



The *Transmitter*

The Official Newsletter of the Civil Air Patrol Chaplain Corps

Winter 2010

From the Chief of the Chaplain Corps.....

HONORING OUR HERITAGE

The CAP Chaplain Corps is at an interesting crossroad. As we begin to celebrate our 60th anniversary we look back at the storied accomplishments of our founders and forerunners; and at the same time, forward to the challenges that await us. In this and coming issues of Transmitter, we will be featuring some historical milestones in which we may take satisfaction and instruction. Let us also build upon the foundation that has been laid and expand on the tradition that has brought us this far. We cannot truly honor our heritage if we fail to understand that we have been entrusted with a stewardship that we must not only remember, but also reinforce and even refine.



Ch, Col Whit Woodard

We have begun to do so with recent evaluations and actions that have become evident in just the past year. The Chaplain Corps Advisory Council (CCAC) has been actively involved in several important measures intended to build upon our foundations. Among them are (1) utilization of the Chaplain Corps chain of command; (2) increased involvement by region chaplains in the day to day operation of the Chaplain Corps; (3) increased authority and responsibility for wing chaplains; (4) a revision of CAPR 265-1; (5) a complete rewriting of the CAPP 221 chaplain training series; (6) the production of a new Flight Time, Values for Living manual; (7) chaplain inclusion in SLS and CLC classes; (8) chaplain participation in all senior member training requirements; (9) rewriting of the CAPP 265-1 recruiting tool for chaplains and character development instructors; and (10) clearly defined written operating instructions for the chaplain/CDI application process and for the military support program. All of these have been completed and some are awaiting publication.

Ongoing projects for the immediate future include (1) completion of a revised and simplified online CAPF 34; (2) revision of the Chaplain Handbook; (3) review of the 225 training track for character development instructors; (4) consideration of a ministry team concept for chaplains and character development instructors where applicable; and (5) a comprehensive electronic record system for Chaplain Corps personnel. Permit me to comment on just a few of these important considerations.

Much has been done to focus on the competency of our Chaplain Corps. Though, personally, I tend to avoid the term professional when it comes to a calling to vocational ministry, the description certainly conforms to the stated objectives of CAP as a professional volunteer organization. Please take time to read the article by Chaplain Thomas (in this newsletter) and note that from the very beginning of our chaplaincy, demanding ministerial acumen was envisioned. This pattern is vital today as we are once again a nation at war and our chaplains are asked to provide direct support to our military services. The increasingly complex considerations of a 21st Century chaplaincy envision similar expertise in the training expectations for all CAP officers and specialties. Some of us find new technology and communication venues to be somewhat daunting, but necessary. For these reasons, our participation in the senior member training track and in our chaplain corps staff colleges is essential.

(Chaplain Woodard's remarks continue on page 2)

From the Chief of the Chaplain Corps... (cont'd)

For many years we have been frustrated by delays in processing chaplain applications. There is little we can do with regard to the sometimes lengthy period for obtaining ecclesiastical endorsements, but we believe that we can mitigate other delays via an application process that is managed largely by wing chaplains who are in more immediate contact with applicants. The training now provided to wing chaplains should result in considerably faster processing. Oversight provided by region chaplains will spread out the overall workload and relieve congestion.

As always, reporting is a major concern. Tracking the activities and accomplishments of the Chaplain Corps is an important element in the budgeting concerns of the entire organization. A series of reporting forms uniquely designed for chaplains and character development instructors and easily compiled by wings and regions through an online system will address this challenge. We anticipate completion and testing of this project in time for the 30 June 2010 semi-annual reports. At some point in time, the dates for reporting will be changed to correspond with the fiscal year rather than the calendar year.

In just 10 short years, it will be time for our 70th anniversary. (It seems like we just celebrated our 50th) Let's think now about the legacy that we leave for succeeding generations and how we can leave a more vital, more competent corps. Every region and wing chaplain should be mentoring a replacement. Every chaplain and CDI should be recruiting others, and we should all be encouraging one another in our respective stewardship.

Thank you all for what you do for CAP and for your country and, most importantly, for the glory of God.

Semper Vigilans ad Dei Gloriam

Chaplain, Col Whit Woodard, CAP
Chief of Chaplain Corps



The Transmitter is the official presentation of the CAP Chaplain Corps office, NHQ. Published quarterly, it provides a forum for Chaplain Corps leadership to share matters of current interest. Opinions expressed herein do not necessarily represent those of the USAF or the Civil Air Patrol Corporation.



