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Builders of FAITH



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THE MORAL AND SPIRITUAL RESPONSIBILITIES
OF RELIGIOUS LEADERS...AND CITIZENS
OF ALL FAITHS...TO YOUNG AMERICANS
IN TODAY'S WORLD

mc956/a/ p. 53

WE, THE CHAPLAINS

of the United States Armed Forces . . .

. . . turn to you, the religious leaders of all faiths, with confidence in your readiness to help in a cause to which all of us are dedicated—the moral and spiritual development of American youth. In the chaplaincy service, we are dealing with problems that are beyond our capacity to solve alone—problems that require the assistance of churches and synagogues, civilian communities, and citizens of all faiths throughout our nation.

We are clergymen. We are Catholic priests, Protestant ministers, and Jewish rabbis, trained by our seminaries and ordained by our respective religious authorities just as are all other clergymen. Just as others have received a call from their bishop or from their churches and synagogues to serve in special fields of endeavor, we have received a call to serve the men and women in the Armed Forces. Tomorrow the situation may be reversed. We, in common with all clergymen, go where “the call” takes us.

If there were no chaplains in the Armed Forces today, all of us, together with other clergymen in civilian life, would organize a chaplaincy program to take care of the men and women who leave our congregations and are placed in a geographic and circumscribed area requiring a specialized ministry. This, therefore, is a report to you from clergymen, discussing a pressing religious concern of our times.

To us has been entrusted the spiritual and moral guidance of the young men and women in the Armed Services of this country. A chaplain has many duties—yet, first and foremost is that of presenting God to men and women wearing the military uniform. What happens to them while they are in military service has a profound effect on what happens in the community as they resume civilian life. We, as chaplains, must take full cognizance of that fact and dedicate our work

to making them finer, spiritually strengthened citizens. But our service to the young man or woman in the Armed Forces must start with that young person as he is sent to us by the civilian community. We cannot undertake to achieve, during a brief tour of duty, the full spiritual growth which a young man or young woman should have attained at the age of induction. The chaplains' program will always be incomplete and inadequate without the constant support of the young person's church and community—before, during and after his or her term of military service.

Fortunately, the civilian religious leadership of the nation is not unmindful of the new responsibilities this age in American history has placed upon all of us. In every religious group, activities which began in a small way only a few years ago are today emerging into programs of far-reaching influence. It is only by this kind of coordinated effort, an ever-expanding civilian religious program teamed with an even more effective chaplaincy service, that we who are jointly the builders of faith in this nation can hope to achieve our mission—the full moral and spiritual development of American youth today, and through them, of the nation tomorrow.

This booklet is submitted as an aid to furthering these programs in the civilian community in the hope of fulfilling this mission. If it defines the need, contributes to understanding of the situation which confronts us, provides a guide to aid in promoting existing programs, and gives inspiration and vitality by which to marshal the religious forces of this nation so as to meet our normal and spiritual responsibilities to young Americans in today's world—it will discharge the purpose for which it is designed.

It is commended to you by the
ARMED FORCES CHAPLAINS BOARD

A SACRED TASK

TODAY Americans have been called upon to carry the torch of freedom as a sacred trust for freedom-loving peoples everywhere. The moral obligations and responsibilities which have been thrust upon the United States to help build a free world have placed like obligations on all its citizens—young and adult. We are all part of the problem; we are all part of the solution.

We are a peace-loving people, who not only want peace but espouse peace. We are, however, challenged to look at the world situation today, to acknowledge realistically the military necessities and, at the same time, maintain a crusading zeal in the pursuit of moral and spiritual values.

We, in this age, as our forefathers before us, must accept our responsibilities as well as our rights. One of the moral obligations of citizenship is defense of country. When called upon, young Americans should consider it both a privilege and an honor to serve their country in uniform. The entire citizenry has an equal obligation to prepare young people for military service, whenever such is required, and to follow them with concern.

Peace can never be won through mili-

tary preparedness alone. It is an ideological world in which we live. Ideological conflicts are the basis of world crises today. And ideology is fundamentally the job of the church or synagogue. It then becomes the primary responsibility of the nation's religious leaders to teach and preach a positive ideology—to define and interpret our beliefs—in God and in democracy. Our task is to hold tenaciously to our belief in God, acknowledging that in these perilous times religious freedom itself would be the first to vanish should we forsake our responsibilities.

Our young men and women in the Armed Forces are assuming their sacred task—their service to God and country. Churches, synagogues, religious leaders and citizens of all faiths also have a moral and spiritual mission in national defense. Let us then do our part to inculcate in all young Americans a refined patriotism, a pride of country, and pride in their own contribution to the world's welfare. Let us give them a sense of mission for the times in which they live. Let us, above all, send them forth with faith in their hearts and, with that guiding principle found on our humblest coin, "In God We Trust."

THE CALL TO SERVICE

LOOKING at the nation's need—and the military situation—is part of any realistic view of the age in which we live. Continuing world tension and a constant need for a strong America are among the characteristics of our times.

