

Evangelism in the Profession of Arms: An Evaluation of Evangelical Christian
Proselytizing in the Professional Journal of the United States Air Force

[US Air Force Officer's and Harvard Masters Graduate's Name Withheld By Request]

Harvard University

March 2011

Abstract

This study investigated a contributing factor to the environment of preferential treatment and intolerant religious behavior in the United States Air Force (USAF). This author reviewed the professional journal of the USAF for evangelical Christian themes and messages to determine if the journal was utilized by evangelical Christians as a forum to proselytize airmen. The journal was published under the names *Air and Space Power Journal*, *Aerospace Power Journal*, *Airpower Journal*, and *Air University Review* and has been in publication since 1947. Evidence from articles in these journals shows an inclusion of evangelical Christian messages and themes. The evidence found in the professional journal of the USAF included unique Christian terminology and general themes used in the evangelical Christian subculture. While the majority of the articles in the professional journal of the USAF contained material on air, space, and cyber issues, there was enough evidence to determine that the proselytizing of Christian messages helped contribute to the current environment of evangelical Christian influence in the USAF. Through the evaluation of the works of Christian authors, many with military experience, the preponderance of evidence reveals that six factors motivated evangelical Christians to evangelize the military. These include: evangelism as an essential element of the Christian faith, the comfort that it provides to military personnel, the desire to follow biblical examples of evangelism to the military, assurance of a successful life, spirituality as a trait of good leadership, and the advocacy of Christianity as a central part of the U.S. government.

Table of Contents

Introduction.....	1
I. Review of the Air Force Professional Journal for Evangelical Christian Themes.....	17
II. Analysis of Motivational Factors behind the Presence of Evangelical References in the Professional Journal of the USAF.....	105
Conclusion.....	136
Bibliography.....	139

List of Figures

Figure 1. Chaplain on bus.....	24
Figure 2. Chaplain on bike.....	25
Figure 3. Angel-Agent.....	28
Figure 4. Moses with the Ten Commandments.....	37
Figure 5. Half-image of Pastor.....	46
Figure 6. Christian Shield.....	66
Figure 7. Angel.....	78
Figure 8. Air Force Academy Chapel.....	83

Introduction

Rather than focusing on the amazing capabilities and advanced systems that the United States Air Force (USAF) employs in the defense of this country, news agencies have primarily been interested in dramatic controversies in the youngest service branch of the armed forces. The Air Force Staff reacted quickly in an attempt to correct the proliferation of sexual harassment cases at the Air Force Academy and the lack of accountability of nuclear weapons at multiple Air Force bases. In addition, the Air Force has been burdened with allegations of preferential treatment to evangelical Christians, religious intolerance and proselytizing by Christian chaplains, instructors, cadets, and other airmen.

For example, a statement that clearly advocated proselytizing to Air Force personnel was found in a handbook for the 2002 edition of the Basic Chaplain Course, specifically the section titled, “The Covenant and the Code of Ethics for the Chaplains of the Armed Forces.” The course included the statement, “I will not proselytize from other religious bodies, but I retain the right to evangelize those who are not affiliated.”¹ In a 2008 interview, when the Air Force Chief of Chaplains, Brigadier General Cecil Richardson, was asked about the proper response from an Air Force chaplain to the confessions of a troubled airman who clearly indicated his lack of interest in hearing about religion, Brigadier General Richardson stated, “sometimes Jesus is what they need.

¹ Michael L. Weinstein, *With God on Our Side* (New York: St. Martin’s Press, 2006), 167.

They're asking for it.”²

Allegations of proselytizing found its controversial crescendo with the outbreak of allegations of religious intolerance and proselytizing at the USAF Academy in 2005. Americans United for the Separation of Church and State conducted an investigation into the climate at the Academy. Americans United summarized that they had “received reports...that Academy faculty, staff, members of the Chaplain’s Office, and upper-class cadets frequently pressure members of the Cadet Wing to attend chapel and undertake religious instruction.”³ One cadet recounted an event at Basic Cadet Training, stating that cadets “were put together in big tents, with twenty of us packed together like sardines, and they would bring some guy in there giving a sermon, talking about turning your life around, giving your life to Jesus, and going to heaven when you die.”⁴

The allegations of evangelical Christian proselytizing at the USAF Academy in 2005 was uncovered only after the Yale Divinity School conducted a review of the climate at the Academy in response to sexual harassment charges by female cadets. Colonel Jack D. Williamson, who conducted a separate investigation into the allegations of proselytizing at the Academy, stated at a House Armed Service Committee hearing

² Patrick Winn, “Chief of Chaplain Speaks Out,” Posted August 8, 2008, <http://www.airforcetimes.com/news/2008/08/airforce_chaplain_080708/> (cited January 2009), para 5.

³ Americans United for the Separation of Church and State. *Report of Americans United for Separation of Church and State on Religious Coercion and Endorsement of Religion at the United States Air Force Academy* (Washington DC, 2005), 1.

⁴ Weinstein, 51.

that “some faculty and staff had expressed the opinion that student behavioral problems were viewed as moral deficiencies that could be corrected only with religious—primarily evangelical Christian—moral values.”⁵

Other allegations of preferential treatment to evangelical Christians surfaced after the completion of an Inspector General (IG) investigation into alleged misconduct of Department of Defense (DoD) officials while helping a non-federal entity, Christian Embassy, produce a promotional video. The IG Report, completed on 20 July 2007, concluded that “evidence established that the purpose of the video was not to document the Pentagon’s Chaplains’ Ministry, but to promote Christian Embassy to its various audiences at dinners and similar events in order to raise funds and attract supporters.”⁶ The IG Report also concluded that the Pentagon’s Chaplain’s office inappropriately issued contractor badges to parachurch groups, including the Navigators, Campus Crusade for Christ, and The Gideons.

While the Air Force took steps to respond to these allegations of intolerance and preferential treatment, conducting IG investigations and issuing new guidelines on religious tolerance, the origins of this behavior are unclear and have not been given much attention by media or the Air Force leadership.

This thesis will address the following questions: what were the contributing factors that created an environment of evangelical Christian influence throughout the history of the USAF? Have these contributing factors been adequately researched?

⁵ Weinstein, 125.

⁶ Department of Defense. Inspector General’s Office, *Alleged Misconduct by DoD Officials concerning Christian Embassy* (Washington DC, 2007), 6.

What forums or publications were used by Air Force personnel of an evangelical Christian background to promote their ideological beliefs? What level of influence did any presence of evangelical Christian references in these publications have on the Air Force?

Background research of this subject has uncovered numerous inquiries into the topic of evangelical influence in the military and has shown that a myriad of factors contributed to the current climate of evangelical Christian influence in the USAF. These factors include: the increase of evangelical Christians in the United States, the perceived immorality of the military requiring evangelical intervention, the influential relationship between evangelical parachurch groups and the USAF, the increase of evangelical chaplains in the USAF chaplain corps, the agreement between the evangelical community and the military positions on foreign policy during the Cold War, the inclusion of religious themes in mandatory values-related initiative programs and, finally, the continuing evangelizing of service members by Air Force leadership and fellow airmen. One factor that may have also contributed to the current climate in the USAF, but has not been evaluated in previous studies and texts, is the promulgation of evangelical Christian themes through the professional journal of the USAF. I hypothesize that the professional journal of the USAF included many messages, both deliberate and unintentional, that advocated evangelical Christian beliefs and helped contribute to an environment of evangelical Christian influence consistent throughout the history of the USAF. I also hypothesize that references to evangelical Christian beliefs in the professional journal of the USAF are attempts to inculcate readers with certain Christian beliefs, which serve a wide range of functions, and to bring about a uniformity of beliefs within the USAF.

The *Air and Space Power Journal* is the professional journal of the USAF and is an open forum for presenting opinions on military doctrine, strategy, tactics, and other defense matters. The primary focus of this journal is on worldwide air, space, and cyberspace power ideals. The journal was formerly published under the names *Aerospace Power Journal*, *Airpower Journal*, and *Air University Review* and has been in publication since 1947. My research will include the examination of the collection of the Air Force professional journals from 1967 to 2009. The examination of the professional journal began with an extensive search for evangelical Christian references in the online database containing *Air and Space Power Journal* articles. Those articles containing religious references were further analyzed to determine if the reference could have any level of influence on the community of readers. Any article that may have contributed to the establishment of a culture of evangelical Christian influence will be analyzed in this thesis. Some articles, because of the terms and references contained in them, have the ability to be significantly influential to the reader while others merely had simple references to evangelical Christian themes. However, the majority of the articles in the *Air and Space Power Journal* were secular in nature and focused primarily on matters of national defense, leadership, strategy, and other important military matters that facilitate the development of members of the profession of arms.

The primary implication of this research is to document the possibility of favoritism towards evangelical themes in the professional journal of the USAF, so as to ensure that future editorial boards will present a tolerant and non-sectarian view of legitimate Air Force issues. Another implication of this research is to highlight the promulgation of a philosophy that could obstruct religious freedom as practiced in a

federal institution. Evidence of proselytizing and increased Christian influence in the professional journal of the USAF could prove true any accusations of religious intolerance and of the existence of an environment that caters to a specific worldview over others. This, in turn, could lead to an environment where Air Force personnel fear to practice their religion of choice, or to not practice at all, in fear of retribution because they do not follow the predominant worldview espoused by other Air Force personnel. Another implication of this research is the possible impact on military assessments by the increase of conservative religious and political ideologies in the Air Force. Lieutenant Colonel William Millonig approached this topic in a Strategy Research Project report written for the Army War College. He described the multiple effects of an increase in solitary worldviews amongst military leaders who are shaped by conservative Christian ideologies. He proposed that “the Christian ideological impact to the strategic leader is the resulting groupthink which limits creative thinking and divergent points of view.”⁷ He continued his analysis by warning the reader of certain results of groupthink by military leaders, namely the decreasing likelihood that military leaders will analyze all relevant consequences of a particular decision. While his argument for having diverse viewpoints for the best decision-making is not original, he adamantly warns against the trend of increased influence of religious ideologies in the military. When read by the majority of high-ranking Air Force officers, statements with a heavy evangelical Christian influence can have a dramatic impact on the culture of the Air Force. While the majority of journal articles presented relevant Air Force topics, there was clear evidence of religious references, many of an evangelical Christian character, in articles submitted

⁷ William Millonig, *The Impact of Religious and Political Affiliation on Strategic Military Decisions and Policy Recommendations* (Strategy Research Project, U.S. Army War College, 2006), 11.

by active duty and retired military members and civilian personnel with a close association with the military. Consequently, any type of evangelical Christian influence can validate or promote the use of religiously oriented methods into the training and leadership of Air Force personnel.

As mentioned above, an extensive amount of research has been done on the history of evangelical Christian influence in the military. Anne Loveland completed her study, *American Evangelicals and the U.S. Military 1942-1993*, describing evangelical influence on the U.S. military, in 1996. She focused her study on the time period of 1942 to 1993, concentrating on the responses to the perceived immorality of the military environment, the increase of evangelical chaplains, the increase of the influence of parachurch groups on the military, and the agreement on tougher foreign policies against Communism. Loveland reviewed the periodical *United Evangelical Action* for their views of the armed forces and found compelling evidence that evangelicals viewed the military establishment as a corrupting influence. One editorial charged the United States Army as an organization “rapidly becoming a school for alcoholism for uniformed youngsters” and as a place where “it is no sin to commit adultery.”⁸ Loveland also reviewed reports from pastors who traveled to Europe and Japan during the postwar occupation. These reports were filled with tales of corrupted young minds engaged in drinking binges, uncommitted sex with prostitutes, vulgar language, and a network of black market transactions. Loveland also reviewed the evangelical publication *Christianity Today*, and found similar messages. In an article from the May 1963 issue, an author declared “a lack of a sense of ultimate values and fixed standards” as the main

⁸ Anne C. Loveland, *American Evangelicals and the U.S. Military 1942-1993* (Baton Rouge: Louisiana State University Press, 1996), 9.

problem with servicemen.⁹ This message was common in the evangelical publications in the post-World War II era and would be the backbone to the advocating of character guidance programs in the armed forces that inculcated religious values into military members.

Loveland also studied the influence that parachurch groups had on evangelism in the military. She reviewed the tactics and successes of six such groups, including the Navigators, Officers' Christian Fellowship, the Overseas Christian Servicemen's Centers, the Christian Military Fellowship, Campus Crusade for Christ, and the Full Gospel Business Men's Fellowship International. She found that parachurch groups introduced Bible study classes and Christian activities at the service academies and bases worldwide with the aim to convert military members to evangelical Christians and, as Loveland states, to "train them to become disciplemakers themselves who would win and train still other converts."¹⁰ Loveland succinctly summarizes the methods of evangelism used to convert military members or to further strengthen the believer's faith and also includes various statistics on growth of military membership within these groups. She also provides the mission statements of these groups, which further demonstrates their evangelical nature, including the Christian Military Fellowship's description of itself as, "a nondenominational fellowship of believers who are committed to Jesus Christ and to carrying out the Great Commission (Matthew 28:18-20) within the military society."¹¹

⁹ Loveland, 67.

¹⁰ Loveland, 27-32.

¹¹ Loveland, 30.

Loveland also investigated the influx of evangelical chaplains in the Chaplain Corps. She found that the National Association of Evangelical's chaplain endorsing agency, Commission on Chaplains, had "placed nearly 100 chaplains from various evangelical and fundamentalist denominations" and "by 1955 that number had risen to 154."¹² In her review of the Office of the Chief of Chaplain's historical review, she discovered that even though the military allotted chaplaincy slots to denominations and faith groups using a quota system that would ensure the distribution of chaplains in the armed forces was roughly equivalent to the proportion in American society as a whole, the evangelical groups had exceeded their quota limits.

Furthermore, Loveland analyzed evangelical publications to understand their perspective on the U.S. foreign policy of containment during the Cold War. The evangelical organization's basis for supporting the military was the perceived need for a strong national defense to support the American way of life. In Loveland's analysis, she found an overwhelming support for Cold War policies by evangelicals. In endorsing the selective service proposition, she cites a November 1950 editorial in *United Evangelical Action* that states: "The action of the American government in drafting army, navy, and air forces sufficient to cope with the enemies of the American way of life is commendable."¹³ During the Vietnam War era, she found plenty of examples in evangelical publications of support to America's presence in South Vietnam. Evangelical Christians believed communism was the ultimate threat to their religious freedom granted by the United States' (U.S.) Constitution and to the future of their nation. Loveland

¹² Loveland, 16.

¹³ Loveland, 3.

found one author who regarded the Vietnam War as a struggle “to prevent godless communism with its murder and torture and persecution from taking over other lands which ask our help,” and another stated that communism “was the manifestation of the supreme demonic threat to Christianity and Western civilization.”¹⁴ The agreement between the evangelical community and the military over the foreign policy of containment helped develop a bond between the two organizations that would continue to the present day and would contribute to the environment where evangelical Christian beliefs were given preferential treatment.

Finally, Loveland also reviewed incidents of proselytizing by fellow service members. She discovered a Southern Baptist Convention’s booklet entitled, *Your Life and Military Service*, which prescribes procedures and quotes specific scriptures that military members might employ when “telling a buddy how to be a Christian.”¹⁵

Shibley’s 1996 study, *Resurgent Evangelicalism in the U.S.*, focused on factors that contributed to the resurgence of evangelicalism in the United States. While he points to the dissemination of southern style religion into non-southern regions of the country as a reason behind increased evangelical association across the United States, he also describes the bedrock principles that the resurgence of evangelicalism depended on to maintain a motivated and faithful set of believers. He declares, “Evangelicalism...was less inclined to preach against material gain than it was to condemn the erosion of norms governing sexuality, which it traced to the breakdown of the traditional family unit and

¹⁴ Loveland, 121.

¹⁵ Loveland, 71.

the disappearance of Christian ethic in the culture at large.”¹⁶ This desire to inculcate the “Christian ethic” into society also included the personnel in a military setting.

Herzog completed an extensive study in 2008, titled *The Hammer and the Cross: America’s Holy War against Communism*, on religious elements of the Cold War and revealed many examples of the U.S. government’s trend towards complementing the massive growth of the military in the U.S. with an emphasis on spiritual growth. With this significant inclusion of religion in the domestic and foreign policy of the U.S., Herzog concluded that “the American conflict with Communism can be considered a modern holy war.”¹⁷ He described President Harry Truman’s emphasis of a religious dimension by declaring faith to be democracy’s most powerful weapon in a Christmas Eve message. He also reviewed government appointees, agencies, and programs that emphasized the importance of religious faith in countering the Communist threat.

Herzog also examined the increased role that religion had in military training in order to transform new recruits into “a perfect soldier who could ground lethal capability in a religious foundation.”¹⁸ He reviewed the formulation of a training program called Universal Military Training (UMT), which would have made military training mandatory for every male high school graduate and would have given the government the opportunity to infuse Cold War-centered viewpoints of communism into the minds of generations of young American males. Brigadier General John Devine headed this new training program, nicknamed the Fort Knox Experiment, and he mandated religious

¹⁶ Mark A. Shibley, *Resurgent Evangelicalism in the U.S.* (Columbia: University of South Carolina Press, 1996), 118.

¹⁷ William Herzog, *The Hammer and the Cross: America’s Holy War against Communism* (Dissertation, Stanford University, 2008), 105.

¹⁸ Herzog, 131.

instruction and guidance in the training routine. Meetings with the base chaplain and attending religious services also became mandatory for the new recruits. Even though UMT was not passed by the House of Representatives in 1947, the training methods used in the Fort Knox Experiment would live on in future training programs. Herzog further reviewed the religious affiliated programs backed by the Chairman of the Joint Chiefs of Staff and the Chief of Air Force Chaplains over the next decade. His examination of this subject sets the foundation for understanding the close association of the U.S. military and evangelical Christians as the Cold War intensified.

In his 1997 study of Air Force values-related initiatives, Dierker reviewed several Air Force programs that were established to improve individual character and found overwhelming evidence of the infusion of religious principles through the assignment of chaplains to prepare and present the programs to Air Force personnel. With the establishment of the Character Guidance Program in 1948 through Executive Order 10013, Dierker found that the program “implied a relationship in the encouragement and promotion of such areas as religious, moral, recreational welfare, and character guidance to the military preparedness and security of the nation.”¹⁹ This Executive Order also directed the use of existing services to implement its recommendations, and many of the initiatives subsequently utilized chaplains to organize and implement the programs.

Dierker then reviewed the role of chaplains in the first of these programs, the Character Guidance Program. He found that lectures given by chaplains to airmen, who were mandated to attend, focused on religious and moral aspects of citizenship. These lectures were appropriately titled, “The Chaplain’s Hour.” The Character Guidance

¹⁹ Gregory J. Dierker, *Core Values: A History of Values-Related Initiatives in the Air Force* (Dayton: Air Force Institute of Technology, 1997), 91.

Program was renamed in 1957, but the new program kept the chaplain involved with the preparation and presentation of lectures. The original values-related initiative programs in the first two decades of the Air Force gave preference to religious strategies to teaching values to airmen. This would in turn have a lasting impact on how values are preferred to be taught in academic, training, and operational settings.

Groh reviewed the Air Force Chaplaincy's history from 1971 to 1980, and revealed a presentation from a commander's call at McClellan Air Force Base, which included a Gospel lesson from Matthew 28:19-20 ("Go ye therefore and make disciples...baptizing them in the name of the Father, Son, and the Holy Ghost") and also included a closing prayer that named Jesus Christ as "Lord."²⁰

Weinstein, who is the founder of the Military Religious Freedom Foundation, has investigated over 18,000 complaints of religious intolerance or proselytizing from members since 2005.²¹ One area of concern he highlights is the transmittal of evangelical messages through electronic mail. Weinstein described the dissemination of a presentation titled "Purpose Driven Airmen," which incorporated the teachings of mega church leader Rick Warren as a means of suicide prevention to 5,000 servicemen and women at Royal Air Force Station Lakenheath, the largest airbase in England.²² Another example of a recent mass e-mail distribution at a USAF installation involved the distribution of an essay by retired Air Force Lieutenant General Bruce L. Fister, the

²⁰ John E. Groh, *Air Force Chaplains, 1971–1980* (Washington DC: Office of the Chief of Air Force Chaplains, 1986), 442.

²¹ Michael L. Weinstein, "About Military Religious Freedom Foundation." Updated 9 Aug 2010, <<http://www.militaryreligiousfreedom.org/about/>>.

²² Jason Leopold, "Air Force Takes Action After E-Mail Described Jews as Whiners." Updated 29 Jan 2009, <http://www.militaryreligiousfreedom.org/press-releases/tpr_action.html>.

executive director of the Officers' Christian Fellowship. The essay began by posing the question, "Why do you serve in our military?" and answered it with, "we serve our Lord by serving our nation, our family or prospective future family, and so that we have something that we can share with God's people in need."²³

Bogle completed her study, *The Pentagon's Battle for the American Mind*, on the methods utilized by government leaders to improve the character of American citizens in order to foster greater unity and to defend the nation against Communist expansion. She concluded that when "government leaders (especially those in the military) perceived that the national character and will lacked resolve they believed was essential for national defense, they used civil-religious imagery to improve the character."²⁴ While researching Cold War era military speeches, she found statements from military leadership that emphasized this religious component of defense. She cited Army Chief of Staff General George C. Marshall declaring that "spiritual morale was what won wars and that type of morale can only come out of the religious nature of a soldier who knows God and who had the spirit of religious fervor in his soul."²⁵ Her research into the character-shaping programs as well as the anticommunism seminars revealed a strong evangelical Christian influence. For example, she revealed that the USAF turned to the Moody Bible Institute to develop a series of films and lectures that would be used in the character-shaping programs. In the series of films, Reverend Irwin Moon demonstrated the compatibility of science and religion and preached a plan of salvation to the military audience. Bogle

²³ Leopold.

²⁴ Lori Lyn Bogle, *The Pentagon's Battle for the American Mind* (College Station: Texas A&M University Press, 2004), 10.

²⁵ Bogle, 52.

discovered in one film, “God of Creation,” that Moon declares if one does not acknowledge God, “then your life is empty and pointless even though it is filled with all the knowledge and wisdom of the world.”²⁶ Anticommunist seminars linked the military character shaping goals with the evangelical Christian community’s goal of halting communist expansion and strengthening America’s citizens’ resolve towards communism. The Cold War seminars routinely showed films emphasizing the need to strengthen religious faith as a response to the spread of communist ideologies across the globe. The films were produced by Harding College, which is a Christ of Church affiliated institution located in Searcy, Arkansas. Character-shaping programs and anticommunist seminars were essentially utilized by evangelical Christian groups to propagate ulterior motives, namely the spread of the Gospel to all of American society.

Johnson examined the religiously symbolic elements rooted in the traditions, ideology, and culture of the American military. Like other researchers, she revealed that many religious references are closely paired with teachings of ethical themes as part of the military training or academic programs, including character education programs. She also proclaimed that American faith-based roots and the role of the military chaplain had the foremost effect on “the development of the military profession and its training schools, ideas, philosophy, and value-system.”²⁷ However, the central theme in Johnson’s research is that religious roots derived from ancient patriarchal customs and heroic codes have been a significant influencer to the virtues, values, and ethos of the modern American military. She then reviewed many examples of defining influences of

²⁶ Bogle, 73.

²⁷ Judith A. Johnson, *Military Aristocrat or Warrior-Monk? The Religious and Ethical Formation of the American Military Officer* (Dissertation, Claremont University, 2002), 32.

a male persuasion in the military that are identified as “point of interface(s) with more clearly identifiable religious elements.”²⁸

Whether the research focuses specifically on the origins of the increase of evangelical Christian influence in the military or is a general discussion on the influencing factors of the modern military culture, it is evident that there has been a significant amount of research done on the subject. Evangelism in the Air Force has been supported by the individual evangelical denominations, the leadership of the Air Force, and by airmen who felt it was necessary to witness to non-Christian airmen. While evangelicals have proselytized the Air Force through denominational booklets, electronic messages, commander call presentations, and individual sermons on bases, a full analysis of these techniques has not been completed. No research has been uncovered regarding the use of professional military journals to spread the Gospel and witness to fellow members of the Air Force. I will evaluate this particular method of evangelism in this thesis in order to come closer to completing the research of factors involved with creating an environment of evangelical Christian influence in the USAF.

²⁸ Johnson, 129.

Chapter I

Review of the Air Force Professional Journal for Evangelical Christian Themes

The contributing factors to the current climate of religious intolerance and evangelical Christian influence in the Air Force are clearly multiple and vary in impact. While I have reviewed the association of six contributing factors to the research problem, it is clear that additional research is necessary to understand the entire scope of the problem. As I mentioned above in the section on evangelizing by fellow airmen, there is an important aspect to this factor that requires further investigation. In the literature review on this subject matter, I have yet to uncover any research on the usage of the Air Force professional journal as a method to evangelize other military personnel. In order to come closer to a complete understanding of the contributing factors to the current environment of increased evangelical Christian influence in the Air Force, it is necessary to review the catalog of Air Force professional journals for evangelical Christian themes.

While the majority of journal articles contained relevant information on air, space, and cyber power issues, there was clear evidence of religious undertones in articles submitted by active duty and retired military members as well as from civilian personnel with a close association with the military. While many of the articles did not directly call for the proselytizing of fellow airmen, references included in the journal articles contained Christian influences that cater to a Christian audience and helped increase the influence of Christianity in the Air Force. Illustrations in some of the articles also seemed to promote a religious tone and seemed to be provided by the staff of the *Air and*

Space Power Journal, especially since the professional staff at the journal includes an illustrator and art director. The review of articles with evangelical Christian references will be presented in chronological order from 1967 to 2009.

Articles containing religious references, both unintentional and deliberate, fell into one of a wide range of categorized themes. Certain topics were natural segues to the introduction of Christian themes and messages. The different themes, which were commonly the subject of the article with evangelical Christian messages, include: ethics and morality, military leadership, battle against communism, nuclear warfare, military chaplaincy, autobiographical reviews, military history, and military doctrine.

Discussing the posture of defense of the United States, Huglin emphasizes the consequences of not focusing on funding weapons to further develop strategic defensive measures. He states: “If we were inferior in strategic strength, or even only equal, we and the rest of the Free World would be crucially challenged and faced with futile appeasement, surrender, or nuclear Armageddon.”²⁹ This reference to the religious end times when discussing the consequences of nuclear war was commonly seen in articles published on the subject of nuclear strategy in the professional journal of the USAF during the Cold War era.

