

SPIRITUAL READINESS INITIATIVE



“STRONG WARRIOR, STRONG SPIRIT”



U.S. ARMY CHAPLAIN CORPS

"CARING FOR THE SOUL OF THE ARMY"



DEPARTMENT OF THE ARMY
OFFICE OF THE CHIEF OF CHAPLAINS
2700 ARMY PENTAGON
WASHINGTON, DC 20310

October 14, 2021

Greetings to you all,

Thank you for supporting our Spiritual Readiness Initiative. The Spiritual Readiness Initiative (1) equips Chaplains with skills to assess the spiritual readiness of first-term Soldiers, (2) encourages collaboration between the Army Chaplain Corps, Army Behavioral Health, and other care providers; and (3) engages Army Command Teams with scientific findings to facilitate holistic Soldier care.

Dr. Lisa Miller of Columbia University explains inherent spirituality like this: "Spirituality is experienced through a biologically based faculty and we are born ready to use it; we enter the world prepared to have a spiritual life." Spirituality is important to the Army because scientific research by Dr. Miller and others confirms the protective value of personal spirituality against suicidality, clinical depression, risk-taking, and substance dependence and abuse.

FM 7-22, Holistic Health and Fitness (H2F), establishes the Army's doctrine for the readiness training of Soldiers. Spiritual readiness is the fourth domain in the H2F System: Spiritual readiness develops the personal qualities a person needs in times of stress, hardship, and tragedy. People develop their spiritual readiness from diverse value systems that stem from their religious, philosophical, and human values and form the basis for character, disposition, decision making, and integrity. The Spiritual readiness domain is inclusive and universally vital to all personnel no matter their background, philosophy, or religion. It applies to both religious and non-religious persons and concepts. Leaders play an active role in creating and fostering a climate that encourages individual spiritual readiness according to their respective worldviews, while at the same time communicating respect and dignity for diversity in a pluralistic setting.

Our Chaplain Corps members are working to build spiritual readiness in our Army Family around the globe every day. Spiritual readiness is at the core of Soldier preparation and sustainability, and it is critical to our Army's mission success. As the Chaplain Corps works to meet the spiritual and religious needs of every member of the Army Family, we are committed to being steadfast partners with everyone who cares for the Army's People. Invest in PEOPLE, CONNECT them in Spirit, and Cultivate COMMUNITY! For God and Country!

A handwritten signature in black ink that reads "Thomas L. Solhjem".

Thomas L. Solhjem
Chaplain (Major General), U.S. Army
Chief of Chaplains

HANDBOOK CONTENTS

Section 1: Spiritual Readiness Overview

Chapter 10, FM 7-22 Spiritual Readiness.....	2
The Soldier’s Spiritual Core	10
DA PAM 165-19 (2-3).....	14
The Spiritually Fit Soldier.....	15
Spiritual Readiness Overview Notes.....	17

Section 2: Spiritual Readiness Assessment

Excerpts from FM 7-22.....	19
Spiritual Readiness Assessment	20
Spiritual Readiness Assessment Overall Scoring	23
Scoring the Three Core Attributes.....	24
Spiritual Readiness Coaching Grid.....	25
Notes on Bridging Assessment to Coaching.....	26
Why This Approach to Assessment & Coaching.....	27
Methodology & Design.....	28
Broad Correlations Table.....	29
Subscale Table.....	30
Spiritual Readiness Coaching Grid.....	31
Transitioning From the Assessment to the Grid.....	32
Primer for Supporting & Enhancing PCHP.....	34
Primer for Supporting & Enhancing PMPV.....	35
Primer for Supporting & Enhancing SSGG.....	36

HANDBOOK CONTENTS

Section 3: Spiritual Readiness Development

Skill 2: Session Framework.....	38
Spiritual History & Connections Tool.....	39
My People: Spiritual Connections Diagram.....	40
My Path: Spiritual Community Discussion.....	41
My Practices: Spiritual Practice Questions.....	42
Spiritual Practice Options.....	43
My Plan: Spiritual Roadmap.....	44
Soldier's Spiritual Readiness Card.....	45
Spiritual Core Development: An Imperative.....	46

Section 4: Spiritual Readiness Development Deep Dive

Spiritual Development Deep Dive (Dr. Gorrell Slides/Notes).....	54
Spiritual Development Deep Dive Practical Exercise #1.....	60
Spiritual Development Deep Dive Practical Exercise #2.....	61
Spiritual Development Deep Dive Practical Exercise #3.....	63

Section 5: Spiritual Readiness Resources

Core Science: Dr. Lisa Miller Presentation.....	65
Life With & Without a Spiritual Core.....	68
Impact of Not Bridging The Religious/Spiritual Gap.....	69
How to Bridge The Religious/Spiritual Gap.....	70
Leader's Spiritual Readiness Card.....	71
Spiritual Readiness Blackboard Course Instructions.....	72
Points of Contact.....	75

SECTION 1:

SPIRITUAL

READINESS

OVERVIEW



Field Manual

FM 7-22

HOLISTIC HEALTH AND FITNESS



OCTOBER 2020

DISTRIBUTION RESTRICTION:

Approved for public release; distribution is unlimited.

This publication supersedes chapters 1–6 and appendix D of FM 7-22, dated 26 October 2012.

United States Government, US Army

FM 7-22 CH 10: SPIRITUAL READINESS

Chapter 10 +Spiritual Readiness

This chapter discusses spiritual readiness, the fourth domain in the H2F System. It provides tools and techniques for leaders and individuals exercising spiritual readiness development, sustainment, or repair. It discusses what spiritual readiness is, the purpose for spiritual readiness, who conducts or enables spiritual readiness, how spiritual readiness is developed, and the aspects of spiritual readiness. Lastly, this chapter lists resources available.

INTRODUCTION TO SPIRITUAL READINESS

10-1. Spiritual readiness develops the personal qualities a person needs in times of stress, hardship, and tragedy. These qualities come from religious, philosophical, or human values and form the basis for character, disposition, decision making, and integrity. People develop their spiritual readiness from diverse value systems that stem from their religious, philosophical, and human values. The spiritual readiness domain is inclusive and universally vital to all personnel no matter their background, philosophy, or religion. It applies to both religious and non-religious persons and concepts. Leaders play an active role in creating and fostering a climate that encourages individual spiritual readiness according to their respective worldviews, while at the same time communicating respect and dignity for diversity in a pluralistic setting. (See AR 600-63 for more on spirituality.)

10-2. Spirituality is often described as a sense of connection that gives meaning and purpose to a person's life. It is unique to each individual. The spiritual dimension applies to all people, whether religious and non-religious. Identifying one's purpose, core values, beliefs, identity, and life vision defines the spiritual dimension. These elements, which define the essence of a person, enable one to build inner strength, make meaning of experiences, behave ethically, persevere through challenges, and be resilient when faced with adversity. An individual's spirituality draws upon parts of personal, philosophical, psychological, and religious teachings or beliefs, and forms the basis of their character. (See AR 350-53 for more on spirituality.) Understanding the general spiritual readiness enables leaders to encourage personal spiritual readiness in a climate where mutual respect and dignity encourage dialogue, foster team cohesion, and enable healthy free exercise of religion or no religion by all personnel. This approach enables and supports collective and individual readiness as Soldiers endure challenging and stressful conditions in training or operational environments.