The Human Factor in National Defense

The defense program of our country is one of preparedness for the long pull and of maintaining a high degree of readiness to cope with any emergency. So long as there are forces in the world which threaten the heritage of freedom granted to all peoples, those of us who hold aloft the torch of freedom must be strong. Freedom and the institutions of freedom cannot survive without people of strong faith, fired with a purposeful resolution to preserve that freedom. So long as Communists interpret military strength as the measuring stick of purposefulness, America must maintain military strength, while constantly striving for peace by peaceful methods. Communism is a long-term menace. It has no time limit for accomplishing its objectives. So, America should set no limit upon how long it must be prepared if it would restrain those forces bent on destroying our freedom and the freedom of the world.

Present plans call for maintaining forces large enough to protect the security of this nation. To do this, practically every able-bodied young man will be called upon for service, military or civilian, during this generation. But this tour of service, except for those who elect a military career, will be relatively short, with other young men replacing those who return to civilian life from military service.

Thus, in true American spirit all will share the privilege, the duty and the tasks of protecting our nation and our freedoms. The mere presence of men in the military service is, in this kind of world, a source of strength in our relations with other nations. Moreover, trained men are the only effective men in a military mission. Hastily mobilized and inadequately trained men can never meet successfully the forces of potential adversaries armed with modern weapons. Thus, by preparation will the very lives of our young Americans be protected more effectively if the tragedy of war should ever come again.

The Role of Women in the Armed Services

Citizenship, love of the American way of life, and patriotism belong to women as well as men. Today, in America, many

young women have found their expression of these qualities in service with the Armed Forces of the nation—many of them in a short tour of duty—some of them as a career.

By Act of Congress, women are now recognized as an integral part of the Armed Forces. The purpose is to make available to the nation the services of our volunteer woman power in specific jobs for which women are well suited and to provide a trained nucleus possible of great expansion in time of emergency. Their utilization in peacetime also makes possible a continuing analysis of the type of jobs women can do safely and effectively.

While women are a carefully evaluated factor in the over-all consideration of our national manpower potential for defense, Women in the Armed Services today represent less than two percent of the total strength of the Armed Forces and there is no present plan to increase this number while peace prevails.

In the recruitment of women, the prevailing policy is for quality—not quantity. Education standards for all Services are high and only high type young women are accepted. The background and personal characteristics of each applicant are carefully screened before that individual is accepted. The result is that in the military services today there is to be found one of the finest cross-sections of young American womanhood that can be found anywhere.

By law, the utilization of women in our Armed Forces is limited strictly to non-combat duties. Furthermore, they are assigned only to those duties which are within their physical capabilities and which are culturally acceptable in America today.

Today, women volunteers of nine different components are serving in the Armed Forces. These components are as follows:

- WAC (Women's Army Corps)
- WAVES (Women in the Navy)
- WAF (Women in the Air Force)
- WOMEN MARINES (Women in the Marine Corps)
- ARMY NURSE CORPS
- NAVY NURSE CORPS
- AIR FORCE NURSE CORPS
- ARMY WOMEN'S MEDICAL SPECIALIST CORPS
- AIR FORCE WOMEN'S MEDICAL SPECIALIST CORPS

The jobs they perform are wide in range. They may be rendering the professional service of a trained nurse, dietitian or physical or occupational therapist in a Nurse or Medical Specialist Corps. They may be doing some type of office work similar to that which they might do in thousands of civilian positions. Or, they may be employing very special skills for which the Services found them already qualified or for which they have an aptitude capable of development by further training. Women in the Services will be found working as aerologists, photographers, intelligence specialists, weather observers, cryptographers, plane dispatchers, translators, and in many, many other capacities.

Some Important Constructive Policies of the Armed Forces

The Armed Forces have developed and established certain general policies rich in potentialities for character building and the maturing of an individual while in military service:

1. They recognize the role and value of education. They provide not only exceptional educational opportunities to uniformed personnel, but advocate the "Stay-in-School Policy" for young people before entering upon their military service.
2. Their policy is to do what they can to

insure that the time spent by young persons in military training and service is not time lost. The all too frequent attitude "this will be just time out of my life" is far from true. For most young people, time spent in military service can be made a constructive experience. The Armed Services provide opportunities for self-advancement and development, although the responsibility rests with the individual to take advantage of them.

3. While definite promises cannot be made either to volunteer or inductee concerning his ultimate training and service assignments, it is the policy of the Armed Forces to give full consideration to the abilities, interests, aptitudes, previous training and experience of each individual. The most scientific methods available in evaluating aptitudes, interests and experience are utilized. Since the needs of the Services must come first, however, it is not always possible for an individual to be assigned to a duty of his particular choice. There is a sincere attempt made to provide opportunity for reclassification and reassignment in such cases when the situation permits.

We Can Help, Too

It is not unrealistic to assume that if world tensions persist, by 1963, 75% of our male population between the ages of 20 and 30 may be in or may have been in the Armed Services. So what happens to our young people in military service is happening to America. It is up to Americans to see that military service is an investment in character-building, which it can be with foresight and planning to that end. Leadership and public attitude are the keys to the morale and the attitude of our young people in service.

Military experience might well be viewed as an investment in moral and spiritual growth—a time for the development of character and good citizenship. To that end, both adults and youth alike might well emphasize the great opportunities for serving the common good through participation in military service. And, it is highly important for all the people of the nation to hold its military personnel—men and women alike—in high esteem and regard them with genuine pride and deep gratitude.