Zubkowski discusses the satisfactory state of relations between Canada and South American countries. He states:

Canada’s interest in religion in Latin America has been increasing. Some 1500 Catholic Canadian clerics, parish priests, teachers, nurses, and social workers, both men and women, are active in various Latin American countries. Representatives of the Baptist Church in Canada have been in

²⁹ Henry G. Huglin, “Our Strategic Superiority – Why We Must Continue to Have It,” *Air University Review* 18, no. 6 (1967): 43.

Bolivia for some 60 years. Various Canadian evangelical churches run hospitals and schools and other institutions in Latin America.³⁰

He references the increased intervention of religious organizations to different countries in South America, which may be construed as a recommendation for American churches to increase missionary work abroad in order to better relations with foreign nations.

Whiting began his article on the increase of publications about Communist China with a seemingly relevant Bible verse. Under the article's title, he showcased Ecclesiastes 12:12: "And further, by these, my son, be admonished: of making many books there is no end."³¹ Later in his review of John Fairbanks book on Chinese affairs, *China: The People's Middle Kingdom and the U.S.A.*, he states that an author covers a wide range of topics, even the "the impact of Protestant missions on China."³² Whiting's references to the Bible and the Protestant missions create an environment in the Air Force that caters to Christian beliefs.

MacIsaac discusses different principles of leadership and then declares, "Don't tell them how, show them; do it every day in matters large and small; then, in the test of combat, the moral authority already accrued will draw them to your purposes, and you need pray only that your courage will meet the test."³³ MacIsaac's emphasis on the religious practice of prayer has the potential to influence members of the USAF to further depend on prayer. For example, Michael Weinstein has led his organization, Military

³⁰ Ludwill J. Kos-Rabcewicz-Zubkowski, "Canada and the Organization of American States," *Air University Review* 18, no. 6 (1967): 62.

³¹ Kenneth R. Whiting, "China and the Publication Explosion," *Air University Review* 18, no. 6 (1967): 95.

³² Whiting, 96.

³³ David MacIsaac, "Leadership, Strategy, and Reflection," *Air University Review* 19, no. 4 (1968): 89.

Religious Freedom Foundation, to research accusations of increased Christian influence, including pressure to comply with mandatory prayer at service academies.

In the introduction to his article suggesting the need for an emphasis on studying humanities for military officers, Gatlin utilizes a discussion on religious beliefs to help the audience understand his topic. He states:

Writing about the value of studying the humanities is in some ways like writing about God. In any audience there are likely to be some who believe on faith alone, some who believe on faith and reason, some who are mildly skeptical, some who are agnostic, and some who simply say the whole subject has been outmoded by modern advances in science and technology.³⁴

While Gatlin does offer a wide range of beliefs in his analogy, the comparison to religion creates a culture that is favorable to religious beliefs.

Chaplain (Brigadier General) Scharlemann provides his assessment of communism in terms of a theological movement. To begin, he constructs a theoretical battle between the Christian Church and communism when he states, “Yet the Church has known right along that this contest would be long and bruising. She has entered the arena, therefore, prepared to endure.”³⁵ This quote pits the Cold War battle between communism and Christianity, rather than communism against capitalism. Since the United States stood as the rival against the spread of communism during the Cold War, this quote implies that the U.S. should be solely identified by its Christian beliefs. In what can easily be interpreted as an insult, he characterizes those who have abandoned faith by declaring:

³⁴ Jesse C. Gatlin, “The Role of the Humanities in Educating the Professional Officer,” *Air University Review* 20, no. 1 (1968): 22.

³⁵ Martin H. Scharlemann, “The Theology of Communism,” *Air University Review* 20, no. 2 (1969): 94.

We shall most certainly not understand the full dimensions of the worldwide conflict in which we are engaged if we do not reckon with those aspects of Communism which reveal it to be a product of that dark despair which overtakes men when they abandon the substance of the Christian faith but want to preserve its forms.³⁶

Scharlemann's description of communists as those with "dark despair" brought about by the abandonment of Christianity is an indictment of any non-religious personnel as enemies of Christianity. This characterization creates an environment that fosters intolerance towards non-Christians. The remainder of the article is a comparison and contrast between Christianity and Communism under the headings: doctrine of God, view of sin, belief in salvation, teachings on man, and concept of last days. The chaplain later provides a short sermon under the section discussing the concept of salvation. He states:

One concept which Marxism has borrowed from the Scriptures in this connection is that of a center of time. In the Old Testament the Exodus constituted such a focus. There the liberating forces of God's redemptive purpose manifested themselves in concentrated form. In the Christian Church we think of the events in the ministry of our Lord, specifically of His crucifixion and resurrection, as occurring in the fullness of time. That is to say, we look back upon these events as a way of evaluating all the rest of history. We see a principle at work in the life of our Lord, the principle of the Kingdom of God: the lowly shall be exalted, and the proud brought low (Luke 14:11).³⁷

Scharlemann places such a strong emphasis on the central beliefs of Christianity when contrasting them to communism. He plainly intended for his readers to believe that Christianity is a necessary trait of American patriotism, which ostracizes those USAF personnel with an alternate view of history. He continues with this theme when he states, "If you want to grow a crop of barley, you have to sow seed in the ground, and that seed must die before there can be new life. Our Lord Himself, by the way, once used this

³⁶ Scharlemann, 94.

³⁷ Scharlemann, 96.

example to depict the necessity of His death and the consequences of His resurrection (John 12:24).”³⁸ In the section comparing the concept of last days, Chaplain Scharlemann declares, “We believe that our Lord will return suddenly, ‘in the twinkling of an eye,’ to quote Saint Paul. At that moment history will come to an end and there will begin what we call the kingdom of glory. Christians have looked forward to this moment through all the centuries as the time of their full redemption.”³⁹ It is truly surprising to see such sectarian language used in a military journal. Scharlemann provides his eschatological views in contrast to communism’s outlook. Presenting this material in the professional journal of the USAF puts further pressure on service members to agree with these views in order to be accepted by fellow members of the profession of arms.

Chaplain (Lieutenant Colonel) Lawler discusses the morality of the Vietnam War from his perspective as a member of the profession of arms as well as a church figure. He opens his article by declaring: “Abraham Lincoln once claimed that knowing whether God is on our side is not so important as knowing that we are on God’s side.”⁴⁰ The usage of this quote from a former Commander in Chief implies that Air Force members should believe in God in order to keep the favor of God on the side of America’s armed forces. He then focuses his article on the Vietnam War by stating: “While most do not claim to know God’s position with any degree of certainty, some, more secure in their opinions, have written books to state where they would like to think God is standing during the Vietnam War.”⁴¹ Lawler reviews one book, titled *Vietnam: Crisis of*

³⁸ Scharlemann, 97.

³⁹ Scharlemann, 98.

⁴⁰ Edward R. Lawler, “Whose Side Is God On?” *Air University Review* 20, no. 3 (1969): 97.

⁴¹ Lawler, 97.

Conscience by Robert M. Brown, for the religious implications of being involved in the Vietnam War. He summarizes the author when he states, “Novak does not openly label the United States’ position in Vietnam as immoral. Perhaps he feels that only God can make that decision.”⁴² In questioning the acts of man, Lawler ponders: “How certain can any man be in his convictions that his actions are morally right or wrong? This is the area where man seeks to be on God’s side. To the man of religious faith, the most reliable criterion for arriving at certitude is the word of God.”⁴³ Although he qualifies his statement, Lawler repeatedly advocates for compliance with a religiously based interpretation of morality. This creates an environment that is highly intolerant towards non-religious USAF personnel. After reviewing statements from numerous religious organizations concerning the Vietnam War, he states: “What the church leaders are saying in effect is that the United States’ presence in Vietnam is on ‘reasonably safe moral grounds.’”⁴⁴ He concludes his article with a controversial interpretation of morality, stating: “The average citizen will still not know for certain on which side God is in this conflict. But he will know for certain that serious efforts are being made to be on God’s side. And that, after all, is the meaning of being on reasonably safe moral grounds.”⁴⁵ Lawler again ostracizes the small minority of USAF personnel with no belief in God when he declares this last quotation. Evangelical Christians may even interpret the message that “serious efforts are being made to be on God’s side” as an approval of any form of evangelism in the USAF.

⁴² Lawler, 97.

⁴³ Lawler, 98.

⁴⁴ Lawler, 100.

⁴⁵ Lawler, 101.

Chaplain (Colonel) Jameson describes the responsibilities of the chaplain to serve the religious needs of Air Force personnel on an airbase or even “outside the wire” during combat missions. He opens his article by declaring: “For several years, the chaplain’s flight-line ministry has been stressed by commanders as that part of an Air Force chaplain’s work that

contributes most to the morale and spiritual well-being of USAF

personnel.”⁴⁶ He stresses that there are benefits to getting away from your desk to minister to personnel where they work.

He states: “Airmen are

much more likely to attend chapel if they know the chaplain, and the flight-line ministry affords a chaplain the opportunity to get acquainted with the airmen.”⁴⁷ Jameson also includes drawings of chaplains communicating directly with Air Force personnel in his article (Figures 1 and 2). Jameson clearly advocates for increased communication between chaplains and USAF personnel in order to increase the attendance at base chapels. This advocacy for evangelism goes beyond the role of a chaplain to fulfill ministerial needs of service members.



Figure 1. Chaplain on Bus. Drawing of a chaplain holding religious services outside the chapel in order to increase interaction with Air Force personnel.

⁴⁶ Ashley D. Jameson, “Chaplains on the Flight Line,” *Air University Review* 21, no. 1 (1969): 76.

⁴⁷ Jameson, 77.

Jameson also explains that religious services, even in the high tempo environment of the Air Force, can be conducted anywhere when he states: “It means religious services, on Sunday or a weekday, in the training room, the alert room, a maintenance area, even on a bus.”⁴⁸

While he does inform the reader that a chaplain should not force a sermon on someone who is not attending services to



Figure 2. Chaplain on bike. Another drawing of a chaplain preaching to personnel on or near their job site as a “reminder of the eternal concern of God.”

recruit a congregation, he later declares the duty of the chaplain, when he states: “He is doing what the Air Force is paying him to do, being a pastor to Air Force people. The spiritual well-being of the people is the chaplain’s responsibility, and he cannot do much for them without spending a lot of time with them.”⁴⁹ After reviewing the experiences he had during his career, working in relatively mundane settings and later in the heat of battle in Vietnam, Jameson concludes his article by declaring: “The chaplain is with them. He is a member of the team and a reminder of the eternal concern of God, who is ‘not willing that any should perish.’”⁵⁰

⁴⁸ Jameson, 77.

⁴⁹ Jameson, 77.

⁵⁰ Jameson, 79.

Krone takes on the challenge of examining the history of the treatment of prisoners of war (POW). In his analysis of their treatment during early history, Krone utilizes verses from the Old Testament to highlight the motivations behind the different types of treatment. First, he states: “In the Old Testament, Samuel quotes the word of the Lord to Saul: Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. (I Samuel 15:3)”⁵¹ Krone then states: “On the subject of doing battle with the enemy, Moses interprets the word of the Lord to the Israelites: . . . you shall save alive nothing that breathes: but you shall utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites . . . (Deuteronomy 20:16-17)”⁵² In the final quote he focuses on the motivation for the treatment of the prisoners of war, highlighting that it is sinful to practice another religion and to believe in another God. He states: “Moses gives us the motivation for this action by adding: That they may not teach you to do according to all their abominable practices which they have done in the service of their gods, and so to sin against the Lord your God” (Deuteronomy 20:18).⁵³ While the first two verses are relevant because they describe the treatment of prisoners during biblical times, the final verse highlights the reason for the treatment. The emphasis on punishment for believing in a separate God has the potential to create a highly intolerant view of non-Christians in the USAF. This verse could even be used to justify poor treatment of POWs of a non-Christian heritage by USAF personnel.

⁵¹ Robert M. Krone, “Politics and Prisoners of War,” *Air University Review* 21, no. 3 (1970): 75.

⁵² Krone, 75.

⁵³ Krone, 75.

Scalapino compares America's democracy with the governments in East Asian countries. He calls attention to what he describes is a dangerous increase in the role of government in American society. He declares:

In our own society, for example, almost all of those institutions that once shared with the state the tasks of underwriting legitimacy and building authority have been significantly weakened in recent decades. In some degree, the family, church, and school protected and supported the state, and, more important perhaps, they shared roles with it. Now, the state stands increasingly alone as a symbol of authority, and that is dangerous—for it and for the citizen.⁵⁴

His statement shows a level of nostalgia for a society heavily influenced by the church. This opinion was commonly seen in articles in the professional journal with evangelical influence. This view of culture in need of more influence from the church could further motivate evangelicals to proselytize other members of the USAF.

McCabe discusses a hypothetical meeting between a deceased Major and an “agent of St. Peter” at Heaven’s gate in his article “The OER—Heaven Help Us.” OER refers to the Officer Effectiveness Report, the performance feedback mechanism for officers in the USAF at that time. Simply titling the article this way signifies the author’s reliance on God for help in the activities in his life and for guidance on matters related to the USAF. The author also includes a picture on the title page of a man wearing a business suit with a halo hovering over his head and with angel wings attached to his back (Figure 3). In the hypothetical meeting, which is presented through eight pages of dialogue between the deceased Air Force officer and the agent of Heaven, Thaddeus, the two discuss the flaws of the officer evaluation system. The Major essentially uses this opportunity to showcase his ideas to better evaluate officers in order to impress and

⁵⁴ Robert A. Scalapino, “The United States and Asia,” *Air University Review* 21, no. 3 (1970): 38.



Figure 3. Angel-Agent. Depiction of an “angel-agent” supposedly watching over USAF officers to determine which ones get into Heaven.

eventually gain acceptance into Heaven. McCabe presents the following pieces of dialogue to get his point across. Beginning with the Major, he states:

“It was all so sudden, I haven’t got used to the idea of being in Heaven. I’m anxious to learn more about the routine up here.” “Well,” said Thaddeus, “let me start by saying you’re not in Heaven yet. Not that there isn’t every probability that you’ll get in. You’ve passed the initial screening done by our computer, but there’s more to it than that. The input data for our computer system comes from our angel-agents on Earth...”⁵⁵

Later, McCabe states: “Major Jones’s admittance into Heaven seemed assured but required some additional verification of data.”⁵⁶ Presenting how these new ideals for evaluating officers can be transmitted back to Earth, McCabe states: “It was the older man’s turn to be

confident. ‘That’s not a great problem, Major. Of course, it will depend on the priority we get. When the situation warrants, our communications system can

respond very effectively. Remember Moses and the Ten Commandments?’”⁵⁷ McCabe’s article presents a sectarian view of afterlife and even relates the feedback system of the USAF to the evaluation methods used to gain entrance into Heaven. Presenting this subject in this manner establishes a culture in the USAF that favors Christian worldviews.

⁵⁵ John McCabe, “The OER—Heaven Help Us,” *Air University Review* 21, no. 3 (1970): 93.

⁵⁶ McCabe, 95.

⁵⁷ McCabe, 100.

Weinstein provided a modern example of a relevant Air Force subject with a strong Christian influence when he showcased the suicide prevention briefing that utilized principles from Rick Warren's *The Purpose Driven Life*.

Tarr discusses the importance of Air Force personnel improving the communities that they live in and later highlights "the leadership a young lieutenant has given to his church" as an example of this improvement effort.⁵⁸ This may be perceived as an obligation of an Air Force officer to increase involvement with local churches in service to his community as well as to be an outstanding officer.

Julian provides a well-written review of Robert Jones' book, *The Roads to Russia: United States Lead-Lease to the Soviet Union*, on Soviet-American relations through the lend-lease agreements from June 1941 to September 1945. The review includes a focus on the domestic opposition to providing aid to the Soviets. He states: "President Roosevelt, with his customary instinct for what was possible in domestic politics, moved only slowly toward extending lend-lease to the Soviet Union because of the strident opposition of isolationists, supported widely by American religious groups hostile to aiding the 'godless' Soviet government in any fashion."⁵⁹ This characterization of the Soviet government as "godless" implies a close link between American patriotism and religious beliefs. Subsequently, non-religious USAF personnel may feel reluctant to express their own beliefs.

⁵⁸ Curtis W. Tarr, "The Air Force as a National Resource," *Air University Review* 21, no. 4 (1970): 34.

⁵⁹ Thomas A. Julian, "Lend-Lease and Soviet-American Relations," *Air University Review* 21, no. 6 (1970): 69-70.

In an article analyzing the Clausewitzian notion that war is an act of force to compel the enemy to do our will, Giddings discusses different methodologies to win the contest of wills. He states:

Since the real object is to impose will, not casualties, the destruction of the enemy's will to resist is more vital than the destruction of his ability to resist....If we are to prevail in the present struggle, we must again think in spiritual terms. We must develop (or revive) a powerful Western ideology—something that will appeal to the human heart. We must renew or rejuvenate that evangelistic enthusiasm through which medieval Christianity and eighteenth century Humanism once were able to captivate and motivate mankind.⁶⁰

In his discussion on a quintessential modern military topic, the author integrates very influential evangelical references to discuss how the United States could win the contest of wills during a conflict. Declaring the need for a “revival” and to “rejuvenate that evangelistic enthusiasm” could easily be interpreted as a call to proselytize the Christian doctrine in order to follow the recommendations of the author.

Kastl presents his opinion on how the military is to survive as a proud and disciplined organization in an epoch of time most closely associated with protest and dissent. Discussing the lack of morals that he believes caused this wave of disenchantment in the youth of America, he states: “So today's middle-class American is told the old ways no longer apply; others can take by handout what he sweated to achieve. Yet what of the rules of hard work, belief in God, and patriotism which made America great?”⁶¹ On the same subject, he later states: “Many military men will be quick to agree that America, faced with a chronic distaste for the old ways, is in a crisis.

⁶⁰ Ralph L. Giddings, “Power, Strategy, and Will,” *Air University Review* 22, no. 2 (1971): 20.

⁶¹ Joseph W. Kastl, “Antimilitarism in the Age of Aquarius,” *Air University Review* 23, no. 1 (1971): 35.

Today, we have alien creeds and a loss of traditional religious belief....”⁶² Kastl presents the idea that religious belief is a requirement for the continued greatness of the United States of America. This idea could be the catalyst behind someone’s evangelizing a fellow service member of the United States Air Force.

Larson describes a fictional scenario of an Air Force Airman who acts improperly by not following orders of the Non-Commissioned Officer in Charge and being unpatriotic. He then links these behaviors to the loss of traditional moral standards and the formulation of new patterns in society. He states his purpose by declaring: “In order to comprehend and cope with the problems created by these cultural changes, USAF managers need to understand how our society got where it is today, determine its current impact on the Air Force, and try to determine how it will affect the management of resources in the next decade.”⁶³ Showcasing the origins of these problems, he later states: “At the same time the influence of the church began to decline significantly. What had previously been clear-cut moral standards now were scrutinized more carefully; some were found irrelevant and were replaced by a code called situational ethics.”⁶⁴ He then states: “As the influence of the church waned, parents very carefully kept up the façade of respectability....Attitudes and morals soon began to crumble, and before long the phoniness of the situation began to be apparent to the younger generation.”⁶⁵ In summary, the author is clearly linking the lack of influence by the church to a perceived

⁶² Kastl, 35.

⁶³ Doyle E. Larson, “Impending Crisis in Air Force Leadership,” *Air University Review* 23, no. 1 (1971): 15.

⁶⁴ Larson, 16.

⁶⁵ Larson, 16.

increase in immorality. Thus, Larson clearly meant for the readers of *Air and Space Power Journal* to take his message seriously and to evangelize their fellow airmen in an attempt to correct this perceived misdirection of societal behavior.

Conely discusses the possibilities of music and its properties being used to achieve military goals. The author reveals the religious tone in one song presented by the Westminster Choir from New Jersey at a concert in Czechoslovakia in 1957. The song is titled “The God Who Gave Us Life Gave Us Liberty at the Same Time.” While the song title is relevant to the message of the article, it also makes an emphatic point that creationism is a favored outlook. When declaring the need to further research the topic, the author states: “It would seem almost necessary to research the question to find out exactly what the military potential of music really is. Music may never be God’s Holy Authorized Answer to the military, but neither will any other single field.”⁶⁶ Conely uses very strong references to his religious beliefs where it would not be necessary to complete the argument in his article. The author’s clear religious message may be interpreted by the audience as a necessary outlook for a successful career in the USAF.

Discussing the many questions he received from college students while serving as the Director of Selective Service during the Vietnam War, Tarr recalls a debate on the inevitability of foreign policy mistakes with increased defense expenditures. He emphasized that force should be used only as the last resort and presents the idea that the President had gained too much authority during the decade preceding the publication of his article. After declaring that this increase in Executive level power invited the tragedy

⁶⁶ James Conely, “Music and the Military,” *Air University Review* 23, no. 3 (1972): 72.

in Vietnam, he ponders: “Too few leaders actually understand what authority is. Does it come from God? Is it bestowed by elections? Can it be granted by the Constitution, the Congress, the courts, our laws?”⁶⁷ While at least considering a myriad of answers to his own question, Tarr clearly presents the plausibility of attaining authority from God as the first option. This implication can clearly influence service members to persuade other personnel that they attain their authority through a deity rather than the Constitution.

De La Menardiere begins a discussion on a systems-level approach to evaluating human behavior by discussing the proper outlook of a mason building a cathedral. In the introduction to his article, he states: “Three masons were once asked what they were doing. The first said that he was laying stone, the second allowed that he was making a wall, the third replied, ‘I’m building a cathedral.’ The third mason expressed the attitude necessary for a systems approach.”⁶⁸ While not being an overt declaration to proselytize, the author is clearly showing his close association with Christianity in his article on systems engineering. This type of reference builds a culture that essentially requires religious beliefs as part of the necessary human behavior in the military and may cause preferential treatment to be given to religious service members. The author also opens a discussion on effective organizational management by declaring: “And God created the organization and gave it dominion over man.”⁶⁹ The primary point of this paragraph was to highlight the need for all employees to focus on organization goals rather than the

⁶⁷ Curtis W. Tarr, “The Obligation to Serve,” *Air University Review* 23, no. 5 (1972): 5.

⁶⁸ Richard E. De La Menardiere, “Human Aspects of a Systems Approach,” *Air University Review* 23, no. 6 (1972): 74.

⁶⁹ De La Menardiere, 76.

individualized departments we find ourselves working in, yet the author chose to utilize a religious reference to emphasize this topic of organizational management.

Clark reviews Abraham Rothberg's book *The Heirs of Stalin: Dissidence and the Soviet Regime*, which is a collection of criticisms against the Communist party in Soviet films, poems, essays, articles, letters and books. Reviewing one author's work, which he declares, "shine forth and rise above all the others," Clark finds a quote that has theological relevancy. In his own book *August 1914*, the Soviet author Alexander Solzhenitsyn states: "This book cannot at the present time be published in our native land except in Samizdat because of censorship objections. . . and which, in addition, demand that the word God be unfailingly written without a capital letter. To this indignity, I cannot stoop."⁷⁰ Clark criticizes the leaders of the Communist party saying that "they have a giant inferiority complex. They fear the word 'God' with a capital letter."⁷¹ The very next quote he presents is from Andre Amalrik, who states: "I thank God for every day of freedom which is given to me."⁷² He summarizes the support of these dissident writers by declaring: "They speak because something inside them has to be said. They cannot be silenced."⁷³ Clark uses two references to religious beliefs when discussing dissident movements against the Soviet Union. In addition, his last statement can be interpreted as a declaration to speak up no matter the topic, especially about one's religious beliefs.

⁷⁰ Donald L. Clark, "Dissidence and Fear in the U.S.S.R," *Air University Review* 24, no. 1 (1972): 79.

⁷¹ Clark, 79.

⁷² Clark, 80.

⁷³ Clark, 80.

Wheeler uses a Christian reference when discussing a historical review of United States' national strategy. He calls for a unified strategy to avoid international conflict and states that one example of the void of strategy was the "threatening shadow of Armageddon cast by unsound Soviet decisions to base missiles in Cuba."⁷⁴ While the term Armageddon is commonly used in secular fashion, it is more widely known as the site of an epic battle associated with the end-time prophecies of Christianity.

Gauer also discusses dissent in the Soviet Union. When discussing the dissident movement, he describes the wide spectrum of movements, including literary, democratic reform, national minorities, Great Russian nationalist, as well as the religious groups seeking freedom. He found one group to be "the religious dissent movement, focusing on religious freedoms and freedom from state interference in church-related matters."⁷⁵ The author emphasizes the importance of religious freedom when he declares:

Citizens' demands viewed as invalid in the Russian tradition may be valid, indeed appropriate, within an ethnic or religious minority. This would seem to be the fundamental reason for the Soviet Union's intensification of national unity programs and for the regime's dealing most severely with ethnic and religious dissent.⁷⁶

Like other authors reviewed in this thesis, Gauer references the suppression of religious freedom in the Soviet Union in his discussion on the Cold War era enemy. This focus on religious suppression in the Soviet Union is a reminder to the audience that religious freedom in the United States is another liberty of our citizenship. In turn, this could be

⁷⁴ Edd D. Wheeler, "U.S. Military Strategy," *Air University Review* 24, no. 5 (1973): 4.

⁷⁵ Ralph C. Gauer, "Soviet Dissent: Its Sources and Significance," *Air University Review* 25, no. 1 (1973): 48.

⁷⁶ Gauer, 52.

interpreted as a call or reminder to practice all tenets of the Christian faith, including evangelism.

Holt reviews *National Security and American Society: Theory, Process, and Policy* by Frank Trager, to highlight the nature and use of military power as well as to study the factors that influence the conduct of war. Trager is quoted as stating: “Societies have fought amongst themselves for three primary reasons: space, men, and souls. Why should societies fight if not...to insure the triumph of a certain idea, whether religious or social, whose universal truth the collectivity proclaims simultaneously with its mission?”⁷⁷ Thus, the author of the journal article is agreeing with the advocacy of warfare for religious objectives. While the United States would not conduct warfare exactly on these terms, the promotion of the idea creates an environment where religious beliefs are influential.

Chaplain (Lieutenant Colonel) Bause of the USAF wrote about the controversies surrounding the military-industrial complex, the relationship between the government and the contractors closely associated with the defense industry. Countering the accusation that military preparation leads to confrontation, Bause declares that hostility is a norm in modern and ancient civilizations. He uses a biblical example to further support his position. He states:

Biblical understanding of man usually places man in two worlds (often pictured, as in the language of Augustine, as two cities): the city of God, founded on love and trust of God and our fellowman, and its earthly opposite, the city of Man, founded symbolically by Cain. Cain’s city

⁷⁷ George Holt, Jr., “National Security and American Society,” *Air University Review* 25, no. 4 (1974): 101-102.

always has with it some aspect of the venom of his original fratricide.
God's city is a trust system; man's city a distrust system.⁷⁸

The chaplain's characterization of the two-world structure is a very polarizing point. In the last sentence of the quotation, Bause declares his preference for a religious outlook in contrast to a secular perspective. Evangelical Christians readers interpret the chaplain's

declaration as a necessary view of the world in order to behave properly and would subsequently be motivated to proselytize fellow service members.

