

# Military Ministry TOOLKIT for Congregations



## Workshop Handouts for the Unitarian Church of Evanston

### Workshop 1

- Individual and Family Messages Received about Military Service
- Assessing Your Congregation's Approach to Military Service

### Workshop 2

- Philosophical and Ethical Questions about War and Peace
- Race and Class
- Peacemaking

### Workshop 3

- The Impact of War and Military Service on Families

# Workshop 1, Part 1: Handout

## Who Serves Now?

From “[2011 Demographics: Profile of the Military Community](http://www.militaryonesource.mil/12038/MOS/Reports/2011_Demographics_Report.pdf)” (Office of the Deputy Under Secretary of Defense (Military Community and Family Policy) under contract with ICF International; updated November 2012).

[http://www.militaryonesource.mil/12038/MOS/Reports/2011\\_Demographics\\_Report.pdf](http://www.militaryonesource.mil/12038/MOS/Reports/2011_Demographics_Report.pdf)

### ***Race/Ethnicity***

Less than one-third (30.2% or 426,916 of Active Duty members identify themselves as a minority (i.e., Black or African American, Asian, American Indian or Alaska Native, Native Hawaiian or other Pacific Islander, multi-racial, or other/unknown). The percentage of Active Duty members who identify themselves as a minority is greater in 2011 than it was in 1995 (from 10.5% of officers and 28.2% of enlisted members in 1995, to 23.0% of officers and 31.7% of enlisted members in 2011). The overall ratio of minority officers (54,753) to minority enlisted personnel (372,163) is one minority officer for every 6.8 minority enlisted personnel. To conform to the Office of Management and Budget (OMB) directives, Hispanic is not considered a minority race designation and is analyzed separately as an ethnicity. Overall, 11.2 percent of the DoD Active Duty force is of Hispanic ethnicity.

### ***Geographic Location***

While the Active Duty population is located throughout the world, the three primary areas in which Active Duty members are assigned are the United States and its territories (86.5%), East Asia (7.1%), and Europe (5.8%). The ten states with the highest Active Duty military populations are California (161,864), Texas (131,121), Virginia (125,418), North Carolina (106,689), Georgia (74,468), Washington (65,453),

Florida (58,974), Hawaii (48,682), Kentucky (44,421), and Colorado (39,004). These ten states comprise 70.5 percent of the personnel stationed in the United States.

### ***Education Level***

The majority (82.5%) of officers have a Bachelor's or higher degree. Few (5.3%) enlisted members have a Bachelor's or higher degree, while most (93.4%) have a high school diploma and/or some college experience. In the past 16 years, the percentage of Active Duty members who have a Bachelor's and/or an advanced degree has decreased for officers (from 89.6% in 1995, to 82.5% in 2011) but has increased for enlisted personnel (from 3.4% in 1995 to 5.3% in 2011).

### ***Age***

About one-quarter (25.1%) of Active Duty officers are 41 years of age or older, with the next largest age group being 26 to 30 year-olds (22.5%), followed by 31 to 35 year-olds (20.1%), 36 to 40 year-olds (19.0%), and those 25 years old or younger (13.3%). Nearly one-half (49.3%) of Active Duty enlisted personnel are 25 years old or younger, with the next largest age group being 26 to 30 year-olds (22.8%), followed by 31 to 35 year-olds (13.1%), 36 to 40 year-olds (9.2%) and those 41 years old or older (5.5%). Overall, the average age of the Active Duty force is 28.6. The average age for Active Duty officers is 34.7, and the average age for Active Duty enlisted personnel is 27.4.

# Workshop 1, Part 2: Handout

## From Citizen Soldier to

## “Support Our Troops”

Excerpts from *The New American Militarism: How Americans are Seduced by War*, by Andrew Bacevich (New York: Oxford University Press, 2005). Bacevich is a Professor of History and International Relations at Boston University. He is a graduate of West Point and a Vietnam veteran. His son died in May 2007 fighting in the Iraq War.

