



Theses and Dissertations

---

1976

## Functional Problems and Informational Needs of Latter-Day Saint Chaplains Serving in the United States Armed Forces

N. Vernon Griffeth

*Brigham Young University - Provo*

Follow this and additional works at: <https://scholarsarchive.byu.edu/etd>



Part of the [Military and Veterans Studies Commons](#), and the [Mormon Studies Commons](#)

---

### BYU ScholarsArchive Citation

Griffeth, N. Vernon, "Functional Problems and Informational Needs of Latter-Day Saint Chaplains Serving in the United States Armed Forces" (1976). *Theses and Dissertations*. 4728.

<https://scholarsarchive.byu.edu/etd/4728>

This Thesis is brought to you for free and open access by BYU ScholarsArchive. It has been accepted for inclusion in Theses and Dissertations by an authorized administrator of BYU ScholarsArchive. For more information, please contact [scholarsarchive@byu.edu](mailto:scholarsarchive@byu.edu), [ellen\\_amatangelo@byu.edu](mailto:ellen_amatangelo@byu.edu).

200.2  
G874

FUNCTIONAL PROBLEMS AND INFORMATIONAL NEEDS OF  
LATTER-DAY SAINT CHAPLAINS SERVING IN THE  
UNITED STATES ARMED FORCES

A Thesis

Presented to the

Department of Church History and Doctrine

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

N. VerNon Griffeth

April 1976

This thesis, by N. VerNon Griffeth, is accepted in its present form by the Department of Church History and Doctrine of Brigham Young University as satisfying the thesis requirement for the degree Master of Arts.

*Lamar E. Garrard*

Lamar E. Garrard, Committee Chairman

*Melvin J. Petersen*

Melvin J. Petersen, Committee Member

*Aug 26, 1975*  
Date

*Lamar C. Berrett*

Lamar C. Berrett, Department Chairman

Typed by Sharon Bird

## ACKNOWLEDGMENTS

The writer wishes to express special appreciation to the following for the assistance they rendered:

To Brother LaMar Garrard, Committee Chairman, for the many hours of help during the interim period between school semesters.

To Brother Melvin Petersen, Committee Member, for his advice and help.

To Brother Robert Crawford, Executive Secretary of the Military Relations Committee of the Church, whose assistance greatly facilitated the collection of materials for this work.

To my sweetheart and companion, Annette, whose patience, encouragement and continued support contributed immeasurably to the success of the work.

## TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS . . . . .	iii
LIST OF TABLES . . . . .	v
Chapter	
1. INTRODUCTION . . . . .	1
STATEMENT AND JUSTIFICATION OF THE PROBLEM . . . . .	1
DELIMITATIONS . . . . .	3
DEFINITION OF TERMS . . . . .	3
METHODS AND PROCEDURES . . . . .	4
2. FINDINGS . . . . .	7
ANALYSIS OF THE DATA FROM THE QUESTIONNAIRE . . . . .	8
DISCUSSION IN SUBJECT AREAS . . . . .	11
3. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS .	81
PROCEDURE . . . . .	81
CONCLUSIONS AND RECOMMENDATIONS . . . . .	82
BIBLIOGRAPHY . . . . .	84
APPENDIX . . . . .	88

LIST OF TABLES

Table	Page
1. Breakdown of Chaplains' Rated Responses to Subjects . . . . .	9
2. Ranking of Subjects According to Need for Statement . . . . .	14

## Chapter 1

### INTRODUCTION

#### STATEMENT AND JUSTIFICATION OF THE PROBLEM

For many years The Church of Jesus Christ of Latter-day Saints has been represented by chaplains in the United States Armed Forces. These chaplains who are called by the Church as special missionaries serve the needs of Latter-day Saint servicemen in their several areas. Because the military designates them as "protestant chaplains," they are expected to function in this capacity in addition to serving LDS personnel.

All chaplains are subject to the regulations of the military and are given specific guidelines in the various chaplain's manuals provided by their respective branch of service. Within these military guidelines, each chaplain is expected to harmonize his ministry with the tenets of the religious body that endorses him.

The Church of Jesus Christ of Latter-day Saints is not a "protestant" church and is distinctive in many

of its beliefs and practices. Some functions common to protestantism are inconsistent with LDS procedure, and if practiced by Latter-day Saint chaplains would create functional problems. In many instances guidance in the form of an official Church statement or policy is available to aid an LDS chaplain in working out such problems. In some cases, however, no direction has been given.

Additionally, there are many situations where LDS chaplains need certain information in order to function effectively in their work. Some of these situations occur frequently enough that easy access to the needed information becomes essential.

At present, there is no handbook available specifically for LDS chaplains relating to the aforementioned problems and needs. Such a handbook would not only aid the chaplain who has served for some time, but would be especially valuable to the new chaplain just entering active duty. Before a handbook could be assembled, it seems essential that the problems and needs of LDS chaplains be identified.

The primary purpose of this thesis is to identify functional problems and informational needs of Latter-day Saint chaplains serving since the Korean War.

In addition, information containing official Church statements and instructions concerning these problems and needs will also be collected from the Military Relations Files of the Church and presented under the individual subjects.

#### DELIMITATIONS

This study is not intended to be a handbook for, nor a history of, LDS chaplains. It will only consider those areas identified by Latter-day Saint chaplains as being functional problems and informational needs with a discussion of each subject limited to that part identified. When an official Church statement from the Office of the First Presidency can be found that has a definite relationship to the part of the subject being considered, it will be included in the discussion. Related statements made by other Church officers or the Military Relations committee will also be given.

#### DEFINITIONS OF TERMS

The following terms are defined as they pertain to this thesis:

### Chaplain

The word "Chaplain," unless otherwise stated, refers to Chaplains endorsed by The Church of Jesus Christ of Latter-day Saints. "Latter-day Saint Chaplain" and "LDS Chaplain" are considered to be synonymous.

### Church

The term "Church" refers to The Church of Jesus Christ of Latter-day Saints, unless otherwise specified.

### Official Church Statement

A statement reflecting the official position of The Church of Jesus Christ of Latter-day Saints in relation to a particular subject.

## METHODS AND PROCEDURES

For the past five years, the author has been collecting information relating to the functional problems and informational needs of LDS chaplains. Some material was obtained through notes taken at numerous chaplain's seminars in conjunction with the Semi-Annual Conferences of The Church of Jesus Christ of Latter-day Saints. A portion of those seminars was devoted to identifying LDS chaplain's needs. Those notes are

contained in the author's personal files as well as in the Military Relations files of the Church. Information was also collected by means of personal interviews with past and present active duty LDS chaplains, as individuals and in formal groups.

Using the above mentioned sources as a basis, a preliminary questionnaire was developed in April 1973 and given to all active duty LDS chaplains. The results of this questionnaire were used to obtain a list of suggested topics. This list was expanded from information found in the files of the Military Relations Committee of the Church.

A compilation of subject areas obtained from the above mentioned sources resulted in the formulation of a formal questionnaire which was approved by the thesis committee. It contained sixty-two subject areas and was sent to all Latter-day Saint chaplains who have served on active duty since the Korean War. The purpose of the questionnaire was to identify any additional subjects, obtain comments specific to each and to determine the degree of need for chaplains to have access to an existing or future statement from the Church

relating to each subject. A copy of this questionnaire is found in the Appendix.

Of the seventy-two questionnaires sent, forty-seven were completed and returned. Chaplains rated the need for access to a statement pertaining to each subject as critical, great, moderate, or no need. Responses were then extracted and formulated into two tables. One table was set up to show a breakdown of the chaplains' rated responses for each subject. Before the second table was formed, a system of assigning a different number of points for each rating was employed and the total value was computed of each subject's total points, listing them from highest to least.

## Chapter 2

### FINDINGS

This thesis has attempted to identify functional problems and informational needs of Latter-day Saint chaplains and to bring together instructions or official Church statements from the files of the Military Relations Committee pertaining to these problems and needs. The study has revealed several significant facts in relation to these functional problems and informational needs. First, a number of subjects have been identified and agreed upon by chaplains as needing some official Church statement. Second, some official Church statements felt to be most needed by chaplains do exist. Third, many existing statements deal generally with a subject but do not answer specific questions relative to a chaplain's needs. Fourth, an official Church statement could not be found in the Military Relations files for a number of subjects rated as having a high need. Fifth, the collective opinion of the chaplains indicated that the need for a Church statement is greater for some

subjects than for others. Sixth, a marked difference in opinion exists among chaplains in relation to certain subjects.

#### ANALYSIS OF THE DATA FROM THE QUESTIONNAIRE

From the preliminary research, a list of sixty-two subjects was identified and then included in a questionnaire. Chaplains responding to this questionnaire rated each subject as critical, great, moderate, or no need according to the degree of need they felt existed for access to an official Church statement. The total number of chaplains responding to each rating was computed and their breakdown is shown on Table 1. The percentage is also added for the convenience of the reader.

It can be observed from Table 1 that all subjects received some marks for each rating. Where some thought that the need for a statement was critical, others felt that there was no need. Assuming that the questionnaires were filled out correctly, two explanations likely account for variations in marking. First, some chaplains may desire to have answers in terms of specifics, while others prefer to be guided by general principles, working

Table 1

## Breakdown of Chaplains' Rated Responses to Subjects

Subject	Ratings of Need for Statement									
	Critical	Percent	Great	Percent	Moderate	Percent	No Need	Percent	Blank	Percent
Abortion	32	(68)	9	(19)	5	(11)	1	( 2)	0	
Administrative absences(A)	3	( 6)	4	( 9)	18	(38)	16	(34)	6	(13)
Administering to the sick	10	(21)	10	(21)	17	(36)	10	(21)	0	
Baptism	11	(23)	7	(15)	18	(38)	11	(23)	0	
Birth control	29	(62)	10	(21)	7	(15)	1	( 2)	0	
Boy Scout program	3	( 6)	5	(11)	26	(55)	13	(28)	0	
Career planning	5	(11)	11	(23)	18	(38)	13	(28)	0	
Chapel facilities	2	( 6)	5	(11)	28	(60)	11	(23)	1	( 2)
Chaplain seminars	8	(17)	16	(34)	21	(45)	2	( 4)	0	
Charter flights	6	(13)	3	( 6)	25	(53)	11	(23)	1	( 2)
Church funds	11	(23)	9	(19)	18	(38)	7	(15)	2	( 4)
Conference	5	(11)	14	(30)	22	(47)	5	(11)	1	( 2)
Conscientious objectors	8	(17)	18	(38)	19	(40)	2	( 4)	0	
Christenings	6	(13)	10	(21)	20	(43)	11	(23)	0	
Ecumenism	9	(19)	15	(32)	13	(28)	9	(19)	1	( 2)
Family home evenings	11	(23)	17	(36)	10	(21)	9	(19)	0	

Table 1 (continued)

Subject	Ratings of Need for Statement									
	Critical	Percent	Great	Percent	Moderate	Percent	No Need	Percent	Blank	Percent
Funerals	10	(21)	15	(32)	17	(36)	5	(11)	0	
Graduate programs	5	(11)	10	(21)	22	(47)	9	(19)	1	( 2)
Group leaders	10	(21)	19	(40)	15	(32)	2	( 4)	1	( 2)
Home storage	6	(13)	9	(19)	26	(55)	6	(13)	0	
Inservice orientation	9	(19)	18	(38)	15	(32)	5	(11)	0	
Institute of religion	7	(15)	13	(28)	18	(38)	8	(17)	1	( 2)
Interviewing	17	(36)	13	(28)	14	(30)	2	( 4)	1	( 2)
Last rites	10	(21)	12	(26)	16	(34)	9	(19)	0	
Library kits	4	( 9)	15	(32)	23	(49)	5	(11)	0	
Magazines for servicemen	8	(17)	23	(49)	13	(28)	3	( 6)	0	
Marriages	20	(43)	15	(32)	11	(23)	1	( 2)	0	
Membership records <i>66%</i>	15	(32)	16	(34)	14	(30)	1	( 2)	1	( 2)
Ministerial councils	5	(11)	15	(32)	17	(36)	10	(21)	0	
Missionary work	16	(34)	19	(40)	7	(15)	5	(11)	0	
National patriotism	10	(21)	17	(36)	13	(28)	7	(15)	0	
Negro and priesthood	25	(53)	8	(17)	11	(23)	3	( 6)	0	
< Ordaining men in service <i>76%</i>	18	(38)	18	(38)	10	(21)	1	( 2)	0	
Pamphlet racks	5	(11)	8	(17)	24	(51)	10	(21)	0	

Table 1 (continued)

