

Chapter 1 : Religious symbolism in the United States military - Wikipedia

of Army religious support doctrine presented in this manual enable chaplains and chaplain assistants to apply creative, flexible, and innovative approaches to specific missions and operational environments.

Excerpt on Wicca Sponsored link. The excerpt US Army prepared a book for the guidance of its chaplains when dealing with a soldier of a non-traditional faith. A Handbook for Chaplains," and was first published in 1971. The edition appears to have gone out of print. However a new version was published in 1998 under the same name. Department of the Army is listed as as editor 1 Pages of the edition contained an excellent description of Wicca. The text appears below: Wiccan worship groups, called covens, are essentially autonomous. Many, but far from all, have affiliated with: Covenant of the Goddess, P. All of these groups have some basic similarities and many surface differences of expression with Wicca. The Covenant of the Goddess annually elects a First Officer and there is a constitutional limit of two consecutive terms, but in practice officers have almost always served for one year only. Because of the complete autonomy of covens, this cannot be determined. There are an estimated of 50, Wiccans in the United States 1. Wicca is a reconstruction of the Nature worship of tribal Europe, strongly influenced by the living Nature worship traditions of tribal peoples in other parts of the world. Gardner began the renewal of interest in the Old Religion. After the repeal of the anti-Witchcraft laws in Britain in 1951, Gardner publicly declared himself a Witch and began to gather a group of students and worshipers. In 1954, two of his students, Raymond and Rosemary Buckland religious names: At the same time, other groups of people became interested through reading books by Gardner and others. Many covens were spontaneously formed, using rituals created from a combination of research and individual inspiration. These self-created covens are today regarded as just as valid as those who can trace a "lineage" of teaching back to England. In 1971, a very diverse group of covens who wanted to secure the legal protections and benefits of church status formed Covenant of the Goddess CoG, which is incorporated in the State of California and recognized by the Internal Revenue Service. CoG does not represent all, or even a majority of Wiccans. A coven or an individual need not be affiliated with CoG in order to validly practice the religion. But CoG is the largest single public Wiccan organization, and it is cross-Traditional i. As polytheists, they may use many other names for Deity. Similarly, covens will use particular Deity names as a group focus, and these are often held secret by the groups. It is very important to be aware that Wiccans do not in any way worship or believe in "Satan," "the Devil," or any similar entities. They point out that "Satan" is a symbol of rebellion against and inversion of the Christian and Jewish traditions. Wiccans do not revile the Bible. Most Wiccan groups also practice magic, by which they mean the direction and use of "psychic energy," those natural but invisible forces which surround all living things. Some members spell the word "magick," to distinguish it from sleight of hand entertainments. Wiccans employ such means as dance, chant, creative visualization and hypnosis to focus and direct psychic energy for the purpose of healing, protecting and aiding members in various endeavors. Such assistance is also extended to non-members upon request. Many, but not all, Wiccans believe in reincarnation. Some take this as a literal description of what happens to people when they die. For others, it is a symbolic model that helps them deal with the cycles and changes within this life. Most groups have a handwritten collection of rituals and lore, known as a Book of Shadows. Part of the religious education of a new member will be to hand copy this book for him or herself. Over they years, as inspiration provides, new material will be added. Normally, access to these books is limited to initiated members of the religion. The core ethical statement of Wicca, called the " Wiccan Rede " states "an it harm none, do what you will. Wicca has been described as having a "high-choice" ethic. Because of the basic Nature orientation of the religion, many Wiccans will regard all living things as Sacred, and show a special concern for ecological issues. For this reason, individual conscience will lead some to take a pacifist position. The religion does not dictate either position, but requires each member to thoughtfully and meditatively examine her or his own conscience and to live by it. Social forces generally do not yet allow Witches to publicly declare their religious faith without fear of reprisals such as loss of job, child custody challenges, ridicule, etc. Prejudice against Wiccans is the result of public confusion between Witchcraft and Satanism. Wiccans in the military, especially those who may be

posted in countries perceived to be particularly intolerant, will often have their dogtags read "No Religious Preference. Wiccans celebrate eight festivals, called "Sabbats," as a means of attunement to the seasonal rhythms of Nature.

Chapter 2 : United States military chaplains - Wikipedia

THE ARMY: Chaplains had no role in the United States Army until However, colonial However, colonial clergymen frequently raised military units from their own congregations and communities, and.

