious sensibilities before we try to engage other societies. We need to comprehend the depth to which religion and politics interact in shaping the perceptions and motivations of individuals and societies.

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Religion is a force in today's world. Religions structure meaning and purpose for billions of people. Religions can foster both ill, as a catalyst to violent conflicts, and good, as a potent force for brokering reconciliation and sustaining peace. Even though religious, extremist violence is a backdrop, it is the countless mundane ways that people live their lives and demonstrate their faith that is not noticed. For example, Africans demonstrate their religious practices and commitment in the public realm every day. In their world, religion does not operate on the margins of society. They live in a world that recognizes no clear distinction between private individual faith and secular public life.

We are beginning to understand that we

cannot hold a sacred-secular divide and be effective in building bridges to other cultures. With U.S. military engagement in Iraq, Afghanistan, and Africa, Americans have witnessed that religion is one of the most potent forces shaping societies and individual attitudes and perceptions. “Sustainable security cannot be achieved without engaging societies’ own internal ethics. This in turn requires a deep understanding of the local context—a context that is suffused with religion.”² Without understanding the spiritual-religious dimension of a culture, the ability to “win the hearts and minds of a people” is lost. Chaplains are the only resource at the disposal of the command to engage religion and society in the areas critical to the U.S. military.

U.S. Military Chaplaincy

The military needs to increase religious awareness to leverage its strategic value. Secular approaches to religion and the military relegate the responsibilities of the chaplain to personal and private dimensions of faith. The chaplains’ essential focus is intended to be on the spiritual life and pastoral care for the warriors and their families.

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But within the past ten years, the military chaplain’s role has evolved and expanded to actively engage with religious leaders to establish trust relationships. The end state and purpose for such engagements is to promote regional stability and to advise military

commanders on the religious implications of command decisions and their effects on conflict or peace in the region. The new role challenges the secular definitions and expectations of military policy.

While the chaplain’s fundamental adherence is to the traditional responsibilities, the circumstances of post 9/11 brought about evolution and expansion. Military chaplains are at the cutting edge of a significant new ministry that includes encouraging traditional religious leaders to stand up against violent extremism.

By the very nature of being religious, military chaplains understand the significance that religion plays in the life of an individual, society, or nation. As a person of deep faith, a chaplain has gained legitimacy, public respect, and credibility with religious leaders that the combatant necessarily has not. Chaplains understand and respect religious teachings, rituals, and practices, which creates an affinity with other religious leaders that can bridge the spiritual divide.

Working cooperatively in a multi-faith and multi-cultural environment, chaplains understand that there can be respectful cooperation without compromising individual faith. With one foot in the religious world as a chaplain and the other in the secular world as a military office, chaplains are well suited to act as intermediaries in areas of conflict and instability. “Senior military chaplains bring to the table all these factors: high credibility joined to a wide range of professional expertise and experience in working across religious divisions.”³

The presence of a U.S. government religious professional sends a positive message to those countries where religion has a significant role in policy and diplomacy, and where religious leaders play an important role in governance. Chaplains, as well as other religious leaders, are potentially a valuable resource for preventing conflict and mediating differences because of

the religious legitimacy they bring to the table.

Military chaplains have been engaging with religious leaders from the Spanish-American War to Operation Iraqi Freedom and Operation Enduring Freedom. “There is significant precedent for chaplains to conduct religious leader liaison, and they have unique qualifications to make it effective.”⁴

Interaction with religious leaders and institutions in Afghanistan had been inconsistently addressed by military, diplomatic, and development officials. Beginning in October 2009, Lieutenant Colonel Patrick Carroll, U.S. Marine Corps (retired), began to develop a religious leader engagement program for the II Marine Expeditionary Brigade that addressed the tendency for religious leaders to be ignored in military and diplomatic engagement. Carroll observed that “the most credible voices to counter the Taliban’s rhetoric were moderate mullahs themselves,” so Carroll requested a U.S. Navy Muslim chaplain “to extend the reach of the religious engagement program.”⁵

This development makes it clear that a sustained, consistent, well-thought-out, religious leader engagement program supports and advances systematic engagement of religious leaders at the provisional, district, village, and farm levels and creates another line of communication whereby coalition forces can promote their mission of stability, and Afghans can voice their needs and commitment to a stable future.⁶

However, due to a lack of maturity, personal beliefs, education, and interpersonal skills, not all chaplains are qualified to engage with religious leaders. Within the Chaplain Corps, some question whether using chaplains for religious engagement outside the military community is the most effective and productive use of a chaplain, especially as they decrease in number.

