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### God's Plan For Life: Training Drill Sergeants to Better Serve Their Neighbor by Developing Moral Character Utilizing the "Transformational Moral Leadership" Model

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GOD'S PLAN FOR LIFE:  
TRAINING DRILL SERGEANTS TO BETTER SERVE THEIR NEIGHBOR BY  
DEVELOPING MORAL CHARACTER UTILIZING THE "TRANSFORMATIONAL  
MORAL LEADERSHIP" MODEL

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A Major Applied Project  
Presented to the Faculty of  
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in Partial Fulfillment of the  
Requirements for the Degree of  
Doctor of Ministry

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To the 1-50<sup>th</sup> IN BN Drill Sergeants who tirelessly transform civilians into Infantry soldiers:  
“This We’ll Defend!”



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Second, I thank my wife who consistently poked and prodded me along with this endeavor. Always supportive and encouraging, she is the reason this project is finally complete. There were many times when I surrendered to apathy, lethargy, and fear of failure. She never gave up.

Finally, I thank two sets of drill sergeants. The first group coached, taught, and mentored a young nineteen-year-old from Kalispell, Montana who showed up for basic training at Fort Jackson, South Carolina in the summer of 1993. They made sure I drank plenty of water, got regular exercise, and learned how to get and remain motivated through any situation. I only spent eight weeks with my drill sergeants, but they will always, and forever be the non-commissioned officers who initially taught me how to survive on the battlefield. The second group of drill sergeants participated in my ministry project in 2018–19. They braved the heat and humidity of Fort Benning, Georgia to train the next generation of soldiers, many of whom are currently serving on active duty and in reserve and guard units. They sat through my training events and participated in my project. Many of them have left the training environment and returned to their fighting positions around the globe.

## **CHAPTER ONE**

### **THE PROJECT INTRODUCTION**

My ministry context is the United States Army. During this project, I served in a One Station Unit Training (OSUT) infantry battalion<sup>1</sup> and provided pastoral care for over 1,200 soldiers, Department of Defense civilians, and family members. My basic responsibilities as the unit chaplain included providing religious services, protecting religious freedom, and advising my commander on internal and external religious considerations. Along with my primary responsibilities, I also provided pastoral care and counseling for my soldiers and families and conducted moral leadership training. Within my unit I had a unique mixture of new soldiers experiencing their first taste of the military along with seasoned drill sergeants who provided their training. I had the honor and privilege of serving both sets of individuals, those just beginning their military journey and those with several combat deployments and anywhere between six and fifteen years of service in the Army.

Serving in this training environment, I assessed that the character of the drill sergeants played a critical role in the overall development of new soldiers. For the most part our drill sergeants did a great job of training and certifying individuals as they worked to earn the title of infantry soldier. The drill sergeants immersed the new soldiers in weapons training, provided them with opportunities to eat healthy food, monitored their exercise regimen and removed all electronic distractions. Living by the phrase “train as you fight,” drill sergeants forged civilians

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<sup>1</sup> All Army soldiers complete nine weeks of standardized basic training, no matter what job the soldier trains for during their Advanced Individual Training (AIT). Unique to training an infantry soldier is the reality that their basic training drill sergeants are either infantry or special forces. Further, their basic training transitions directly into their AIT and they have the same drill sergeants for the entire fourteen weeks (now twenty-two weeks) of training. This unique model puts tremendous physical and emotional stress on the drill sergeants and their trainees.

into soldiers who are lethal with their weapon, competent in combatives,<sup>2</sup> proficient in first aide, and able to survive in the most austere environments. After fourteen weeks of intense training, those who made the cut received certification as infantry soldiers<sup>3</sup> and were sent off to units across the world to support and defend the Constitution of the United States against all enemies.

Because of the incredible power and influence held by the drill sergeants, these individuals have the potential to make substantial positive or negative impacts on the readiness of our military. While most drill sergeants serve as outstanding professionals, some make abysmal moral decisions that negatively impact the soldiers in training, their units of assignment, and the entire military.<sup>4</sup> The drill sergeant is responsible for emulating and teaching the Army core values of loyalty, duty, respect, selfless service, honor, integrity, and personal courage.<sup>5</sup> When drill sergeants fail to uphold the Army ethic and live the Army values, disaster ensues.

In 1996, three years after I enlisted in the Army, the Aberdeen Proving Ground scandal hit the headlines. Early reports indicated drill sergeants were having inappropriate relationships with new recruits while the recruits attended their Advanced Individual Training (AIT) at Aberdeen Proving Ground in Maryland. As the case unfolded against the drill sergeants, details emerged indicating that many military officials were involved in the abuse, or based on their positions of

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<sup>2</sup> U.S. Army combatives training teaches soldiers how to fight in close quarters combat using hand-to-hand techniques.

<sup>3</sup> There is a unique culture in the infantry. Soldiers know they are “the tip of the spear” when it comes to combat operations. They are the ground troops who have the job to “close with and destroy the enemy.” While all Army soldiers are trained to fight in combat, the infantry soldier is trained to run toward the enemy. They must take on a fearless attitude and because of their unique job, infantry soldiers often ridicule “soft skill” soldiers, such as mechanics, computer technicians, and truck drivers. Most infantry soldiers label all other soldiers as POGs (Persons Other than Grunts).

<sup>4</sup> In the spring of 2017, Fort Benning began the first gender integrated One Station Unit Training (OSUT) for the infantry. For the first time in the history of the United States Army, female recruits took their place in infantry training units. Within three months six drill sergeants were charged with everything from having inappropriate relationships with trainees to actual rape.

<sup>5</sup> The Army values were codified around 1997 and a week was added to Basic Training to teach these values.

authority, could have done something to stop the perpetrators. Ultimately, twelve drill sergeants were charged with sex crimes and four officers received letters of reprimand. Four of the drill sergeants were sentenced to prison time, while the other eight received lesser punishments and were discharged from the military. Sergeant Delmar Simpson received the harshest sentence; convicted of eighteen counts of rape and twenty-nine other offences, he was sentenced to twenty-five years in military prison.<sup>6</sup>

Fast forward over twenty years to 2017 and I found myself serving as a chaplain in a training environment at Fort Benning, Georgia during a time of massive transformation in the Army's infantry branch. For the first time in United States Army history, female recruits poured into the replacement unit at Fort Benning, striving to become the first female infantry soldiers. In order to manage the change and to ensure that everyone involved experienced a positive training environment, two battalions were selected and mentored to conduct the first infantry gender integrated OSUT training cycles.

Following the first iteration of gender integrated OSUT, several female soldiers in one of the battalions were placed in hold-over status<sup>7</sup> for various reasons. Some were on medical hold and others were waiting to pass all graduation requirements. Based on court martial transcripts, several of the female soldiers had been groomed for inappropriate sexual relationships with their drill sergeants during the cycle. As the cycle ended, these drill sergeants used their positions of authority to continue propositioning and receiving sexual favors from the female holdovers. If

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<sup>6</sup> Jackie Spinner, "In Wake of Sex Scandal, Caution is the Rule at Aberdeen," *Washingtonpost.com*. (7 November 1997). <https://www.washingtonpost.com/wp-srv/local/longterm/library/aberdeen/caution.htm>.

<sup>7</sup> Hold-over status applies to any trainee who is not able to immediately ship to their unit of assignment. This status can result from a variety of factors, including medical issues, minor prerequisites not being met, or even the Army lagging in producing official unit of assignment orders. Holdovers often work on details and extra projects while awaiting clearance to travel to their assignments. They enjoy a few additional perks and freedoms not granted to initial trainees, but they are not allowed the same freedoms as permanent party soldiers.

the holdovers refused to participate, they were told they would remain indefinitely at Fort Benning and not be allowed to transition to their units of assignment.

A combination of aloof leadership at the battalion level and outright leadership failure at the company level allowed a degradation of all systems that had been put in place to keep inappropriate relationships from developing. When one of the female trainees finally broke her silence, an intricate web of lies, deception, abuse, rape, and sodomy came to light. Five drill sergeants were immediately removed from their positions as the formal investigation began. Soon after the start of the investigation the company and battalion commanders were relieved of their duties and many other leaders were moved to other locations and positions.

All five accused drill sergeants were married at the time of their infractions, two with pregnant wives. After the year-long investigation concluded, all five drill sergeants were reduced in rank to private, given bad conduct discharges, and three are currently serving prison time. Two of the drill sergeants with lesser charges accepted chapter 10 discharges<sup>8</sup> in lieu of enduring court-martial proceedings. During the investigation, I was assigned to provide counseling support for the accused drill sergeants.

After the initial news broke and while the investigation ensued, the other unit chaplains and I worked with our unit leadership to develop a program designed to improve our own moral character and that of our drill sergeants. We began with a brainstorming session that quickly transformed into a massive initiative to develop and improve the moral character of our drill sergeants. As our initiative grew, we gained support from every level of leadership at Fort

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<sup>8</sup> U.S. Department of the Army, *Active Duty Enlisted Administrative Separations*, Army Regulation 635-200 (Washington, DC: U.S. Department of the Army, December 19, 2016), chapter 10. According to this regulation, “A chapter 10 discharge allows a soldier to administratively separate from the Army by admitting to at least one charge.” A soldier with a chapter 10 discharge receives no credit for their military service, no matter how many years they served.



Benning.

### **Research Problem**

The Army Ethic is codified in Army Doctrine Reference Publication 1 (ADRP-1). According to ADRP-1, “The Army Profession is defined by its essential characteristics: Trust, Honorable Service, Military Expertise, Stewardship, and Esprit de Corps.”<sup>9</sup> Soldiers and Army civilians are responsible for creating and strengthening the Army culture of trust. This trust is shared among the members of the Army and must also be shared with the American people. Trusted Army professionals are people of character and competence, who have a strong commitment to the Army.

As Army professionals, soldiers demonstrate character by serving under civilian authority “while obeying the laws of the Nation and all legal orders; further [they] reject and report illegal, unethical, or immoral orders or actions.” [In all situations they are to] “recognize the intrinsic dignity and worth of all people, treating them with respect.”<sup>10</sup> Soldiers demonstrate competence by “striving for excellence, putting the needs of others above our own, and accomplishing the mission as a team.”<sup>11</sup> They serve as committed professionals by embracing and upholding “the Army Values and standards of the profession, always accountable to each other and the American people for [their] decisions and actions.”<sup>12</sup>

ADRP-1 defines the Army values as the basic moral building blocks of character. Each value forms the first letter of the acronym LDRSHIP:

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<sup>9</sup> U.S. Department of the Army, *The Army Profession*, Army Doctrine Reference Publication 1 (Washington, DC: U.S. Department of the Army, June 15, 2015), Foreword.

<sup>10</sup> U.S. Department of the Army, *Army Profession*, 2-7.

<sup>11</sup> U.S. Department of the Army, *Army Profession*, 2-8.

<sup>12</sup> U.S. Department of the Army, *Army Profession*, 2-6.

**Loyalty:** Bear true faith and allegiance to the U.S. Constitution, the Army, your unit and other Soldiers. Bearing true faith and allegiance is a matter of believing in and devoting yourself to something or someone. A loyal Soldier is one who supports the leadership and stands up for fellow Soldiers. By wearing the uniform of the U.S. Army you are expressing your loyalty. And by doing your share, you show your loyalty to your unit.

**Duty:** Fulfill your obligations. Doing your duty means more than carrying out your assigned tasks. Duty means being able to accomplish tasks as part of a team. The work of the U.S. Army is a complex combination of missions, tasks and responsibilities—all in constant motion. Our work entails building one assignment onto another. You fulfill your obligations as a part of your unit every time you resist the temptation to take “shortcuts” that might undermine the integrity of the final product.

**Respect:** Treat people as they should be treated. In the Soldier’s Code, we pledge to “treat others with dignity and respect while expecting others to do the same.” Respect is what allows us to appreciate the best in other people. Respect is trusting that all people have done their jobs and fulfilled their duty. And self-respect is a vital ingredient with the Army value of respect, which results from knowing you have put forth your best effort. The Army is one team and each of us has something to contribute.

**Selfless Service:** Put the welfare of the nation, the Army and your subordinates before your own. Selfless service is larger than just one person. In serving your country, you are doing your duty loyally without thought of recognition or gain. The basic building block of selfless service is the commitment of each team member to go a little further, endure a little longer, and look a little closer to see how he or she can add to the effort.

**Honor:** Live up to Army values. The nation’s highest military award is The Medal of Honor. This award goes to Soldiers who make honor a matter of daily living—Soldiers who develop the habit of being honorable, and solidify that habit with every value choice they make. Honor is a matter of carrying out, acting, and living the values of respect, duty, loyalty, selfless service, integrity and personal courage in everything you do.

**Integrity:** Do what’s right, legally and morally. Integrity is a quality you develop by adhering to moral principles. It requires that you do and say nothing that deceives others. As your integrity grows, so does the trust others place in you. The more choices you make based on integrity, the more this highly prized value will affect your relationships with family and friends, and, finally, the fundamental acceptance of yourself.

**Personal Courage:** Face fear, danger or adversity (physical or moral). Personal courage has long been associated with our Army. With physical courage, it is a matter of enduring physical duress and at times risking personal safety. Facing moral fear or

adversity may be a long, slow process of continuing forward on the right path, especially if taking those actions is not popular with others. You can build your personal courage by daily standing up for and acting upon the things that you know are honorable.<sup>13</sup>

In basic training all soldiers learn the Army ethic and Army values from their drill sergeants.

Throughout a career, all soldiers are expected to live this ethic and incorporate the Army values into their daily life and use them for making good moral decisions.

Although an individual drill sergeant with a lack of good moral character presents a significant issue, the greater problem is that while the Army developed concepts and definitions to define the character of a soldier, it has done little to train soldiers to make good moral decisions. Education<sup>14</sup> alone is not enough to help drill sergeants and other soldiers strengthen and improve their moral character. In May 2018, the Fort Benning Maneuver Center of Excellence (MCoE) ethics instructor, Chaplain Lieutenant Colonel (LTC) Anthony Randall drafted a memorandum formally identifying this issue. In his memorandum, he contends, “the gap and lack of consistent character development across the institutional, operational, and self-development domains have led to the ethical failure of systemic contexts, social contracts, and individual choices.”<sup>15</sup> He further states, “This gap prevails across the spectrum of General Officers conduct unbecoming, to junior officers fragmented personas, to drill sergeants abusive conduct . . . Change is required.”<sup>16</sup>

Chaplain Randall’s desire for change resulted in the creation of a two-day (eighteen-hour)

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<sup>13</sup> U.S. Department of the Army, *Army Profession*, B-5.

<sup>14</sup> Education in this context refers to more than just classroom lecture and instruction. Education also includes training or shaping people by having them make moral decisions within a controlled environment. The controlled environment allows the opportunity for peers to examine one another’s moral decisions and provide corrective courses of action for the decisions that fall outside of military rules and regulations.

<sup>15</sup> Anthony P. Randall, *MCOE Character Development Program*, Fort Benning Maneuver Center of Excellence Memorandum for Record, 30 May 2018. See the full memorandum in APPENDIX SEVEN.

<sup>16</sup> Randall, *MCOE Character Development Program* Memorandum.

character development program titled “Transformational Moral Leadership”<sup>17</sup> (TML). In 2017 he ran a pilot program for a select group of drill sergeants and lieutenants at Fort Benning, Georgia. The MCoE Commanding General, Major General (MG) Eric Wesley approved the program, and it is now in the implementation process across Fort Benning. As a chaplain in an OSUT environment I received certification training in TML and I provided this initial character development training for fifty-five drill sergeants.

In this Major Applied Project (MAP) I will build upon the foundational eighteen hours<sup>18</sup> of TML training and provide strategic opportunities to practice making appropriate moral decisions. I will create four separate training modules, focusing on the moral decision-making process in the following areas: finances (parts I and II), relationships, and vocation. I will utilize Army rules, regulations, and culture combined with the moral character of the participants to form the boundaries for evaluating each participant’s moral decisions.<sup>19</sup> The goal for the project is to slowly and consistently shift each participant’s moral decisions from the category of selfish to more selfless. Each module will take approximately two hours to complete, with roughly one hour of pre and post assignments and surveys. In total each participant will receive nine

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<sup>17</sup> “Transformational Moral Leadership elevates, expands, refines, and forges people of excellence through moral courage, moral reasoning, and moral empathy.” Taken from CH (LTC) Anthony Randall’s PowerPoint presentation on Moral Leadership, October 2018. Based on his model one must first consider “Who am I?”, “Who are We?”, and “Who Benefits from Us?” before we make moral decisions. He further explains the moral decision-making process as having the following steps: Identify the Problem, Evaluate the Options, Commit to a Decision, and Take Moral Action. When all of this is done with moral empathy, he argues that good, or at least better moral decisions result.

<sup>18</sup> During the initial eighteen hours of TML, the focus is on creating physical and emotional stress and then asking the participants to perform tasks which test their cognitive functions and abilities. Participants are encouraged to consider how stress impacts their ability to make moral decisions, they receive instruction in ethical development theories, they create their own individual character development plans, and use various personality inventories (Myers Briggs Personality Inventory and Emotional and Social Competency Inventory) to discuss their personal moral empathy or emotional quotient. None of the initial eighteen hours of TML focuses on making moral decisions within the boundaries of Army rules and regulations and the boundaries provided by peer analysis and feedback.

<sup>19</sup> The distinction between the initial eighteen hours of TML and this project is twofold: first this project is designed to practice making moral decisions and second this project utilizes secular boundaries, combined with peer evaluation to train individuals to make better moral decisions.

additional hours of moral leadership development.

### **Research Question**

One of the proudest days of my life was when my wife and I traveled to Fort Benning, Georgia to attend our own son's infantry OSUT graduation in November of 2014. Our son enlisted in the Army while we were stationed at Fort Wainwright, Alaska. He graduated from high school and headed to Fort Benning in August. When we saw him on the parade field in November, he looked like a totally different person. His waist was trim and his chest a little bigger. He wore his uniform with pride, and it was an honor to fasten his infantry blue chord to his uniform during the "Turning Blue"<sup>20</sup> ceremony, where he was officially recognized as an infantry soldier.

My wife and I knew he chose a difficult and dangerous occupation but were proud of him and his accomplishments. Following graduation, he attended airborne school and was assigned to Fort Bragg, North Carolina where he served four years in the 1<sup>st</sup> of the 504<sup>th</sup> Parachute Infantry Regiment (part of the 82<sup>nd</sup> Airborne Division). While at Fort Bragg, he earned his Italian jump wings and the coveted Expert Infantryman's Badge. He also served four months in a combat deployment to Afghanistan. After completing his four-year enlistment, he elected not to reenlist and exited the Army.

While my wife and I are proud of our son and his willingness to serve as a soldier, there is one thing that frustrates us concerning his time of service in the Army. The thing that frustrates us the most is the reality that he chose to exit the Army because of the immoral actions of key

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<sup>20</sup> The "Turning Blue" ceremony marks the transformation of an ordinary soldier to an infantry soldier. Only infantry soldiers wear a blue chord on their dress uniform. It sets them apart as having a unique and dangerous job in the military.

leaders in his unit. He experienced everything from his First Sergeant stealing his beret, to a squad leader ordering him to fire on an innocent civilian in a combat zone. He disobeyed the unlawful order and was able to get the squad leader removed from his position, but these are only two of multiple instances where his leadership demonstrated moral failure.

As a chaplain, I began to wonder if there could be a way to train and shape our soldiers to make better moral decisions. Over the past few years, I have had many conversations about character development within the context of serving on active duty in the Army. In these conversations, most individuals do not believe it is possible to develop another individual's moral character. Most believe that one's moral character forms throughout their childhood and by the time one enters the military at eighteen years old, little can be done to change or improve character. Based on this understanding of moral character, these individuals argue that no training or program could have helped my son's leaders, or the Aberdeen Proving Ground and Fort Benning drill sergeants to make better moral decisions to avoid the catastrophic abuse of the soldiers in their care.

The basic question I seek to answer with this project is whether it is possible to develop and improve moral character without appealing to the boundaries provided by God's Word and a Christian community influencing the spiritual dimension of one's life. In Lutheran terms, is it possible in a secular environment to clearly articulate the Law in such a way as to compel an individual to live his or her life more in accordance with God's will? Secondary to this question is whether it is possible to measure the progress of a soldier's moral development.

### **Research Purpose**

The primary purpose of this project is to supplement Randall's eighteen-hour Transformational Moral Leadership training by creating reproducible modules designed to shape

drill sergeants to make better moral decisions in their personal and professional spheres of influence. This project allows me as a chaplain to teach God's Law, while utilizing the boundaries provided by a predominately secular community, constrained by secular rules and regulations. Because the project remains in the left-hand realm, my commander may order the drill sergeants to attend the training events. I will have the opportunity to help my drill sergeants more effectively "love their neighbor" and more selflessly serve in their vocations, without explicitly presenting the Gospel. My prediction is that drill sergeants who live their lives more in accordance with God's order, will make better moral decisions even without the boundaries provided by a community seeking to live according to God's Word. The impact of better moral decisions will improve their ability to train and mentor young soldiers and increase their desire to selflessly serve their families and others.

The secondary purpose of this project is to measure and evaluate my drill sergeants' progress and commitment to ongoing character development. The reality for my ministry context in the Army is that most leaders do not really care about ministry projects, unless these projects demonstrate quantitatively that improvements were made. I plan to demonstrate the effectiveness of character development training through a simple survey. The survey will use a Likert scale to gauge my participants' progress and commitment to ongoing character development. I also plan to interview willing participants after the training sessions. Through these interviews, I hope to collect more data concerning the effectiveness of the program.

As I conduct research and train my drill sergeants in character development, I expect three basic outcomes. First, I expect that my drill sergeants will better understand who they are and how their moral choices impact those around them. Second, I expect that they will gain insights as they practice making moral decisions and they will improve their ability to make good moral

decisions. Finally, I expect that my leadership will see the benefit of having the chaplain conduct this training and the training model will be used in other units and possibly implemented as part of the drill sergeant resiliency program.



## CHAPTER TWO

### THE PROJECT IN THEOLOGICAL PERSPECTIVE

In chapter one, I identified that the Army develops concepts and definitions to define the moral character of a soldier but has done little to shape our soldiers to consistently make good moral decisions. Classroom education alone is not enough to help drill sergeants and other soldiers strengthen and improve their moral character. They need instruction and repetitious training on how to better serve their neighbor in the left-hand, or horizontal realm. To accomplish this task, Army chaplains must successfully transition from work oriented toward the spiritual realm to work dedicated to improving moral character in the civil realm. To better understand this key shift, I will explain the doctrine of the two realms, provide insights into the horizontal realm in which the project took place, and explain the temporal backdrop of the combatives theme used to demonstrate moral principles.

The doctrine of the two realms and three kinds of righteousness,<sup>1</sup> forms the theological framework for this project. According to this framework, righteousness is divided into two realms: the vertical and the horizontal.<sup>2</sup> In the vertical realm, a Christian is declared passively righteous through the gracious acts of Christ. Christians passively receive God’s grace, mercy, and forgiveness. The Augsburg Confession’s fourth article describes passive righteousness:

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<sup>1</sup> Joel D. Biermann, *A Case for Character: Toward a Lutheran Virtue Ethics* (Minneapolis: Fortress, 2014), 122–33. Biermann proposes a framework for the Christian’s ethical pursuit which includes the concept of three kinds of righteousness: governing, justifying, and conforming. Biermann focuses primarily on the conforming righteousness as he seeks to motivate Lutheran Christians to lead the way in character development. This MAP utilizes the concept of governing righteousness and seeks to use natural law, combined with the values, authority, and community created by the Army as the foundation and boundary for character development.

<sup>2</sup> In many Lutheran circles today, these two realms are often designated by Latin terms: *coram Deo* (the vertical realm) and *coram mundo* (the horizontal realm). The Latin names provide structure for the model, because in the vertical realm, God justifies the believer. One is declared righteous before God because of the saving action of Jesus’ death and resurrection. Once saved, the believer is now free through the work of the Holy Spirit to participate in active righteousness within God’s creation. For the sake of simplicity, I will simply refer to the realms as “vertical” and “horizontal.”

Furthermore, it is taught that we cannot obtain forgiveness of sin and righteousness before God through our merit, work, or satisfactions, but that we receive forgiveness of sin and become righteous before God out of grace for Christ's sake through faith when we believe that Christ has suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us.<sup>3</sup>

This vertical understanding of righteousness asserts that the Christian passively receives salvation and the title of "righteous before God."

In contrast to the vertical realm, the horizontal realm of the three kinds of righteousness paradigm is divided into two categories: governing and conforming righteousness.<sup>4</sup> Biermann describes governing righteousness as: "A key aspect of the first kind of righteousness [governing] is its grounding in the recognition that God's will (that is, the Law) has been revealed and is still present throughout creation."<sup>5</sup> Governing righteousness "applies to all people, regardless of a person's standing before God, whether justified *coram Deo* or not."<sup>6</sup> He further clarifies the concept by stating, "There is righteousness based on God's will, those who adhere to it attain a certain degree of righteousness according to the world."<sup>7</sup> Although governing righteousness is not saving before God, it does account for an unbeliever's ability to "love" his neighbor and "care" for God's creation. It further accounts for the possibility for an unbeliever to have a better life, the more he conforms to God's created order and structure.

The horizontal realm also contains the concept of conforming righteousness. Conforming righteousness represents a Christian's active righteousness in the world. The sixth article of the Augsburg Confession describes active righteousness with these words:

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<sup>3</sup> Robert Kolb and Timothy Wengert, eds., *The Book of Concord* (Minneapolis: Fortress, 2000), 39–40.

<sup>4</sup> Biermann, *A Case for Character*, 130.

<sup>5</sup> Biermann, *A Case for Character*, 127.

<sup>6</sup> Biermann, *A Case for Character*, 127.

<sup>7</sup> Biermann, *A Case for Character*, 129.