Truesdall dispenses advice on how to be a better supervisor and leader while serving in the USAF. The author sets up his topic of the article by discussing the revelation of the Ten Commandments to Moses. The title page of his article even includes a large picture of Moses holding the two tablets with the Ten Commandments (Figure 4). Further into the article, he states:

If management is looked at from a historical standpoint, one revealing conclusion can be reached: When God handed down the law to Moses, He placed great emphasis on what the people should not do. If we establish a few "thou shalt not's," we give the manager a framework designed to avoid dissension within his organization. It is impossible to legislate intelligence, but it is possible to prevent managers from inadvertently destroying their organization by use of some simple "thou shalt not" rules.⁷⁹

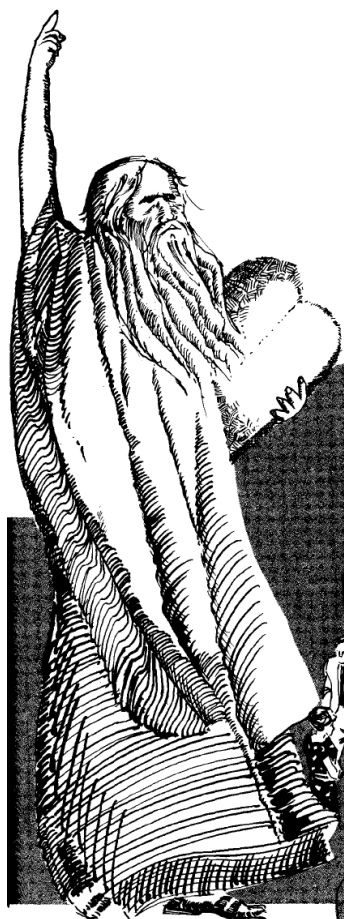


Figure 4. Moses with the Ten Commandments. Management principles are showcased under the theme of a covenant with God through the Ten Commandments.

⁷⁸ George H. Bause, "Myths, Realities, and the Military-Industrial Complex," *Air University Review* 25, no. 6 (1974): 84.

⁷⁹ William L. Truesdell, "Three Management Commandments for Supervisors," *Air University Review* 25, no. 6 (1974): 78.

The author bases his entire argument on proper methods to manage an organization in a biblical context. This emphasis on the Bible can have a dramatic impact on the audience's interpretation of how to lead and manage in the USAF. One may reasonably conclude that principles of leadership have biblical foundations after reading this article, which may be the catalyst to further evangelism in the armed forces. Truesdell later provides a biblical model for management when he declares: "The three 'thou shalt nots' are as follows: (1) Thou shalt not tell subordinates how to do their jobs except in training situations. (2) Thou shalt not violate the organizational structure. (3) Thou shalt not emphasize specific behavior traits."⁸⁰ This presentation style of supervisory principles may have been an easier format for the author to organize his thoughts and is probably in tune with his theological beliefs. The author also presents a quote from the former Secretary of Defense Robert A. Lovett to further emphasize his point. Lovett states, "With my vast store of wisdom and experience, it seems a pity not to use it all, but thou knowest, Lord, that I want a few friends at the end."⁸¹

Carroll focuses on the importance of ethics in the profession of arms by declaring: "The conscience must be the final guide for 'right' actions. The alternative is 'sin' and guilt."⁸² This characterization of unethical action has Christian foundations. Using religious terminology creates a culture that favors religious, namely Christian, personnel in the USAF.

⁸⁰ Truesdell, 79.

⁸¹ Truesdell, 80.

⁸² Robert C. Carroll, "Ethics of the Military Profession," *Air University Review* 26, no. 1 (1974): 42.

Eaker, who served as the commander of the Eighth Air Force during World War II and eventually became Deputy Commander of the Army Air Forces, provided his insight to professionalism in the military. The author appropriately provided summaries of the careers of Air Force leaders as examples of leadership in the profession of arms. Near the end of his article he declares a sense of urgency for the need for utmost professionalism and declares: “The day may not be far away when we shall urgently need the greatest leader we have ever had. It is my hope that he will have the stature for the occasion. May he be well trained for his task. I pray that he have the audacity to assume the task and the courage to make the fateful decision in time to save us.”⁸³ Eaker emphasizes the religious practice of prayer to end his declaration for the need of a professional leader corps in the USAF.

Breen presented an article that provides an introduction to the composition of lasers and the possible applications, including the fields of measurement, medicine, manufacturing, computation, and ultimately warfare. The author concludes his article with a discussion on these possible applications in the distant future with a religious acknowledgement. He states: “Through lasers, medical research can also be pushed into heretofore unknown realms. Recently it was discovered that laser radiation can alter the electrical conductivity of the blood, a discovery yielding—ultimately—only God knows what.”⁸⁴ Breen declares the ultimate authority of a deity through this statement, giving relevance and confirmation to readers who believe that a higher power will address the needs of the USAF and ultimately the United States. The statement highlights a

⁸³ Ira C. Eaker, “The Military Professional,” *Air University Review* 26, no. 2 (1975): 9-10.

⁸⁴ Walter N. Breen, “The Laser,” *Air University Review* 26, no. 4 (1975): 67.

preference for dependencies on religious beliefs in the profession of arms, which establishes an environment of Christian influence.

Wheeler reexamines Sir Basil H. Liddell Hart's teachings of airpower as an instrument of military strategy. He refers to Liddell Hart as "one of the foremost prophets of the early postwar period" and discusses his deep respect for the views of T.E. Lawrence. Wheeler describes Lawrence's epiphany of the use of airpower when he states: "Indeed, Lawrence's feeling for the future of air power, amounting almost to a religious vision for him, led to his enlistment in the RAF in 1922."⁸⁵ These religious references are not extremely influential but they do create an environment of familiarity and preference to religious terminology even when used to describe historical figures.

Mets stresses the importance of reading the professional journal of the USAF while declaring: "To extol the virtues of the *Air University Review* here would be much like preaching the merits of church attendance to the congregation."⁸⁶ Although this quote does not have a strong evangelical influence, Mets puts this argument into terms better understood by a religious audience and promotes church attendance.

Discussing the influence of religion on the first President of the United States, Chaplain (Lieutenant Colonel) Edwin Davis states: "There is ample evidence to show that religious faith was a deeply significant force in the life of the general who became our first President."⁸⁷ He emphasizes the compatibility of faith and military leadership when he states:

⁸⁵ Michael O. Wheeler, "The Employment of Tactical Air Power," *Air University Review* 26, no. 6 (1975): 3.

⁸⁶ David R. Mets, "Something New under the Sun," *Air University Review* 27, no. 4 (1976): 87.

⁸⁷ Edwin S. Davis, "The Religion of George Washington," *Air University Review* 27, no. 5 (1976): 30.

While some may consider religion a private matter only, George Washington saw it as more. For him it was a subject of demonstrated interest and public expression. As General of the Army he showed clearly that religious faith and military command can be joined. Indeed, for him there was a vital connection between the two.⁸⁸

Davis is clear in his message to the reader that religion and leadership go properly together. Consequently, readers of this article may emphasize a spiritual element of their leadership style even to those who are non-religious. Davis also discusses an important matter to modern-day evangelical Christians when reviewing the instructions Washington gave to Colonel Benedict Arnold as he took command of a detachment of the Continental Army. The instructions declared: “As far as lies in your power, you are to protect and support the free exercise of the religion of the country, and the undisturbed enjoyment of the rights of conscience in religious matters, with your utmost influence and authority.”⁸⁹ The freedom to practice religion is an important clause of the First Amendment and is often highlighted by evangelical Christians when advocating the right to proselytize in the armed forces. Davis then provides multiple references to other speeches by George Washington where the first President renders thanks to Almighty God for his mercy and protection. In the conclusion, Davis places emphasis on his last question when he states: “Our first general and our first President saw this Nation as ‘under God.’ If after 200 years we were called upon to report back to him, his first question might well be: How is *that* legacy faring?”⁹⁰ This rhetorical question undoubtedly is a call for military professionals to reexamine their theological beliefs. It is also clear that the author

⁸⁸ Davis, 30.

⁸⁹ Davis, 32.

⁹⁰ Davis, 34.

believes in a close affiliation between Christian beliefs and the success of the nation, which generates intolerant views of non-religious beliefs.

Gernert presents the argument that the Air Force sets up its own personnel for failure in meeting integrity goals by establishing immeasurable expectations and requirements for unblemished success rates. However, he closes the article with a quote from Phillip Brooks, an American clergyman who served as Bishop of Massachusetts in the Episcopal Church. This quote does not have much relevance to the topic but certainly emphasizes the author's theological beliefs. Gernert quotes Brooks as stating:

Bad will be the day for every man when he becomes absolutely content with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do, because he is still, in spite of all, the child of God.⁹¹

Gernert attempts to motivate his audience to perform at their optimum level and uses a reference to creationism to support his statement. The quote could give the perception of validity to a leader's theological outlook and may further motivate them to proselytize peers and even subordinates with their evangelical Christian beliefs.

Major General Henry Meade, Chief of Chaplains of the USAF, presents an article on the importance of integrity in the workplace. Meade declares: "Yet we need integrity. Man needs boundaries, man needs treasured landmarks, man needs revered sacred signs."⁹² This emphasis on "sacred signs" can be taken as a call to emphasize religion as a means to attain integrity. Meade then connects integrity in the workplace to the right of religious expression when he states: "Remember when our prisoners of war returned

⁹¹ William E. Gernert III, "On Fostering Integrity," *Air University Review* 27, no. 6 (1976): 67.

⁹² Henry J. Meade, "Commitment to Integrity," *Air University Review* 28, no. 3 (1977): 87.

home. They became national heroes, and rightly so. What was it that pleased and excited every American about them? It was their obvious patriotism, their heroism, their loyalty to one another, their open religious faith in short, their integrity.”⁹³ Integrity has always been stressed as an important characteristic of the profession of arms. In fact, the USAF has designated integrity as one of the three core values of the USAF. Meade closely associates religious expression to integrity, a stance that motivates evangelical Christian service members to further express their religious beliefs in order to fulfill such an important core value of the USAF. The Chief of Chaplains later advocates for an increased role for the chaplain corps in character education programs. He states: “Given the values of today’s youth, should we not muster the resources of Air Training Command, Air University, Air Force Chaplains, and our chaplain and social agencies in a massive and continuing commitment to moral education?”⁹⁴ He concludes his article with an odd mixture of words, which seem to promote the evangelization of the Air Force. He states: “Someone has to lead the way. We are—we must be—the people on the bridge. Integrity cannot be ordered, but it can be exemplified and imitated. Our commitment to integrity leads the way for others. Our evangelization for integrity leads the way for others.”⁹⁵ Meade further intertwines the concepts of integrity and religious expression with this statement advocating for “evangelization.” This intertwined message surely motivates evangelical Christians to spread their religious beliefs as a commitment to integrity.

⁹³ Meade, 89.

⁹⁴ Meade, 89.

⁹⁵ Meade, 90.

Charles presented his analysis of whether the President of the United States has the need for a capability to engage in limited strategic nuclear options (LNO) as a response to a crisis with a nuclear-equipped adversary. In reviewing the arguments that pundits have presented emphasizing the instability of nuclear arms races, he summarizes: “Many opponents of LNO seem to have one fear underlying their opposition—nuclear warfare, with all its potential for an Armageddon, simply cannot be tolerated.”⁹⁶ Charles is yet another author who refers to the battles associated with the end-time prophecies of Christianity to discuss the results of nuclear warfare.

Toner discusses important assumptions needed for a creditable discussion on national security policy. While discussing the first of these assumptions, that American society is worthy of protection, he reviews the Code of Conduct for Members of the United States Armed Forces, also known as Executive Order 10631. Quoting the Executive Order, he emphasizes: “The same Code of Conduct instructs the soldier never to forget that he must be ‘dedicated to the principles which made my country free. I will trust in my God and in the United States of America.’”⁹⁷ After reviewing the unspoken assumptions, Toner discusses the objectives of American defense policy, namely the first objective of ensuring the survival of the nation. Providing a counter perspective to the view that victory should be the goal at any cost, Toner declares: “Probably the best rebuttal is that of General Matthew B. Ridgway: ‘If we put victory at any cost ahead of human decency, then I think God might well question Our right to invoke His blessing on

⁹⁶ William M. Charles, Jr., “Rethinking the Unthinkable,” *Air University Review* 28, no. 4 (1977): 63.

⁹⁷ James H. Toner, “National Security Policy: the Unspoken Assumptions,” *Air University Review* 28, no. 5 (1977): 37.

our Cause.”⁹⁸ These references to God as an ultimate authority in matters related to national security have a profound influence on service members in the USAF. Readers of the journal interpret these remarks as a necessary trait of patriotism and could be the driving force behind one’s initiative to proselytize fellow members of the armed forces.

Chandler analyzes the different views of NATO and its prospects for bringing eternal peace to Europe. Analyzing one view, the author utilizes the fear of Christian end-time prophecies when he states: “A few worry about the issue, wring their hands, and spin out dire prophecies of a nuclear Armageddon that will devastate Europe, the United States, and the U.S.S.R.”⁹⁹

Hamel provides an article on the personality traits of effective leaders and declares his adoration for certain military leaders. When reviewing the leadership style of Lieutenant General John Flynn, he declares: “The priorities espoused by General Flynn are God, country, mission, service, organization, fellows, family, and self. This is nothing new. It was taught in military leadership manuals in the ’50s and ’60s. Unfortunately, too many of us practice a priority system where self-concern is uppermost.”¹⁰⁰ Hamel asserts that God is the ultimate priority when interpreting leadership personalities. This message is meant to influence Air Force personnel, as well as to motivate them to persuade others of this prioritization.

⁹⁸ Toner, 41-42.

⁹⁹ Robert W. Chandler, “NATO’s Cohesion, Europe’s Future,” *Air University Review* 29, no. 4 (1978): 9.

¹⁰⁰ Raymond F. Hamel, “Are Professionalism and Integrity Only a Myth?” *Air University Review* 29, no. 4 (1978): 63.

Chaplain (Colonel) Branham discusses the dichotomy in lifestyle of an Air Force chaplain, serving the denomination as a clergyman but also as a commissioned officer in



Figure 5. Half-image of Pastor. Author declares his obligation to his civilian pastoral duties while serving as an Air Force Chaplain.

the USAF. On the title page, he even presents an image of a military officer split between the two responsibilities, with one half being a civilian pastor holding a Bible (Figure 5). Branham highlights the different roles and responsibilities of these two lifestyles to help unit commanders better understand the responsibilities of their unit chaplain. He summarizes:

Understanding the role of the chaplain both as an Air Force officer and as an ordained clergyman subject to the authority of the church will enable any commander to make more effective use of his chaplain, will lead to a better understanding between the chaplain and the commander, and will enable the chaplain to develop more effective ministries for the people he serves in the Air Force community.¹⁰¹

While giving a proper summary of the chaplain's duties, Branham gives subtle advocacy for ministry to all Air Force personnel. Describing the religious role of the chaplain, he states: "He continues to function as a clergyman only because he has been ordained and endorsed by his church. He has, so to speak, one foot in the church and one foot in the Air Force."¹⁰² This advocacy for the chaplain's duties and

responsibilities is a reminder to chaplains to fulfill religious practices of their individual denominations, which many times includes an

¹⁰¹ Mack C. Branham, Jr., "The Air Force Chaplain's Role: Functioning in Two Institutions," *Air University Review* 29, no. 5 (1978): 50.

¹⁰² Branham, 50.

emphasis on evangelism. An example of this was provided in the introduction to this thesis, where “the right to evangelize” was integrated into the handbook used as guidance to the Air Force Basic Chaplain’s Course in 2002.

Chaplain (Captain) Osmond reviewed *Toward a Human World Order* by Gerald and Patricia Misches, which emphasizes the need for universal religious values as a solution to all problems and a proper perspective of mankind. Osmond describes the authors’ appeal for an “authentic religion” as a focus on humanistic values and the development of human rights. Osmond characterizes this new wave of belief as a human world order and asks: “If we do not leap on their band wagon for human world order, are we to be considered irreligious?”¹⁰³ He responds negatively but agrees with the goal of creating a system for a renewed focus on human priorities. He then quotes the famous Bishop Irenaeus declaring, “The glory of God is man come fully alive.”¹⁰⁴ These religious tones help foment an environment of preferential treatment to religious views.

Noone focuses his article on the relationship between the private sector and military in developing weapon systems for the Department of Defense. The author finishes his article with a statement showing his view that the private industry is essential to the production of high quality systems. He declares: “Then, God willing, the next 125 years of our relationship with industry will be as successful as the first.”¹⁰⁵ Noone uses this subtle reference to a deity to showcase his dependence on God for success.

¹⁰³ Russell L. Osmond, “A Response to Human World Order,” *Air University Review* 29, no. 6 (1978): 90.

¹⁰⁴ Osmond, 90.

¹⁰⁵ Michael F. Noone, Jr., “The Military-Industrial Complex Revisited,” *Air University Review* 30, no. 1 (1978): 83.

MacIsaac reinterprets Carl Von Clausewitz's definition of warfare to help in the continuous development of an Air Force officer. Emphasizing the need to fully understand Clausewitz's definition in order to avoid repeating errors made by statesmen and military professionals in the past, the author states: "It is especially regrettable that so many future readers would place *On War* in competition with the Holy Bible as a source for quoting out of context."¹⁰⁶ Since this is a plea for the military professional to better understand Clausewitz's book, the statement could also be interpreted as a plea to better understand the Bible.

Ruzic examines the numerous reasons why the United States created and maintained a space exploration policy. After emphasizing the importance of space exploration, he states: "If all this sounds like an emotional plea for space travel, then thank God we have emotions to shape our intellectual efforts."¹⁰⁷ This minor reference to a higher power shapes the culture of an organization to give preferential treatment to religious perspectives.

Toner reviews numerous books on the Vietnam War in order to take on the arduous task of reconciling the differences of opinion by opposite sides in the domestic setting during that conflict. Using a Biblical reference to emphasize reconciliation, he states, "Perhaps all of us would do well to learn, with Paul, that we know only in part, for 'we see now through a glass, darkly' (I Cor. 13:12)."¹⁰⁸ He further elaborates, "In Paul's letter alluded to earlier, he tells us that, of the virtues of faith, hope, and charity, the last is

¹⁰⁶ David MacIsaac, "Master at Arms," *Air University Review* 30, no. 2 (1979): 87.

¹⁰⁷ Neil P. Ruzic, "Why Are We in Space?" *Air University Review* 31, no. 1 (1979): 35.

¹⁰⁸ James H. Toner, "O Tempora! O Mores!" *Air University Review* 31, no. 3 (1980): 95.

the greatest.”¹⁰⁹ He uses this verse to stress the importance of charity to heal the nation’s wounds. Toner’s repeated references to the Bible give credibility to any further references to the Bible made by Air Force personnel in their work environment. Toner’s remarks also imply that a high regard of the Bible is necessary for a clear view of the world and to help reconcile matters, which may influence personnel to proselytize others in the USAF.

Jacobowitz discusses methods to keep individuals in an organization motivated and committed to the mission. He declares: “Without power, faith, and commitment, alienated and anomic individuals become intensely self-centered. They distrust all commitments to the community, to any institution, or even to themselves and feel only anger and anxiety.”¹¹⁰ The audience may interpret faith in this quote in secular terms but many evangelicals in the Air Force may take this as a call to promote religious faith as a symbol of one’s commitment to a team.

O’Rourke reviews *God and the Astronomers* by Robert Jastrow in his article and presents the framework for his article in the first paragraph when he asks: “How did it all begin?” After discussing numerous theories of cosmic origin, the author declares: “Because they seemed to have profound theological implications...science was not yet ready to acknowledge the presence of a supreme being.”¹¹¹ O’Rourke eliminates any possibility for debate on cosmic origins with such a polarizing comment. His statement establishes a manner of intolerance for any discussion on cosmic origins, which creates a

¹⁰⁹ Toner, 96.

¹¹⁰ Daniel W. Jacobowitz, “Alienation, Anomie, and Combat Effectiveness,” *Air University* 31, no. 6 (1980): 24.

¹¹¹ James S. O’Rourke, “The Irrational Astronomers,” *Air University Review* 32, no. 1 (1980): 115.

culture of favoritism to Christians. O'Rourke later describes the religious beliefs of Albert Einstein. He states: "And shortly before his death, according to Jastrow, Einstein told a visitor that he fully accepted the idea of a beginning. Others, however, continue to resist."¹¹²

Parker focuses his journal article on the different capabilities and strategy that permit one side to successfully surprise their opponent in battle or in a diplomatic setting. He emphasizes that the United States must focus its decision-making based on a full analysis of all relevant information no matter how disheartening or irrelevant it may seem. Parker also argues that the United States could no longer claim victory solely based on its military might. Recalling the outlook of the past, he states: "As long as God was our patron and our resources limitless, we could do this with relative impunity."¹¹³ This statement shows the author's opinion that a belief in a higher power along with access to material riches will help bring success in any military operation.

Burkholder declares his nostalgia for recruiting posters and slogans of the past that emphasized patriotism and service. He laments: "Many people view the Revolutionary War poster with its cry 'God Save the United States' and many of the posters and verbal appeals from World War I and World War II as overly dramatic for a technological society."¹¹⁴ Highlighting a recruiting poster with a religious message shows his preference for this perspective and may influence Air Force personnel to emphasize Christian beliefs while presenting their own patriotic message.

¹¹² O'Rourke, 117.

¹¹³ Richard B. Parker, "Prisoners of a Concept," *Air University Review* 32, no. 2 (1981): 56.

¹¹⁴ James Burkholder, "Patriotism, Uncle Sam Needs You!" *Air University Review* 32, no. 3 (1981): 76.

Thomson discusses his admiration for John Glenn when he declares: “In his unabashed patriotism and religious devotion and (worse yet) his embarrassingly public declarations on those subjects, he was something of an anachronism.”¹¹⁵ He continues this tone when he states: “John Glenn violated the code by actually speaking forbidden words—words such as God, Honor, and Country. There was no doubt, however, that Glenn was a possessor of the right stuff; his was just the Presbyterian variety.”¹¹⁶ Thomson repeatedly cites his admiration for the iconic military and space exploration hero and includes references to his religious devotion. This characterization of Glenn creates an environment wherein religious beliefs are a necessity to becoming a successful Air Force officer.

Topper includes multiple references to religious faith as he discusses different methods to cope with stress in the workplace. He begins his article by declaring: “Four hundred years before the birth of Christ, Plato suggested that ‘all diseases of the body proceed from the mind or soul.’”¹¹⁷ Topper emphasizes the need for managers to cope directly with the myriad of issues they face. He supports this by adding: “Perhaps this point is summed up best by the American theologian, educator, and author Reinhold Niebuhr, who wrote: ‘God grant me the serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference.’”¹¹⁸ He later states: “Among the new approaches to stress control are biofeedback and meditation.

¹¹⁵ John M. Thomson, “The Right Stuff: Embarrassed Hero Worship,” *Air University Review* 32, no. 3 (1981): 95.

¹¹⁶ Thomson, 95.

¹¹⁷ Mark H. Topper, “Coping with Managerial Stress,” *Air University Review* 32, no. 5 (1981): 54.

¹¹⁸ Topper, 57.

Some of the more traditional approaches include a program of physical exercise and involvement in religious activities.”¹¹⁹ He also declares: “One of the least researched methods of stress control, yet one that appears with startling frequency in books and periodicals dealing with stress, is religious faith.”¹²⁰ To support this statement, he includes a comment that was returned in an American Management Association (AMA) questionnaire. The respondent declared:

It’s disappointing to find no reference . . . to the one solution to stress that has literally changed my life during the past nine years. In 1969 I became a committed Christian and have since experienced the reality of Christ in my life. This has had a profound impact on all interpersonal relationships: family, job, community, etc.¹²¹

Topper showcases religion as a mechanism to deal with the stressful lifestyle of a manager. The specific reference that he cites from the AMA questionnaire even identifies a Christian as an example of finding religion to help cope with stress. These statements influence Air Force personnel to persuade others to find God in order to better themselves and to help the organization. While other techniques are recommended by the author, the religiously oriented techniques would be familiar to evangelical Christians and could influence them to proselytize fellow members of the USAF.

Discussing organizational structures to better fit Air Force missions, Barker ends his journal article with a Bible verse, specifically Mark 9:33-35. He declares:

An event nearly 2000 years old may be worth considering: “And so they arrived at Capernaum. When they were settled in the house where they were to stay he asked them, ‘What were you discussing out on the road?’ But they were ashamed to answer, for they had been arguing about which

¹¹⁹ Topper, 63.

¹²⁰ Topper, 65.

¹²¹ Topper, 65.

of them was the greatest! He sat down and called them around him and said, ‘Anyone wanting to be the greatest must be the least — the servant of all!’¹²²

This seemingly irrelevant reference to a higher power could help establish a unique culture in the Air Force. While the author may be emphasizing the need to serve your organization, the quote declares the need to serve a deity thus, creating an environment of favoritism to Christians who are acquainted with the New Testament.

Reviewing the importance of establishing doctrine while conducting Air Force operations, Drew reviews the origins of the term “doctrine.” He states: “Some confusion probably stems from the origin of the word, which is more closely tied to religion than to military affairs.”¹²³ He then expresses his opinion that “the best definition of military doctrine, one that is accurate, concise, and yet retains the vitality befitting its importance, harks back to doctrine’s religious heritage.”¹²⁴ These comments imply that Air Force members, who are constantly reminded of the importance of current Air Force doctrine, should understand a theoretical basis to their occupation in the armed forces.

Johnson provides his expert opinion about selecting aircraft that would be best utilized in future Surface to Air Missile (SAM) suppression missions in the European theater by analyzing the methods used during the Vietnam War. Immediately under the byline on his title page, Johnson presents the Exodus 20:11 quote: “In the beginning, God created heaven and earth, the sea, and that in them.”¹²⁵ In his introduction, he declares:

¹²² Ronald Barker, “It’s Just a Chart on The Wall,” *Air University Review* 32, no. 5 (1981): 95.