Subject	Ratings of Need for Statement									
	Critical	Percent	Great	Percent	Moderate	Percent	No Need	Percent	Blank	Percent
Patriarchal blessings	8	(17)	18	(38)	18	(38)	3	( 6)	0	
Permissive tdy (A.F.)	1	( 2)	4	( 9)	18	(38)	11	(23)	13	(28)
- Preservice orientation <i>64%</i>	16	(34)	14	(30)	14	(30)	3	( 6)	0	
Proselyting	16	(34)	18	(38)	10	(21)	3	( 6)	0	
Protestant services	22	(47)	16	(34)	7	(15)	2	( 4)	0	
Altar calls	18	(38)	12	(26)	7	(15)	9	(19)	1	( 2)
Altars	17	(36)	13	(28)	10	(21)	6	(13)	1	( 2)
Collection plates	18	(38)	14	(30)	8	(17)	7	(15)	0	
Collections	18	(38)	14	(30)	10	(21)	5	(11)	0	
Communion	19	(40)	14	(30)	5	(11)	9	(19)	0	
Creeds and confessions of faith	21	(45)	12	(26)	7	(15)	7	(15)	0	
Cross	19	(40)	13	(28)	8	(17)	7	(15)	0	
Doxology	16	(34)	9	(19)	13	(28)	8	(17)	1	( 2)
Music	17	(36)	8	(17)	13	(28)	9	(19)	0	
Non-Biblical scripture	17	(36)	11	(23)	11	(23)	8	(17)	0	
Prayers	14	(30)	10	(21)	14	(30)	9	(19)	0	
Responsive readings	14	(30)	8	(17)	15	(32)	10	(21)	0	

Table 1 (continued)

Subject	Ratings of Need for Statement									
	Critical	Percent	Great	Percent	Moderate	Percent	No Need	Percent	Blank	Percent
Robes	18	(38)	12	(26)	8	(17)	9	(19)	0	
Publications (Church)	7	(15)	16	(34)	18	(38)	4	(9)	2	(4)
Race relations	13	(28)	16	(34)	12	(26)	6	(13)	0	
Regular commission	11	(23)	12	(26)	18	(38)	5	(11)	1	(2)
Reports	5	(11)	20	(43)	16	(34)	5	(11)	0	
Retreats	8	(17)	14	(30)	21	(45)	4	(9)	0	
Sunday Schools	8	(17)	16	(34)	20	(43)	3	(6)	0	
TAD (N)	2	(4)	1	(2)	12	(26)	7	(15)	25	(53)
Temple garments	22	(47)	12	(26)	11	(23)	2	(4)	0	
Temple recommends	18	(38)	12	(26)	12	(26)	5	(11)	0	
Tithing	13	(28)	14	(30)	13	(28)	7	(15)	0	
War <span style="margin-left: 20px;">87%</span>	22	(47)	17	(36)	6	(13)	2	(4)	0	
Wife's role	14	(30)	10	(21)	13	(28)	4	(9)	6	(13)

the specifics out themselves. Second, chaplains coming from different backgrounds, having not had the same experiences, may see things differently. A chaplain who has struggled with a problem may rate the need for help as critical, whereas in the eyes of another who has not encountered that particular question, the need may not seem so pressing.

The system employed in the questionnaire required that each subject be marked with the alphabetical letters "C" standing for "Critical Need," "G" indicating "Great Need," "M" for "Moderate Need," and "N" signifying "No Need." By assigning three points for a "C" rating, two points for a "G" rating, one point for a "M" rating and zero points for an "N" rating, a total was computed for each subject on the questionnaire. This provided a basis for ranking the subjects according to the degree of need indicated. Subjects having the same number of total points are ranked the same. Table 2 shows the rankings of the sixty-two subjects from 1 to 39.

Of the top twenty subjects listed in Table 2, a majority had either an official Church statement or a response from a Church office concerning it. In some cases these statements adequately covered the expressed

Table 2

## Ranking of Subject According to Need for Statement

Ranking	Subject	Total Points
1	Abortion	119
2	Birth control	114
3	- War	106
4	Protestant services	105
5	Negro and priesthood	102
6	Temple garments	101
7	- Ordaining men in the service	100
8	Marriages	98
9	Creeds and confessions of faith	94
9	Proselyting	94
10	Collections	92
10	Missionary work	92
11	Cross	91
11	Interviewing	91
11	= Membership records	91
12	Collection plates	90
12	Communion	90
12	- Preservice orientation	90
12	Temple recommends	90
13	Altars	87
13	Family home evenings	87

Table 2 (continued)

Ranking	Subject	Total Points
14	Robes	86
15	Altar calls	85
16	Non-Biblical scripture	84
17	Group leaders	83
17	Magazines for servicemen	83
17	Race relations	83
18	Music	80
18	Tithing	80
19	Conscientious objectors	79
19	Doxology	79
20	Inservice orientation	78
20	Patriarchal blessings	78
21	Chaplains' seminars	77
21	Funerals	77
21	National patriotism	77
22	Prayers	76
22	Sunday School	76
23	Regular commission	75
23	Wife's role	75
24	Responsive readings	73
24	Retreats	73
25	Publications	71
25	Reports	71
26	Ecumenism	70
26	Last rites	70

Table 2 (continued)

Ranking	Subject	Total Points
27	Church funds	69
28	Administering to the sick	67
29	Baptism	65
29	Conference	65
29	Institute of Religion	65
29	Library kits	65
30	Home storage	62
30	Ministerial councils	62
31	Christenings	58
32	Graduate programs	57
33	Career planning	55
33	Pamphlet racks	55
34	Charter flights	49
35	Boy Scout program	45
36	Chapel facilities	44
37	Administrative absences	35
38	Permissive TDY	29
39	TAD	20

Note: Computation of total points derived from Table 1: Critical need = 3 points, Great need = 2 points, Moderate need = 1 point.

needs, but in other instances, several specific questions on a subject were raised that were not answered.

For the existing statements, the problem becomes one of accessibility rather than one of availability, since most are individual statements issued over a period of time. A chaplain that has been in the military a lengthy time is likely to have in his possession more information than one recently coming on active duty. The new chaplain, however, is the one most in need of help.

Protestant services ranked as number four in total points as illustrated in Table 2. Several other subjects relating to protestant services are located in the top twenty; and with few exceptions, the Church has not made specific statements in relation to them. As indicated later in this chapter, however, LDS chaplains were not consistent in many of their attitudes and practices relating to protestant services. A majority thought that some additional guidance was needed.

#### DISCUSSION IN SUBJECT AREAS

The subjects contained in the final questionnaire, with the additional ones later identified, are hereafter arranged in alphabetical order and not in the order of

importance. Significant comments are quoted from the questionnaire and other sources relating to most subjects. For the subjects where specific comments were not obtained, only a statement or policy is given. For others, no statement could be found and only the comments are given. A small number of subjects were deleted since they did not fall within the delimitations of the study. A few closely related ones were combined.

### Abortion

Abortion is a subject which has received a great deal of discussion, and chaplains are frequently asked what the position of the Church is concerning this topic. One hospital chaplain noted on his questionnaire that, "this is an everyday occurrence at army medical centers." Another stated that "the Church is opposed to this; however, too often the knowledge of this comes to the Church after the fact. What counsel is to be given? Is this grounds for Church court action?" Another chaplain has commented, "Chaplains need to know whether to refer all abortion counseling to Bishops."

The First Presidency issued a statement on abortion that was printed in the Church News January 27, 1973, which follows:

In view of a recent decision of the United States Supreme Court, we feel it necessary to restate the position of the Church on abortion in order that there be no misunderstanding of our attitude.

The Church opposes abortion and counsels its members not to submit to or perform an abortion except in the rare cases where, in the opinion of competent medical counsel, the life or good health of the mother is seriously endangered or where the pregnancy was caused by rape and produces serious emotional trauma in the mother. Even then it should be done only after counseling with the local presiding priesthood authority and after receiving divine confirmation through prayer.

Abortion must be considered one of the most revolting and sinful practices in this day, when we are witnessing the frightening evidence of permissiveness leading to sexual immorality.

Members of the Church guilty of being parties to the sin of abortion must be subjected to the disciplinary action of the councils of the Church as circumstances warrant. In dealing with this serious matter, it would be well to keep in mind the word of the Lord stated in the 59th Section of the Doctrine and Covenants, verse 6, "Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it."

As to the amenability of the sin of abortion to the laws of repentance and forgiveness, we quote the following statement made by President David O. McKay and his counselors, Stephen L. Richards and J. Reuben Clark, Jr., which continues to represent the attitude and position of the Church:

"As the matter stands today, no definite statement has been made by the Lord one way or another regarding the crime of abortion. So far as is known, He has not listed it alongside the crime of the unpardonable sin and shedding of innocent human blood. That He has not done so would suggest that it is not in that class of crime and therefore that it will be amenable to the laws of repentance and forgiveness.

This quoted statement, however, should not, in any sense, be construed to minimize the seriousness of this revolting sin.<sup>1</sup>

#### Administration of the Sacrament

Normally, administration of the sacrament is authorized by the appropriate priesthood channels within the framework of an organized unit of the Church. One question, however, which has arisen in the military situation asks, "When worthy brethren holding the proper priesthood are isolated in the field or on a ship and are not organized into a group, how do they receive permission to administer the sacrament?" No specific instruction or statement could be found concerning this problem.

#### Administering to the Sick

Members of the Church holding the Melchizedek Priesthood are often called upon to administer to the sick. Performance of this ordinance generally requires two or more elders. The question has been raised, what is the proper procedure when an LDS chaplain serving in a military hospital, or an elder of the Church in the field

---

<sup>1</sup>First Presidency of The Church of Jesus Christ of Latter-day Saints, "Statement on Abortion," Church News, January 27, 1973.

of battle is requested to administer to the sick or injured and no other Melchizedek Priesthood holder is available to assist?

In April of 1972, the Secretary to the First Presidency, Francis M. Gibbons, put forth this reply to an inquiry:

Where there is only one Elder present, rather than the same Elder anoint and seal the anointing when administering to the sick, it is recommended that a blessing be given in lieu of the anointing and sealing. When oil is used, there should be two Elders present.

With reference to conferring a blessing, it is set forth below us (as) a statement taken from Volume III of President Smith's Doctrines of Salvation, page 176, which has been cited by the brethren in answering this and similar questions.

"It was the sense of the Council . . . that the practice (of administering) be confined to the elders; but in the case of absolute necessity, that is where an elder find [s] himself in the situation that he cannot avail himself of the company of another elder, he may, if opportunity affords, avail himself of the company of a member of the Aaronic Priesthood, or even a lay member, but for the purpose only of being supported by the faith of such member or members, the elder alone to officiate in the ordinance of administration; or, the elder may administer alone without such assistance of a lay member or one holding the Aaronic Priesthood."<sup>2</sup>

---

<sup>2</sup>Letter from Francis M. Gibbons, Secretary to the First Presidency of The Church of Jesus Christ of Latter-day Saints, files of Military Relations Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, April 4, 1972.

### Altar Calls

Altar calls are appeals from the pulpit where a chaplain would invite worshippers to come forward signifying their commitment to Jesus Christ. Chaplains were all in agreement that they "in good conscience" could not make this a part of their service. Some indicated, however, that for the sake of consistency, some statement from the Church should be made.

### Altars

As indicated by the following statements taken from the questionnaire, some variance does exist among chaplains in their attitude concerning altars. One stated, "Chaplains should be aware of altars, their need, function, and usage in worship services." Another said, "Keep it simple. Not too important. Sometimes with another chaplain, I use candles." Another chaplain felt that "suggestions on arrangements would be good," and another said, "I avoid it, should I?"

No specific statement or instruction could be found concerning the use of altars.

## Baptism

General instructions and some specific circumstances are described in the General Handbook of Instructions<sup>3</sup> of the Church. One question which is not covered, however, but occasionally encountered by LDS chaplains, asks, "Can someone pending charges under the Uniform Code of Military Justice be baptized?" The question has not been answered directly; however, some guidance is given concerning baptism of persons in penal institutions or on parole or probation. This information was contained in the Priesthood Bulletin which stated:

Convicted felons who may be converted and seek baptism should not be baptized until the prison term and the parole or probation are completed. A person is not an appropriate candidate for the cleansing ordinance of baptism until he has met the requirements of forgiveness under the law of his country. However, such persons should be encouraged to work closely with local priesthood leaders, and possibly those who converted them, to do everything possible to become worthy of baptism.<sup>4</sup>

---

<sup>3</sup>First Presidency of The Church of Jesus Christ of Latter-day Saints, General Handbook of Instructions, No. 20, 1968, pp. 84-86.

<sup>4</sup>The Church of Jesus Christ of Latter-day Saints, The Priesthood Bulletin, X, No. 3 (1974).

Birth Control

Comments on the questionnaires revealed interest among chaplains as to birth control. One stated, "Every chaplain should know the Church's stand." Another said, "Family planning in transient military life seems to be an area of concern." LDS chaplains find themselves frequently counseling with members and non-members of the Church who want to know about birth control and the Church has given several responses to these inquiries.