To address the issues of this debate, the Joint Chiefs of Staff published Joint Publication 1-05

(JP 1-05), *Religious Affairs in Joint Operations*, in November 2009, to provide guidance and direction on these new responsibilities. Chaplains at CJTF-HOA actively engaged with not only partner nation chaplains (Kenya, Uganda), but also prominent religious leaders in East Africa. JP 1-05 defines chaplain’s support of engagement as “any command directed contact or interaction where the chaplain, as the command’s religious representative, meets with a leader on matters of religion to build relationships based on trust and understanding, to ameliorate suffering, promote peace, and the benevolent expression of religion.”⁷ In addition, “religious affairs in joint military operations will require a variety of actions supporting different types and phases of operations.”⁸

CJTF-HOA’s mission seeks to strengthen partnerships with Horn of African nations (Djibouti, Ethiopia, Kenya, Uganda, Tanzania,

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Somalia, South Sudan, and Sudan) working through individual country teams, the U.S. Agency for International Development (USAID), and U.S. embassy officials. This is a comprehensive, whole-of-government approach to support African partner nations to build and maintain stable and effective governments and societies. Long-term stability in Africa is a vital interest to the U.S. As a result, the Office of Religious Affairs, CJTF-HOA, added a new standard to the traditional role of a chaplain to meet the end goals of the mission.⁹

With the mission to bring stability and security to the region of East Africa, chaplains

have become instrumental in meeting these objectives by engaging East African civilian and military religious leaders. Because conflicts have torn the social fabric of the African societies, displaced millions of people, traumatized communities, and drained the continent of material and human resources resulting in destabilized governments and communities, it is religious leaders throughout Africa that have consistently shown the most promise for improving the quality of life of people and making positive changes in socioeconomic conditions. As such, they are highly influential and trusted in African society and are in key positions to play crucial roles in promoting peace and security.

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The end state is simple, but achieving it is quite difficult. The common goal shared by the peoples of the two major African religions, Christianity and Islam, is for individuals to live in peace and security and to live a life that allows them to raise children who will become healthy, productive adults and heads of their own families.

Challenges within the Changing Roles

One of the greatest challenges was that the religious affairs mission was not integrated into the broader operational and tactical mission of CJFT-HOA—engaging with African military and civilian officials, training African militaries, and being involved with humanitarian efforts, civil affairs, and engineering projects. CJFT-HOA had a definite objective for the mission of religious affairs: the chaplain takes care of the spiritual and emotional well-being of

military personnel especially “down range” in Kenya, Ethiopia, Uganda, and Tanzania. When it came to the chaplain engaging with military and civilian religious leaders, the objective was to counter violent, religious extremism without further instructions. Due to the traditional understanding of the role of the chaplain, it was difficult for the command to shift its thinking on how to use the chaplain to engage with religious leaders, especially civilians.

Since the mission of religious affairs was never integrated into the long-term or short-term planning process, the previous chaplains who held the position of director were challenged to create their own directions and objectives, which were not necessarily always in alignment with the CJTF-HOA mission and end state. With each new director, the program was driven more by personal style. The chaplain became “a lone ranger.” It is essential, therefore, that the mission of religious affairs be integral to an overarching strategic plan. Unity of purpose and singleness of objective are essential to ensure that the individual pieces contribute to a strategic whole.