Link for PDF file of: The early formulation of the Army Chaplain Field Manual reveals the Army Chaplaincy struggling with individuals using the Army Chaplain Field Manual to further their social and religious beliefs upon other chaplains. The research is to determine what were the influences and who were the chaplains that promulgated their own agenda at the expense of the free exercise of religious beliefs by other chaplains. These writings contributed to the first edition of the chaplain manual in The draft manual is also compared with the first edition to reveal issues the Army Adjutant General wanted changed in the manual. A developmental and comparative analysis will be conducted upon the following editions , , and The results of the research reveal that the early chaplaincy struggled with their non-combatant status. Link for PDF file of: The first official US Army chaplain doctrine appeared in and contained this guidance: The fighting line verbiage and concept codified what chaplains had habitually practiced up to that time. Indeed, a broad analysis of literature written by chaplains prior to and lessons learned by chaplains during the First World War demonstrates that the doctrine accurately codified a timeless and enduring principle. In addition, a survey of chaplain doctrine since shows that the proximity principle has consistently remained a part of official Army chaplain ministry. Furthermore, a historical survey of select chaplains in ground combat since demonstrates that the proximity principle remains a timeless and highly effective form of Army chaplain ministry, whose most ardent practitioners are held up as exemplars for current and future chaplains. Designed as a help to dchaplains in the discharge of their various duties, both temporal and spiritual. To offer a few suggestions, and to point out certain channels of usefulness which experience has proved to be effective, is the design of the author in the following pages. Army Hospital, Annapolic, MD. The Army Chaplain, W. As the duties of the Chaplain in the army are very imperfectly defined, it has ocured to the writer, that a small work upon the subject was needed, and would add to the efficiency of the corps, and be of service to the army and the country. Office of the Chief of Staff. Government Printing Office, Chaplains of the Government, Lorenzo D. The Military Chaplaincy of the U. Army Chaplain Corps from an adjunct organization into a permanent organic component of the Army. This was largely the result of individual actions and initiatives, rather than through War Plans evolution. This paper will study the actions of four chaplains in combat, of different faiths and with different perspectives and responsibilities. Chaplains, like other soldiers, are human. And the history of the World War II combat chaplains can only be told by speaking of such men: April 21, , Archbishop Peter L. From the battles of Christian Rome through the Crusades of the Middle Ages and the post-Reformation wars of fragmented Christendom, till the present, Catholic military chaplaincy has existed in some distinct manner. Davis, Benedict Maryniak, James I. The True Story of the U. Maryniak and John Wesley Brinsfield, Jr.

Chapter 3 : Chaplaincy History | The Chaplain Kit

U.S. Army Chaplains Handbook - Temple of Set Introduction to this File - by Michael A. Aquino VIÂ° Lt. Colonel, USAR-Ret February 6, In the U.S Department of the Army contracted the Institute for the Study of.

You can help by adding to it. March Protestant service on Peleliu , Chaplains have served in the various branches of the United States armed forces since their formation, including in the Continental Army during the American Revolution. Congress authorized the hiring of an Army chaplain in Marine Corps and the U. Coast Guard do not have their own chaplaincies, but are served by the Navy Chaplain Corps. Whether they are already required to support such non-theists is disputed. Chaplains are not trained to provide such support and often oppose doing so. Marsh , [14] the U. Court of Appeals for the Second Circuit determined that the plaintiffs lacked standing to bring the suit and upheld the right of the military to employ chaplains. It noted that only the wealthiest religious sects could provide chaplains for their adherents, effectively denying to other military personnel the "free exercise" of their religion. Gordon Klingenschmitt , an evangelical Protestant, who participated in uniform at a March protest in front of the White House, though he had been given a direct order not to wear his uniform. During the summer, Capt. Ellis, a Navy chaplain, sent senior military officers and senior chaplains his analysis that said: AIDS and psychological well-being of others". He called the presence of homosexuals in the military a "physical and psychological" threat. Some felt that the policy needed to be withdrawn to make the military more inclusive. The Southern Baptist Convention battled the repeal of DADT, warning that their endorsements for chaplains might be withdrawn if the repeal took place. The Roman Catholic Church called for the retention of the policy, but had no plans to withdraw its priests from serving as military chaplains. He wrote that "The need to use military force in this circumstance Air Force officials noted that he identified himself by rank to the newspaper, when he could have written as a private citizen. He submitted to three psychological examinations, and was relieved of his pastoral duties. He was honorably discharged without benefits in September based on a record of "poor leadership". He told the New York Times:

Chapter 4 : The Army Chaplain's Manual

Published by the General Committee on Army and Navy Chaplains of the Federal Council of the Churches of Christ in America and the General War-Time Commission of the Churches, East 22nd.