10-3. People enhance their spiritual readiness through reflection and practice of a lifestyle based on the personal qualities they need during times of stress, hardship, and tragedy. When their actions deviate from their stated values, then they may experience inner conflict. Those struggling for integrity and congruity often only find inner peace after overcoming the struggle. They develop spiritual readiness by studying, connecting with, and understanding the value systems that mold their personal qualities. As their spiritual readiness grows, they become a leader of character and build the resilience necessary to navigate crises.

FREE EXERCISE AND RELIGIOUS LIBERTY CONCERNS

10-4. The First Amendment of the U.S. Constitution begins "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...*" This clause is a constitutional bedrock providing grounding for religious support and spiritual readiness. The Army values Soldiers' rights to observe tenets of their respective religions, or to observe no religion at all. Free exercise of religion supports the Army mission of sustaining Soldiers' short- and long-term readiness, building ethical and moral strength, and motivating Soldiers to meet present and future challenges.

Chapter 10

10-5. The word ‘accommodation’ describes whether the Army and its commanders will prohibit, or permit and accommodate, particular desired exercise or expression of religion that would otherwise be at odds with other military requirements, objectives, and policies. The Religious Freedom Restoration Act generally provides that a request for religious accommodation from a military policy, practice, or duty that hinders a Service member’s exercise of religion may be denied only when the military policy, practice, or duty furthers a compelling governmental interest, and is the least restrictive means of furthering that compelling governmental interest. Leaders grant or deny accommodations according to specific procedures and directives such as those laid out in DODI 1300.17 and AR 600-20. Accommodation policy provides further support for Army leaders making ample allowance for individual practice of religious exercise in the Army workplace to support spiritual readiness.

ESTABLISHMENT CLAUSE AND PLURALISTIC CONCERNS

10-6. The Establishment and Free Exercise Clauses of the First Amendment act as guideposts for developing spiritual readiness. The Establishment Clause prohibits unfair use of governmental authority, force, or influence to mandate or unduly promote any particular form of religion, religious belief, or practice.

10-7. Religion may be described as a set of beliefs concerning a divine or transcendent cause, nature, and purpose of the universe typically accompanied with devotional and ritual observances along with an accompanying moral code governing the conduct of human affairs. (See ATP 1-05.03 and ATP 1-05.04 for more on religion.) Most Army professionals identify with some form of religious belief underlying the spiritual dimension. Since religion is often the most important factor in individual moral outlook and motivation, leaders must respect religious and spiritual beliefs to develop spiritual readiness appropriately in Army organizations. Leaders accommodate diverse religious and spiritual practices but do not apply undue influence, coerce, or harass subordinates about religion.

10-8. Pluralistic concerns represented by the Establishment Clause are reinforced in other mandates of law and policy. Civil rights and equal opportunity law and policy undergird an Army commitment to provide equal opportunity and fair treatment for military personnel and Families without regard to race, color, gender, religion, sexual orientation, or national origin. Army commanders seek to provide environments free of unlawful discrimination and offensive behavior to those categories (addressed in AR 600-20). Similarly, DODD 5500.07-R requires all Army leaders and Soldiers to “adhere strictly to (this) policy of equal opportunity.”

THE CHAPLAIN CORPS ROLE IN SPIRITUAL READINESS

10-9. UMTs and chaplain sections support and advise on spiritual readiness development for both religious and non-religious personnel. Chaplains represent particular faith traditions as religious leaders while serving the spiritual needs of their assigned units’ Soldiers. Chaplains unable to perform specific religious support needs due to their own religious commitments provide supplemental religious or spiritual leaders and resources to meet those needs.

SPIRITUAL READINESS DEVELOPMENT

10-10. Spiritual readiness development involves improving one’s spiritual posture to sustaining one’s self through all aspects of life. The improvement process is generally self-directed and informed by religious, philosophical, or human values forming the basis for character, disposition, decision-making and integrity. While individuals approach spiritual readiness from both non-religious and religious perspectives, both categories creates similar comparative practices.

GENERAL SPIRITUAL READINESS PRACTICES

10-11. Informed leaders understand the requirements for time, space, materiel, and other conditions required to support spiritual readiness practices within particular organizations. Individual spiritual readiness obligations can vary widely. Paragraphs 10-12 through 10-21 provide examples of spiritual readiness disciplines non-religious and religious personnel both follow. Leaders consult with a chaplain or UMT to regarding these practices.

CORPORATE AND INDIVIDUAL MEETINGS

10-12. A central practice of spiritual readiness is regular meetings to receive instruction, observe tenets of belief, and gather with people of similar values. Meetings often occur weekly and can last thirty minutes to several hours. Some groups require dedicated sacred space in garrison settings, while other groups require dedicated space free of external distractions. Army chapels are designated as dedicated space for this purpose in both garrison and operational environments. Leaders help subordinates de-conflict operational requirements and spiritual practices within constraints of operational tempo and mission requirements.

SERVICE AND CHARITY

10-13. Most spiritual traditions emphasize service to others for the sake of both charity and understanding one's relationship to other human beings and the transcendent. This might involve serving in a homeless shelter, conducting work projects in the local community, visiting the hospital, donating funds or material goods, or helping people in the unit in need.

HOSPITALITY

10-14. Hospitality refers to generously receiving and providing a sustaining environment for family, neighbors and strangers. It is a spiritual readiness practice in many traditions. In practicing hospitality, a guest receives anything from water and shade to lodging, clothing, and food. Closely related to service and charity, this spiritual readiness practice is more intimate in nature since providing hospitality is in person and generally involves engaged social interaction between the host and guest. Many traditions view the practice as a mark of heightened spiritual maturity as it involves vulnerability of the host and investment in another's well-being and basic sustenance. The practice of hospitality towards those considered the most vulnerable in society includes the orphaned, widowed, homeless, injured, physically handicapped, and prisoners.

JOURNALING

10-15. Many people use journaling as a spiritual readiness practice. Journaling often involves an individual maintaining a written record of thoughts, prayers, feelings, beliefs, and reflection on life, philosophy, or other matters. The journal is either handwritten or digitally recorded. Usually the journal is a private document not intended for disclosure. Journals might also have recorded thoughts and words with no particular association or logic, often referred to as free journaling. Free journaling releases one's mind to enable focused reflection. Journaling is a means of incorporating cognitive, spiritual, and physical activities as part of an integrated approach to spiritual readiness. Authors might review their journals to gain perspective on life.

MEDITATION

10-16. Meditation is the practice of contemplation and reflection by an individual or group. It generally requires few external distractions. For this reason, ensuring a dedicated space away from ongoing training or operations is preferable to facilitate individuals' ability to practice this spiritual readiness activity.

PRAYER AND CHANTING

10-17. Religious people tend to practice prayer and chanting to address one or more god, deity, divine being, or spirit. Prayer might follow a set form of words and rhythm or a free-form pattern. Chanting is often a modified form of prayer or song uttered in a rhythmic manner with or without repetition. Some traditions prescribe prayer according to the time of day, a pattern of prayers using beads, or a specific physical posture assumed during prayer. Some prayer is designed for individuals while other prayers are for groups ranging from a few to a large gathering.

10-18. Leaders ask subordinates what space, time, and materials they require to facilitate individual prayer practices. Some prayers require preparation in the form of ceremonial washing or fasting. For example, leaders may be asked to provide a dedicated space with ceremonial washing (ablution) capabilities and limited distractions. Some individuals pray during routine daily activities while others pray only at a dedicated time in a space free from distractions.