In order to strengthen CJTF-HOA’s mission, it was important to find a means to integrate religious affairs by creating an operational order (OPORD), an executable plan that directs a command to conduct an operation. An OPORD describes the situation, the mission, and what activities will be conducted to achieve the mission’s goals. In December 2011 in conjunction with J3 (short-term planning section), an OPORD for religious affairs was generated and signed. The mission of religious affairs has now become integrated and institutionalized into the overall mission of CJTF-HOA.¹⁰

The unique status of being a Jewish chaplain (rabbi) brings several challenges. Before my first engagement, the command leadership of CJTF-HOA raised concerns. The Director of Religious Affairs represents CJTF-HOA, as

well as AFRICOM. As a rabbi, my presence could provoke a negative and even a hostile reaction from Muslim and Christian leaders and compromise the mission of CJTF-HOA. Another fear was that Muslim leaders would not be able to separate me, a Jewish American military chaplain, from the politics of Israel. A final concern was that there would be no common ground for us to further a relationship.

In my entire tenure, I found the opposite to be true. This challenge turned into a great opportunity, because none of the religious leaders had ever met a Jew before, much less a rabbi. I took the opportunity to educate them on Judaism and the common ground that we share as adherents to the tradition of Abraham. I found the vast majority of religious leaders were quite open and respectful. In the long term, this could have positive effects on shaping religious discourse between Muslims and Christians.

For example, I met with the Supreme Judge of the Islamic Council of Ethiopia, Sheik Ahemedi Chello, several times. Because of my relationship with him, I was able to help resolve an issue with a water project for a mosque which was built by CJTF-HOA. The Sheik made me promise that on my next visit I would teach him about Judaism. He wanted to learn about Judaism so he could teach it to his people.

Another interesting outcome of being a rabbi was that I found myself in a unique situation. Being neither Christian nor Muslim, I was a “neutral party,” and some Muslim leaders were able to talk to me about their issues with Christians, and some Christian leaders were able to express their concerns about Muslims. For example, Ugandan Evangelical Protestant ministers expressed their fear that the parliament of Uganda will enact *Sharia* (Islamic law) as part of the new constitution. With the fear came anxiety about their own security in Uganda and strong negative views toward Muslims. It became clear that my eventual goal was to address the concerns to lessen the tension points,

leading to the interfaith clean-up day mentioned previously. Therefore, I was able to identify the fault lines between Christian and Muslim groups and take action to mitigate them.

However, my ability to discern tensions by no means reduces the complexity of religious life in East Africa, another. Not only does mistrust exist among religious groups, but there are also fault lines with exclusively Christian groups and exclusively Muslim groups. Within each nation are numerous tribes with diverse cultures and languages. Then religion is added with its distinct set of difficulties. Even though Christians and Muslims are present within each nation, the percentage of Christians and Muslims varies from nation to nation. For example, Djibouti is 99 percent Muslim, and Ethiopia is 80 percent Christian. Christianity has its own internal dynamic, and it varies from nation to nation, such as in Ethiopia where the dominant form of Christianity is Ethiopian Orthodox with a growing Evangelical Protestant presence. In Kenya, the dominant denomination is Anglican,

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but along the coast the dominant religion is Islam (80 percent).

The same holds true for Islam. Even though the majority of Muslims are Sunni in East Africa, there is a significant presence of Sufi (Ethiopia), Aga Khan (Uganda), and Salafists (Tanzania Coast and Zanzibar). Adding to the complexity is the extremist elements within

Christianity and Islam. The extremist, Islamic group, Al Shabah, based in Somali, is a direct threat along the Swahili Coast of Kenya and Tanzania and actively seeks Muslim youth to fight in Mogadishu. Extremist Protestants groups build their churches in exclusively Muslim villages to actively seek converts. There is even a small Jewish presence in Uganda.

In addition, there is another layer of complexity with direct engagement, and that is who is the chaplain engaging with, the local imam or the Mufti for all of Uganda, the parish

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priest or Patriarch of the Ethiopian Orthodox Church, the local Assemblies of God pastor in a remote Tanzanian village or the Security General for all Evangelical Independent Churches of Africa? Each encounter will have a different dynamic, agenda, and end state. Each stakeholder has a distinct personality style as well. And there are times that the chaplain engages with religious organizations, which mean the engagement is with a small to large number of people—councils, boards, elders, etc. Each encounter comes with its own internal dynamic and politics. These organizations can be local, national, regional, continental, or international.