A ROAD TO PEACE

A DECENT, just and enduring peace for all people in the world is the profound wish of every American. Such a peace can be achieved only through faith. Faith is the cornerstone on which our nation was built. It is faith that has kept our country free. It is because we believe that God intends all men to be free and equal that we demand free government for ourselves and that we carry the torch of freedom for others. Where religious faith is strong, the force of freedom is strong; where one wanes, so does the other.

National defense and military service as a road to peace are new in the philosophy of America. This is not a road America would choose of its own volition. It is a course which has been forced upon us by world circumstances. Difficult as this transition in philosophy may be, it is a necessary reconciliation of thought in the present period of history. Understanding of this situation by the people of America is essential to achieving peace—and achieving it with no lessening of the moral fiber of the nation.

A fact disputed by few, if any, is that America today is experiencing a religious renaissance—that she is in the middle of a great spiritual awakening. The President of the United States has set a personal example before the nation by his deep and abiding belief in the power of prayer and religious faith.

Decisions regarding the role military preparedness should play in this struggle for peace have been made in meetings, opened with prayer, participated in by prayerful men. Such men believe that the United States is in a better position in its pursuit of peace by maintenance of strength. It is no less their belief that moral and spiritual strength are as essential as military strength in promoting world peace. The position of our nation as a world leader demands that we re-

main a nation with unquestioned moral purpose.

The fact that the decisions for national defense and military preparedness have been made during a period of religious revival in America holds great significance for religious leaders of our nation. It places great responsibilities on churches, synagogues and believers of all faiths to perform their role well that peace shall be the ultimate achievement. It calls for understanding fully the conditions facing this country in its position of world leadership and its efforts towards establishing world peace. It calls for understanding the accompanying burdens which must fall largely upon the youth of the nation. It calls for a closer examination, understanding and development of the civilian's role. It calls for recognition that all the citizens of America must share in and contribute to the tasks which, in the judgment of informed leaders, will be ours for years ahead.

All of this calls for a serious look at new responsibilities in providing a new kind of moral and spiritual leadership and inspiration, attuned to world conditions as they exist today and the world situations in which our youth must participate now and in the future.

This means more than lip service to the cause; it means more than hospitality and entertainment for the men and women in the Armed Forces. It means a clear understanding and clearly conceived programs by which citizens of all faiths will assume the full responsibility for the civilian's role in national defense in its broader aspects. It means that men and women in the Armed Services will feel the support of the coordinated thinking of all religious forces in America and realize as never before that theirs is a service to God as well as to country.

SPIRITUAL AND MORAL DEVELOPMENT IN THE SERVICES

Religious and Character Guidance Programs Now in Effect

ALL our military services maintain intensive and effective religious and character guidance programs, as an important part of their regular training courses. With special interest in the moral and spiritual welfare of our young people, parents, clergymen, school administrators, guidance counsellors and religious lay leaders, are deeply impressed when they have an opportunity to examine these comprehensive programs now in effect within all of the Services. Most of them express great gratification when they see how, through these programs, men and women in service are strengthened morally and spiritually.

Religious and character guidance programs, although varying slightly in each Service, have the same basic aims:

Character Guidance is an Important Course in the Military Curriculum

These aims are accomplished through regular, formal classroom courses of instruction. Immediately upon entering military service, all young men and women begin religious and character guidance courses, and pursue them as an important part of their basic training. These courses are admirably organized and developed by military chaplains, with the advice and counsel of civilian clergymen and guidance counsellors. In the overall, they seek to teach:

The importance of having true and worthy ideals;

The ability of every human being to

Maintaining the good influences upon young men and women in uniform that were started by their parents in their homes, and strengthened and continued by their churches, school and youth organization ties;

Teaching these young people to unlearn any wrong attitudes they may have adopted, and to re-learn the right attitudes;

Helping them to maintain close ties with their own local church or synagogue, their parents and home communities while in military service; and

Returning them to civilian life as outstanding civic and religious leaders or participants in their home communities.

distinguish between right and wrong by examining one's conscience;

The training of one's will to do the right thing;

The importance of forming right and proper habits in daily life; and

Establishing emotional stability.

It is impressed upon these young people that by following these essential guideposts in their daily lives, they are certain to achieve a high degree of moral and spiritual integrity, a most important requisite for all people in military service.

Character and Spiritual Guidance is Everyone's Job in Military Service

Although these regular, formal courses in character guidance are conducted by the chaplains, the responsibility does not stop there. The effort to make moral and spiritual integrity an important part of the every-day life of the service man and woman is greatly strengthened by making

character and spiritual guidance of military personnel the duty of every commissioned and non-commissioned officer in every military unit. The importance of spiritual and moral integrity is moreover emphasized by instructors in every military classroom course.

"The Chaplain Wants to See You"

Immediately upon entering military service, every young man and woman is interviewed by a chaplain. He explains the religious "setup" at the military installation and extends a cordial invitation to attend regular religious services which are conducted at every military installation by chaplains of each of the three major faiths: Catholic, Jewish and Protestant. The chaplain also explains where

religious services are held in nearby communities for the faith or special religious sect of the service man's or woman's choice. Military chaplains maintain a close liaison with neighboring civilian clergy, in order that every service man and woman will also have an opportunity to worship and participate in the religious activities of their faith or sect while they are off the military installation.