Wiccan worship groups, called covens, are essentially autonomous. Many, but far from all, have affiliated with: All of these groups have some basic similarities and many surface differences of expression with Wicca. The Covenant of the Goddess annually elects a First Officer and there is a constitutional limit of two consecutive terms, but in practice officers have almost always served for one year only. Because of the complete autonomy of covens, this cannot be determined. There are an estimated of 50, Wiccans in the United States. This number is now substantially higher. Wicca is currently the fastest growing spiritual path in the U. Wicca is a reconstruction of the Nature worship of tribal Europe, strongly influenced by the living Nature worship traditions of tribal peoples in other parts of the world. Gardner began the renewal of interest in the Old Religion. After the repeal of the anti-Witchcraft laws in Britain in , Gardner publicly declared himself a Witch and began to gather a group of students and worshipers. In , two of his students, Raymond and Rosemary Buckland religious names: At the same time, other groups of people became interested through reading books by Gardner and others. Many covens were spontaneously formed, using rituals created from a combination of research and individual inspiration. These self-created covens are today regarded as just as valid as those who can trace a "lineage" of teaching back to England. In , a very diverse group of covens who wanted to secure the legal protections and benefits of church status formed Covenant of the Goddess CoG , which is incorporated in the State of California and recognized by the Internal Revenue Service. CoG does not represent all, or even a majority of Wiccans. A coven or an individual need not be affiliated with CoG in order to validly practice the religion. But CoG is the largest single public Wiccan organization, and it is cross-Traditional i. As polytheists, they may use many other names for Deity. Similarly, covens will use particular Deity names as a group focus, and these are often held secret by the groups. It is very important to be aware that Wiccans do not in any way worship or believe in "Satan," "the Devil," or any similar entities. They point out that "Satan" is a symbol of rebellion against and inversion of the Christian and Jewish traditions. Wiccans do not revile the Bible. Most Wiccan groups also practice magic, by which they mean the direction and use of "psychic energy," those natural but invisible forces which surround all living things. Some members spell the word "magick," to distinguish it from sleight of hand entertainments. Wiccans employ such means as dance, chant, creative visualization and hypnosis to focus and direct psychic energy for the purpose of healing, protecting and aiding members in various endeavors. Such assistance is also extended to non-members upon request. Many, but not all, Wiccans believe in reincarnation. Some take this as a literal description of what happens to people when they die. For others, it is a symbolic model that helps them deal with the cycles and changes within this life. Most groups have a handwritten collection of rituals and lore, known as a Book of Shadows. Part of the religious education of a new member will be to hand copy this book for him or herself. Over they years, as inspiration provides, new material will be added. Normally, access to these books is limited to initiated members of the religion. The core ethical statement of Wicca, called the "Wiccan Rede" states "an it harm none, do what you will. Wicca has been described as having a "high-choice" ethic. Because of the basic Nature orientation of the religion, many Wiccans will regard all living things as Sacred, and show a special concern for ecological issues. For this reason, individual conscience will lead some to take a pacifist position. The religion does not dictate either position, but requires each member to thoughtfully and meditatively examine her or his own conscience and to live by it. Social forces generally do not yet allow Witches to publicly declare their religious faith without fear of reprisals such as loss of job, child custody challenges, ridicule, etc. Prejudice against Wiccans is the result of public confusion between Witchcraft and Satanism. Wiccans in the military, especially those who may be posted in countries perceived to be particularly intolerant, will often have their dog tags read "No Religious Preference. Wiccans celebrate eight festivals, called "Sabbats," as a means of attunement to the seasonal rhythms of Nature. Some groups find meetings within a few days of those dates to be acceptable, others require the precise date. In addition,