Chapter 10

BELIEF (VALUES)-BASED EDUCATION (RELIGIOUS EDUCATION)

10-19. Belief-based education occurs for non-religious and religious groups. The education often occurs during group gatherings, but it also occurs as part of an individual's study habit. Groups provide times that allow belief-based education to young and more mature adherents. Trained leaders or lay volunteers provide instruction on topics and information related to core beliefs and the practice of those beliefs. Belief-based education varies from formal instruction with published curricula and examination to informal tutoring and mentoring. Training may happen throughout the week or as part of a formal education program with group meetings.

BELIEF-BASED READING AND REFLECTION

10-20. Non-religious and religious traditions usually reflect on a text, a group of texts, an author, or authors. These traditions often consider these texts or authors authoritative. Members use them for teaching, learning, personal reflection, spiritual growth, and normative practices in personal and public life.

10-21. Some religious traditions consider the texts sacred. Such texts require reverent and dignified handling ranging from careful handling, to physical touch only by trained clergy reading the document for adherents. Texts vary in ease of purchase and cost. Texts regarded as sacred often require special storage and handling considerations. Reading and reflection of spiritual or religious texts varies from one group to another, with some groups reading these texts on special holy days or in collective gatherings, while other groups carry paper or digital copies of their texts for daily reading, reflection, or prayer. Some religious groups require a dedicated space for reading and reflection; other groups might read or listen to their respective spiritual texts while conducting other activities.

RELIGIOUS SPIRITUAL READINESS PRACTICES

10-22. Individuals who practice certain spiritual resiliency disciplines tend to identify with a specific religious group. Paragraphs 10-23 and 1-24 cover the more common disciplines.

SACRAMENTS, RITES, AND ORDINANCES

10-23. Some religious traditions practice a sacramental understanding that imparts common objects with divine significance. Often, these traditions follow a rite or ordered pattern when observing sacraments. Those people with a sacramental understanding often view the objects as sacred or consecrated. Leaders and Soldiers treat those items according to the rites, rituals, or laws of the respective religious tradition. Alongside sacraments and rites are practices by some religious traditions of ordinances. While similar in manner, believers do not treat the ordinances as sacred or consecrated. Even so, all people treat those items with appropriate dignity and respect. The practice of sacraments, rites, and ordinances requires specific materials to satisfy that group's religious requirements. Successful free exercise might require leaders to use appropriated funds to facilitate these spiritual readiness practices.

HOLY OR SPECIAL DAY OBSERVANCES

10-24. Most religious groups have key dates celebrating significant events by members of that group in individual, familial, or collective observances. Holy day observances range from a simple group meeting to an elaborate event over several days with specific dietary, travel, and preparation requirements. Each tradition has a calendar identifying holy day observances. Each calendar varies in whether it is lunar, solar, or Gregorian based. Some calendars are set with numerical specificity whereas others are based on conditions interpreted and defined by religious leaders within that tradition. Some traditions have holy day obligations that require certain activities for their members as part of the holy day observance. Similar traditions might observe the same holy day but on a different date. Effective leaders facilitate dialogue and flexibility regarding free exercise of spiritual readiness practices. While special day observances are typically associated with religious observance, other non-religious spiritual traditions may also have certain special days. Soldiers desiring to observe special spiritual days plan with leaders in advance.

DIETARY PRACTICES

10-25. Dietary practices vary widely across religious traditions. Some follow no specific dietary practices while other groups might follow stringent dietary regimens synchronized with a religious calendar. The Army places a high priority on individual Soldiers' rights to exercise their religion, to include following religious-based dietary practices. Each person in a religious group has unique dietary practices. Accordingly, effective leaders engage in open and continued dialogue with subordinates regarding dietary practices so to accommodate the free exercise of religion in this area.

CLOTHING AND APPAREL

10-26. Spiritual readiness practices can include the wear of religious apparel. Religious accoutrements include but are not limited to headgear, tassels, special garments, or rules regarding modest dress. The Army places a strong emphasis on facilitating free exercise in the least restrictive manner as possible. See AR 670-1 and AR 600-20 for further information on religious accommodation of clothing and apparel.

PHYSICAL APPEARANCE

10-27. Similar to clothing and apparel, some religious groups require specific practices in regards to hair. The Army uses an established process for requesting waivers to accommodate free exercise of religion with regard to physical appearance. See AR 670-1 and AR 600-20 for religious accommodations to grooming standards.

SPIRITUAL READINESS ASSESSMENT

10-28. Unlike a physical readiness test that assesses established form and repetition of tasks in a set time, a spiritual readiness assessment is subjective and based on self-selection and self-assessment. Paragraph 10-29 describes sample methods of self-assessment that are not exhaustive in nature, nor intended as authoritative or definitive. Soldiers may freely choose to use assessment tools regarding spiritual readiness without repercussion or the perception of negative consequences.

10-29. Spiritual readiness assessments can come across as artificial, judgmental, rigid, and subjective. For this reason, each Soldier creates an assessment based on personal aspect and perception of spirituality. For example, Soldiers who find hope in their own personal achievements when experiencing hardship or adversity, base their assessment on the degree to which achievement is effective in bringing that hope and thereby reinforce their belief in personal achievement. Others who find hope in religious beliefs may base their assessments on connection to those beliefs or practices that reinforce those beliefs. Table 10-1 helps Soldiers assessing their own spiritual readiness to focus on relevant factors.

Table 10-1. Sample spiritual readiness assessment factors

<i>Factor</i>	<i>Questions</i>	
Personhood	<ul style="list-style-type: none"> What perceptions do I have about myself that give me inherent value? What gives my life meaning if anything? 	<ul style="list-style-type: none"> Do I believe that my life has purpose? If not why not? If so, what purpose?
Identity	<ul style="list-style-type: none"> What do my worldviews and associated beliefs say about who I am in relation to others? How would I answer the question, "Who am I?" 	
Growth Orientation	<ul style="list-style-type: none"> What mindset do I use to progress through life? On what do I base this mindset? 	<ul style="list-style-type: none"> In what do I engage that shapes this mindset? What am I reading to reinforce this mindset?
Personal Agency	<ul style="list-style-type: none"> Over what do I have the ability to exercise control? What aspects of my life are completely out of my control? 	<ul style="list-style-type: none"> What can I do about adverse situations in my life over which I have no control? How do I handle guilt and shame?

Table 10-1. Sample spiritual readiness assessment factors (*continued*)

Factor	Questions	
Coping Strategies	<ul style="list-style-type: none"> • How do I typically respond when experiencing adversity? • What, if anything, has worked well? 	<ul style="list-style-type: none"> • What has not worked? • How can I improve my ability to cope with adversity?
Connection	<ul style="list-style-type: none"> • To what or whom do I feel most connected? • How am I reinforcing those connections? • What connections cause significant distress? • How can I healthfully disconnect from those? 	<ul style="list-style-type: none"> • If disconnection is impossible, how can I manage the connection to minimize the distress? • How can I re-establish damaged connections? • Who, if anyone, do I need to forgive to include myself?

RESOURCES

10-30. Several offices, agencies, and individuals have staffs and resources to support leaders and the H2F Performance Team in facilitating spiritual readiness. Generally, leaders are not expected to be experts on spiritual and religious practices, nor should they function as such. Assistance from qualified staff enables leaders and individuals to focus time and energy on primary Army functions while building and maintaining their personal spiritual readiness. The resources listed in paragraphs 10-31 through 10-37 is not exhaustive in nature.