It is also taught that such faith should yield good fruit and good works and a person must do such good works as God has commanded for God's sake but not place trust in them as if thereby to earn grace before God.<sup>8</sup>

This active righteousness forms the basis for virtue ethics within the Christian church. If God has created us to function in a certain way and if He gives us good works to perform, then Christians should make a practice of living according to His plan and will for their lives.

Biermann argues that Christians (Lutherans in particular) should be intentionally developing character, but within the confines of the horizontal realm.<sup>9</sup> In the concluding chapter of his book, Biermann argues, "The culture cannot cultivate character . . . But the church can. In fact, the church is ideally suited for the task of character formation."<sup>10</sup> In this MAP I attempt to modify this statement. I proposed that a Christian chaplain, armed with the truth of God's word, supplemented with the reality of secular research, and bound by the Army ethic will find success in developing character within the confines of the horizontal realm, specifically cultivating and developing character within the boundaries of governing righteousness.

The Army is different from American culture because of a self-imposed ethic. According to Army Doctrine Publications-1 (ADP-1):

The foundations of Army doctrine are a set of basic ideas grounded in the American vision of war and warfare and guided by the Army Ethic, which in turn represents American moral and ethical values. Much of Army doctrine results from the Army Ethic. This professional ethos respects the inherent dignity and worth of all people and minimizes friendly casualties while avoiding harm to noncombatants. The American values (articulated in Army Values and the law of war) guide Army leaders in the conduct of operations.<sup>11</sup>

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<sup>8</sup> AC VI, Kolb and Wengert, 40.

<sup>9</sup> Biermann, *A Case for Character*, 189–99.

<sup>10</sup> Biermann, *A Case for Character*, 166.

<sup>11</sup> U.S. Department of the Army, *Doctrine Primer*, Army Doctrine Publications 1-01 (Washington, DC: U.S. Department of the Army, July 31, 2019), 3-2.

The Army defines this ethic as “the evolving set of laws, values, beliefs, embedded with the Army culture of trust that motivates and guides the conduct of Army professionals bound together in common moral purpose.”<sup>12</sup> The Army ethic is necessary because of the Army mission, which includes engaging in armed conflict with enemy combatants.

It is worth noting the potential problem posed by the Army defining its ethic as “evolving.” This makes the Army ethic far from ideal because of the potential for something that is “wrong” one day to be declared “right” the next. This very thing occurred as the Army lifted the bans against homosexual and transgender service. What was once declared “wrong,” (making one unfit for military service) is now declared “right” and acceptable. Now soldiers who oppose these lifestyles as being contrary to God’s design and purpose face punishment and removal from the military because they hold “extremist” viewpoints and “prejudiced” opinions.

While far from ideal, the Army ethic provided this MAP with the necessary ethical boundaries for conducting character development training with drill sergeants. Because this project centered on the Law, because the government (U.S. Army) was the central authority, and because the goal was for drill sergeants to better serve their neighbor in the left-hand realm, there was no overt Gospel proclamation. Not only was there no Gospel proclamation, it could not be part of the training events because the drill sergeants were ordered by their commander to attend and participate. Although the training did not contain any Gospel proclamation, the possibility for individual drill sergeants to seek further information or counseling remained. In this voluntary setting, Gospel proclamation was no longer prohibited.

Because this project took place within the horizontal realm (specifically working toward improving governing righteousness) with only the Army ethic to provide boundaries for moral

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<sup>12</sup> U.S. Department of the Army, *Army Profession*, 1-2.

actions, I utilized an Army combatives theme to demonstrate the moral principles inculcated throughout the moral development training I provided for drills sergeants.<sup>13</sup> This model allowed me to demonstrate biblical principles without referencing text and verse. For example, in combatives the training partner is the most important person in the room. No matter how much someone may want to “destroy” their training partner, the relationship in training remains symbiotic. Both benefit if they view their training partner as more important than themselves. This concept can be applied to soldiers as they interact with each other, spouses as they live out their marriage vows, or even drill sergeants as they receive yet another set of civilians to transform into infantry soldiers.

The theological perspective of this MAP was to take the concept of Lutheran virtue ethics conducted within the boundaries of the conforming righteousness realm and to utilize and apply similar principles in the governing righteousness realm. Based on this model, the chaplain shifts from working within the boundaries of the church, congregation, and God’s Word to work centered within the boundaries of the secular institution known as the U.S. Army. He is no longer teaching Christians God’s plan for living but teaching drill sergeants God’s plan for living—without referencing God. The proposed structure for allowing this process to be successful was the Army ethic, combined with the Army community. The overarching model for teaching God’s principles was the Army combatives program.

### **Biblical and Theological Foundation**

Although this MAP is designed to allow the chaplain to operate within the horizontal realm

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<sup>13</sup> Although I am not formally certified in Army combatives, I am certified as a blue belt in jiu-jitsu. The Army combatives program relies heavily on jiu-jitsu, especially when it comes to grappling on the ground. The Army certifies several levels of combatives, based on forty-hour blocks of instruction. I spent eighteen months training in jiu-jitsu and received far more experience than those trained in Army combatives.

without overt Gospel proclamation, the project was built upon a biblical and theological foundation. This foundation formed and shaped the training modules and provided the chaplain with solid ground for making truth claims. I proposed that character development is possible in a secular environment if the instruction and training are informed by God’s Word. In order to create and implement a character development system for training drill sergeants to better serve their neighbor by making good moral decisions, I utilized an overall biblical theme of “selfish versus selfless” service, I relied on a Lutheran understanding of the role of the conscience, and I expounded on the doctrines of vocation and the order of creation (intimately linked with the doctrine of human sexuality) to create the training modules.

The Army ethic relies heavily on the concept of selfless service. The Army defines selfless service as “put[ting] the welfare of the nation, the Army, and your subordinates before your own.”<sup>14</sup> God’s Word tells us, “You shall love your neighbor as yourself.”<sup>15</sup> Within Scripture multiple narratives describe individuals who lived out this imperative in their lives. Of note are the selfless service examples depicted through the lives of Joseph, Nathan, Daniel, and Paul. All these examples ultimately point to the selfless servant, Jesus Christ.

Joseph’s life changed significantly when his own brothers sold him as a slave and he found himself in Egypt.<sup>16</sup> In Egypt, Joseph sought to serve his earthly master Potiphar, only to be wrongly accused of assaulting Potiphar’s wife. Sent to prison for over two years, Joseph finally emerged to find himself in charge of saving all Egypt from a severe famine. He successfully gathered resources and provided for the entire nation of Egypt and had extra to share with

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<sup>14</sup> U.S. Department of the Army, *Army Profession*, B-5.

<sup>15</sup> Leviticus 19:18; Matt. 19:19; 22:39; Mark 12:31; Luke 10:27; Rom. 13:9; Gal. 5:14; and James 2:8. Unless otherwise noted, all biblical passages are from the *English Standard Version* (ESV) (Wheaton, IL: Crossway, 2001).

<sup>16</sup> Genesis 37–47 depict Joseph’s life of selfless service. His selfless service pointed forward to the selfless servant, Jesus Christ.

neighboring people groups, including his own brothers. Joseph provided for their needs, forgave them for selling him into slavery and declared, “Do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life” (Gen. 45:5). Joseph selflessly served, despite the unjust situations in which he found himself.

While Joseph provided an example of selfless service in the face of unjust circumstances, the prophet Nathan demonstrated selfless service in advising King David.<sup>17</sup> King David had just committed adultery and murder and was planning to conceal the entire scandal. God sent the prophet Nathan to confront David. Although this confrontation had great potential to cost Nathan his life, Nathan selflessly served David by exposing his sin. David responded by saying, “I have sinned against the LORD” (2 Sam. 12:13). Nathan spoke God’s Word back to David, “The LORD has also put away your sin; you shall not die” (2 Sam. 12:13). Nathan selflessly served Israel’s king, despite the risk to his own life.

Nathan provided an example of selfless service to Israel’s king while Daniel demonstrated selfless service to foreign civil authorities.<sup>18</sup> He was part of those sent to exile in Babylon in 605 BC where he selflessly served kings Nebuchadnezzar and Belshazzar. After the Persians conquered Babylon in 539, Daniel selflessly served king Darius. Even though his selfless service to a foreign civil authority landed him in a pit of lions,<sup>19</sup> Daniel never compromised his faith or integrity.

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<sup>17</sup> Second Samuel 12 depicts the prophet Nathan’s bold interaction with King David. His selflessly served as an advisor to the king, even while he pointed out the king’s sin. His selfless service pointed forward to Jesus Christ who confronts us with our sin and then delivers God’s grace and mercy through his death on the cross.

<sup>18</sup> The book of Daniel depicts the faithfulness of one of God’s chosen as he lived out his life under foreign authority and rule. He selflessly served as an advisor to two foreign powers: Babylon and Persia. In his selfless service, Daniel never compromised his faith. His selfless service pointed forward to Jesus who lived under foreign civil authority, while fully submitting to God’s plan as he hung from the cross.

<sup>19</sup> Daniel 6 describes how God miraculously protected Daniel from the lions and used the situation to declare the LORD’s power, even in a foreign land.

While Daniel provided an example of selfless service to a foreign civil authority, Paul demonstrated how to live as a citizen of a secular state and as a missionary, spreading God's Word.<sup>20</sup> Paul's life changed drastically when Jesus met him on the road to Damascus and chose him to serve as an apostle. Paul was uniquely equipped for this service based on his Jewish education and Roman citizenship. He selflessly served in both the temporal and spiritual realms, submitting to the authority of both. Eventually his selfless service cost him his life.

Ultimately all biblical examples of selfless service fall short of the selfless service rendered by Jesus. At best the selfless service of Joseph, Nathan, Daniel, and Paul simply point others to Jesus. Paul describes Jesus' selfless service in his letter to the Philippians:

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:5–11)

Here we have a confession of faith succinctly summarizing Jesus' selfless service. Jesus is the ultimate selfless servant. Although this MAP is not designed to proclaim Jesus as the selfless servant, the biblical theme of selfless service is highlighted in every character development training session and module.

Along with the selfish versus selfless theme, this MAP relied on a Lutheran understanding of the conscience and how the conscience impacts moral reasoning. Lutheran theologian, E.W.A. Koehler explains the concept helpfully:

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<sup>20</sup> Much of the New Testament records Paul's life and writings. Paul selflessly served as a citizen of Rome and as a servant of Christ. His life and writings pointed back to Jesus, who chose Paul to selflessly serve through beatings, ridicule, shipwrecks, and eventually give his own life as a witness and testimony of the true servant, Jesus Christ.



Conscience is not mere knowledge of a moral code, nor is it the sum total of our moral convictions, but it is rather a faculty (*Vermoegen*), a function of the soul that operates on the basis of such knowledge and conviction as we have and that would bring our lives in conformity with the same.<sup>21</sup>

He goes on to explain about moral reasoning,

It is therefore foolish to appeal to the conscience of men before they know the law or rule whereby their conscience is to act. Unless we first teach men to know what is right, we cannot expect their conscience to urge them to do what is right.<sup>22</sup>

The reason for highlighting Koehler's understanding of the conscience and moral reasoning is because many mistakenly view the role and function of the conscience as described by the Walt Disney character Jiminy Cricket. Jiminy Cricket says, "Let your conscience be your guide!" According to this view, somewhere inside us is a little voice that gives us a "feeling" about the rightness or wrongness of a certain action and we are told by Jiminy Cricket to let this feeling (conscience) be our guide. Some further believe the conscience is developed early in life and essentially cannot be changed or modified; hence the idea that soldiers and people in general will either make "good" or "bad" moral decisions based completely on their early development.

In the Army setting the "Jiminy Cricket" view of the conscience divides soldiers into two categories depending on the quality or character of their own conscience. The categories are simple: good and bad. Good soldiers follow their conscience which tells them to do the right things and bad soldiers follow their conscience which tells them to do the wrong things. Army leaders often see their fight as one of continuously motivating their soldiers with "good" consciences to make sure those with "bad" consciences stay within the boundaries of proper behavior.

My argument for the context of this MAP is that the conscience motivates an individual to

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<sup>21</sup> E.W.A. Koehler, "Conscience," *Concordia Theological Monthly* 13, no. 5 (1941): 340.

<sup>22</sup> Koehler, "Conscience," 340.

act based on information, previous moral formation (or lack thereof), and a rational moral reasoning process. It should not be thought merely to determine the rightness or wrongness of an action. The conscience serves as a motivating force, a policeman if you will, that compels an individual to act based upon a conscious critical thinking process. An individual drill sergeant, or any group of soldiers, can be given information and trained to think critically and over time develop the moral reasoning skills required to make good decisions, even in the heat of battle.

Following Koehler, we as leaders should focus our attention away from demanding that our “good” drill sergeants police our “bad” drill sergeants and away from implementing ever greater punishments in an attempt to force the “bad” drill sergeants to do the right things. If Koehler is correct, then our goal as leaders is to teach our drill sergeants what is right and what is wrong and allow them to develop their moral character and moral reasoning skills, so when the time comes to make a critical moral decision in a real-world setting, the majority of our drill sergeants will do the right thing.<sup>23</sup>

Considering the secular environment in which this MAP was executed, coupled with the idea that drill sergeants may be trained to better serve their neighbor, the final step in the process was to identify training topics. These topics were chosen after analyzing the Serious Incident Reports (SIRs)<sup>24</sup> and consulting with unit leadership. Based on this analysis the topics of

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<sup>23</sup> I am not claiming all drill sergeants have the capability of making “good” moral decisions. I am simply arguing that we should invest in training our drill sergeants to process information and ideas through a critical thinking process so that they determine themselves what is right and what is wrong. Their conscience, combined with Army culture will then drive them to do what is morally right because they have rationally determined what is right and what fits within the norms of the Army. Some of our drill sergeants will refuse to take part in the process and some of them will still come to wrong conclusions about what is right and what is wrong. The most dangerous drill sergeants will know what is morally right and their conscience will drive them toward doing what is right, but they will go against their conscience and still do what is wrong. These are the drill sergeants that we need to identify and process out of the military as soon as possible!

<sup>24</sup> Serious Incident Reports (SIRs) are sent out each time a soldier does or is accused of doing something wrong. Leaders generate SIRs for a variety of circumstances, including but not limited to: DUIs, spousal abuse, suicidal ideations, altercations, arrests, etc.

finances, vocation, and relationships stood out as training topics that would receive command support. From a theological perspective these topics fit within the doctrines of vocation and order of creation.

God uses people in their vocations to do his work and will in the world. Vocations include everything from father and mother to the various jobs we each hold. Everything from a mechanic working on a vehicle to a Chief Executive Officer (CEO) running a multi-billion-dollar corporation fall into the category of vocation. If the potential exists to serve one's neighbor through the work rendered, this work may be considered a vocation. Excluded from the category of vocation are occupations that seek to destroy or take advantage of one's neighbor, such as drug dealer, robber, or brothel supervisor.

Throughout the ages, much debate surrounds the topic of whether the job of a soldier fits into the category of a legitimate vocation. In the introductory comments of *Christians Can Be Soldiers* an interesting analogy is used to justify the classification of a soldier's job as a legitimate vocation.<sup>25</sup> Paul Strawn compares the vocation of a soldier with that of a surgeon. Both remove diseased or infected parts (or people) to promote healing and well-being. If the surgeon fails to cut out disease, the patient dies. If the soldier refuses to take enemy lives, the society dies.

Army chaplains often provide training for their soldiers, defending the notion that the vocation of a soldier is valid, honorable, and necessary for a well-ordered society. In these training events, the chaplain usually references the just war theory or tradition. This theory is usually broken down into three sections: *Jus ad Bellum* (right to go to war), *Jus in Bello* (right

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<sup>25</sup> Paul Strawn, *Christians Can Be Soldiers: From Martin Luther's Whether Soldiers Too Can Be in a Holy Estate* (Minneapolis: Lutheran Press, 2010), introduction.

conduct in war), and *Jus post Bellum* (justice after the war). Within each section are certain criteria that must be met for a nation to declare they are conducting a just war.

In his book, *War and the Christian Conscience: Where Do You Stand?* Joseph Fahey provides the reader with a succinct just war theory summary:

I. Right to go to War

1. *Just cause.* A war must be fought in defense of “innocent” human life or to protect violated rights.
2. *Proper authority.* A nation’s legally constituted authority must declare war. International law should be respected.
3. *Right intention.* The intention in going to war must be to restore peace. Revenge is forbidden.
4. *Last resort.* All peaceful alternatives must be exhausted before war is declared.

II. Conduct in War

5. *Probability of success.* A war must be winnable.
6. *Just conduct.* Only active military combatants are legitimate targets in war. Civilians may not be killed.
7. *Proportionality.* The good to be achieved must outweigh the evil that is done by war.

III. Justice after War

8. *Just Termination.* A “conditional” –rather than “unconditional”– surrender should be negotiated.
9. *Restitution.* A victor in war has a moral obligation to repair damage done during the war to innocent people and the nation’s infrastructure.<sup>26</sup>

This basic chart, presented to the average soldier, becomes a checklist for determining if the soldier can morally participate in killing associated with a particular war. If the sponsoring

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<sup>26</sup> Joseph J. Fahey, *War & the Christian Conscience: Where Do You Stand?* (Maryknoll, NY: Orbis Books, 2005), 72.

nation checks nine blocks, the soldier may participate in killing and claim to have a viable vocation before God.

In *Killing from the Inside Out: Moral Injury and Just War*, Robert Meagher makes a vastly different argument concerning the just war theory.<sup>27</sup> Meagher claims the just war theory “was never more than a theory, and at its worst it was a lie, a deadly lie.”<sup>28</sup> He claims that the problem faced by our soldiers is not that they do not understand just war theory, but there is no way to kill, even in combat, without tarnishing the soul and requiring forgiveness.

Jonathan Shaw in *Moral Warriors: A Contradiction in Terms?* incorporates the just war tradition concepts with the reality that the individual soldier, killing in combat, needs a way to cleanse himself from his work.<sup>29</sup> Shaw argues the state needs the just war theory to balance itself between the extremes of “might makes right” and “peace at all costs.”<sup>30</sup> As the state conducts war to achieve a better, more just peace, the soldier bears the human cost of war within himself. Shaw builds the case that soldiers are moral warriors, but they require spiritual cleansing for their work of killing in combat. The soldier has a valid vocation, but in carrying out this vocation, the soldier also requires absolution.

Although not a primary focus of this MAP, understanding various viewpoints concerning the vocation of a soldier were necessary to avoid confusion when presenting drill sergeants with

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<sup>27</sup> Robert Emmet Meagher, *Killing from the Inside Out: Moral Injury and Just War* (Eugene, OR: Cascade, 2014). Meagher presents a compelling argument that the just war theory was proposed by Augustine and Ambrose to persuade Christians in a Christian empire to participate in war and killing. In the preface of his book he writes, “Augustine and his mentor Ambrose, both of whom had once aspired to a secular career in the imperial service, came up with the solution, a new theory of war and killing that would not only permit but endorse killing for ‘God and Country,’ as it were.” As Meagher develops his ideas throughout his book, he claims that killing is always sin and that the soldier knows this more than anyone. For the individual soldier there is no way to justify war and killing.

<sup>28</sup> Meagher, *Killing from the Inside Out*, 129.

<sup>29</sup> Jonathan E. Shaw, “Moral Warriors: A Contradiction in Terms?” *Concordia Theological Quarterly* 82, nos. 3–4, (July/October 2018): 247–80.

<sup>30</sup> Shaw, “Moral Warriors,” 251–52.

character development training on the topic of managing vocation. I needed to have my own personal understanding of the vocation of a soldier. Based on my research and having served as both an enlisted soldier (trained in combat) and an officer (chaplain in non-combatant status), I firmly believe the work of a soldier is an honorable vocation, but at the same time, the soldier who kills in combat often needs to receive forgiveness. His act of killing is just, but the brutality of killing in combat necessitates the cleansing effects of absolution.

Moving on from the discussion of the vocation of a soldier to a more generic definition of vocation, Gene Edward Veith in a 2001 *Lutheran Witness* article succinctly described the doctrine of vocation in the context of 9/11 as:

Ordinary men and women expressing their love and service to their neighbor, “just doing our jobs.” The doctrine of vocation stresses how God is present in these offices, rescuing, giving comfort, protecting through the interactions of other people.<sup>31</sup>

He also stated in the same series of articles,

Lutherans emphasize how God works through means: In His spiritual kingdom, He works through the Word and Sacraments as means of grace. In His earthly kingdom, He works through the natural order and through human vocations.<sup>32</sup>

For this MAP, the doctrine of vocation provided a launching point for two drill sergeant training modules: managing personal finances and managing one’s vocation.

I divided the personal finances module into two leadership training sessions. Army drill sergeants receive extra pay during the time they serve “on the trail”<sup>33</sup> based on the extreme time commitment required in the initial training environment. This extra pay is most often squandered, and the selfish use (love) of extra money is often the root of all kinds of evil for the

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<sup>31</sup> Gene Edward Veith. “Called to Be Citizens.” *The Lutheran Witness* (November 2001): 4.

<sup>32</sup> Gene Edward Veith. “God at Work” *The Lutheran Witness* (July 2001): 8.

<sup>33</sup> Drill sergeants receive extra pay (minimum of \$375 per month) based on the number of years they serve as drill sergeants.

drill sergeant.<sup>34</sup>

Another issue related to the doctrine of vocation is what I call the “retirement mentality.” Army soldiers become eligible to retire after twenty years of active federal service. If a soldier enlists in the Army at age eighteen, he is eligible for retirement at thirty-eight. Many soldiers and even more drill sergeants have the goal to retire after twenty years, but most do not think about how they will continue serving their neighbor after retirement. Ask the typical soldier what they plan to do in retirement, and you will hear a long list of selfish activities.

In addition to the doctrine of vocation, the doctrine of the order of creation further informed the development of moral leadership training modules. For my commander, the focus was on improving relationships. For me, the focus was on *prioritizing* relationships and I used the doctrine of human sexuality to build the training modules. I contend the average American and by extension, the average soldier ranks their relationship with their children as the most important earthly relationship. My goal was to challenge this idea and replace it with the reality that the spousal relationship is most important.

God’s plan for human sexuality is a simple concept, directly tied to marriage, family, and the order of creation. His plan for marriage and family goes back to Genesis, where Adam and Eve lived in a world without sin. In God’s original creation, He implemented structure and rules for everything to operate in accordance with His plan. Consider the days of creation. In each successive day, God added structure and gave boundaries to the universe.<sup>35</sup> When He created

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<sup>34</sup> I worked and counseled with multiple drill sergeants who were in what I would categorize as extreme debt. One was over \$90,000 in debt. None of this \$90,000 included a home mortgage or student loan debt. His debt load stemmed from several vehicle loans, furniture loans, and elective breast implant surgery for his wife. Another drill sergeant purchased a luxury vehicle for over \$120,000. As a final example, a drill sergeant was paying mortgages on four different homes in four different states. If he kept them all rented out at the same time, he could make his payments.

<sup>35</sup> In Gen. 1:1, God created the universe. In Gen. 1:2–2:4 God put things into their proper place and He

living beings, He provided a way for them to reproduce, but only according to their own kind.

As God created the universe, He paid special attention to His creation of mankind.<sup>36</sup> He created Adam and Eve for one another, but they were each given unique responsibilities and characteristics. God created Adam first and gave him two basic responsibilities: to provide and to protect. God created Eve from Adam and gave her two unique and basic responsibilities: to help Adam and to nurture children. Although God gave Adam and Eve unique responsibilities, they were created with the beautiful ability to come together as one flesh. In this one flesh union, God gave Adam, the protector and provider, the ability to give his seed to his wife. In this one flesh union, God gave Eve, the helper and nurturer, the ability to receive Adam's gift into her body and to conceive another whole and unique individual person.

As men and women came together in this one flesh union, God blessed them with children and families began to grow. The mother, uniquely equipped by God, nourishes a baby within her body. She is connected to this baby with a cord that supplies the nutrients necessary for life and growth. When the baby is born, the physical connection is severed, but the mother's role of nourishing continues as she feeds the baby directly from her body. The husband protects his wife, especially as she becomes more and more vulnerable in the later stages of pregnancy. He provides shelter and food for the mother and unborn child. As the birth takes place, the husband continues to provide for and to protect his new family.

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provided rules to govern their activity. When God created Adam and Eve, they were put in charge of this ordered creation and they were given rules to follow. These rules were not restrictive, they simply allowed for everything to remain in its proper place and to perform its proper duties. Lutherans often refer to these rules as the Law. God's Law shows us how God wants us to live. Through His Holy Spirit, we live our lives according to God's Law, trusting daily in His mercy and forgiveness for our failures.

<sup>36</sup> Genesis 2 provides an inside look at God's work of creation on the sixth day. This chapter more fully describes God's creation of Adam and Eve. God created Adam first from dust and breathed the breath of life into him. Even before God created Eve from Adam's rib, He gave Adam specific instructions not to eat the fruit of a certain tree. This boundary was put in place to protect Adam and Eve. Adam was responsible for protecting his new wife (flesh of his flesh, bone of his bone) as they lived in the garden.



As the children grow, the need for nourishing connection with the mother slowly diminishes. Eventually the children are ready to go out on their own. Young boys grow strong and mature. They begin to help with the protecting and providing for their family until they are ready to protect and provide for their own family. Young girls grow and develop as helpers and nurturers. They receive protection and provision from their fathers until they are ready to support and nurture a family of their own. Genesis 2:24 gives us a snapshot of the process and beauty of God’s plan for marriage and family: “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.”

At this point, it becomes evident that God has placed certain boundaries and rules into marriage and family relationships. When it comes to earthly relationships, there is none as intimate and significant as that of husband and wife. This relationship grows closer and closer throughout a lifetime and is severed only when one dies. When husbands and wives are blessed with children, these relationships begin as intimate and connected. The parents serve as the primary nurturers and the mother, in particular, maintains a remarkably close connection with her newborn child. As the child grows, eventually the child is weaned from the mother and the relationship between the two slowly becomes less and less connected. When the time comes, the child will leave the father and mother and be united to a spouse to begin the process all over again.