most groups will meet for worship at each Full Moon, and many will also meet on the New Moon. Meetings for religious study will often be scheduled at any time convenient to the members, and rituals can be scheduled whenever there is a need i. Ritual jewelry is particularly important to many Wiccans. Most Wiccans meet with a coven, a small group of people. Each coven is autonomous. Most are headed by a High Priestess, often with the assistance of a High Priest. Some are headed by a High Priestess or High Priest without a partner, and some regard themselves as a gathering of equals. Covens can be of mixed gender, or all female or male, depending on the preferences of the members. Every initiate is considered to be a priestess or priest. Most covens are small. Thirteen is the traditional maximum number of members, although not an absolute limit. At that size covens form a close bond, so Wiccans in the military are likely to maintain a strong affiliation with their covens back home. There are many distinct "Traditions" of Wicca, just as there are many denominations within Christianity. The spectrum of Wiccan practice can be described as ranging from "traditional" to "eclectic," with Traditions, covens and individuals fitting anywhere within that range. A typical difference would be that more traditional groups would tend to follow a set liturgy, whereas eclectic groups would emphasize immediate inspiration in worship. These distinctions are not particularly important to the military chaplain, since it is unlikely that enough members of any one Tradition would be at the same base. Worship circles at military facilities are likely to be ad-hoc cross-Traditional groups, working out compromise styles of worship for themselves and constantly adapting them to a changing membership. Therefore, the lack of strict adherence to the patterns of any one Tradition is not an indicator of invalidity. While many Wiccans meet in a coven, there are also a number of solitaries. These are individuals who choose to practice their faith alone. They may have been initiated in a coven or self initiated. They will join with other Wiccans to celebrate the festivals or to attend the various regional events organized by the larger community. Within a traditional coven, the High Priestess, usually assisted by her High Priest, serves both as leader in the rituals and as teacher and counselor for coven members and unaffiliated Pagans. Eclectic covens tend to share leadership more equally. Wiccans usually worship in groups. Individuals who are currently not affiliated with a coven, or are away from their home coven, may choose to worship privately or may form ad-hoc groups to mark religious occasions. Non-participating observers are not generally welcome at Wiccan rituals. Some, but not all, Wiccan covens worship in the nude "skyclad" as a sign of attunement with Nature. Most, but not all, Wiccan covens bless and share a cup of wine as part of the ritual. Almost all Wiccans use an individual ritual knife an "athame" to focus and direct personal energy. Covens often also have ritual swords to direct the energy of the group. These tools, like all other ritual tools, are highly personal and should never leave the possession of the owner. Other commonly used ritual tools include a bowl of water, a bowl of salt, a censer with incense, a disk with symbols engraved on it a "pentacle" , statues or artwork representing the Goddess and God, and candles. Most groups will bless and share bread or cookies along with the wine. All of these items are used in individual, private worship as well as in congregated rituals. Recognition of the death of a member takes place within the coven, apart from the body of the deceased. Ritual tools, materials, or writings found among the effects of the deceased should be returned to their home coven typically a member will designate a person to whom ritual materials should be sent. It is desirable for a Wiccan priest or priestess to be present at the time of death, but not strictly necessary. If not possible, the best assistance would be to make the member as comfortable as possible, listen to whatever they have to say, honor any possible requests, and otherwise leave them as quiet and private as possible. Wiccans generally believe in the efficacy of spiritual or psychic healing when done in tandem with standard medical treatment. Therefore, at the request of the patient, other Wiccan personnel should be allowed visiting privileges as though they were immediate family, including access to Intensive Care Units. With respect to attitude toward military service, Wiccans range from career military personnel to conscientious objectors. Wiccans do not proselytize and generally resent those who do. They believe that no one Path to the Sacred is right for all people, and see their own religious pattern as only one among many that are equally worthy. Wiccans respect all religions that foster honor and compassion in their adherents, and expect the same respect. Members are encouraged to learn about all faiths, and are permitted to attend the services of other religions, should they desire to do so. The best general survey of the Wiccan and neo-Pagan movement is: *Drawing Down the Moon*. For more specific information about traditional Wicca,

DOWNLOAD PDF THE ARMY CHAPLAINS MANUAL

see: Farrar, Janet, and Stewart Farrar. Eight Sabbats for Witches.

Chapter 5 : US ARMY CHAPLAIN'S HANDBOOK: EXCERPT ON WICCA

Please support our book restoration project by becoming a Forgotten Books member.

Chapter 6 : Army Training - Chaplain

Link for PDF file of: The Army Chaplain's Manual, J. Pinkney Hammond, The Army Chaplain's Manual. Designed as a help to dchaplains in the discharge of their various duties, both temporal and spiritual.

Chapter 7 : Browse subject: Military chaplains | The Online Books Page

The Chaplain's Manual i FOREWORD 1. B-GL/FP The Chaplain's Manual sets out policies for the provision of chaplain services within Canada's Army, and provides planning guidance for Army commanders, staffs, and.

Chapter 8 : The Pagan's Path ~ The U.S. Army Chaplain's Manual

Wicca, a leading Neopagan religion US Army chaplain's handbook: Excerpt on Wicca. Sponsored link. The excerpt US Army prepared a book for the guidance of its chaplains when dealing with a soldier of a non-traditional faith.

Chapter 9 : Army | The Chaplain Kit

The Army requires trained chaplains and chaplain assistants capable of critically assessing the operational situation and quickly adapting religious support operations (RSO) to sustain Soldiers in close combat.