¹²³ Dennis M. Drew, “Of Trees and Leaves: A New View of Doctrine,” *Air University Review* 33, no. 2 (1982): 40.

¹²⁴ Drew, 41.

¹²⁵ Harold E. Johnson, “Of Bears, Weasels, Ferrets and Eagles,” *Air University Review* 33, no. 2 (1982): 86.

“With his omnipotent power, God also created man in His own image with the ability to think, to reason, and to learn. But in His human creation, the Good Lord must have included either some of His own shortcomings or purposefully have implanted weaknesses, for man makes many mistakes everyday.”¹²⁶ After concluding the need for the Air Force to be flexible and dynamic in its approach to SAM suppression he offers his adaptation of Psalm 23:4, declaring: “Yea though I fly through the valley of the shadow of death, I will fear no enemy; for thou, Wild Weasel, art with me.”¹²⁷ Johnson uses his theological beliefs to emphasize his points. Declaring the truths of creationism in a paper on tactical air operations is clearly inappropriate and sends the message that belief in God is a necessary viewpoint to understand the important material being presented in his journal article and to succeed in planning missions in the USAF.

Porter provides an overview of the problems that hostages could face and offers methods to cope with captivity and to increase the chance for a successful return. He reviews the Code of Conduct and reinforces the ideal that it should be used to cope with military captivity, whether in peacetime or during war. Porter states: “The code tells them to trust in God and their country, but national policy is to make no concessions, political, economic, or otherwise.”¹²⁸ The author also highlights a principle that could ensure survival. He declares: “Therefore, the best hope for the hostage is to convey to his captors a personal dignity. The stronger their respect for him as a person, the harder it may be for them to kill him. One does not earn respect by pandering or praising the

¹²⁶ Johnson, 87.

¹²⁷ Johnson, 93.

¹²⁸ Richard E. Porter, “Military Hostages: What They Need to Know and Don’t,” *Air University Review* 33, no. 2 (1982): 99.

terrorist's cause. One earns respect by standing for something—God, family, and country.”¹²⁹ This clear message that a religious belief will increase survival rates of hostages could influence religious individuals to integrate evangelical Christian themes into the training programs for those most vulnerable of captivity. These references to religious beliefs also create an environment where religion is an expected part of military lifestyle.

The editor of the professional journal of the USAF also contributed material with religious themes to the collection of articles in the journal. Guilmartin discussed the importance of discipline and the need to avoid lethargy in the military during peacetime training as part of the front matter in Volume 33 of the *Air University Review*. He introduces his short article by declaring: “Since time immemorial, soldiers within the Judeo-Christian heritage have seen themselves standing as a barrier between their people and the savagery beyond, symbolized by the Four Horsemen of the Apocalypse: Conquest, War, Famine, and Pestilence.”¹³⁰ Continuing to stress the importance of peacetime operations, he states: “It is incomparably worse in an age when the marvels of science and technology push the realities of war far beyond the experience of ordinary life to rival in stark reality the symbolic horrors of the Apocalypse.”¹³¹ Concluding his warning to be aware of the repercussions of poor discipline and a lack of focus during peacetime routines, he gives his own interpretation of a significant section of the New Testament. He declares:

¹²⁹ Porter, 99.

¹³⁰ John F. Guilmartin, “The Fifth Horseman,” *Air University Review* 33, no. 4 (1982).

¹³¹ Guilmartin.

Reflections on the deadly persuasiveness of the siren song of peacetime routine and the hazards of yielding to it produced the following, not quite tongue-in-cheek, emendation to The Book of Revelation: And there went out another horse that was well groomed and immaculately accoutered, properly maintained in accordance with the appropriate directives. He who sat upon him possessed an unblemished record of administrative excellence and a boundless capacity for detail, and in his hand he bore a briefcase. In his unceasing pursuit of perfection, he caused honest soldiers to forget the other horsemen. And his war cry was “Efficiency”; and his name was Routine, and Hell followed after him.¹³²

Using such strong Christian references in the professional journal of the USAF helps establish a culture that caters to this worldview and is intolerant to anyone who lacks this perspective. The fact that this entry is from the journal editor makes it even more surprising since the editor’s perspective should be far more balanced for the audience’s benefit.

Drew opens his discussion on nuclear strategy in the near future with an overview of Alfred Thayer Mahan’s strategies involving sea power. He frames his belief in religious terminology when he states: “He preached the gospel of naval expansion at the most ideal of times.”¹³³ The characterization of a military leader as a preacher further sustains the claim that religion is an important aspect of military service.

Reddel provides his prediction on the events that will lead to the end of the Soviet Union by reviewing the historical legacies of the country as well as the makeup of its population. Suggesting that a divine intervention is due credit for the creation of Russia and subsequently the Soviet Union, he states:

The first script was received from God himself, with the Tsar of Russia acting as God’s agent on earth and Moscow serving as the third and final Rome....When the Tsar of Russia was removed from his throne in 1917,

¹³² Guilmartin.

¹³³ Dennis M. Drew, “Reflection and Preparation,” *Air University Review* 33, no. 4 (1982): 77.

God's script was replaced with man's, with the adoption of a socialist prescription for the future.¹³⁴

Reddel later describes the presence of Christians in the Soviet Union, under the imposition of communism, as a paradox but he fails to mention any other religious beliefs in his analysis. He then declares: "The officially atheistic Soviet society, for example, contains some 45 million practicing Christians, according to a recent estimate by one of the best informed students of Christianity in the Soviet Union."¹³⁵ While focusing on the dissident movement in the Soviet Union, Reddel highlights Christian beliefs in its creation and eventual downfall but again fails to mention other religious beliefs. These references create an environment of increased Christian influence.

Ragsdale highlights an increase in ideologies that conflict with Communism in the U.S.S.R. He highlights the increase in Christian thought when he states: "There is a vast disillusionment with the official ideology, and there is an enormous growth of alternative ideologies, especially of Orthodox Christianity."¹³⁶

Toner discusses the origins of warfare in his article and begins by immediately questioning the possibility for peace with the increasing threat of nuclear war. To emphasize his point, he highlights a quote with strong religious influence from Walter M. Miller's book *A Canticle for Liebowitz*. Miller is quoted as saying: "Are we doomed to it, Lord, chained to the pendulum of our own mad clockwork, helpless to halt its swing?"¹³⁷ After discussing the many possible catalysts to war, including, biological,

¹³⁴ Carl W. Reddel, "The Future of the Soviet Empire," *Air University Review* 33, no. 5 (1982): 24.

¹³⁵ Reddel, 25.

¹³⁶ Hugh Ragsdale, "The Legacy of Stalinism," *Air University Review* 34, no. 1 (1982): 100.

¹³⁷ James H. Toner, "Grant Us Peace," *Air University Review* 34, no. 1 (1982): 105.

psychological, anthropological, ecological, and many different political elements, he then discusses spiritual causes. He begins by stating: “The New Testament explains the cause of war in these words: What causes wars, and what causes fightings among you? Is it not your passions that are at war in your members? You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war” (James 4:1-2).¹³⁸ He then quotes historian Bernard Norling from his book *Timeless Problems in History* to help describe the spiritual causes of war: “And these manifestations of man’s willingness to cheat and abuse his fellows have existed in all societies, at all times, at all economic, social, and educational levels. . . . Christian theologians have had a simple explanation for this somber condition: they have charged it to Original Sin.”¹³⁹ Using Christian language to describe the origin of war could lead evangelical Christians to offer their own cure, namely the acceptance of Jesus Christ as one’s Savior, to the seemingly endless cycle of warfare. He also provides the insight of the theologian Reinhold Niebuhr, specifically from his book *Christianity and Power Politics*, to express another view on the theme of warfare. He states: “Reinhold Niebuhr told us that ‘The New Testament does not. . . envisage a simple triumph of good over evil in history. It sees human history involved in the contradictions of sin to the end.’”¹⁴⁰

Contemplating the many factors he has evaluated in his journal article, Toner expresses where he puts his trust. He states:

Some would trust genetic engineering; some, psychological research; others, socialist politics. I reject these as largely irrelevant; I look

¹³⁸ Toner, 111.

¹³⁹ Toner, 111.

¹⁴⁰ Toner, 111.

elsewhere for that full and final peace which humanity, unaided by a higher power, can never wholly achieve. And I recall the ancient petition: ...Lamb of God, who takes away the sins of the world, grant us peace.¹⁴¹

Toner's promotion of Christianity as a coping mechanism when dealing with the prospects of warfare is clear when he mentions the "Lamb of God." Toner sends a very clear message to his readers that peace in such troubled times can be attained through religious beliefs, specifically Christian faith. In addition, Toner's recommendation could be very influential to other evangelical Christians who may agree with this position and further proselytize their beliefs to other USAF personnel in order to bring a "final peace" to those service members.

Smernoff analyzes the arguments for and against the increase of nuclear weapons as a strategic defensive measure. Countering his own views that the United States should continue to strengthen its nuclear capabilities to ensure its defense, Smernoff states:

On the other hand, perhaps the single most important element of the Judeo-Christian ethic is the sanctity of human life, created in the image of God. The indiscriminate killing of innocent people during warfare has consistently been condemned by every religious denomination represented in American society.¹⁴²

Smernoff presents his opinion that human life was created by God. This type of statement, especially when found in a professional journal, impacts the culture of the profession and subsequently creates intolerant views towards non-religious personnel. He also makes a plea to the Christian conscience when recommending a reduction of nuclear capabilities when he states: "Both the Soviet Union and the United States need to protect themselves from mutual assured destruction (MAD) and other nuclear threats, not

¹⁴¹ Toner, 112.

¹⁴² Barry J. Smernoff, "Images of the Nuclear Future," *Air University Review* 34, no. 4 (1983): 6.

guarantee their open-ended vulnerability in a mutual hostage relationship that is so utterly inconsistent with Judeo-Christian morality and plain common sense.”¹⁴³ Smernoff makes multiple references to Judeo-Christian ethics and morality. These references serve the purpose of associating ethical behavior with Judeo-Christian beliefs, which leads to intolerant views of particular beliefs that contrast them.

Quick, Shannon, and Quick devoted their article to the proper methods to refine and improve stress management techniques. One recommendation is to find a better approach to relaxation. They declare: “This approach is sometimes found in the prayer practices of various Judeo-Christian denominations as well as the non-religious practice of the relaxation response, such as transcendental meditation.”¹⁴⁴ While the authors at least mention the non-religious practices, they also emphasize the value of Judeo-Christian practices. The message to the audience is to emphasize religious practices, specifically Judeo-Christian prayer, in order to help their employees manage stress and become more productive employees.

Pickett reviews different leadership styles of military leaders throughout America’s history. Showcasing an example of discipline and integrity during military inspections, he declares: “The Commanding General, 2nd Infantry Division in Korea, 1966-67, learned the truth of the old biblical statement, ‘They have eyes yet they see not.’”¹⁴⁵ He also tells the famous anecdote of General Patton’s reliance on a chaplain, explaining: “He called in a chaplain to prepare a special prayer for clear weather. Patton

¹⁴³ Smernoff, 7.

¹⁴⁴ James C. Quick, Coleen Shannon, and Jonathan D. Quick, “Managing Stress in the Air Force: an Ounce of Prevention,” *Air University Review* 34, no. 4 (1983): 82.

¹⁴⁵ George B. Pickett, Jr., “Leadership for the 1980s,” *Air University Review* 34, no. 6 (1983): 98.

had that prayer and his Christmas greeting to every man in Third Army printed back-to-back on a card.”¹⁴⁶ Pickett is clearly associating prayer and religious discipline with proper military leadership. This outlook influences Air Force personnel to promote their religious beliefs in the accomplishment of their leadership role in a military unit.

Levy’s article reviews the different levels of involvement that government institutions and leaders should have in the lives of American citizens. He emphasizes the need to limit oversight to ensure freedom and economic prosperity but also recognizes the importance of government’s establishment of law and order. His discussion is accentuated by the inclusion of a quote from John Winthrop’s famous sermon aboard the *Arabella*. In the sermon, Winthrop hoped to establish limitations and restraints but also wanted to ensure freedom for the Puritans who were landing in the New World. Levy presents the words of Winthrop: “Now the only way to avoid this shipwreck and to provide for our posterity is to follow the counsel of Micah, to do justly, to love mercy, and to walk humbly with our God, for this end, we must be knit together in this work as one man...”¹⁴⁷ Through this quotation from Winthrop, Levy is essentially declaring the need for belief in God to ensure stability and success.

Using the professional journal of the Air Force to display his patriotism, Moore declares: “A year later, when I was old enough, I joined the Boy Scouts. I stood, with my arm to the square, and solemnly promised, ‘On my honor I will do my best to do my duty to God and my country.’”¹⁴⁸ Describing himself to be a “sucker” for possessing such

¹⁴⁶ Pickett, 97.

¹⁴⁷ David W. Levy, “1984: A Historian’s Reflections,” *Air University Review* 35, no. 2 (1984): 13.

¹⁴⁸ Keith L. Moore, “The Endangered Species,” *Air University Review* 35, no. 2 (1984): 90.

patriotic zeal, he also declares: “Long live the sucker. God forgive us all if we allow them to become extinct. Maybe this endangered species will survive and prosper. With all my heart, I pray that it will!”¹⁴⁹ Moore infuses references to religious patriotism, commonly known as civil religion, into his article. These references create and maintain an environment of religious favoritism in the armed forces. An example of this favoritism was found in the DoD Inspector General report on the misconduct of Air Force officers when dealing with the parachurch organization Christian Embassy.

Best discusses the historical relationship between military professionals and civilians. He places the Christian Church in a highly esteemed role when he declares:

They (military) learned early to coexist with the men of peace, to exchange roles with them, and to pay homage to the idea of peace, recognizing that peace, not war, was the professed ideal of their society, their culture, and their church. Christian charity joined Roman jurisprudence to proclaim that the maintenance of peace was a higher achievement, all human things considered, than the waging of war and that the latter was to be done only in pursuit of the former.¹⁵⁰

This statement characterizes Christianity in a very positive manner. Christian theology is given high remarks for its stance on peace and equality with Roman ideals of law. These positive descriptions of the Christian Church create an environment where Christianity is essential to peace and favored by the personnel of the USAF.

Braley discusses the characteristics of the American military hero and questions the existence of heroes in the contemporary military. Comparing the military hero to Odysseus, he declares: “And like Odysseus, today’s military hero will find his way back

¹⁴⁹ Moore, 91.

¹⁵⁰ Geoffrey Best, “Civilians in Contemporary Wars,” *Air University Review* 35, no. 3 (1984): 30.

to Ithaca only by using his wits and retaining his faith in the gods.”¹⁵¹ This reference links the creation of a military hero with the belief in God. Defining the term hero, he declares it to be “a man of great strength and courage, favored by the gods and in part descended from them, often regarded as a half-god and worshipped after his death.”¹⁵² Braley also uses a biblical reference when discussing the achievements of America. He states: “To a people who have placed a man on the moon; to a people who can hurl men and women into space as easily as David let fly his deadly stone.”¹⁵³ He concludes his essay by declaring:

For this reason, the American military man, if he aspires to the title of hero, must also, as I stated metaphorically, rely on his faith in his gods. By that I mean that he must be guided by his belief in things superhuman, whether the Christian God or simply a value system that says there is such a thing as an ultimate good.¹⁵⁴

Although he declares it to be a metaphorical statement, Braley repeatedly identifies faith as a characteristic of a military hero in his article. Braley’s message clearly stipulates the need for religious faith to be a successful military leader and is a call to convert to Christianity or a separate value system.

Warner provides an overview into surveys conducted with the wives of male Air Force officers. He states: “The leading outside activity more important than all others is any event involving the family. Other more important activities are church, jobs, and

¹⁵¹ Mark S. Braley, “In the Cyclops’s Cave: On Homer, Heroes, and the Nuclear Yoke,” *Air University Review* 35, no. 3 (1984): 71.

¹⁵² Braley, 72.

¹⁵³ Braley, 74.

¹⁵⁴ Braley, 75.

school functions.”¹⁵⁵ The reference to church gives attention to the importance of attendance and helps create a culture where church attendance is viewed as a priority.

Leary uses Christian references when introducing his article on the achievements of airpower pioneer Billy Mitchell immediately following World War I. He declares: “The dawning of this aeronautical era (Mitchell came to believe, with the passion of an Old Testament prophet) meant that the security—and greatness—of the United States depended on the creation of an air force second to none.”¹⁵⁶ In similar unnecessary form, the author then declares: “Returning from France in March 1919 to take charge of the Air Service’s Training and Operations Group, the flamboyant airman set out to preach the gospel of air power to the unenlightened.”¹⁵⁷ These terms are routinely used in evangelical Christian messages to emphasize the need to spread the gospel to save lost souls. Using these terms to describe the zeal of one of the most important figures in the history of the Air Force gives credibility to the use of these references in other settings in the Air Force and fosters an environment of intolerance to non-religious personnel.

In his discussion on the nature and guidelines for low-intensity conflicts, Sarkesian includes multiple references to the Judeo Christian heritage of the United States. For example, he states: “Seeing conflicts through conventional lenses heavily influenced by the Judeo-Christian heritage, Americans tend to categorize wars into good

¹⁵⁵ Mark M. Warner, “The Air Force Wife – Her Perspective,” *Air University Review* 35, no. 4 (1984): 49.

¹⁵⁶ William M. Leary, “Billy Mitchell and the Great Transcontinental Air Race of 1919,” *Air University Review* 35, no. 4 (1984): 64.

¹⁵⁷ Leary, 64.

and evil protagonists.”¹⁵⁸ He later states: “The Judeo-Christian heritage and the American political system focus attention on values of human existence and behavior that are far removed from a revolutionary-counterrevolutionary environment.”¹⁵⁹ Again, he declares: “The general perceptions justifying U.S. involvement in conflict must evolve from the American value system of democratic ideology and established behavioral norms. These values derive from Judeo-Christian principles and the philosophical principles expounded by the Declaration of Independence and the U.S. Constitution.”¹⁶⁰ Sarkesian’s multiple references to the Judeo-Christian heritage of the United States establish a culture that highly favors Christian beliefs and fosters an intolerant view of non-Christians.

Johnston discusses the dilemma that many Catholics in the Air Force face by supporting a nuclear deterrence force. He reviews the pastoral letter produced by the National Conference of Catholic Bishops titled “The Challenge of Peace: God’s Promise and Our Promise.” Reviewing the just war concept, Johnston summarizes the section of the letter that describes when it is permissible to take up arms. He states:

The Church opposes any war of aggression and reluctantly supports defensive wars once all peace efforts have failed. The letter carefully explains that nonviolence best reflects the teaching of Jesus, but that force, including deadly force, can be justified in certain instances and that nations have a right to provide for their own defense.¹⁶¹

While this article focuses on the dilemma of Catholics in the Air Force, the argument can easily be applied to Protestant Christians that relate to the pastoral letter’s insistence that

¹⁵⁸ Sam C. Sarkesian, “Low Intensity Conflict: Concepts, Principles, and Policy Guidelines,” *Air University Review* 36, no. 2 (1985): 6-7.

¹⁵⁹ Sarkesian, 15.

¹⁶⁰ Sarkesian, 17.

¹⁶¹ Bruce B. Johnston, “The American Catholic Bishops and Nuclear War: A Modern Dilemma,” *Air University Review* 36, no. 2 (1985): 108.

the teachings of Jesus should be the model of one's life. This emphasis could be the catalyst to evangelical Christians proselytizing the teachings of Jesus Christ to USAF personnel.

Nicholls uses much stronger language when discussing the paradox of serving as a Christian in the Air Force nuclear deterrence force and dealing with the ethical repercussions of a nuclear strike. The first page of his article includes a picture of a cross

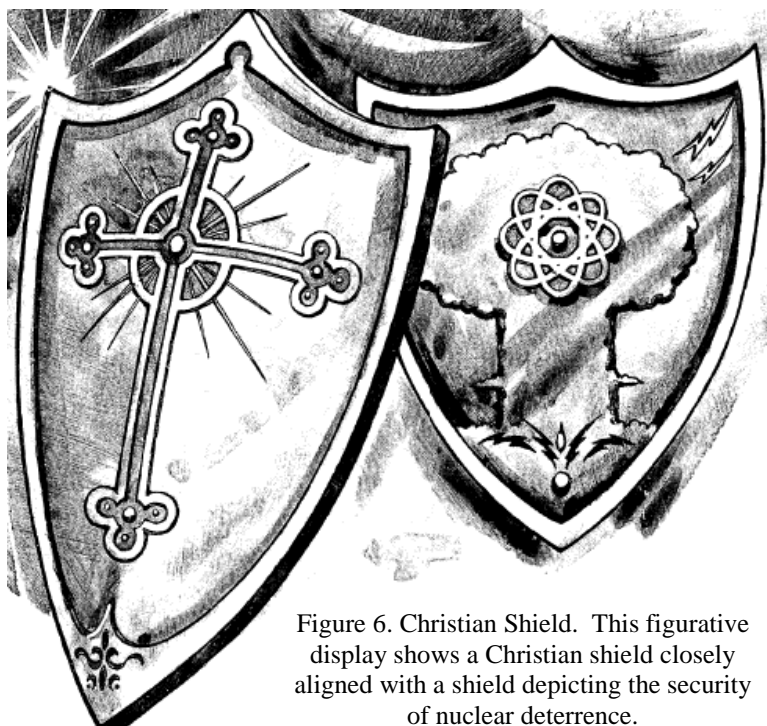


Figure 6. Christian Shield. This figurative display shows a Christian shield closely aligned with a shield depicting the security of nuclear deterrence.

adorned shield contrasting a shield depicting nuclear security (Figure 6).

Nicholls first declares:

“Such statements as the

U.S. Catholic bishops’

Pastoral Letter on War and

Peace are important to me,

since I am both a Christian

and a professional military

officer serving in America’s nuclear deterrent force.”¹⁶² He then uses a biblical reference to justify killing noncombatants. He states: “An absolute requirement to discriminate between the enemy’s military forces and civilian noncombatants is physically impossible. Moreover, this principle of discrimination would indict the God who commanded his people to exterminate the Canaanites.”¹⁶³ Nicholls defends the indiscriminate killing of

¹⁶² Charles H. Nicholls, “Christian Morality and Nuclear Deterrence,” *Air University Review* 36, no. 5 (1985): 37.

¹⁶³ Nicholls, 38.

civilians by using a biblical justification creating a culture in the USAF that refers to religious standards rather than secular standards when analyzing policy decisions. He then shows his favoritism towards religion by declaring: “I believe in the superiority of spiritual life and values over mortal life and earthly values. I am a Christian professional military officer; I serve a purpose greater than my mortal life.”¹⁶⁴ Nicholls’ view of the “superiority of spiritual life” shows his intolerance towards non-religious personnel and may motivate him and others to proselytize their religious beliefs. Nicholls then provides a critical view of the Bible to justify his position. He declares:

Christ commanded us to love our enemies (Matt. 5:44) and not to resist one who is evil but rather to turn the other cheek (5:39). But there is considerable debate over whether these principles are intended for all possible circumstances and for nations as well as individuals. For when Jesus was slapped, he questioned the justice of the blow (John 18:23). More significantly, Christ used a whip to drive the merchants out of the temple (John 2:13-17). I note an important principle here: Christ was defending the spiritual welfare of a people and not his own physical safety.¹⁶⁵

Nicholls’ references to the Bible foster an environment where religious beliefs are expected of service members. He continues:

Both Christ (Matt. 22:21) and Paul (Rom. 13) counsel us to give obedience to the state. But most biblical commentaries hold this principle to be a matter of ensuring domestic tranquility rather than providing the common defense. We must be careful not to misapply Jesus’ standards of individual conduct to international relations. As an individual, Christ refused to defend himself but attacked evil when it threatened the spiritual life of the nation or the world.¹⁶⁶

¹⁶⁴ Nicholls, 38.

¹⁶⁵ Nicholls, 38.

¹⁶⁶ Nicholls, 38-39.

He continues to justify the killing of noncombatants by declaring: “The only biblical war outside of the Apocalypse is found in the Old Testament. Here I find God ordaining the Jewish conquest of Canaan, a campaign that included the intentional slaughter of noncombatants in their cities (Deut. 7 and 20; Josh, 6:21; 8:24, 10:28-40, 11: 11-23).”¹⁶⁷ These references to Jesus Christ and to the command from God to conquer Canaan are polarizing in an environment that has a diverse composition of religious views. Nicholls is establishing the superiority of Judeo-Christian heritage, which further foments an intolerant view of non-Christians. Showing his fear of any suppression of his freedom to worship, Nicholls then states: “The evil of modern Soviet communism endangers the spiritual life of mankind; therefore, the American nuclear deterrent must be used to prevent Soviet domination of the world.”¹⁶⁸ Nicholls continues to provoke fear and anger in the audience by revealing the suppression of religious freedom that would come with a Communist-controlled world. He then informs the reader of a priest being repressed and controlled by the KGB and the persecution of worshippers in the Russian Orthodox Church. He concludes the article with a declaration of his faith when he states: “SERVING (Nicholls’ emphasis) as a Christian in the nuclear deterrent force, I have an obligation to be prepared morally and spiritually, as well as physically to respond to orders to execute my mission.”¹⁶⁹ Nicholls’ article was one of the most eccentric pieces in my review of the professional journal of the USAF. Using the journal forum as a pulpit, he showcased his spiritual beliefs and his view that scripture should be the basis in

¹⁶⁷ Nicholls, 39.

¹⁶⁸ Nicholls, 40.

¹⁶⁹ Nicholls, 40.

the formulation of American military policy. Nicholls also emphasizes the need for complete religious freedom as a requirement to meeting mission requirements. This article includes multiple examples of evangelical Christian influence and has the potential to motivate someone to proselytize their religious beliefs to fellow USAF personnel in order to help accomplish the Air Force mission and properly defend the United States.

Maurer describes the general sentiment in the public against the demonstration of aircraft capabilities during the Air Corps Maneuvers of 1931. Much of the disdain came from religious pacifists and the author fittingly describes their antiwar perspective. However, the author also describes a counter view to the liberal perspective. Maurer highlights the position of the former ambassador to Germany, James W. Gerard, as he traveled across the country in support of the Air Corps Maneuvers. During one Town Hall meeting in New York, Gerard is noted for stating that those who oppose the demonstration were “openly avowed Soviet sympathizers” and asserted that “we are at war right now with a nation of murderers who have destroyed religion.”¹⁷⁰ This statement closely aligns the support of the military with religious groups favored by Gerard.