When I share this story with military families, they often understand quickly. The husband is usually the soldier and the wife is most often a civilian.<sup>37</sup> The man is already working as a protector for the people of the United States. He knows that his job is to kill those who threaten

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<sup>37</sup> There are many instances where the wife is the soldier and the husband is not. These are much more difficult cases because this very situation sets up an unnatural reversal of husband and wife roles. I contend that we should never encourage our women to enter military service because it directly and violently reverses God’s plan for men and women and marriage and family.

to harm citizens who cannot protect themselves. Men want to be strong and successful to provide for and to protect their families. The woman is already supporting her husband as he does the dangerous work of protecting and defending the people of our nation. The woman is usually more than content to be praised for her supporting role and for her nurturing of their children.

Although military families often understand and embrace their unique, God-given roles and responsibilities, they often disagree with me about the place and importance of relationships with their children. I usually ask them to order, based on significance, their earthly relationships. I write down three relationships: the individual and parents, the individual and spouse, and the individual and children. When I ask people to rate these relationships based on significance and importance, they almost always put the children above spouse and parents. It is incredibly significant that many spouses place their relationship with their children above that of their relationship with their spouse.

I believe the placing of children above the spousal relationship goes back to the Fall narrative. Adam and Eve broke God's Law by eating fruit from a forbidden tree. This Fall introduced sin into God's original order and infected God's plan for His creation. After the Fall, God cursed the unique roles and responsibilities that were assigned to Adam and Eve. According to God's created order, Adam was to provide and protect. After the Fall, God promised thorns and hard labor to get in the way of Adam's provision for his family. After the Fall, God promised that death would ultimately stop Adam from protecting himself and his family. According to God's created order, Eve was to help Adam and to provide nourishment for her children. After the Fall, God promised that Eve would try to usurp Adam's authority<sup>38</sup> and that she would

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<sup>38</sup> In Gen. 3:16 God curses the woman, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you." Without getting into the textual details (which also support my position), I simply argue from context that this verse means that her desire shall be for her *husband's authority*. Eve's curse includes pain and the desire to usurp her husband's God-given role.

experience much pain in giving birth to her children.

After the Fall, God not only cursed the unique roles and responsibilities of Adam and Eve, but He also cursed the serpent along with a promise of restoration and redemption for the creation.<sup>39</sup> There are some who argue that God's plan in redemption overrides or supersedes His plan of creation. The key verse for this claim is Gal. 3:28, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus." Proponents of this argument state that God's plan of redemption goes beyond His original created order and now He desires everyone to be equal, namely that the roles and responsibilities of men and women are now the same.

There are two major problems with this line of thinking. First, men cannot give birth to children. If God were taking away or superseding the unique roles of men and women, then men should be able to share in the carrying, giving birth, and breast feeding of children. Equality does not mean interchangeability. Christian men and women are equal before God in their status as forgiven sinners, but this does not imply that they can function interchangeably within God's creation. The rules still apply.

Secondly, Jesus states in Matthew's Gospel that he did not come to abolish the Law, but to fulfill it.<sup>40</sup> In the order of redemption, God does not abolish His created order. The order of redemption simply provides man with a means to once again live according to God's original plan and design. In the context of redemption, it is imperative that we do not fall into the trap of

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<sup>39</sup> Genesis 3:14–15 "The LORD God said to the serpent, 'Because you have done this, cursed are you above all the livestock and above all the beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.'" This first Gospel message proclaims that through the offspring of a woman, Satan will be defeated.

<sup>40</sup> Matthew 5:17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them, but to fulfill them."

Gospel reductionism. Some Lutherans advocate a Law-Gospel polarity that pits one against the other. According to this model, the Gospel is good, and the Law is bad. Further the Gospel is seen as a trump card over the Law instead of a means by which the Law is realized. The Gospel proclaims forgiveness of sins and allows Christians to live according to God's original intent, to follow the Law.<sup>41</sup>

In redemption, Jesus sets us free from the curse of the Law. Jesus sets us free from the curse of the Fall. The curse includes man dominating over his wife and his wife desiring to usurp his God-given responsibility and authority. The cure, or redemption, puts things back into order again. Men, follow the example of Jesus and are willing to die for their wives and families. Women, willingly submit to their husband's authority and gladly nourish their families.<sup>42</sup> Best of all, we are all set free from the terrible curse of death because we have the promise of resurrection and complete restoration.

Although this MAP is designed to allow the chaplain to operate within the horizontal realm without overt Gospel proclamation, the project was built upon a solid biblical and theological

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<sup>41</sup> I am advocating a third use of the Law in this section. I am not claiming in any way that following the Law leads to salvation, but I am claiming that Christians are empowered to live holy lives through the activity of the Gospel. This is not a perfectionist viewpoint. Sin and rebellion remain in the life of the Christian, but God's work of making the Christian into the person that He wants them to be begins from the point of conversion and will be completed in the resurrection. A final point here is that what we do now, matters even in eternity. When God places us into His re-created universe, we will live by His original plan. What we do now with our bodies, our families and our earth matters in some way in this new creation.

<sup>42</sup> In Ephesians Paul gives a picture of the husband and wife relationship as a parallel for the relationship of Christ and His church: "Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. 'Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.' This mystery is profound, and I am saying that it refers to Christ and the church. However, let each one of you love his wife as himself, and let the wife see that she respects her husband." This beautiful description takes us from redemption in Christ all the way back to God's original plan for husbands and wives as Paul quotes Gen. 2:24.

foundation. In order to create and implement a character development system for training drill sergeants to better serve their neighbor by making good moral decisions, I utilized an overall biblical theme of “selfish versus selfless” service, I relied on a Lutheran understanding of the role of the conscience, and I expounded on the doctrines of vocation and the order of creation (intimately linked with the doctrine of human sexuality) to build the training modules. In the following chapter I will elaborate on the historical context of this MAP.

### **Historical Context**

Having discussed this MAP within the theological perspective and providing the biblical and theological foundation, I now discuss this MAP’s place within the historical context. To explain the historical context, I will expound on three examples from history which build the case that the Army needs to provide character development training for soldiers. Next, I will briefly examine the Army chaplaincy’s failure to provide this type of training, and finally I will propose a better way forward.

Consider the impact of the following three moral failures in the U.S. Army’s history. During the Vietnam war soldiers of Charlie Company, 11<sup>th</sup> Infantry Brigade participated in the My Lai Massacre where an estimated 500 civilians; elderly men, women, and children were killed in March of 1968. During this “battle” not one shot was fired at our soldiers, but our soldiers gang raped, tortured, and killed Vietnamese civilians. After the massacre, high ranking officials attempted a massive cover-up and threatened the few soldiers who attempted to stop the carnage. The impact of this event is still felt today, but in historical context,

The brutality of the My Lai killings and the extent of the cover-up exacerbated growing antiwar sentiment on the home front in the United States and further divided the nation over the continuing American presence in Vietnam.<sup>43</sup>

In 2005, as part of Operation Iraqi Freedom, a group of soldiers from the 101<sup>st</sup> Airborne Division's 502<sup>nd</sup> Infantry Regiment "the Black Heart Brigade" were deployed to a location called the "Triangle of Death." On their deployment, four soldiers of 1<sup>st</sup> Platoon, Bravo Company, 1<sup>st</sup> Battalion, committed a terrible war crime when they raped a fourteen-year-old Iraqi girl named Abeer and executed her entire family. In 2010, Jim Frederick published the book *Black Hearts: One Platoon's Descent into Madness in Iraq's Triangle of Death*, which describes the events, leadership, and moral degradation which paved the way for the atrocity to occur. In *Black Hearts*, Frederick records the ominous words of Sergeant Diem, describing the moral character of 1<sup>st</sup> Platoon:

First Platoon had become insane . . . What does an infantry rifle platoon do? It destroys. That's what it's trained to do. Now turn that ninety degrees to the left, and let slip the leash, and it becomes something monstrous. First Platoon became monstrous. It was not even aware of what it was doing.<sup>44</sup>

The raping of Abeer, along with her murder and the murder of her family set the stage for insurgents to mount an attack that resulted in the capture of two 1<sup>st</sup> Platoon soldiers, Privates First Class Menchaca and Tucker. Neither soldier had been involved in the rape and murder, but they were eventually found mutilated and dead. Their lives were specifically taken as an act of retaliation for the war crimes committed by other members of their platoon. The seventy-two-hour search for Menchaca and Tucker cost an astronomical amount of money, equipment, and even life, but the true cost of the immoral actions of four cannot even begin to be calculated.

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<sup>43</sup> "My Lai Massacre," *A&E Network*, last modified 2009, <http://www.history.com/topics/vietnam-war/my-lai-massacre/>.

<sup>44</sup> Jim Frederick, *Blackhearts: One Platoon's Descent into Madness in Iraq's Triangle of Death* (New York: Broadway Paperbacks, 2010), 241. Sergeant Diem worked in the 1-504<sup>th</sup> battalion headquarters during the deployment. He saw firsthand the degradation of the platoon.

In August of 2012 I arrived at Fort Wainwright, Alaska and in-processed my unit: the 3<sup>rd</sup> Battalion, 21<sup>st</sup> Infantry Regiment, which is part of the 25<sup>th</sup> Infantry Division. Upon arrival I found out that almost an entire platoon of our Charlie Company was at Fort Bragg, North Carolina, either testifying, or being prosecuted for the Private Danny Chen hazing suicide incident. Private Chen shot himself with his own weapon on October 3<sup>rd</sup>, 2011 while on guard duty in Kandahar province, Afghanistan. Prosecutors argued that Private Chen killed himself as a direct result of hazing, including physical, and verbal abuse.

While I was not on the deployment, I did have an opportunity to get to know most of the soldiers who returned from the deployment. As we trained and worked together, I noticed some interesting generalities about many of the soldiers. Most were very bitter and complained that the Rules of Engagement (RoE)<sup>45</sup> during their deployment often impeded their ability to return fire and kill insurgents, who they believed were attacking and killing their fellow soldiers. Many of these soldiers also felt betrayed by the “higher ups” who did “nothing” to improve their situation.

I also discovered that some of the returning soldiers were willing to lie for one another and to steal anything and everything they could find. I remember well the first time that we went on a Field Training Exercise (FTX) in October of 2012. We had plenty of food and supplies, but the soldiers were constantly raiding the food rations and taking any military gear that was not sufficiently secured. As I counseled and talked with the soldiers, I discovered that they had been forced to “scrounge” for food and supplies in order to survive on their deployment. Their leaders

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<sup>45</sup> Rules of Engagement, or RoE come from higher headquarters and dictate necessary requirements for soldiers to fire on enemy combatants. The less restricted the RoE, the easier it is for ground forces to engage and kill the enemy. The more restricted the RoE, the harder it is for ground forces to get approval for engagements. Changing RoE often creates perceived or real dilemmas for soldiers. What was a legitimate target and lawful kill last week, may not necessarily fit the same category this week. Temptations exist for soldiers, especially those in leadership positions, to ignore restrictive RoE, or to slightly modify their reports so their engagements fit within the current RoE.

taught them to lie for one another when missions did not go as planned. In short, the soldiers' moral character was drastically and systematically reduced during their deployment. This reduction of moral character, combined with the isolation of one platoon, eventually resulted in the hazing suicide death of Private Danny Chen.

Military history demonstrates that one dangerous enemy faced by our soldiers is moral failure, either of an individual, or of a group of soldiers. This enemy potentially claims more lives and causes more damage than any other enemy our soldiers encounter. These three stories provide a small snapshot of what happens when soldiers fail morally. At first it seems obvious that chaplains could provide education, support, and training in character development for soldiers to minimize the likelihood of similar instances recurring.

The problem from a historical context is that chaplains have been asked to provide this type of training and it has failed. In the *Journal for Military History*, Anne Loveland traces the history of "character education" in the U.S. Army from 1947–1977.<sup>46</sup> In her article she details the inception, progression, and eventual demise of the Army's experiment in chaplain-led character education training.

In 1947, under the leadership of Brigadier General John M. Devine and with political pressure from President Truman, the Army activated an experimental unit of over 600 soldiers at Fort Knox, Kentucky. The experimental unit provided basic military training and character education. Loveland describes this experiment:

But the most publicized aspect of the experiment was the program of moral, religious, and citizenship instruction administered by three chaplains who delivered fifty-minute lectures on such subjects as "The Ten Commandments," "Grounds for Moral Conduct," "Purity in Thought, Word and Deed," "Marriage as a Sacred Institution," "The Citizen and Morality," and "The Citizen and Honesty." According to General

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<sup>46</sup> Anne C. Loveland, "Character Education in the U.S. Army, 1947–1977," *The Journal of Military History* (July 2000): 795–818.



Devine the required classes were “designed . . . to teach higher standards, ethical standards; to teach the fundamentals of human relations; *to take religion out of the church and put it into the front yards of everyday life.*”<sup>47</sup>

As the program developed, it transitioned from the experimental unit at Fort Knox to encompassing the entire Army.

The Army program focused on three components: religion, character building, and citizenship. “Army publications explicitly stated the religious basis of Character Guidance, pointing out that the principles the chaplains taught came from the ‘Natural Law’ and the ‘Moral Law,’ which in turn came from God.”<sup>48</sup> The program’s objective was “to develop the kind of soldier who has sufficient moral understanding and courage to do the right thing in whatever situation he may find himself.”<sup>49</sup> The program initially gained support as chaplains addressed issues such as promiscuous sex and the perceived immorality of America’s soldiers.

In a post-draft, post-war United States, the character education program developed and flourished. In a bid to promote “national preparedness,” civil and religious leaders connected the concept of American democracy with the Christian faith and the notion that religious faith was an essential component of being an American. This momentum carried the program into the Cold War where Americans saw the need for “moral power” to fight against Communism. In this environment, chaplains were encouraged to fight totalitarianism by building moral character within soldiers.

While the character education program gained momentum in some areas, it began receiving significant challenges as well. In the 1950s military sociologists imposed their viewpoint that small group cohesion, as opposed to ideological or religious conviction, was the key to combat

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<sup>47</sup> Loveland, “Character Education,” 795–96, emphasis mine.

<sup>48</sup> Loveland, “Character Education,” 797.

<sup>49</sup> Loveland, “Character Education,” 798.

effectiveness. Based on the professional opinion of many military sociologists, “Character Guidance might make good citizens . . . but seemed irrelevant to the production of good soldiers.”<sup>50</sup>

Although many commanders wanted to maintain the character education program, the 1960s brought an increased pressure to secularize the public sphere. Loveland notes, “The idea that religion should be an integral part of military training seemed constitutionally anomalous in light of the Supreme Court’s school prayer and Bible-reading decisions and its emphasis on separation of church and state.”<sup>51</sup> In 1962 the American Civil Liberties Union (ACLU) complained to the Secretary of the Army that trainees at Fort Devens, Massachusetts were receiving religious indoctrination during their Character Guidance training.

The decade of the 1960s became one of ebb and flow in the battle between the Office of the Chief of Chaplains (OCCH) and the ACLU. The OCCH would concede in one area of the character education program and the ACLU would demand more secularization in another. Political leaders and military commanders held various opinions as the battle continued. The battle appeared to culminate with a win for the OCCH when the Secretary of Defense, Melvin R. Laird stated, “With regard to the character guidance programs within the military department, I want to state that there will be no prohibition against the use of ‘God,’ ‘Supreme Being,’ ‘Creator,’ ‘Faith,’ ‘spiritual values,’ or similar words.”<sup>52</sup>

Although the tide of the battle had shifted to favor the OCCH, the OCCH moved in less

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<sup>50</sup> Loveland, “Character Education,” 806. It is interesting to note the Army now looks at a soldier more holistically. For someone to serve as a soldier in the Army they must be competent in their job, committed to the Army, and a person of honorable character. Many commanders today believe that when it comes to leadership positions, character matters even more than competence and commitment.

<sup>51</sup> Loveland, “Character Education,” 806.

<sup>52</sup> Loveland, “Character Education,” 811.

than a year to replace the character education program with a new program called Our Moral Heritage. The new program presented the historical, religious, and cultural foundations of American civilization, but avoided any preaching or instruction in religion. Army publications described the program as “nontheological and nonsectarian.”<sup>53</sup> Eventually the program disintegrated even further amid the “new morality” of the 1960s.<sup>54</sup>

In the 1970s Our Moral Heritage became a program called Human Self Development. Chaplains were constrained from imposing their moral code, which they believed came from God, and allowed only to participate in discussions where soldiers determined their own moral code from within themselves. The OCCH described the Human Self Development program as such:

Through the new Human Self Development program the Army seeks to improve the soldier’s self-image . . . [using] a system of value education. As a soldier sees himself in relation to the fundamental values which undergird a free society, he is better able to realize his worth, to develop his full potential and to seek healthy goals for his life. [The instructor should emphasize] a spirit of permissiveness through the entire session in which expression of honest feelings and opinions would be encouraged.<sup>55</sup>

Human Self Development found little support from commanders and even less support from chaplains. The combined lack of support officially ended the program in 1977, officially terminating the Army’s character education experiment which it started thirty years earlier.

Although history presents the U.S. Army as failing in its character education experiment, the concept of character education remains imbedded in current Army doctrine and regulation. Today the Army has a concept, a name, and a principal staff officer for a “new” model: Moral

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<sup>53</sup> Loveland, “Character Education,” 812.

<sup>54</sup> Essentially the 1960s in the United States marks the point where most of society shifted from the belief that our morality originates outside of us—God, to a self-centered morality. Instead of God telling me what to do, I determine for myself what is right and wrong.

<sup>55</sup> Loveland, “Character Education,” 815.

Leadership Training (MLT). Army Regulation 165-1, section IV states the following about MLT:

#### Introduction

*a.* The MLT program of the Army is a commander's program used to build more cohesive units with stronger Soldiers, Civilians, and Families by addressing a variety of moral, ethical, social and spiritual issues. The CCH exercises HQDA responsibility for MLT in the Army (see AR 350–1).

*b.* Based on the commander's intent, MLT applies Army values, the enduring social commitments embodied in our nation's founding documents, applicable legal statutes, military regulations, professional standards and traditions, and related concepts to enhance moral standards and resilience, strengthen character, promote American identity, and empower leaders with credibility.

#### Concept

*a.* Many moral issues affect the lives of Soldiers, Civilians, and Families, impacting effectiveness of service, command climate, unit readiness and cohesion. The commander uses MLT to promote unit readiness, good order and discipline, warrior ethos, spiritual fitness, positive moral choices and Soldier and Family care.

*b.* The chaplain, as the commander's advisor in matters of morals and morale as affected by religion, is the principal "[sic]" staff officer for this program. In MLT, the chaplain and religious affairs specialist utilize values integral to the Profession of Arms, tools from a variety of human dimension disciplines, religious and spiritual factors related to ethical decisionmaking, and character development.

*c.* MLT is a command-directed program, a staff advisor chaplain function, and not a religious program. Its purpose is to strengthen moral development and resilience within the command.

*d.* Chaplains may provide MLT, in accordance with AR 350–1 and DA Pam 165–16, which supports leader development of Soldiers in the Army profession.<sup>56</sup>

The concept is clear: "The commander uses MLT to promote unit readiness, good order and discipline, warrior ethos, spiritual fitness, positive moral choices and Soldier and Family care."<sup>57</sup>

The principal staff officer is the chaplain. Because of the failed experiment in character

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<sup>56</sup> U.S. Department of the Army, *Army Chaplain Corps Activities*, Army Regulation 165-1 (Washington, DC: U.S. Department of the Army, June 23, 2015), 27–28.

<sup>57</sup> U.S. Department of the Army, *Army Chaplain Corps Activities*, 27.

education from 1947–1977, that is as far as the Army has gone with MLT. Army Regulation 350-1 places the responsibility for MLT with the Chief of Chaplains and Department of the Army Pamphlet 165-16 provides a modest curriculum guide for a chaplain to present MLT on the topic of “Values Stages of the Family Life Cycle,” but it falls well short of providing a practical model that could be implemented by the majority of our unit chaplains.<sup>58</sup>

History demonstrates that moral failure is one of the great enemies of combat effectiveness and has the potential to cause grave damage. Our current methods for attempting to stop our “bad” soldiers from doing wrong things by training our “good” soldiers to function as the “police” within the unit has failed miserably. Our attempt to mix the temporal realm with the spiritual realm in our character education training has also failed. I propose the solution to our failures lies with transitioning the chaplain from the vertical realm, into the horizontal realm to conduct Moral Leadership Training. The training done correctly will not only appease those who are seeking to remove religion from the civil sphere, but also those who wish to maintain American morals and values.

In this section, I discussed this MAP’s place within the historical context by expounding on three examples from history. These examples build the case that the Army needs to provide character development training for soldiers. Although the Army experimented with character education training in various forms from 1947–1977, I believe I can overcome the reasons this training failed by placing the chaplain securely within the horizontal realm while conducting

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<sup>58</sup> U.S. Department of the Army, *Moral Leadership/Values Stages of the Family Life Cycle*, Department of the Army Pamphlet 165-16, (Washington, DC: U.S. Department of the Army, October 30, 1987), Title page. My opinion is that DA Pam 165-16 is an outdated, watered-down pamphlet with little value for instructing soldiers and families in the formation of their moral character. It basically presents stages of value development and explains various types of family units. It does not provide the soldier or family member with information that will allow them to critically evaluate their own understanding of what is morally right or morally wrong behavior within their own family unit.

character development training. The Army's MLT model will provide the best structure and support for this type of training.

## CHAPTER THREE

### THE PROJECT IN THE CONTEXT OF RECENT RESEARCH

In the previous chapter I examined the theological perspective and foundation of this MAP. I also provided historical anecdotes, demonstrating instances when inadequate moral character led to decisions and actions that negatively impacted other soldiers, the mission, and innocent civilians. Although the Army conducted a grand experiment in character education utilizing chaplains as the primary instructors, the Army has also attempted utilizing various secular programs to improve overall character. Recently much research and money has been put into the Army's premier character-building programs. These programs include but are not limited to the Army Suicide Prevention Program, the Sexual Harassment and Assault Response and Prevention Program, and the experimental Transformational Moral Leadership model.

In 1984 the Army initiated the Army Suicide Prevention Program (ASPP). Since 2001 the Army has "increased emphasis on preventive and intervention measures, directing commanders to take ownership of the program and synchronize and integrate resources at the installation level to mitigate risk."<sup>1</sup> In 2006 the Army created a working group to study trends and provide recommendations to senior Army leaders. Based on their research and recommendations, the Army increased behavioral health assets and promoted two premier programs; Ask, Care Escort—Suicide Intervention (ACE—SI) and Applied Suicide Intervention Skills Training (ASIST).<sup>2</sup>

Sixteen years later, these two programs remain the primary means by which the Army

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<sup>1</sup> George W. Casey, Junior, and Pete Geren, "America's Army: The Strength of the Nation," *2008 Army Posture Statement*. (February 26, 2008). [http://www.army.mil/aps/08/information\\_papers/sustain/Army\\_Suicide\\_Prevention\\_Program.html](http://www.army.mil/aps/08/information_papers/sustain/Army_Suicide_Prevention_Program.html).

<sup>2</sup> I entered active duty as a chaplain in 2009 and have received trainer certification in both ACE—SI and ASIST. I have conducted this type of training in various settings for thousands of soldiers.

seeks to curb suicide ideations and attempts. According to the official Army Suicide Prevention Program website, “ACE is the Army-approved suicide prevention and awareness training model . . . The key training objective is awareness training (risk factors and warning signs).”<sup>3</sup> The same website notes, “Applied Suicide Intervention Skills Training (ASIST) is the Army-approved intervention training for Gatekeepers.”<sup>4</sup> According to regulatory guidance, the Army conducts annual suicide prevention training for all soldiers using the ACE training model with the following goal: “The goal of training is to increase awareness of suicide risk factors and warning signs, resources available, and to encourage intervention with at-risk members.”<sup>5</sup>

Although the Army fully implemented suicide prevention programs, the number of soldier deaths by suicide continued to increase. Patricia Kime, writing for Military.com, provides the data and begins her article with these discouraging words, “The suicide rate for active-duty U.S. military members in 2018 was the highest on record since the Department of Defense began tracking self-inflicted deaths in 2001.”<sup>6</sup> According to her article, the DoD confirmed that 325 active-duty personnel committed suicide in 2018, which was up from 285 in 2017 and 280 in

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<sup>3</sup> “Suicide Prevention Program—Training for Suicide Prevention,” *Army G-1*, (Last updated 14 May, 2018). <https://www.armyg1.army.mil/hr/suicide/training.asp>. The Army promotes a suicide prevention program with the acronym ACE. ACE stands for Ask, Care, Escort. The Soldier is trained to look for signs and symptoms that their fellow Soldier may be thinking about suicide. After identifying these signs and symptoms the Soldier is trained to “Ask” their buddy directly, “Are you thinking about suicide?” If their buddy says, “Yes,” then it becomes the Soldier’s responsibility to “Care” for the buddy by removing any means by which the suicidal Soldier may harm himself or herself. “Care” also includes listening to their buddy and helping them in their time of need. While providing “Care” it is also the Soldier’s responsibility to “Escort” their buddy to a place where he or she can receive further help. It is interesting that at no time in the training is the suicidal Soldier held accountable for his or her own actions and thoughts. No one ever mentions the reality that suicide is morally wrong and that those who kill themselves while wearing the uniform are taking the life of an American Soldier.

<sup>4</sup> Army G-1, “Suicide Prevention Program.” Gatekeepers are individuals who have completed ASIST and volunteer to be formally recognized as individuals who can be sought out if someone is contemplating suicide. Gatekeepers promise to never refuse to engage someone contemplating suicide and to do everything within their power to keep their battle buddy safe.

<sup>5</sup> Army G-1, “Suicide Prevention Program.”