Chaplain, Lt Col Marion "Tim" Spiller
CAWG

<http://sq5.cawq.cap.gov/TimTribute.html>

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CAP CHAPLAIN HISTORY: The Beginning

Contributed by Ch, Lt Col Steven E. Thomas

This is a first of several articles outlining the history of the Civil Air Patrol Chaplains. Chaplain Lt. Col. Kenneth R. Colton the last USAF National Chaplain, wrote for our 50th Anniversary, reasons to preserve the history of the Civil Air Patrol Chaplains. *“The first motive is the preservation of the past. We know that there is intrinsic value in the documents that contain the Chaplain Service story. The second aim for this collection is so we can engage the past in the present. Our predecessor’s experience becomes part of us. We claim our heritage. The third We translate that engagement of the past into wisdom, insight, strength and encouragement for the future.”* It is our hope in collating these documents into a history, that it will be the foundation of these early witnesses of the ministry of the past for our own faith to carry us to face the challenges of tomorrow.



Ch, Lt Col Steven Thomas

In December 1941, prior to the United States entering the war our government short on armed forces resources to protect our coastlines from enemy submarines, the War Department was approached by a group of civilian aircraft pilots to fill that need. The Civil Air Patrol was organized December, 1, 1941, one week before Pearl Harbor to not only fly coastal patrol, but to aid in the search and rescue of accident victims. From 1941 until the navy and army air corps built up the air resources to do the mission, CAP volunteers patrolled our coastline taking them up to 100 miles out to sea. The aircrews were even credited with the sinking of two submarines. A dangerous and harrowing mission, yet these volunteers, mostly over-age or essentially non-military people, many of them 4-F went out of their way to help the war effort. They did not consider themselves deployed military, many went home at night. Yet until 1950, there was no CAP Chaplaincy. Considering that CAP’s founder Gill Robb Wilson was a Presbyterian minister, it is interesting that an organized clergy was not a part of the Civil Air Patrol. However, numerous clergymen sought to volunteer in the young flying force as senior members. These “Flying Padres” also led denominational services, delivered morality lectures and even accompanied teenage cadets to summer encampments and international exchange programs. Yet, there is no official mention of who they were or specific services they may have led. Supposedly the staff of each CAP unit was to be filled by a volunteer clergyman as CAP units flourished in mainly civilian communities. A few units were located on Army Air Corps bases, such as Maxwell, Bolling, Lackland and Hickam in addition to others. As tenets of the bases Army Air Corps Chaplains tended to the needs of these units. In 1942, a War Department memo authorized CAP members and stated they were not required to indicate religious preference on the service records. In 1943 there are several wing newsletters that mention funerals and memorial services, but strangely no mention of a chaplain. There was even a mention of “after church services” which indicated that services were being held on base, but no mention of clergy or chaplain. In 1945 there is a mention of a chaplain program where each Unit commander selected his own chaplain, however the program failed miserably and thus dropped from CAP.

(Chaplain History continued on page 4)



Chaplain History article (Cont'd)

The next mention of chaplains comes in the CAP Manual, Vol. 1 Book 1 published 01 AUG 49 stating, Duties of the CAP chaplain. "In the military organization, the Chaplain serves the religious and moral needs of the entire personnel of the command to which he is assigned.... Thus the Chaplain will hold or be accountable for appropriate religious services in all denominations required for his command.... In addition to the moral religious services, the Chaplain will organize and supervise other services and observances such as: Sunday School, Bible classes, missions, instructions, and similar activities. He will perform marriages, administer the Rite of Baptism and officiate at funerals. He is to do all within his power, by lecture and precept to promote the religion, morals and morale of the command...."

Requirements: he is to be active in ministry, with 3 years of experience, meet educational requirements (4 years of college and 3 years of seminary training) and be recommended by his church, who may withdraw his endorsement. "In addition to the professional qualifications of the Chaplain which include legal, educational and psychological training, the requirements for personal qualities and attributes of the Chaplain are as rigid as for all officers of the service." His function was identical to a civilian parish, yet he was to be a special staff officer, to advise the unit commander. In early 1949 Gill Robb Wilson and Major General Lucas V. Beau, USAF and Brigadier General Harold Byrd, CAP urged the US Air Force Chief of Chaplains to establish CAP Chaplaincy and organize the CAP Chaplain Service even to station an USAF Chaplain to CAP, to function in oversight. This recommendation was not adopted at this time.