*Note: President Richard Nixon created the All-Volunteer Force in January 1973.*

### **[Citizen Soldier to All-Volunteer Army]**

*Through the first two centuries of U.S. history, Americans remained leery of the threat that a large “standing army” might pose to liberty at home. As a result, placing their faith in the citizen-soldier as the guarantor of their security and ultimate guardian of their freedom, they accepted a common obligation to share in the responsibility for the country’s defense... For the generations that fought the Civil War and the world wars, and even those who served in the 1950s and 1960s, citizenship and military service remained intimately connected.*

*...As with so many other aspects of life in contemporary America, military service has become strictly a matter of individual choice. On that score, beginning with Vietnam and continuing to the present day, members of the elite, regardless of political persuasion, have by and large opted out.*

*...Whereas previously Americans had recognized a link between citizenship and military service- for example, according to veterans a privileged status in American public life- Vietnam all but severed that relationship. [pp. 26-27]*

*For Americans who came of age in the 1960s and 1970s- that is to say, the generation that today dominates national life- Vietnam was a defining event, the Great Contradiction that demolished existing myths about America’s claim to be a uniquely benign great power ... [p.34]*

*Vietnam demolished the notion of military obligation and brought the tradition of citizen-soldier to the verge of extinction. And it persuaded many that war itself- especially as waged by obtuse American generals doing the bidding of mendacious civilian officials- had become an exercise in futility. [p. 99]*

### **[“Support Our Troops!”]**

*...Celebrating the American in uniform, past and present, offered [President Ronald] Reagan a means of rallying support for his broader political agenda. His manipulation of symbols also offered a sanitized version of U.S. military history and fostered a romanticized portrait of those who made it. These were essential to reversing the anti-military climate that was a by-product of Vietnam and by extension essential to policies that Reagan intended to implement, such as a massive boost in defense spending and a more confrontational posture toward the Soviet Union. [p. 106]*

*...For Reagan, it was self-evident that Vietnam had been “a noble cause.” Noble too were the soldiers who had endured that war. Nameless others had wronged America’s fighting men, misusing and mistreating them, and denying them the victory and honors that were rightfully theirs...*

*By implication, Reagan was establishing support for “the troops”- as opposed to actual service with them- as the new standard of civic responsibility....to anyone making that choice [to serve in the military] Reagan granted the status of patriot, idealist, and hero; of citizens, he asked only that they affirm that designation. [pp. 107-108]*

# Workshop 2: Handout 1

## History of Unitarian, Universalist, and Unitarian

### Universalist Response to United States' Wars

- Unitarian and Universalist institutions have, at times, supported what is identified as “just war” and, at times, argued against war itself or against particular wars. There have always been religious leaders and lay people who fell on both sides of any debate about support for particular military actions, as well as debate about whether to engage in military action of any kind.
- Unitarians and Universalists took different positions on United States' wars in the eighteenth and nineteenth centuries depending on the circumstances of the war and their own regional and political affiliations. This record is summarized in “Embattled Faith,” an article appearing in the July/August 2003 issue of *UU World* magazine:

*Some of the Congregational churches that had called for the American Revolution in New England also embraced Unitarianism a generation later. (Boston's Second Church, led by the Rev. John Lathrop from 1768 to 1816, was called “a nest of hornets” by the British.) The Universalist minister John Murray was a chaplain in the Continental Army. On the other hand, most Unitarians opposed the War of 1812. The Rev. William Ellery Channing, who helped form the American Unitarian Association in 1825, also helped found the American Peace Society a few years later. The Rev. Edmund Hamilton Sears wrote the Christmas carol “It Came Upon a Midnight Clear” as a peace hymn in response to the Mexican–American War. But Unitarians overwhelmingly supported the Union cause during the Civil War. Thirty ministers served as chaplains; prominent Unitarian officers included Col. Thomas Wentworth Higginson and Col. Robert Gould Shaw; the poet Julia Ward Howe wrote “The Battle Hymn of the Republic” as an anthem for the Union Army. A decade later, however, she would come full circle. Appalled by the slaughter of the Franco–Prussian War, she issued a proclamation calling for the establishment of Mothers' Day in the name of peace: “Arise, then, women of this day! Say firmly: ‘Our husbands shall not come to us reeking with carnage, for caresses and applause. Our sons shall not be taken from us to unlearn all that we have been able to teach them of charity, mercy, and patience.’”*