<sup>6</sup> Patricia Kime, “Military Suicide Rates Hit Record High in 2018” *Military.com*. (26 September 2019). <https://www.military.com/daily-news/2019/09/26/military-suicide-rates-hit-record-high-2018.html>.



2016. Significantly Kime notes the following data and trends:

The Pentagon has long struggled to address the problem of suicides in the ranks, attacking the issue with renewed fervor in 2012, when the number of deaths, 319, and the rate, 22.7 per 100,000, were the highest since the DoD began tracking the data following the 9/11 attacks. . . Military suicides began increasing in 2006 and climbed to a new record, 310, in 2009. They leveled off for several years before climbing again, reaching another high in 2012. At that time, leaders threw their focus behind suicide prevention programs and outreach; in 2014, they implemented policies that allowed commanders to discuss access to firearms with at-risk personnel and be equipped to handle voluntary surrender of weapons at service member's request. . . Previous reports released by the DoD indicate that deployments, even those in support of combat operations, do not increase suicide risk. . . The suicide rate was highest for divorced troops; those who worked in administrative, mechanical or electrical repair roles; and those who had never deployed.<sup>7</sup>

Since 1984 and the institution of the Army Suicide Prevention Program, leaders have attempted to reduce suicides by building character through education, access to behavioral health resources, availability of gatekeepers, and individual training in suicide intervention. Arguably the U.S. military receives more suicide prevention training and has access to more suicide prevention resources than the average citizen of the United States, but suicide rates by members of the military continue to increase. Interestingly, combat deployments do not appear to increase the risk of suicide.

In analyzing the Army's suicide prevention character building research and application program, I assert the program's ineffectiveness derives from three key factors. First, the program focus is on intervention and not personal responsibility. Soldiers receive training on how to identify risk factors, how to talk to someone considering suicide, and how to link the at-risk individual to helping resources. The emphasis of our suicide prevention training: Keep your buddy from killing himself!<sup>8</sup> Second, the program does not promote the moral reasoning virtue

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<sup>7</sup> Kime, "Military Suicide Rates."

<sup>8</sup> Jane Gervasoni, "Ace Suicide Prevention Program Wins National Recognition," *The Official Homepage of*

of courage to fight for life, even one's own. Finally, the program never addresses the "elephant in the room," namely the prohibition against murder. In almost thirty years of receiving suicide prevention training, I have never been told that suicide is morally wrong.

A second character building program developed and promoted by the Army is the Sexual Harassment and Assault Response and Prevention (SHARP) program. According to a web-based article produced by the Army G-1:

The SHARP Program is a comprehensive integration and transformation of the Army's Sexual Assault Prevention and Response (SAPR) Program and Prevention of Sexual Harassment (POSH) efforts. The SHARP Program reinforces the Army's commitment to eliminate incidents of sexual harassment and sexual assault through awareness and prevention, training, victim advocacy, reporting, and accountability.<sup>9</sup>

The history of the program began in February of 2004 as the Secretary of the Army established a task force to review Army policies concerning sexual assault allegations. The task force findings led to the development of the Sexual Assault Prevention and Response (SAPR) program. As the task force determined that sexual harassment was a potential precursor to sexual assault, the Secretary of the Army directed the SAPR office to restructure and integrate POSH, forming the Army's SHARP program. In 2008 the Army launched a sexual prevention strategy at the first annual SHARP summit. Out of this summit, the I. A.M. Strong Campaign emerged as the Army's premier plan to reduce sexual harassment and assault within its ranks.<sup>10</sup>

In 2008 the Army launched the I. A.M. Strong Campaign, designed to reduce sexual

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*the United States Army*. (September 2010). <http://www.army.mil/article/44579/ace-suicide-prevention-program-wins-national-recognition/>. Gervasoni explains that "part of the training is a role-playing exercise that provides participants a chance to practice the intervention skills they learn in the training. The role-playing requires Soldiers to imagine that they are in a suicidal situation, and they have to use their skills to save a life. Get involved! Don't let your battle buddy die by suicide"

<sup>9</sup> "Sexual Harassment/Assault Response and Prevention Program," *Army G-1*, (Last updated 28 March, 2011). [https://www.army.mil/article/53957/sexual\\_harassmentassault\\_response\\_and\\_prevention\\_program](https://www.army.mil/article/53957/sexual_harassmentassault_response_and_prevention_program).

<sup>10</sup> Army G-1, "Sexual Harassment/Assault Response and Prevention Program."

harassment and assault within the ranks.<sup>11</sup> Then Sergeant Major of the Army, Kenneth O. Preston declared,

As the Army moves out front in these efforts, I need you to ask yourself and each other, ‘What can we do now to prevent sexual assault. It’s about bringing the team together, being a leader. Looking out for our fellow Soldiers and taking them under your wing to keep them safe.’<sup>12</sup>

The acronym I. A.M. Strong describes the emphasis of the campaign: Intervene, Act, Motivate. Intervene when you recognize a threat to a fellow soldier. Act by taking action to do what is right by preventing sexual harassment and assault. Finally, remain Motivated to engage to keep our fellow soldiers safe. “We are strongest . . . together.”<sup>13</sup>

Although the Army fully implemented the SHARP program and the I. A.M. Strong campaign, the number of sexual harassment and assault reports continue to increase. In an Army Times article from August 2019, reporter Kyle Rempfer states, “The number of sexual assault cases and suicides in the Army are on the rise, and the service’s new top leaders say they are looking at how to change culture at the squad level to address it.”<sup>14</sup> Rempfer notes the reality that sexual assault prevalence in the Army rose for women from 4.4 percent in 2016 to 5.8 percent in 2018. For men the rate rose from .6 to .7 percent. When an additional factor of an unhealthy command climate is added to the equation, the reality is that one in five women will be assaulted. In reaction to this data, Army Chief of Staff, General McConville stated, “The trajectories of

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<sup>11</sup> Hank Minitrez, “Army Launching ‘I. A.M. Strong’ Prevention Campaign” *The Official Homepage of the United States Army*. (August 2008). <https://www.army.mil/article/11942/army-launching-i-am-strong-prevention-campaign/>. The Army launched the I. A.M. Strong campaign in 2008. The campaign slogan tells the story: Intervene when you recognize a threat to another soldier, Act to prevent sexual assault, and remain Motivated to take action. The focus of the training is to motivate “good” soldiers to stop the “bad” soldiers from committing sexual crimes.

<sup>12</sup> Minitrez, “I. A.M. Strong.”

<sup>13</sup> Minitrez, “I. A.M. Strong.”

<sup>14</sup> Kyle Rempfer, “Sexual Assault Numbers, Suicides on the Rise” *The Army Times*. (August 2019). <https://www.armytimes.com/news/your-army/2019/08/21/sexual-assault-numbers-suicides-on-the-rise-clearly-we-have-to-do-something-different-acting-army-secretary-says/>.

every measurable are going in the wrong direction.”<sup>15</sup>

In analyzing the Army’s character-building research and application program named SHARP, I assert the program’s ineffectiveness derives from three key factors. First, the I. A.M. Strong campaign focuses on intervention and not personal responsibility. Soldiers receive training on how to identify risk factors and are admonished to Intervene, Act, and remain Motivated to prevent sexual crimes. The emphasis of our sexual assault and harassment prevention training: Keep your buddy from sexually harassing or assaulting others! Second, the program does not promote the moral reasoning virtue of temperance to fight against one’s own desire for power or sexual dominance. Finally, the program never addresses the “elephant in the room,” namely the prohibition against sexual crimes in the Army code of conduct. In over ten years of receiving SHARP training, I have rarely been told to stop myself from sexually harassing or assaulting others.

A third character building model, mentioned in the first chapter, began taking shape in 2017 at Fort Benning, Georgia. Chaplain (LTC) Anthony Randall developed a two-day (eighteen-hour) character development and moral reasoning training course titled “Transformational Moral Leadership”<sup>16</sup> (TML). As a participant and later an instructor, I observed and conducted this training as described in the following paragraphs.

On the morning of day one, the participants were guided through a basic question: Who are you? In this quest they were given a tactical athlete assessment which measured their physical

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<sup>15</sup> Rempfer quoting General McConville, Sexual Assault Numbers.

<sup>16</sup> “Transformational Moral Leadership elevates, expands, refines, and forges people of excellence through moral courage, moral reasoning, and moral empathy.” Taken from CH (LTC) Anthony Randall’s PowerPoint presentation on Moral Leadership, October 2018. Based on his model one must first consider “Who am I?”, “Who are We?”, and “Who Benefits from Us?” before we make moral decisions. He further explains the moral decision-making process as having the following steps: Identify the Problem, Evaluate the Options, Commit to a Decision, and Take Moral Action. When all of this is done with moral empathy, he argues that good, or at least better moral decisions result.

capacity for performing combat operations. This physical assessment demonstrated that everyone has physical limitations. At some point, even the most physically fit individual cannot continue to perform. This human capacity for physical activity was then paralleled to one's ability to make moral decisions. At some point everyone reaches their "maximum" capacity for making good moral decisions.<sup>17</sup>

On the afternoon of day one, the participants continued to physical exhaustion through iterations of Army combatives. As participants pushed beyond their ability to physically fight, they were faced with the reality that character is shaped and formed through adversity. The soldier must become comfortable with uncomfortable situations. The more one trains, the better one will respond without thinking in combat scenarios. The participants were challenged to consider the reality that just as one trains to survive on the battlefield, one may also train themselves to make better moral decisions.

On the morning of the second day, participants continued to learn about themselves and how their actions impact others through a team building obstacle course. As teams navigated the obstacles, they were coached to think through how members of the team benefited each other and how their decisions either aided or impeded their ability to successfully navigate the obstacles. The participants began to explore the question: How do you make decisions<sup>18</sup> and lead others?

Later in the morning, participants explored a model for making moral decisions. The model begins with three key questions: Who am I? Who are we? And who benefits from us? These questions set the stage for engaging in moral reasoning. The steps for moral reasoning include: 1.

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<sup>17</sup> Based on my personal observations, the concept of moral capacity is gaining strength within the military and I have heard three ethics trained chaplains, other than Randall, use the concept during presentations. I personally disagree with the overall concept but followed the training guidance for the discussion as I conducted TML.

<sup>18</sup> How one makes decisions according to the TML model includes utilizing a specific moral reasoning model to determine the rightness or potential wrongness of a certain action.

Identify the problem, 2. Evaluate the options, 3. Commit to a decision, and finally 4. Take moral action. The entire process is governed by the reality that an individual must develop moral empathy and receive continued feedback from supervisors, peers, and subordinates to keep the entire process in check.

In analyzing this character-building course, I assert there is not yet enough data to fully critique. The course does make one major shift that I believe will be positive and significantly increase the effectiveness of the program. Where other Army character building programs focus on individuals keeping other soldiers from doing immoral actions, this course trains the individual to take responsibility for his own moral reasoning, including his particular decisions and actions. This shift is one reason that I utilized the Transformational Moral Leadership model as the foundation of my project. I reserve the conclusion of this paper for remarks concerning the effectiveness of this program as a character-building initiative.

### **Originality**

Based on the character-building research and application programs developed by the Army it is evident that Army leaders are concerned with improving the moral character of the soldiers within their units. The problem for Army leaders is that their premier programs, designed to improve moral character in the areas of suicide and sexual harassment/assault prevention, seem to be ineffective based on upward trends in both areas. Further complicating the issue of improving moral character utilizing chaplains is that previous character education programs also failed.

Recently, chaplains such as Ryan Rupe have sought to address the problem of developing moral character. In his MAP, Rupe developed a virtue ethic for his soldiers by teaching Natural Law through historical documents such as the Declaration of Independence and the Gettysburg

Address.<sup>19</sup> This MAP is original in design and significantly different from the Army's current approach and also maintains a distinct difference from previous and more recent chaplaincy attempts to build moral character and develop moral reasoning skills.

Current character-building premier programs focus on training "me" to stop "you" from doing the wrong moral action. The focus of our suicide prevention programs: Keep your buddy from killing herself! The emphasis of our sexual harassment training: Stop your buddy from sexually harassing others! And the list goes on and on. We make our "good" soldiers responsible for the actions of the "bad" soldiers and hold the "good" soldiers accountable if they do not stop the "bad" soldiers from doing wrong things!<sup>20</sup> This plan is not working.

When the plan to make "good" soldiers responsible for the actions of "bad" soldiers fails to work properly, the Army answer is often to increase the punishment for soldiers. The basic idea is that if you make everyone's punishment severe enough, you will force compliance with the rules and regulations because your "good" soldiers will step up to the plate and ensure that your "bad" soldiers do the right thing.<sup>21</sup>

I am convinced that Army leaders continue the madness of trying to force "good" soldiers to keep "bad" soldiers in line, because they have made an incorrect assumption concerning the role and function of the individual conscience. I believe that if we reevaluate this role and

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<sup>19</sup> Ryan R. Rupe, "A Virtue Ethic for the Twenty-First Century Warrior: Teaching Natural Law through the Declaration of Independence and the Gettysburg Address," D.Min. MAP, Concordia Seminary, St. Louis, 15 December 2011.

<sup>20</sup> I was one of those "good" soldiers who enlisted in 1993. According to the Army standards, I did the right things and was promoted to Staff Sergeant in five years. I left the military after my second enlistment (seven years of active duty service) essentially because I was disillusioned with the "mass" punishment mentality and the reality that as a leader I was being told that my sole job was to ruthlessly enforce the standards. I was a "good" soldier being forced to make "bad" soldiers do the right things, which is an impossible task.

<sup>21</sup> J. Budziszewski, *The Revenge of Conscience*, (Eugene, OR: Wipf and Stock, 1999), 57. Budziszewski argues that attempts "to suppress those acts of vice which the citizens [soldiers] still love and find blameless merely makes them break into yet greater evils."

function, we will change our presupposition concerning the conscience and this will allow us to implement a better plan for training all of our soldiers to “do the right thing” more effectively and efficiently. This MAP is original in that it explores this concept and understanding of the individual conscience and trains “you” to stop “you” from doing the wrong moral action.

Along with the originality of training individuals to police their own moral actions, this MAP is distinct from previous Army character education programs because it does not mix the horizontal and vertical realms and it takes place completely within the category of governing righteousness. Historic attempts by chaplains and Army leaders to curb immoral behavior included both civil and religious or spiritual aspects to the training. This MAP moves the chaplain exclusively into the horizontal realm and constrains the chaplain from proclaiming the Gospel. The chaplain expounds upon the Law and provides examples of how going against the Law is potentially damaging to self, relationships, and personal vocation.

Finally, this MAP is distinct, even from other MAPs seeking to utilize information and persuasion to develop moral character. This MAP includes sharing of information, but the originality comes in the practicing of making moral decisions utilizing a moral reasoning model. Army training is designed for the soldier to perform iteration after iteration of a particular action until proficiency and muscle memory develop. The end goal is for the soldier to perform an action to Army standard, even in the most difficult of situations. If the action is performed enough times, the body and mind develop a memory of the action. Eventually the action becomes automatic.

My theory and the originality of this MAP are based on this principle. I believe that a soldier who practices iterations of making moral decisions, utilizing a moral reasoning model, will develop the “muscle memory” required to make good moral decisions under the most



difficult of situations. By doing this “training” within the community of the Army, the soldier will slowly transform into an individual who wants to live by the norms set forth by the Army ethic and Army values.

### **Literature Review**

In developing and analyzing this MAP, I read and studied a variety of literature and web-based resources. Initially I reviewed books and articles that helped me to develop my training materials and vignettes. Eventually I encountered three crucial resources that helped shape my understanding of moral reasoning and assisted in my evaluation, conclusions, and recommendations. These three resources proved foundational for this MAP: Dr. James Hunter’s *The Death of Character*, Dr. Lisa Miller’s *The Spiritual Child*, and Dr. Joel Biermann’s *A Case for Character*.

In *The Death of Character*, Dr. Hunter explores the American experiment in conducting moral education. In his “Postmortem” Hunter emphatically declares:

Character is dead. Attempts to revive it will yield little. Its time has passed . . . a restoration of character as a common feature within American society and a common trait of its people will not likely occur soon . . . the demise of character begins with the destruction of creeds, the convictions, and the “god-terms” that made those creeds sacred to us and inviolable within us . . . This destruction occurs simultaneously with the rise of “values.” When the self is stripped of moral anchoring, there is nothing to which the will is bound to submit, nothing innate to keep it in check.<sup>22</sup>

In the remainder of his book, Hunter presents the meticulous details that lead to his bold conclusion that moral education attempts in America are simply ineffective. If correct, Hunter presents a significant challenge to this MAP’s basic question: “The basic question I seek to

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<sup>22</sup> James D. Hunter, *The Death of Character: Moral Education in an Age Without Good or Evil*, (New York: Basic Books, 2000), xiii–xiv.

answer with this project is whether it is possible to develop and improve moral character without appealing to the spiritual dimension of one's life.”

Hunter begins by laying out the basic framework for his argument. He agrees with the historical claim that character matters. “The matter of character and social welfare was especially consequential in the case of rulers in both biblical and classical civilizations.”<sup>23</sup> He continues his analysis by noting that Greek philosophers and American revolutionaries all agree. Individual character is essential to the survival of any society or civilization. “Character matters . . . because without it, trust, justice, freedom, community, and stability are probably impossible.”<sup>24</sup>

Since character and character development are important for maintaining any society or civilization, Hunter notes that Americans have a long history of attempting to build character through various strategies, namely psychological, neoclassical, and communitarian. In his initial critique of these strategies, Hunter notes what he calls the “paradox of inclusion” issue. According to Hunter, the mandate “not to offend anyone by imposing beliefs and commitments that might make people uncomfortable”<sup>25</sup> destroys the very foundation of character education. To the contrary, Hunter defends the idea that there must be right and wrong; good and evil which exists outside of the individual for true character development to take place. After making his initial argument, Hunter continues by whittling away at the American experiment in character and moral reasoning education.

Hunter describes character in terms of moral discipline, moral attachment, and moral autonomy. Moral discipline is “the inner capacity for restraint—an ability to inhibit oneself in one's passions, desires, and habits within the boundaries of a moral order.” Moral attachment is

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<sup>23</sup> Hunter, *Death of Character*, 4.

<sup>24</sup> Hunter, *Death of Character*, 6.

<sup>25</sup> Hunter, *Death of Character*, 9.

the idea that we have commitments to a larger community and moral autonomy is “the individual in his or her capacity to freely make moral decisions.”<sup>26</sup>

In Hunter’s view, character is defined by combining these moral properties. “It [character] is a reflection of creeds that have become convictions and is manifested in choices to abide by those convictions even in, *especially in*, the face of temptation or adversity.”<sup>27</sup> Further character is “formed through the slow reception of ‘god-terms’ deep within us . . . As such character is shaped . . . [by] conscious, directed obedience to truths authoritatively received and affirmed.”<sup>28</sup> Hunter does not claim that religion must be a part of character and moral reasoning development, but he emphatically states, “But it [character] does require the conviction of truth made sacred, abiding as an authoritative presence within consciousness and life, reinforced by habits institutionalized within a moral community.”<sup>29</sup>

In contrast to Hunter’s definition of character and character development, he claims the American experiment in character education is failing and doomed to fail completely, no matter which strategy is employed. The psychological strategy works on the idea that character exists within everyone, independent of personal relationships and communities. “Its [the psychological strategy] working assumption is that all of us possess an innate capacity for moral goodness; character resides within each of us, largely independent of the relationships we have or the communities in which we are born.”<sup>30</sup> According to this strategy, there is no need to develop a

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<sup>26</sup> Hunter, *Death of Character*, 16.

<sup>27</sup> Hunter, *Death of Character*, 16.

<sup>28</sup> Hunter, *Death of Character*, 17.

<sup>29</sup> Hunter, *Death of Character*, 19.

<sup>30</sup> Hunter, *Death of Character*, 10. Because I disagree with the claim that “character resides within each of us, largely independent of the relationships we have or the communities in which we are born,” I contend that character education is possible within the “community” of the U.S. Army. As chaplains seek to develop character, this development takes place by imposing values, external to the individual soldiers.

moral reasoning model.

The neoclassical strategy advocates character development based on shared values that have been shaped throughout the ages. Based on their longevity these values are significant and important to cultivate. In describing the neoclassical strategy, Hunter states, “Here, though, apart from the recognition of the potential for virtuous behavior, no assumption is made about the native capacity for individuals to exemplify these qualities.”<sup>31</sup> These virtues require cultivation to improve individual character and by extension the greater community in which the virtues are practiced. According to this strategy, a moral reasoning model may prove beneficial in the attempt to develop positive character traits.

This MAP essentially follows the neoclassical strategy, with some influence of the communitarian strategy, particularly as drill sergeants participate in vignettes which capitalize on their shared experiences within the Army.<sup>32</sup> While Hunter would argue that the neoclassical strategy will fail, I contend the strategy will work within the microcosm of the Army. Soldiers adhering to the foundation of the Army ethic and surrounded by the Army community have the potential to be led down the path of positive character development. While the neoclassical strategy will not work within the American culture, I believe the Army culture has retained enough biblical structure to serve as the boundary for developing moral character. Further Army

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<sup>31</sup> Hunter, *Death of Character*, 10.

<sup>32</sup> This MAP follows the pattern of the neoclassical strategy by recognizing that each drill sergeant comes in the Army with values created through their upbringing and cultivated by the culture in which they live. Those who “selflessly serve” in the Army will also follow the basic Army values. I trained drill sergeants with repetitions in ethical decision-making within a group setting so that the most positive group values could be highlighted and practiced. Hunter describes this process in a section concerning “The Importance of Habit” (page 109). Here he states, “The cornerstone of the neoclassical strategy is the Aristotelian argument that virtue is acquired in much the same way as other skills and abilities—through practice.” Quoting Aristotle, Hunter describes the process from *Nicomachean Ethics*, “We acquire the virtues by first acting just as we do in the case of acquiring crafts.” In a nutshell, this practice describes this MAP. I am attempting to develop character through regular repetitions in doing the right action.

regulations have maintained elements of a moral reasoning model, almost identical to the one used by this MAP.

The communitarian strategy seeks to build character through shared experiences. Hunter notes the communitarian strategy's reliance on the "formative character of strong civic institutions, such as schools, local government, and philanthropic activity in generating an ethic of cooperation."<sup>33</sup> Hunter negatively critiques this strategy by noting the absence of the moral content of specific traditions, "in favor of an ideal of community that, more often than not, resembles the welfare state."<sup>34</sup>

Hunter also notes a significant challenge for utilizing the communitarian strategy within a military context by stating, "The communitarians' agenda states emphatically its opposition to any authoritarian control over individuals."<sup>35</sup> Within the military, there is no soldier who does not fall under the authority of the President of the United States and ultimately the authority which is given by the American people for the soldier to participate in armed conflict. Based on this structure, all soldiers must live by the Army code of conduct as codified in the Army values.

I believe this MAP will succeed, despite Hunter's claim that the current character education strategies being employed in the United States are ineffective and counterproductive for several reasons. First, to serve in the Army, the soldier must begin with submission to those in positions of authority. Those in authority have established lengthy rules and regulations that govern every aspect of life, both on and off duty. Second, the vocation of a soldier, which includes killing in combat, demands that the soldier struggle with the concepts of "good" and "evil." Third, this MAP seeks to train drill sergeants who have already demonstrated a basic level of moral

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<sup>33</sup> Hunter, *Death of Character*, 10.

<sup>34</sup> Hunter, *Death of Character*, 12.

<sup>35</sup> Hunter, *Death of Character*, 113.

development which has allowed them to remain in military service. Finally, the moral education provided by the Army is conducted by chaplains. Although chaplains do not explicitly proclaim absolute truth claims during the training, the chaplain represents organized religion and by extension the reality of absolute moral truth. Even the atheist soldier is forced to acknowledge that many individuals believe in absolute moral values and in the reality that there is right and wrong; good and evil.

Along with Hunter's work, I reviewed Dr. Lisa Miller's book and research on the positive benefits of spirituality. In *The Spiritual Child*, Miller scientifically examines the relationship between positive psychology and personal spirituality. She defines spirituality as such: "Spirituality is an inner sense of relationship to a higher power that is loving and guiding."<sup>36</sup> Her peer reviewed secular research demonstrates that spirituality is innate to all individuals and further provides substantial data that practicing spirituality provides tangible and significant protection against depression and suicide and leads to making less selfish and better moral decisions.

Along with *The Spiritual Child*, I also reviewed two of her research articles; *Spiritual Awakening; Joy and Depression a Unified Pathway*; "Two Sides of the Same Coin" and an article published in the Journal of Religion and Health; *Spirituality and Positive Psychology Go Hand in Hand: An Investigation of Multiple Empirically Derived Profiles and Related Protective Benefits*. Her research and book are significant because she measures positive psychological traits by evaluating positive mental states along with positive behavior. In this MAP I chose to eliminate a spiritual development component during my training modules. If Miller is correct,

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<sup>36</sup> Lisa Miller, *The Spiritual Child: The New Science on Parenting for Health and Lifelong Thriving*, (New York: St. Martin's Press, 2015), 25.

my MAP has the potential to primarily impact those drill sergeants who already have an “inner sense of relationship to a higher power that is loving and guiding.”<sup>37</sup>

Dr. Miller currently holds the position of Professor and Director of Clinical Psychology at Columbia University in New York. In her spirituality research, Miller unveils some thought-provoking data. In her article on spiritual awakening she looks at the relationship between spirituality and rates of depression. Her data demonstrates:

Spirituality in *magnitude* is more helpful in protecting against depression than any of the most severe risk factors are for posing risk for depression. Clinical science has shown a personal spirituality to be the most protective factor known to medical or social sciences.<sup>38</sup>

In further elaborating on the results of her research, Miller claims:

Once a strong personal spirituality is established in late adolescence and young adulthood, prospectively it is 75% protective against recurrence [of depression], and even more helpful, 90% protective against recurrence in people at genetic high risk [for depression].<sup>39</sup>

In a 2005 article published in the *Journal of Religion and Health*, Miller provides data from her systematic review of the relationship between personal spirituality and positive psychology constructs and found that “20 recent empirical studies in this area . . . found that 90% of studies demonstrated a significant positive correlation between spirituality and mental health.”<sup>40</sup> Her research is significant for this MAP because of the way she measures positive psychology constructs. Her data points include: daily spirituality and forgiveness, gratitude, sense of optimism, grit, individual sense of purpose and meaning, depressive symptomatology, and

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<sup>37</sup> Miller, *The Spiritual Child*, 25.