COMMANDERS AND LEADERS

10-31. Unit leaders foster spiritual readiness by providing space in schedules, battle rhythms, and training plans for individual self-development to include the spiritual dimension. Unit and organizational leaders can encourage spiritual readiness by discussing the spiritual dimension or spiritual development goals in developmental counseling, individual development plans, or their leadership philosophies. Unit leaders may also direct spiritual or moral leadership training, often with support from the chaplain section or UMT, to ensure contextualized training respects the diversity and pluralistic needs in the unit. (See ATP 1-05.04 for fostering spiritual training.)

CHAPLAIN SECTION OR UNIT MINISTRY TEAM

10-32. Chaplains and religious affairs specialists are assigned to units down to the battalion level. Called a chaplain section above brigade and the UMT at the brigade and below, chaplains and religious affairs specialists have specific training and education. They support command requirements to facilitate free exercise of religion and to provide spiritual assistance for all assigned, attached, or authorized personnel. The chaplain section or UMT advises the commander on broad issues regarding religion, morals, ethics, and morale. A key aspect of this advisement is the ability to conduct research and provide advice and resources on spiritual and religious practices. (See FM 1-05 and ATP 1-05.04 for details on religious advisement.)

GARRISON CHAPLAIN'S OFFICE

10-33. Most installations have a garrison chaplain section assigned to support an installation-wide, senior commander's command master religious program. This office is responsible for planning, developing, executing, and assessing religious support for the entire installation. As such, this office generally maintains lists of broad spiritual and religious support programs on the installation, engages spiritual leaders to facilitate comprehensive religious support, and leverages Chaplain Corps assets to research and support spiritual readiness practice requests for all assigned, attached, or authorized personnel. Garrison chaplain sections typically include a director of religious education. That individual oversees all religious education requirements on the installation and supports the garrison chaplain's research and provision of appropriate support for spiritual readiness practices. See AR 165-1 for more information on the garrison chaplain's office.

EQUAL OPPORTUNITY ADVISOR OR OFFICE

10-34. Religion is a category covered under the Equal Opportunity Program of the Army. As such, equal opportunity representatives and advisors can assist leaders and individuals with facilitating spiritual readiness without discrimination. The equal opportunity advisor or officer can advise on various religious or spiritual practices as well as indicators of a healthy climate in which leaders emphasize spiritual readiness without creating adversarial or unhealthy conditions within a unit.

ARMY FIT WEBSITE

10-35. The Army currently maintains the Army Fit website (<https://armyfit.army.mil>) that provides resources for teams, leaders, and individuals. The resources cover five dimensions: physical, emotional, social, spiritual, and family. There are articles under the spiritual dimension that provide insights into various spiritual readiness practices as well as discussions of potential obstacles or challenges an individual might experience in the exercise of a particular spiritual readiness practice.

LOCAL ORGANIZATIONS

10-36. In the immediate area surrounding military installations, several civilian religious and secular organizations often provide spiritual readiness education and direction. Leaders seeking information regarding spiritual readiness practices of their subordinates or looking for places to refer subordinates looking for specific spiritual advisement and practices might benefit from contacting these organizations. The chaplain section or UMT maintains a list of various local organizations to facilitate ease of referral. Maintaining these diverse lists does not constitute official government endorsement of any particular organization, but rather as a way to aid individual spiritual development.

INTERNALLY ASSIGNED ASSETS

10-37. Spiritual or religious practices of Soldiers and their Family members are diverse and often represent a cross-sectional demographic of the U.S. population. As such, leaders can benefit from learning about respective spiritual or religious groups from assigned Soldiers and their Family members. Those who practice a particular spiritual or religious tradition often understand nuances within that tradition. Providing regular opportunities for these individuals to provide information on their respective spiritual beliefs, practices, and customs can create a climate of understanding, dignity, and respect. Such classes also provide an opportunity for Soldiers to develop professional briefing and teaching skills. Identifying individuals in the unit who exercise a specific spiritual or religious tradition can prove beneficial for supporting other members of the team in a time of crisis or stress.

Summary

Spiritual readiness is a vital domain in the H2F System, and it directly impacts the resiliency of individuals and organizations. Encouraging Soldiers to connect and reflect on the worldview or value system that informs their core beliefs, principles, ethics, and morals can empower them to endure and overcome stress, hardship, and tragedy. Leaders have a responsibility to support spiritual readiness practices and create a climate where dignity and respect guide the process. Understanding common spiritual readiness practices enables leaders to support individual spiritual readiness development, sustainment, maintenance, and repair.

THE SOLDIER'S SPIRITUAL CORE

DR. LISA MILLER, COLUMBIA UNIVERSITY

The Spiritually Fit Soldier

Science mandates the need to support of the spiritual core throughout the life of the soldier for fitness, resilience, and recovery.

Statement of Problem:

A twenty-year bifurcation of spirituality from overall fitness, training and culture in the US Military has weakened and made vulnerable the soldier. The cost is degraded outward performance and lessened inner reserves to solve problems, as well as personal suffering, including suicide.

Cause of Problem:

The history of the US Army soldier always included support for a deep spiritual core. However, starting in the 1980s, in the positive attempt to be more inclusive of diverse religious backgrounds and cultures (and broader cultural wave of receding religious observance), religion and with it support for a spiritual connection, was disintegrated and significantly removed from daily life of the soldier. Effectively, the training and daily experience of the average soldier became silent on religion and a higher calling, abnegating support of the spiritual core, such that the "baby was thrown out the bathwater." *De facto* removal of access and unintended barriers in the behavioral mental health design, diminished necessary religious/spiritual (R/S) support.

Today we see the unintended consequence of this pivot in culture and attenuation of spiritual support. The US Military (along with the broader US culture) faces elevated risk in the form of suicide, addiction and mental illness and degraded performance across the life span of the soldier, with particular challenges faced by the 18-25 year old soldier, the primary focus of this memo.

Performance Risk & Personal Suffering:

- * Ten-fold the rate of death by suicide as death by combat
- * Elevated rates of substance addictions and disruptive behavioral addictions (gambling, pornography, internet gaming).
- * Elevated rate of mental health problems to include depression, anxiety, defiance, and risk taking, as well as character pathology of sociopathy, anti-social and narcissism that leads to impaired team bonding and decision-making on the field.
- * Unresolved PTSD, leading to distancing from team members, disunification of family and long-term dislocation from society.

Fitness Markers:

- * Less engaged teamwork and decreased relational morality, to include loyalty, avoidance of harm, forgiveness and bonding.
- * Weakened character strengths and virtues.
- * Impaired performance strengths: persistence, tenacity, grit and determination for a higher purpose.

* Lack of clarity and originality in information synthesis, innovation and grounded thinking and decision making.

Solution to the Problem:

In the most recent two decades, a significant new body of published peer-reviewed science shows that spirituality is essential to resilience, recovery, mental health and thriving. Fitness, to include the cultivation of positive character strengths, teamwork, relational morality and decision making are enhanced through a support of spirituality. Recovery from mental illness and resilience in the face of trauma hinge on spirituality. Long-term development is shaped by support of personal spirituality, or what might called the spiritual core, from which all other lines of social and moral development emanate. Drawing from this body of science, a “blueprint” is presented herein for the ***Spiritually Fit Solider***.