- There were Universalists who served on both sides of the Civil War, including Rev. Quillen Hamilton Shinn, a late-19th-century missionary who spoke in his sermons of his service in the Union Army and James Anderson Inman, co-founder of Inman's Chapel in North Carolina, who joined the Confederate Army in 1860, taking with him his Bible and a book by Universalist Thomas Whittemore.
- In the 20th century, there was strong support among the Unitarians for U.S. entry into World War I with the mission to make the world safe for democracy. Pacifist ministers, including John Haynes Holmes, were cut off from aid from the denominational body, which later apologized for this stance. You can find out more about this series of events in [The Taft-Holmes Debate](#), a story from Resistance and Transformation: Unitarian Universalist Social Justice History, Workshop 5. On the other hand, Clarence Russell Skinner, professor of Applied Christianity at the Universalist Theological School at Tufts, was defended by the school's dean when his pacifist stance came under attack.
- World War II was widely viewed as a just war and the American Unitarian Association issued a statement in favor of military action, while still calling for respect for those who were conscientious objectors. The Universalist Christian Register published essays denouncing Hitler while the denomination collected War Relief Funds to aid both soldiers and civilians in the battlefields of Europe and Asia. Many individual Universalists and Unitarians served in the conflict.
- The war in Vietnam tore the nation, and Unitarian Universalist congregations, apart. Many clergy, as well as many people in the pews, strongly opposed the war on moral grounds and took public stances against the war. Some questioned the morality of war itself and moved toward or into a pacifist position. Others in the pews did not agree, believing that the Vietnam War was a justified use of United States military; many of them simply left Unitarian Universalism. You can find out more about this period of time in [Workshop 10](#) of the UUA Tapestry of Faith program Resistance and Transformation: Unitarian Universalist Social Justice History
- The response to the wars in Iraq and Afghanistan that began in 2003 and 2001 has been more nuanced. Religious leaders and people in the pews have expressed support, opposition, or ambivalence about the war itself, while expressing agreement on all sides that we must support those who are serving in the military and fighting in the wars. Find out more in "[Embattled Faith](#)," an article by Neil Shister in the July/August 2003 *UU World*.

# Workshop 2: Handout 2

## Just War Theory

*This handout is from the UUA Tapestry of Faith program Resistance and Transformation: Unitarian Universalist Social Justice History, [Workshop 5](#); based on information in God's War by Christopher Tyerman (Cambridge: Harvard University Press, 2006).*

<https://www.uua.org/re/tapestry/adults/resistance/workshop5/workshopplan/handouts/182329.shtml>)

In the 4th century BCE, the Greek philosopher Aristotle outlined what he considered to be acceptable categories of warfare. In his work, *Politics*, he declared that war was never to be an end unto itself, but was legitimate when waged under certain circumstances: as a form of self-defense, to secure an empire, or to enslave non-Hellenistic peoples. Later, the notion of war waged for the sake of a peaceful, prosperous, and secure state was enshrined in Roman Law, and the concept of "just war" was born.

This Greco-Roman concept of just war was not explicitly religious in nature. Early Christians developed their own theological understanding of war. Some Christians derived the concept of war by divine right from the Judaic tradition, whose scriptures tell stories of the Israelite people going to battle with God on their side. There were also Christian theologians who rejected the morality of war, favoring a more pacifist stance. Among them was Origen, a 3rd century CE theologian who argued that the battles of the Hebrew scriptures were allegorical in nature.

The definition of "just war" changed with the conversion of the Roman state to Christianity in the 4th century CE. The idea of war fought for God and with God's approval became merged with the political definition of a just war. Augustine of Hippo, in the 5th century, stated that sin was the cause of war, but that sin could also be combated by war, as long as the *intent* of the conflict was to establish a Christian peace. **He established four essential components of just war: 1. a just cause, 2. an aim of defending or recovering rightful property, 3. sanctioning by a legitimate authority, and 4. fighters who are motivated by right intent.**

The concept of divinely justified war had a powerful influence during the period of the Crusades and the Inquisition (beginning around 1100 CE). During that period, the image of Christ was often transformed into a warrior-hero, the model of a righteous soldier. Thomas Aquinas, in the 13th century, made important contributions to the development

of Christian just war theory, and the Catholic church has since added these elements to their doctrine:

*The damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain; all other means of putting an end to it must have been shown to be impractical or ineffective; there must be serious prospects of success; the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power of modern means of destruction weighs very heavily in evaluating this condition. — [Catechism of the Catholic Church](#)*

Just war theory is not only a Roman Catholic doctrine, however. It has been heavily debated across the spectrum of Christianity. After World War II, the concept of a just war was reexamined in light of the Holocaust. Twentieth-century theologian Reinhold Niebuhr speaks for many modern just war theorists when he says:

*It has since become quite apparent that tyranny would have conquered the world if the material resources of civilization had not been organized and harnessed so that force could be met by superior force. — from Love and Justice, Part III, Section 41*