<sup>38</sup> Lisa Miller, “Spiritual Awakening: Joy and Depression a Unified Pathway; ‘Two Sides of the Same Coin,’” *Columbia University* (notes provided for chaplains, December 2019), 3.

<sup>39</sup> Miller, “Spiritual Awakening,” 4.

<sup>40</sup> Lisa Miller, “Spirituality and Positive Psychology Go Hand in Hand: An Investigation of Multiple Empirically Derived Profiles and Related Protective Benefits,” *Journal of Religion and Health* 54 (June 2015): 829.

substance use.<sup>41</sup> Essentially, her data points could also be used to identify individuals who were positively developing their moral character and who would be open to further improving their character through utilizing a moral reasoning model.

In her research, Miller identified an interesting anomaly. She discovered a minority subgroup which she calls “virtuous humanists.”<sup>42</sup> These virtuous humanists “showed high levels of positive psychology traits, but low levels of personal spirituality.”<sup>43</sup> The minority subgroup of virtuous humanists made up 16.8% of her overall population sampling. If her data and analysis are correct, there is the possibility that this MAP has the potential to reach even the drill sergeant population that does not claim to have a personal relationship with a transcendent being. These individuals may also positively respond to character development training.

Overarching her research is the concept that spiritual development is most effective in children, with the adolescent timeframe being the most significant period of development. In her book, *The Spiritual Child*, Miller writes:

In fact, my lab’s research and a growing body of scientific literature about adolescent development shows that spirituality is *the* most robust protective factor against the big three dangers of adolescence: depression, substance abuse, and risk taking. In short adolescents who have a personal sense of spirituality are 80 percent less likely to suffer from ongoing and recurrent depressions and 60 percent less likely to become heavy substance users or abusers. Girls with a sense of personal spirituality are 70 percent less likely to have unprotected sex. In the entire realm of human experience, there is no single factor that will protect your adolescent like a personal sense of spirituality.<sup>44</sup>

Miller continues by noting how the brain grows and develops during adolescence, “The actual mass of the brain shows rapid increases in both white and grey matter in adolescence, with

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<sup>41</sup> Miller, “Spirituality and Positive Psychology,” 832–33. While not an exact correlation, her research measure positive traits that would also go hand and hand with positive character development.

<sup>42</sup> Miller, “Spirituality and Positive Psychology,” 829.

<sup>43</sup> Miller, “Spirituality and Positive Psychology,” 829.

<sup>44</sup> Miller, *The Spiritual Child*, 208–9.



accompanying increased neural sensitivity and conductivity.”<sup>45</sup> After this explosion of growth and activity, the brain transformation slows.

Although Miller’s research focuses on spiritual development, she also elaborates on the capacity for moral reasoning as the brain develops. “For instance, as the frontal cortex expands the capacity for critical thinking, a corresponding deepening of the spiritual faculty brings far greater capacity for nuanced moral reasoning.”<sup>46</sup> Perhaps more significant are her full remarks concerning adolescent brain development:

The emerging picture from research is clear: the brain’s front-back connectivity is critical in helping adolescents process their experiences and feelings, modulate impulses, and make good decisions that are informed by head and heart. Spirituality enriches this process. Not only is spirituality helpful for the adolescent, but we know that the teen is in fact primed to have a burst of spirituality-seeking behavior. This is the most important conversation for the adolescent brain, and once that connection myelinates, it is secure to a great degree. This period of front brain-back brain connection, conversation, and myelination is a critical window, meaning that during adolescence all systems are a go and the work is most intense and productive *now*—synaptogenesis is on your teen’s side. Once the window closes, this process is possible but is harder.<sup>47</sup>

Miller’s research appears to pose a significant obstacle to conducting character development training among drill sergeants, most of whom are over twenty-five years old. The good news for this MAP is that her research indicates a potential for conducting character development training for drill sergeants, even while indicating it may be much more difficult than working with adolescents.

Along with *The Death of Character*, and *The Spiritual Child*, I reviewed Dr. Biermann’s book, *A Case for Character*. In *A Case for Character*, Biermann examines character development from a Confessional Lutheran perspective. He begins with a critique from outside

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<sup>45</sup> Miller, *The Spiritual Child*, 212.

<sup>46</sup> Miller, *The Spiritual Child*, 218.

<sup>47</sup> Miller, *The Spiritual Child*, 218–19.

Lutheran circles and continues by examining voices within Lutheranism. As he builds his case that Lutherans are well poised to lead the way in virtue ethics, Biermann examines the Lutheran Confessions, examines contemporary attempts at character development and finally proposes a creedal framework that would assist the church in the task of training members for virtuous living.

As discussed in chapter two, Biermann’s description of three kinds of righteousness provides this MAP with a theoretical boundary for conducting the training sessions. While Biermann focuses on the horizontal realm of conforming righteousness, this MAP attempts to conduct character development training, utilizing a moral reasoning model, within the horizontal realm of governing righteousness. Based on this boundary, the motivation for unbelieving drill sergeants to improve and develop their character is threefold: fear of punishment, selfish ambition, and a desire to conform to the norms of the Army community in which they live and work. They may do more right actions based on their training, but their motivation will not be to live their lives more in accordance with God’s purpose and plan.

While Biermann’s book provides this MAP with the tidy category of governing righteousness, it also proposes significant challenges to the effectiveness of conducting character development within the boundaries of this realm. In quoting Gilbert Meilaender’s book, *The Limits of Love: Some Theological Explanations*, Biermann notes, “Moral virtue *is* habit long continued. The inner spirit is shaped and developed by the structures within which we live, the things we see and do daily.”<sup>48</sup> This concept of moral virtue proposes two challenges. The first is time. This MAP attempts to introduce a moral reasoning model and develop moral character in twenty-seven total hours of training and interaction. The second challenge is structure. This

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<sup>48</sup> Biermann, *Case for Character*, 110.

MAP takes place within the Army setting, but will the rules, regulations, and authority structure in the Army be enough of a normed society in which to develop moral character?

In Biermann's concluding chapter, he levels the most significant challenge to conducting character development training within the governing realm of righteousness. He states, "But character cannot grow in a culture without a foundation that supplies the necessary definitions and fundamental concepts like the telos of human life, the meaning of good, and the virtues that attend right human being."<sup>49</sup> The reality that this project never discusses the "telos of human life" and can only derive the "meaning of good" from Army publications and Army values may significantly impede the task of developing character and virtues within the drill sergeant population. This topic will be addressed further in chapters five and six.

In conclusion, Hunter's *The Death of Character*, Miller's *The Spiritual Child*, and Biermann's *A Case for Character* helped shape my understanding of moral reasoning and assisted in solidifying my evaluation, conclusions, and recommendations. In the next chapter I will describe the project design and methodology.

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<sup>49</sup> Biermann, *Case for Character*, 198.

## CHAPTER FOUR

### THE PROJECT DESIGN AND METHODOLOGY

In the previous chapter I presented this MAP within the context of recent research, argued for the originality of the project, and summarized contemporary literature relevant to the topic of character formation and development. Because my project took place within the military setting, I needed to design it to nest within what was already taking place at Fort Benning. To get my commander's approval and to receive legal permission to conduct my project I needed a project design that would tie into the character development already taking place for Fort Benning drill sergeants. Because of this reality, I designed my project as a supplement to CH (LTC) Anthony Randall's TML. The following provides a summary of this initial training.

Randall's TML required each individual drill sergeant to complete eighteen hours of Transformational Moral Leadership training. During the first day of the initial eighteen-hour course, soldiers were introduced to the concept of moral capacity through a demonstration designed to measure their physical capacity. This physical capacity was measured by performing a maximum number of bench, squat, and deadlift exercises. As soldiers completed their exercises and received feedback concerning their overall fitness level, the instructor led the group in a discussion concerning moral capacity.<sup>1</sup>

Along with developing the idea that an individual may mature and strengthen his moral capacity, day one participants received feedback on their Myers-Briggs Type Indicator (MBTI)

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<sup>1</sup> While a completely disagree with the concept of "moral capacity" the concept was part of the training event and instructors were required to present the theory. The basic idea is that one has moral capacity, which is similar to physical capacity. Through training and practice, one may increase one's physical capacity. The argument was then made the same may hold true for moral capacity. If an individual made a plan and worked on that plan daily, you could increase your moral capacity.

instrument.<sup>2</sup> The participants were to use this feedback to better understand their personality. Through a better understanding of self, the participant was encouraged to develop an Individual Character Development Plan (ICDP) focused on building their personal moral capacity. In this portion of the lesson, they were to ponder three questions: Who am I? Who are we? And who benefits from us?

After day one activities, participants returned for day two of TML. Day two began with an obstacle course. During the course, participants were encouraged to consider how they made decisions and how those decisions impacted their team's ability to complete the course. At several points in the obstacle course the instructor combined physical and mental activities, such as having participants attempt to memorize random photos while negotiating a horizontal ladder.<sup>3</sup> The goal of the activity was to show participants how interference such as strenuous physical activity can impede one's ability to perform mental tasks. The point of the activity was to show how different stressors may negatively affect one's ability to make good moral decisions.

The obstacle course demonstration set the stage for a classroom discussion concerning moral reasoning. According to the TML model, moral reasoning follows the following pattern: identify the problem, evaluate the options, commit to a decision, and take moral action. To identify the problem, one asks if it is a problem to solve or a tension to manage. If a problem to solve, one then evaluates the options via one or more of three ethical lenses. These lenses include virtues, rules, and consequences.<sup>4</sup> After evaluating the options through the various lenses, one

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<sup>2</sup> As part of my credentialing process which allowed me to conduct TML, I received certification in the MBTI instrument.

<sup>3</sup> A horizontal ladder in the Army is simply a 'ladder' suspended at both ends. A soldier negotiates the ladder by gripping the "rungs" with the hands and swinging from one "rung" to the next.

<sup>4</sup> In this portion of the model, the virtues lens is explained as having been formed through the individual's preferred religion, combined with the values instilled through one's upbringing. The rules lens follows the teaching of Immanuel Kant that an action is right if a rule prescribes it. The consequences lens follows the teaching of

then commits to his decision. After committing to a decision, the final step is simply to take moral action.

Following the instruction on moral reasoning, participants received a class on moral empathy. During this portion of TML, participants learned about Emotional Intelligence by receiving feedback on their Emotional Social Competency Inventory (ESCI) assessment. This assessment claims to help individuals see themselves as others see them, especially in the categories of self-awareness, social-awareness, self-management, and relationship management.

A final TML activity concluded day two and the eighteen-hour course. This activity included completing a team development course with the theme of moral empathy and leadership. At the end of the course, participants developed their own empathetic leadership philosophy with nineteen or less words. They then found a graphic or created a visual representation of their leadership philosophy. Drill sergeants at Fort Benning must complete TML annually to retain their certification as drill sergeants.

I nested my project within the TML training cycle by focusing on the moral reasoning model. Because my project is based on the concept that practice iterations of making moral decisions within the military community has the potential to improve moral character, I developed sessions designed to allow individuals to practice making moral decisions in a controlled environment. Instead of teaching about the process of making moral decisions, my goal was to design a setting that encouraged and provided immediate feedback from the peer military community. As drill sergeants practiced making moral decisions based on vignettes and hypothetical situations within a classroom environment, they critiqued and challenged one

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Bentham and Mill that an action is right if it generates the greatest good or greatest happiness for the greatest number of people. The essential concept for this model is that anyone, even individuals with no concept of God, can be taught how to evaluate options through at least two ethical lenses.

another's decisions.

To add structure to the sessions, I utilized combatives as the medium for illustrating points and introducing material. The practice sessions provided the TML program with a supplemental nine hours of training. I divided the sessions into four parts: the Morality of Managing Personal Finances (Part I), the Morality of Managing Personal Relationships, the Morality of Managing Vocation, and the Morality of Managing Personal Finances (Part II). I developed these sessions based on observations of negative trends within my unit and based on counseling sessions with individual drill sergeants. As I developed the practice sessions, I chose the Army value of selfless service as the overarching principle designed to motivate individuals toward change. The goal for each session was to move away from an orientation toward selfish service<sup>5</sup> to an orientation focused on selfless service.

Because my training sessions were part of an overarching character development program, the pool of drill sergeants eligible to participate in the practice sessions was forty-seven. Out of the forty-seven, twenty-five completed all four sessions in their entirety and sixteen were willing to participate in my survey. One drill sergeant also agreed to an in-depth interview. These surveys and interview contributed to the data presented and evaluated in chapter five.

Each training session opened with a welcome slide depicting how the session fit within the brigade commander's key task to "Develop Character" and the battalion commander's command vision to "Develop Leaders." This welcome also included an announcement that this training session was also part of my Doctor of Ministry project and how the participants could voluntarily assist me by participating in a survey or interview.

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<sup>5</sup> While a better way of describing "selfish service" may be "selfish ambition," I retained the word "service" to provide a one-to-one contrast with the Army value of "selfless service."

Following the welcome slide, each session looked at the difference between a selfish and a selfless orientation. The selfish person is inwardly focused and they feed off of others for their own gratification. These individuals often suffer with depression and in extreme cases look to suicide or even homicide to fulfill their selfish desires. The selfless person is outwardly focused on giving of themselves to others. These individuals often find contentment, happiness, and develop empathy for others.

After presenting the selfish versus selfless service model, I reviewed the TML moral leadership model developed by chaplain Randall. This model states, “Transformational moral leadership elevates, expands, refines, and forges people of excellence through: moral courage, moral reasoning, and moral empathy.”<sup>6</sup> Within this three part model, I focused on providing practice iterations designed to strengthen one’s moral reasoning skills.

To further impress upon the participants the idea that it is possible to develop moral character, I included a quote from Lutheran theologian E.W.A Koehler:

Conscience is not mere knowledge of a moral code, nor is it the sum total of our moral convictions, but it is rather a faculty (*Vermoegen*), a function of the soul that operates on the basis of such knowledge and conviction as we have and that would bring our lives into conformity with the same. . . It is therefore foolish to appeal to the conscience of men before they know the law or rule whereby their conscience is to act. ***Unless we first teach men [and women] to know what is right, we cannot expect their conscience to urge them to do what is right.***<sup>7</sup>

Subsequent this quote, I introduced each distinct session. The following is a summary of these sessions.

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<sup>6</sup> Anthony P. Randall, *MCOE Character Development Training Slides*. Fort Benning, GA: U.S. Army Maneuver Center of Excellence, 2018.

<sup>7</sup> Koehler, “Conscience,” 340, emphasis mine.



## The Sessions Summarized

### Session 1: The Morality of Managing Personal Finances (Part I)

In this session, participants confronted the problem of selfishness when it comes to managing their personal finances. This selfishness often leads people to desire more than they can afford. When it comes to soldiers in the military, the same reality exists. Often soldiers spend more than their paycheck each month and many of them live with significant debt. Soldiers are also taught that they need a good credit score and the only way to achieve a good credit score is to manage a “healthy” amount of debt.

The goal of the first session was to demonstrate the constrictive and debilitating nature of debt. To illustrate the point through combatives, I laid someone on their back and assumed a dominant side control position and then asked them to escape.<sup>8</sup> I compared the process of going into debt to a combatives match where one individual simply allows the other to assume a dominant position. Once someone is in a compromised position, it takes a massive amount of energy to eventually escape. The same is true of debt. It takes control and you must work extremely hard to break free.

As soldiers received new information concerning debt, they were confronted with the moral decision whether to remain/go into debt, or to fight to get/remain free from debt. Those who made the moral decision to fight to get/remain free from debt were encouraged to establish a small emergency fund and they were given the tool of a debt snowball<sup>9</sup> to create a debt payoff

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<sup>8</sup> Please see Appendix One, p. 110, to see someone in side-control.

<sup>9</sup> Dave Ramsey, “Tools and Resources: Debt Snowball Calculator,” <https://www.ramseysolutions.com/debt/debt-calculator>. The debt snowball is simply a way of paying off debt by listing all debts and arranging these debts from the smallest total amount to the largest. The minimum payment amount is then listed next to each debt. As the individual makes payments each month, he pays the minimum on all but the smallest item. For this debt, he pays as much as possible above the minimum amount. Once the smallest debt is paid in full, the amount that was being applied to the smallest debt is now added to the next smallest debt minimum payment. As the debt snowball “gets rolling,” the individual gains motivational momentum. As each debt

plan. To demonstrate the advantage of establishing an emergency fund and paying off debt, the participants watched a combatives demonstration of an individual escaping side control. They were encouraged that with training, practice, and properly applied effort they could gain an advantage over their financial situation.

### Session 2: The Morality of Managing Personal Relationships

In this session, participants confronted the problem of selfishness when it comes to managing their personal relationships. Selfishness in personal intimate relationships often leads people to desire sex before marriage, to live together prior to marriage, and when married often leads to conflict and divorce. When it comes to soldiers in the military, the same reality exists. Soldiers are simply taught to have “safe” sex with adult consenting partners, who are not in their chain of command or non-commissioned officer support channel. As long as they ask permission and receive an affirmative answer, soldiers are free to have sex with just about anyone.

The goal of the second session was to demonstrate the importance of protecting themselves and their spouse or future spouse from any sexual encounters outside of marriage boundaries. To illustrate the point through combatives, I asked a participant to attempt to put me into a position of submission, forcing me to tap out.<sup>10</sup> To counter their attempt I assumed a good defensive position, protecting my neck, arms, and legs.<sup>11</sup> I compared a strong defense in a combatives match to the approach one should take when protecting their sexual intimacy. The goal in combatives is to protect what is most important to keep from being subdued by an opponent. The

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gets paid in full, the amount being applied gets moved to the next debt until all the debt is gone. In designing the tool, Ramsey ignores debt interest rates in favor of personal motivation.

<sup>10</sup> In combatives, the phrase “tap out” simply means to either verbally or physically tap the training partner to signify they have won the match. The goal of training is to tap out prior to injury or before passing out.

<sup>11</sup> Please see Appendix Two, page 124, to see someone in a good defensive position.

goal in life is to protect sexual activity by only allowing sexual activity to occur when protected by a marriage contract.

As soldiers received new information concerning sexual activity, they were confronted with the moral decision whether to have sex within or outside the boundaries of a marriage. Those who made the moral decision to have sex only within the boundaries of marriage were encouraged to view their spouse as one views a training partner in combatives. The rule in combatives is that your training partner is the most important and valuable person on the mat. Participants were encouraged to practice this concept with each other and most importantly with their spouses.

### Session 3: The Morality of Managing Vocation

In this session, participants confronted the problem of selfishness when it comes to their own vocation. This selfishness often leads people to have a retirement mentality which basically says, "I'll work hard and invest money for a certain number of years and then I'll retire to do what I want to do for the rest of my life." When it comes to soldiers in the military, the same reality exists. Soldiers often join the military because they are guaranteed a retirement pension after twenty years of service. Soldiers are taught to do what they often hate for twenty years so they can selfishly do whatever they want for the rest of their lives.

The goal of the third session was to demonstrate the futile nature of a retirement mentality. To illustrate the point through combatives, I discussed the benefit of having a black belt mentality. Those who train in specialty areas of combatives, such as jiu-jitsu, earn colored belts to indicate their level of progression. In most circumstances, a black belt is the highest belt one may earn. The combatives community views the black belt, not as an individual accomplishment to be used selfishly, but as a community accomplishment which asks the recipient to continue

contributing to the sport for his or her entire life.

As soldiers received new information concerning retirement and the black belt mentality, they were confronted with the moral decision whether to plan for retirement selfishly or selflessly. Those who made the moral decision in favor of a selfless transition out of military service made vocational and retirement goals by considering how others would benefit from their plan. Instead of focusing solely on their selfish wants, they found ways to positively impact their communities in their years after military service.

#### Session 4: The Morality of Managing Personal Finances (Part II)

In the final session, participants again confronted the problem of selfishness when it comes to managing their personal finances. This selfishness often hinders people from accumulating an excess of money to use for helping others. When it comes to soldiers in the military, the same reality exists. Soldiers rarely create and utilize a spending plan. Further they almost never understand how to invest their money wisely.

The goal of the last session was to demonstrate the usefulness of planning and investing. To illustrate the point through combatives, I demonstrated how a planned series of moves allowed an aggressor to gain a significant advantage over an opponent. I compared the process of creating a spending plan to a combatives match where one individual dominates the other because they had a useful plan of attack. Once dominance is gained, the aggressor has control of the fight and can usually cause the opponent to submit by tapping out.

As soldiers received new information concerning planning and investing, they were confronted with the moral decision whether to create a spending plan and invest money, or to live their lives in constant risk of financial emergencies. Those who made the moral decision to plan and invest were shown how to create a spending plan and exposed to various ways they

might invest. To demonstrate the advantage of planning and investing, the participants watched a combatives demonstration of an individual putting another individual in a submission move, causing their opponent to tap out. They were encouraged that with training, practice, and properly applied effort they could gain a significant financial advantage in life which would allow them to financially provide for themselves and others.

### **Research Design**

The overall strategy for my research was to nest my project within an overarching character development course being conducted at Fort Benning as part of the certification and recertification process for drill sergeants. My research plan included two measurement tools: an interview and a survey. Each were designed to measure the effectiveness of my character development sessions by assessing each individual's desire to make positive character development changes in his life. This assessment attempted to distinguish existing desire from newfound desire based on participation in the sessions.

At the beginning and end of each of my four sessions, I presented the participants with the following information: Chaplain Christensen is working on a Doctor of Ministry project. Participation in the project is 100 percent voluntary. Participation includes signing a form allowing me to use your survey data in my published document and signing a form allowing me to interview you and use the interview data in my published document. If you choose to participate, you will not benefit in any way.

### **Population Sampling**

To conduct my project within an active military community as part of mandatory training, I was required to have a legal review and be granted permission to conduct my research. This process narrowed down my potential population by excluding anyone in a trainee status. This left

me with the possibility of utilizing support cadre or drill sergeants.

Because drill sergeants represent a population group within the military that has successfully completed at least five years of military service, they represent a group of individuals who have demonstrated willingness to submit to authority and who are willing to be shaped and guided by the Army community. Within my context I had access to five companies, each with ten to twelve drill sergeants per company. This gave me the potential of conducting sessions with sixty total drill sergeants.

### Implementation

My ministry experiment began by receiving approval from my local commander to conduct my sessions within his formation. To receive permission, I put together a concept of the operation (CONOP) for my commander and command sergeant major. The CONOP served as a medium for translating my civilian project into military terms. The following is the basic format I used to present my project to my battalion leadership:

**Mission:** Sharpen (develop) morally strong leaders who embody selfless-service and reinforce the Army values.

**Intent:** Strengthen the moral character of our cadre through Transformational Moral Leadership (TML) “Sharpening the Bayonet” events.

#### Key Tasks:

1. Develop curriculum for three sharpening events: Managing Personal Finances, Managing Personal Relationships, and Managing Drill Sergeant/Vocational Responsibilities.
2. Schedule and conduct “Sharpening the Bayonet” events for each Company.
3. Evaluate the effectiveness of the events through After-Action Review (AAR)<sup>12</sup> critiques.

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<sup>12</sup> The After-Action Review (AAR) is imbedded within the Army culture. After every training session the participants are asked to provide an immediate critique. The basic format is for the leader to ask for three good

Endstate:

1. Enemy: Risk factors include selfish service, poor personal financial management, volatile relationships, and toxic/disengaged leadership.
2. Friendly: Selflessly serving cadre who understand who they are as individuals, who they are as professional soldiers, and who truly benefits from them in all aspects of their lives.

**Concept of the Operation by Phase:**

Phase 1 (Command team buy-in):

1. Receive Commander guidance.
2. Receive Command Sergeant Major guidance.

Phase 2 (Development):

1. Modify and develop “Sharpening the Bayonet” curriculum to build upon the TML training.
2. Nest the training within the Commander’s vision and intent.

Phase 3 (Execution):

1. Schedule the training sessions.
2. Conduct the training sessions.
3. Continuously AAR and evaluate the sessions for effectiveness.

Phase 4 (Continued Operations):

1. Cadre remain morally strong (sharp) by creating their own Individual Character Development Plans (IDPs).
2. Cadre more selflessly serve their families and IET<sup>13</sup> students.<sup>14</sup>

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things about the training, three ways to improve the training, and three recommendations concerning future training events. These comments are recorded and often used to improve subsequent training sessions.

<sup>13</sup> IET stands for Initial Entry Training.

<sup>14</sup> See Appendix Six for the full CONOP.

Presenting my project in this format allowed me to receive permission to execute my plan. Based on guidance from my leadership team I split the Managing Personal Finances session into two events, parts I and II.

Because my project took place within a military context, one additional step was required. This step included receiving legal review and permission to conduct the experiment with members on active duty in the military. Surprisingly, this step almost derailed the project. I had to work with three different legal assistants and send my request to our brigade legal team before finally receiving official permission to conduct my experiment. Once I had support from my commander and had passed legal review, I simply reserved a classroom and scheduled the training sessions through my operations cell.

### **Methodological Approach**

For my project, I chose to use two methodological approaches for gathering information concerning the effectiveness of the training sessions. I chose the interview and survey for my research tools. Since my project attempted to measure an individual's desire to make positive character development changes in his life, I needed a way to ask the participants if they were moving in that direction. Before each training session I explained to the participants that I was working on a doctoral project and they could volunteer to assist me in the process through an interview, survey, or both.