The US Army has the innovative vision, ability and resources in its existing Army Chaplaincy to implement- by elegant design with exceptional depth of relevant experience- a broad and pervasive system of support of the spiritual core of the soldier. Through offering spiritual intervention at critical junctures in natural development, the Army Chaplain can help to realize for the larger Army the Spiritual Fit Soldier: a soldier as fit spirituality, as in mind and body.

Spiritually Fit Solider: Scientific Blueprint

A summative review of the foundational findings across the science of spirituality, development, mental health and thriving identifies a “blueprint” of opportunity for spiritual intervention by the Army Chaplaincy.

- 1) ***Innate Spirituality***. Spirituality is different from Religion. Science shows that spirituality is a natural capacity in every human being, religious and non-religious. Spirituality is part of the human composition, just as we are physical and social beings, so too we are spiritual beings. We come equipped to connect with G-d, our Higher Power of the sacred presence in the Universe, whatever our tradition might be (and if we grow up outside of a religious tradition).

How do we know this? We know this by looking at twin-studies, that show our spiritual capacity is one-third innate and two-thirds environmentally shaped, or “socialized” (Kendler et al, 1997, 1999).

Spirituality and Religion are Different. Spirituality is the innate human capacity that is shaped by religion, culture, family and community. Religion is the embrace of this natural spiritual capacity by faith tradition and those who live within a faith tradition. In the same twin-studies, religion is identified as being taught, shown and shared; religion is transmitted through generations; religion is shared through clergy and parents, faith community and cultural socialization. Religious “messengers” matter greatly in the two-thirds socialization of spirituality. Science shows the impact of loving good religious teachers (often grandparents and parents, clergy and religious school teachers) and bad religious teachers (abusers and terrorists), who imprint the formation of natural spirituality (Mahoney, Pargament et al 2003; Granqvist and Kirkpatrick, 2013).

Who is Spiritual? Every soldier arrives to the Army with innate spirituality, a spiritual core, cultivated or not cultivated to a varying degree. A strong spiritual core or a weak spiritual core, a well-developed or less exercised core, can be present on Day One in the Army, yet spirituality is always right there, a capacity with every soldier.

Spirituality is part of our basic human make-up. As in all traits, or forms of human capacity, such as IQ or temperament there is found: 1) genetic variance in the strength and form of expression of spiritual capacity, and 2) diversity of strength and expression based upon the two-thirds environmental impact.

- 2) **Innate Spirituality and Biological Correlates:** Spirituality is **Hard-Wired**, at the many levels of our genes, our brain and unfolds in time-locked developmental phases (just like physical development). Yet if this wiring is left willy-nilly, it can sometimes degrade.

MRI Studies, Single Gene Studies and Long-Term Developmental Studies show that there are biological correlates of spirituality, by way of analogy the “docking station” of spiritual awareness and experience. Specifically, research indicates that specific genes, associated with the production of serotonin and dopamine and their transmitters (Perroud, 2009; Anderson et al, 2019), correlate with spirituality, genes that every soldier has, to varying degrees. Science shows that regions and circuits in the brain that are built into every soldier’s brain to sustain spirituality (Miller et al, 2014; Newberg et al, 2016; Miller et al, 2019) - but in any given soldier these circuits may or may not need some practice. Over the course of the human life, there are hard-wired maturational chapters of spirituality that drive us to feel and think differently, and make decisions differently.

ADULT DEVELOPMENT: COURSE OF SPIRITUALITY IN 18-25 YEAR OLDS

- Starting with puberty a “biological clock” triggers a process of intensified spiritual hunger, questioning and related opportunity for formation. With or without prior awareness and with or without spiritual or religious support, the opportunity is presented and some type of development unfolds. The outcome of this developmental window can be a strengthened spiritual core, a missed opportunity, or worse, a mis-directed spiritual hunger perhaps met by bad teachers, which moves into nihilism, amorality, extremism or terrorism.
- This is not merely a private matter, as the fitness, moral compass, and capability of the soldier depends upon Religious/Spiritual (R/S) support at the right time of these inevitable developmental surges.

What does this look like? With puberty, there builds a burning motivation, a hunger for spiritual quest. The late adolescent in particular wants to know the truth about “who am I” and the ultimate meaning in the world, the nature of good and evil, to figure out the ultimate consequence in our lives. Whether or not the late adolescent is prepared, there is a surprising new awareness of transcendence, illumination and a sacred connection, as well as their opposites. Nagging big questions of the head are met with an intense search of the heart. Adolescents want their lives to have ultimate purpose, want to contribute, start to see a oneness or unity to life, and tend naturally to perceive a theistic world, whether or not raised within a theistic tradition.

Spiritual Individuation here becomes hard work, at times drawing us inward in an all consuming quest, and can at times be in the form a “half empty” glass of spirituality. This condition in adolescents and emerging adults often show up to mental health providers as *developmental depression*, unrecognized and sometimes medicated, but has clear roots in natural spiritual formation (Miller et al, 2012, Miller 2013).

The normative process of spiritual individuation in later adolescence is much intensified by confrontation with loss, trauma and life-or-death encounters, accelerating both risk for a downward spiraling depression and opportunity for spiritual growth, as in Post Traumatic Growth (Tsai et al, 2015).

PROOF: Longitudinal Twin studies show a 50% increased in heritability, a burgeoning of the innate component, from middle through later puberty (Button et al, 2011, Koenig et al, 2008).

PROOF: Cross Cultural studies show common dimensions of spiritual emergence across highly diverse religious and cultural traditions, and with or without support of religion or religious sanctions in a county (Benson et al, 2013).

3) **SUICIDE & RELATED MENTAL ILLNESS:**

Spiritual Intervention & Necessary Supports. Dual referral process between Behavioral Health and the Chaplain Corps.

4) **HIGH PERFORMANCE:** Strength, Agility and Innovation of Mind

5) **FITNESS OF THE SPIRITUAL CORE:** Leads to Improved Decision Making, Persistence and Character

6) **BUILDING THE SPIRITUAL CORE:** Intervention by the US Army Chaplaincy.

The above memo identifies the nature and developmental pathways of innate spirituality, its association with thriving and morality, and its foundational role in resilience and recovery from mental illness. This body of relatively recent published science, now to include many hundreds of peer reviewed articles, offers a “blueprint” for intervention to support the Spiritually Fit Soldier by the US Army Chaplaincy.

In brief, the most effective way to support the spiritual core is to intervene during scientifically identified moments of opportunity: 1) adolescent and emerging adult formation, as well as at mid-life, 2) in times of loss, reorientation and trauma, 3) around professional advancement, augmented responsibility and mid-life development.

The US Army Chaplains, who already have the professional and personal expertise on how to deliver spiritual intervention, as well as cultural understanding of the Army soldier, now stand as our most treasured national resource.