"His Latch-String is Always Out!"

The chaplain is always available and ready to advise any and all service men and women on any spiritual and moral guidance problems which may confront them. Young men and women in service find in their chaplain a practical Man of God, eager to be of service to them. He is friend, confidant, counsellor and

clergyman in one. In answering his call to service in the military, the chaplain has assumed as his mission the welfare of our young people serving their country in uniform. He is a man dedicated to their service, to whom they can turn with assurance for understanding and ministry, according to their need.

For Those Without a "Church Home"

The chaplain and commanding officers strongly urge all men and women in uniform to live in the religious faith in which they have been brought up and to renew their religious vows. While in service, particularly in their close association with chaplains, men and women without previous church affiliation are moved to

seek a church or synagogue and adopt a faith. Consequently, many thousands of people are baptized while in service and receive special individual or group instruction leading to confirmation or joining the church or synagogue of their choice.

"Around the Clock" with the Chaplain

The military chaplain performs a multitude of services. Conducting regular religious services is only a small part of his busy day and week. Around the clock, at service places throughout the world,

chaplains are instructing classes—classes in character guidance, Sunday Schools, Catechisms, etc. They are officiating at marriages, baptisms and funerals. They are serving communion to military com-

municants, visiting the sick, and providing friendly counsel and advice to service men and women. And they are talking to and working with civilian community groups so that our young people in service may at all times feel they have a place and a "home" in the community life

Religious Life is a "Natural" in Military Service

It is most natural for all young people to want to participate in any endeavor together with those in their own age group, and with the same special interests. Consequently, young people in uniform find attending religious services and functions together, sometimes in a group or unit, a "natural"—it's the thing to do. And once they worship or participate in religious activities together, they discover a special

where they are stationed. The military chaplain is a man of many parts who serves his parishioners—the young men and women in the Armed Forces—through many acts, according to their need.

bond of interest. Sometimes this is a new experience, but most often it originated with each of them back in his home town. It brings them back to their military religious "home" time after time.

Often those who were indifferent to attending services regularly at home, go along because they don't want to be left behind, and then become devoted participants.

There's a Special "Niche" For Everyone

Our young men and women in the Services soon find special interests in the chapel or community place of worship. It may be choir singing, group discussions, planning and participating in social events, or performing some social service.

Thousands of men and women in military service, for instance, faithfully conduct regular Sunday School classes at military chapels or community places of

worship. Many serve as choir leaders or chaplains' assistants. Many service women have set up and are supervising nurseries for children so that servicemen and their wives can worship together at the chapel or in the nearby community. Once they feel a part of the church community, men and women in service, like men and women at home, are moved to do what they see needs to be done, according to their interests and abilities.

Religion Begins at Home

It should be borne in mind that the religious and character training of young people does not, or should not begin when they don their military uniforms. To be sure, all young men and women who volunteer for military service (all women in uniform are volunteers) are carefully checked for character references in their home communities before being accepted for military service. The emphasis, particularly on women in military service, is on quality, not quantity.

In Selective Service, however, young men are inducted as they are needed.

Consequently, they represent a cross-section of American families. They are as good morally, as their parents, teachers, clergymen and youth leaders have succeeded in making them up to the time of entering military service.

The military chaplains receive all of these young people with open arms. They are pledged to continue the good work done by adults in their home communities, offering these young men and women every opportunity for religious expression, worship and service.

"The Impossible is Often Asked"

Too often the military is blamed for what is not its responsibility in this respect. Miracles are expected of military chaplains practically overnight. They do the best they can with what they are given, and often achieve outstanding results. But they must start with each young person as he or she is sent to them from the civilian community.

The religious and character guidance programs of our Armed Forces cannot be

expected to be a substitute for the years of spiritual growth which a young service man or woman should have achieved before entering the service. Our chaplains should not be asked to do the impossible though they sometimes perform miracles in this respect. Furthermore, the chaplain's work is always incomplete and falls short of its full potential without the constant support of the young man's or woman's church or synagogue at home.

"They'll Come Home as Good or Better"

During World War II, an anxious mother whose young son and daughter were both eager to enlist in military service, consulted the family clergyman, who had formerly served as a military chaplain, for advice and guidance. She wanted to know if he thought her son and daughter would be morally and spiritually "safe" in the Armed Services. The clergyman replied:

"If your son and daughter have been a good boy and girl before entering mili-

tary service, and you and I know they have, they will be as good or better on returning home to you. For I know they will have every opportunity to maintain and strengthen their moral and spiritual convictions and principles while serving their country." And they *did!*

No greater testimony or tribute than this could be given to the effectiveness of the moral and spiritual guidance programs of our military services!

THE CHAPLAIN'S QUESTION BOX

PARENTS often turn to the chaplains of the Armed Services with questions which trouble them when their sons and daughters enter military service. Teachers, guidance counsellors and civilian religious leaders seek answers which will help them in giving wise and honest replies to inquiries they receive from other parents and young people and from citizens in the community.

Misconceptions and misinformation can do untold harm to the dignity of the young men and women in uniform who proudly serve their country, and to the moral integrity and honesty of our nation

which richly deserves to be proud of its military. Therefore, all of the Services welcome questions—all believe that direct questions deserve direct answers.