For the interview, my goal was to further build a relationship with the participant as I gathered important data. During the interview I asked the following questions:

1. What is your faith and family background? Do you believe that morals are developed only by society, or do you believe that a higher being establishes rules for living?



2. Before this training what were your thoughts on character development and training?
3. After the training, do you plan to make any changes in your life? If so, briefly describe those changes?
4. Do you plan to intentionally use any of this training as you transform civilians into Infantrymen?
5. Knowing what you know now and given a choice, would you participate in this training event?

Along with the interview, I developed a survey utilizing Likert scaled questions. For the survey I asked the participants to rate on a scale of 1 to 5 whether or not they found the training beneficial for their character development and how committed they were to implement their individual character development plans. To ensure the same participants completed the pre and post surveys, I had each participant hold their survey and fill in each respective portion after each training session. At the conclusion of the training, I collected all surveys and kept the signed surveys for my data analysis. The survey consisted of the following personal assessments:

1. On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session.
2. Before the first finance class: On the same scale, please indicate your desire to make any changes in your financial management.
3. After the first finance class: On the same scale, please indicate your desire to make any changes in your financial management.
4. Before the relationship class: On the same scale, please indicate your desire to make any changes in your relationships.
5. After the relationship class: On the same scale, please indicate your desire to make any changes in your relationships.
6. Before the vocation class: On the same scale, please indicate your desire to make any changes in how you do your job as a drill sergeant.
7. After the vocation class: On the same scale, please indicate your desire to make any changes in how you do your job as a drill sergeant.

8. Before the second finance class: On the same scale, please indicate your desire to make any changes in your financial management.
9. After the second finance class: On the same scale, please indicate your desire to make any changes in your financial management.
10. On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with the training after attending these character development sessions.
11. Please feel free to provide any additional comments, suggestions, etc.:

Based on the interview and survey process, I hoped to determine if an individual's desire to improve their moral character increased because of participating in the training sessions. If most of the participants express a desire to improve their moral character, this will indicate the possibility of developing and improving moral character without appealing to the boundaries provided by God's Word and a Christian community influencing the spiritual dimension of one's life. If most of the participants express little or no desire to improve their moral character, this will indicate the opposite.

### **Role, Assumptions, and Limitations of Researcher**

As the researcher for this project, I played several roles. My first role was as the sole chaplain for my unit. I was responsible for caring for the spiritual needs of my soldiers and their families. This project could not impede or hinder this role. My second role was as the designer of the training sessions. I needed to create realistic, easy to understand sessions that had the possibility of positively impacting the character development of the drill sergeants. Finally, I had the role of collecting and interpreting the data. In this role it was crucial to be as objective as possible. Despite my desire for the project to positively answer my research question, I had to allow for the possibility of a negative conclusion.

Along with my roles, I made several assumptions to complete the project. The first

assumption was that my drill sergeants would provide honest feedback. The military often creates a culture where soldiers are exposed to so many surveys that they may become jaded toward the data collection process. My second assumption was that my leadership would protect the training session time from conflicting missions and taskings. My final assumption was that I would have time to conduct multiple iterations of the training sessions for the various companies within my battalion.

Besides the assumptions I made, I experienced two major limitations. These limitations were imposed because of the military setting in which my project was conducted. The first limitation was created by the need to nest my project within the TML character development model already in place at Fort Benning. Based on this limitation, I was forced to utilize the TML model as the basic outline to guide the moral decision-making process. The second limitation was imposed by the legal review for my project. This legal review limited my sample population to the drill sergeants within my unit.

### **Implementation Timeline (September 2018–March 2019)**

#### September 2018

My implementation timeline began with my own certification process. To become certified to conduct the eighteen-hour TML training for my unit, I needed to attend a forty-hour instructor course taught by chaplain Randall. From September 10–14 I attended this course and received certification in TML and certification to facilitate interpretation of individual personality inventories according to the Myers-Briggs Type Indicator (MBTI) instrument. After receiving certification, I began scheduling individual companies within my battalion to participate in their initial TML course.

#### October 2018

In October I finalized the CONOP for my training sessions, briefed the CONOP to my command team, and received official permission from my commander to conduct my follow-on training sessions. After gaining my commanders approval, I began seeking Institutional Review Board (IRB) approval from the seminary to conduct an experiment with human participants and legal permission to conduct the experiment within the military environment. The IRB process took almost four months, while the legal review took over two months to complete.

#### November 2018

In November I began conducting TML training cycles. During the first two cycles I trained my A and B company drill sergeants. This training was conducted as part of their annual recertification process to maintain their status as drill sergeants. After conducting this training, twenty drill sergeants became eligible to participate in my project and receive an additional nine hours of training focused on further character development.

#### December 2018

In December I completed the outlines for all four of my training sessions and put the material into PowerPoint presentations. On 11 December I received official legal approval through the brigade legal officer to conduct my ministry experiment within my unit. This legal review specified the training could only be conducted within the drill sergeant population and that the training had to be approved by the battalion commander and placed on the training schedule. All of these requirements were met.

#### January 2019

In January I continued conducting TML training cycles. During the final three cycles I

trained my C, D, and E company drill sergeants. After conducting this training, twenty-seven additional (forty-seven total) drill sergeants became eligible to participate in my project and receive an additional nine hours of training focused on further character development. On 28 January I received IRB approval from the seminary to conduct my ministry experiment.

#### February–March 2019

In February and March, I conducted my training sessions for two companies: B and E.<sup>15</sup> Of the forty-seven eligible drill sergeants, twenty-five were able to attend all four of my training sessions. Of these twenty-five, sixteen voluntarily participated in the survey and one willingly underwent the interview process.

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<sup>15</sup> Additional sessions were scheduled for March, April, and May to conduct training sessions for the remaining three companies, but I came down on short orders for a deployment to Afghanistan. In March I cleared Fort Benning, Georgia and moved to Fort Bliss, Texas. By April 10, 2019, I was enroute to Afghanistan.

## CHAPTER FIVE

### PRESENTATION AND EVALUATION OF THE DATA

The data for my project includes three sources: the interview, the survey, and informal conversations with participants and leaders. For each source, I will present the raw data, analyze this data based on my research, and finally reveal my expected findings in comparison to the actual data.

#### Presentation

##### Drill Sergeant Interview Verbatim:

1. What is your faith and family background?

The faith I claim is Catholic. My family background is Catholic as well. It's been like that my entire life. I've never thought of changing my faith. That will continue my entire life – being Roman Catholic. My parents were married, but mom's a widow. My dad passed away. So she's a single widow. Two kids, myself and my brother. That's pretty much it for my side. For my wife's side, she had her mom. She lived with her mom, but she also had a stepdad. Her mom and her actual dad divorced and she got remarried, of course. She kinda grew up with her stepdad, which is like her actual dad in reality. She grew up with him and then we got married, of course.

2. Do you believe that morals are developed only by society, or do you believe that a higher being establishes rules for living?

You know, in my immediate family, myself and my wife I guess we establish both. We know as Catholics there's God, but we also know there's a society out there. There's a certain way you have to be realistic on things. I know my background is pretty much the same way. Her family is pretty much the same, but her family is more strict on the religion. If you're getting married, you got to get married in the church and so forth.

3. Before this training what were your thoughts on character development and training?

I think it's possible to develop character. With guidance and mentoring you can develop someone's character. Absolutely. You know, I think that's something I've done the past three years being a drill sergeant. They [new trainees] came

in a certain way, but with training and more discipline, they became a different person with more responsibility and a better head on their shoulders.

4. After the training, do you plan to make any changes in your life? If so, briefly describe those changes?

Honestly the big one I've thought about is the financial part, the savings part. Not knowing when something tragic in your life can happen and not having that big emergency fund in your account. It's very crucial and I took that back home and it's something we're starting to work on. You can't just depend on financial assistance programs out there, because then you're going to dig yourself in a bigger hole. Just pay yourself and if you come into a tragic situation, your fine, your covered anyway. You don't have to worry about getting in a deeper hole. I took that big time! You'd think just being in the Army, they're going to take care of me, but you've got to take care of yourself. The Army's not going to be there always. I'm already in 13 years, over the hump to 20, but eventually I'm gonna get out and I'm out of the Army. It's time to get ready for that, to get those funds in and be ready for retirement and be set for life.

5. Do you plan to intentionally use any of this training as you transform civilians into Infantrymen?

Absolutely. Even before the training, I would always talk to the soldiers about financial strategies and I would use my own stories with them on how when I came in and a lot of people were out there just spending money. Getting new stuff and new vehicles and how much I just saw people getting into the hole, when they could have just budgeted and saved and bought something not so new. And then you could still have money in your pocket and not get into some financial crisis or debt. So I will always talk to the soldiers, 'cause that's what's on their minds when they graduate: 'I can go out there and spend this money I got in basic training. I can go out and get this new Mustang, Camaro, or truck, you name it.' And I'm like, then you'll be paying \$550, \$600, or \$770 a month. You get paid how much a month? You're not gonna have nothing to eat. So, we talk about that a lot. And when I get to my next assignment at Fort Bragg, I'm hoping to be a platoon sergeant. And I'll check on my soldiers and make sure they don't have any personal issues that will affect the workplace. Absolutely. I'm gonna take some of this training and continue it.

6. Knowing what you know now and given a choice, would you participate in this training event?

Absolutely. And I would recommend others too. Some people are afraid to take some of the classes, especially the finance classes 'cause their embarrassed. They're thinking they're the only ones struggling. They're not. There's so many people out there living paycheck to paycheck and they have trouble to even save something. There's information out there and there's different strategies that

you can increase your savings. And as long as you budget and value the wants and needs, you should be fine. Those are good classes and we should take them.<sup>1</sup>

#### Survey Data from Sixteen Participants:

1. On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session. 1 (zero) 2 (one) 3 (five) 4 (four) 5 (five) No answer (one)

Comments: “I always seek self improvement.”

2. Before the first finance class: On the same scale, please indicate your desire to make any changes in your financial management. 1 (one) 2 (five) 3 (four) 4 (two) 5 (four)

Comments: “Financial responsibility has always been a goal”

3. After the first finance class: On the same scale, please indicate your desire to make any changes in your financial management. 1 (zero) 2 (one) 3 (one) 4 (five) 5 (nine)

Comments: “I began looking into mutual funds.” “I understand how important it is to have a good savings plan. You never know what could happen.”

4. Before the relationship class: On the same scale, please indicate your desire to make any changes in your relationships. 1 (one) 2 (three) 3 (eight) 4 (one) 5 (three)

Comments: “I believe a strong relationship with my partner is the key to success.” “I didn’t see some of the faults on my behave [behavior]. I didn’t want to talk about some issues.”

5. After the relationship class: On the same scale, please indicate your desire to make any changes in your relationships. 1 (one) 2 (one) 3 (three) 4 (six) 5 (five)

Comments: “It helped me take a look more at communication skills.” “After the class it made me want to talk to my husband more when I have an issue.”

6. Before the vocation class: On the same scale, please indicate your desire to make any changes in how you do your job as a drill sergeant. 1 (one) 2 (four) 3 (seven) 4 (one) 5 (three)

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<sup>1</sup> Interview verbatim transcribed by this author from an audio recording of the interview with a participant drill sergeant.



Comments: ““Always think if I would want my children treated in the same manner.”

7. After the vocation class: On the same scale, please indicate your desire to make any changes in how you do your job as a drill sergeant. 1 (zero) 2 (one) 3 (four) 4 (four) 5 (six) No answer (one)

Comments: “Think first and never allow a Soldier to do anything I won’t.”

8. Before the second finance class: On the same scale, please indicate your desire to make any changes in your financial management. 1 (zero) 2 (five) 3 (one) 4 (five) 5 (four) No answer (one)

Comments: “Always thinking about change.”

9. After the second finance class: On the same scale, please indicate your desire to make any changes in your financial management. 1 (zero) 2 (one) 3 (one) 4 (five) 5 (eight) No answer (one)

Comments: “No longer just thinking about it; I put a plan in action.”

10. On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with the training after attending these character development sessions. 1 (zero) 2 (zero) 3 (zero) 4 (three) 5 (twelve) No answer (one)

Overall Comments: “Some great training!!!” “Too much combatives. I get the purpose, but I felt a little too much.”<sup>2</sup>

#### Informal Conversations with Participants and Leaders:

As part of the unit in which I conducted my research, I built and maintained relationships with participants and leaders. About two weeks after the training sessions, I had a conversation with one of my drill sergeants. He was very concerned about the data I presented in the relationship class pertaining to the possibility of diminished sexual gratification with multiple partner scenarios. At the end of the conversation, his response was simply, “Well, I guess I’m screwed. I can’t even remember how many women I’ve slept with.”

During one of the sessions concerning the vocation of a drill sergeant, I used a negative

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<sup>2</sup> See APPENDIX NINE for the survey raw data.

example where a drill sergeant used a sexually explicit mnemonic device to get a trainee to remember a principle of map reading. The drill sergeant called me on my phone and explained that he often used that very mnemonic device during his training. He realized the error of his ways and said that he needed to be a better father for his young daughter. He acknowledged his Christian faith and how he planned to get back to this faith as he attempted to amend his life.

Finally, one of the commanders in my unit contacted me via email approximately three years after he observed his drill sergeants participating in the training. He requested that I send him my training materials and said he was encouraging his chaplain to provide similar training within his unit. He indicated that he greatly appreciated the training opportunity and was impressed by the use of combatives to demonstrate teaching points.

### **Data Analyses**

Having presented the raw data for my project, the next task is to analyze this data based on my research and insights as the researcher. This analysis follows the same sequence as the raw data: the interview, the survey, and informal conversations with participants and leaders.

#### **The Interview (Analysis):**

During the interview, my participant indicated the importance and significance of his Roman Catholic faith and his family. These two factors provide him with additional motivation to develop and improve his character. He not only has the community of the Army that promotes the Army ethic and demands living by the Army values, but he also has his community of faith and family. His belief in God and his understanding of societal norms and values appears to drive his motivation to improve his own moral character and even more to inspire others to do the same.

It is interesting to note the changes he indicated that he planned to make in his life. Because

the training was geared toward movement from selfish to selfless service, I found it significant how he described the changes he planned to make in his life. He indicated that he and his wife were planning to establish a big emergency fund to protect them from unforeseen financial emergencies. Although it cannot be determined with complete assurance, but it does appear that his answer has a slightly selfish bent. It is significant to note that he plans to have a large emergency fund to take care of himself and prepare himself to be “set for life.” In his explanation, he never indicates how this large emergency fund may be of benefit to others. The shift from selfish to selfless living was a major aspect of the training sessions and it appears that the concept did not fully translate for this individual.

My overall assessment based on the interview data is twofold. First, the only participant to agree to the interview process was a practicing Christian. I believe his faith and family provide the primary support structure for his character development and based on this; he secondarily utilized my character development training sessions to supplement his moral development. He plans to make changes and to share these changes with others, but it is unclear if the motivation for this action is based on a desire to follow God’s plan for his life, or if he is just attempting to avoid pain and frustration, especially when it comes to his financial fitness.

#### The Survey (Data Based on Sixteen Participants):

I will provide analysis of the survey data based on the individual’s condition before and after each training session. The first and last questions in the survey also form a paired group and their data will be analyzed in the summary statement. After analyzing the data from a big picture perspective, I will provide insights based on individual survey results. By analyzing from a macro and micro view, I hope to provide a more complete picture of the potential reality captured by the survey.

When participants answered the question concerning their desire to make financial changes in how they managed their finances, half indicated little desire and half indicated some or much desire. After the training session two participants still indicated little desire to build their financial management character, while fourteen indicated some or much desire.

While cursory analysis may conclude most of the participants were motivated within a secular community with a strong desire to live their lives more in accordance with God's will, the opposite is most likely the truth. The first session covered the topic of financial management based on the problem of debt. This session also provided a specific plan for debt reduction and the importance of establishing a small emergency fund. This session was designed to move the individual from a place of selfishly serving himself with his money to a place where he wanted to selflessly serve his neighbor, but this teaching objective was most likely not met. Most participants wanted to improve their debt situation and establish a small emergency fund, simply to benefit themselves. The longer the session progressed, the more the conversations drifted toward hypothetical selfish monetary scenarios with comments such as: "So this will help me to raise my credit score?" "If I get my debt paid off, I can save up to buy better things." "This will help me to retire wealthy and I'll be able to spend my days fishing and golfing."

When participants answered the question concerning their desire to make personal changes in how they managed their relationships, half indicated a middle-of-the-road desire, while a fourth indicated little and the final fourth indicated much desire. After the training session five participants still indicated little desire to build their relationship management character, while only eleven indicated some or much desire.

In analyzing this data, it is important to understand the nature of the training session on managing personal relationships. I chose sexual intimacy (sexual selfishness) as the litmus test

for measuring character when it comes to personal relationships. To demonstrate problems caused by sexual selfishness, I presented secular data which indicated several realities: those who enter marriage with no prior sexual partners are more likely to remain married for life, females almost always suffer greater consequences from sexually transmitted diseases, and viewing pornography while masturbating reprograms the brain to respond to images on a screen and not an actual person.

In this session, I also led a discussion concerning relationship priorities. I had participants rank the priority of their relationship with their parent, spouse, child, friend, and co-worker. When I revealed the biblical model which orders the priority as spouse, child, parent, friend, and co-worker (with minimal supporting secular data) I was met with incredible resistance. The overwhelming majority of the participants placed their child in the number one spot and could not be persuaded otherwise.

My analysis is that this session exposed significant sin and idolatry within the community and the community was not willing to receive the truth from the minimal amount of secular data I presented. Where I had a lack of secular data to support a truth claim, I simply presented the biblical truth without quoting chapter and verse.<sup>3</sup> The technique of presenting biblical truths in a secular environment without secular studies and data to support the truth claim did not work well, as demonstrated by the slight increase in individual desire to improve their character by better managing their personal relationships.

When participants answered the question concerning their desire to make personal changes

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<sup>3</sup> For example, I simply stated that the best model for prioritizing relationships places the spouse in the primary location, followed by child, parent, etc. I did not have sufficient secular data to demonstrate the point, so I simply asserted my (the biblical) model's validity. Because I could not appeal directly to God's Word in support of the truth claim, the issue remained unresolved and the majority of participants continued to assert that their children were their primary relationship priority.

in how they managed their vocation, almost half indicated a middle-of-the-road desire, while slightly more than a fourth indicated little and the final fourth indicated much desire. After the training session five participants indicated little or middle-of-the-road desire to build their vocational management character, while ten indicated some or much desire (one did not answer).

The session on managing vocation focused on the fight against the selfish retirement mentality. The basic tension I presented was that many soldiers do not like serving in the military but often stay for twenty years or more to earn the retirement benefits. As drill sergeants, most of my audience were committed to serving twenty years, but many of them received fulfillment and satisfaction within their chosen vocations. Some were seeking other ways to serve in the military, such as becoming officers, but they were on board with the idea of fighting against the retirement mentality.

I assess the reason for the willingness to fight against the retirement mentality comes from the Army community which recently revamped the way they process soldiers out of the military. Whether retiring, or simply completing a contract all soldiers are congressionally mandated to participate in the Soldier For Life – Transition Assistance Program (SFL–TAP). The program is designed to assist the soldier and family as they transition from military service back into civilian communities. Because the program also fights against a retirement mentality it provided me with a secular community boundary that assisted in solidifying the material presented in the session and drove participants to desire to improve their moral character in this area.

When participants answered the question concerning their desire to make further personal changes in how they managed their finances, only six indicated little or middle-of-the-road desire, while nine indicated some or much desire (one did not answer). After the training session only two participants indicated little or middle-of-the-road desire to build their financial

management character, while thirteen indicated some or much desire (one did not answer).

While cursory analysis may again conclude most of the participants were motivated within a secular community with a strong desire to live their lives more in accordance with God's will, the opposite is most likely the truth. The final session covered the topic of financial management based on the problem of not having a financial plan and not knowing how to invest. This session was designed to move the individual from a place of selfishly serving himself with his money to a place where he wanted to selflessly serve his neighbor, but this teaching objective was most likely not met.

All participants wanted to improve their financial situation, but most were not interested in working on a spending plan. They were however motivated to understand how to invest their money. Running the numbers to show participants how much money they could make using good investments caused most of the participants to make very selfish comments and plans: "This is great. I'm going to be a millionaire!" "I can't wait to pay cash for a house. That will give me so many more options for spending my money." Sadly, none of the participants made plans for how their investment strategies could be used to benefit others.

When participants were asked if they possessed a strong desire to attend the character development training sessions, five indicated some or middle-of-the-road desire. Nine were motivated some or much to participate in the sessions (one did not answer). After the training sessions zero participants indicated any degree of dissatisfaction while fifteen indicated a strong satisfaction (one did not answer).

If analyzing the data only from the macro view, one may conclude that the training sessions motivated individuals to desire to improve their moral character and that the boundary of the Army community provided enough structure for this to take place. Analyzing the same data from

the micro view hints at another conclusion. When looking at individual survey results an interesting phenomenon is revealed. By selecting only surveys which indicated a two or more-point jump from the before to the after condition, only five surveys make the cut. These five individuals represent less than a third of the sample population and in my opinion are the only viable candidates for true character development.

#### Informal Conversations with Participants and Leaders:

The following includes analysis based on informal conversations with participants and leaders. The first noted conversation ended when the drill sergeant stated, “Well, I guess I’m screwed. I can’t even remember how many women I’ve slept with.” The individual in question had been married several times and had nine children from at least three different women. He often stated his disdain for religion and claimed no religious or faith affiliation. As he heard the secular data concerning sexual relationships and the importance of protecting sexual purity within the boundary of marriage, it impacted him greatly.

My assessment is that he heard the Law clearly but had no opportunity to hear the Gospel or come to an understanding of grace, mercy, and forgiveness. When he compared his life to God’s standard, he was brought to despair and provided a significant confession, “Well, I guess I’m screwed.” This individual went on from the training, back to his life and requested yet another divorce. Since the Army allows for divorce and does not attempt to place any significant boundary against it, the community did nothing to discourage his actions.

The second noted conversation involved a drill sergeant who used a sexually explicit mnemonic device to get a trainee to remember a principle of map reading. This individual recognized his need to be a better father for his young daughter and acknowledged his Christian faith as the means by which he planned to improve his life and his own moral character. He was



convicted so much that he called me to express his guilt, shame, and plan to amend his life.

My assessment is that he heard the Law clearly and this Law drove him back to his Christian background where he had heard the Gospel and had some understanding of grace, mercy, and forgiveness. When he compared his life to God's standard, he came up short. In his case this did not drive him to despair but drove him back to Christ. This individual went on from the training, back to his life and made significant changes. His moral character grew, and he improved his relationship with his daughter. He returned to the Christian community, and I assume this ultimately provided a sufficient boundary for his character to grow.

Finally, I noted that one of my commanders contacted me via email three years after he observed his drill sergeants participating in the training. He wanted the training materials and indicated his appreciation for the training. My initial assessment was that my training sessions must have had a great impact on this individual and he was planning to use my materials to continue the process of building the character of the soldiers in his unit.

Two days after receiving his email, I received a second email. This time it was not from the individual, but from his promotion board. They were requesting feedback from me on whether I thought this individual would be a good candidate for another command position at a higher echelon in the Army. Was the timing just a coincidence, or was he selfishly reaching out to me so that I would provide him with a solid recommendation? My assessment is that he did appreciate the training, but he was also trying to improve his chances of being selected for the next promotion and position.

### **Expected Findings**

As I conducted research and trained my drill sergeants in character development, I expected three basic outcomes. First, I expected that my drill sergeants would better understand

who they were and how their moral choices impacted those around them. I found that most drill sergeants were able to gain a better perspective of their own role and importance in life. Many made comments during the sessions which would validate this point. The problem came with the drill sergeants who had no faith background or perspective. With only the Army ethic and values as their baseline, their ability to see how their moral choices impacted those around them was diminished.

Second, I expected that the drill sergeants would gain insights as they practiced making moral decisions and they would improve their ability to make good moral decisions. Since my interaction with most of the participants was limited to the classroom setting, this expectation remains uncertain and unable to prove or disprove. I have had no additional interactions with these drill sergeants over the years where they indicated to me that they made a better moral decision and attributed this skill to the character development training sessions.

Finally, I expected that my leadership would see the benefit of having the chaplain conduct this training and the training model would be used in other units and possibly implemented as part of the drill sergeant resiliency program. This portion of my project was a success and my immediate leadership at Fort Benning continued using the training modules with the chaplain who replaced me functioning as the primary instructor.

As I continued my ministry experiment, I added several expected findings. First, I expected more participants to take part in the survey and the interview process. Second, I expected more participants to indicate a larger gap between their before and after desire to improve their moral character. Finally, I expected the Army community with its ethic and values to provide a sufficient boundary and structure for individual soldiers to improve their moral character, even if they were not part of a faith community.

As I started conducting my training sessions, I anticipated having thirty or more complete surveys and approximately ten interview candidates. Two factors frustrated my expectation. The first was simple human nature. The drill sergeants were busy individuals and most were not willing to commit their free time to participate in an interview or fill out a survey. The second factor was that I came down on deployment orders and only had time to complete the training for two of five companies. Although truncated and minimized, I was able to collect and analyze data based on the surveys and interview.

When I designed the survey, I thought about how I would answer the questions if given the same type of training. I fully expected most participants to indicate a wide gap between their before and after commitment to develop their moral character in the various areas. I found very few participants (five total) who indicated more than a one-point increase in their desire. I anticipate the desire would be much greater for individuals if they were participating in the training sessions within a community that would hold each other accountable for living out the character development plans.

Finally, I expected the Army community with its ethic and values to provide a sufficient boundary and structure for individual soldiers to improve their moral character, even if they were not part of a faith community. Based on my experiment and the data I gleaned, I assert that this is most likely impossible. The drill sergeants who had a strong faith background and who were part of a faith community were able to translate the training sessions into ways they could align their lives more in keeping with God's Law. Those with no faith background and with no visible understanding of the Gospel simply slipped into despair.