A letter from the Office of the First Presidency, in response to several questions by a serviceman aboard a naval vessel, reads in part, ". . . As to your question concerning the use of contraceptives, there is enclosed a statement by the First Presidency on this subject." This statement, in the form of a letter to presidents of stakes, bishops of wards and presidents of missions, reads:

The First Presidency is being asked from time to time as to what the attitude of the Church is regarding birth control. In order that you may be informed on this subject and that you may be prepared to convey the proper information to the members of the Church under your jurisdiction, we have decided to give you the following statement:

"We seriously regret that there should exist a sentiment or feeling among any members of the Church to curtail the birth of their children. We have been commanded to multiply and replenish the earth that we may have joy and rejoicing in our posterity.

"Where husband and wife enjoy health and vigor and are free from impurities that would be entailed upon their posterity, it is contrary to the teachings of the Church artificially to curtail or prevent the birth of children. We believe that those who practice birth control will reap disappointment by and by.

"However, we feel that men must be considerate of their wives who bear the greater responsibility not only of bearing children, but of caring for them through childhood. To this end the mother's health and strength should be conserved and the husband's consideration for his wife is his first duty, and self-control a dominant factor in all their relationships.

"It is our further feeling that married couples should seek inspiration and wisdom from the Lord that they may exercise discretion in solving their marital problems, and that they may be permitted to rear their children in accordance with the teachings of the gospel."<sup>5</sup>

In a memorandum from Joseph Anderson, Secretary to the First Presidency, to the Executive Secretary for the Military Relations Department, this subject is addressed as follows:

Having in mind the commandments of the Lord contained in modern revelation, which embraces, among other things, information regarding the necessity for providing bodies for the spirits that are yet waiting to come to earth, it is of course not possible for the brethren to advise that measures be taken to prevent child-bearing.

---

<sup>5</sup>Letter from First Presidency of The Church of Jesus Christ of Latter-day Saints to presidents of stakes, bishops of wards and presidents of missions, Military Relations Department files, April 14, 1969.

However, where the life of the mother may really be at stake, the situation becomes most difficult, and in reaching a decision on the matter it will be necessary for those involved to have in mind the obligations which they have assumed toward the children they have already brought into the world and the situation that would arise if the mother were taken away and left the children without a mother. This is a very serious consideration.

Any tampering with the fountains of life is serious, both morally and physiologically. The Church has never laid down a rule upon this matter because of the Lord's command imposed upon all Latter-day Saints to "multiply and replenish the earth." Nevertheless, there may be conditions where such a process could be justified by the sterilization of the wife. But such conditions must be determined by those skilled in such matters. Sterilization is not to be lightly undertaken.<sup>6</sup>

### Career Planning

Many LDS chaplains feel that this subject needs some attention. Perhaps the strongest feeling was represented by an ex-chaplain who wrote "I resigned my commission because the Church was unwilling to give me any counsel or help in this area." Another simply was interested in a little direction of "how protestant to be." More representative of the majority, however, are the comments of an active duty chaplain to the Military Relations Department wherein he writes:

---

<sup>6</sup>Memorandum from Joseph Anderson, Secretary of the First Presidency to Military Relations Committee, Military Relations Department files, December 4, 1970.

I've devoted much prayerful thought to Elder Packer's statement concerning career orientation for chaplains. Some of my personal questions revolve around considerations of schooling, regular commissioning, and the like. It seemed that seniority and policy-making status would be beneficial to the Church. Does that indicate that we should seek regular commissions? If so, what sort of degree programs are advisable for LDS chaplains? So many counseling and clinical pastoral education programs that our protestant brethren pursue seem inappropriate and doctrinally wrong. Does the church give any suggestions for degree programs to prepare chaplains spiritually and practically for our work? Any guidance will be most welcome.<sup>7</sup>

Elder Boyd K. Packer of the Council of Twelve Apostles, answering for the Military Relations Committee, replied in the following manner:

We appreciate your interest and concern for career orientation for our LDS chaplains. We are interested in having our chaplains pursue additional graduate studies and seek regular commissions. We feel that this better prepares our chaplains for the work they are doing, that it enhances their position as well as that of the Church, and that it is beneficial to both. However, the graduate degree programs or studies pursued and the application for regular commissioning is a matter of personal choice of each individual. Graduate studies should be based on the individual and personal needs of each chaplain.

The Brigham Young University graduate school will make every effort to tailor the graduate program for LDS chaplains to fit the individual needs of the chaplains. As Dr. Riddle, Dean of the Graduate

---

<sup>7</sup>Letter from an active duty LDS chaplain, Military Relations Department files, May 5, 1972.

School, has indicated he is prepared to assist and advise each of you on an individual basis.<sup>8</sup>

### Chapel Facilities

LDS services conducted on military facilities take place in a variety of surroundings. A number of respondents to the questionnaire felt that any inappropriate surroundings or definite areas where services should not be held need to be identified. No specific statement or instruction, however, could be found concerning chapel facilities.

### Chaplain Seminars

Under the direction of the Military Relations Committee, chaplains have been invited to attend a chaplain's seminar held in conjunction with the Semi-Annual Conference of the Church. The chaplains and their wives travel at their own expense to Salt Lake City to attend such seminars. The chaplains in the past have received instruction and counsel from general authorities as well as discussion with each other. The wives have joined in attending a dinner and a luncheon followed by a

---

<sup>8</sup>Letter from Elder Boyd K. Packer representing the Military Relations Committee, Military Relations Department files, May 26, 1972.

discussion time where they received advice and help from each other as to how they could best perform their roles as wives of chaplains.<sup>9</sup> One chaplain indicated on the questionnaire the importance of information exchanged at the wives' meetings and how vital he felt it was for "their well being."

In the past, reserve chaplains have not been invited to attend the seminars. Two chaplains made reference to this on their questionnaires. One chaplain asked if reserve chaplains could be included while another indicated he felt "LDS chaplains need them even in the reserve."

### Charter Flights

In December of 1970 a statement was issued by the First Presidency of the Church discouraging the use of charter flights to Salt Lake City from outlying stakes and missions for Church members going to conference or for other special reasons. Seeking clarification on this matter as it would pertain to chaplains or servicemen,

---

<sup>9</sup> Joseph F. Boone, "The Roles of The Church of Jesus Christ of Latter-day Saints in Relation to the United States Military 1900-1975" (unpublished Doctoral dissertation, Brigham Young University, 1975), p. 562.

the question was asked, "Does this policy also include specially arranged military flights for our LDS servicemen coming to conference?" In response, Elder Boyd K. Packer sent the following:

You asked the question of whether the letter on charter flights prohibits the special arrangements on military flights for our members coming to Conference. Yesterday we took this matter up with the First Presidency and there is no problem on that. The letter was not meant to interfere with that.<sup>10</sup>

#### Church Funds

Military regulations require that all monies collected or aggregated on a military installation must have military accountability.<sup>11</sup> This policy has required special handling of certain Church funds so as to insure that the interests of the Church and the military are not violated. A letter from Elder Ezra Taft Benson to all Branch Presidents connected with military installations reflects the Church policy:

---

<sup>10</sup>Letter from Elder Boyd K. Packer, contained in the Military Relations files, February 5, 1971.

<sup>11</sup>Memorandum from Elder David B. Haight, contained in the Military Relations files, March 13, 1973.

Inasmuch as you may be holding church meetings on a military installation, it may be appropriate for you to make a voluntary contribution, given by your branch members, to the installation Chaplain's Fund. This contribution should be an amount sufficient to make certain that other religious organizations are not put to added expense because of our use of the facilities.

This contribution is not to be taken from the tithes or fast offerings of the members.

Individual church contributions, other than for the Chaplains' Fund referred to above, are not to be received or collected on the Military installation.<sup>12</sup>

### Christening

Although this is not a practice of The Church of Jesus Christ of Latter-day Saints, one interesting question was raised. It asked, "Can an LDS chaplain give 'a name and a blessing' without making a membership record?" No specific instruction could be found concerning the question.

### Collection Plates

Use of collection plates is a common way of accepting donations and offerings in protestant services. Since such collections are not the practice in a Latter-day Saint service, it would be expected that among LDS

---

<sup>12</sup>Letter from Elder Ezra Taft Benson to all presidents of branches meeting on military installations, March 1974.

chaplains there would be differences in opinion as to how these plates are handled. One chaplain stated he feels it is "best to place in foyer of [the] chapel, rather than make it a part of the service." Another had the ushers come up to the altar and get the plate, collect the offering, then return the plate. Other comments included, "I avoid them," and "This is the way Protestants give--we should use and accept this; we can do so without compromising our way-of-belief." Still another comment indicated, "I always have laymen do it and never pray over it." One chaplain responded, "I avoid them--" and then inquired "should we handle them?"

In response to such questions as above, Elder Bruce R. McConkie in a letter to all LDS chaplains wrote:

Our attention has been called to the requirements imposed upon some of you by your supervising chaplains to take up collections by passing of the plate in your nondenominational Protestant services.

The brethren feel that there is no objection to this if it is required of you and if it does not involve any rite or prayer contrary to revealed truth or the established procedure of the Church. This would mean that if you are required to take up a collection, you should not follow the practice of other churches of "blessing the plate," or giving an offertory prayer at any time in the course of the collection. It would not be amiss to arrange for those taking the collection to pass quietly out through the back of the hall after the plate has been passed.

In our meetings with servicemen you will, of course, continue to follow the established practices and policies of the Church. Your good work as always is appreciated.<sup>13</sup>

### Communion

Latter-day Saint chaplains cannot officiate in ordinances that are contrary to the Church.<sup>14</sup> Normally, an LDS chaplain will arrange with a protestant chaplain to provide communion consistent with the serviceman's belief. The question arises, "Can any assistance be given in the situation such as when in some remote site, the LDS chaplain is the only 'protestant' chaplain available?" One comment on the questionnaire indicated that a chaplain should "be able to assist in some way," and another said, "I never offer it--can I?" indicating some question concerning the subject.

In Chaplain Joseph Boone's dissertation, he quoted from a letter written by Elder Hugh B. Brown concerning communion and the information contained therein seems applicable here. Elder Brown wrote:

---

<sup>13</sup>Letter from Elder Bruce R. McConkie to all LDS chaplains, Church Historical Department, The Church of Jesus Christ of Latter-day Saints, February 16, 1955.

<sup>14</sup>Minutes of Chaplains' Meeting, Military Relations Committee files, October 1966.

The General Authorities are also of the opinion that no Latter-day Saint should partake of the sacrament of another church. Nor should he bless the element in the communion service of other churches. We look upon the sacrament as being strictly a denominational affair. As for our own Church, we believe it is necessary for a man to have authority before he offers the blessing; that is, he should hold the Priesthood. When he does so officiate, it should be on behalf of members of the Church.

The very word "communion" indicates that they who partake are in communion, one with another. The renewal of covenants mentioned in the prayer for the bread and water indicates that such covenants have previously been made, and that of course was at the waters of baptism. It is obvious then that non-members are not entitled to the sacrament of any church. Certainly no Catholic would ask a Protestant to partake of the Catholic sacrament; nor would the Catholic partake of the sacrament administered by a Protestant. The Church of Jesus Christ of Latter-day Saints is as distinctive from Protestant denominations as is the Catholic Church.<sup>15</sup>

#### Conferences for Servicemen

The following statement was issued in a letter written by President Spencer W. Kimball to all Mission Presidents with servicemen in their missions and to LDS chaplains in April 1972 concerning conferences for LDS servicemen:

Mission presidents having LDS servicemen within their mission area are advised that conferences for

---

<sup>15</sup> Joseph F. Boone, "The Roles of The Church of Jesus Christ of Latter-day Saints in Relation to the United States Military 1900-1975," April 1975, p. 570.

servicemen encompassing areas exceeding that of a district, must be coordinated with the Military Relations Committee of the Church. This procedure will facilitate coordination of conferences as well as travel and visits to the conferences by General Authorities.

It is anticipated that servicemen residing within the areas of stakes and servicemen's districts will attend the regular stake and district conferences. Where regular quarterly stake conferences are available for servicemen, it is not anticipated that additional servicemen's conferences will be required or desirable.

It is suggested that mission presidents attend only those servicemen's conferences where a significant number of servicemen from their mission are attending the conference and then only upon authorization of the General Authority supervisor of the mission. To the extent practical, servicemen's conferences should be conducted by Church leaders in the military service and speakers furnished from among the military members.

LDS retreats and conferences conducted under military and/or LDS Chaplain supervision should also be coordinated with the Military Relations Committee.<sup>16</sup>

A set of guidelines for such conferences was also distributed to active duty LDS chaplains at the Church Seminar for Military Chaplains held on October 9, 1972, and is quoted below:

1. Date
  - A. Select well in advance to avoid conflicts.

---

<sup>16</sup>Letter from Elder Spencer W. Kimball to presidents of missions (with LDS Servicemen) and LDS chaplains, Military Relations Department files, April 3, 1972.