They once again made recommendation to the USAF Chief of Chaplains, this time found approval. Then, on January 5, 1950 the CAP Chaplaincy came into being, with the help of the US Air Force Chaplain Service, we were taken under their wing to become organized and professional. Chaplains were to be civilian qualified clergymen meeting the same requirements as active duty chaplains. These chaplains were to come from the three major faith groups. They would conduct services and counseling with individuals on search and rescue missions, summer encampments, International Air Cadet Exchange, drill competitions and regular meetings.

One USAF Chaplain was to be assigned to Headquarters CAP-USAF. He was to be assisted by one enlisted personnel and one civilian stenographer. The USAF Chaplain's major responsibility was as advisor to the then 42 wings of CAP. Chaplain Lt. Col. Robert P. Taylor was assigned as the first National Chaplain. On the date of organization there were no CAP Chaplains, but a few civilian clergy who were serving units. It is interesting to note that Chaplain Taylor was a survivor of the Bataan death march, and would in September of 1962 rise to be USAF Chief of Chaplains. (Authors note: had I known the importance to Civil Air Patrol of this man, I would have taken greater interest, as I personally had met and talked with him during his time at Wright-Patterson A.F.B, OH, and heard him preach upon his return as USAF Chief of Chaplains, and mentored into going into ministry by him, as a child.)

In a letter dated 20 JAN 1950, Maj. Gen. Lucas V. Beau requested of the Commanding General of the Continental Air Command to authorize the use of two Air Force Reserve Chaplain drilling in a voluntary status near to wing headquarters, be assigned to each wing of the CAP and also authorized "credit toward promotion and retirement be granted for such activities." It was also stated that the chaplains for this duty, "be thoroughly screened in order that the best qualified and most suitable may be selected."

Chaplain, Lt Col Steven Thomas serves as the Deputy Great Lakes Region and Wisconsin Wing Chaplain



CHAPLAIN CORPS REGION STAFF COLLEGES 2010

PACIFIC REGION

29 March - 1 April
Nellis AFB, NV

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NORTH CENTRAL

19-22 April
Bellevue, NE

••

SOUTHEAST

10-13 May
Maxwell AFB, AL

••

NORTHEAST

24-28 May
Niagra Falls, NY Naval Air Station

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MIDDLE EAST

7-11 June
TBD

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SOUTHWEST

28 June-1 July
Naval Air Station Joint Reserve Base
Fort Worth/Carswell Field, TX

••

ROCKY MOUNTAIN

2nd week of July, 2010
TBD

••

GREAT LAKES

TBD

NEW TRAINING JUST RIGHT FOR CHAPLAINS

Contributed by Col Bryan Cooper
Special Advisor to the National Chief of Chaplains
for Training

The replacement for AFIADL 13 was released on 9 January. It is called the CAP Officer Basic Course (CAPOBC). It is written by CAP for CAP and about CAP. It is a natural fit for all members and taking the course on line is particularly good for chaplain's variable schedules. During the testing phase students took the course over two weekends, during their lunch breaks, and one hour a night. All finished it in less than 60 days.

"The OBC, hosted by Blackboard, is comprised of three blocks of instruction with each block examining CAP and leadership: the Personal Dimension of Leadership; the Professional Dimension of Leadership, and the Organizational Dimension of Leadership. Each block has several lessons included. Each lesson takes about 30 minutes to complete, and there is a total of 20 hours of instruction (ADL-13 has approximately 37 hours of instruction). Unlike ADL-13, there is no end-of-course examination. To complete the OBC, members must successfully pass an open-book online quiz at the end of each lesson. Members will have 90 days to complete the OBC from the time their group (cohort) begins."

Don't wait, classes are filling fast. There were over 90 enrolled in the first 4 hours and over 350 on the first two days. That means the January class is full and the February class was filling fast. The enrollment has gotten NHQ to increase the size of the group (cohort) to 250 members. You can register for the course by going to the NHQ web page, member services and in the e-news (center section of the page) you will see CAP Officer Basic Course Replaces ADL-13 Click on that (or this link) and you can register.