## **CHAPTER SIX**

### **SUMMARY**

In this MAP I set out to build upon a foundational eighteen hours of TML training by providing strategic opportunities to practice making appropriate moral decisions. I created three separate training modules (four sessions), focusing on the moral decision-making process in the following areas: finances, relationships, and vocation. I also set out to answer the question of whether it is possible to improve moral character without appealing to the boundaries provided by God's Word and a Christian community influencing the spiritual dimension of one's life. I further set out to understand if it is possible to measure a soldier's moral development. My prediction was that drill sergeants who live their lives more in accordance with God's order, will make better moral decisions even without the boundaries provided by God's Word.

As I conclude this journey, the evidence and data strongly suggest it is not possible to improve moral character without appealing to the boundaries provided by God's Word and the Christian community. Those participants who responded well and indicated a strong desire to improve their moral character all had a Christian community supplementing the boundaries provided by the Army community. The evidence suggests that drill sergeants who live their lives more in accordance with God's order will make better moral decisions, but these decisions do not take place outside of the boundaries provided by God's Word.

My recommendation for a future project would be to conduct character development training sessions within a conservative chapel or congregational setting. If the chaplain or pastor has the ability to appeal to God's Word and talk about the work of the Holy Spirit in the life and character formation of the individual, I expect significant positive results.

## APPENDIX ONE

### Session One: Managing Personal Finances – Part 1

## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



## Sharpening the Bayonet!!!



Created by: CH (MAJ) Christensen – 12 DEC 2018



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



## Welcome!!!

1. Sharpening the Bayonet:
  - A. Character shaping event – Moral Leadership Training
  - B. Fits within LTC Gallagher's command vision: Develop Leaders
  - C. Fits within COL Voorhies' key task: Develop Character
  
2. Doctor of Ministry Project:
  - A. Participation in the project is 100% voluntary
  - B. Participation includes signing a form allowing me to use your survey data in my published document and signing a form allowing me to interview you and use the interview data in my published document
  - C. If you chose to participate, you will not benefit in any way



# 1st Battalion, 50th Infantry Regiment



## Sessions Overview

1. The Morality of Managing Personal Finances Part I
2. The Morality of Managing Personal Relationships
3. The Morality of Managing Vocation
4. The Morality of Managing Personal Finances Part II



## Selfish Service



“Selfish people feed off of others until there is nothing left to devour and then they move on to someone else!”



BEFORE



AFTER



# Selfless Service



“Selfless people give to others and maintain a healthy perspective of their importance in the world!”



# Bayonet Ethics: Moral Leadership



Transformational Moral Leadership elevates, expands, refines, and forges people of excellence through:



Model Credit: Chaplain (LTC) Anthony Randall  
Ethics Instructor and Writer  
COMMAND AND TACTICS DIRECTORATE (CATD)  
anthony.p.randal.mil@mail.mil



## Is it possible to develop Moral Character?



“Conscience is not mere knowledge of a moral code, nor is it the sum total of our moral convictions, but it is rather a faculty (*Vermoegen*), a function of the soul that operates on the basis of such knowledge and conviction as we have and that would bring our lives into conformity with the same. . . It is therefore foolish to appeal to the conscience of men before they know the law or rule whereby their conscience is to act.

***Unless we first teach men [and women] to know what is right, we cannot expect their conscience to urge them to do what is right.***

(emphasis mine)

- E.W.A. Koehler, “Conscience,” *Concordia Theological Monthly*, v. 13, no. 5 (1941)

### 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



#### Managing Personal Finances: Emergency Funds and Fighting Debt Session 1

Created by: CH (MAJ) Christensen – 12 DEC 2018





# 1st Battalion, 50th Infantry Regiment



## Disclaimer!!!

1. Chaplain Christensen is not a trained financial advisor.
2. This class is about the morality of how we use our money. How we conduct ourselves with our personal finances impacts others and may even threaten unit readiness.
3. You should always consult financial advisors and counselors before modifying how you manage your money.



## Moral Courage and Personal Finances



When it comes to money:

1. Who are you? How do you utilize your money? How much do you save and spend each month?
2. Who are we? Do you have other sources of money? Who has access to your money? How much debt do you have?
3. Who benefits from us? Do you give some of your money away, or do you keep it all for yourself?

moral courage





## Problem/Tension: Debt



Average Americans:

- \$59,039 per year household income
- Average Consumer Debt for those with Debt:
  - \$180,000 in Mortgage Debt
  - \$50,000 in Student Loan Debt
  - \$30,000 in Auto Debt
  - \$16,000 in Credit Card Debt
- Total Consumer Debt in the U.S. = \$12.73 Trillion!!!
- U.S. National Debt (05 DEC 18) = \$21.8 Trillion!!!

moral reasoning



## Problem/Tension: Debt



What are we trained/taught when it comes to debt?

1. You need a good Credit Score!!
2. You get a good Credit Score by properly managing your debt and paying your bills on time.
3. You should borrow money for houses, cars, school, ???
4. Your VA home loan option is a benefit of being a Soldier.

moral reasoning





## Problem/Tension: Debt



# Who benefits from you being in debt?

moral courage



## Combatives Demonstration (Side Control)





## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



### Where to Start: Create Space!

1. **Emergency Fund – money set aside for an emergency.**
2. **Small Emergency Fund: \$1000 - \$2000**
3. **Large Emergency Fund: “Financial experts recommend that people maintain a cash reserve large enough to cover three to six months’ worth of household expenses.” - <http://www.investopedia.com>**
4. **Moral lesson: A financial emergency will come your way if you do not save in an emergency fund. If you have an emergency fund, you will not likely have a financial emergency. You owe it to yourself and your family to have an emergency fund.**



### Combatives Demonstration (Side Control Escape)





## **1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment**

### **The Plan: Creating Space**



- 1. Small Emergency Fund: \$1000 - \$2000**
- 2. Set up a separate account for your emergency fund. As fast as possible get your Small Emergency Fund filled (\$1000 - \$2000).**
- 3. Pay off all your debt using the debt snowball.**
- 4. Take the money that you were using to pay off debt and apply it to your Emergency Fund until it is fully funded (most likely \$10,000 - \$20,000).**

Model Credit: Dave Ramsey  
Financial Peace University  
<https://www.daveramsey.com/baby-steps>



## **1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment**

### **Sharpen the Bayonet: Debt Snowball**



- 1. On the Debt Snowball worksheet, list all your debts (except your mortgage if you have a house) in order from the smallest to the largest “Total Payoff”.**
- 2. Write in your “Minimum Payment” for each debt.**
- 3. Whatever extra money you were able to squeeze out of your Spending Plan each month should be applied only to the smallest debt – pay the minimum payment on all other items.**
- 4. Once you pay off the smallest debt, “snowball” the money to the next debt. Continue this process until you have no debt remaining.**



## 1st Battalion, 50th Infantry Regiment



### Sharpen the Bayonet: Debt Snowball

<u>Debt Items</u>	<u>Total Payoff</u>	<u>Min. Payment</u>	<u>New Payment</u>
1. Star Card	\$500	\$25	\$50
2. Furniture	\$800	\$50	\$100
3. Car #1	\$15,000	\$400	\$500
4. Car #2	\$30,000	\$500	\$1000
5. Student Loan	<u>\$50,000</u>	<u>\$250</u>	\$1250
	\$96,000	\$1,225	



## 1st Battalion, 50th Infantry Regiment



### Sharpen the Bayonet: Large Emergency Fund

1. Now that you've paid off your debt, the work continues!!!
2. Take the money that you were using to pay off your debt and continue your monthly payments – this time putting the money into your emergency fund.
3. Calculate how much it actually costs per month for your household to live. Multiply this amount by 3, 4, 5, or 6 (depending on how secure you want to be). This number is your Large Emergency Fund Goal. Continue making payments to this fund until it is full!!!





# Combatives Demonstration (Side Control Escape to Dominant Position)



## 1st Battalion, 50th Infantry Regiment



### Sharpen the Bayonet: Leader's Bonus

DEVELOPMENTAL COUNSELING FORM		
For use of this form, see ATP 6-22.1; the approving agency is TRADOC.		
DATA REQUIRED BY THE PRIVACY ACT OF 1974		
<b>AUTHORITY:</b>	5 USC 301, Departmental Regulations; 10 USC 2013, Secretary of the Army.	
<b>PRINCIPAL PURPOSE:</b>	To assist leaders in conducting and recording counseling data pertaining to subordinates.	
<b>ROUTINE USES:</b>	The DoD Biased Routine Uses set forth at the beginning of the Army's compilation of systems or records notices also apply to this system.	
<b>DISCLOSURE:</b>	Checkmark is voluntary.	
PART I - ADMINISTRATIVE DATA		
Name (Last, First, MI)	Rank/Grade	Date of Counseling
Organization 1-50 IN, Fort Benning, GA 31905	Name and Title of Counselor	
PART II - BACKGROUND INFORMATION		
<b>Purpose of Counseling:</b> (Leader states the reason for the counseling, e.g. Performance/Professional or Event-Oriented counseling, and includes the leader's facts and observations prior to the counseling.)		
Review Financial Fitness Goals Determine levels of Financial Fitness Plan for sustaining / improving Financial Fitness		

PART III - SUMMARY OF COUNSELING									
Complete this section during or immediately subsequent to counseling.									
<b>Key Points of Discussion:</b>									
<b>Financial Fitness Goals:</b>									
Goal 1. Budget: Plan how much you will spend before you get paid. Track your money throughout the pay period and modify your budget as needed.									
Goal 2. Small Emergency Fund: You should have a small emergency fund of at least \$1000 to cover emergency expenses. This fund should be separate from your checking account, but not locked up in any kind of investment.									
Goal 3. Debt: Debt reduces financial readiness. Make every effort possible not to go into debt for any reason (except maybe to purchase a home). Do not go into debt to purchase a vehicle! If you have debt, pay it off as soon as possible. Seek professional financial counseling for paying off your debt.									
Goal 4. Complete Emergency Fund: Once you have zero debt, complete your emergency fund by filling it with 3 to 6 months of your expenses. You should probably have somewhere between \$5000 and \$15,000 in your emergency fund.									
Goal 5. Retirement: Once you are debt free and have completed your emergency fund, now is the time to invest in your retirement. Simply put 15% of your income into your retirement (TSP or other investments).									
Goal 6. Save for Large Purchases: Save up money for large purchases.									
On a scale of 1 - 9 with 1 indicating no progress and 9 indicating a completed goal, rate your financial fitness:									
Goal 1 (Monthly Budget):	1	2	3	4	5	6	7	8	9
Goal 2 (Small EF):	1	2	3	4	5	6	7	8	9
Goal 3 (Debt Reduction):	1	2	3	4	5	6	7	8	9
Goal 4 (Complete EF):	1	2	3	4	5	6	7	8	9
Goal 5 (Retirement):	1	2	3	4	5	6	7	8	9
Goal 6 (Save for Purchases):	1	2	3	4	5	6	7	8	9



# 1st Battalion, 50th Infantry Regiment



## Sharpen the Bayonet: Leader's Bonus

**Plan of Action:** (Defines actions that the subordinate will do after the counseling session to reach the agreed upon goals). The actions must be specific enough to modify or maintain the subordinate's behavior and include a specified time line for implementation and assessment (Part IV below)

**Goal 1 (Monthly Budget):** Make a monthly plan that accounts for all money received and spent. If you do not know how to budget your money, make an appointment with an ACS financial counselor, or see the chaplain for basic budgeting forms.

**Goal 2 (Small Emergency Fund):** Save money until you have \$2000 in your emergency fund. Notify your supervisor whenever you experience a financial emergency that causes you to dip into your emergency fund. Seek an Army Emergency Relief grant / loan if you experience a financial emergency that exceeds your \$2000 emergency fund.

**Goal 3 (Debt Reduction):** Pay off your debt. If you need a plan for debt repayment, make an appointment with an ACS financial counselor, or see the chaplain for a debt repayment form.

**Goal 4 (Complete Emergency Fund):** Take your monthly budget of your expenses and multiply it by the number of months that you would like to have saved up in your complete emergency fund (somewhere between 3 - 6 months of your expenses). Save the money and set it aside for emergencies.

**Goal 5 (Retirement):** Save 15% of your income for retirement, even if you plan to retire from the military. Invest your money in the Thrift Savings Plan, or your own Individual Retirement Account. If you do not know the difference between "Traditional" and "Roth" options, seek financial counseling until you do. If you do not know how to invest your money within your TSP or IRA, seek financial counseling until you do. The long-term differences in how you invest could literally be worth millions of dollars!!!

**Goal 6 (Save for Purchases):** Save for major purchases and pay cash. If you are on this goal, you are definition of Financial Fitness!

**Session Closing:** (The leader summarizes the key points of the session and checks if the subordinate understands the plan of action. The subordinate agrees/disagrees and provides remarks if appropriate.)

Individual counseled:  I agree  disagree with the information above.  
Individual counseled remarks:

Signature of Individual Counseled: \_\_\_\_\_ Date: \_\_\_\_\_

**Leader Responsibilities:** (Leader's responsibilities in implementing the plan of action.)

1. Monitor goal progression
2. Provide time for professional financial counseling
3. Provide accountability for improving / maintaining financial fitness

Signature of Counselor: \_\_\_\_\_ Date: \_\_\_\_\_

**PART IV - ASSESSMENT OF THE PLAN OF ACTION**

**Assessment:** (Did the plan of action achieve the desired results? This section is completed by both the leader and the individual counseled and provides useful information for follow-up counseling.)



# 1st Battalion, 50th Infantry Regiment



## Session 1 AAR

1. What did you learn from this lesson?
2. What are some things that can be improved?
3. What are some things that should be sustained?
4. What do you plan to do with the information you received today?

moral reasoning







## **1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment**



### **Final Note**

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## APPENDIX TWO

### Session Two: Managing Personal Relationships

## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



## Sharpening the Bayonet!!!



Created by: CH (MAJ) Christensen – 12 DEC 2018



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



## Welcome!!!

1. Sharpening the Bayonet:
  - A. Character shaping event – Moral Leadership Training
  - B. Fits within LTC Gallagher's command vision: Develop Leaders
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2. Doctor of Ministry Project:
  - A. Participation in the project is 100% voluntary
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# 1st Battalion, 50th Infantry Regiment



## Sessions Overview

1. The Morality of Managing Personal Finances Part I
2. The Morality of Managing Personal Relationships
3. The Morality of Managing Vocation
4. The Morality of Managing Personal Finances Part II



## Bayonet Ethics: Moral Leadership



Transformational Moral Leadership elevates, expands, refines, and forges people of excellence through:



Model Credit: Chaplain (LTC) Anthony Randall  
 Ethics Instructor and Writer  
 COMMAND AND TACTICS DIRECTORATE (CATD)  
 anthony.p.randal.mil@mail.mil



## Is it possible to develop Moral Character?



“Conscience is not mere knowledge of a moral code, nor is it the sum total of our moral convictions, but it is rather a faculty (*Vermoegen*), a function of the soul that operates on the basis of such knowledge and conviction as we have and that would bring our lives into conformity with the same. . . It is therefore foolish to appeal to the conscience of men before they know the law or rule whereby their conscience is to act.

***Unless we first teach men [and women] to know what is right, we cannot expect their conscience to urge them to do what is right.***

(emphasis mine)

- E.W.A. Koehler, “Conscience,” *Concordia Theological Monthly*, v. 13, no. 5 (1941)

### 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



**Managing Personal Relationships:  
Priorities and Training for Life  
Session 2**

**Created by: CH (MAJ) Christensen – 12 DEC 2018**



# Managing Personal Relationships



When it comes to intimate relationships:

1. Who are you? How do you view others?
2. Who are we?
3. Who benefits from us?

moral courage



# Problem/Tension: Selfish Intimacy



Average Americans:

- 50% of marriages end in divorce
- 70% of Americans cohabit before marriage
- 95% of Americans have sex before marriage

moral reasoning



<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1802108/>

<https://www.psychologytoday.com/us/blog/in-the-name-love/201303/does-cohabitation-lead-more-divorces>

<http://time.com/4575495/divorce-rate-nearly-40-year-low/>



# Selfish Service



“Selfish people feed off of others until there is nothing left to devour and then they move on to someone else!”



BEFORE



AFTER



# Selfless Service



“Selfless people give to others and maintain a healthy perspective of their importance in the world!”



BEFORE

**CONTENTMENT**  
**HAPPINESS**  
**EMPATHY**

AFTER



## Problem/Tension: Selfish Intimacy



What are we trained/taught when it comes to intimate relationships?

1. You need to wear a condom/make sure he is wearing a condom!!
2. You must have consenting adults for intimacy.
3. You should practice before you get married.
4. Becoming a “man” or “woman” involves having sex with someone.
5. If all else fails, masturbation is a great way to have sex and it may actually be healthy.

moral reasoning



## Problem/Tension: Selfish Intimacy



Who benefits from you taking care of you sexually?

moral courage







## Training Demonstration (Intimate Web)



## Problem/Tension: Selfish Intimacy



### Additional Interesting Information:

1. Those who enter marriage with no prior sexual partners are more likely to remain married for life.
2. Females almost always suffer greater consequences from STDs.
3. The endorphins released during sex, decrease with multiple partners.
4. Viewing pornography while masturbating actually reprograms your brain to respond to images on a screen and not an actual person.
5. Masturbation actually has incredible health risks.

<https://www.webmd.com/men/guide/male-masturbation-5-things-you-didnt-know#1>

moral reasoning







## Training Demonstration (Defense)



### 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



#### Where to Start: Protect What's Most Important!

1. Your spouse / future spouse.
2. Your own sexuality.
3. The legacy you leave your children / future children.
4. Your Soldiers that you train.
5. Yourself.
6. Moral lesson: Our sex life is not private and as a Soldier, we are bound to protect the people of the United States – sometimes from our own actions!!!



## Training Demonstration (Respect)



## Managing Personal Relationships



### Fundamentals

1. Who is the most important person on the mat?  
Your Training Partner!!!
2. How do you train/interact together?  
In a way that benefits both people.
1. What is the rule for interaction?  
Mutual respect!



# Managing Personal Relationships



When it comes to parental/child relationships:

1. Who are you? How do you view others?
2. Who are we?
3. Who benefits from us?

moral courage



# Problem/Tension: Relationship Priorities



What are we trained/taught when it comes to parent/child relationships?

1. Your children come first, above everyone else.
2. Children owe their parents for raising them.
3. Husbands/Wives come and go, but your children remain forever.
4. It is better for the children if we split up/divorce.

moral reasoning





# Managing Personal Relationships



## Relationship Priorities

Place in order of priority  
the following relationships:

Parent	#1 Spouse
Spouse	#2 Child
Child	#3 Parent
Friend	#4 Friend
Co-worker	#5 Co-worker



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



### Session 2 AAR

1. What did you learn from this lesson?
2. What are some things that can be improved?
3. What are some things that should be sustained?
4. What do you plan to do with the information you received today?

moral reasoning





## **1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment**



### **Final Note**

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## APPENDIX THREE

### Session Three: Managing Vocation

## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



## Sharpening the Bayonet!!!



Created by: CH (MAJ) Christensen – 12 DEC 2018



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



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# 1st Battalion, 50th Infantry Regiment



## Sessions Overview

1. The Morality of Managing Personal Finances Part I
2. The Morality of Managing Personal Relationships
3. The Morality of Managing Vocation
4. The Morality of Managing Personal Finances Part II



## Selfish Service



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BEFORE



AFTER



# Selfless Service



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## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



Managing Vocation: Strategic Planning

Session 3

Created by: CH (MAJ) Christensen – 05 JAN 2019



# Managing Vocation



When it comes to vocation:

1. Who are you? What are your unique gifts, talents, and abilities?
2. Who are we? Who shares in your vocation and who has similar gifts, talents, and abilities?
3. Who benefits from us? Who benefits in the near term? Who benefits in the long run?

moral courage



# Problem/Tension: Retirement Mentality



Average Americans:

- Work jobs they hate / despise
- Spend the majority of their lives working toward the goal of retirement
- Make incredibly selfish plans for retirement

Average Soldiers:

- Work jobs they hate / despise to get to the 20 year mark
- Plan to do nothing after they retire, but actually end up working other jobs they hate / despise

moral reasoning





## Problem/Tension: Retirement Mentality



What are we trained/taught when it comes to retirement?

1. It will be the best years of our lives.
2. You finally get to take a rest and do all the things you weren't able to do because of you job, family, etc.
3. All of our everyday problems go away.

moral reasoning



## Problem/Tension: Retirement Mentality



Who benefits from you in retirement?

moral courage





## **Black Belt Analogy (You Never Retire!)**



### **1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment**



#### **Where to Start: Self-Assessment**

1. **What are your gifts, talents, and abilities?**
2. **What is your timeline with the military? ETS, Retire after ? years.**
3. **Who will be with you in your “retirement” years?**
4. **Moral lesson: The understanding of retirement as an end goal will leave you empty and unsatisfied. Thinking of retirement as a transition to the next phase of life and thinking about your life in terms of your ability to positively impact others will greatly increase your contentment in later years.**



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BEFORE

**CONTENTMENT**  
**HAPPINESS**  
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AFTER



# 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



## The Plan: Setting Goals to Benefit Others

1. Short Term (1 – 5 years) Goals X 3  
Who benefits from my goals?  
How do others benefit from my goals?
2. Mid Term Goals (6 – 15 years) Goals X 3  
Who benefits from my goals?  
How do others benefit from my goals?
3. Long Term Goals (16 – death) Goals X 3  
Who benefits from my goals?  
How do others benefit from my goals?



# 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



## Session 3 AAR

1. What did you learn from this lesson?
2. What are some things that can be improved?
3. What are some things that should be sustained?
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moral reasoning





## **1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment**



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## APPENDIX FOUR

### Session Four: Managing Personal Finances Part II

## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



## Sharpening the Bayonet!!!



Created by: CH (MAJ) Christensen – 12 DEC 2018



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



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# 1st Battalion, 50th Infantry Regiment



## Sessions Overview

1. The Morality of Managing Personal Finances Part I
2. The Morality of Managing Personal Relationships
3. The Morality of Managing Vocation
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## Is it possible to develop Moral Character?



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## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



**Managing Personal Finances (Part II):  
Spending Plans and Investment Strategies**

**Session 4**

**Created by: CH (MAJ) Christensen – 05 JAN 2019**



# 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



## Disclaimer!!!

1. Chaplain Christensen is not a trained financial advisor.
2. This class is about the morality of how we use our money. How we conduct ourselves with our personal finances impacts others and may even threaten unit readiness.
3. You should always consult financial advisors and counselors before modifying how you manage your money.



## Moral Courage and Personal Finances



When it comes to money:

1. Who are you? How do you utilize your money? How much do you invest each month?
2. Who are we? Do you have a spending plan? Who has access to your money? How many assets do you have?
3. Who benefits from us? Do you give some of your money away, or do you keep it all for yourself?





## Problem/Tension: No Financial Plan



### Average Americans:

- Do not develop a monthly spending plan
- Do not have a financial plan for retirement
- Do not save for large purchases

### Average Soldiers:

- Live paycheck to paycheck
- Bank on retiring from the military and do not seriously invest any money
- Have no idea how to invest, even in the TSP

moral reasoning



## Problem/Tension: No Financial Plan



What are we trained/taught when it comes to financial planning?

1. As long as you don't overdraft your account, you're good to go.
2. Average income people have no real investment options.
3. You should invest in individual stocks.
4. Your military retirement, disability, and social security will be enough.

moral reasoning





## Problem/Tension: No Financial Plan



Who benefits from you having a solid financial plan?

moral courage



## Combatives Demonstration (Series Strategy)





## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



### Where to Start:

1. Budget, Budget, Budget
2. “By failing to prepare, you are preparing to fail.” - Benjamin Franklin
3. A budget, Spending Plan, is simply an written out plan for how you expect to spend your money – before you get your money!
4. Moral lesson: You are responsible for how you spend your money. When you run out of money each month, it is almost always your fault for having failed to make a plan.



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



### Practical Exercise

1. Using your LES, write in your total gross income (left side of LES where it says “TOTAL”). If married and your spouse works and you both agree to a joint budget, add in your spouse’s income.
2. Write in how much you plan to give to charity at the top.
3. Write in your tax deductions (Federal, FICA X2, and State).
4. Write in your other deductions: Life Insurance, TSP Investing, etc.
5. Write in your allotments: House payment, Dental, Car payment, Savings Allotment, etc.









## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



### Now for the Hard Work

1. Keep track of what you spend for the month. Every penny spent gets accounted for in the “Actual” column of your Spending Plan
2. You may need to make a one page tracker for each line item of your Spending Plan. When you overspend in an area, you must borrow the money from a different category.
3. Some individuals find it necessary to use an envelop system to control their spending.
4. At the end of the month adjust your Spending Plan to better fit your “Actual” spending. Repeat this process each month!!!



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



### Example “Beer”

Spending Plan for Line Item: Beer			Planned / Month: \$85.00	
Date:	Action/Activity	Spent	Deposit	Remaining
1-Aug	Deposit		\$ 85.00	\$ 85.00
3-Aug	Six pack AAFES	\$ 8.99		\$ 76.01
6-Aug	Drinks at the Club	\$ 45.00		\$ 31.01
10-Aug	Beer brewing kit	\$ 60.00		\$ (28.99)

**\* Using the envelop system will keep you from overspending in certain categories of your spending plan.**



## Combatives Demonstration (Submissions!!!)



### 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



#### Where to Start:

1. Only invest in things you completely understand!
2. Only invest money that you will not need for a minimum of 5 years.
3. Never invest while still in debt – too risky.
4. Never invest in single stocks – too risky.
5. I personally invest in Mutual Funds and have found several that have a long track record (over 20 years) that make over 12% interest.