2. Location
  - A. Select a location which will be:
    - a. Adequate for the members attending.
    - b. Convenient--requiring a minimum of travel.
    - c. Provides a good spiritual atmosphere.
    - d. Minimum of distractions.
3. Theme
  - A. Select a theme which will emphasize the objectives of the Retreat or Conference.
4. Planning
  - A. Hold the initial planning meeting well in advance to allow adequate time to advertise and complete all arrangements.
  - B. Organize committees to cover major responsibilities:
    - a. Housing
    - b. Transportation
    - c. Program
    - d. Finances
    - e. Registration
    - f. Food
    - g. Printing
  - C. Hold sufficient meetings or have sufficient contacts with committees to assure yourself that assignments will be fulfilled.
  - D. Have final committee report meeting well in advance to allow adequate time to advertise and complete all arrangements.
5. Facility
  - A. Select a building or buildings which will provide:
    - a. Adequate seating
    - b. Sufficient rooms for section meetings
    - c. Adequate lighting
    - d. Adequate heating or cooling (as comfortably as possible)
    - e. Sound system
    - f. Restroom facilities
6. Program
  - A. Determine an objective for the Retreat or Conference.
    - a. Don't over schedule
    - b. Plan some time for informal contacts

- c. Don't always use the same people--use some of those who aren't called on frequently (particularly for prayers, music, etc.)
  - d. Use prelude music to set the mood for the meeting
  - e. Those who will participate should be on the stand at least 5 minutes before scheduled starting time
  - f. Start meetings on time
  - g. Songsheets or books for group singing
7. Arrangements
- A. Registration
    - a. Convenient location--identified with signs
    - b. Set up early to catch early arrivals
    - c. Name tags (if desirable)
    - d. Registration cards
    - e. Instruction sheets or programs detailing times and places of meetings
8. Meetings
- A. Designate someone to be responsible for physical arrangements for each room
  - B. Each room should be checked far enough in advance to provide time to correct any deficiencies
    - a. Lighting
    - b. Room temperature
    - c. Sound adjustment
    - d. Arrangements of chairs (adequate for needs)
    - e. Visual aids
  - C. Assign Ushers
    - a. Sufficient number to handle the number of people involved
    - b. Well informed to handle emergencies and problems
    - c. Acquainted with facilities in the building (restrooms, etc.)
    - d. Informed on total program
9. After the Retreat or Conference
- A. Write letters of appreciation or thank you notes.
  - B. Have a time to evaluate the Retreat or Conference

- a. Suggestions for program changes
  - b. Things that were successful
  - c. Things that need improvement
  - d. Prepare a short written summary of all matters pertaining to the Retreat or Conference to include: planning, conduct, finances, and recommendations for subsequent Conferences
  - e. Above file should be retained for the use of the next conference director
10. Summary
- If proper planning is done, you will be free of much of the mechanics and detail and can concentrate on the program and spiritual aspects of the Retreat or Conference.<sup>17</sup>

### Conscientious Objectors

(See also National Patriotism.) Latter-day Saint chaplains are frequently called upon to counsel "conscientious objectors." Although the attitude of the "objectors" may vary, the position of the Church remains constant. Knowledge of this position is vital for every chaplain in order to deal with this subject.

One question which has arisen concerning the subject has to do with "LDS 'conscientious objectors' who obviously are not in harmony with church policy." During the Vietnam conflict, the following letter sent from

---

<sup>17</sup>"Guidelines for Servicemen's Retreats or Conferences," given at the Seminar for Military Chaplains, Military Relations files, October 9, 1972.

Brother Joseph Anderson, secretary of the First Presidency, to an LDS chaplain in the Army, gives some insight as to what the policy is:

I am directed to tell you that the Church itself has never taken the position which is taken by the Quakers and other churches; therefore mere membership in the Church does not make one a conscientious objector. As you are aware, there are thousands of young men of the Church assigned to the various services in the military.

As the brethren understand, the existing law provides that men who have conscientious objections may be excused from combat service. There would seem to be no objection, therefore, to a man availing himself on a personal basis of the exemptions provided by the law.

Under direction I am sending you herewith a message from the First Presidency which was given at the closing session of the 112th Annual Conference of the Church Monday, April 6, 1942. You will recall that at that time the country was involved in the second world war. Special attention is called to pages 23 through 46, which set forth the attitude of the Church at that time regarding war and killing, which attitude has not changed.

I am further directed to tell you that the President, with Congress, must determine the position the country should take with regard to any national or international question. If it were left to the individual to determine whether or not we should be involved there would be nothing but chaos. Then too, it is not possible for an individual citizen to have the information that is available to the President and the Congress, and without all of the facts he is not in a position to judge.

Each individual citizen should use his influence to change any act which he thinks is not in the best

interests of the country, but while the act is in force it is his responsibility to support it.<sup>18</sup>

The following year another letter addressed to the Military Relations Committee brought this response, again from Brother Anderson:

Conscientious objectors may teach in the Church (home teach, Sunday School, Priesthood, etc.), provided they are worthy of these positions and with the understanding that they avoid teachings or discussions pertaining to war and their attitude toward it. The same would apply to the matter of their holding office in the Church.

There certainly could be no objection to their partaking of the sacrament if they are otherwise worthy. They could also be given recommends to the temple provided they are sincere in their beliefs and are maintaining the standards of the Church.

It would be contrary to Church policy to dis-fellowship men because they have conscientious objections regarding participating in military combat activities.<sup>19</sup>

Contributions by U.S.  
Citizens Overseas

A letter from a Branch President to the Presiding Bishop of the Church may reflect a concern of many U.S. citizens who make contributions to the Church overseas. Excerpts from this letter read as follows:

---

<sup>18</sup>Letter from Joseph Anderson, Military Relations Department files, October 30, 1970.

<sup>19</sup>Letter from Joseph Anderson to the Military Relations Committee, Military Relations files, October 21, 1971.

Last week we received a letter from your office answering a question . . . regarding donations made outside the United States and her territories. It stated that such donations were not deductible on U.S. Income tax returns. It further stated that U.S. citizens overseas could pay directly to the P.B.O. or any ward in the U.S.

Our branch is composed of U.S. military personnel, U.S. civilian government employees and a few Filipino members. We meet on base in U.S. government facilities. All our finances are handled in U.S. dollars. Does the above rule (or law) apply to members of our branch?

The letter goes on to say:

This information has caused a great deal of concern among our members. We are sure that hundreds of other servicemen are vitally concerned (if they knew), as well as several other service branches.<sup>20</sup>

In answer to the inquiry, this communication was given via the Presidency of the Southern Far East Mission from the Presiding Bishopric:

According to our understanding of the rulings of the Internal Revenue Service, we can suggest to you two possible ways of handling the contributions of the U.S. citizens in your mission. They can send their contributions directly to the Office of the Presiding Bishopric, or to a home ward in the United States and have a receipt issued there. The other method is for them to make their donations to the servicemen's branch or group in U.S. dollars. At the end of the month the servicemen's branch or group would prepare a monthly financial report and remit this to us along with green copies of the

---

<sup>20</sup>Letter from a branch president to the Presiding Bishopric of the Church, Military Relations Department files, March 8, 1967.

receipts issued and a dollar check or money order for the amount of tithing and fast offerings received.

We understand that the Internal Revenue will accept contributions for tithing and fast offerings made in countries outside of the United States as these funds are directly controlled by Church Headquarters. The present interpretation of Internal Revenue service rulings is that contributions to local branch funds such as missionary, building, or budget would not be acceptable as charitable contributions to be deducted from income tax returns as these funds accrue to the benefit of the local organization rather than Church Headquarters.

We would recommend that you follow one of these two procedures.<sup>21</sup>

### Creeds and Confessions of Faith

The subject of creeds and confessions of faith elicited a variety of responses from the chaplains. Examples of comments included statements such as "Depends on the creed, affirmation of faith and the intent of the service. Some are excellent, while others should not be used," and "If you must do one, do one you can believe in 100%." On the other hand, some responses indicated, "I avoid them like the plague," and "Services don't need them." No specific statement by the Church could be found concerning this subject.

---

<sup>21</sup>Letter from Elder John H. Vandenberg to Presidency of Southern Far East Mission, Military Relations files, March 22, 1967.

### Doxology

This hymn of praise to God sung in many protestant services presented the least problem to LDS chaplains. Comments concerning the doxology were, "Doesn't bother me to sing it," "Excellent and can be changed for type of service to express love of God," and "Read to the congregation because it's meaningful to them." Another comment said, "It's in our hymnbook, too."

### Ecumenism

The Church of Jesus Christ of Latter-day Saints is not an "ecumenical church," however, there is uncertainty on the part of some LDS chaplains as to "What constitutes ecumenism in the eyes of the Church." Is it appropriate for an LDS congregation to join in with a catholic and protestant congregation for the military installation's special Christmas service? When a protestant chaplain decides to have a special service onboard ship and invites the "LDS lay leader" to participate with the catholic and protestant lay leaders, should he accept? Another question raised asked "How ecumenical is an LDS chaplain who participates with other chaplains on the local ministerial council?" No statement could be found.

### Family Home Evenings

Single service members meet in a variety of situations for their family home evenings. Some assemble together and conduct their own programs. Others work in combination with the missionary effort which, as one chaplain stated, has been used "to produce a number of converts."

### Food Storage Program

Members of the Church who live in temporary situations or remote areas are frequently concerned about their responsibility to heed the Church's counsel regarding food storage. The two letters from the General Church Welfare Committee of the Church are cited here in response to the inquiries of servicemen.

The first, given in May of 1970, reads in part:

We all want to be wise and carry out the recommendations of the Church, but there are many times in our lives when we have to be patient and wait to attain fully our desires. When we are able we are expected to fulfill and carry out the directions of the Church to the fullest extent possible. This applies in the Food Storage Program. There are many who are not able to maintain a full year's supply of food, clothing and fuel. Young people in college, those in military service and thousands in the missionary service of the Church all have very limited abilities to comply fully. Everyone can do some things to have a small reserve on hand to take care of an emergency.

People in the military service may be well provided for in times of emergency from government sources. Along with that assurance each family could maintain a small supply even in the limited living quarters if they desire.

All of us are entitled to the inspiration of the Spirit of the Lord and the constant direction from the prophets through the Church leadership. Our suggestion would be that you study carefully your local conditions and situation and then seek the inspiration of the Lord in determining what may be the best plan for you to pursue on whatever limited basis may be practical.<sup>22</sup>

The second letter gives further insights to this program as it states:

No particular recommendations have been given as to the types of foods or other materials to be stored because of the varying factors surrounding locale, age, special diets, etc. What each one does in adapting a program of home storage is an individual matter. It is frequently advanced that the best food storage plans follow this plan: (1) Store what you eat. (2) Eat what you store. (3) Replenish what you eat.

The application of the home storage program, as indicated will differ according to individual circumstances. Inasmuch as you are at present in the service, and your situation highly mobile, it would not be feasible for you to engage in storage to any extent; rather, your planning should be scaled in keeping with your assignments. In the meantime, security may be had in being prepared in other ways as also suggested by President J. Reuben Clark, Jr., when he counseled: (1) that we live righteously;

---

<sup>22</sup>Letter from Henry D. Taylor, Managing Director of the General Church Welfare Services Committee of The Church of Jesus Christ of Latter-day Saints, Military Relations Department files, May 21, 1970.

(2) that we avoid debt as we would a plague; (3) that we save a little; and (4) that we purge our hearts of the love of ease.<sup>23</sup>

### Funerals

LDS chaplains are often called upon to conduct funeral services. One chaplain recorded that he had "given more than 300 funerals or memorial services" in a seven year period. Comments from the questionnaire concerning funerals expressed a need for additional "guidelines beyond the handbook of instructions and suggested form" appropriate for protestant funerals.

No specific statement is available beyond the General Handbook of Instructions.

### Graduate Programs

See Career Planning.

### Group Leaders

The greatest area of concern in regard to group leaders, as reflected in the questionnaire, involves the duties and responsibilities of same. These questions

---

<sup>23</sup>Letter from Lee H. Nelson, Associate Managing Director of General Church Welfare Services Committee, Military Relations files, January 1973.

were raised by the chaplains on the questionnaire: "What is the group leader's role in worthiness interviews? Is he a combination Branch President-Elders Quorum President?" and "What is the Chaplain's relationship to him?"

The General Authorities of the Church have appointed a committee of Senior LDS Retired Servicemen to write a guide manual for LDS Group Leaders in the military.<sup>24</sup> Hopefully, this work will soon be available.

#### Inservice Orientation

The questions which surfaced concerning this program pertained to those who should attend the orientation. One chaplain inquired about those who have been disfellowshipped or excommunicated from the Church with regard to their attending such orientation sessions because he felt "the In-Service Lesson was as important to these young men as to anyone." The question was also raised concerning women in the service attending orientation sessions.