It is the obligation of the citizenry of this nation to know the correct answers. It is particularly the obligation of the religious leaders of all faiths to know and propound the truth about the effect of military service on our young people.

To the end that all Americans may have frank answers to some of the questions most frequently posed to chaplains of the Armed Forces, we share with you the following:

Q I am worried about the people my boy will meet and the associates he will pick up when he goes into service. What is done to see that "like goes with like" so that he will have wholesome friends?

A To be sure your boy will meet young men from every walk of life, for defending the peace is the responsibility of everyone. Experience has shown us that although he is grouped with many young men, he is most likely to gravitate toward those whose interests and backgrounds are similar to his. He is likely to select as his closest companions those in whom he finds a "kindred spirit," those with whom he is most "at home." On the other hand, many young people associating with young people with different backgrounds, perhaps for the first time in their lives, have been impressed with the many fine qualities of basic character such as honesty, unselfishness, courage and initiative in their new friends, and in these new friends find inspiration for emulation. As horizons are broadened, their lives are enriched. Be assured if your boy didn't pick up "bad friends" in civilian life—he won't in the military.

Q Doesn't the rigid discipline and regimentation in the military destroy our young people's initiative and individuality?

A That has not been our experience. In fact, the "discipline and regimentation" to which you refer can be considered as "training" for good citizenship and experience in the values of good teamwork. There is, of course, in our military program, in addition to the training and discipline, enough freedom and opportunity to stimulate rather than stagnate the spirit in young people. There is another angle, too. Psychologists, doctors, judges and other civic leaders who have been studying the incidences of juvenile delinquency in this country are agreeing that, to a large degree, discipline is lacking in the education and training of our youth today, and that this is a vital factor in their whole concept toward responsibilities. When good discipline is teamed

with moral and spiritual guidance, as it is in the military services, men and women cannot help but acquire standards of living that will tend to make them better citizens with full appreciation of their obligations to their families, their homes, their communities and the nation.

Q My children have been brought up with some religious education and they are fairly close to our church activities at home. I sometimes worry, however, when they are away from home without this close affiliation with their own church, whether they may tend to be careless about their obligations.

A Religious affiliation and guidance is a concern, not only of parents, but of the entire military—and we try to do a great deal about it. In fact, even before receiving their uniforms, all men and women are individually interviewed by the chaplain. They become acquainted with their religious leader at first hand; they learn about religious services and activities on the base or station; they learn, too, where in nearby communities the synagogue or church of their faith is located; and they are informed not only of the time and places of regular worship, but of social activities that will attract them. It is a part of the program of the chaplains' service to urge men and women to attend church regularly, to take in church activities, whether on the military establishment or in nearby communities and to look to the church organizations for religious guidance, worship and recreation when they are on leave. The chaplains invite young people to call on them for answers to problems, thus giving these military religious leaders an opportunity to perform as their own ministers, priests and rabbis would do at home and to strengthen moral and spiritual values through personal association.

Q Are young people who are not members of any church or synagogue or who have no religious ties or affiliations required to select a specific affiliation on entering the Services?

A Affiliation with a church or synagogue is certainly not a requirement for participation in religious activities in the Services. However, men and women entering the Armed Services are urged to adopt a religious home. For some people to whom this is a new experience, the association with others in church services and other activities, the warmth of friendship and the interest of the chaplains have given them a new appreciation of the value to them of choosing a faith and affiliating with a church or a synagogue. As a result, thousands have selected their faith and become members of a church or synagogue while they were in military service—taken the step and found an association that continues to enrich the rest of their lives.

Q What is the truth about the moral standards of the women in the Armed Services?

A While all young men are subject to the draft, women who want to serve in the Armed Forces must volunteer and must pass high tests of background, education and general aptitude, as well as physical, mental and moral standards, before they can be accepted. As a result, out of every 20 who apply, only about four are qualified to serve. So, while you find here young women of many different backgrounds, women in the Armed Services represent one of the finest cross-sections of young womanhood to be found anywhere—and with a wide variety of special skills and wholesome interests.

If, after entering the Service, a young woman does not measure up, as can happen occasionally in the Services as elsewhere, her case stands out so vividly that it is dealt with immediately, either by correction or dismissal from the Service.

Q How do chaplains reconcile the act of drafting young men for military service with their own deep religious faith?

A The religious faith that guides chaplains and other ministers of God is a part of the promise on which the free

government which we seek to protect was set up. In the Preamble to the Declaration of Independence, our forefathers in attempting to explain a free government, wrote, "men are endowed by their Creator . . . with certain unalienable rights . . . and to secure these rights . . . governments are instituted among men." In today's world, in spite of our ideals, no way has been found to protect our rights and our ideals unless that way is backed by strength that cannot be weakened. Although our strength is large in relation to the past, it must be kept so or it soon is small in the eyes of those who oppose freedom, and then the very religious faith for which we live and work will be lost.

Q Does service in the Armed Forces change a woman's attitude towards having a home and family of her own in the future?