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



### Where to Start (continued):

6. I personally invest in the Roth TSP and have arranged my investments to include the C, S, and F funds.
7. Roth gives a ridiculous tax advantage to you and to your beneficiaries if you die before using all your money – no taxes when you receive your payments.
8. Moral lesson: Luke 16:10 “One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much.” Investing is long and hard work, but if you remain faithful your money will grow!



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



### Traditional vs Roth

	Traditional TSP	Roth TSP
<b>Contributions</b>	Come from pre-tax income, reducing gross income reported to IRS	Come from taxable income, not reducing gross income reported to IRS
<b>Withdrawals</b>	Taxed at your ordinary income tax rate	Tax-free, provided account is open at least five years and you are either at least 59½ or permanently disabled. In the event of death, withdrawals by heirs are tax-free.

- TSP Roth contributions are maxed out at \$19,000 for 2019
- Regular Roth contributions are maxed at \$6000 for 2019



# 1st Battalion, 50th Infantry Regiment



## Basic Investments within TSP

Year	G Fund	F Fund	C Fund	S Fund	I Fund
2008	3.75%	5.45%	(36.99%)	(38.32%)	(42.43%)
2009	2.97%	5.99%	26.68%	34.85%	30.04%
2010	2.81%	6.71%	15.06%	29.06%	7.94%
2011	2.45%	7.89%	2.11%	(3.38%)	(11.81%)
2012	1.47%	4.29%	16.07%	18.57%	18.62%
2013	1.89%	(1.68%)	32.45%	38.35%	22.13%
2014	2.31%	6.73%	13.78%	7.80%	(5.27%)
2015	2.04%	0.91%	1.46%	(2.92%)	(0.51%)
2016	1.82%	2.91%	12.01%	16.35%	2.10%
2017	2.33%	3.82%	21.82%	18.22%	25.42%
<b>10 Yr Compound</b>	<b>2.38%</b>	<b>4.27%</b>	<b>8.55%</b>	<b>9.37%</b>	<b>2.23%</b>

Percentages in ( ) are negative.



# 1st Battalion, 50th Infantry Regiment



## TSP Investments vs Other Investments

Fund Name (ticker) ↓	Daily YTD Return ↓	Three Month Return ↓	Average Annual Total Returns - Month End 12/31/2018					Expense Ratio		
			1 year ↓	3 years ↓	5 years ↓	10 years ↓	Since Inception ↓	Gross ↓	Net ↓	Limitation ↓
Growth & Income (PRGIX)	0.86% as of 01/04/2019	-11.14% as of 12/31/2018	-3.23%	7.90%	8.10%	12.84%	9.66% since 12/21/1982	0.66%	0.66%	N/A
Growth Stock (PRGFX)	1.42% as of 01/04/2019	-14.14% as of 12/31/2018	-1.03%	10.28%	10.10%	16.08%	10.81% since 04/11/1950	0.67%	0.67%	N/A
Health Sciences (PRHSX)	0.42% as of 01/04/2019	-15.81% as of 12/31/2018	1.23%	5.11%	11.60%	19.42%	14.02% since 12/29/1995	0.77%	0.77%	N/A



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



### Debt vs Investment Quiz

1. Soldier (A) buys a \$30,000 vehicle with \$0 down. His loan is for 72 months and he gets a great rate of 13.5%. How much does he actually pay for his vehicle?

**\$43,932.10 (monthly payment = \$610.17)**

2. Soldier (B) invests \$610.17 per month in her TSP over a four year enlistment and then exits the military. She arranged her TSP investments so that she averaged 8% in interest annually. At age 62 (40 years later) she decides to check on her money. How much does she have?

**\$569,000.94 (she invested less than \$30,000 and does not account for the new Blended Option!!!)**



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



### Debt vs Investment Quiz

1. What if Soldier (B) didn't have this great class and she left her money in the G fund (2.38%)? How much will 2.38% make for her \$30,000 investment?

**\$77,760 (She lost out on \$491,240.94!!!)**

2. What if Soldier (B) gets really investment smart and figures out how to find mutual funds that will yield 12%? How much will her \$30,000 investment make her at 12%?

**\$2,371,745.99 (Where's your money invested?)**



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



### What if I could start over with the Blended Retirement?

1. I would invest 5% of my base pay in Roth TSP so that I would maximize the Government matching funds.
2. I would arrange my TSP investments as follows:
  1. C fund = 60% (stability and predictability)
  2. S fund = 20 % (volatility and ability to grow quickly)
  3. F fund – 10 % (diversity of funds)
  4. I fund – 10% (diversity of funds)
3. I would invest another 10% of my base pay into outside Roth IRAs and get over 12% on these investments.



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



### What if I could start over with the Blended Retirement?

4. I would retire at age 60 with \$???? in my Roth TSP and \$???? in my Roth IRA?

Roth TSP: \$1,142,118 (that is starting at age 22 with \$400 [\$200 individual, \$200 matching] per month invested, assuming 8% growth)

Roth IRA: \$3,278,448 (that is starting at age 22 with \$400 per month invested, assuming 12% growth)

Total Tax-free Money: \$4,420,566 for only \$600 per month invested!!!





## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



### Session 4 AAR

1. What did you learn from this lesson?
2. What are some things that can be improved?
3. What are some things that should be sustained?
4. What do you plan to do with the information you received today?

moral reasoning



## 1<sup>st</sup> Battalion, 50<sup>th</sup> Infantry Regiment



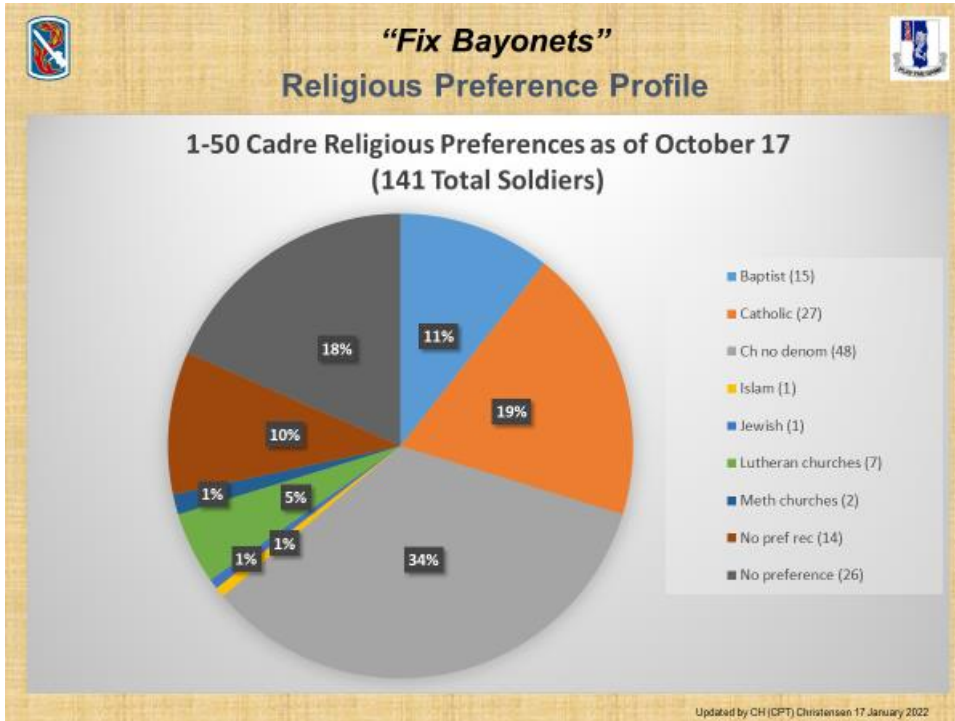
### Final Note

If you voluntarily chose to participate in the research and data for Chaplain Christensen's D-Min. project please sign, date, and turn in the session 1 survey.

If you are willing to participate in a brief interview in 2 – 4 weeks please sign and date the interview consent form.

## APPENDIX FIVE

### Religious Preference Profile for 1-50 Cadre and Drill Sergeants





APPENDIX SIX

Concept of the Operation (CONOP) Briefing Slides



# Bayonet Ethics CONOP



**Moral Leadership – “Sharpening the Bayonet”**  
**CH (CPT) Matt Christensen**  
**Proposed: October 2018**



# 1-50 Infantry Command Vision



**FIX BAYONETS!**



- *PT*
- *Marksmanship*
- *Discipline & Standards*
- *Prepare for Combat at the Squad level*



- *Rigorous LPDs & OPDs*
- *Leader PT Competitions*
- *Leader Breakfasts*
- *Embody & Reinforce Army Values*



- *Facilitate Resources & Information*
- *Provide Opportunities to Engage*
- *Foster Strong & Resilient Families*
- *Promote a Positive Command Climate*

**ENDSTATE:** 1-50 IN transforms civilians into disciplined Infantry Soldiers, develops leaders, and takes care of our Soldiers and Families in order to support our Army at War



# Bayonet 6 Commander's Intent



**Purpose:** Transform civilians into Infantry Soldiers who are disciplined, physically and mentally tough, uphold the Army values, and are ready to conduct combat operations at the squad level immediately upon graduation

**Key Tasks:**

- Deliver the absolute highest quality Infantry Soldiers possible, given the time and resources available – to include a 270+ average on APFT, and qualifying expert on M-4
- Strive for excellence in all we do, and ensure we incentivize and reward excellence among our cadre and Soldiers
- Develop our leaders professionally and personally on a daily basis
- Energetically support the 22-week OSUT transformation and set conditions for its success
- Keep Soldiers and families strong and resilient, by providing information and resources along with opportunities to remain actively engaged
- Do the routine things routinely well, while always remaining vigilant and avoiding complacency

**Endstate:**

**Enemy:** Risk factors including heat injuries, musculoskeletal injuries, potential misconduct, EO/SHARP incidents, and other similar events are mitigated, fostering an atmosphere conducive to excellent training

**Friendly:** Infantry Soldiers are trained and ready to conduct combat operations at the squad level; 1-50 IN cadre and families are taken care of and ultimately depart the battalion more developed, well-rounded, and able to excel in any domain



# Transformational Moral Leadership Model



Transformational Moral Leadership elevates, expands, refines, and forges people of excellence through:



Model Credit: Chaplain (LTC) Anthony Randall  
 Ethics Instructor and Writer  
 COMMAND AND TACTICS DIRECTORATE (CATD)  
 anthony.p.randal.mil@mail.mil



# CONOP



### Mission:

Sharpen (develop) morally strong leaders who embody Selfless Service and reinforce the Army Values.

### Intent:

1. Purpose: Strengthen the moral character of our Cadre through Transformational Moral Leadership (TML) "Sharpening the Bayonet" events.
2. Key Tasks:
  - A. Develop curriculum for three sharpening events: Managing Personal Finances, Managing Personal Relationships, and Managing Drill Sergeant / Vocational Responsibilities
  - B. Schedule / conduct "Sharpening the Bayonet" events for each Company
  - C. Evaluate effectiveness through AAR critiques
3. Endstate:
  - A. Enemy: Risk factors include selfish service, poor personal financial management, volatile relationships, and toxic/disengaged leadership.
  - B. Friendly: Cadre who selflessly serve, knowing who they are as individuals, who they are as professional Soldiers, and who truly benefits from them in all aspects of their lives.



### Concept of the Operation:

- Phase 1: CMD Team Buy-in**  
Receive CDR and CSM guidance
- Phase 2: Development**  
Modify and develop "Sharpening the Bayonet" curriculum to build upon the TML training and to nest within the CMD vision and intent
- Phase 3: Execution**
1. Schedule training events
  2. Conduct training events
  3. Continuously AAR and evaluate effectiveness
- Phase 4: Continued Operations**
1. Cadre remain morally strong (sharp) by working through their own Individual Character Development Plans
  2. Cadre more selflessly serve their Families and IET Students

### Proposed Timeline:

- NOV: Conduct TML for A and B  
DEC: Complete curriculum  
JAN: Conduct TML for remaining units  
JAN - ???: Conduct Training

### Service Support:

1. Funding: No funding required!
2. Facilities: BN resourced

### Command and Signal:

POC: CH (CPT) Matt Christensen  
P- Cell: 785-307-0288  
A- GVT Cell: 706-575-8087  
C- matthew.c.christensen2.mil@mail.mil  
E- christensenm@csl.edu



## Questions / Comments



**Moral Leadership – “Sharpening the Bayonet”**  
**CH (CPT) Matt Christensen**  
**Proposed: October 2018**

## APPENDIX SEVEN

### CH (LTC) Anthony Randall's Memorandum



REPLY TO  
ATTENTION OF

DEPARTMENT OF THE ARMY  
HEADQUARTERS UNITED STATES ARMY MANEUVER CENTER OF EXCELLENCE  
1 KARKER STREET  
FORT BENNING, GEORGIA 31905-5000

IMBE-RS

30 MAY 2018

MEMORANDUM FOR RECORD

SUBJECT: MCOE Character Development Program

We live in a complex world requiring transformational moral leaders who in complex and ambiguous environments operate with moral courage, moral reasoning, and moral empathy. These Trusted Professionals adhere to the Army's Professional Ethic consistently demonstrating their character, commitment, and competence with ethical, efficient, and effective intent, actions, to pursue a desired end state embodying the Mission Command Philosophy built upon trust.

However, the gap and lack of consistent character development across the institutional, operational, and self-development domains have led to the ethical failure of systemic contexts, social contracts, and individuals choices. This gap prevails across the spectrum from General Officers conduct unbecoming, to junior officers fragmented personas, to drill sergeants abusive conduct, to enlisted soldiers abuse of privileged access and social media. Change is required.

The *MCOE LOE 2 Ethics and Character Development* integrates transformational moral and ethical leadership and character development training. In FY16 only six hours of "Ethics" instruction was in the OCS POI. By the end of FY17, over 58 hours of "Ethics" instruction was integrated into the POIs of OCS, IBOLC, ABOLC, MCCC, MCCC-RC, and MPCC, effectively teaching and training over 3,000 officers a year. (Attached Slide 3) That equates to every Infantry and Armor Platoon, Company, Battalion, and Brigade Commander receiving ethics and character development teaching and training annually through MCOEs PMEs.

In FY17 a pilot program providing teaching and training for Drill Sergeants and MCCC Small Group Leaders began at Ft. Benning. The 2 Day (18 hour) Character Development Instructor Course taught and trained every Drill Sergeant in 1-46 IN (CIMT) in 3<sup>rd</sup> QTR FY17. The CIMT trainee attrition rate from 3<sup>rd</sup> QTR to 4<sup>th</sup> QTR FY17 went from 12% to 3%. The 1-46 IN CSM attributes the success to Drill Sergeants applying what they learned in the CDIC. This Aristotelean concept of teaching and training character supports a life-long learning philosophy embedded in *MCOE LOE 2: Train the Fundamentals and Develop Leaders*. (Attached Slides 1-4)



*The 2 Day Character Development Instructor Course achieves the following:*

- 1. Provides an experiential learning environment for PMEs SGLs and Drill Sergeants to assess their competence on who they are as leaders, their character as “trusted Army Professionals,” and their commitment to the Army Professional Ethic.*
- 2. Provides an experiential learning environment that enhances mission command primarily “building teams through mutual trust” and “creating a shared understanding” among leaders to include using psychological and emotional intelligent assessments such as the Myers Briggs Personality Conflict Style Report and the Emotional Social Competency Intelligence Assessment Report to better understand individual and team dynamics.*
- 3. Provides a model example and process for how trusted Army Professionals can plan and execute experiential moral and ethical leadership development training within their units. Enables all MCOE instructors with knowledge and skills to teach and train Trusted Professionals the Professional Ethic in all MCOE training environments in support of POI ethics and character development instruction.*

MCOE has achieved significant momentum and achieved positive initial results from FY17-FY18. In order to create a world class program continuity of strategic leadership and vision is required from FY18-FY21. MCOE’s efforts will positively impact CACs eight Centers of Excellence (COEs). This requires annually funding a budget overseen by the MCOE Human Performance Office, MCOE Ethics Instructor, and a future MCOE SMC Deputy Ops Chaplain.

The MCOE Ethics and Character Development LOE is a bold and audacious goal with a clear focus to maximize human capital and human potential. To be the most cognitively dominant, realistically trained, and institutionally agile force in the world will require the continuity of strategic leadership. Leaders who insist on readiness as the priority must recognize human potential necessitates developing trusted professionals of moral and ethical character holistically addressing the soul of a warrior, intellect of a statesman, and hands of a leader.

POC is the undersigned at 706-626-2377 or [Anthony.p.randall.mil@mail.mil](mailto:Anthony.p.randall.mil@mail.mil).



ANTHONY P. RANDALL  
LTC, USA  
Ethics Instructor, MCoE

## APPENDIX EIGHT

### Memorandum Granting Legal Permission to Conduct MAP:



DEPARTMENT OF THE ARMY  
1<sup>ST</sup> BATTALION, 50<sup>TH</sup> INFANTRY REGIMENT  
9747 SECOND ARMORED DIVISION ROAD, BLDG 3560  
FORT BENNING, GEORGIA 31905-5919

ATSH-TBT-D

13 December 18

#### MEMORANDUM FOR RECORD

SUBJECT: Authorization for CH (MAJ) Christensen to conduct human research on volunteers among the 1-50 Infantry Drill Sergeant population.

1. Effective 13 December 2018, CH (MAJ) Christensen is authorized to ask 1-50 Infantry Drill Sergeants to voluntarily take part in a survey and narrative interview as part of his D-Min. project: Developing Moral Character utilizing the "Transformational Moral Leadership" Model.
2. Based on guidance provided by the Office of the Staff Judge Advocate (CPT Stephen R. Millwood), the following restrictions apply:
  - a Participation is completely voluntary
  - b Rank is not used to persuade potential participants
  - c The project in no way involves IET Students
3. The conduct of the survey should not be permitted to detract from the execution of the overall Battalion mission in any way.
4. The point of contact for this memorandum is the undersigned at (706) 544-3242 or [brendan.r.gallagher.mil@mail.mil](mailto:brendan.r.gallagher.mil@mail.mil).

A handwritten signature in black ink, appearing to read "Brendan R. Gallagher".

BRENDAN R. GALLAGHER  
LTC, IN  
Commanding

## APPENDIX NINE

### Survey Raw Data:

Qualitative Survey:

Date: 06 MAR

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 3 4 (5)

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management: 1 (2) 3 4 5

Comments:

After the first finance class, please indicate your desire to make any changes in your financial management: 1 2 3 4 (5)

Comments:

Before the relationship class, please indicate your desire to make any changes in your relationships: 1 2 (3) 4 5

Comments:

After the relationship class, please indicate your desire to make any changes in your relationships: 1 2 3 (4) 5

Comments:

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation: (1) 2 3 4 5

Comments:

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation: 1 2 3 (4) 5

Comments:

Before the second finance class, please indicate your desire to make any changes in your financial management: 1 2 3 4 (5)

Comments:

After the second finance class, please indicate your desire to make any changes in your financial management: 1 2 3 4 (5)

Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 4 (5)

Overall Comments:

Qualitative Survey:

Date: 6 MAR

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 3 4 (5)

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management:

1 2 (3) 4 5

Comments:

After the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 (5)

Comments: I UNDERSTAND HOW IMPORTANT IT IS TO HAVE A GOOD SAVINGS PLAN. YOU NEVER KNOW WHAT COULD HAPPEN.

Before the relationship class, please indicate your desire to make any changes in your relationships:

1 2 (3) 4 5

Comments: I DIDN'T SEE SOME OF THE FAULTS ON MY BEHAVE. I DIDN'T WANT TO TALK ABOUT SOME ISSUES.

After the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 (5)

Comments: AFTER THE CLASS IT MADE ME WANT TO TALK TO HUSBAND MORE WHEN I HAVE AN ISSUE.

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 (3) 4 5

Comments:

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 (5)

Comments:

Before the second finance class, please indicate your desire to make any changes in your financial management:

1 2 (3) 4 5

Comments:

After the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 (5)

Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 4 (5)

Overall Comments:



Qualitative Survey:

Date: 06 MAR

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 3 4 (5)

Comments: I always seek self improvement.

Before the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 (5)

Comments: Financial responsibility has always been a goal

After the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 (5)

Comments: I began looking into mutual funds

Before the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 (5)

Comments: I believe a strong relationship with my partner is the key to success

After the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 (5)

Comments: It helped me take a look more at communication skills

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 (5)

Comments: Always ~~think~~ think if I <sup>would</sup> wanted my children treated in the same manner

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 (5)

Comments: Think first and never allow a soldier to do anything I won't

Before the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 (5)

Comments: Always thinking about change

After the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 (5)

Comments: No longer just thinking about it; I put a plan in action

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 4 (5)

Overall Comments: Some Great Training!!!

Qualitative Survey:

Date: 6 Mar 19

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 (2) 3 4 5

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management:

1 2 (3) 4 5

Comments:

After the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 (4) 5

Comments:

Before the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 (4) 5

Comments:

After the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 (5)

Comments:

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 (2) 3 4 5

Comments:

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 (3) 4 5

Comments:

Before the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 (4) 5

Comments:

After the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 (4) 5

Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 (4) 5

Overall Comments:

Qualitative Survey:

Date: 06 MAR

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 3 4 5

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

Before the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

After the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

Comments:

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

Comments:

Before the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 4 5

Overall Comments:

Qualitative Survey:

Date: 06 MAR

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 3 4 (5)

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management: (1) 2 3 4 (5)

Comments:

After the first finance class, please indicate your desire to make any changes in your financial management: (1) 2 3 4 (5)

Comments:

Before the relationship class, please indicate your desire to make any changes in your relationships: 1 2 3 4 (5)

Comments:

After the relationship class, please indicate your desire to make any changes in your relationships: 1 2 3 4 (5)

Comments:

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation: 1 2 3 4 (5)

Comments:

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation: 1 2 3 4 (5)

Comments:

Before the second finance class, please indicate your desire to make any changes in your financial management: 1 2 3 4 (5)

Comments:

After the second finance class, please indicate your desire to make any changes in your financial management: 1 2 3 4 (5)

Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 4 (5)

Overall Comments:

Qualitative Survey:

Date: 06 MAR

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 3 4 5

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

Before the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

After the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

Comments:

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

Comments:

Before the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 4 5

Overall Comments:

Qualitative Survey:

Date: 05 MAR

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 (3) 4 5

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management:

1 (2) 3 4 5

Comments:

After the first finance class, please indicate your desire to make any changes in your financial management:

1 2 (3) 4 5

Comments:

Before the relationship class, please indicate your desire to make any changes in your relationships:

1 2 (3) 4 5

Comments:

After the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 (4) 5

Comments:

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 (3) 4 5

Comments:

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 (3) 4 5

Comments:

Before the second finance class, please indicate your desire to make any changes in your financial management:

1 (2) 3 4 5

Comments:

After the second finance class, please indicate your desire to make any changes in your financial management:

1 2 (3) 4 5

Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 (4) 5

Overall Comments:

*to much combatives. I get the purpose but I felt a little to much*

Qualitative Survey:

Date: 20190208

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 3 4 5

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

Before the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

After the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

Comments:

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

Comments:

Before the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 4 5

Overall Comments:

Qualitative Survey:

Date: 6 Mar 19

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 3 4 5

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

Before the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

After the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

Comments:

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

Comments:

Before the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 4 5 !!!

Overall Comments:



Qualitative Survey:

Date: 04 MAR

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 3 4 5

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

Before the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

After the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

Comments:

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

Comments:

Before the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 4 5

Overall Comments:

Qualitative Survey:

Date: 26 Feb

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 3 4 5

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

Before the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

After the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

Comments:

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

Comments:

Before the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 4 5

Overall Comments:

Qualitative Survey:

Date: 20190208

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 3 4 5

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

Before the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

After the relationship class, please indicate your desire to make any changes in your relationships:

1 2 3 4 5

Comments:

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

N/A

Comments:

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation:

1 2 3 4 5

N/A

Comments:

Before the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

N/A

Comments:

After the second finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

N/A

Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 4 5

N/A

Overall Comments:

Qualitative Survey:

Date: 06 MAR

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 3 4 5

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

After the first finance class, please indicate your desire to make any changes in your financial management:

1 2 3 4 5

Comments:

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1 2 3 4 5

Comments:

After the relationship class, please indicate your desire to make any changes in your relationships:

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1 2 3 4 5

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1 2 3 4 5

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1 2 3 4 5

Comments:

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Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 4 5

Overall Comments:

Qualitative Survey:

Date: 05 MAR

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Comments:

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1 2 3 4 5

Comments:

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1 2 3 4 5

Comments:

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1 2 3 4 5

Comments:

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1 2 3 4 5

Comments:

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1 2 3 4 5

Comments:

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1 2 3 4 5

Overall Comments:

Qualitative Survey:

Date: 06 MAR

On a scale of 1 to 5 with 1 indicating no desire and 5 indicating a very strong desire, please indicate your level of desire to attend this character development training session:

1 2 3 4 5

Comments:

Before the first finance class, please indicate your desire to make any changes in your financial management: 1 2 3 4 5

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After the first finance class, please indicate your desire to make any changes in your financial management: 1 2 3 4 5

Comments:

Before the relationship class, please indicate your desire to make any changes in your relationships: 1 2 3 4 5

Comments:

After the relationship class, please indicate your desire to make any changes in your relationships: 1 2 3 4 5

Comments:

Before the vocation class, please indicate your desire to make any changes in how you do your job/vocation: 1 2 3 4 5

Comments:

After the vocation class, please indicate your desire to make any changes in how you do your job/vocation: 1 2 3 4 5

Comments:

Before the second finance class, please indicate your desire to make any changes in your financial management: 1 2 3 4 5

Comments:

After the second finance class, please indicate your desire to make any changes in your financial management: 1 2 3 4 5

Comments:

On a scale of 1 to 5 with 1 indicating no satisfaction and 5 indicating a very strong satisfaction, please indicate your level of satisfaction with this training:

1 2 3 4 5

Overall Comments:

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