CAPOBC is part of Level II and the next step in your CAP professional development. It builds on many things you learned in Level 1 and introduces many CAP specific topics that will be the basis for presentations and discussions at SLS. You will also find practical leadership material that will help you throughout your CAP career. The National Professional Development Advisor said "I took the course during its testing phase and found material that I could use that day. It is a good course for any CAP member. Enroll the first chance you get."

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PROFESSIONAL DEVELOPMENT AWARDS



These members of the CAP Chaplain Corps attained the following awards in the Senior Member Professional Development Program. We are proud of their accomplishments.



Level 2 – Benjamin O. Davis

Capt Edward Bernard – NHWG
1st Lt Daniel Chaverin – KSWG
Ch, Capt Ben Craver – NMWG
Ch, Maj Don Garrison – KYWG
Capt Kyle Grove – NDWG
Ch, Maj Dean Kellerhouse – NYWG
Capt Jeffrey Leskowat – OKWG
Capt Alma Matthews – FLWG
Capt Michael McCoury – NCWG
Ch, Capt William Pawson – OHWG



Level 3 – Grover Loening

Ch, Capt Ralph Camp – NVWG
Ch, Lt Col John Doughty – NMWG
1st Lt Ronald Fenn – MIWG
Capt Arthur Grover – KSWG
Capt Michael Johnson – NYWG
Capt Patricia Jordan-Kidd – INWG
Ch, Capt Randall Matheny – PAWG
Ch, Maj Ivan McDanel – TNWG
Ch, Maj Bruce Miller – VAWG
Ch, Maj David Myers – MNWG
Ch, Capt Paul Rech – NJWG
Ch, Maj Everett Woodcock – NCWG



Level 4 – Paul Garber

Maj Scott Englund – CAWG
Ch, Maj Edwin Kopp – NYWG
Capt James Petemann – MSWG
Ch, Maj Jimmy Reeves – MOWG
Ch, Maj Donald Seaman – ARWG
Maj David Snyder, Sr. – MIWG
Ch, Lt Col Clifford Vendt – NHWG
Ch, Maj Matthew Wissell – MAWG
Ch, Lt Col Edward Young – KYWG



Level 5 – Gill Robb Wilson

Maj Kathy Bruns – INWG
Ch, Lt Col James Boozer – ILWG
Ch, Lt Col Richard Pyle – DEWG
Ch, Lt Col Donald Starr – WAWG
Ch, Lt Col Robert Young – DEWG

To appreciate what these members have accomplished, here are the percentages for Senior Milestone Completions (Nat'l data dated 3/7/07): Level 1: 87.7% - Level 2: 29% - Level 3: 21.5% - Level 4: 11.2% Level 5: 4.6%. For guidance in pursuing your Professional Development, consult the CAPR 50-17

EDITOR'S NOTE: If there are any omissions or corrections, please send them to hc.pcr@hotmail.com
Please do not contact the Chaplain Corps or Professional Development Offices.



Ch, Lt Col Ron Tottingham

THE CONSTITUTIONAL BASIS OF A PAID MILITARY CHAPLAIN

Contributed by Ron Tottingham, PhD

There has been a long debate about the Constitutionality of paid military chaplains. Is there a legal basis for such or is it a mere supposition? Does the government have a legitimate and legal basis to pay chaplains for their services or is it doing so “just because” and is getting away with it? Could it be legally challenged and done away with? These are the questions.

The First Amendment of the Bill of Rights to the United States Constitution is the legal basis of the military chaplaincy. Here is how. The First Amendment states Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

In the 1840-1850s several organizations banded together in a campaign to abolish all chaplaincies supported by public funding. The campaign failed even though it was attempted again in 1928.

There are many references to the military chaplaincies as legitimate exceptions to the “Establishment Clause” because they provide the right of “free exercise” of religion that is equally guaranteed under the First Amendment.

It is this most important point that the chaplaincy clearly provides the military with a constitutional function--the “free exercise” of religion. The legal debate over paid chaplains sits on both clauses of the First Amendment: 1) Congress shall make no law respecting an establishment of religion, 2) or prohibiting the free exercise thereof;

Those opposing a paid military of federal chaplaincy say it is an establishment of religion which violates the First Amendment. Those defending a paid chaplaincy say to fail in supporting a chaplaincy would deprive military members of their right to the free exercise of their religion, thus violating the second clause.