# Workshop 2: Handout 3

## Pacifism

*This handout is from the UUA Tapestry of Faith program Resistance and Transformation: Unitarian Universalist Social Justice History, [Workshop 5](https://www.uua.org/re/tapestry/adults/resistance/workshop5/workshopplan/handouts/182329.shtml). (<https://www.uua.org/re/tapestry/adults/resistance/workshop5/workshopplan/handouts/182329.shtml>)*

**The exact meaning of the term "pacifism" can be difficult to pin down. It is used to refer to perspectives ranging from absolute rejection of violence of any kind to a principled refusal to engage in military activity and a belief that conflict among nations should never be resolved through war. Although pacifism is often tied to antiwar movements and its adherents may utilize nonviolent methods of resistance, pacifism as a theory implies a dedication to a way of life or a world view that sees the application of force as the root of the problems in society and never the solution.**

Pacifism, in this workshop, is defined as a political and/or religious stance that rejects all forms of violence against persons.

Christianity has been an important influence in the development of theories of pacifism. Articulations of pacifism rooted in Christian tradition can be traced back to the first centuries of the early church, to theologians, including Origen, who argued that much of the violence in the Bible was allegorical in nature. Grounded in a belief that the Christian struggle is spiritual, not physical, and a view of Christ as a model for nonviolent action, Christian pacifism is an integral part of the Quaker, Moravian, Mennonite, Amish and other faiths.

Modern pacifist theory in the United States dates back to the abolitionist movement, and Unitarians and Universalists played no small part in its development. In 1814, Unitarian minister Noah Worcester wrote a well-circulated pamphlet entitled "A Solemn Review of the Custom of War," the first significant work of American pacifism. Universalist Adin Ballou converted to Christian pacifism in 1838 and founded the pacifist Hopedale Community in 1840. Henry David Thoreau was strongly opposed to the 1848 Mexican-American War and advocated nonviolent civil disobedience. Many Unitarian abolitionists joined the journalist and reformer William Lloyd Garrison in founding the New England Non-Resistance Society, which states in its founding document:

*We register our testimony, not only against all wars, whether offensive or defensive, but all preparations for war; against every naval ship, every arsenal,*

*every fortification; against the militia system and a standing army; against all military chieftains and soldiers; against all monuments commemorative of victory over a fallen foe, all trophies won in battle, all celebrations in honor of military or naval exploits; against all appropriations for the defense of a nation by force and arms, on the part of any legislative body; against every edict of government requiring of its subjects military service.*

These early pacifists influenced generations of social justice reformers, including Leo Tolstoy, Mohandas Gandhi, and Martin Luther King Jr. Pacifism is not necessarily rooted in a religious orientation, and pacifism in various forms can be found among socialist movements throughout history and among some anarchist groups of the early 20th century. Pacifism as theory and practice enjoyed a resurgence after World War I, as reports from the battlefields inspired many to reject the ultimate utility of war.

Expressions of pacifism often generate utopian or secessionist movements, such as Adin Ballou's community of Hopedale, when adherents find they cannot continue supporting a government that supports violence. John Howard Yoder, a 20th-century theologian from the Mennonite tradition, argued that the church's responsibility is not to transform the sociopolitical order through direct engagement, but rather to establish its own community, one that is "*in* the world, but not of it." One ongoing tension within pacifism is that between personal conviction and governmental authority. Today, many people continue to align themselves with this rich and evolving tradition.

# Workshop 2: Handout 4

## Peacemaking

*This handout is from the UUA Tapestry of Faith program Resistance and Transformation: Unitarian Universalist Social Justice History, [Workshop 5](https://www.uua.org/re/tapestry/adults/resistance/workshop5/workshopplan/handouts/182329.shtml). (<https://www.uua.org/re/tapestry/adults/resistance/workshop5/workshopplan/handouts/182329.shtml>)*

The 2006-2010 Study/Action Issue for the Unitarian Universalist Association asks the question: "Should the Unitarian Universalist Association reject the use of any and all kinds of violence and war to resolve disputes between peoples and nations and adopt a principle of seeking just peace through nonviolent means?" This Study/Action Issue was proposed as an effort to develop an alternative to both just war theory and pacifism. As the Unitarian Universalist theologian Paul Rasor writes, "we should avoid getting caught up in a debate between just war and pacifism." Unitarian Universalist ethicist Sharon Welch agrees and suggests that "a third way" exists that includes "joint efforts to prevent war, stop genocide, and repair the damage caused by armed conflict." Welch calls this third way peacemaking and Rasor describes it as prophetic nonviolence. Whatever its label, the strategy seeks to "move beyond old divisions and adopt a position that integrates critical elements from both traditions." Welch identifies the third way as having three components:

- Peacekeeping — early intervention to stop genocide and prevent large-scale war.
- Peacemaking — bringing hostile parties to agreement, negotiating equitable and sustainable peace agreements that include attention to the pressing need for post-conflict restoration and reconciliation.
- Peacebuilding — the creation of long-term structures for redressing injustice and resolving ongoing conflict as well as addressing the root causes of armed conflict, economic exploitation, and political marginalization.