---

<sup>24</sup>Letter from Don Rue Hickman, Brigadier General United States Army (Retired), contained in the personal files of the writer, May 2, 1974.

The following letter from the Military Relations Committee Executive Secretary answers these questions in this manner:

Although the In-service Church Orientation for LDS servicemen is usually held during or as a part of the regular Priesthood meeting it does not necessarily have to be conducted on this basis. In the case of members and non-members who would not ordinarily attend the Priesthood meeting, they could be invited to join the others when they meet after the regular opening exercises of the Priesthood meeting. These members and non-members are not prohibited from attending the orientation. In fact we have been advised that quite a few young men have joined the Church as a result of being introduced to the Gospel through the In-service Church Orientation seminars. In the case of young ladies, it is suggested that consideration be given to the possibility of having a separate session for them. Anyone that can truly benefit from the orientation should be allowed to attend.

The servicemen's program is the responsibility of the stake president and therefore the In-service Church Orientation should be under his jurisdiction and supervision. He undoubtedly would welcome the suggestions and advice of those of you in the military service, however, as the presiding Church authority in the stake his decision should be final. We trust that this will be helpful to you. If you have any additional questions please let us know.<sup>25</sup>

In response to another chaplain's inquiry concerning women attending the orientation sessions held during priesthood meetings, Elder Boyd K. Packer wrote:

---

<sup>25</sup>Letter from the Military Relations Committee Executive Secretary, Military Relations files, February 27, 1973.

This matter should be taken up with the president of the stake. He no doubt could make arrangements for an auxiliary meeting to be held at the same time Priesthood Meeting is being held. They of course could meet at other meetings such as Sacrament Meeting and Sunday School. However, at Priesthood Meeting only those holding the Priesthood would be in attendance.<sup>26</sup>

### Institute of Religion

Several comments in this area mentioned the importance of the Institute program for servicemen and how they should be encouraged to attend such classes. One chaplain suggested that chaplains should also be encouraged to participate in Institute classes where possible.

### Interviewing

Comments from the returned questionnaire demonstrate the desire for "additional guidelines" to be given in this area. Chaplains want to know what their role is in interviews "re: pre-baptism, ordination, marriages, special appointments, etc." and interviewing "with reference to serious moral problems and personal problems vs. ecclesiastical authority." They also asked,

---

<sup>26</sup>Letter from Elder Boyd K. Packer, Military Relations files, January 16, 1970.

"What should chaplains cover without stepping into bishops' areas?" No specific statement for chaplains could be found.

#### Last Rites

On the questionnaires, the consensus of opinion that this is something "we just can't do," was interrupted only by the interesting comment: "We don't do it, although I did this in Korea during War time." One suggestion was made that we need information "as a written document to keep the commander and supervisory chaplain informed of imposed limits." No specific statement or direction was found concerning the giving of last rites by LDS chaplains.

#### Library Kits

A library set of five hardbound books is available for use only in military libraries on military installations and aboard ships. The books are ordered through the Church Distribution Center in Salt Lake City, but must have prior approval by the Military Relations Committee. The set consists of:

- A. Youth and the Church, Harold B. Lee
- B. Book of Mormon (Servicemen Hardbound)

- C. Articles of Faith, James E. Talmage
- D. Meet the Mormons, Doyle L. and R. L. Green
- E. The Restored Church, William E. Berrett<sup>27</sup>

### Magazines for Servicemen

The policy of the Church concerning magazines for servicemen encourages them to subscribe to the Ensign. If they do not, then their families are encouraged to subscribe for them, and if not the families, then the priesthood quorums or bishops of the servicemen should do it. The Ensign and the other Church magazines can be ordered from Church Magazines, 50 East North Temple, Salt Lake City, Utah 84150.<sup>28</sup>

### Marriage

"Ceremonies can be modified to suit most occasions without conflict to LDS practices," states one chaplain. To many others, the critical question is, when there is a conflict what then? How much modification is permissible? In many cases couples have the wedding

---

<sup>27</sup>The Church of Jesus Christ of Latter-day Saints, Church Catalog, July 1973.

<sup>28</sup>The Church of Jesus Christ of Latter-day Saints, Church Magazine Handbook, Second Edition.

planned or at least a general idea of what they want. They just expect the chaplain to have them say, "I do."

Practices exist which are common in many protestant services such as the father giving away the bride, crossed swords in a "military wedding," rice, spreading rose petals, etc., that are not found in most LDS weddings. What is the Church's attitude toward these things?

LDS chaplains indicated on the questionnaire they want to know such things as the "distinctions between LDS and protestant weddings," the "latitude of license to perform (weddings) with military flourishes." One chaplain indicated information as to "when to marry and when not to marry" would be valuable.

General guidelines are found in the General Handbook of Instructions,<sup>29</sup> but statements are not available concerning many specifics.

#### Marriage Ceremonies in Foreign Countries

"An interesting situation concerning propriety of marriage ceremonies has arisen during my tour in Germany

---

<sup>29</sup>First Presidency of The Church of Jesus Christ of Latter-day Saints, General Handbook of Instructions, No. 20, 1968, pp. 97-100.

regarding which I would appreciate your comments," writes an Air Force chaplain. "I presume that there might be some other countries in Europe and Asia similarly affected."

In Germany, no marriage in any church is legally recognized. The marriage to be legal must be performed by a civil servant of the state. Many armed forces personnel do not feel like they are married even then and desire to have a church wedding ceremony as it would be for any stateside wedding except that the chaplain will usually require the couple to first present to him their legal marriage document. The "church" ceremony has no legal validity, of course. (Usually this "church" ceremony will take place the same day as the civil ceremony.)

Since the ceremony is not a legal thing--what are LDS chaplains actually doing in the ceremony? What does it represent in the name of the "Christian Church?" (It is not required that LDS chaplains actually perform these ceremonies by any military regulation.)<sup>30</sup>

In answer Elder Boyd K. Packer wrote:

I had a chance to bring this up in a meeting yesterday, and the determination was that there ought to be no marriages performed except those that are recognized legally in the country.

What can be done is: Hold a meeting with the married couple and their families to receive some counsel, and perhaps a brief reception type activity in the church. This would not include a marriage ceremony as such, but would include the kind of counsel and advice and inspiration normally associated with church weddings. It could be opened and

---

<sup>30</sup>Letter from a chaplain to Elder David B. Haight, Military Relations files, February 9, 1973.

closed with prayer and the blessings of the Lord could be invoked on the couple.<sup>31</sup>

### Marriage Ceremony

Instructions for performing the marriage ceremony are laid out in the General Handbook of Instructions of the Church, No. 20, 1968 edition on page 98, with this admonition that:

Preceding the marriage ceremony itself the one officiating should counsel the couple involved as the Spirit may direct, telling them of the sacred nature of the covenant they are about to take, and such other things as may fit the particular circumstances.<sup>32</sup>

The earlier Handbook published in 1944 gave more specific suggestions as to comments which could be made to the bride and groom prior to the marriage ceremony. These should be used only as "suggestive comments" as the instructions state, but could give more insight as to what types of things could be said:

The following are merely suggestive comments which may be made to the bride and groom and the assembled party prior to the performance of the ceremony:

"We are here assembled to participate as principles or as witnesses in one of the most sacred

---

<sup>31</sup>Letter from Elder Boyd K. Packer to an LDS chaplain, Military Relations files, April 13, 1973.

<sup>32</sup>First Presidency, op. cit., p. 98.

ordinances instituted for mankind. Marriage is essentially a religious institution. It has its origin in religious ceremony. It is a fulfillment of a divine command, and the finest of its products are spiritual.

"There are really four parties to this compact--the man, the woman, the state, and the Church. You, as contracting parties, enter this union, of your own choice and volition out of the love you bear each other. That love is the origin and basis of your union. If you always preserve it--and you always may through adequate consideration of each other--it will be the supreme benediction of your wedded lives. I charge you to cherish it as a priceless gem.

"The state is interested because the state is concerned as to the welfare of society, and the home which you are to build is the foundation of the community and indispensable to a righteous society and an enduring nation. Let your home ever foster the great and lasting virtues of purity of life, honesty, thrift, benevolence, and patriotism.

"The church is deeply concerned because through its office is your marriage sanctified. By divine power your lives are to be united and consecrated to holy purposes. Faith and the hope of immortality should find a place in your hearts. The manifest implication of this ceremony is that you take God into this partnership with implied promise that you will sustain Him and His truth as you look for Him to sustain you."<sup>33</sup>

Materials Available  
to Chaplains

Several chaplains expressed a need for a list of materials that are available to them through the Military

---

<sup>33</sup>Presidency of The Church of Jesus Christ of Latter-day Saints, Handbook of Instructions, No. 17, 1944 (1950 Reprint).

Relations Department, the limits of budget, how to order, etc. Such a list is available from the Military Relations Committee and is given below:

- a. General Handbook of Instructions
- b. Latest Priesthood Bulletins
- c. Church Directory and Military Installations supplement
- d. Servicemen's Set and Identification tag
- e. Supply Catalog, including Servicemen's Supply Catalog Sheets
- f. BYU Film Directory
- g. BYU-USAFI Pamphlets
- h. Deseret Book Catalog
- i. Pre-Service Church Orientation Kit
- j. Sample of Meeting Location posters
- k. Letter on wearing garments
- l. Tabbing System
- m. Roster of Chaplains
- n. Chaplain's Information Booklet (from appropriate service)
- o. Church Public Information Packet
- p. Filmstrip & cassette tape kit
- q. 16mm film, "The Church Member and Military Service"
- r. Institute of Religion Home Study Course (Doctrine & Covenants and Book of Mormon)
- s. Missionary Lesson
- t. Voice of Leadership tapes
- u. Letter on Negroes
- v. Monthly Report Forms
- w. Melchizedek Priesthood Handbook
- x. Meet the Mormons Hardback
- y. Family Home Evening Manual
- z. Ministerial Certificate
- aa. Instructional Material Catalog<sup>34</sup>

---

<sup>34</sup>"Chaplain's Orientation Checklist," Military Relations Department files.

Additional materials are also available for servicemen and are listed in the Church Catalog under Military Relations. This part of the Catalog can be obtained from the Military Relations Department.

Instructions on how chaplains can go about ordering supplies from Church Distribution Centers are as follows:

It is suggested that chaplains use the Church Supply Requisition (P.B.O. Order form) to order supplies from the Church Distribution Center. The forms may be sent to the Military Relations Department for approval, and will be sent to Distribution. This should expedite processing of requests. The no cost items listed in the Servicemen's Catalog will be furnished and as many other items to the extent possible will be furnished to chaplains on a no cost basis. These items are included in the Military Relations budget. However, the Military Relations Department does not budget for Sunday School, Priesthood, MIA, Primary, Missionary, etc., supplies. Normally wards, branches, and stakes are required to pay for those items that are not marked N/C from their budgets. We realize that our chaplains do not have a budget for these items. It is suggested that the organized Servicemen's Groups, districts, etc., purchase these items to the extent feasible and practical. The full-time missionaries sell the Book of Mormon and other items rather than giving them to their contacts. It is felt that people appreciate things they pay for more than things that are given free of charge. To the extent practical this policy should be extended to the military situation. We do not want to embarrass or cause undue financial hardship, nor do we want to have anyone discouraged from further investigation due to this policy. Discretion in each case should be exercised. Any reimbursement

should be made to "The Corporation of the President" and sent to the Military Relations Department for proper credit.<sup>35</sup>

### Membership Records

The feeling of most chaplains are expressed in this well-worded statement, "We don't need a statement nearly as much as an expeditious way of getting them."

The Policy of the Church for obtaining information contained on membership records as laid out by the Presiding Bishopric, is as follows:

Much information contained on the membership record is sensitive in nature and should be restricted as to who receives it. The following guidelines should be followed in giving information to individuals or organizations making requests:

#### Method of Making Request

1. A. Requests for information should be received in writing, identifying the individual making the request and the reason why the information is necessary.
- B. Information should not be given out over the telephone except as approved by the managers of the Church Membership Department.
- C. Telephone information may be given to church departments, temples, and bishops or stake presidents, if an emergency exists.
- D. All exceptions to this policy should be referred to the managers of the Church Membership Department.

---

<sup>35</sup>Minutes of Chaplains Seminar, Military Relations Department files, October 2, 1970.

## II. Who May Receive Information

### A. Official Church Departments

Church departments should submit their request in writing. In emergency situations, requests may be answered by telephone, but proper identification is to be determined so unauthorized individuals will not be obtaining "sensitive" information.

### B. Individuals

An individual may receive any information concerning his own membership record. Where a close relationship exists as with a child and parent, or husband and wife, information may be given as requested, except information concerning previous marriages, changes in names, adoptions, or addresses.