Discussing the need for reform in the USAF, Tilford uses the Protestant Reformation and its leaders as an example. He bluntly states: “The Protestant Reformation and the Catholic Counter-Reformation provide good examples of successful reorientation and reconstitution. In 1520, the Papal Bull *Exsurge* demanded that the monk Martin Luther either recant his position on reforming the Church or be branded a

¹⁷⁰ M. Maurer, “The Irate Citizen and the Air Corps Maneuvers of 1931,” *Air University Review* 36, no. 5 (1985): 82.

heretic. Luther became an unenthusiastic revolutionary.”¹⁷¹ He then states: “Martin Luther loved the Church. He did not seek to destroy it, but he was a determined advocate for redirection and reform.”¹⁷² Providing a relevant comparison to the military audience, he states: “Like Martin Luther, today’s military reformer seeks to correct rather than to destroy. In Luther’s day, it was the Infidel Turk that actually sought to destroy Christendom. Today, it is the Soviets who wish to oblivate the American way of life.”¹⁷³ Tilford continues to use Luther’s life as an example for the reformer in the military when he states:

Martin Luther’s impulse for reform was, at its essence, a personal thing. It began with his own passionate commitment to understanding what he was all about as a Christian and a cleric. His road to reform began with a search of the Scriptures as he sought to better understand his own relationships with God and with the Church of his time.¹⁷⁴

Making the argument for institutional reform and comparing it closely to the Protestant Reformation has the possibility of multiple repercussions. Tilford emphasized that the “road to reform began with a search of the Scriptures” when describing Martin Luther’s drive for reform. The audience may interpret this as advice when reviewing the possibilities for reform in the USAF. Subsequently, the review of Scriptures may be promoted by evangelical Christians who condone institutional reform. Using evangelical Christian terminology, he declares: “Whether we consider ourselves reformers or

¹⁷¹ Earl H. Tilford Jr., “Individuals, Institutions, and the Impulse for Reform,” *Air University Review* 36, no. 6 (1985): 11.

¹⁷² Tilford, 11.

¹⁷³ Tilford, 11.

¹⁷⁴ Tilford, 12.

defenders of the faith, we would do well to reexamine our own commitment.”¹⁷⁵ He even associates the military profession with a religious vocation when he declares:

“Officership, involving service and sometimes self-sacrifice for the good of the greater society and the lot of humanity, may be as much priesthood as profession.”¹⁷⁶ This comparison of the profession of arms with the priesthood has obvious implications. One could reasonably interpret this association with the need to proselytize religious beliefs to others in an attempt to help reform the USAF into an organization that meets their standards.

Donovan provides an overview of the issues surrounding the relationship between intelligence communities and policymakers. In his description of how difficult it is to formulate effective policy from relevant and factual intelligence, the author declares his adoration for religion. He states: “Policymakers understand the difference between a forecast and a prophecy, yet, given a choice, most would still prefer a prophecy. Unfortunately, intelligence, unlike religion, seldom provides elegant solutions.”¹⁷⁷ Through this brazen statement, the author expresses his opinion that religion can offer solutions to problems when factual data may be lacking.

Discussing his Air Force career, Smith revealed how a higher power impacted his career advancement. He states: “In the subsequent half century, I have learned much about promotion and, except for a number of mistakes and some acts of God, might have

¹⁷⁵ Tilford, 12.

¹⁷⁶ Tilford, 12.

¹⁷⁷ G. Murphy Donovan, “Policy, Intelligence, and the Billion-Dollar Petroglyph,” *Air University Review* 37, no. 2 (1986): 60.

made it to higher rank. I learned about promotion through personal experience, observation, and service on a number of promotion boards.”¹⁷⁸

Lewallen takes on the task of emphasizing the need for ethics in the modern work environment. In the introduction, he provides an example of inappropriate behavior by a supervisor. Framing his actions in a religious context, he later asks: “So what does his assistant do? Tell everyone else and discredit the man? Confront the boss with a sermon on his sinful ways?”¹⁷⁹ Discussing the origins of our ethical foundations, he asks:

Where do we derive those first principles on which law and regulations are built? Is there a sense of right and wrong—an ethical sensibility—innate within the human consciousness? And if so, who or what was its architect? God? Religion generally holds that there is a Supreme Being who stands for morality, who demands right behavior, and who judges us against immutable standards. The only alternative is to give to each person the right to decide what is good and what is evil—which may again invite us to ethical anarchy.¹⁸⁰

Lewallen clearly favors an ethical foundation based on religious values and characterizes any other form as “ethical anarchy.” He then offers: “From somewhere we derive standards of right and wrong. Perhaps God provided them, perhaps society created them and ascribed them to God.”¹⁸¹ He then declares: “Whether or not our behavior matters to God, it must matter to us.”¹⁸² Lewallen presents one side of the frequently debated topics of the origin of morality. Lewallen clearly meant for his readers to understand his message on absolute standards based on religion and to proselytize elements of Christian

¹⁷⁸ Dale O. Smith, “How to Get Promoted,” *Airpower Journal* 4, no. 1 (1990): 5.

¹⁷⁹ Robert D. Lewallen, “The Challenge to the Military Professional,” *Airpower Journal* 5, no. 3 (1991): 58.

¹⁸⁰ Lewallen, 60.

¹⁸¹ Lewallen, 60.

¹⁸² Lewallen, 60.

doctrine to other members of the service in order to provide a moral standard for them to follow. Additionally, these actions would favor Christians who may be viewed as properly influenced by standards of Christian morality.

Chaplain (Lieutenant Colonel) Alexander Roberts provides his assessment of the Core Values Program in a 1994 issue of the *Airpower Journal*. In his introduction, he declares his preference for religious faith when he states: “Core values represent such enduring values. They are, of course, not the only enduring values. Some would argue that the list has significant omissions. The one most often pointed out to me is faith.”¹⁸³ This assessment implies the need of a faith-based worldview to accomplish the Air Force mission. The author then continues by using evangelical Christian terminology to reinforce his opinion that faith should be an important element of the core values program in the USAF and a necessary part of accomplishing its mission. Roberts also continually references a statement made by Chief of Staff of the Air Force, Merrill McPeak to “raise up a new generation of missionaries to spread the word” of the Air Force’s mission and Core Values Program. An example of this confusing mix of terminologies comes when Roberts concludes his article. He states: “Then we will be on the way to ensuring that the Air Force of the future is made up of ‘missionaries’ faithful to the institution, its purposes, and values.”¹⁸⁴

Casebeer, Toner, and Szafranski presented a discussion on ethics in the military for publication in the professional journal. The most prevalent theme was the popular debate between relativism and absolute forms of ethics. The advocacy of absolute

¹⁸³ Alexander B. Roberts, “Core Values: In a Quality Air Force,” *Airpower Journal* 8, no. 2 (1994): 42.

¹⁸⁴ Roberts, 51.

standards for ethics naturally focused on religious origins. For example, Casebeer states: “Our goal should be to determine what ethical standards we are to hold ourselves to, no matter what the individual reason for doing so: love of country, love of God, love of flying, and so forth.”¹⁸⁵ Toner emphasizes the possible breakdown of society without religious guidelines when he declares: “Break down institutions like the family and religious communities or any other means by which societies encourage the best in us, and—as in William Golding’s *Lord of the Flies*—there will be political and moral chaos. All questions, at their heart, are religious and political.”¹⁸⁶ Toner declares the possibility of chaos in the political system of the United States without religion as a guiding beacon of morality. This could easily influence Air Force personnel to proselytize their religious beliefs to friends and coworkers. Toner later declares: “Much of what we understand as ethical is the fruit of traditional religious, philosophical, political, historical, and literary reflection....”¹⁸⁷ Szafranski presents a modern dilemma in biblical terms when he states: “So how is it possible for the individual, the moral self—Lieutenant Adam and Lieutenant Eve, in a garden of earthly delights and snakes—to save himself or herself and thereby save us.”¹⁸⁸ In doing so, Szafranski declares the need to be saved, a common reference to evangelical Christian conversion. Toner then uses religious terminology when referring to those that act immorally. He states: “People who lie, cheat, and steal can’t even separate truth from fiction. They become lost souls, figuratively and

¹⁸⁵ William D. Casebeer, James H. Toner, and Richard Szafranski, “Military Ethics,” *Airpower Journal* 8, no. 4 (1994): 16.

¹⁸⁶ Casebeer, Toner, and Szafranski, 17.

¹⁸⁷ Casebeer, Toner, and Szafranski, 20.

¹⁸⁸ Casebeer, Toner, and Szafranski, 21.

literally.”¹⁸⁹ Casebeer follows suit when he declares: “In the strictest moral sense, even the slightest ethical violation is tantamount to committing the gravest of sins.”¹⁹⁰ This journal article contained numerous references to evangelical Christian terminology, which establishes an environment of evangelical Christian influence.

Morris, Morris, and Baines use a quick reference to divine law when discussing the Air Force’s usage of nonlethal capabilities of waging warfare. They state: “War by Locke’s time was something that had to be limited by laws—either God’s law or man’s law—and a process that put at risk both innocents and desirable assets of warring societies.”¹⁹¹

In an article summarizing the arguments for and against a popular airwar strategy, Szafranski criticizes those who do not offer reasonable alternatives to the existing strategy or truths. Unexplainably, he begins a rant on those seeking explanations on other matters. He declares: “Atheists cannot explain the miracles experienced by devotees....Religious or spiritual people sometimes succeed in summoning miracles through faith. And our explanations of how the universe works seem to be adequate enough to carry out our daily business.”¹⁹² This declaration casts nonbelievers in a negative light and helps create a culture in the Air Force that caters to those affiliated with a religious belief.

¹⁸⁹ Casebeer, Toner, and Szafranski, 24.

¹⁹⁰ Casebeer, Toner, and Szafranski, 24.

¹⁹¹ Chris Morris, Janet Morris, and Thomas B. Baines, “Weapons of Mass Protection: Nonlethality, Information Warfare, and Airpower in the Age of Chaos,” *Airpower Journal* 9, no. 1 (1995): 20-21.

¹⁹² Richard Szafranski, “The Problems with Bees and Bombs,” *Airpower Journal* 9, no. 4 (1995): 97.

Colson discusses his conversion to Christianity in his article titled “A Question of Ethics” in the 1996 *Airpower Journal*. Colson, the former counsel to President Nixon who later converted to Christianity during the tribulations for his acts during the Watergate scandal, founded the evangelical outreach program Prison Fellowship. Using evangelical Christian language, he states: “Every single one of us is a sinner. We’re dangerous when we think we aren’t.”¹⁹³ He relates his personal experience when he declares: “More than 20 years ago, when in a flood of tears I surrendered my life to Christ,” and that with the “conversion of the soul, the change of the disposition, the change of the human heart....You no longer want to do what is wrong.”¹⁹⁴ In this article he makes a direct link between conversion to Christianity and the values that he believes are necessary for continued service to the country. Colson also argues for the need to have absolute values in the establishment of standards of morality. He states: “Things—such as God—that couldn’t be empirically validated were discounted. As a result, God was taken out of the equation of moral discourse.”¹⁹⁵ He then shows his support for the new character guidance program at the USAF Academy (USAF A), which focuses on absolute standards. He declares: “I understand that moral relativism is not taught at the academy but that character is taught, based on some absolute standards. I thank God for the academy’s excellent core values.”¹⁹⁶ Reiterating the importance of his personal conversion he states: “And God transformed my life that summer. I was converted....For

¹⁹³ Charles W. Colson, “A Question of Ethics,” *Airpower Journal* 10, no. 2 (1996): 10.

¹⁹⁴ Colson, 11.

¹⁹⁵ Colson, 7.

¹⁹⁶ Colson, 9.

me that meant that I acted out what I knew to be right.”¹⁹⁷ He then summarizes his conversion in his conclusion when he states: “Yes, there is a way. I call it the Way because I personally know of no other enduring way to subdue the stubborn, rebellious, self-justifying human will....Since I have surrendered my life to God, I am a Christian; I surrendered my life to Christ—I live by what Christ teaches.”¹⁹⁸ Colson repeatedly emphasizes his beliefs in Christian theology assimilated with the ideas of professionalism. He also highlights his ability to subdue “rebellious, self-justifying will” with Christianity as a basis of his morality. These beliefs could easily motivate other evangelical Christians to proselytize their beliefs to non-Christians.

Toner once again focuses his attention on ethics in the military. He closely associates the decline in spirituality with the decline of morality in American society. He states: “I would argue that a post-World War II emphasis on materialism, from which none of us has wholly escaped, gave rise to, or at least has surely coexisted with, a decline in those same moral, ethical, or spiritual values.”¹⁹⁹ As argued by others in the professional journal of the Air Force, Toner places blame on society’s decrease in spirituality for the increase in immoral behavior. This argument motivates evangelical Christians to proselytize their Christian beliefs to other Air Force personnel in an attempt to correct behavior that may not be satisfactory.

¹⁹⁷ Colson, 10.

¹⁹⁸ Colson, 12.

¹⁹⁹ James H. Toner, “Gallant Atavism: The Military Ethic in an Age of Nihilism,” *Airpower Journal* 10, no. 2 (1996): 15.

Jerry White discusses the importance of practicing ethics in different settings in his article, “Personal Ethics versus Professional Ethics,” in the 1996 *Airpower Journal*.

White, who is a graduate of the Air Force Academy, served as President and Chief Executive Officer of The Navigators from

1986 to 2005. The Navigators are a

Christian parachurch organization whose main objective is the training of Christians in the art of evangelism and discipleship.

The narrative of the article is not the first noticeable religious tone in White’s article.

The title page of his article contains a markedly similar picture of the despondent angel in Albrecht Dürer’s engraving

Melancholia covering half of the page

(Figure 7). In the narrative, he states,

“religion and spiritual upbringing are still

very effective, but decreasing numbers of young people fall under the influence of the church,” and that “such a sense of obligation to expose children to religious training and its consequent moral commandments no longer exists. This situation is exacerbated by the church-state debate, which presents even more of a barrier to the influence of the church.”²⁰⁰



Figure 7. Angel. Angel figure presented to support the author’s position that religious influence is necessary in proper ethical development.

²⁰⁰ Jerry E. White, “Personal Ethics versus Professional Ethics,” *Airpower Journal* 10, no. 2 (1996): 33.

In a much stronger fashion, White declares his support for the teaching of ethics by the Air Force chaplaincy. He suggests:

We need to help our people build an internal moral compass, utilizing the Chaplain Corps for that purpose. We need to encourage and enable our chaplains to teach spiritual principles of ethical behavior—not just philosophy—from the viewpoint of their religious beliefs. The Ten Commandments and the book of Proverbs are a good place to begin, since they contain tenets accepted by almost all faiths. We certainly should not coerce people into religious instruction, but we can and should encourage them. I emphasize this aspect because religious belief calls for an internal transformation rather than just a change in behavior.²⁰¹

This statement clearly shows his support for the influence of the church in developing ethics, in contrast to the Air Force approach of building character through a secular approach to values instruction.

Hall and Wagie review the Character Development Program at the USAFA and the proposed “character outcomes,” the behaviors that are expected to be on display in the academy’s graduates. They reveal the eight different outcomes, number eight being:

Officers who understand the importance of spiritual values and beliefs to their own character development and that of the community. Officers with this understanding are clear in their own convictions and respect the convictions of others. They understand that their leadership role requires sensitive awareness of the importance of religion in people’s lives and know that they need to accommodate and support individuals’ freedom to exercise faith.²⁰²

While a previous standard does mention the need to respect the dignity of all human beings and the differences of race, gender, ethnicity, and religion, this standard promotes the belief that spirituality is deemed to be an important factor in the composition of one’s

²⁰¹ White, 33-34.

²⁰² Brian F. Hall and David A. Wagie, “The US Air Force Academy’s Cutting-edge Character Development Program,” *Airpower Journal* 10, no. 2 (1996): 37.

character. The quote also reinforces the right of evangelical Christians to fully practice their religion, including the important tenet of evangelism.

Chief of Staff of the Air Force General Ronald Fogleman gave a poignant review of air and space theories in his journal article. While supporting one of his points with relevant data he adds a reference to divine intervention into the lives of Americans. He states: “No American soldier has been attacked on the ground by an air-breathing vehicle since 1953. From that experience has grown a general feeling that air superiority is a God-given right of Americans.”²⁰³

The eternal debate about the effectiveness of the unique capabilities and functions of each service in the armed forces is the focus of Myers’ journal article. While providing a rebuttal to the argument that the failure of airpower to be decisive in the Vietnam War decreases the value of the Air Force in military operations, he states: “I would use the ‘he who is without sin’ argument with throwers of interservice rocks and would suggest that Navy and Army failures were every bit as stark as the Air Force’s.”²⁰⁴ This type of reference establishes a culture that promotes religious language to analyze subject matters, fostering an increased tolerance to religious expression in other forms.

DeRenzo and Szafranski review several philosophical arguments against the use of human-performance enhancements and then apply them to a military setting. In a discussion of practical, everyday applications, they declare: “But contact lenses are

²⁰³ Ronald R. Fogleman, “Aerospace Doctrine: More than Just a Theory,” *Airpower Journal* 10, no. 2 (1996): 44.

²⁰⁴ Gene Myers, “Interservice Rivalry and Air Force Doctrine,” *Airpower Journal* 10, no. 2 (1996): 63.

unnatural and artificial. They can alter our God-given identities.”²⁰⁵ This statement has the potential to be very polarizing, as it establishes a creationistic view of the world and promotes a culture where religious beliefs are expected and even favored.

In a letter to the editor, Johnson offers a simple blessing to the new Chief of Staff of the Air Force when he states: “But perhaps there is some hope—General Fogleman stood fast (God bless him), which makes it all the more regrettable that the civilian leadership abdicated its responsibility.”²⁰⁶ The inclusion of such statements impacts the culture of the USAF and influences others to include a similar declaration when making statements about Air Force leadership.

Kline provides an overview of airpower pioneer Billy Mitchell’s career and highlights his determination and resolve while contributing to the creation of an independent air service. He opens the article with a segment of the Cadet Prayer from the USAFA. He presents: “Lord, God of Hosts, my life is a stewardship in Your sight . . . I ask unfailing devotion to personal integrity that I may ever remain honorable without compromise.”²⁰⁷ Integrating a section of the cadet prayer into his article on Billy Mitchell reveals the importance of the author’s faith to the reader. This quote also showcases how closely the author associates integrity and commitment to God, which could influence some evangelical Christians in the USAF to proselytize their religious beliefs to those who are assessed to have low integrity.

²⁰⁵ Evan G. DeRenzo and Richard Szafranski, “Fooling Mother Nature: An Ethical Analysis of and Recommendations for Oversight of Human-Performance Enhancements in the Armed Forces,” *Airpower Journal* 11, no. 2 (1997): 27.

²⁰⁶ Wray R. Johnson, “Ricochets and Replies: Regarding Core Values,” *Airpower Journal* 11, no. 3 (1997): 5.

²⁰⁷ Timothy E. Kline, “Where Have All the Mitchells Gone?” *Airpower Journal* 11, no. 3 (1997): 69.

Providing a brief review of the history of the USAF, Wilhelm focuses on the sentiment felt by some of the early pilots of the Army Air Service during World War I. She states: “Soaring above the earth produced an almost indescribable feeling—captured by a young airman at the beginning of the next war in words yet to be surpassed: ‘Oh, I have slipped the surly bonds of earth and danced the skies on laughter-silvered wings. . . put out my hand, and touched the face of God.’”²⁰⁸ The inclusion of this quotation reveals an ever-present element of Air Force culture. The pilot from World War I feels closer to God because of his occupational environment. This sentiment has remained through the decades, establishing a culture that may be perceived as intolerant or uncooperative to those with no belief in God.

Bossert reviews *Frontline Airlines: Troop Carrier Pilot in World War II*, by John Lester, which showcases Lester’s experiences as an airlift pilot in the Pacific theater of World War II. The religious views of the pilot are put into the forefront of the review when Bossert states: “He describes an open-air Easter mass in April 1945 that brought tears to the eyes of most of the men. According to Lester, this event reaffirmed the statement that ‘there are no atheists in foxholes.’”²⁰⁹ This statement creates an environment that fosters intolerance to non-religious Air Force personnel.

Rynecki summarizes the actions of three strong-willed and transformational American military leaders during the interwar years. Discussing Billy Mitchell, the author describes how Mitchell came to the conclusion that the airplane would be the military technology that would prompt a revolution in military affairs. He then declares:

²⁰⁸ Karen S. Wilhelm, “Heritage,” *Airpower Journal* 11, no. 3 (1997): 114.

²⁰⁹ Phil Bossert, Rev of *Frontline Airlines: Troop Carrier Pilot in World War II* by John R. Lester, *Airpower Journal* 11, no. 4 (1997): 106.

“Armed with this revelation, Mitchell returned home from the war like an evangelist who had seen the light and was more than ready to preach the faith to the ignorant.”²¹⁰

Rynecki’s characterization of Mitchell as an evangelist gives the acts of evangelism credibility. Although he uses it to describe those who did not trust the principles of airpower, his description of the faithless as “ignorant” creates an environment of intolerance to non-Christians.

Rehberg reveals that he has no hidden agenda in his article discussing the

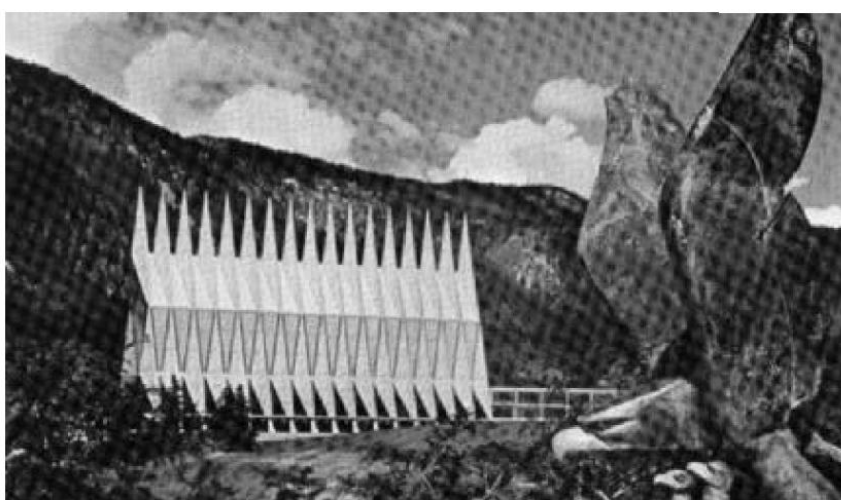


Figure 8. Air Force Academy Chapel. Portrayal of the AFA Chapel is presented in an article discussing character development in the USAF.

character
development
programs of the Air
Force. The third
page of his article
contains a picture of
the chapel at the
USAFA (Figure 8)

with the following caption: “The founders of the Academy clearly recognized the significance of healthy spiritual life in the formation of balanced officers.”²¹¹ This statement showcases the author’s preference for a spiritually based character development program at the service academy. Assuredly, this type of comment motivated evangelical Christians to take it upon themselves to evangelize other cadets in an attempt to properly develop future officers. This quote also creates a culture of

²¹⁰ William C. Rynecki, “Transformational Leaders and Doctrine in an Age of Peace: Searching for a Tamer Billy Mitchell,” *Airpower Journal* 12, no. 1 (1998): 28.

²¹¹ Carl D. Rehberg, “Is Character Still an Issue?” *Airpower Journal* 12, no. 1 (1998): 81.

favoritism to those with religious beliefs. In the text portion of his article, Rehberg begins a discussion on the minimizing of chaplains' involvement in the Air Force's character education program. He states:

In the section of the Little Blue Book entitled "The Core Values Strategy," the very first assumption puts a fence around chapel programs: "The Core Values Strategy exists independently of and does not compete with Chapel programs." Shouldn't chaplains work in concert with the core values strategy rather than remain separated from it?²¹²

Rehberg continues to emphasize this point when he states: "Clearly, the spiritual dimension can provide positive motivation to do what is right. Spiritual roots can provide a solid foundation, a motivation, and a sense of meaning and purpose to do what is right."²¹³ This statement again gives credibility and favorability to Christians, with the characterization of those who lack spirituality as immoral and without direction. He warns: "There are consequences when radical secularism or a culture of disbelief reigns."²¹⁴ Rehberg essentially supports proselytizing when he declares:

Why not include a balancing statement such as, "Commanders should support and encourage their subordinates to develop their spirituality." This is a matter of free exercise of religion and a recognition of the positive role played by religion among an overwhelming number of military personnel.²¹⁵

Rehberg's message is a call for the free exercise of religion, which is interpreted by evangelicals as a declaration to proselytize to other service members. In his conclusion, he repeats his support for the chaplain being involved in the character guidance program. He states: "A return to character development with more chaplain involvement as a

²¹² Rehberg, 82.

²¹³ Rehberg, 82.

²¹⁴ Rehberg, 83.

²¹⁵ Rehberg, 83.

strategic goal and a primary focus will be neither an easy task nor a panacea—but it is the right thing to do.”²¹⁶

Toner focuses yet another article on ethics in the military, this time on the proper methods to teach ethics in an organization. He uses religious imagery when first describing the need for ethics instruction. He states: “The most unethical people, groups, and institutions enjoy being seen as paragons of virtue. Were the devil himself to appear, I suspect that he would choose the guise of a saint.”²¹⁷ After referencing Romans 2:14-15 to highlight the challenges of teaching ethics, he emphasizes the need for the chaplain to stay involved in the teaching of ethics by declaring: “Have you heard it said—I have, many times!—that ethics education is the task and property of the chaplain? It is his or her job to teach ethics; it is the commander’s task, well, to command.”²¹⁸ Toner uses Christian rhetoric to describe the need for ethics in the workplace. Unethical people are compared to the devil and the importance of religious teachings to prevent unethical behavior is firmly declared. Subsequently, many evangelical Christians interpret a lack of religious belief as an unethical personality trait. This increases the desire to proselytize Christian beliefs to other service members, especially those with no preference for religion.

In his analysis on the implications of an increasing number of high-resolution commercial satellites in orbit, Grundhauser opens his article with a pertinent Bible verse,

²¹⁶ Rehberg, 84.

²¹⁷ James H. Toner, “Mistakes in Teaching Ethics,” *Airpower Journal* 12, no. 2 (1998): 45.

²¹⁸ Toner, 47.

John 9:25: “Whereas I was blind, now I see.”²¹⁹ While this Bible verse has some relevancy to the topic in his journal article, the verse also is a reference to one being blind before accepting Jesus Christ as their savior. This Bible verse is commonly cited by born-again evangelical Christians to describe their conversion experience.