For example, I engaged with the Kenyan Muslim Youth Alliance (KMYA), a national organization, on several projects and worked with 14 of its board members. I also engaged with the All African Conference of Churches, an international organization that represents

130 million people and 173 different Christian denominations in over 47 African nations. I also met with a local, county board of five Muslim leaders in Mbale, Uganda. A chaplain needs to be mindful of the level and scope of each interaction.

The final challenge was trying to explain the role of the military chaplain and Director of Religious Affairs for CJTF-HOA to the religious leaders. Since there is no context that they can relate to, I explained in terms of representing the U.S. military as a religious leader wanting to partner with them to help bring peace and stability to the region.

Sustainable Achievements

It took five months visiting East African religious leaders and religious organizations to establish a direction and to put in place a plan with clear end states for sustainability and continuity. The result was a CJTF-HOA chaplain who was an ambassador, facilitator, and bridge builder between U.S. military chaplains and African military chaplains.

“Religion is an integral part of the lives of the people of East Africa. It has the potential to foster increased social tolerance and respect aiding to the suppression of instability and conflict...The CJTF-HOA chaplain is often viewed by Key Religious Leaders as an ambassador that can facilitate engagements which unite populations in cooperative activities and aid the construction of counter-Violent Extreme Organization narratives. Aiding key religious leaders and religious organizations that oppose violent extremist ideologies ultimately constricts the space in which those organizations operate and render their ideologies irrelevant.”¹¹

Religious, violent extremism is a threat to American interests and stability within East Africa and a direct threat to East African nations and the entire continent. One of the more effective means to meet the threat is to make religious, violent, extremist organizations

irrelevant by helping to build African capacity and capabilities.

The cause for instability and the lack of peace in East Africa is found at the grassroots—lack of opportunities for African youth, poverty, HIV, etc. Religious organizations are one of the few institutions in Africa that have earned trust among the people and can effect change. The CJTF-HOA chaplain can bring together Christian and Muslim organizations and leaders who share the values of peace and stability and their willingness to work together in order to resolve grassroots issues. Working cooperatively sends a clear message that transcends the negative differences and sets examples for others to work together. The role of the CJTF-HOA chaplain is that of the “honest broker.”

As a facilitator, I brought religious organizations together and supported them as they worked to find solutions. By being a broker I engaged the “3D” (defense, diplomacy, and development) process working with officials from the U.S. embassies who introduced me to the religious leaders and organizations. In turn, the embassy officials accompanied me to meetings with religious leaders and contacted U.S. funding sources.

It is the youth of East Africa who are the most vulnerable to be recruited by violent, extremist organizations because of the lack of opportunities and very few prospects for a future. It is the youth who are at risk and, at the same time, have a stake in resolving this. Therefore, one of my objectives was to engage with religious youth organizations and to bring them together to start working on how to resolve daunting problems within their respective countries.

There were two objectives. The first task was to identify youth organizations that shared the values of peace and security and connecting them to funding sources through the U.S. embassy. Such an organization is the

KMYA, which has a strong infrastructure and an extensive, positive track record in combating Muslim extremism. They have established a speaker’s series to educate the Muslim youth about the dangers of extremism and have educational and job training programs. The second task was to connect youth organizations with each other to build strength through cooperation. My agenda was to connect KMYA with other youth organizations both Christian and Muslim throughout East Africa. The KMYA connected with the Muslim Centre for Justice and Law in Kampala, Uganda, and the Active Youth Christian organization in Mombasa, Kenya, which in turn connected with the Muslim Centre for Justice and Law. Because of these connections, Christian and Muslim youth organizations in Mombasa, Kenya, replicated what was done in Kampala, where 2,500 Christian and Muslim youth participated.