Individuals should be requested to contact their own clerks for information on membership records or the individuals concerned, rather than seeking this information from the membership department.<sup>36</sup>

## Ministerial Councils

See Ecumenism.

## Missionary Work

Although LDS Chaplains are set apart as "special missionaries," military regulations prohibit them from proselyting. Many chaplains indicated that some local Church and mission leaders need to be better informed of these limitations.

---

<sup>36</sup>Presiding Bishopric of The Church of Jesus Christ of Latter-day Saints, "Policy for Giving Information Contained on Membership Records," Military Relations files.

Excerpts from a letter by the Military Relations Committee to an Army chaplain clarify some particular points:

It is the consensus of the Military Relations Committee that telephone solicitations by missionaries of military personnel residing on a military installation is considered a violation of the regulation which prohibits proselyting. It is the opinion of the Committee that the same would be true of follow-up referral slips and guest slips from the temple visitor's centers unless such referral slips or guest slips indicate that the individual desires to know more about the Church.<sup>37</sup>

### Music

One LDS Chaplain relays this experience while conducting a Protestant service in a military hospital:

Prior to commencing, I briefed the organist as to the format of the service, making sure she knew exactly when to play. All went as expected until the closing prayer began. Instinctively, as the chaplain began to pray, the organist began to play. The soft music in the background continued throughout the 'short prayer.'<sup>38</sup>

This is just one example of many problems concerning music which LDS chaplains have to deal with.

---

<sup>37</sup>Military Relations Department files, letter from Robert G. Crawford, Executive Secretary of the Military Relations Committee, to a chaplain, June 21, 1972.

<sup>38</sup>Personal experience of the writer, May 12, 1974.

Some chaplains feel that a "wide range of music, from traditional to gospel, helps make the service." Some have questions about such things as rock services, folk services, usage of guitars in worship services. While the Church position relating to LDS services is clear, there is a feeling of some uncertainty concerning some types of music in Protestant services.

No specific statement was found concerning use of music in services other than LDS.

#### National Patriotism

One chaplain stated his opinion on the questionnaire that, "With so much anti-Americanism, we need stalwarts in this area. . . ." No problems were indicated on the comments of the questionnaire with regard to Patriotism.

The First Presidency of the Church issued the following statement concerning patriotism:

Our national welfare should always be a theme deeply rooted in our minds and exemplified in our individual lives, and the desire for our nation's good should be stronger than political party adherence. The nation's welfare means the welfare of every one of its citizens. To be a worthy and prosperous nation, it must possess those qualities which belong to individual virtues. The attitude of our country toward other nations should always be honest and above suspicion, and every good citizen should be jealous of our nation's reputation

both at home and abroad. National patriotism is, therefore, something more than mere expression of willingness to fight, if need be.<sup>39</sup>

Another statement was issued by the First Presidency which stated:

In order that there may be no misunderstanding about the stand of the Church in matters having to do with and supporting constituted authority, the First Presidency of the Church reaffirms our traditional and revealed position epitomized in one of our Articles of Faith, namely, "We believe in being subject to Kings, Presidents, Rulers, and Magistrates, in obeying, honoring and sustaining the law."

We make no statement on how this country can or should try to disengage itself from the present regrettable war in Vietnam; that is a problem, a very difficult problem, which must be solved by our governmental officials in whom we have complete confidence.

We believe our young men should hold themselves in readiness to respond to the call of their government to serve in the armed forces when called upon, and again we repeat, we believe in honoring, sustaining, and upholding the law.

We quote with approval and re-emphasize what President Joseph F. Smith, former president of the Church, said:

(FROM GOSPEL DOCTRINE, BY President Joseph F. Smith, p. 411.)

TRUE PATRIOTISM. Patriotism should be sought for and will be found in right living, not in high sounding phrases or words. True patriotism is part of the solemn obligation that belongs both to the nation and to the individual and to the home. Our nation's reputation should be guarded as sacredly as our family's good name. That reputation should be defended by every citizen, and our children should be

---

<sup>39</sup>First Presidency of the Church, "National Patriotism," Military Relations Department files.

taught to defend their country's honor under all circumstances. A truly patriotic spirit in the individual begets a public interest and sympathy which should be commensurate with our nation's greatness. To be a true citizen of a great country takes nothing from, but adds to, individual greatness. While a great and good people necessarily adds greatness and goodness to national life, the nation's greatness reacts upon its citizens and adds honor to them, and insures their welfare and happiness. Loyal citizens will probably be the last to complain of the faults and failures of our national administrators. They would rather conceal those evils which exist, and try to persuade themselves that they are only temporary and may and will in time be corrected. It is nonetheless a patriotic duty to guard our nation whenever and wherever we can against those changeable and revolutionary tendencies which are destructive of a nation's weal and permanence.<sup>40</sup>

### Negro and the Priesthood

Due to the great emphasis in the military to such areas as race relations and equal opportunity, an overwhelming majority of chaplains felt that access to a statement on the Negro and the priesthood was very desirable. Such a policy statement has been made by the First Presidency:

In view of confusion that has arisen, it was decided at a meeting of the First Presidency and the Quorum of the Twelve to restate the position of the Church with regard to the Negro both in society and in the Church.

---

<sup>40</sup>First Presidency of the Church, "Statement by the First Presidency," Military Relations files.

First, may we say that we know something of the sufferings of those who are discriminated against in a denial of their civil rights and Constitutional privileges. Our early history as a church is a tragic story of persecution and oppression. Our people repeatedly were denied the protection of the law. They were driven and plundered, robbed and murdered by mobs, who in many instances were aided and abetted by those sworn to uphold the law. We as a people have experienced the bitter fruits of civil discrimination and mob violence.

We believe that the Constitution of the United States was divinely inspired, that it was produced by "wise men" whom God raised up for this "very purpose," and that the principles embodied in the Constitution are so fundamental and important that, if possible, they should be extended "for the rights and protection" of all mankind.

In revelations received by the first prophet of the Church in this dispensation, Joseph Smith (1805-1844), the Lord made it clear that it is "not right that any man should be in bondage one to another." These words were spoken prior to the Civil War. From these and other revelations have sprung the Church's deep and historic concern with man's free agency and our commitment to the sacred principles of the Constitution.

It follows, therefore, that we believe the Negro, as well as those of other races, should have his full Constitutional privileges as a member of society, and we hope that members of the Church everywhere will do their part as citizens to see that these rights are held inviolate. Each citizen must have equal opportunities and protection under the law with reference to civil rights.

However, matters of faith, conscience, and theology are not within the purview of the civil law. The first amendment to the Constitution specifically provides that "congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The position of The Church of Jesus Christ of Latter-day Saints affecting those of the Negro race who choose to join the Church falls wholly within the category of religion. It has no bearing upon matters

of civil rights. In no case or degree does it deny to the Negro his full privileges as a citizen of the nation.

This position has no relevancy whatever to those who do not wish to join the Church. Those individuals, we suppose, do not believe in the divine origin and nature of the Church, nor that we have the priesthood of God. Therefore, if they feel we have no priesthood, they should have no concern with any aspect of our theology on priesthood so long as that theology does not deny any man his Constitutional privileges.

A word of explanation concerning the position of the Church:

The Church of Jesus Christ of Latter-day Saints owes its origin, its existence, and its hope for the future to the principles of continuous revelation. "We believe all that God has revealed, all that He does now reveal and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

From the beginning of this dispensation, Joseph Smith and all succeeding presidents of the Church have taught that Negroes, while spirit children of a common Father, and the progeny of our earthly parents Adam and Eve, were not yet to receive the priesthood, for reasons which we believe are known to God, but which He has not made fully known to man.

Our living prophet, President David O. McKay, has said, "The seeming discrimination by the Church toward the Negro is not something which originated with man; but goes back into the beginning with God . . .

"Revelation assures us that this plan antedates man's mortal existence extending back to man's pre-existent state."

President McKay has also said, "Sometime in God's eternal plan, the Negro will be given the right to hold the priesthood."

Until God reveals His will in this matter, to him whom we sustain as a prophet, we are bound by that same will. Priesthood, when it is conferred on any man, comes as a blessing from God, not of men.

We feel nothing but love, compassion, and the deepest appreciation for the rich talents, endowments, and the earnest strivings of our Negro brothers and

sisters. We are eager to share with men of all races the blessings of the Gospel. We have no racially-segregated congregations.

Were we the leaders of an enterprise created by ourselves and operated only according to our own earthly wisdom, it would be a simple thing to act according to popular will. But we believe that this work is directed by God and that the conferring of the priesthood must await His revelation. To do otherwise would be to deny the very premise on which the Church is established.

We recognize that those who do not accept the principle of modern revelation may oppose our point of view. We repeat that such would not wish for membership in the Church, and therefore the question of priesthood should hold no interest for them. Without prejudice they should grant us the privilege afforded under the Constitution to exercise our chosen form of religion just as we must grant all others a similar privilege. They must recognize that the question of bestowing or withholding priesthood in the Church is a matter of religion and not a matter of Constitutional right.

We extend the hand of friendship to men everywhere and the hand of fellowship to all who wish to join the Church and partake of the many rewarding opportunities to be found therein.

We join with those throughout the world who pray that all of the blessings of the Gospel of Jesus Christ may in the due time of the Lord become available to men of faith everywhere. Until that time comes we must trust in God, in His wisdom and in His tender mercy.

Meanwhile, we must strive harder to emulate His Son, the Lord Jesus Christ, whose new commandment it was that we should love one another. In developing that love and concern for one another, while awaiting revelations yet to come, let us hope that with respect to these religious differences, we may gain reinforcement for understanding and appreciation for such differences. They challenge our common

similarities, as children of one Father, to enlarge the outreachings of our divine souls.<sup>41</sup>

On September 9, 1974, the Public Communications Department of the Church released the following:

Referring to the relationship of blacks to The Church of Jesus Christ of Latter-day Saints (Mormon), the world leader of that church, President Harold B. Lee, says:

"There is no church in the world which offers more to all minorities. Many of our black members are called to positions of trust in the church. They also participate in certain ordinances in the temple. Faithful church members of all races, including black, have the right to the saving ordinances of the gospel which qualify them for a place in the celestial kingdom after death. (The celestial kingdom is the highest of three degrees of glory according to doctrine of The Church of Jesus Christ of Latter-day Saints.) Among our black membership are some of our most devoted members and my dearest friends."

Black male members of the church, and many white male members, for various reasons, do not now hold the priesthood of the church.

In a message issued by the First Presidency of the church on December 15, 1969, this statement is made:

"From the beginning of this dispensation, Joseph Smith and all succeeding presidents of the church have taught that Negroes, while spirit children of a common Father, and the progeny of our earthly parents, Adam and Eve, were not yet to receive the priesthood for reasons which we believe are known to God, but which He has not made fully known to man."

President Lee has reaffirmed the statement of his predecessor presidents of the church that "sometime in God's eternal plan the Negro will be given the right to hold the priesthood."

---

<sup>41</sup>The First Presidency of the Church, "Policy Statement of Presidency," Military Relations files, December 15, 1969.

In answer to the question, "How would you explain to a non-member the position of the church on this question?" President Lee has said:

"The Lord directs the affairs of His Church through continuing revelation. To those who do not believe in revelation, there is no satisfactory answer; to those who believe in revelation, there should be no question."

Many adults, black and white, in the church do not hold the priesthood. It is recognized that priesthood, historically, has always been held by only a small minority of the people on the earth. For example, the Holy Bible teaches that only one of the twelve tribes of Israel, the tribe of Levi, held the priesthood. There is no suggestion in the Bible, and the church has never taught, that members of the other eleven tribes were inferior.

On the contrary, the very core of church doctrine is that all persons in the world are literally spirit sons and daughters of the same Heavenly Father, which makes all men brothers, and that those who do not hold the priesthood are as precious in the sight of God as those who do. A black member of the Mormon Church, Darius Gray, holding a position in the Sunday School presidency in his ward (parish), has said, "I was born black, I am black now, and I will die black. I am proud of my black heritage and I am proud of being a member of the Mormon Church. There is no conflict between the color of my skin and my religion."

Blacks are welcomed into church membership, and their numbers are growing.<sup>42</sup>

---

<sup>42</sup>Public Communications Department of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, "Statement on the Blacks," September 9, 1974.

### Non-Biblical Scripture

Members of The Church of Jesus Christ of Latter-day Saints accept the Holy Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price as "standard works" of scripture. Additionally, they consider the Lord's words given through inspired modern prophets to be of equal worth.

As evidenced by the variance in advice, there is a difference of opinion among chaplains as to the usage of "non-Biblical scripture" in a Protestant service. One said, "I read from the Book of Mormon constantly in my Protestant services," and another said, "Care should be used here. I have used non-biblical scripture by prefacing it with the remark, 'the Lord said' [and] never had any questions asked. Do not quote chapter and verse of non-Biblical scriptures in sermons." Still another chaplain said, "Don't sneak it in." If you use it, make it very clear that you're using it."