Hunerwadel reviews the computer-based game *Total Air War* for accuracy and to meet his demand for a game that portrays air warfare in the wider, operational level context that Air Force officers have to deal with during real-world operations. He uses a religious reference when discussing the player’s perspective when he declares: “It really does depict a God’s eye view of the air battle manager’s role very well.”²²⁰

Discussing the theory that bombing civilian population centers would hurt the morale of the military as well as the general populations being attacked, Ash showcases a Japanese soldier’s emotional suffering. The soldier’s quote is taken from a captured diary and declares, “Oh God, please send us some planes—even if it is only one. . . . No matter what happens, I shall live through to do my best to once again renew my spirit and my pledge.”²²¹ The author utilizes the statement to emphasize the dependence that soldiers should have on God for survival. Subsequently, this could motivate evangelicals to proselytize to other military personnel.

²¹⁹ Larry K. Grundhauser, “Sentinels Rising: Commercial High-Resolution Satellite Imagery and Its Implications for US National Security,” *Airpower Journal* 12, no. 4 (1998): 61.

²²⁰ John P. Hunerwadel, “Review: Total Air War,” *Aerospace Power Journal* 13, no. 2 (1999): 111.

²²¹ Eric Ash, “Terror Targeting: The Morale of the Story,” *Aerospace Power Journal* 13, no. 4 (1999): 39.

Rocha responds to Toner's article on teaching ethics in the modern era. His article provides a theoretical tutorial on the origins of social and military ethical standards. Discussing the changing responses to religious norms, he declares:

Contrast this to questions like the existence of angels or of the devil, the true meaning of the Eucharist (whose discussion in the Middle Ages gave origin to the physical concept of mass), or believing or not believing in God. In the past, a "mistake" about them was serious enough to be punishable by death. Yet, today such questions—outside specialized forums of discussion—only cause condescending smiles or an impotent gesture of dismay.²²²

Rocha's implication that disbelief in God should be viewed in a condescending manner or with dismay creates an environment of intolerance to non-Christians, especially those who are atheists or agnostic. While Rocha does repeatedly declare his objection to peers or superiors enforcing their views upon others, he also finds relevancy in the persuasion of the military chaplain. He declares:

I share Dr. Toner's opinion about how helpful good advice from chaplains could be, mainly if associated with good examples. On the other hand, contrary to commandants and teachers, chaplains have the *right* to indoctrinate their audience without failing to be ethical. It is normal and appropriate for them to preach their religion if their audience is free to choose the religion in which they want to be indoctrinated.²²³

Rocha's promotion of the right of chaplains to "indoctrinate" audience members is a clear message to proselytize members of the USAF that fit the label of their "audience."

Mets reminds Air Force officers to research and fully comprehend the significant amount of airpower leader biographies in the development of their careers. He then reviews the multitude of important lessons that are available through the comprehension

²²² Alexandre S. da Rocha, "The Ethical Problem in Pluralistic Societies and Dr. Toner's Mistakes," *Aerospace Power Journal* 15, no. 1 (2001): 88.

²²³ da Rocha, 90.

of these biographies. Providing one specific example, he declares: “The biographical approach makes it much easier to identify poor choices and to say to one’s self, ‘There, but for the grace of God, go I.’”²²⁴ Mets uses this famous quote from John Bradford, a member of the English Reformation and martyr for the Church of England, to describe a reminder that personnel can use to help them improve their decision-making abilities. This religious quote is polarizing to some who do not have religious beliefs. Giving the recommendation to Air Force personnel to use this quote when examining their actions can lead evangelical Christians to further emphasize other religious quotations to service members.

Mustin offers his analysis on Unmanned Combat Aerial Vehicles (UCAV). When discussing the advancement in weapons technology during the Middle Ages, specifically the invention of the crossbow, he uses a religious reference. He reveals that: “This innovation was considered so disgraceful that the Church of England attempted to outlaw the crossbow, and in 1139 Pope Innocent II declared it ‘hateful to God and unfit for Christians.’”²²⁵ Mustin also uses a religious reference when discussing the perspective that unmanned aerial vehicles bring to the battle manager as an intelligence gatherer. He states: “A UCAV’s ability to provide a limited, focused ‘God’s-eye view’ removes the risk to the shooter and provides a lethal, clandestine capability for accurate, if not precise, strike capability.”²²⁶ Mustin’s multiple references to religion create an environment

²²⁴ David R. Mets, “In Search of a Twenty-First-Century Air-Leadership Model: Fodder for Your Professional Reading,” *Aerospace Power Journal* 15, no. 2 (2001): 49.

²²⁵ Jeff Mustin, “Future Employment of Unmanned Aerial Vehicles,” *Air and Space Power Journal* 16, no. 2 (2002):87.

²²⁶ Mustin, 94.

wherein religious terminology is frequently used and becomes the norm. This leads to an environment of preferential treatment to Christian airmen.

Keskel's article, "The Oath of Office: A Historical Guide to Moral Leadership," in the 2002 Winter issue of the *Air and Space Power Journal*, discusses the different sections of the oath of office that each military member takes upon entering service or being promoted to a higher grade. In his analysis of the "So help me God" statement in the oath, Keskel states:

Controversy over the separation of church and state sometimes clouds this final phrase: nevertheless, it is the most important one in the oath. Our actions have moral and, for those who believe in a Supreme Being, even religious implications. Sometimes military officers seem hesitant to embrace their religion publicly or acknowledge the significance of divine guidance.²²⁷

The opinion of the author shows his clear support of the only religious connotation in the oath and also promotes military officers who "embrace their religion publicly," which gives subtle support to the evangelizing and proselytizing that is an important tenet of evangelical Christian faith. Keskel later states: "So help me God acknowledges that no stronger commitment exists," showing his preference to support a religious deity over the U.S. Constitution, which the oath is primarily in existence to defend.²²⁸ Keskel later emphasizes: "So help me God also implies retribution if officers do not keep their word."²²⁹ Keskel also declares a direct correlation between religious belief and success when he states: "Officers must embrace the moral foundation symbolized in the phrase *So help me God* since it is the heart and soul of the success of future generations of

²²⁷ Kenneth Keskel, "The Oath of Office: A Historical Guide to Moral Leadership," *Air and Space Power Journal* 16, no. 4 (2002): 53.

²²⁸ Keskel, 54.

²²⁹ Keskel, 54.

soldiers, sailors, airmen, and marines.”²³⁰ Keskel’s article is interwoven with statements that emphasize a preference for religion as the ultimate authority that a service member should base their career on.

Toner provides a lesson on the fundamentals of ethics and gives his opinion on how military personnel should prioritize their lives. He opens a discussion on priorities by declaring: “In the movie *A Few Good Men*, a Marine Lance Corporal tells his lawyers that the ‘code’ is based upon ‘unit, corps, God, country.’ He has it, of course, all wrong.” He later adds: “The point, though, is that the proper ordering, in my view, is God, Country, Corps (or Air Force), unit.”²³¹ The prioritization established by Toner is a clear message to the readers of *Air and Space Power Journal* that belief in God is a priority; therefore, a secondary message is the promotion of religious beliefs in the accomplishment of their military duty. Toner references multiple Bible verses in supporting these priorities, including Acts 5:29: “We must obey God before men.” He also references the concept of natural law in Rom. 2:14-15, Ezek. 11:19, 36:26, and Jer. 31:33. Toner continues to reference the Bible in his conclusion when he states: “Not for nothing, after all, does the biblical book of Wisdom tell us that ‘those who despise wisdom and instruction are miserable. Their hope is vain, their labors are unprofitable, and their works are useless.’”²³²

Gates reviews the book *Clash of Arms: How the Allies Won in Normandy*, by Russell Hart, which analyzes the strategies used by the Allies to ensure victory during the

²³⁰ Keskel, 55.

²³¹ James H. Toner, “Military OR Ethics,” *Air and Space Power Journal* 17, no. 2 (2003): 80-81.

²³² Toner, 85.

invasion of Normandy, France in World War II. In the first paragraph of his review, Gates characterizes Hart's perspective with a religious component. He states: "His basic premise is that although God is still on the side of the big battalions, sound doctrine, coupled with the ability to adapt, is also key to victory. Airmen should read and study this book."²³³ Although Gates emphasizes the need for proper doctrine and flexibility to ensure victory, he provides references to religious beliefs aiding in the success of military operations.

Former Chief of Staff of the Air Force General Richard Myers uses a commonly stated religious reference when describing the possibility of nuclear war. He states: "The end of the Cold War lowered the threat of nuclear Armageddon and brought an end to many of the proxy wars through which the two sides struggled to exert their influence."²³⁴

Kamps presents a memorial to legendary Air Force pilot Robbie Risner, who flew combat missions during the Korean and Vietnam Wars and spent eight years as a Prisoner of War (POW) in Vietnam after being shot down over Thanh Hoa. Kamps uses Risner's own words to describe what helped him get through those tough years as a POW. Risner states: "During my imprisonment the things that sustained me to the greatest extent were my faith in God, the American people, my commander in chief, my fellow POWs, and my wonderful wife."²³⁵ Kamps highlights Risner's dependence on his religious beliefs to

²³³ James P. Gates, Rev of *Clash of Arms: How the Allies Won in Normandy* by Russell A. Hart, *Air and Space Power Journal* 17, no. 2 (2003): 115-116.

²³⁴ Richard B. Myers, "A Word from the Chairman: Shift to a Global Perspective," *Air and Space Power Journal* 17, no. 3 (2003): 6.

²³⁵ Charles T. Kamps, "Robbie Risner," *Air and Space Power Journal* 17, no. 3 (2003): 46.

help him through such a harrowing ordeal. Therefore, religious faith is interpreted as a necessity for Air Force personnel in order to deal with the hazards of the profession.

Carballo discusses the lessons learned from the Space Shuttle Columbia disaster that killed seven astronauts on 1 February 2003. Carballo, a Colonel in the Argentinean Air Force, takes the position that new safety measures will surface after a thorough review and that safer spaceflights will be evident in the future. He declares: “As we say in Argentina, ‘When God closes a door, He opens a window.’ Many people believe that since the earth is becoming smaller, God is opening the window of space, where many of the answers to our questions and needs lie.”²³⁶ He again uses religion to emphasize the need to put safety as the paramount issue during the planning phase of space missions when he declares: “We hear people say that when it comes to religion, one can compromise on anything except core beliefs. Therefore, I believe that insofar as space is concerned, one can compromise on anything except safety issues.”²³⁷ Carballo’s proclamation that God is providing an opportunity to explore space implies that an omnipotent God controls our actions and opportunities. Many evangelical Christians can relate to this statement and could use the inclusion of this statement in the professional journal of the USAF to justify proselytizing to other USAF personnel.

Toner reviews *The Moral Warrior: Ethics and Service in the US Military*, by Martin Cook, and discusses the proper ethical framework of military organizations. Toner questions the author Martin Cook, a professor of philosophy at the USAFA, on his

²³⁶ Pablo Marcos Rafael Carballo, “Ricochets and Replies: Carballo on Deal” *Air and Space Power Journal* 19, no. 2 (2005): 12.

²³⁷ Carballo, 12.

advocacy for diminishing national sovereignty for the sake of a global community. He states:

When Cook speaks of the justice of defending the “globalized civilization grounded in democracy, human rights, free trade, communication, technology and science” (p. 36), I find myself wondering if that is really the best account of ourselves that we heirs of Moses and Christ, Aristotle and Augustine, and Thomas More and Abraham Lincoln can give. Does globalized civilization leave room for tradition, honor, faith, home rule, and the laws of nature and of nature’s God?²³⁸

Toner’s declaration of our lineage from Moses and Jesus Christ can be interpreted as an invocation of Judeo-Christian heritage. This invocation helps create an environment that favors Christian beliefs and influences Christians to further spread like-minded views to non-Christians.

Toner discusses ethics and morality in another article and repeatedly emphasizes that chaplains should not be involved with instructing morality. However, he later gives evidence of a different opinion when he states: “Frequently, however, an experienced chaplain, given a little time, is able to take such morally reluctant troops beyond their initial refusal to listen to his or her general moral instruction—which is all to the good.”²³⁹ This turn of opinion gives credibility to morality instruction by chaplains and is a clear message to chaplains to be persistent in spreading their beliefs to USAF personnel no matter their response.

Colonel Jogerst provides a letter to the editor in response to an article written by a former General in the Iraqi Army. Jogerst reinforces the idea promoted by the Iraqi

²³⁸ Christopher Toner, rev of *The Moral Warrior: Ethics and Service in the US Military* by Martin L. Cook, *Air and Space Power Journal* 19, no. 2 (2005): 121.

²³⁹ James H. Toner, “Educating for Exemplary Conduct,” *Air and Space Power Journal* 20, no. 1 (2006): 20.

General that God brought the American military to Iraq to liberate its citizens. He declares, “The coalition was merely a tool used by God to liberate Iraq from Saddam’s tyranny.”²⁴⁰ This statement creates an environment in the USAF that favors religious beliefs and foments intolerant views of non-religious service members. It also emphasizes the dependence on God during military operations, which could lead to religion being a focal point during training or operations planning, further exacerbating the influence on culture. Jogerst continues to expound the concept of an omnipresent God when he states: “The metaphor is not unknown in our culture—just little used today. Numerous invasions and catastrophes have been interpreted as God’s action to set the world right and take vengeance on evil-doers. Was not Attila the scourge of God against Europe?”²⁴¹ He then declares: “God abhors violence against Muslims and innocents—both the state-sponsored violence of Saddam Hussein and the bloody actions of terrorists. God is great enough to use every tool, including non-Muslims, to redress these wrongs.”²⁴² These highly polarizing statements take the control of world affairs out of the hands of humans and places it solely under the control of an omnipotent God. Continued references like these influence the culture of the USAF to favor religious beliefs.

Kem argues that transformation in the military should be more than just an adjustment of manning requirements or through the alteration of methods to accomplish the mission. He argues that a unit attains true transformation when the purpose of its existence changes. He opens his article with a Bible verse that focuses on transformation,

²⁴⁰ John D. Jogerst, “Ricochets and Replies: The Power of Perspective,” *Air and Space Power Journal* 20, no. 3 (2006): 10.

²⁴¹ Jogerst, 10.

²⁴² Jogerst, 10.

Romans 12:2: “And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God.”²⁴³ The usage of this Bible verse references the belief that evangelical Christians have on the transformation of the mind when converting to Christianity. Kem is clearly associating an organizational level transformation with the acceptance of a born-again transformation. In his conclusion, Kem emphasizes the need to characterize the world through freedom and liberty rather than war-fighting mechanisms. To further emphasize this point, he rehashes the freedoms that President Franklin D. Roosevelt spoke of during his State of the Union Address on 6 January 1941. The second of these freedoms is the “freedom of every person to worship God in his own way—everywhere in the world.”²⁴⁴ These references to transformation and freedom of worship give credibility to any evangelical Christians who have the desire to evangelize other members of the USAF.

Rinehart critiques management styles that do not emphasize the concept of excellence at all levels of the USAF. He repeatedly presents the idea that the USAF should set the standard that other organizations should be judged and sees no value in Quality Management techniques. He uses a statement attributed to Jesus Christ from Luke 5:31 to further emphasize his point when he declares, “To better state the case, ‘It is not those who are well who need a physician, but those who are sick.’ It is hard to believe in ourselves as the most powerful military force in the world and still believe we

²⁴³ Jack D. Kem, “Military Transformation: Ends, Ways, and Means,” *Air and Space Power Journal* 20, no. 3 (2006): 85.

²⁴⁴ Kem, 92.

have room for improvement.”²⁴⁵ The usage of the quote from Jesus Christ to support an argument in his journal is highly divisive. Non-religious personnel in the USAF interpret this comment as an attempt by Christians to proselytize their faith.

Kunich and Lester focus their journal article on the fundamental objectives of leadership. They stress that core tasks of leadership are to make a difference, create positive change, motivate others to get things done, and eliminate or suppress anything that detracts from the mission. In their conclusion, they highlight a quote from John Gardner to further motivate the reader. Gardner states: “Don’t pray for the day when we finally solve our problems. Pray that we have the freedom to continue working on the problems the future will never cease to throw at us.”²⁴⁶ The authors’ usage of religious terminology creates a culture that favors those that practice religious rituals.

Christopher Toner provides his critical analysis of the Air Force’s interpretation of core values promoted through the Core Values booklet and the Air Force Doctrine Document. Like many other authors in the professional journal of the USAF, he argues for absolute values in the evaluation of performance and behaviors in USAF personnel. He declares: “Yet, this way of grounding the core values still depends upon the nature and function of the Air Force profession and thus may raise in some minds the specter of relativism: are there really no universal moral standards on which to base our professional ethic? (Are we not one nation, under God?)”²⁴⁷ This emphasis on the United

²⁴⁵ Graham W. Rinehart, “How the Air Force Embraced Partial Quality (and Avoiding Similar Mistakes in New Endeavors),” *Air and Space Power Journal* 20, no. 4 (2006): 41.

²⁴⁶ John Charles Kunich and Richard I. Lester, “Reality Leadership,” *Air and Space Power Journal* 20, no. 4 (2006): 90.

²⁴⁷ Christopher H. Toner, “A Critique of the Air Force’s Core Values,” *Air and Space Power Journal* 20, no. 4 (2006): 105.

States as “one nation, under God” is a very polarizing statement. Toner’s message clearly emphasizes the importance of belief in God which validates any level of proselytizing by evangelical Christians to Air Force personnel.

Berg reviews *Halcones de Malvinas* by Pablo Marcos Rafael Carballo, a collection of personal stories from Argentinean veterans of the Falklands/Malvinas War in 1982. Berg highlights the contributions that faith and religion had on the performance of the Argentinean Air Force (FAA) against an overwhelmingly stronger opponent. He declares:

The strong religious and nationalist undercurrent that runs throughout *Halcones de Malvinas* provides insight into the motivation of FAA pilots, known for their sheer bravery and audacity. The reader sees that for the Argentineans, the war was—and remains—almost a holy quest to recover lands they strongly believe the British wrongfully expropriated.²⁴⁸

This statement makes a connection between bravery and religious beliefs that could further motivate evangelical Christians in the USAF to promote their beliefs to other service members in order to sustain levels of bravery in the USAF. He continues: “Furthermore, one quickly becomes aware of Comodoro Carballo’s strong Catholic faith and patriotism. Such sentiments are important components of the Argentinean national identity, from which the FAA drew moral strength.”²⁴⁹ Berg also associates religious beliefs with moral strength, a characteristic that is deemed to be very valuable in an Air Force service member. He then adds: “Unshakable faith in its cause interacted with religion and nationalism to enable the FAA to perform impressive combat exploits.”²⁵⁰

²⁴⁸ Paul D. Berg, rev of *Halcones de Malvinas* by Pablo Marcos Rafael Carballo, *Air and Space Power Journal* 20, no. 4 (2006): 116.

²⁴⁹ Berg, 116.

²⁵⁰ Berg, 116.

Berg repeatedly attributes religious faith of the FAA to the exceptional combat performance they displayed in the Falklands War. This could quickly motivate evangelical Christians to promote their religious faith to USAF members in order to assure optimum performance.

Darley presents his opinion that more is needed than a simple appreciation of culture and languages when attempting to meet the political objectives set for the operations in Iraq and Afghanistan. Introducing the basis of his argument he declares: “History provides some compelling potential answers to the question. Recognizing the inducing of cultural change as an essential ingredient of conquest is an old and repeating feature in the history of major conflicts.”²⁵¹ He then provides an example of the induction of cultural changes, stating:

Imperial powers of earlier times clearly recognized the key significance of civil religion to the integrity and cogency of society and therefore actively sought to transform the culture and values system of a vanquished people by imposing their own civil religion, doing so through a combination of proselytizing and coercion.²⁵²

Evangelical Christians in the USAF interpret this recommendation to impose “their own civil religion...through a combination of proselytizing and coercion” as an approval to evangelize their fellow service members in the USAF as well as the citizens of Iraq and Afghanistan. Recognizing that the conflicts will not be won solely by military power, he informs the reader that: “The current conflict can end only when the basic values of one

²⁵¹ William M. Darley, “Strategic Imperative: The Necessity for Values Operations as Opposed to Information Operations in Iraq and Afghanistan,” *Air and Space Power Journal* 21, no. 1 (2007): 34.

²⁵² Darley, 34.

religion or the other are sufficiently modified to make them compatible with the other.”²⁵³

Later, he presents his recommendations by declaring:

For the coalition campaign ultimately to succeed, specific values must be resolutely introduced and steadfastly cultivated in Iraq by cultural “missionaries” properly armed and resourced to proselytize respect and tolerance for the unfettered right of individual freedom of conscience and choice as prerequisites for establishing democratic political institutions in Iraq.²⁵⁴

Darley’s references to proselytizing and the use of “cultural missionaries” are interpreted by evangelical Christians as permission to proselytize Christian faith as a panacea to the problems existing in Iraq and Afghanistan.

Mets reviews multiple books on morality in the military, one by James H. Toner titled *Morals under the Gun: The Cardinal Virtues, Military Ethics, and American Society*. To begin his review, Mets discusses Toner’s career. He states: “An Air War College professor for about a decade and a half, he recognizes that dilemmas exist and that no one is really free from sin.”²⁵⁵ This characterization of man as sinful motivates evangelical Christians to proselytize their Christian faith to everyone in an attempt to save them from a sinful lifestyle. He continues: “Sinners are not generally beyond redemption so long as they try to do good and improve. A Catholic, Toner does not hesitate to cite religious sources in his work, declaring that even for non-religious moralists, many of their moral beliefs have their origins in religion.”²⁵⁶ Mets’ description of Toner places an emphasis on the freedom to practice religion and express one’s

²⁵³ Darley, 37.

²⁵⁴ Darley, 38.

²⁵⁵ David R. Mets, “Service before Self or Self-Service? Some Fodder for Your Reading on the Professional Ethics of Air Warriors,” *Air and Space Power Journal* 21, no. 1 (2007): 98.

²⁵⁶ Mets, 98.

beliefs. Subsequently, this validates an evangelical Christian's desire to practice an important tenet of their faith, namely evangelism, to other service members.

Bazmi, a retired Air Commodore in the Pakistani Air Force, describes the essential qualities of a military leader in an article that was originally published in *Shaheen*, the journal of the Pakistani Air Force. Bazmi stresses the importance of alternative stress relief mechanisms when he states: "Meditation in the small hours of the night will soothe their souls and minds."²⁵⁷ He later declares: "Rather than becoming impatient, they should plough hard and let the seed grow into a plant, leaving its fruition to God. Those who believe in the dictum "Hard work works" and place their faith in God always remain happy and peaceful."²⁵⁸ Although Bazmi is unique in this thesis for being a Muslim, his article is relevant because he emphasizes the importance of depending on God. He makes a connection between religious faith and happiness, which sends a clear message to supervisors to emphasize religion in order to improve the morale of the workplace.

Kamps reviews the two Operation Plans created by the US armed forces to respond to the events surrounding the Cuban Missile Crisis in October 1962. He uses the Christian reference to end times when referring to the possible outcomes, stating: "The crisis could have ended in Armageddon since US forces were preparing two operation plans (OPLAN) that would have pitted the superpowers against each other in direct combat."²⁵⁹

²⁵⁷ Aslam Bazmi, "Revisiting Leadership in the Armed Forces," *Air and Space Power Journal* 21, no. 3 (2007): 9.

²⁵⁸ Bazmi, 9.

²⁵⁹ Charles Tustin Kamps, "Cuban Missile Crisis: Forty-Five Years in the Balance," *Air and Space Power Journal* 21, no. 3 (2007): 88.

After a delegation from the People's Liberation Army Air Force (PLAAF) visited USAF facilities in 2006, PLAAF's magazine published commentaries written by delegation members. Subsequently, the *Air and Space Power Journal* republished the commentaries in 2007. Chengming discussed the exhibition of core values at USAF schools. He declares, "The USAF Academy has summarized and expressed such core values in highly concise words and has embodied these concepts in a variety of patriotic, inherited, religious, situational, moral, and legal forms so that they guide the behavior of all cadets, who internalize them as moral pursuits."²⁶⁰ This quotation is not significantly influential; however it does recognize the fact that a foreign observer was able to identify the integration of core values of the USAF into religious forms at the USAF Academy.

Mets reviews Chester Hearn's book, *Carriers in Combat: The Air War at Sea*, which focuses on naval aviation during combat operations conducted during the World War II. Mets uses a religious reference when criticizing the author for depending on the postwar bombing surveys to support many of his arguments. Mets states: "Like the Bible, the *United States Strategic Bombing Survey* (USSBS) is so voluminous that it can be used to justify all sorts of sin. Hearn, who seems not to have delved very deeply into it, uses it to buttress his claim that aircraft carriers are the greatest conventional weapon in history."²⁶¹

Bossert reviews an autobiography by Tom Jones, titled *Sky Walking: An Astronaut's Memoir*. Jones is a former astronaut and veteran of four Space Shuttle

²⁶⁰ Hao Chengming, "Chinese Servicemen's Views of USAF Airmen and Education: A Glimpse at the Cultivation of Airmen's Core Values in USAF Schools," *Air and Space Power Journal* 21, no. 4 (2007): 56.

²⁶¹ David R. Mets, rev of *Carriers in Combat: The Air War at Sea* by Chester G. Hearn, *Air and Space Power Journal* 21, no. 4 (2007): 111.

flights. Describing the manner in which Jones focused on the most important of tasks, Bossert states: “During these missions, he proved himself—something astronauts continuously do because of the keen competition and small margin of error in their work. This mind-set is summarized in the astronaut’s prayer ‘God, please don’t let me screw up.’”²⁶² Bossert even directs an entire paragraph to the importance of faith in Jones’s life. He then highlights a quote from the autobiography on a polarizing and definitive statement about the beginning of the universe. Bossert states:

For Jones, a very human aspect of spaceflight is his deep faith. He recounts celebrating mass with his crew in orbit and receiving communion. He also describes how his parish priest attended the launches and had a prayer service on the beach at Cape Canaveral for the crew, their families, and friends. His descriptions from space reflect his strong beliefs: “Never have I felt so insignificant, part of a scene so obviously set by God.”²⁶³

Bossert’s inclusion of such a polarizing belief in the professional journal of the USAF is indicative of a culture that tolerates and even recommends these religious views.

Krisinger takes on the task of reviewing *With God on Our Side: One Man’s War against an Evangelical Coup in America’s Military*, the book by Michael Weinstein that contends there is an increasing influence of Christian evangelism in the military. While not presenting any material that could be considered evangelistic, this review almost takes on the role of defending the USAFA from the accusations contained in the book and as a means to discredit the author. Krisinger states: “Readers will likely find themselves distracted,” and the “flow of the story is frequently disrupted by a style that

²⁶² Phil Bossert, rev of *Sky Walking: An Astronaut’s Memoir* by Tom Jones, *Air and Space Power Journal* 21, no. 4 (2007): 122.