A A woman's natural instincts are for a home and family. Whether she serves a tour of duty in the military, works in an office or at a profession, or engages in some other endeavor, she never loses her interest in being a woman and a homemaker. A good many young people have met and been married while in military service. Whether her marriage takes place then or later, chances are she will marry a former serviceman. She is likely to be a better wife and mother because of her military training. She will better understand the importance of daily routine and discipline, having learned in the military. She and her husband will have the common interest of past military life, a shared mutual relationship which will make their marriage relationship much closer. Then, too, women everywhere are sought out when there are tasks to perform that women do exceptionally well. So it is in the military. If there's a Sunday School class to teach, a nursery nearby or entertainment to plan, the officers and enlisted men alike turn to the woman in their ranks because she is a woman and can do that job particularly well. All of these contribute to her future success and happiness as a wife and mother.

THE JOB AHEAD

See the Problem Big

THE challenge and the opportunities which face the religious leadership of the nation, in today's world of global tensions, call for a *big* look at the *big* problem. More and more church bodies—and this is true of all faiths—are seeing the challenge and taking the opportunity to do something about it. They are initiating some definite programs of spiritual and moral development geared to the problems their youth face during this critical period—now and for years to come. Some fine examples of religious group sponsored programs now in action exist in published form. These provide some patterns for new efforts and can be obtained from the national headquarters of the respective denominations or from the Armed Forces Chaplains Board.

Much is being accomplished. But to insure an informed and well adjusted citizenry, present activities must be expanded and more planned programs initiated. If the religious leaders of our nation are truly to fulfill their role as builders of faith, they must dedicate part of their efforts to the big job of building and maintaining the faith of the young men and women today—in the military and out of it. In facing this task, religious leaders and citizens of all faiths may count on the chaplains of the Armed Services giving their hearty cooperation as part of a "working team" with civilians, accepting together their moral and spiritual responsibilities to young Americans in today's world. But it's not a job of the chaplains—it's a job of the civilian church community. It's a job in which every religious leader—every citizen of every faith has a stake and a duty to participate.

Big Aims To Be Accomplished

1. *Orientation of Religious Leaders*

To provide solutions, we must first know and understand the problems to be

solved. We must define those problems, accept them as our responsibility and then prepare ourselves to meet them by full recognition of them, identification with them and by faith. This is not a time when churches and synagogues and religious leaders of all faiths can stand aside from realism in the world in which we live. It is not a time when they can afford to fail the youth of the nation as they are assuming their sacred tasks in preserving freedom for all peoples. Orientation may well be necessary to bridge the gap between what might have been the limitations of the role of the church yesterday and the broad horizon of its role today and tomorrow. But faith knows no limitations—and through faith and Divine guidance, the religious leadership of this nation will find the way to serve the need.

2. *Indoctrination of Our Youth*

We must prepare our youth, beginning at an early age, for the climate of today's—and probably tomorrow's—world; the kind of living it requires and their responsibilities in it. They should be brought up with an understanding that most of them as young men—and many young women, too—will be called upon to serve their country—a fact which will probably prevail for many years to come. We should point out to them that this can be a period of "going forward" rather than "standing still" in their lives, and we must give them the knowledge and the confidence that when that time for service comes for themselves or their friends, that it is a privilege—a time of service to God and country in the cause of freedom and peace for all peoples of the world.

3. *Education of the Public*

Educators in schools, in churches and in synagogues—and, importantly, parents in home training—must be geared to prepare the youth—boys and girls—for this

new and different experience, service in the Armed Forces, which is to be a part of their life at some period. For it is a part of—or at least affects—the life of every young person, whether he or she does a tour of duty or not. But if educators and parents are to be geared to prepare the youth for tomorrow's world, they must also gear their own thinking to be equal to the job. Our young men and women in military service, no matter where they go, are ambassadors from the church and the community from which they come. We can do no less than send them forth conscious of our public pride and confidence in them. It is essential, therefore, that we build into the public mind the firm concept that our men and women in military service are there as maintainers of peace in the world. And it is of the utmost importance that we help create the correct appreciation on the part of all Americans that dignity is due the wearer of the uniform—men and women—at all times. It is *due them* because they are the standard bearers of world freedom—because theirs is a service to God and country.

Organizing for the Task

Religious Groups Form the Spearhead

The magnitude of the task will require planned participation by many groups at the community level. Action programs, inspired and spearheaded by religious leaders, may fall under the category of activities of many different organizations—religious, civic and educational. But since this is a moral and spiritual mission, it is the churches, synagogues and religious leaders of all faiths who have the major privilege and responsibility for pointing the way. Former military chaplains of all faiths, with their rich experience in the Armed Services, are natural individuals to take leadership in the spearhead group.

In Conferences, Forums, Seminars . . .

Get it on the regular agenda.

Don't wait to call special meetings to consider this as a special problem. Make a place on every program of every impor-

tant gathering of religious leadership. Such meetings can bring about the indoctrination and orientation which will prepare and inspire religious leaders to assume a new sense of moral and spiritual responsibility in national defense. They will move these leaders into action with their hearts, their sincere beliefs, and with deep religious faith in the propriety and the necessity of churches, synagogues, religious leaders and citizens of all faiths assuming it as their job to do.

In Churches and Synagogues . . .

Examine your own church or synagogue with reference to the adequacy of its alertness and attention to the problem. Possibly set up a committee with representatives from all groups within the church—men's club, women's organization, young people's group and others—to evolve a total program. Military experience is a desirable requisite for at least one member of such a committee.