No specific Church statement could be found concerning the use of non-Biblical scripture.

Ordaining Members in the  
Service

The following statement is contained in the General Handbook of Instructions of the Church concerning ordaining members in the military service:

Men in three categories are found in the U.S. military service:

1. Those in various reserve programs who are away from home on temporary active duty for periods of six months and who do not have duplicate records of membership issued for them while they are away from home.

2. Inductees and enlistees who generally serve on active duty away from home for periods of two to four years. Also members of reserve units who are called into active service in times of emergency or war when it is not known how long they will be away from home. These groups do have duplicate records of membership issued for them while away from home.

3. Career servicemen who make the military their life's vocation.

Ordinations of those in the first category should be taken care of before they go on active duty, when they are home on furlough, or after their release from active duty.

Ordinations in the priesthood for those in the second category should likewise be taken care of at home before they begin active duty if they are worthy and it is felt advisable. (An eighteen-year-old who is to begin active duty for two years or more may be ordained an elder before he leaves if he is adjudged to have the necessary maturity, stability and worthiness. If this ordination needs to be performed before a monthly priesthood meeting can be held, his name may be presented in the ward sacrament meeting and then ratified in the next stake priesthood meeting.) However, when those in this category leave home their duplicate records of membership will be sent to the ward, branch or unit where they are located, and they will be ordained in the priesthood there in the same manner as if they were permanent

members of that unit. The information concerning such ordinations should be sent to the home ward or branch so that it may be recorded on the permanent record.

Those in the third category have their white records of membership follow them from base to base and are ordained in the regular manner.

A man in the Navy who is at sea for an extended period, or who is stationed outside the area of any stake or mission, has his record of membership retained in his home ward or branch. If he is adjudged by his group leader to be worthy of ordination, the brother will give the name of his home stake president to the group leader who will write the stake president recommending that the serviceman be ordained. If the stake president, after consultation with the home bishop as to worthiness, authorizes in writing an interview and ordination, then the group leader may present the candidate's name to the group. If sustained, the candidate then may be interviewed by a mission or stake president at a port of call, or by an LDS Chaplain who may be accessible, and if found worthy, ordained by the mission or stake president or the chaplain, who will advise the home stake president of the action taken.<sup>43</sup>

### Pamphlet Racks

Pamphlet racks containing messages of many faiths are found in chapels, chaplains' offices, hospitals, etc. on military installations. LDS literature is placed in these racks by LDS chaplains, local Church leaders, priesthood quorums, missionaries, and individual members of the Church. Sometimes chaplains of other faiths even

---

<sup>43</sup>The First Presidency of the Church, General Handbook of Instructions, No. 20, 1968, pp. 80-81.

"bring out a few pamphlets that have been in the back storeroom since 1945." Some pamphlet racks may have a dozen or more different LDS pamphlets while others may have only one. Which pamphlets are appropriate, and who is responsible for them appear to be the areas of concern.

A small number of chaplains reported that some problems had arisen because the supervisory chaplain felt that certain pamphlets were critical of other faiths and therefore not appropriate.

No directive or specific statement could be found concerning such racks.

### Prayers

Questions pertaining to the appropriateness of LDS chaplains participating in certain practices with regard to prayers have arisen. In a letter addressed to the Executive Secretary of the Military Relations Committee, a chaplain asked:

. . . what about holding hands during prayers in Protestant Worship Services? I do not feel that this is too extreme if done with care and discretion--as many LDS families do when they bless the food and have family prayer. Am I out in left field? Last question: This chapel program over here is permeated by Pentecostals and at their prayer breakfast every week they conclude with a "sentence prayer." This

means that one person starts the prayer, then each of those present adds a sentence until it reaches the last person who closes in the name of Jesus Christ. How do you and the Church feel about LDS participation in this activity?<sup>44</sup>

A reply was as follows:

. . . the Church does not encourage or promote the practice of holding hands during prayers in public meetings. For members of a family to hold hands during family prayer in the intimacy and privacy of their own home is quite different than holding hands during prayer in a public meeting. The Church does not promote or encourage the holding of hands during the blessing on the food; however, there would be no objection to this practice during family prayer, as indicated above.

. . . the Brethren advise that our chaplains should stick to normal and regular LDS practices and procedures as much as possible. They are admonished not to participate in any activities or practices, procedures, etc., which are not in keeping with the practices or procedures of our Church.<sup>45</sup>

In addition to the above, chaplains indicated that a statement should be made in regard to "written prayer," "silent prayers," "The Lord's Prayer," and "pastoral prayers."

---

<sup>44</sup>Letter from an LDS Chaplain to Robert Crawford, Executive Secretary to the Military Relations Committee, Military Relations file, May 14, 1973.

<sup>45</sup>Letter from Robert G. Crawford to an LDS Chaplain, Military Relations file, May 25, 1973.

## Preservice Church Orientation

The Preservice Orientation program of the Church is explained very aptly by Elder Boyd K. Packer in a letter to mission presidents responsible for the program. In it he said:

The New Church Military Relations Program gives each young man entering military service an opportunity for church orientation. This orientation is to be presented in two phases. The first phase is offered to the young man by the local church leaders just prior to his entering military service. The second phase will be offered each Sunday our church members are taking military basic training at all bases in the United States.<sup>46</sup>

Some questions that the chaplains had concerning the program were mentioned in their questionnaires, such as "How can chaplains better help?" and "Give us some outlines--what to cover." A statement from the Church answering these questions, could not be found.

## Proselyting

See Missionary Work.

---

<sup>46</sup>Letter from Elder Boyd K. Packer to mission presidents, Military Relations files, October 14, 1970.

### Protestant Services

Latter-day Saints believe that the correct order of worship is revealed from God. Chaplains, having a knowledge of this, are concerned as to how much latitude is permissible in conducting protestant services.

Expressing this concern in a letter to the Military Relations Committee, an ex-army chaplain stated:

. . . it is my feeling that some direction should be given in relationship to an appropriate "order of worship" for general Protestant services. There are more problems involved than just passing the collection plate. What about the reading of liturgical prayers with the Chaplain beginning, the congregation responding? What about formal written prayers? Is the recitation of the Lord's Prayer week after week a vain repetition? What about the use of the "Apostles" and other creeds?<sup>47</sup>

"This subject with its subheadings needs attention. Too many of our chaplains remain uninformed," writes another chaplain. A third reasoned that for the sake of consistency "Every LDS chaplain should be governed by the same do's and don't's." Another advised, "The Counsel is not to do anything against the 'revealed word.' However, specifically, more needs to be said. It is widely interpreted by LDS chaplains." Most chaplains commenting on the questionnaire gave similar views.

---

<sup>47</sup>Military Relations Department files, letter from a chaplain to the Military Relations Committee.

Publications

See Magazines for Servicemen and Materials for Chaplains.

Race Relations

See Negro and the Priesthood.

Regular Commission

See Career Planning.

Reports

Chaplains are encouraged to complete and return a report to the Military Relations Committee monthly. Forms are obtained from the Military Relations Department.<sup>48</sup>

Responsive Readings

Scriptural or inspirational readings, with a leader reading part and the congregation reading part, are found in many protestant worship services. Chaplains generally feel comfortable with this practice. "Most of these are excellent and should be used to the fullest," "nothing wrong, like Sacrament Gem in LDS Service," "If the words are true, the form is perfectly acceptable,"

---

<sup>48</sup>Military Relations Committee, "Monthly Report," obtained from the Military Relations Department, Salt Lake City.

are typical comments from them. One chaplain suggested this as a good way to involve the lay leader. Another substituted them for some prayers.

A statement from the Church concerning responsive readings could not be found.

### Retreats

See conferences.

### Robes

From comments on the questionnaire, chaplains seemed to be in agreement that robes were not to be worn. Several felt, however, that there ought to be a Church statement made concerning ecclesiastical robes, academic robes and robes worn by chaplain assistants who are LDS. No such statement is available at this time.

### Temple Garments

A confidential letter from the First Presidency of the Church dated May 21, 1969 was sent to all presidents of stakes, bishops of wards and presidents of missions concerning the wearing of garments by men in the military service. LDS chaplains can obtain a copy of this letter from the Military Relations Department.

### Temple Recommends

Many servicemen who are in overseas assignments desiring to go through the temple find that their temple recommends have expired. The proper handling of this situation was explained in the Priesthood Bulletin in February of 1971. It reads as follows:

Occasionally a serviceman desiring a temple recommend cannot be interviewed conveniently by the mission president or the stake president who presides over the area in which he serves. For this reason, we now extend to all mission presidents and stake presidents (not their counselors) who preside over areas which include or which are near operating temples, authority to interview servicemen and, if they find them worthy, to countersign their temple recommends. This authorization is expressly conditioned upon the requirement that any serviceman coming for such interview must present either a temple recommend or a letter of recommendation signed by the leader of the Church military group to which he belongs. In each instance the stake or mission president who countersigns the temple recommend should conduct a careful, searching interview to make certain that the applicant is in every respect qualified to enter the temple.<sup>49</sup>

### Tithing

Many questions have been directed to the Office of the First Presidency concerning the payment of tithes.

---

<sup>49</sup>The First Presidency of The Church of Jesus Christ of Latter-day Saints, The Priesthood Bulletin, VII, No. 1, February, 1971.

The reply by brother Joseph Anderson, secretary to the First Presidency will be of interest to members of the military:

In regard to the payment of tithing, the brethren have uniformly replied that the simplest statement they know of is the statement of the Lord himself, namely, that the members of the Church should pay "one-tenth of all their interest annually," which is understood to mean income. No one is justified in making any other statement than this.

The brethren feel that every member of the Church is entitled to make his own decision as to what he thinks he owes the Lord and to make payment accordingly.<sup>50</sup>

### War

See Conscientious Objectors and National Patriotism.

### Wife's Role

Many questions have been raised in regards to a wife's role in relation to her husband's responsibilities as a "protestant chaplain." Can she be as active in her own Church as she would otherwise be? Should she become a member of the "Protestant Women of the Chapel"? Can she teach Bible schools?

---

<sup>50</sup>Reply from Joseph Anderson, Secretary to the First Presidency, Military Relations Department files, December 4, 1970.

Some chaplains are in agreement with one who stated:

One of the biggest problems we have always had is the local Church keeping my wife so involved in their program that she had no time to become involved in the Protestant program which she is expected to not only show an interest in, but is sorely missed, as a Chaplain's wife, if she does not become involved in it.<sup>51</sup>

Others reason that an LDS Chaplain's wife's major role is to "raise their children" and to be as active as possible in the Church. "If wives met every solicitation they would be more active in P.W.C. [Protestant Women of the Chapel] than in R.S. [Relief Society]." ."

No specific statement was available.

---

<sup>51</sup>Letter from a chaplain, Military Relations Department files.

## Chapter 3

### SUMMARY, CONCLUSIONS AND

### RECOMMENDATIONS

### PURPOSE OF THE STUDY

Chaplains representing The Church of Jesus Christ of Latter-day Saints, serving in the United States Armed Forces, are classified by the military as "protestant" chaplains. In this role, they minister to members of other faiths in addition to the assistance given LDS servicemen. While serving in this dual role, certain functional problems and informational needs arise requiring access to statements that reflect the official position of the Church. The purpose of this thesis was to identify those problems and needs and to bring together official Church statements representing the position of the Church in relation to them.

### PROCEDURES

By means of personal interviews, questionnaires, and research in the files of the Military Relations

Department of the Church, subjects were identified that involved some functional problem or informational need. These subjects were included in a questionnaire sent to all active duty chaplains who have served since the Korean War. Each chaplain was asked to rate the degree of need for chaplains' access to official Church statements relating to each subject. They were also requested to make specific comments and add additional subjects considered relevant. Tables were made to reflect the chaplains' ratings of the subjects. An alphabetical listing of the subjects obtained was presented with comments indicative of needs and problems of chaplains and statements collected from the files of the Military Relations Committee.

#### CONCLUSIONS AND RECOMMENDATIONS

This study revealed that access to official statements representing Church position concerning certain subjects was needed by LDS chaplains. No statements were available pertaining to some subjects and others, while available, were not easily accessible. It was concluded that a handbook addressing the functional problems and informational needs of LDS chaplains would be desirable.

In support of this conclusion, an ex-chaplain made this unsolicited response at the end of the questionnaire:

I feel it would be very beneficial to have either an official book or handout for chaplains or a few weeks orientation seminar, with visiting active duty LDS chaplains as speakers to brief our new chaplains before they go in the service. This, with official word from the Serviceman's committee would be very helpful and make the Chaplain's adjustment and integration much easier. Perhaps it has changed, but the new chaplain was not prepared to be as effective as he might have been.

On another questionnaire, a post script added, "sounds like an interesting study. Perhaps you can be instrumental in finally making available a directive manual for LDS chaplains."