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Through this process of engagement, Christian and Muslim youth leaders came together to share their values of peace and stability. A goal is to bring together more such leaders to address African challenges to peace and security, form enduring partnerships with East African Muslim and Christian communities, and develop educational programs and community projects to promote peace. This process has broader ramifications because it demonstrates to the world that Muslims and Christians can live next to each other and work together, thereby, making religious, violent

extremism irrelevant.

Another CJTF-HOA objective was to build enduring relationships between East African partner nation militaries and the U.S. military to share best practices. The only nation that has a military chaplaincy in East Africa is Kenya. Kenya has three principal chaplains who are in charge of the chaplaincy and approximately 100 chaplains serving the army, air force, and navy. Each principal chaplain represents one of the three official religions of Kenya— Roman Catholic, Islam, and Protestant. The purpose was to develop a supportive and cooperative relationship and to share best practices between U.S. military chaplains and the Kenya military chaplains, specifically at Camp Lemonier, Djibouti.

I met with the three principal chaplains in Nairobi and invited them to Camp Lemonier, Djibouti to engage with the U.S. military chaplains to learn about U.S. chaplaincy, and for American chaplains to learn about Kenyan military chaplaincy. The principal chaplains learned about the organizational structure of

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U.S. military chaplaincy and professional chaplaincy and met with counselors from the Fleet and Family Service Center to learn about family and military separation and deployment, post traumatic stress syndrome, alcohol abuse, etc. American chaplains interacted with the principals and learned about the structure of Kenyan chaplaincy and the role of the chaplain within the Kenyan military.

Subsequently, three junior-grade Kenyan chaplains were invited to Camp Lemonier for a three-week program to accomplish the same goals. The idea was for the Kenyan chaplains to be fully integrated into the base activities such as preaching, counseling, and space visitation. The program covered 26 hours of familiarization lectures and 10 hours of personnel visitation with three participating U.S. chaplain mentors. The Kenyan chaplains preached at worship services, attended different worship services, received an orientation to the Chaplain Assistant program from Army, Navy, and Air Force enlisted personnel, and presented a Kenyan cultural briefing to the U.S. chaplains and their assistants.

One Kenyan chaplain was particularly appreciative of the training section on advisement and developing non-sectarian prayers. At first, he did not see the value of the non-sectarian way of praying, since it is unnecessary in his context. However, after discussion with an American chaplain, he said it gave him much to consider.

Besides the role of facilitator and relationship builder, the role of the chaplain is to be an ambassador, not only for the U.S. military, but also for the U.S. government. In coordination with four U.S. embassies (Djibouti, Kenya, Uganda, and Ethiopia), CJTF-HOA, and AFRICOM's Office of Religious Affairs, we were able to bring an American Imam, Shakur Abdul Ali, to visit Djibouti, Ethiopia, Kenya, and Uganda during the observance of Ramadan. The purposes were for Imam Shakur to interact specifically with Muslim leaders and organizations and to develop positive relationships, to put a positive face on the U.S. government's respect and tolerance for all religions, especially Islam, worldwide and in America; to counter any negative views toward America and Islam; and to demonstrate in action the cooperation and friendship among clergy from different faiths.

Imam Shakur explained to Christian ministers and leaders about how Jesus is revered in the *Quran*. Shakur quoted passages from the *Quran* referring to Jesus (*Issa* in Arabic). None of the Christian ministers that we spoke to knew about Jesus being revered in Islam. One minister said “he will have to study Islam and the *Quran*.” Imam Shakur and I were on two radio programs in Mombasa, Kenya and in Mbale, Uganda. There were over one million listeners. Since it was a call-in program, the result was positive feedback and appreciation that the U.S. government respects Islam.

One of our visits was with a Christian youth group in Mombasa, Kenya. The director of the youth group was so motivated by our visit and program he wrote to me: “I was a participant in a workshop on peace and conflict resolution organized by the U.S. Embassy. I represented a local organization...as we strive to make ourselves and the youth at large more responsible part of the citizenry, if not the MOST responsible.”