DA PAM 165-19 (2-3) RELIGION & THE SPIRITUAL DIMENSION

2–3. Religion and the spiritual dimension

- a.* The spiritual dimension as defined in the Army is based on an individual's core religious, philosophical, psycho-logical, or personal values, and forms an individual's sense of identity, purpose, motivation, character, and integrity. These elements, which define the essence of a person enable one to build inner strength, make meaning of experiences, behave ethically, persevere through challenges, and be resilient when faced with adversity (see AR 350 – 53 and AR 600 – 63).
- b.* Individual beliefs rooted in personal religion and spirituality are often critical considerations of moral leadership. An Army professional's moral and ethical viewpoint and their motivation to follow what they understand to be right are shaped and driven by these personal core values and beliefs defined as the spiritual dimension.
- c.* Religion may be described as a set of beliefs concerning a divine or transcendent cause, nature, and purpose of the universe typically accompanied with devotional and ritual observances along with an accompanying moral code governing the conduct of human affairs. Most Army professionals identify with some form of religious belief under-lying the spiritual dimension, and religion is therefore often (but not always) the critical factor in individual moral outlook and motivation. Moral leadership involves a leaders' ability to understand and respect religious and spiritual beliefs in order to influence moral behavior in Army organizations.
- d.* Strong support for the exercise and practice of religion is reflected in DoD and Army policy concerning the accommodation of religion. This requires leaders to ensure that Soldiers and Department of the Army Civilians have opportunity to practice their faith, at times requiring exception to generally applicable rules in order to avoid a substantial burden to a person's sincere religious belief (see DoDI 1300.17 and AR 600 – 20). Army leaders should foster respect for the diverse religious, spiritual, and philosophical traditions that constitute spiritual beliefs that make America and its Army strong. This respect is applied to all, to those holding to sincere religious belief, or no religious belief at all. Consistent practice of one's own religion, character and integrity reinforces the moral norms of the Army ethic.

DA PAM 165–19 • 27 November 2020

THE SPIRITUALLY FIT SOLDIER

Current Context: Challenges among 18-25 Year-Olds

- **18-25 Year-Olds are NOT YET MATURE and most are NOT FULLY PREPARED FOR ADULTHOOD**
 - Though innately spiritual, they may not understand or believe that there is a spiritual reality
 - They arrive at university only 1/3 formed – with 2/3 of their development left for the 18-25 year-old period
 - Like universities, the Army receives HUMANS WHO ARE NOT FULLY DEVELOPED

- **SUICIDE is the Most Pressing Issue among 18-25 Year-Olds, Even at Prestigious Universities**
 - University administrators struggle to provide enough BEHAVIORAL HEALTH PROVIDERS due to risky behaviors and suicidal ideation
 - Positive Psychology is limited by its failure to address the spiritual core that integrates a human being
 - Dr. Lisa Miller: PERSONAL FAITH is the only factor scientifically proven to prevent suicide

- **FRAGILITY of this Generation is a Recurring Theme**
 - Families are not giving children a STRONG SPIRITUAL CORE
 - American society does not address the need for, or the means for developing, a STRONG SPIRITUAL CORE

- **FAILURE and DISAPPOINTMENT are Related Themes**
 - Dr. Meghan Sullivan: Notre Dame behavioral health counseling appointments have increased nearly three-fold from 2005 to 2015
 - Dr. Lisa Miller: Columbia University students have strong achievement awareness, but little awakened awareness
 - Without a mechanism to REGAIN CONTROL AND FIND MEANING, 18-25 year-olds resort to negative coping methods

- **The “NORMATIVE” has DISAPPEARED**
 - Younger generations no longer have the ability or the inclination to talk about THE GOOD
 - Their MORAL CODE and opinions are FRAGILE, and moral persuasion is being replaced by moral shaming
 - Dr. Matt Croasmun: Even the young people at Yale are increasingly unmoored, with no ballast.

THE SPIRITUALLY FIT SOLDIER

Science of Spiritual Development

- BORN SPIRITUAL Capacity, Twin Studies, MRI, Clinical Course Studies (INNATE), 1/3-2/3, Biological docking station
- SURGE IN ADOLESCENCE (18-25yrs GROWTH) Developmental Impact - Impact of 2/3- times of despair and loss “spiritual response”
- SURGE CAN BE SUPPORTED (Mentor, Leader, Family Member, Peer, Clergy)
- ESSENTIAL SOURCE OF STRENGTH AND THRIVING

Highly Protective Performance Enhancement

- 80% protective against substance dependence and abuse
- 60% protective against Major Depressive Disorder “Build Muscle”
- 70% protective against risk taking
- 50-80% decreased relative risk for suicidality & Religion

Miller, L. (2016) The Spiritual Child; The New Science of Parenting for Health and Lifelong Thriving

Post-Traumatic Growth

- 50% of Vets with trauma symptoms also report at least moderate PTG
- 75% of Vets with PTSD also report PTG at least at a moderate level
- National Sample of 3,157 VETS

Spiritual Core: Perceptions & Inner Resources for Growth

- Perceiving a helpful response from transcendent relationships
- Seeing life as sacred
- Finding meaning in the struggle
- Accepting the struggle
- Experiencing sacred moments
- Spiritual/Faith/Belief/Religious hope, support and commitment for the struggle

Currier et al (2017), Pargament et al (2018)

Enhanced Decision-Making: Information, Innovation & Responsiveness

- QUIET mind, non-ruminative decisions or angry reactions
- SEE broader new data & options
- FEEL goodness & love in those around
- KNOW a highly interconnected world
- A strong spiritual core enhances decision making

SECTION 2:

SPIRITUAL

READINESS

ASSESSMENT



SPIRITUAL READINESS ASSESSMENT

EXCERPTS FROM FM 7-22

FM 7-22, 1-1. The H2F System formalizes the way the Army trains, develops, and cares for Soldiers. This shift marks a change that will continue to evolve over the next twenty to thirty years. The H2F System builds both the underlying capability and capacity within the Soldier. Similar to professional athletes, Soldiers will optimize their individual performance potential and well-being by becoming stronger, faster, and more ready in both the physical and nonphysical domains. Stronger individuals ultimately produce stronger teams.

FM 7-22, 3-21. Spiritual readiness is the ability to endure and overcome times of stress, hardship, and tragedy by making meaning of life experiences. Individuals find meaning as they exercise beliefs, principles, ethics, and morals arising from religious, philosophical, and human values. Soldiers who successfully develop, sustain, and repair their state of being while facing adversity demonstrate spiritual readiness. Leaders who understand spiritual readiness can encourage personal spiritual readiness by creating a climate of mutual respect and dignity that promotes dialogue, fosters team cohesion, and enables healthy free exercise of religion or no religion. This approach enables collective and individual readiness.

FM 7-22, 3-22. Spiritual readiness strengthens as individuals identify their spiritual dimension—their purpose, core values, beliefs, identity, and life vision. The spiritual dimension draws on an individual's core religious, philosophical, or human values to develop an individual's sense of motivation, character, and integrity. The spiritual dimension defines the essence of a person by enabling one to build inner strength, make meaning of experiences, behave ethically, persevere through challenges, and be resilient when faced with adversity.

THE CHAPLAIN CORPS ROLE IN SPIRITUAL READINESS

FM 7-22, 10-9. UMTs and chaplain sections support and advise on spiritual readiness development for both religious and non-religious personnel. Chaplains represent particular faith traditions as religious leaders while serving the spiritual needs of their assigned units' Soldiers. Chaplains unable to perform specific religious support needs due to their own religious commitments provide supplemental religious or spiritual leaders and resources to meet those needs.