Ask of yourselves these and other similarly pertinent questions: How many young people from the church are in the Armed Forces? What are we doing for them? What is the attitude of the church towards young people in service? How many non church-connected young people from our immediate community face military service this year? Can our church or synagogue and the school collaborate on a joint pre-induction program for all young people in the community? How many of our own Armed Forces veterans return to the church at the end of their active duty?

The answers can form the basis for intelligent planning for a constructive program for your church or synagogue. Do these things now—even while you plan to do more later:

1. Plan a send-off for all young people in your church who enter military service. Let them know you are proud of the way they are meeting responsibility. Make them feel that members of their parish are "on the team" with them, supporting them morally and spiritually.
2. Follow your young men and women

into the Services. Keep in touch with them so they feel close to their "religious home" while they are away.

3. Make your church or synagogue the religious home for men and women in the Armed Forces serving in your community.

4. Welcome service men and women of your church—and your community—back to civilian life. Participate and assist in their readjustment. Provide the kind of environment and spiritual climate which will meet the challenge of their spiritual growth and development or, if that may be the case, their need for further guidance and understanding.

The Community Readied for Action

With a Planning Committee . . .

Arrange a meeting in which will participate religious, youth and civic leaders—citizens of all faiths who will approach this problem of our mutual moral and spiritual responsibilities in a spirit of dedication to a purpose and zeal for a worthy cause. Pick your team thoughtfully—true leadership, the best the community has to offer, is demanded. Planning well for the job ahead calls for zeal and a crusading spirit. It must be tackled by enthusiasts—not defeatists.

Keep the planning group moderately small so that all may participate in open discussion—all share with the group their experience and wisdom for the job ahead. Explore what has been done, what is being done and what more is needed to build a community program that will benefit all young people of that community. After this first meeting it is intended that the community leaders will go back to their churches, synagogues, schools and neighborhood organizations to set up local working teams. But periodically throughout the year, additional community meetings should be held. They serve several important specific purposes:

- a. help all leaders share experiences, opportunities and possible facilities

- b. avoid duplication of effort

- c. provide opportunity to "come out of the woods and see the trees" to see the whole problem—BIG

- d. share check-lists of activities to be sure everything is being done that can be done to build a strong program

- e. develop an esprit de corps which can maintain the enthusiasm to develop and build a long-range program

- f. provide some assurance of reaching all youth with some phases of this program, whether or not they have church affiliations

With a Job for All . . .

In most communities the people whose support must be enlisted for the job ahead can best be reached by working through the following groups and organizations:

the churches and synagogues and their affiliated religious groups which will spearhead particularly the religious and moral aspects of the program;

educational leaders and vocational guidance directors at the college, high school and junior high school level who can make a large contribution in reflecting the problems of our youth and in directing the channels that the ethical and character guidance phases of the program should take;

Parent Teacher Associations which can help coordinate the activities in church, school and home;

The USO, if there is an active unit in the community, can reflect its intimate knowledge of the recreational needs of men and women in the Armed Forces serving in the community;

other interested organizations, such as service clubs, fraternal organizations, social service groups, women's clubs, and others who will support and actively participate according to their facilities;

youth organizations such as Boy Scouts, Girl Scouts, Campfire Girls, Boys' Clubs, 4-H Clubs, and others whose

youthful members today will be our young service men and women of tomorrow;

and, of course

former military chaplains of all faiths and chaplains on active duty in your community who bring to any community action program the rich experiences of their chaplaincy service.

With Action Planned Where Action Counts . . .

While the community meeting has its place, the core of the problem and the big opportunity to serve is in the neighborhood, in the church, the school and in the home. To the extent that people in these areas evidence their faith and assume their responsibilities, will this program be successful.

Through local working teams, each participating individual and each cooperating group can contribute according to its special talents.

The strength and abilities of religious, civic and educational groups will vary in each community. Some groups are limited by national or local policies to certain types of programs and will function better on a certain phase. This can be an asset, with thoughtful assignment of responsibilities so that the participation of an organization best fits in with the overall aims and programs in which it is experienced and fundamentally interested.

Guides to the Goal with a Tally on Progress

Many projects and activities geared to community needs will present themselves as soon as the long-range program is crystallized. Herein are outlined some guides to the goal—some programs and projects which can be conducted on a community basis or on a “to each his own” plan, carried out by individuals, churches or synagogues, or by other religious or guidance groups. They may provide a useful tool by which “working teams”—large or small—can take a tally on progress.

1. Orientation Programs— for Religious, Educational and Organizational Leaders

and

expansion of these leadership orientation programs to the community—imbedding in citizens of all faiths new concepts and new pride in their responsibilities in national defense.

2. Guidance Programs for our Youth

With early and effective training—beginning with teen-age boys and girls—“going into service” for the young man can be as natural and as exciting as going away to school or college.

Young people—both men and women—will grow up with an understanding of personal responsibility in today’s world—a pride in their own or others service to God and country and with development of moral and spiritual qualities that will see them through any difficulties which they may face in critical years to come.

This training may occur through special attention and programming in many places—

- In school classrooms
- In Sunday schools
- In young people’s group meetings in churches and synagogues
- In Boy Scout, Girl Scout and all other youth organization meetings
and importantly
- In the home, by understanding parents alert to the need and imbued with wisdom and faith that it shall be met.