²⁶³ Bossert, 122.

abruptly and awkwardly bounces.”²⁶⁴ Krisinger also characterizes the prose as “bombastic alliteration.” While the *Air and Space Power Journal* should be commended for including the review of a book that is highly critical of Air Force leadership, there appears to be an obvious intention of the book review to discredit the claims made against the evangelical Christian community.

Lengyel offers his review of *Children at War*, by P.W. Singer, a book focusing on the troubling and growing trend of children being forced to serve as soldiers. In a highly emotional overview, he states: “Interspersed throughout the book are heart-wrenching quotations from child soldiers that make readers want to hug their own children and thank God for being born in a free country under the rule of law.”²⁶⁵

Mets reviews *Honor: A History*, by James Bowman, a book on the principles of honor. The book’s author is described as “a resident scholar at the Ethics and Public Policy Center in Washington, which touts itself as an institute dedicated to applying the Judeo-Christian moral tradition to critical issues of public policy.”²⁶⁶ Mets then describes the contradiction between Christianity and modern interpretations of honor when he states: “The built-in contradiction between traditional concepts of honor and Christianity has contributed to this change: bravery, pride, and combativeness on the one hand and self-effacement, humility, and peace on the other.”²⁶⁷ Mets seems nostalgic for the

²⁶⁴ Chris J. Krisinger, rev of *With God on Our Side: One Man’s War against an Evangelical Coup in America’s Military* by Michael L. Weinstein, *Air and Space Power Journal* 22, no. 2 (2008): 111.

²⁶⁵ Gregory J. Lengyel, rev of *Children at War* by P.W. Singer, *Air and Space Power Journal* 22, no. 2 (2008): 115.

²⁶⁶ David R. Mets, rev of *Honor: A History* by James Bowman, *Air and Space Power Journal* 23, no. 3 (2009): 121.

²⁶⁷ Mets, 121.

Victorian era when he states: “For a time during the Victorian era, the two streams of ethics found an accommodation in manly Christianity, with the English gentleman serving as the model: a moral man who could stand up and fight for his principles.”²⁶⁸

Mets associates desired personality traits of a member of the profession of arms, including bravery, strong morals, and boldness, with a form of Christianity that he admires. Evangelical Christians who also feel nostalgic for previous eras, where Christianity had more of an influence on society, may be motivated to spread their Christian faith in order to improve the personalities of USAF personnel.

The review of articles in the professional journal of the USAF revealed numerous examples of Christian messages and themes integrated into the articles to support the primary topic of the article. In the majority of these examples, the inclusion of evangelical Christian themes provided validation for any plans to proselytize religious beliefs to other USAF personnel. Many of the other messages with Christian references foster an environment of intolerance to non-Christians. Articles containing religious references fell into one of a wide range of categorized themes. The different themes, which were commonly the subject of the article with evangelical Christian messages, include: ethics and morality, military leadership, battle against communism, nuclear warfare, military chaplaincy, autobiographical reviews, military history and military doctrine. While the existence of evangelical Christian references in the professional journal of the USAF is now evident, the motivations behind an author promulgating these messages remain unclear. In order to fully understand this research problem, it is necessary to review the motivating factors behind the desire to evangelize military personnel.

²⁶⁸ Mets, 121.

Chapter II

Analysis of Motivational Factors behind the Presence of Evangelical References in the Professional Journal of the USAF

The existence of Christian references in the professional journal of the United States Air Force (USAF) calls for the need to understand the motivating factors behind the integration of certain phrases, themes, and beliefs into the articles. While some articles contained only minor references to Christian doctrine, others contained references that may have a more significant influence on the audience. This wide range of motivating factors will be reviewed in this section.

In many ways, the military is the perfect harvest ground to spread different types of philosophies, especially evangelical Christian beliefs. The members of the military may be more open to comforting philosophies due to the significant risk that many face in the line of duty. Military members also tend to be easily influenced by superiors and peers of the same service branch due to a need to assimilate with the culture in order to have a successful career. With the increase in diversity in the armed forces, blatant references to theological superiority have given way to subtle references to certain belief systems. These subtle references have important motivational factors behind them. After reviewing a wide range of books and dissertations produced primarily by evangelical authors, pastors, chaplains and military personnel, I have come to the conclusion that there are six primary motivations to the practice of evangelizing the military. The motivational factors that I will review include: evangelism as an essential element of the Christian faith, the comfort that is provided to military personnel, the desire to follow

biblical examples of evangelism to the military, assurance of a successful life, spirituality as a trait of good leadership, and the advocacy of Christianity as a central part of the U.S. government.

The first factor that motivated individuals to evangelize the military is the importance of evangelism in the Christian faith. Many authors quickly referenced Matthew 28:19-20, known as the Great Commission, when declaring their evangelistic zeal. The usage of this Bible verse and other calls to evangelize the military was a very common motivational factor found in the material reviewed for this entire section. The call for evangelism came from chaplains, fellow service members, family members, pastors, and parachurch groups. In many instances, personal experiences of evangelism are recounted to emphasize the appropriateness of evangelizing military personnel, while it should be noted that military personnel commonly do not have an option to listen to the message because of mandated attendance policies. Messages to evangelize coming from within the military or organizations closely associated with the military tend to be more influential to service members because of the perception of legitimacy or authority.

For example, McLaughlin utilized his experiences as a chaplain in the United States Navy as well as his deployment with the Surgical Shock Trauma Platoon in Camp Al Taquddum, Iraq to form such poignant views on the spiritual needs of military personnel. He primarily focuses on the comfort that spirituality brings to military personnel but also declared the importance of evangelism as a duty of all Christians in his book. He declares: “All the faith in the world is for naught without action. God calls us not just to pray for the world, but to go and make disciples of the world.”²⁶⁹

²⁶⁹ Patrick J. McLaughlin, *No Atheists in Foxholes: Prayers and Reflections from the Front* (Nashville: Thomas Nelson Publishing, 2008), 143.

Chaplain (Lieutenant Colonel) William McCoy of the United States Army published *Under Orders: A Spiritual Handbook for Military Personnel* to emphasize the importance of spiritual guidelines during a military career. In the final paragraph of his introduction, he states: “Ultimately, I hope we will bring the good news to our world, not my good news, but the good news of the Gospel!”²⁷⁰ McCoy continues to emphasize the importance of evangelism when he states: “Look at the Gospel factor. Determine the religious and spiritual bottom line that individuals claim. If it involves good news and sharing that good news, it is probably good for you.”²⁷¹

Another military member that strongly advocates for the evangelism of military personnel in the armed forces is Carl Barnes. Barnes, the Command Chaplain at the Naval Air Station in Pensacola, Florida, completed his dissertation in 2007 on the methods to increase outreach to military personnel from churches located near military bases. Barnes designed a five-hour course focusing on the knowledge, skills, and abilities that churches need to perform outreach ministry to the military. He displays his deep emotion for his project when he declares: “It is the hope of this researcher that during this process, participants become sensitive to the pastoral needs of men, women

²⁷⁰ William McCoy, *Under Orders: A Spiritual Handbook for Military Personnel* (Fort Leavenworth: Edein Publishing, 2005), 19.

²⁷¹ McCoy, 212. For additional examples of the importance of evangelism by chaplains, see McCoy’s *Under Orders: A Spiritual Handbook for Military Personnel* and Abercrombie’s *The Military Chaplain* (Beverly Hills: Sage Publications, 1977). To see an interpretation of the chaplain’s duties, see Alford’s article in Volume 48, no. 12 of *Christianity Today* titled “Faith, Fear, War, Peace.” She characterizes the different service branches as “wide-open mission fields,” giving legitimacy to any proselytizing from military chaplains.

and their families in the military.”²⁷² Barnes more bluntly advocates for evangelism to the military when he states:

The Scriptures mandates the Great Commission of Matthew 28:19-20 in which Jesus appoints His disciples to go into all the world. Tradition provides the examples of biblical personalities like Joseph, Daniel, Esther, Paul and Lydia demonstrating God’s people at work in government and business employment all the while proclaiming the presence and love of God.²⁷³

Active duty military personnel also have been vigorously advocating for further evangelism of the military. Zirkelbach published his own book to provide a guide to military personnel on how to live a Christian life in the seemingly un-Christian vocation of the military. Zirkelbach was a member of the Scout Sniper Platoon in the United States Marine Corps. While primarily focusing on the protection one gains through the Christian faith and the legitimacy of serving in the military as a Christian, he also emphasizes the need for evangelism. He states: “If we do not take the Gospel of Jesus Christ to our neighbors, to our families, to our jobs, or to the streets, then we are not a threat to the enemy and we are not advancing the kingdom of God as we are called to (Matthew 28:19-20).”²⁷⁴ Plekenpol, a graduate of the United States Military Academy and former tank company commander in Iraq, primarily writes about the clarity and comfort that his Christian faith brought him during his participation in war. However, he also advocates for the spread of Christianity in his publication. After revealing that he

²⁷² Carl B. Barnes, *Mobilizing the Local Church for Outreach by Implementing a Military Ministry Department* (Dissertation, United Theology Seminary, 2007), 72.

²⁷³ Barnes, 53. For additional information on the background research Barnes used to produce his course, see his dissertation, titled, “*Mobilizing the Local Church for Outreach by Implementing a Military Ministry Department.*”

²⁷⁴ Robby Zirkelbach, *Jesus and the Sniper: A Practical Guide to Christian Living in Today’s Military* (Self-published, 2004), 43.

spread the Gospel to two Wiccan soldiers, he states: “When we boldly claim the Gospel – out of love, not pride – we’re fulfilling one of our most important missions on earth.”²⁷⁵

Spouses have also promoted proselytizing by active duty military members.

Military members who made a transition to parachurch organizations were also significantly involved in advocating evangelism to the military. For example, Bereit published his book to emphasize the need for Christian standards while serving in the military. Bereit received his commission from the Air Force Academy and spent thirty years in the USAF. He currently serves on the staff of The Navigators’ Military Ministry. Bereit’s book is divided into different chapters that describe unique characteristics of military lifestyle. Subsequently, he provides commentary on how to live a proper Christian life within this context and supports the majority of his material with biblical verses. Bereit’s main focus is the need to evangelize the military. In his introduction he declares: “Jesus said, ‘Go and make disciples of all nations’ (Matthew 28:19). His command requires going into every nation, but it also implies reaching into every walk of life. That includes the military.”²⁷⁶

Jerry White wrote *Honesty, Morality, and Conscience* to examine and advocate the absolute truth perspective of Christian morality and how it conflicts with secularism and relativism. White is a graduate of the Air Force Academy, who spent thirty-seven years in the active duty Air Force and reserves before retiring as a Major General. Jerry

²⁷⁵ Chris Plekenpol, *Faith in the Fog of War* (Colorado Springs: Multnomah Books, 2006), 25. For an example of the advocacy of evangelism by a military spouse, see J.M. Barnes’ *Bible Promises for Soldiers* (Bloomington: AuthorHouse, 2008).

²⁷⁶ Rick Bereit, *In His Service: A Guide to Christian Living in the Military* (Colorado Springs: Dawson Media, 2002), XIII. Bereit emphasizes the need to use your occupation and opportunities provided by the military to evangelize. He even labels Christians in the military as “insiders,” with the ability to spread the Gospel to others in the military. For additional examples of Bereit’s promotion of evangelism in the different service branches of the military see the remaining chapters of his book.

White was cited in the first chapter of the thesis, when I reviewed his article “Personal Ethics versus Professional Ethics” for evangelical themes. From 1986 to 2005, he served as President and Chief Executive Officer of The Navigators, a Christian parachurch organization whose main objective is the training of Christians in the art of evangelism and discipleship. In his book, he discusses the need to focus on biblically based morality and also finds a way to advocate for evangelism to nonbelievers. He declares: “Another key to developing conscience is to obey the Word of God and the conscience. We begin by obeying in obvious areas of life where God has clearly been trying to speak (such as an area of sin, our lack of fellowship with other Christians, our lack of developing relationships with nonbelievers.”²⁷⁷ White essentially advocates for evangelism in order for a Christian to strengthen their conscience. Thus, some Christians will feel the need to proselytize to meet the commands set forth in the Great Commission and to strengthen their conscience in pursuit of becoming an honorable person in Christian terms.

Bobby Welch, president of the Southern Baptist Convention and the pastor of First Baptist Church in Daytona Beach, Florida, advocated for spiritually based leadership in his book *You, the Warrior Leader*. Welch, a former Platoon Commander during the Vietnam War, gave multiple examples of spiritually driven leadership from his own career. He also emphasizes the importance of evangelism when he states: “The Christian’s Commander-in-Chief, the Lord God Almighty, also awards His followers who distinguish themselves in order to glorify Him and to accomplish the Great Mission, our Great Commission.”²⁷⁸

²⁷⁷ Jerry White, *Honesty, Morality, and Conscience* (Colorado Springs: NavPress, 1979), 45.

²⁷⁸ Bobby Welch, *You, the Warrior Leader* (Nashville: Broadman & Holman Publishers, 2004),

Parachurch leaders were also very determined to emphasize the need for increased evangelism. Bill Bright, the former President and founder of Campus Crusade for Christ International, wrote numerous books on the importance of evangelism and how to effectively share one's faith with others. In a study guide for aspiring evangelists, Bright describes the reason why one should devote their life to fulfilling the Great Commission. He declares: "Christ commands us to go and make disciples (Matthew 28:19)."²⁷⁹

Dawson Trotman was another parachurch group leader who emphasized the importance of evangelism. Trotman founded The Navigators in 1933 to focus on the accomplishment of the Great Commission and the proper training of disciples who would carry on the task of evangelism. In *Born to Reproduce*, Trotman repeatedly emphasized the need to live in union with Jesus Christ in order to properly spread the word of God. He declared: "Everyone should be born again. That is God's desire...each one who is born into God's family should seek others to be born again."²⁸⁰

Pastors also strongly emphasized the need to spread the Gospel to the different branches of the armed forces. Donald Hadley and Gerald Richard collaborated on *Ministry with the Military* in order to promote the methodologies best used to present the Gospel to military personnel. These pastors were the most blatant in advocating for direct proselytizing to service members and showcased the multiplying factor that military members could be as missionaries to the world. The authors emphasize the duty of Christians to proselytize when they state: "Carrying out the mission of Christ, we

²⁷⁹ Bill Bright, *Five Steps to Sharing Your Faith* (Orlando: NewLife Publications, 1996), 17. For additional examples from Bright, see *Witnessing Without Fear* (Nashville: Thomas Nelson Publishers, 1993).

²⁸⁰ Dawson Trotman, *Born to Reproduce* (Colorado Springs: NavPress, 2008), 12.

might note, has always meant crossing barriers...and (in this case) from our civilian churches into the military.”²⁸¹ The need to cross barriers is continually emphasized in their guide, such as when they state: “If most service members will not seek us out in our churches and chapel, we will have to seek them out.”²⁸² The authors reveal an added benefit to the conversion of service members who frequently travel around the world as part of their military service to the country. They state: “An enthused Christian service member can take the Gospel around the world and at the government’s expense.”²⁸³

Charles Colson, syndicated columnist, author and founder of the evangelical Christian organization Prison Fellowship, routinely advocates for the increased role of religion in American society. Colson, who served as special counsel to President Richard Nixon and was later convicted for his role in the Watergate scandal, also wrote “A Question of Ethics,” which appeared in *Airpower Journal* in 1996. In his own publication, *Born Again*, he routinely emphasized the need to use his newfound faith to evangelize others. For example, he states: “The Holy Spirit would use its words—God’s work in my life—to spark new life in hearts everywhere.”²⁸⁴ There were many similar messages of evangelism found in the *Air and Space Power Journal* tailored to a military

²⁸¹ Donald W. Hadley and Gerald T. Richards, *Ministry with the Military* (Grand Rapids: Baker Book House, 1992), 20.

²⁸² Hadley and Richards, 83.

²⁸³ Hadley and Richards, 116. For additional information on the importance of evangelism, see Billy Graham’s article in the Volume 41, Issue 14 of *Christianity Today* and Rick Warren’s *The Purpose Driven Life* (Grand Rapids: Zondervan Publishing, 2002). Other published pastors that I consulted to gain an understanding of the importance of evangelism include: Palau’s *The Only Hope for America: The Transforming Power of the Gospel of Jesus Christ* (Wheaton, Illinois: Crossway Books, 1996), Dawson’s *Evangelism Today: Effectively Sharing the Gospel in a Rapidly Changing World* (Grand Rapids: Baker Book House, 2009), and Evans’ *America’s Only Hope* (Chicago: Moody Press, 1990).

²⁸⁴ Charles W. Colson, *Born Again* (Grand Rapids, Michigan: Fleming H. Revell Publishing, 1995), 8. Other popular Christian authors were certain to include the promotion of evangelism in their publications. For another example, see Bottke’s, *God Answers Prayers: Military Edition* (Eugene: Harvest House Publishers, 2005).

audience. One could reasonably conclude that a particular evangelical Christian in the USAF heard the idea promoted by an author mentioned in this section and may have decided to integrate an element of their Christian faith into their journal article.

Another reason evangelicals see evangelism as a primary duty of their Christian faith is to save someone from a sinful life and from the eternal suffering that nonbelievers would experience. This was commonly promoted to combat the perceived immorality of the military and is routinely referenced in statements regarding service members' lack of judgment or integrity. Douglas Waite, a chaplain in the United States Navy, completed his dissertation, *A Strategy for Increasing Baby Buster Worship Participation in the Military*, in 1994 on the methods that could best be used for increasing worship participation in the military. Waite's dissertation characterized the "baby buster" generation, those born between the years 1965 and 1983, as a group that "are in desperate need of the emotional and spiritual healing that only God and his people can provide."²⁸⁵ He emphasized that the baby buster generation are "a large group of Americans, many of whom are in the military, (that) are some of the most disillusioned and wounded people our nation has ever produced."²⁸⁶ Throughout his dissertation, Waite continuously labels the baby buster generation in the military as individualists who are prone to immoral behavior and who would greatly benefit from religiously led intervention. He continually recommends that chaplains and other baby buster military personnel intervene in the lives of fellow military members. This recommendation to intervene is essentially a call to evangelize in the military.

²⁸⁵ Douglas Waite, *A Strategy for Increasing Baby Buster Worship Participation in the Military* (Dissertation, Fuller Theological Seminary, 1994), 30.

²⁸⁶ Waite, 145.

Active duty military personnel also strongly advocate the need to convert nonbelievers in the military in order to rescue them from sinful lives and eternal misery in Hell. Plekenpol, the Army tank company commander, states: “The powerful Word of God is calling out, inviting those soldiers to no longer be slaves of sin, but to become Sons of God.”²⁸⁷ Zirkelbach, the marine sniper, also argues the importance of Christian faith in terms of morality. He declares: “A person who becomes a Christian is no longer the manifestation of evil, but instead strives toward the likeness of Christ and is the manifestation of all that is good.”²⁸⁸

Barnes, the Navy chaplain, also declares a strong desire to rescue military personnel who have indicated no religious preference on entrance surveys at Naval Air Station in Florida. He states: “It is the hope of this researcher that this project will enable those of the local faith community who participate to seek and save the lost.”²⁸⁹

Parachurch groups and popular pastors also stressed the need for the Gospel to be spread to others in order to save them from a sinful life. Speaking of Jesus Christ, Bright states: “Think about who He is, His payment for our sin, and the eternal life He offers. Remember that God wants all men to be saved.”²⁹⁰ Bereit declares: “Both Peter and Jesus tell us that the Gospel contains the only way to eternal life! It is the way that can save human beings from the penalty and punishment for sin.”²⁹¹ White, who contributed an article to *Airpower Journal* on this exact subject, argues that society’s interpretation of

²⁸⁷ Plekenpol, 81.

²⁸⁸ Zirkelbach, 65.

²⁸⁹ Barnes, 76.

²⁹⁰ Bright, 15.

²⁹¹ Bereit, 86.

morality should be based on a biblical context. He proclaims: “We can be confident that the Bible presents workable answers to our moral dilemmas, and guidelines for living honestly.”²⁹² While Welch primarily focuses on spiritually based leadership, he also stresses the importance of battling for the unsaved. He declares: “Christians of the current century are forced to face this reality because there is no doubt that we are in a war. This war is against our enemy Satan, and it is being fought for souls.”²⁹³

Family members of military members were also outspoken about the need to convert others to Christianity in order to help them avoid a sinful lifestyle. McColl discusses her dependence on God as a spouse of a Lieutenant Commander in the United States Navy. She primarily focuses the text of her book on the comfort that God can bring to a military family that faces the hardships of the military lifestyle. However, she also emphasizes her desire to save those in the military. She states: “We commit ourselves to Christ as sinners, receive His forgiveness, and invite Him to rule over thoughts and actions. As we stand yielded to Him, His Spirit begins to produce fruits of love, joy, peace, patience, kindness, goodness, and self control.”²⁹⁴

The plethora of examples from active duty military members, pastors, and parachurch group leaders on the need to rescue people from sinful lives as non-Christians can have a dramatic impact on how someone corrects the behavior of an employee or peer. The military has an established performance feedback system that utilizes front-line supervisors and can range from verbal counseling to jurisprudence action against a

²⁹² White, 16.

²⁹³ Welch, 11.

²⁹⁴ Denise McColl, *Footsteps of the Faithful: Victorious Living and the Military Life* (Moscow, Idaho: Community Christian Ministries, Inc., 1994), 21.

military member based upon the laws of the Uniform Code of Military Justice.

Undoubtedly, there are Christians in the military who may be easily influenced by the advice given by the preceding authors and may be motivated to proselytize to fellow service members in an attempt to alter their behaviors. The proselytizing could also be used as a preemptive measure to “save” those military members who are not Christian and are thus perceived to be living an immoral life without a belief in God. In either case, proselytizing to military members may be an unwarranted and inappropriate step to properly correcting behaviors in the military.

A myriad of reasons were provided by retired and active duty military, pastors, parachurch group leaders, and military spouses to explain why the duty of evangelizing the military must be accomplished. The view that was predominantly expressed is that evangelism is an important tenet of Christian doctrine and a failure to practice evangelism can be seen by some as disobeying a fundamental Christian practice. Evangelicals also expressed the need to evangelize service members in order to save them from a sinful life. The importance of evangelism, as expressed by pastors, parachurch group members and fellow Christians in the military, could have motivated many of the authors to integrate Christian themes into their *Air and Space Power Journal* article.

The second factor motivating individuals to evangelize the military is the comfort that Christian beliefs bring to many military personnel who find themselves in stressful situations or suffer from any degree of Post-Traumatic Stress Disorder. Evidence of this motivational factor is derived from testimonials of military personnel and the family members of service members. Evangelical parachurch groups and pastors have also

promoted this feature of Christianity to show its relevancy to members in the armed forces. The association of comfort with the Christian lifestyle was one of the most commonly cited reasons to evangelize the military. Christian comfort was offered for a wide range of concerns, including loneliness, fear, guilt, stress, overwhelming sadness, and protection. Retired and active duty military, pastors, parachurch groups and family members of military members all promoted this feature of Christianity in their promulgation of evangelism.

Loneliness is a characteristic of military life that many authors felt could be comforted through the acceptance of Jesus Christ as one's savior. The concept of having a heavenly father always present to relieve someone's loneliness was emphasized as well as the close relationships that can be established with the congregation at church. One Army chaplain from Fort McPherson, Georgia, implied that a chaplain should be involved in the many facets that make up morale. He stated that the "main responsibility is listening and being a friend," and that "boredom, loneliness, and fear often serve as potent foes" to military personnel.²⁹⁵ Parachurch groups even offer guides on how to better minister to the military and to understand the roles that pastors and congregations can have with military personnel. A review of a guide offered by one parachurch group clearly shows the desire of these groups to intervene into the lives of military personnel. The Military Ministry, a division of Campus Crusade for Christ International, provides the *Guide for Ministering to the Military*. Robert Dees, a retired Major General in the U.S. Army, introduces the guide by claiming: "Today's military people and their families greatly need affirmation, love, encouragement, opportunities for service, and the warm

²⁹⁵ Sarah Zimmerman, "Chaplains Minister in the Midst of Islam," *Christianity Today* 34, no. 14 (1990): 69.

accepting community that the church uniquely offers.”²⁹⁶ Although retired, Dees appears in his Army uniform, giving the impression that the U.S. Army officially sanctions this guide. Bereit also offers his view on the friendship that God can bring to a service member relocating to another duty station. Discussing the frequent moves that the military members usually incur during a career, he states: “God’s comforting presence and power remain the same no matter where you go. This fact provides a deep sense of comfort and resilience in the face of stressful moves.”²⁹⁷

Fear is also a characteristic of military life that many authors felt could be comforted through the acceptance of Jesus Christ as one’s savior. McLaughlin emphasized: “Fear also reminds combatants that they do not walk alone and that there is a Force far greater than any set of human allies or enemies. Fear can make privates and generals, seamen and admirals alike turn to God in prayer for protection.”²⁹⁸ More bluntly, Barnes states: “The love of God is able to drive out all fear.”²⁹⁹ Neven, a former Marine and veteran of the Persian Gulf War, published *On the Frontline* to highlight methods to counter the many physical and emotional challenges in the military. Discussing the fear that occupied his mind and body while enduring a combat mission during the Persian Gulf War, he reveals: “I had gained a new hope....I had put my faith in Jesus Christ to forgive my sins and to be my Lord and Savior,” and, “I had the

²⁹⁶ Military Ministry, *Guide for Ministering to the Military* (Newport News, 2009), 3.

²⁹⁷ Bereit, 52.

²⁹⁸ McLaughlin, 128.

²⁹⁹ Barnes, 39.

assurance that no matter what happened to me, my eternal destiny had already been decided.”³⁰⁰

Welch described the mental comfort he felt after being shot while on a reconnaissance patrol during the Vietnam War. He states:

Everything became silent and there was nothing before me except two forms, side by side, that were shaped like men....My sense was that these figures were God and Christ. I thought that they would take me away to be with them forever. I experienced absolutely no fear of dying at that moment but had assurance that I was going to heaven because of my commitment to Christ.³⁰¹

Welch’s belief that he was destined to go to heaven upon his death brought him the peace described in his quotation and is the essential theme of his promotion of evangelism. He later declares: “Lord Jesus who worked a miracle to save a soldier’s life, change him, and use him – is the same Lord Jesus who can do that for anyone!”³⁰²

McCoy also highlights the contributions that Christianity can have on one’s mental well-being, especially during fearful events commonly encountered in a military setting. For instance, he declares: “When we realize that we are spiritual, we begin to dislodge the power of fear and pain. But managing is only part of the power, the Gospel is the other part.”³⁰³

The possibility of suffering through the varying degrees of Post-Traumatic Stress Disorder (PTSD) is another characteristic of military life that many authors felt could be comforted through the acceptance of Jesus Christ as one’s savior. Military Ministry’s

³⁰⁰ Tom Neven, *On the Frontline: A Personal Guidebook for the Physical, Emotional, and Spiritual Challenges of Military Life* (Colorado Springs: Waterbrook Press, 2006), 35.