SPIRITUAL READINESS ASSESSMENT

SPIRITUAL READINESS ASSESSMENT

From 2015-2020, military chaplains and researchers at the Consortium for Health and Military Performance (CHAMP) partnered with SOCOM to develop a reliable quantitative scale for measuring spiritual readiness in the military context. The scale was initially published as the CHAMP/SOCOM Spiritual Fitness Scale (Alexander & Deuster, 2021; Alexander et al., 2020; Alexander, 2020). However, it is being tailored for the Army's use under the name Spiritual Readiness Assessment (SRA). The project incorporated input from more than 8,000 people and began with hundreds of previously validated questions about spirituality which were migrated into a military framework. Over many iterations, those hundreds of items were winnowed to ensure that only the most important and interconnected questions remained. At the same time, the connections between those remaining questions were statistically analyzed so that the research team could better understand any underlying factors which were emerging – factors which could be seen as specific traits or 'spiritual attributes' in the military readiness context.

Three distinct spiritual attributes emerged, which might be seen as Core Attributes of Spiritual Readiness in the military. Each attribute is represented by its own sub-scale, and has its own set of unique questions used for measurement. The 3 Core Attributes/sub-scales are called: Personal Connection with a Higher Power (PCHP), Pursuing Meaning, Purpose, and Value (PMPV), and Service and Sacrifice for the Greater Good (SSGG).

To make the SRA useful for profiling both theists and nontheists, a mechanism was included to allow nontheists to opt out from the PCHP subscale, while still being profiled in two distinct attributes. The SRA provides a good balance of the following properties: it is reliable and metrically sound, it is concise without being narrow, it allows for sensitivity to many belief systems, and it is statistically correlated with many wider wellness traits such as gratitude, quality of life, forgiveness, family commitment, coping, resilience, and adaptive reframing.

The SRA is capable of informing and supporting many activities related to Spiritual Readiness, including:

- Establishing multi-dimensional baseline profiles for groups and individuals
- Assessing trends over time
- Bridging trends to individual coaching and mentoring
- Providing an evidence base for Spiritual Readiness programs and services, and a method for quantitatively evaluating the impact of programs and services on the readiness of the Soldier

SUMMARY OF SPIRITUAL READINESS

Spiritual Readiness is a vital domain in the H2F System, and it directly impacts the resilience of individuals and organizations. Encouraging Soldiers to strengthen their connection with God or a Higher Power (measured by the PCHP subscale), to strengthen their pursuit of meaning, purpose, and highest values (measured by the PMPV subscale), and to strengthen their willingness to serve and sacrifice for others and the common good (measured by the SSGG subscale) can guide them to peak readiness for performance under the most stressful and arduous conditions. Leaders have a responsibility to support Spiritual Readiness, and assessment strategies play a central role in engaging that responsibility.

SPIRITUAL READINESS ASSESSMENT

The set of statements below asks you about your opinions and beliefs. Please answer each question as accurately as possible.

1. I know what my life is about.

Strongly Disagree Disagree Neutral Agree Strongly Agree
1-----2-----3-----4-----5-----6-----7-----8-----9-----10

2. Human value and respect should be the greatest social value.

Strongly Disagree Disagree Neutral Agree Strongly Agree
1-----2-----3-----4-----5-----6-----7-----8-----9-----10

3. I've been able to find a sense of meaning in my life.

Strongly Disagree Disagree Neutral Agree Strongly Agree
1-----2-----3-----4-----5-----6-----7-----8-----9-----10

4. Looking at my life as a whole, things seem clear to me.

Strongly Disagree Disagree Neutral Agree Strongly Agree
1-----2-----3-----4-----5-----6-----7-----8-----9-----10

5. I believe strongly in humanity and the power of people.

Strongly Disagree Disagree Neutral Agree Strongly Agree
1-----2-----3-----4-----5-----6-----7-----8-----9-----10

6. I have a core set of beliefs, ethics, and values that give my life a sense of meaning and purpose.

Strongly Disagree Disagree Neutral Agree Strongly Agree
1-----2-----3-----4-----5-----6-----7-----8-----9-----10

7. I often think about a "grand plan" or process that human beings are a part of.

Strongly Disagree Disagree Neutral Agree Strongly Agree
1-----2-----3-----4-----5-----6-----7-----8-----9-----10

8. The greatest moral decision is doing the greatest good for human beings.

Strongly Disagree Disagree Neutral Agree Strongly Agree
1-----2-----3-----4-----5-----6-----7-----8-----9-----10

9. Being of service to others is an important source of meaning in my life.

Strongly Disagree Disagree Neutral Agree Strongly Agree
1-----2-----3-----4-----5-----6-----7-----8-----9-----10

10. I can find meaning and purpose in my everyday experiences.

Strongly Disagree Disagree Neutral Agree Strongly Agree
1-----2-----3-----4-----5-----6-----7-----8-----9-----10

SPIRITUAL READINESS ASSESSMENT

The next set of statements reflects commitment to God or a higher power. Even if you don't think of yourself as religious, try to answer as accurately as possible. If you believe a statement doesn't align with your belief system, then choose the option "The assumptions behind this statement aren't consistent with my world views"

11. Do you believe in God or a higher power?

YES NO

12. I feel God's love for me.

Strongly Disagree Disagree Neutral Agree Strongly Agree
 1-----2-----3-----4-----5-----6-----7-----8-----9-----10

The assumptions behind this question aren't consistent with my world views.

13. I look to God for strength, support, and guidance

Strongly Disagree Disagree Neutral Agree Strongly Agree
 1-----2-----3-----4-----5-----6-----7-----8-----9-----10

The assumptions behind this question aren't consistent with my world views.

14. I feel God's presence.

Strongly Disagree Disagree Neutral Agree Strongly Agree
 1-----2-----3-----4-----5-----6-----7-----8-----9-----10

The assumptions behind this question aren't consistent with my world views.

15. I am grateful for all God has done for me.

Strongly Disagree Disagree Neutral Agree Strongly Agree
 1-----2-----3-----4-----5-----6-----7-----8-----9-----10

The assumptions behind this question aren't consistent with my world views.

16. God comforts and shelters me.

Strongly Disagree Disagree Neutral Agree Strongly Agree
 1-----2-----3-----4-----5-----6-----7-----8-----9-----10

The assumptions behind this question aren't consistent with my world views.

17. I have decided to place my life under God's direction.

Strongly Disagree Disagree Neutral Agree Strongly Agree
 1-----2-----3-----4-----5-----6-----7-----8-----9-----10

The assumptions behind this question aren't consistent with my world views.

18. Religious beliefs are what really lie behind my whole approach to life.

Strongly Disagree Disagree Neutral Agree Strongly Agree
 1-----2-----3-----4-----5-----6-----7-----8-----9-----10

The assumptions behind this question aren't consistent with my world views.

How open are you to speaking with a Chaplain?