The general consensus was that Muslim, Jewish, and Christian chaplains traveling together and speaking on panels and to individuals put a positive light on America as integrating Muslims into society and dispelled the myths that the U.S. government is anti-Islam. This program also showed the cooperation among Muslim, Jews, and Christians and how American society fully integrates all religions. The four U.S. embassies were so positive about the program and the rewards it gained that they requested the same program for next Ramadan. This is another example of interagency cooperation between the U.S. embassies and the U.S. military.

The Way Forward

The complexities of the persistent world conflicts have generated new interest in the role and work of chaplains. This has been incorporated within military strategic planning

as evidenced by the publication of JP 1-05. However, there is continued debate within some military circles especially with the Chief of Chaplains for Army, Navy, and Air Force on how to mitigate risks that may be associated with an expanded chaplaincy mission. With the

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reduction of forces even within the Chaplain Corps, chaplains are stretched thin to provide even the traditional types of services. Can the Chaplain Corps afford to redirect a resource to engage with religious leaders without jeopardizing its essential mission? Can a chaplain perform both of these services given the amount of time each takes? Are chaplains educated and trained for this secondary role?

We live in an interconnected and interdependent world in which human rights, political democracy, and particular religious loyalties matter profoundly. Winning the hearts and minds of local people by respecting their diverse religious beliefs and cultural orientations is more critical than ever. Thus, it is important to understand that underlying religious dynamic can sometimes make the difference between success and failure.

Clearly, if one hopes to gain the full benefits of a broadened mandate to transform nations and societies, U.S. government agencies—State, military, and USAID—must have a basic familiarity with the religious imperatives at play within their areas of responsibility.

Even when chaplains liaison with civilian religious leaders, there is consternation with some State Department officials that chaplains are overstepping their bounds and stepping

into diplomacy. Even with those debates and concerns, military chaplains stand at the cusp of an exciting and immensely significant, new era of ministry. Because military chaplains are the only ones trained to effectively communicate across religious boundaries, they are the best choice to interact with indigenous religious leaders. The presence of a religious professional sends a strong message to these countries that the U.S. government recognizes, affirms, and values their public discourse, and that religion has a legitimate place as a tool of diplomacy in mutual relations. Religion cannot be ignored; it is a force in today's world. **IAJ**

Notes

- 1 Douglas Johnston, "Introduction: Beyond the Power of Politics," in Douglas Johnston and Cynthia Sampson (eds.), *Religion, The Missing Dimension of Statecraft*, Oxford University Press, Oxford, 1994, p. 4.
- 2 Chris Seiple, "Ready... Or Not? Equipping the U.S. Military Chaplain for Inter-Religious Liaison," *The Review of Faith & International Affairs*, Vol. 7, Issue 4, Winter 2009, pp. 43–49.
- 3 George Adams, CDR, CHC, USN, "Chaplains as Liaisons with Religious Leaders: Lessons from Iraq and Afghanistan," *Peaceworks*, No. 56, United States Institute of Peace, March 2006, pp. 1–56.
- 4 Alexs Thompson, "Religious Leader ENGAGEMENT in Southern Afghanistan," *Joint Force Quarterly*, Issue 63, Fourth Quarter, pp. 95–101.
- 5 Ibid., p. 96.
- 6 Ibid., p. 98.
- 7 Joint Publication 1-05, *Religious Affairs in Joint Operations*, Joint Chiefs of Staff, November 13, 2009. p. III-5. As the preface spells out: "This publication provides doctrine for religious affairs in joint operations...provides information on the chaplain's role as the principal advisor to the joint force commander on religious affairs and a key advisor on the impact of religion on military operations...It sets forth joint doctrine to govern the activities...provides the doctrinal basis for interagency coordination and for the US military involvement in multinational operations."
- 8 Ibid., p. III-1.
- 9 Operation Order 12-008, Combined Joint Task Force-Horn Of Africa (CJTF-HOA) Religious Engagement (Unclassified), Camp Lemonnier, Djibouti, December 16, 2011. The mission of strategic religious engagement was incorporated via Operations Order 12-008 into the overall mission of CJTF-HOA. This is one of the first Religious Affairs OPORD to be incorporated into a Combined Joint Task Force Mission.
- 10 Ibid.
- 11 Ibid.