3. Training Programs for Parents

The critical period we are in now, and may be in for years to come, is a difficult period of adjustment for most parents.

If they are to provide the kind of moral and spiritual guidance necessary, they will need to renew constantly their own reservoir of knowledge and of faith. They need to know why military service is necessary; how the military will take care of their sons and daughters and, importantly, what they can do for their children to prepare them—and how. Discussion groups with able leaders, adult edu-

cation classes, programs for organization meetings of all kinds, library reference materials—for parents of children at all age levels can be a means to this end.

4. Preparation of Youth of Military Age for Service Experience

By Orientation and Guidance Programs for All Young People

Too often we have segregated the young man about to enter the service—as a separate entity—and limited these preparatory programs to his “Pre-Induction” training.

The base should be broadened to include *all* young men and women at that age. Those who will remain civilians have friends and classmates who will enter service. And while only a few of the young women will enter the service—every young woman feels her life is affected, too, when the boy she goes to high school or college with enters the Service.

Thus, many programs already initiated by guidance groups and in colleges, churches and synagogues—and new programs to be initiated—can double their effectiveness by broadening their base.

By Individual Counselling of Young Men and Women About to Enter the Service

Group instruction or discussion is not sufficient to fulfill the complete need of the young man or woman entering service. This is usually his or her first step out of the home and school environment. It marks the entrance to a big new world—and since this first step is to be into a military environment—it is a world with special characteristics—with both opportunities and pitfalls.

Ministers, priests and rabbis, educators and guidance leaders, and others from whom young people can expect wise counselling and to whom they normally turn for advice, should give generously and wisely of their time, their knowledge and their faith in a highly personal manner.

Try to see that the young man or woman need not take the initiative to

seek counsel. By planned effort, provide for his or her moral and spiritual guidance at this, their hour of need.

5. Ministering to the Men and Women in Service

Let us never forget our obligation to those who serve us proudly—wearers of the uniform of our nation. Some are young men or women doing a single tour of duty. Others are giving their life service for their country's defense. To all, we owe much.

To Those Service People FROM your Community

Keep all men and women in service informed about local, church, school and civic activities, so they feel a part of them even though away from home.

Set up a plan to remember them in service—on birthdays, on special religious days and festival occasions.

Write letters—make it a special project to see that none of *your* service men and women will ever find the mail bag empty for them.

Welcome them home—on leave or on return to civilian life. Help them to find their places in the community.

If a young veteran is to go back to school, what needs to be done? If he is going back to his job, does his employer have the welcome sign out? Is there a better job for which he is now fitted? What can be done to give him a royal and practical welcome home? “Let's do it.”

To Those Service People IN your Community

Make all service men and women feel “at home” in your community. Follow the Golden Rule: “Do unto others as you would have them do unto you”—and unto yours—and the many ways will be shown to you.

Work closely with the USO. Often with careful selection of volunteers, the woman who talks to a serviceman as she sews on a button in a USO headquarters is able to do more than anyone else to strengthen him morally and spiritually.

Send notices to all service men and

women in your area regarding church and civic activities and, as often as possible, see that someone invites them personally and arranges transportation and a good time.

If there are women in military service in your community or assigned to your area, set up a committee to meet with them and plan for their particular needs, recreation, church activities and social life off the base or station.

6. *Enlisting Broad Support for the Program*

Enlist the support of newspaper, radio and television to build greater public respect for the "uniform" and the men and women who wear it. Honor the uniform and honor those who wear it.

Selected newspaper writers, radio commentators and other people interested in our youth can help indoctrinate the public on the principles behind this program — and win broader public participation in it.

7. *Keeping a Tally for Progress*

Both the community committee and local "working teams" will keep the long-range program moving by stopping regularly to take stock and keep a Tally for Progress. Periodically ask:

Who else can help?

Whom else can we help?

How effective have we been?

What more can we do?

A SUPREME OPPORTUNITY

In today's world the moral and spiritual development of young Americans is the responsibility of the whole community. Our Armed Forces are largely made up of civilians, young men and some young women who, with the exception of those who elect a military career, will return to civilian life after their tours of service. While in uniform, the young man or woman is an ambassador of the United States in posts or stations all over the world. What the civilian home, church, school and character building agency has made him will determine the kind of American ambassador he is in uniform. And, before, during and after their period of service, these young men and women are the citizens in whom is placed the trust of world leadership tomorrow.

To inculcate faith and idealism in young Americans is the supreme challenge of our age to parents, religious leaders, teachers and all guides to character-making. Although much has been done in the recent past to strengthen the religious and moral development of our youth, and although the Armed Forces have the strongest religious and character-guidance program in history, no standard of the past will suffice for this demanding age. Only as all the forces of religion are marshalled for every period of growing manhood and womanhood will our nation be able to render its providentially assigned service to God and humanity.



This booklet has been made possible through the joint cooperation of many persons, all of them deeply concerned with the moral and spiritual guidance of young Americans in today's world. Participating in its preparation have been individual members of the Chaplains' Service, the Armed Forces Chaplains Board, the Defense Advisory Committee on Women in the Services and representative leaders of the Protestant, Catholic and Jewish faiths. To these latter a special debt of gratitude is owed for their generous assistance and guidance.