It is recommended that, should the Church deem it appropriate to assemble a Chaplain's Handbook, that the functional problems and informational needs identified in this study be considered. It is not implied, however, that a handbook necessarily be limited to or include all the subjects discussed in this thesis.

## BIBLIOGRAPHY

Boone, Joseph F. "The Roles of The Church of Jesus Christ of Latter-day Saints in Relation to the United States Military, 1900-1975." Unpublished Doctoral dissertation, Brigham Young University, 1975.

Church Historical Department. The Church of Jesus Christ of Latter-day Saints. Salt Lake City. Correspondence from Elder Bruce R. McConkie. February 16, 1955.

The Church of Jesus Christ of Latter-day Saints. Church Catalog. July 1973.

\_\_\_\_\_. Church Magazine Handbook. 2nd ed.

\_\_\_\_\_. The Priesthood Bulletin, X, No. 1 (1974); VII, No. 1 (1971).

First Presidency of The Church of Jesus Christ of Latter-day Saints. "Statement on Abortion," Church News, January 27, 1973.

\_\_\_\_\_. General Handbook of Instructions, No. 20, 1968.

\_\_\_\_\_. Handbook of Instructions, No. 17, 1944 (1950 Reprint).

\_\_\_\_\_. "National Patriotism." Military Relations Department files.

\_\_\_\_\_. "Policy Statement of Presidency." Military Relations Department files. December 15, 1969.

\_\_\_\_\_. "Statement by the First Presidency." Military Relations Department files.

Military Relations Department files. Salt Lake City, Utah. "Chaplain's Orientation Checklist."

\_\_\_\_\_. Correspondence from Joseph Anderson. December 4, 1970.

\_\_\_\_\_. Correspondence from Joseph Anderson. October 30, 1970.

\_\_\_\_\_. Correspondence from Joseph Anderson, Secretary of the First Presidency to Military Relations Committee. December 4, 1972.

\_\_\_\_\_. Correspondence from Elder Ezra Taft Benson to presidents of branches meeting on military installations. March 1974.

\_\_\_\_\_. Correspondence from a branch president to the Presiding Bishopric of The Church of Jesus Christ of Latter-day Saints. March 8, 1967.

\_\_\_\_\_. Correspondence from an LDS chaplain to the Military Relations Committee. November 7, 1969.

\_\_\_\_\_. Correspondence from an LDS chaplain to the Military Relations Committee. March, 1970.

\_\_\_\_\_. Correspondence from active duty LDS chaplain. May 5, 1972.

\_\_\_\_\_. Correspondence from an LDS chaplain to Robert Crawford, Executive Secretary to the Military Relations Committee. May 14, 1973.

\_\_\_\_\_. Correspondence from Robert G. Crawford, Executive Secretary of the Military Relations Committee, to a chaplain. June 21, 1972.

\_\_\_\_\_. Correspondence from Robert G. Crawford to an LDS chaplain. May 25, 1973.

\_\_\_\_\_. Correspondence from Military Relations Committee Executive Secretary. February 27, 1973.

- \_\_\_\_\_. Correspondence from First Presidency to presidents of stakes, bishops of wards and presidents of missions. April 14, 1969.
- \_\_\_\_\_. Correspondence from Francis M. Gibbons, Secretary to the First Presidency of The Church of Jesus Christ of Latter-day Saints. April 4, 1972.
- \_\_\_\_\_. Correspondence from a chaplain to Elder David B. Haight. February 9, 1973.
- \_\_\_\_\_. Correspondence from Elder David B. Haight. March 13, 1973.
- \_\_\_\_\_. Correspondence from Elder Spencer W. Kimball to presidents of missions (with LDS servicemen) and LDS chaplains. April 3, 1972.
- \_\_\_\_\_. Correspondence from Lee H. Nelson, Associate Managing Director of General Church Welfare Services Committee. January 1973.
- \_\_\_\_\_. Correspondence from Elder Boyd K. Packer. January 16, 1970.
- \_\_\_\_\_. Correspondence from Elder Boyd K. Packer to mission presidents. October 14, 1970.
- \_\_\_\_\_. Correspondence from Elder Boyd K. Packer. February 5, 1971.
- \_\_\_\_\_. Correspondence from Elder Boyd K. Packer, representing Military Relations Committee. May 26, 1972.
- \_\_\_\_\_. Correspondence from Elder Boyd K. Packer to an LDS chaplain. April 13, 1973.
- \_\_\_\_\_. Correspondence from Henry D. Taylor, Managing Director of the General Church Welfare Services Committee of The Church of Jesus Christ of Latter-day Saints. May 21, 1970.

\_\_\_\_\_. Correspondence from Elder John H. Vandenberg to the Presidency of Southern Far East Mission. March 22, 1967.

\_\_\_\_\_. "Guidelines for Servicemen's Retreats or Conferences." October 9, 1972.

\_\_\_\_\_. Minutes of Chaplain's Seminar. October 2, 1970.

\_\_\_\_\_. Minutes of Chaplain's Seminar. October 1966.

\_\_\_\_\_. "Monthly Report." Military Relations Department, Salt Lake City, Utah.

Personal experience of the writer, May 12, 1974.

Personal files in possession of writer. Correspondence from Don Rue Hickman, Brigadier General United States Army (Retired). May 2, 1974.

Presiding Bishopric of The Church of Jesus Christ of Latter-day Saints. "Policy for Giving Information on Membership Records." Military Relations Department files.

APPENDIX

June 26, 1975

Dear Brother \_\_\_\_\_.

The enclosed Questionnaire is part of a thesis being done to identify the functional problems and informational needs of Latter-day Saint chaplains who have served since the Korean War. This study, encouraged by the Military Relations Committee of the Church, will also bring together existing official Church statements and publications related to these needs. This will greatly benefit new chaplains entering active duty and enhance the Church's awareness of their special needs.

Several active duty Latter-day Saint chaplains have suggested that access to official Church statements in relation to various subjects would be valuable. The questionnaire lists these suggested subjects and requests you to rate the need of an official Church statement in relation to them. The list is, of course, incomplete. Space is provided at the end for you to list and rate additional subjects which, in your experience as a chaplain, you have found to be a functional problem or an informational need.

Since there have been a very limited number of Latter-day Saint chaplains, your support is needed to make this study meaningful. In order for the thesis to be completed on time, this information needs to be in by 15 July 1975. Your assistance will be most appreciated.

Sincerely,

N. VerNon Griffeth  
LDS Chaplain

## INSTRUCTIONS

I. Consider each subject as it applies to the Latter-day Saint chaplain serving in the military.

II. Functional problem. Some functions performed by protestant chaplains are appropriate for Latter-day Saint chaplains. Other functions, as practiced by many protestants, may be inappropriate. For example, a Latter-day Saint chaplain may be required to conduct "protestant services." Is it appropriate, however, for him to wear a robe as do other chaplains? How about "Creeds" and "Confessions of Faith"? Are use of set prayers such as "The Lord's Prayer" acceptable? If, in your opinion, a subject, or some aspect of it, involves a functional problem and if you feel an official Church statement would be helpful, mark the blank with the choice that best describes the degree of need.

Informational need. Many subjects, while not a functional problem, are dealt with frequently by Latter-day Saint chaplains. For example, members of the Church living on a ship or in a temporary situation may ask about "Home Storage." If, in your opinion, an official Church statement relating to a subject will assist the Latter-

day Saint chaplain, mark the blank with the choice that best describes the degree of need.

Need for Church statement. Do not indicate that there is no need for a Church statement pertaining to a particular subject simply because there is already a statement in existence. The purpose of this questionnaire is to determine the chaplain's need for access to an existing statement or one that the Church may make at a future date. In order to help eliminate confusion in marking, consider each subject as if there is no official Church statement existing.

Key to marking the degree of need.

1. Make a C if you believe there is a Critical Need for a Church statement.
2. Make a G if you believe there is a Great Need for a Church statement.
3. Make a M if you believe there is a Moderate Need for a Church statement.
4. Make a N if you believe there is No Need for a Church statement.

III. Adjacent to each listed subject, space is provided for any comments you wish to make concerning that subject. Additional space is also available at the end of the questionnaire.

IV. In the space provided at the end of the questionnaire, please list and rate any additional suggestions you may have.

V. Please complete and return the questionnaire in the enclosed envelope at your earliest convenience. This information is needed by 15 July 1975.

## QUESTIONNAIRE

Key: C = Critical Need  
 G = Great Need  
 M = Moderate Need  
 N = No Need

<u>Subject</u>	<u>Need for Church Statement</u>	<u>Comments</u>
Abortion	_____	_____ _____
Administrative absences (A)	_____	_____ _____
Administering to the sick	_____	_____ _____
Baptism	_____	_____ _____
Birth control	_____	_____ _____
Boy Scout program	_____	_____ _____
Career planning	_____	_____ _____
Chapel facilities	_____	_____ _____

<u>Subject</u>	<u>Need for Church Statement</u>	<u>Comments</u>
Chaplain seminars	_____	_____ _____
Charter flights	_____	_____ _____
Church funds	_____	_____ _____
Conference	_____	_____ _____
Conscientious objectors	_____	_____ _____
Christenings	_____	_____ _____
Ecumenism	_____	_____ _____
Family home evenings	_____	_____ _____
Funerals	_____	_____ _____
Graduate programs	_____	_____ _____
Group leaders	_____	_____ _____

<u>Subject</u>	<u>Need for Church Statement</u>	<u>Comments</u>
Home storage	_____	_____
		_____
Inservice orientation	_____	_____
		_____
Institute of religion	_____	_____
		_____
Interviewing	_____	_____
		_____
Last rites	_____	_____
		_____
Library kits	_____	_____
		_____
Magazines for servicemen	_____	_____
		_____
Marriages	_____	_____
		_____
Membership records	_____	_____
		_____
Ministerial councils	_____	_____
		_____

<u>Subject</u>	<u>Need for Church Statement</u>	<u>Comments</u>
Missionary work	_____	_____
		_____
National patriotism	_____	_____
		_____
Negro and priesthood	_____	_____
		_____
Ordaining men in service	_____	_____
		_____
Pamphlet racks	_____	_____
		_____
Patriarchal blessings	_____	_____
		_____
Permissive TDY (A.F.)	_____	_____
		_____
Preservice orienta- tion	_____	_____
		_____
Proselyting	_____	_____
		_____
Protestant services	_____	_____
		_____

<u>Subject</u>	<u>Need for Church Statement</u>	<u>Comments</u>
Altar calls	_____	_____
		_____
Altars	_____	_____
		_____
Collection plates	_____	_____
		_____
Collections	_____	_____
		_____
Communion	_____	_____
		_____
Creeds and confes- sions of faith	_____	_____
		_____
Cross	_____	_____
		_____
Doxology	_____	_____
		_____
Music	_____	_____
		_____
Non-Biblical scripture	_____	_____
		_____

<u>Subject</u>	<u>Need for Church Statement</u>	<u>Comments</u>
Prayers	_____	_____
		_____
Responsive readings	_____	_____
		_____
Robes	_____	_____
		_____
Publications (Church)	_____	_____
		_____
Race relations	_____	_____
		_____
Regular commission	_____	_____
		_____
Reports	_____	_____
		_____
Retreats	_____	_____
		_____
Sunday Schools	_____	_____
		_____
TAD (N)	_____	_____
		_____



FUNCTIONAL PROBLEMS AND INFORMATIONAL NEEDS OF  
LATTER-DAY SAINT CHAPLAINS SERVING IN THE  
UNITED STATES ARMED FORCES

N. VerNon Griffeth

Department of Church History and Doctrine

M.A. Degree, April 1976

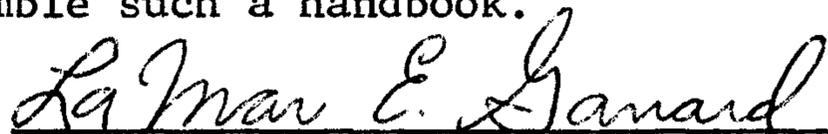
ABSTRACT

The purpose of this study was to identify the functional problems and informational needs of LDS chaplains and bring together official Church statements in relation to them. A list of these needs was obtained by use of interviews and questionnaires from chaplains who have served since the Korean War. Information was also gathered from Military Relations Department files of The Church of Jesus Christ of Latter-day Saints.

Research revealed that many Church statements, pertaining to functional problems and informational needs, were in existence but were not always easily accessible or did not adequately answer specific questions. It was also found that, collectively, chaplains could clearly separate the subjects as to degree of need for access to a statement, but individually there was a marked difference of opinion.

It was concluded that a need for a handbook existed and that the problems and needs identified in this study be considered, should the Church deem it appropriate to assemble such a handbook.

COMMITTEE APPROVAL:

  
LaMar E. Garrard, Committee Chairman

  
Melvin J. Petersen, Committee Member

  
LaMar C. Berrett, Department Chairman