³⁰¹ Welch, 226.

³⁰² Welch, 231.

³⁰³ McCoy, 124.

guide also emphasizes the need for intervention due to the increasing number of PTSD cases in the military. The guide claims: “The effect of combat trauma on the soldier and his or her family is a deep wound of the soul. It is a wound which no amount of pharmacology, behavioral therapy, psychological counseling or other human intervention can truly heal apart from the divine intervention of the Lord.”³⁰⁴ Thus, this parachurch group has taken the stance that the intervention by churches to evangelize the military is necessary to offer what they see as the only cure to a serious psychological disorder. Military chaplains also emphasized the comfort that belief in God could bring those who suffer from PTSD. In the introduction to his book emphasizing the relevancy of spiritual intervention into the military, McLaughlin states: “In times of need...the collective wealth and depth of American spirituality, in combination with the Scriptures, provides our greatest resource for healing wounded souls.”³⁰⁵ Barnes further supports this position by stating: “It is not the will of God for anyone who has fought for their country to have to fight with memories of war.”³⁰⁶

A contributing author to *Christianity Today* also offered his take on the comfort that spirituality can bring to those suffering from PTSD. Discussing the steps to recovery for soldiers who experienced the trauma commonly associated with war, Stone states that many military personnel “are committed Christians who will spend the remainder of their lives trying to make sense of the events they have endured. It is work they must labor on with God.”³⁰⁷ Bottke also revealed stories from active duty and retired military personnel

³⁰⁴ Military Ministry, 9.

³⁰⁵ McLaughlin, XV.

³⁰⁶ Barnes, 39.

³⁰⁷ Patrick Stone, “Post-Traumatic Faith,” *Christianity Today* 50, no. 5 (2006): 56.

describing the comfort they received through belief in God. One spouse discussed the battles that her husband fought with PTSD, caused during his two tours in Vietnam. She declared, “God changed (his) heart and gave him a love for these foreigners and their land. Almost overnight he had been healed.”³⁰⁸

Guilt is another characteristic of military life that many authors feel could be comforted through the acceptance of Jesus Christ as one’s savior. Members of the military may find themselves in situations where their actions could be harmful or lethal to others. These actions could cause a lifetime of guilt and suffering. Many of the authors offer Christianity as a mean to atone for such actions. For example, Palau states: “What America needs most, however, is forgiveness, preceded by repentance. An enormous cloud of guilt hangs over our people. Yet God is ready to forgive.”³⁰⁹

Sadness is another characteristic of military life that many authors feel could be comforted through the acceptance of Jesus Christ as one’s savior. Barnes points out: “If you have lost someone dear to you, God will give you strength and power to move on with your life. He has promised to never leave you nor forsake you.”³¹⁰ Neven offers a solution to service members who suffer from any level of grief. In the section Life Practices that Combat Depression, he states: “Don’t let negative thoughts defeat you...interrupt negative thoughts by memorizing and meditating on verses of

³⁰⁸ Allison Bottke, *God Answers Prayers: Military Edition* (Eugene: Harvest House Publishers, 2005), 39.

³⁰⁹ Luis Palau, *The Only Hope for America: The Transforming Power of the Gospel of Jesus Christ* (Wheaton, Illinois: Crossway Books, 1996), 52.

³¹⁰ Barnes, 33.

Scripture.”³¹¹ He more bluntly states: “Sometimes depression is a spiritual battle.”³¹²

High levels of anxiety and tension are also characteristics of the military that many authors feel could be comforted through the acceptance of Jesus Christ as one’s savior. Colonel Jeffrey O’Leary published his collection of stories in 2001 highlighting military men and women who depended on God to help them through stressful ordeals. In the introduction, he proclaims: “It is upon the high seas, in the muddy trenches, and in the fighter cockpit that we find Christ is able to be all He has promised.”³¹³ He also states that military members in the collection “have found God more than sufficient to overcome our own weaknesses. May He be your strength, as He has proven to be ours.”³¹⁴ Plekenpol discussed his dependence on spirituality to help him get through the stressful tours he served as a tank company commander in Iraq. He states: “On the battlefield, I bring focus. However, there comes a point where, as a commander, I can feel overwhelmed. And I need direction through the fog of war. I need clarity, and I need God’s peace to function so that I may take chaos to calm.”³¹⁵ Plekenpol uses an often cited reference to the fog of war to help the military audience familiarize themselves with his message. In similar fashion, an Air Force centric message was also intertwined with evangelical Christian messages found in the professional journal of the USAF. He later adds: “In the midst of the exhaustion, in the midst of the anxiety, there is

³¹¹ Neven, 68.

³¹² Neven, 70.

³¹³ Jeffrey O’Leary, *Taking the High Ground: Military Stories of Faith* (Colorado Springs: Victory Publishing, 2001), 13.

³¹⁴ O’Leary, 14.

³¹⁵ Plekenpol, 40.

God giving me the strength to carry on.”³¹⁶ One author in *Christianity Today* also revealed the dependence on spirituality that military members relied upon during stressful times. Army Sergeant Livier Lazaro, who ran an aid station and trauma center for the Second Battalion in Iraq, described her dependence on chaplains for emotional support. Speaking to the author, she declared, “times when I was feeling weak, I wanted to find a chaplain. He gave reassurance or just listened.”³¹⁷ Zirkelbach also emphasized the relief and comfort that comes with acceptance of Jesus Christ as one’s savior. Using phrases that are relevant to the environment that many military personnel will find themselves when deployed to missions in support of Operation Iraqi Freedom or Operation Enduring Freedom, he declares: “Jesus said that He is the ‘Living Water’ and he who drinks from His well will never thirst again. This is great reassurance for the soldier who lives and fights in a desert world.”³¹⁸

Hadley and Richards also describe the comforting aspect of being a Christian. They state: “Service members live in a strange world of high adventure and monotony, imminent danger and tedious routine, pretty uniforms and gory battles, macho personas and traumatized psyches – contradictions that can lead to severe inner conflicts.”³¹⁹ Immediately following this presentation of conflicting characteristics, the authors offered a cure to the possible “inner conflicts.” They state, “hiding behind the frequently rough,

³¹⁶ Plekenpol, 42.

³¹⁷ Deann Alford, “Faith, Fear, War, Peace,” *Christianity Today* 48, no. 12 (2004): 47.

³¹⁸ Zirkelbach, 41.

³¹⁹ Hadley and Richards, 15.

military warrior scowls of our service members, beat human hearts that urgently need the love of Christ and the gift of eternal life.”³²⁰

Barnes, the Naval Command Chaplain at Pensacola Air Station, also highlighted certain characteristics of the military lifestyle that can be addressed by the comforting nature of religion. He advocates for continued pastoral care from military chaplains by declaring: “In this unique ministry of the sea services, chaplains have empowered personnel to serve courageously, and live their lives with purpose.”³²¹ Another chaplain who emphasized the restorative powers of the Gospel is McCoy. He states: “When you come to the point where you are struggling to understand why and where things went wrong, the Gospel is meant to give you a word of hope and significance that brings new order and life to you.”³²²

Warren also advocates the comforting traits of the Christian faith. He stresses: “God specializes in giving people a fresh start.”³²³ He also states: “If you learn to love and trust God’s son, Jesus, you will be invited to spend the rest of eternity with him.”³²⁴ Bereit also focuses on the comforting factors of being a Christian. He declares: “Fighting a war thousands of miles from home, risking precious life in combat, is made less traumatic by the assurance of Jesus’ presence and His control over your eternal destiny.”³²⁵

³²⁰ Hadley and Richards, 16.

³²¹ Barnes, 53.

³²² McCoy, 207.

³²³ Rick Warren, *The Purpose Driven Life* (Grand Rapids: Zondervan Publishing, 2002), 28.

³²⁴ Warren, 37.

³²⁵ Bereit, 19.

Protection on the battlefield and in the daily lives of military personnel is another element of comfort that is advocated through the acceptance of Jesus Christ as one's savior. A plethora of anecdotes were provided from retired and active duty military members to highlight examples of divine intervention for protection. Multiple authors recalled the need to propagate Psalm 91 to their fellow service members in order to provide protection during hazardous duty. The belief that God will provide protection may put the believer at ease even while under fire in a combat zone or involved in a myriad of high risk activities associated with the military. For example, McLaughlin spoke of this closeness to God while deployed to Iraq. He states: "Requesting the protection of the Almighty has a place in each convoy briefing, as does the checking of equipment and the description of the route and its threats."³²⁶ He further explains his dependence on faith by stating: "God who watched over his servants in Bible times also watches over his children in times of conflict today. During times of conflict, the strongest and most courageous members of the armed forces turn to God."³²⁷ He then proclaims a commonly stated phrase about the military, obviously unaware of the small percentage of military personnel who have no belief in God. He declares: "It is little wonder that there are no atheists in foxholes. God provides the ultimate comfort and protection from fear during times of conflict."³²⁸ McLaughlin strongly recommended the usage of Psalm 91 to bring protection to those involved in duties that place them in harm's way. He states: "When I lead worship services in Iraq, I always include a reading

³²⁶ McLaughlin, 81.

³²⁷ McLaughlin, 128.

³²⁸ McLaughlin, 129.

of the 91st Psalm. The marines, sailors, soldiers, and airmen present realize the need to live under the shadow of the Almighty.”³²⁹ After returning safely to their Forward Operating Base in Iraq, Plekenpol pondered the reasons for his safe return while a comrade in the same tank company was killed during an attack on their convoy. He deliberated: “Questions occupied my mind as I returned to base. Why did my tank survive the explosion without a scratch? There’s no doubt that it was God’s sovereign protection that spared me.”³³⁰ He later ponders: “Yet I wonder how many of us fail to put on our spiritual body armor daily. How often do we venture out into sector in the seemingly safe world of everyday life, foolishly ignoring the danger of satanic sniper fire.”³³¹

Army personnel preparing for convoy duty were not the only active duty service personnel who depended on God for protection during hazardous duty. Describing an Air Force Captain’s experience in a flat spin while flying air-combat maneuvers, Neven retells the impact of prayer. The Captain declared to the author: “I thought about ejecting, but I told myself to try one more time while I threw up one of those half-second prayers.” The Captain thankfully recovered his aircraft due to the emergency flight training all the Air Force pilots receive; however, he added, “you can’t forget to pray.”³³² In O’Leary’s collection of stories, many active duty and retired military personnel offered experiences that they believed included a divine intervention of protection during tumultuous occasions. United States Navy Lieutenant Christopher Pesile, discussing a

³²⁹ McLaughlin, 245.

³³⁰ Plekenpol, 69.

³³¹ Plekenpol, 123.

³³² Neven, 43.

rescue operation off the coast of Jacksonville, Florida, stated: “I prayed again for God’s help. I realized that nothing short of divine intervention would be required to find them in this weather.”³³³ Major Kevin Dailey, a USAF pilot, revealed his reliance on God when discussing a malfunction of his aircraft while flying over the Atlantic Ocean. He declared: “One half hour later and we couldn’t have landed at the last airfield we had fuel to reach...I bowed my head and heart to the unseen hand that saved us that night.”³³⁴ Jim Boyle, a retired Sergeant in the United States Marine Corps, also proclaimed the protective powers of God after spending two tours in Vietnam. He declared: “God’s protecting hand upon me during both tours kept me out of harm’s way.”³³⁵

Due to the specific nature of Zirkelbach’s profession in the military as a sniper, it is only natural that he would focus on this factor throughout his self-published book. For example, he states: “There are times where prayers alone will destroy the enemy and there are times when we will have to act on our faith in Christ, stand for what is right, and repel the attack of the enemy.”³³⁶ The author continually provided examples from the Bible to show that protection comes with belief. He states: “Paul obviously knew this as well. He pointed out in Ephesians 6:11-18 that we are to put on the entire armor of God so that we can stand against the attacks of the enemy.”³³⁷

The primary theme that dominate the stories compiled in Bottke’s book are protection for Christian military personnel. For example, she describes an incident that

³³³ O’Leary, 39.

³³⁴ O’Leary, 47.

³³⁵ O’Leary, 142.

³³⁶ Zirkelbach, 14.

³³⁷ Zirkelbach, 39.

supposedly occurred to one Army soldier fighting in World War I as told by his daughter. The daughter states: “There were several dents in the steel helmet where the bullets had hit. One had actually pierced the steel, yet he was unhurt. Yes God’s grace protected my father on the battlefield that day.”³³⁸ Another story focused on an Air Force pilot’s dependence on God to get him through his flight missions. He revealed: “Flying in the mountains during the night and heavy weather with communication or navigator problems, sometimes with passengers and sometimes with hazardous cargo, I would pray and cry out to God to help me. He always did; hence, I’m still here.”³³⁹

Civilians and chaplains also offered their thoughts on the protection that can be attained through acceptance of Christian doctrine. Chaplain James Covey declared that “the safest and happiest place, even in war, is in the center of God’s will.”³⁴⁰ J.M. Barnes used the last section of her book to offer specific Bible verses that offer support to military personnel. While introducing the section, she declares: “These promises will comfort you, uplift you, protect you and bring you peace during your time of war.”³⁴¹

The abundance of anecdotes highlighting the comfort that acceptance of Jesus and becoming a Christian has brought to military personnel reveals the importance of this factor behind evangelism in the military. While the majority of military personnel will not come face to face with an enemy combatant or a dangerous mission, all service members can relate to the stressful ordeals that were presented by the authors. However, the Department of Defense has counseling and wellness centers specifically created for

³³⁸ Bottke, 19.

³³⁹ Bottke, 46.

³⁴⁰ Alford, 48.

³⁴¹ Barnes, 49.

military personnel who are under duress or traumatized due to their experiences in the military. While the dependence on one's religion can and should be utilized by military members who rely on it, the perspective presented in this section may further motivate military members to proselytize their Christian beliefs to subordinates or peers.

The third factor motivating individuals to evangelize the military is the desire to closely follow the specific biblical example to evangelize the military. The biblical examples of evangelizing the military most commonly cited were the connection made between Jesus and the Roman Centurion as well as the conversion of the Roman Centurion, Cornelius. While pastors used these examples to reinforce the need to evangelize the military, it was more commonly cited by active duty or retired military personnel. For example, Zirkelbach accentuates the evangelism that biblical figures conducted toward military personnel. He exclaims: "We see that the very first Gentile Christian in the Bible was the Roman soldier Cornelius...and he was a soldier! God used Cornelius as a Roman soldier! Cornelius did not give up his command, but carried out the will of God."³⁴²

Welch also emphasizes the close relation between Jesus and the military. He continually identifies the close affiliation between one who serves God and one who serves his country in the military. He also emphasizes the need to have a respect for authority and the established hierarchy through his evangelization when he states: "Jesus commends the servant life that is yielded completely to higher authority and that follows orders and commands...this must be why Jesus and a Roman military officer, a

³⁴² Zirkelbach, 14.

centurion, made such a favorable connection.”³⁴³ This philosophy is easily adaptable to military culture because of the strong dependence on hierarchy and followership to sustain discipline. Hadley and Richards also highlight Jesus as a role model for those who want to evangelize the military. They state: “Jesus – naturally the ultimate authority for Christians – irrefutably carried out ministry to military personnel during the course of his public ministry in Palestine (see Matthew 8:5ff; Luke 7:3ff; also see Acts 10:1ff).”³⁴⁴ They then advocate for close relations between religious communities and the military when they state:

While our Lord never wore the uniform of a Roman legionnaire, he did heal the servant of a Roman centurion (see Matthew 8:5-10). In doing so, he conducted ministry with military personnel. He sympathized with one whom God had ordained to carry the restraining sword of vengeance on evil, helped relieve a strong man’s pain, and single-handedly legitimized ministry with the military.³⁴⁵

The fourth factor motivating individuals to evangelize the military is the perception that Christians are assured success in life. Active duty and retired military personnel more frequently cited this reason for continuing to trust their faith in matters related to their careers and accomplishment of their mission in the military. For example, Barnes highlights his career in the Navy to emphasize the impact of religion. He states: “As a former Navy Radioman first class, the researcher’s religious beliefs helped him succeed in his military career.”³⁴⁶ Neven also cites his faith as a contributing factor to his success in life and on the battlefield. He declares: “Service in our armed forces demands

³⁴³ Welch, 32.

³⁴⁴ Hadley and Richards, 36.

³⁴⁵ Hadley and Richards, 42-43.

³⁴⁶ Barnes, 9.

a depth of character. Men and women who can reach deep within themselves and draw upon an inner strength, born of faith, have always carried the day against those of lesser character.”³⁴⁷ J.M Barnes also highlights divine intervention as an attribute to success when she states: “God has always been involved in military affairs. Those who asked him for wisdom and direction before a battle always came out on top.”³⁴⁸ Bottke provided anecdotal evidence that belief in God could help bring success to one’s career through prayer and trust in God to do what is best. She cited one spouse who stated: “He wanted to be assigned as a staff officer in a battalion, in hopes that one day he might qualify for command....Joe prayed throughout his year of school.” She then stated: “The assignments officer finally called and gave him the news – we were off to Germany, where Joe would be assigned as the operations officer. Terrific! Praise God! He had answered our prayers.”³⁴⁹

The fifth factor motivating individuals to evangelize the military is the belief that spirituality is a trait of good leadership. Military members, enlisted or officers, are expected to lead others in the accomplishment of their unit’s mission. Training military personnel to become leaders is a primary function of the service academies, commissioning schools, and non-commissioned officer training programs. The emphasis of spirituality as an important trait of leadership came from active duty and retired personnel and could be interpreted as an element of leadership that should be taught at the schools listed. An example of Christian livelihood as a fundamental component of

³⁴⁷ Neven, xiii.

³⁴⁸ Barnes, xv.

³⁴⁹ Bottke, 176.

leadership came from Zirkelbach. He declares his admiration of Jesus as a leader when he proclaims: “We will study the life and leadership of Jesus Christ. Herein lays the best leadership story ever told and the leadership that Jesus portrayed in His life should be echoed in our lives and help us as leaders to be just, bold, committed, humble, and effective.”³⁵⁰ More bluntly he declares: “The good leader is the leader that Jesus taught us to be. The good leader is to be like Jesus.”³⁵¹

Welch’s main focus in his book is to advocate a spiritually driven form of leadership. He constantly refers to motivated Christian leaders as “Warrior Leaders” and continually points out that Christians naturally possess traits of highly sought after leaders. He declares: “This same Jesus indwells and fills this ordinary, rank-and-file soldier who rises to be the courageous and victorious Warrior Leader he was saved to be.”³⁵² Welch even finds a way to intertwine the need to evangelize with his emphasis on leadership. While speaking of the mission of evangelism, he declares: “It is not only the driving imperative of those whom we lead; it is the leader’s immovable duty. Leaders must not allow those whom they lead to become disoriented and thereby fail to rescue family and friends from the devil and hell.”³⁵³

McCoy also emphasizes the importance of spirituality as a component of effective leadership. He declares: “Rather than being a son-of-a-bitch, you could be known as a courageous spiritual leader by ensuring your sailors and airmen are battle ready in the

³⁵⁰ Zirkelbach, 24.

³⁵¹ Zirkelbach, 24.

³⁵² Welch, 21.

³⁵³ Welch, 113.

event they must face their death.”³⁵⁴ Bereit also emphasizes the need for spiritually based leadership. He declares: “We follow Jesus’ example when we choose to serve others, to meet their needs, and to help them work through the challenges.”³⁵⁵

O’Leary added a story of his own that showcases the importance of a spiritual base for effective leadership. His story highlights how he handled a copilot’s drinking problem while overseas during a military training exercise. He mentions that he acted “as a Christian should” when describing the order he gave the younger Captain accompanying him at the training event. He then added: “Being a Christian meant I had to find not just the right answer, but the right answer presented in Christ’s way.”³⁵⁶ After hearing that the young Captain recovered from his abusive ways, he thanked the Lord for the blessing and guidance, which was given to him in order to lead the subordinate through his ordeal.

The sixth factor motivating individuals to evangelize the military is the belief that Christianity was a central factor in the creation of the U.S. Government and an important part of democracy’s success. The promulgation of this factor came primarily from those external to the military, including pastors and parachurch group leaders. However, there was one active duty military member who boldly declared his belief in this factor to motivate others to evangelize the military. Early in his book, Zirkelbach declares: “I am of the belief that our American government, in its current state, has been permitted...by

³⁵⁴ McCoy, 106.

³⁵⁵ Bereit, 124.

³⁵⁶ O’Leary, 166.

God to rule and govern and has been given the responsibility to provide justice against public enemies and provide protection against foreign invaders.”³⁵⁷

Pastors were prominent in their declaration of the need to increase the influence of Christianity in the government, including the military, because of the belief that its values and doctrine are essential to the continued success of the U.S. government. Palau declares: “Just as governors (Acts 24) and Kings (Acts 26) gave the Apostle Paul a hearing, so today the leaders of our nation ought to hear the word of God.”³⁵⁸ Palau, as with other pastors and parachurch group leaders, emphasized the unifying aspect of Christianity to further promulgate the need to spread the Gospel to the military. He declares: “Christ can bring reconciliation – a deep, sincere love for people regardless of culture, race or educational privilege.”³⁵⁹ Evans argues that secularism is the origin of many of the problems seen in society today and a wave of evangelism could help turn the country around. He declares: “By allowing our traditional, Judeo-Christian frame of reference to erode and by excluding any mention of the divine from our schools, laws, home, and – yes, even churches – we have delivered our future to the consequences of godlessness.”³⁶⁰

Colson, the former counsel to President Nixon who later found Jesus during the tribulations for his acts during Watergate, adamantly declares his belief that Christianity is essential to the functioning of American government. He declared: “Throughout most of its history, the US has enjoyed uncommon harmony between church and state. The

³⁵⁷ Zirkelbach, 13.

³⁵⁸ Palau, 101.

³⁵⁹ Palau, 69.

³⁶⁰ Anthony T. Evans, *America's Only Hope* (Chicago: Moody Press, 1990), 22.

role of each was regarded as essential, with religion providing the moral foundation upon which democratic institutions could function.”³⁶¹ He later declares: “Wise men and women have long recognized the need for the transcendent authority of religion to give society its legitimacy and essential cohesion.”³⁶²

This nostalgia towards an era where Christian faith had more of an influence on the government, schooling system, and many other facets of life was also present in articles reviewed from the professional journal of the USAF. One can easily conclude that many of the authors who declared this sentiment in their journal article were influenced by messages promulgated by these pastors, authors and parachurch group leaders. Subsequently, these messages promoted the belief that Air Force personnel should have a Christian influence as a necessary step for continued success of America’s democracy and further promoted Air Force personnel to proselytize fellow service members to ensure the continued success of the political framework of the United States of America.

This review of publications and dissertations by Christian authors, pastors, military members, and activists has revealed a wide range of factors that motivated individuals to evangelize the military. Whether it was done as a duty of faith, to save someone from eternal damnation, to bring comfort to their lives, inspire their leadership style, or to protect them during their career, the message has always been seen by the individual evangelist as one of hope and optimism.

³⁶¹ Charles W Colson, *God and Government* (Grand Rapids: Zondervan Publishing, 2007), 48.

³⁶² Colson, 51.

Conclusion

The review of the professional journal of the Air Force for evangelical Christian themes in conjunction with the examination of publications produced by evangelical Christian authors has revealed some intriguing insights to the production of the professional journal. Evangelical Christian themes were found to be present in the review of the articles from 1967 to 2009. The majority of articles, however, contained relevant information on air, space, and cyber power matters that are helpful to an Air Force member's career. While the articles with evangelical influences did not blatantly declare for the need to proselytize to fellow members of the USAF, the inclusion of certain Christian themes gives justification to someone's emphasizing Christian beliefs to others and shows a preference to the evangelical Christian lifestyle.

The review of publications by Christian authors, pastors, military members, and parachurch group leaders has revealed a myriad of factors motivating individuals to evangelize the military. These factors include: evangelism as an essential element of the Christian faith, the comfort that is provided to military personnel, desire to follow biblical examples of evangelism to the military, assurance of a successful life, spirituality as a trait of good leadership, and the advocacy of Christianity as a central part of the U.S. government. These reasons to evangelize give validation to the evangelist that Christianity is a necessary message to bring to any audience in order to spread hope and peace to while saving them from the repercussions of a non-Christian life. However, messages promoting the conversion to Christianity are routinely done in an environment

where individuals feel pressured to comply due to the hierarchical structure of the Department of Defense. This is the existing dilemma in the relation between evangelical Christians and the service members of the different branches of the armed forces. One side will continue to present messages that bring about hope, inspiration, comfort and eternal bliss while the other side may contain individuals that feel pressured by uninvited proselytizing of a hard-line religion. Many evangelical Christians claim that the ability to proselytize is protected under the Free Exercise Clause of the First Amendment in the Constitution. However, this right has revealed a segment of the Air Force, including Christians, Jews, Muslims and non-believers, who may feel obligated to follow certain beliefs as a religious test for success in their Air Force career. Until the right to practice the Christian religious tenet of proselytizing to others in the military is prohibited, the presence of these complaints will continue and the Air Force will again have to manage the controversies that arise.

The presence of evangelical Christian themes in the professional journal of the USAF has implications to the freedom of all personnel to practice their religion of choice without fear of repercussions. Evidence of proselytizing and increased Christian influence in the professional journal of the USAF could prove true any accusations of religious intolerance and of the existence of an environment that caters to a specific worldview over others. This, in turn, could lead to an environment where Air Force personnel fear to practice their religion of choice, or to not practice at all, in fear of retribution because they do not follow the predominant worldview espoused by other Air Force personnel.

In summary, the existence of evangelical Christian themes was found in articles published in the professional journal of the USAF. While the majority of articles had subtle references to themes used in the evangelical Christian community, there were articles with significant evangelical Christian influence. These articles can give justification to Air Force personnel declaring their Christian beliefs to others serving in the USAF. Therefore, the existence of evangelical Christian themes in the professional journal of the Air Force contributed to the current environment of evangelical Christian influence in the USAF.

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