In the court case of *Abington v. Schemp* stated “...the situation such as military service, where the government regulates the temporal and geographic environment of individuals to a point that, unless it permits voluntary religious services to be conducted with the use of government facilities, military personnel would be unable to engage in the practice of their faiths.” (*School District of Abington Township, PA v. Schemp* 374 US 203 [1963])

A concurring judicial statement said, “There are certain practices, conceivably violative of the Establishment Clause, the striking down of which might seriously interfere with certain religious liberties also protected by the First Amendment. Provision for churches and chaplains at military establishments for those in the armed services may afford one such example... It is argued that such provisions may be assumed to contravene the Establishment Clause, yet be sustained on constitutional grounds as necessary to secure to the members of the Armed Forces and prisoners these rights of worship guaranteed under the Free Exercise Clause... Since government has deprived such persons of the opportunity to practice their faith at places of their choice, the argument runs, government may, in order to avoid infringing the free exercise guarantees, provide substitutes where it requires such persons to be... Such activities and practices seem distinguishable from sponsorship of daily Bible reading and prayer recital. For one thing, there is no element of coercion present in the appointment of military or prison chaplains; the soldier or convict who declines the opportunities for worship would not ordinarily subject himself to the suspicion or obloquy of his peers... The State must be steadfastly neutral in all matters of faith... On the other hand, hostility, not neutrality, would characterize the refusal to provide chaplains and places of worship for prisoners and soldiers cut off by the State from all civilian opportunities for public communion...”

This statement is concurred with by another judicial ruling when speaking to a possible conflict between the two clauses: “...there are areas in which a doctrinaire reading of the Establishment Clause leads to irreconcilable conflict with the Free Exercise Clause. A single obvious example should suffice to make the point. Spending federal funds to employ chaplains for the armed forces might be said to violate the Establishment Clause. Yet a lonely soldier stationed at some far away outpost could surely complain that a government which did not provide him with the opportunity for pastoral guidance was affirmatively prohibiting the free exercise of religion.”

The decision from this case demonstrates that the military chaplaincy, provided for by Congress, is not only constitutional, but necessary to ensure that those in the military may have the “free exercise” of their religious faith. The constitutional basis establishes the chaplaincy within the service itself. This is the legal apparatus.

This has been tested further in another case: *Commit for Public Education and Religious Liberty v. Nyquist*. Out of this court came the ruling that has become the standard used by the courts to sustain the constitutional difficulty between these two clauses of the First Amendment. The standards set in this case has become the requirements for approval under the Establishment Clause. This court said, “...to pass muster under the Establishment Clause the law in question, first, must reflect a clearly secular legislative purpose... Second, must have a primary effect that neither advances nor inhibits religion...and third, must avoid excessive government entanglement with religion.”

(Military Chaplaincy continued on page 8)

Military Chaplaincy article (Cont'd)

The persuasive and legitimate overall argument is that of assuring the free exercise of religion. This is a constitutional right designed to protect the individual and is in and of itself a secular purpose. The military is unique in that it takes citizens away from their normal life involuntarily. Often, it places them in situations of isolation, stress, or risk. They would not be able to exercise their religious liberties as they normally would; or, they may want religious services or guidance due to the nature of their task. The military has a constitutional obligation to provide such services. The right to practice one's religion is protected on the same basis as other constitutional rights. All citizens entering military life do not forfeit their constitutional rights, but the manner in which those rights are protected is tailored to the circumstances of military life.

The Second issue of this test is, "a primary effect that neither advances nor inhibits religion." Taxpayers pay chaplains and it would seem difficult to prove that this does not advance religion. Upon closer analysis, however, the "advancing" and "inhibiting" clauses must be read together as an integration of the establishment and free exercise clauses. If funding appears to advance religion, the refusal to fund would inhibit religion. These provisions serve a maintenance function that provides military personnel the opportunity to continue exercising their religious liberties as they would have had they remained civilians.

The final issue of this test is that, it must avoid excessive government entanglement with religion, because of the military chaplaincy. The critical constitutional point is whether this involvement constitutes excessive entanglement. The armed forces have attempted to minimize excessive involvement by providing the salaries and equipment of chaplains directly, while working through individual endorsing agencies for recruitment and termination. It accepts only those chaplains approved by the agencies and dismisses those who have lost their endorsement. Their church controls the individual chaplain in ecclesiastical matters while the military controls the military matters.

Observation: the critical purpose of the chaplain is to protect the religious liberty of military personnel, not to provide equal access to all religious groups.