This third way calls for the use of violence only as a last resort. It draws some of its inspiration from earlier Unitarian and Universalist thinkers such as William Ellery Channing and Adin Ballou. Channing advocated 19th-century versions of just war theory and observed that "peace without can come only with peace within." Ballou's pacifism was deeply nuanced; he advocated for the use of "uninjurious force" in cases of self-defense or to protect society from violent criminals.

Peacemaking or prophetic nonviolence seeks to position itself as an alternative to both just war theory and pacifism. It is a relatively new theory, and one to which Unitarian Universalists are making an important contribution. Whether it is able to provide an alternative path and help bring stability and peace to our planet remains to be seen.

# Workshop 3: Handout 1

## Challenges Faced by Military Families

During the best of circumstances, relationships and caring for children and youth can be stressful. Add to that stress worrying about a parent or significant other who is in a war zone or stationed far from home and the load of stress and worry can push families to the breaking point. Dealing with everyday home maintenance, car repairs, and family scheduling along with keeping medical appointments can be overwhelming for someone learning to operate as a temporary single parent. Additionally, while many civilians are rooted in communities with family members within an hour drive or less, many military families undergo frequent relocations that require them to live far from immediate family who could be supportive during times of overwhelming stress and worry. One tragic result of this is the rising rate of child abuse in military families.

During the Iraq and Afghanistan wars, record numbers of National Guard and Reservist were called to active duty. Active duty families who live near or on military installations, live in communities with others experiencing similar family situations, challenges and have access to numerous resources. However, the families of National Guard and Reservists usually live in communities among many civilians who vaguely remember we are at war and can be indifferent or vocally anti-war. Additionally, many National Guard and Reservists take pay cuts when they are activated for active duty service and their families have the additional burden and stress of meeting financial responsibilities with less money.

The children of military personnel have life experiences that are vastly different from their civilian peers. For example, children and youth in military families have to process conflicted feelings when their deployed parent misses school activities, sporting and milestone events. There is the constant challenge of meeting and making new friends after relocating. One of the biggest burdens these children and youth have to contend with is meeting school requirements that differ from state to state. Consequently, they are sometimes left behind a grade. Furthermore, partners of military personnel experience difficulty transferring their professional licenses and certifications from state to state, which can hurt their ability to support their families and can add another layer of stress.

In 1993, President Clinton signed into law Don't Ask, Don't Tell. In 1996 Congress signed into law the Defense of Marriage Act (DOMA). Although today Don't Ask, Don't Tell is no longer military policy, DOMA is no longer law, and many states recognize equal marriage, military culture is not necessarily open and accepting to couples and

families who are gay, lesbian or transgender. Many people in the military services suffer economic, social, emotional, or psychological stress because of having to hide or deny significant aspects of their selves, lives, and families or because family/partner benefits are not yet completely equal for servicepeople who are gay/lesbian.

# Workshop 3: Handout 2

## Support & Information for Military Families

**Blue Star Families** <http://bluestarfam.org/>

**Business and Professional Women's Foundation** Joining Forces Mentoring program, <http://bpwfoundation.org/>

**Military Officers Association of America** <http://www.moaa.org/>

**National Military Family Association** <http://www.militaryfamily.org/>  
Interstate Compact on Educational Opportunity for Military Children,  
<http://www.militaryfamily.org/get-info/military-kids/education/interstate-compact.html>

**U.S. Chamber of Commerce Foundation**  
Hiring Our Heroes Military Spouse Program <http://www.hiringourheroes.org/>

**Veterans Administration** Audio/visual resources about Post Traumatic Stress Disorder (PTSD), [www.ptsd.va.gov/public/index.asp](http://www.ptsd.va.gov/public/index.asp)

**The White House** Joining Forces, <http://www.whitehouse.gov/joiningforces/military-spouses-back-to-work>; article on spouse professional license portability, <http://www.defense.gov/News/NewsArticle.aspx?ID=119605>