(Article adapted from the unpublished Doctor of Philosophy dissertation: The Doctrine of International Military Chaplaincy written by Lieutenant General Joseph Howe. Chaplain, Lt Col Ron Tottingham serves as the Deputy Chief of Chaplain Corps)



The Civil Air Patrol's *Wreaths Across America* program began in 2006 as an offshoot of the Arlington National Cemetery wreath project, which was started in 1992 with the annual placement of wreaths donated by Worcester Wreath Co. The program has mushroomed in a short time. With its patriotic theme and its increasing visibility, *Wreaths Across America* is an ideal program for promotion of CAP and the patriotic values CAP holds dear.

On December 12th 151,000 wreaths placed in 425 ceremonies across the Nation. Members of the CAP Chaplain Corps were among the hundreds of CAP volunteers who participated in this annual event.

Welcome Aboard

The following are newly appointed Chaplains:

Ch, 1st Lt Larry Byrd – TXWG
Ch, Capt Robert Ebersole – MAWG
Ch, Capt Alan Gorlin – GAWG
Ch, Capt Tagore Jenkins – MIWG
Ch, Capt Peter Leonovich – WWVG
Ch, Capt Bret Lortie – TXWG

**CAP fields the largest volunteer chaplain corps in the world:
numbering close to 900 chaplains
and character development instructors.**

New Assignment

Congratulations to....

Ch, Maj Harrell Cobb – TNWG/HC
Ch, Lt Col Jack Epperly – MER/HC

A great quote by Horace Greely:

"Fame is a vapor, popularity an accident, riches take wings, and only character endures."

CAP CORE VALUES

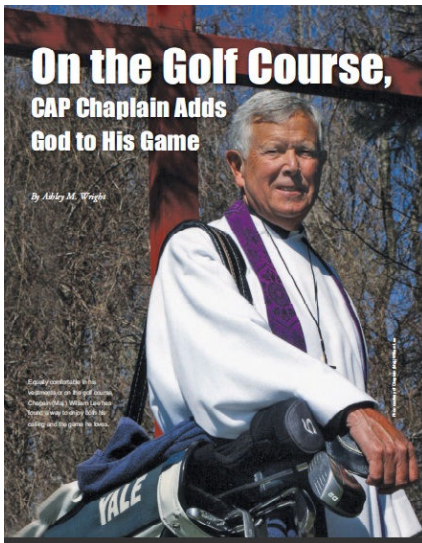
- Integrity
- Volunteer Service
- Excellence
- Respect



For more information on the Core Values of the Civil Air Patrol, consult CAPP 50-2



The recently formed Rhode Island Legislative Squadron welcomed RI's Lt. Gov., Elizabeth Roberts, into its ranks. Pictured is Ch, Lt Col John Kearns (RIWG HC); Major Marianne Lamothe, Wing Assistant Personnel Officer; and 2nd Lt Tina Pilkington, of the 102nd, making the presentation.



The August-October issue of *“The Volunteer”* had a feature article on Chaplain, Maj William Lee of the Connecticut Wing.

The article spoke of his use of the game of golf – which he is quite good at – as an opportunity to talk and counsel people about issues of faith.

The retired Evangelical Lutheran minister, ordained in 1972, believes his role in CAP is to mentor cadets through his monthly character development class. “I really enjoy my time with the cadets,” Lee said. “I’m here to help them.” “The great thing about the chaplain is he is a very stable influence on the cadets,” said Maj. Todd Buhr, commander of Lee’s squadron.

TRAGEDY HITS CLOSE TO HOME

For Chaplain, Lt Col Ron Tottingham the news of the tragic event that occurred at Fort Hood, Texas hit close to home. One of the soldiers killed in the rampage that took place that day, PFC Kham Xiong, was a member of mission church in St. Paul, Minnesota that was started by the church Chaplain Tottingham had pastored. Chaplain, Major Erich McCandless, Sioux Falls, SD MEPS and Chaplain Tottingham were invited to participate in PFC Xiong’s funeral held at the Ft Snelling Veterans National Cemetery. In addition to the flag presentation, PFC Xiong was awarded U.S. Citizenship. The certificate was presented to his wife along with two military medal awards. A Major General read a formal eulogy and did the presentations personally. The ceremony was closed by a U.S. Army Chaplain. Several military veterans and service organizations represented by their honor guards at the service as well as a very large contingent of Patriot Guardsmen.



Final honors for PFC Kham Xiong