Not Open Somewhat Open Definitely Open
 1-----2-----3-----4-----5-----6-----7-----8-----9-----10

SPIRITUAL READINESS ASSESSMENT OVERALL SCORING

Plotting Overall Scoring on Matrix

- Add the total from statements 1-18 = _____
- Divide by the total number answered (do not count #11 or any statement that was answered with “*The assumptions behind this question aren’t consistent with my world views*”) in order to obtain an average score.
- Divide the average score by 2 to obtain Spiritual Readiness level.
- Plot Spiritual Readiness level on the x axis (horizontal)
- Plot Openness Level on the y axis (vertical)

SPIRITUAL READINESS MATRIX



Openness Level	SHOWS LOWER TO MODERATE SPIRITUAL READINESS									SHOWS HIGHER SPIRITUAL READINESS							
	V	IV		III			II		I								
10																	
9																	
8																	
7																	
6																	
5																	
4																	
3																	
2																	
1																	
0																	
	1	1.25	1.5	1.75	2	2.25	2.5	2.75	3	3.25	3.5	3.75	4	4.25	4.5	4.75	5

Total Survey Points

SCORING THE THREE CORE ATTRIBUTES

1. **PMPV = Pursing Meaning, Purpose & Value**
2. **SSGG = Service & Sacrifice for the Greater Good**
3. **PCHP = Personal Connection to a Higher Power**

Items should be averaged to produce scale scores:

- PMPV items (1, 3, 4, 6, 10) = _____ ÷ 2 = _____
- SSGG items (2, 5, 7, 8, 9) = _____ ÷ 2 = _____
- PCHP items (12, 13, 14, 15, 16, 17, 18) = _____ ÷ 2 = _____

SPIRITUAL READINESS ASSESSMENT CATEGORY SCORING



		SCORING THE THREE CORE ATTRIBUTES IN PREPARATION FOR COACHING																
		[1] PMPV			[2] SSGG			[3] PCHP										
Openness Level		SHOWS NEED FOR SPIRITUAL READINESS COACHING					SHOWS HIGHER SPIRITUAL READINESS											
	10																	
9																		
8																		
7																		
6																		
5																		
4																		
3																		
2																		
1																		
0																		
		1	1.25	1.5	1.75	2	2.25	2.5	2.75	3	3.25	3.5	3.75	4	4.25	4.5	4.75	5
		Total Survey Points																

SPIRITUAL READINESS COACHING GRID

You can use the Spiritual Readiness Coaching Grid in conjunction with attribute-specific scores to serve as a tool for bridging the SRA results into tailored coaching in support of Spiritual Readiness.

Scales	Notes on Commitment & Connection Related to the 3 Core Attributes			Goals to Maintain or Strengthen Spiritual Commitments
	How has my commitment to this attribute changed in the past 6-18 months?	Which factors might help me strengthen my commitment to this attribute?	Which factors might threaten my ability to maintain commitment to this attribute?	
PMVP				
SSGG				
PCHP				

NOTES ON BRIDGING ASSESSMENT TO COACHING

A series of horizontal dotted lines for taking notes.

WHY THIS APPROACH TO ASSESSMENT & COACHING?

Definitions/frameworks for spiritual readiness:

“...improving one’s spiritual posture to sustain oneself through all aspects of life.” FM 7-22, 10-10

“...the ability to adhere to beliefs, principles, or values needed to persevere and prevail in accomplishing missions.” CJCSI 3405.01

“...[continuous contact] with core spiritual beliefs, values, awareness, relationships and experiences...which form the basis to promote healthy living, sound decision-making, [and] meaningful relational interaction...” SOCOM-D 10-12

The existing literature contained scales that assess aspects of spirituality. However, no publicly available scale simultaneously included both “vertical” and “horizontal” dimensions of spirituality as implied within the above frameworks. Also, no available scale enfranchised both theists and non-theists, and none was developed specifically for application in readiness paradigms.

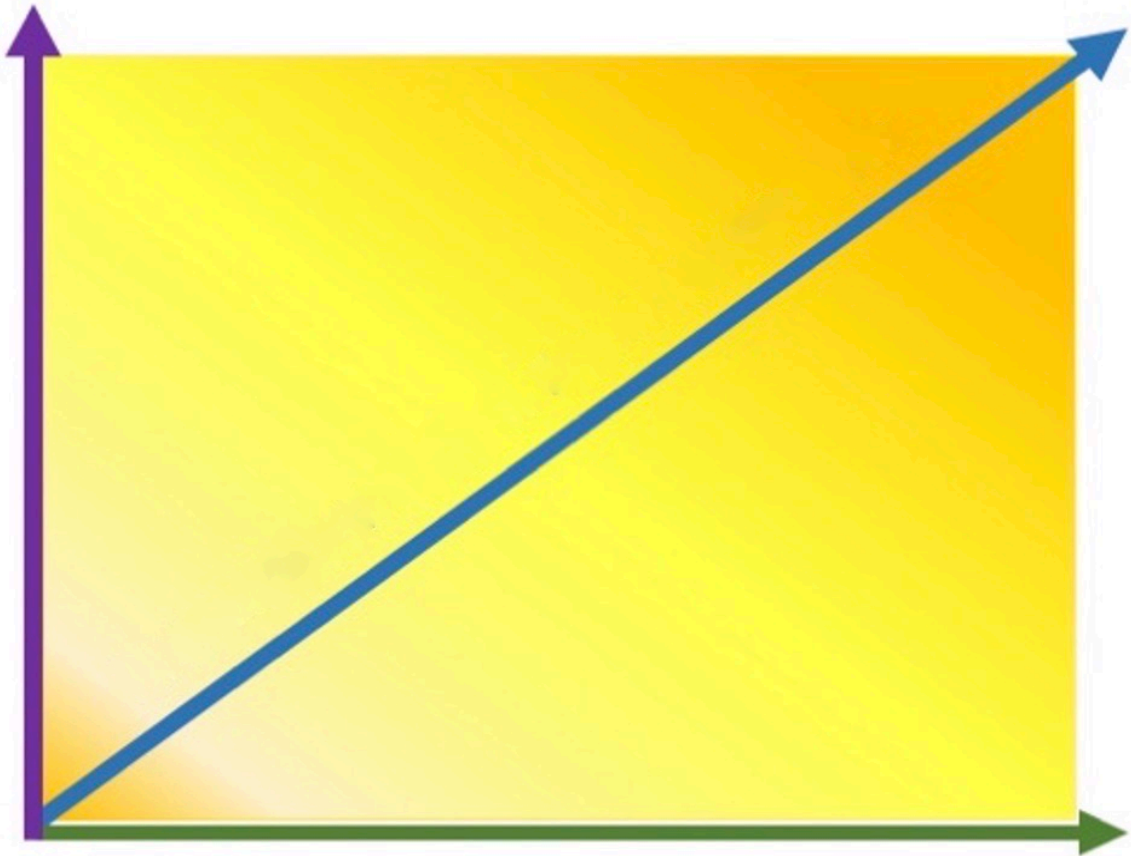
METHODOLOGY & DESIGN

→ **Team commitments: develop a quantitative scale with complex statistical design, limited participant burden and high internal validity. Produce versatile individual/group profiles capable of correlation with wider wellness traits.**

→ **6 phases: began with 342 items arranged on a Likert-type scale. Offered a smaller number of items to respondents in panels through random assignment to item-blocks (leveraging branching and missing data schemes). Phases 1-4 narrowed the items to 64 (privileging strong loadings on relevant factors/minimal NA responses).**

→ **3 clear factors emerged, and this allowed the team to identify and explore the properties of what can be considered 3 distinct 'Core Attributes' of spiritual readiness which were not predetermined solely by the *a priori* assumptions of the researchers.**

→ **Phases 5-6 narrowed to 17 items on the 3 subscales corresponding to the Core Attributes. We also explored correlations with wider wellness traits (52 in all) from popular validated scales in the public domain.**



“Horizontal” or “Altruistic” Spirituality (SSGG)

Broad Correlations Table (by Wellness Category)

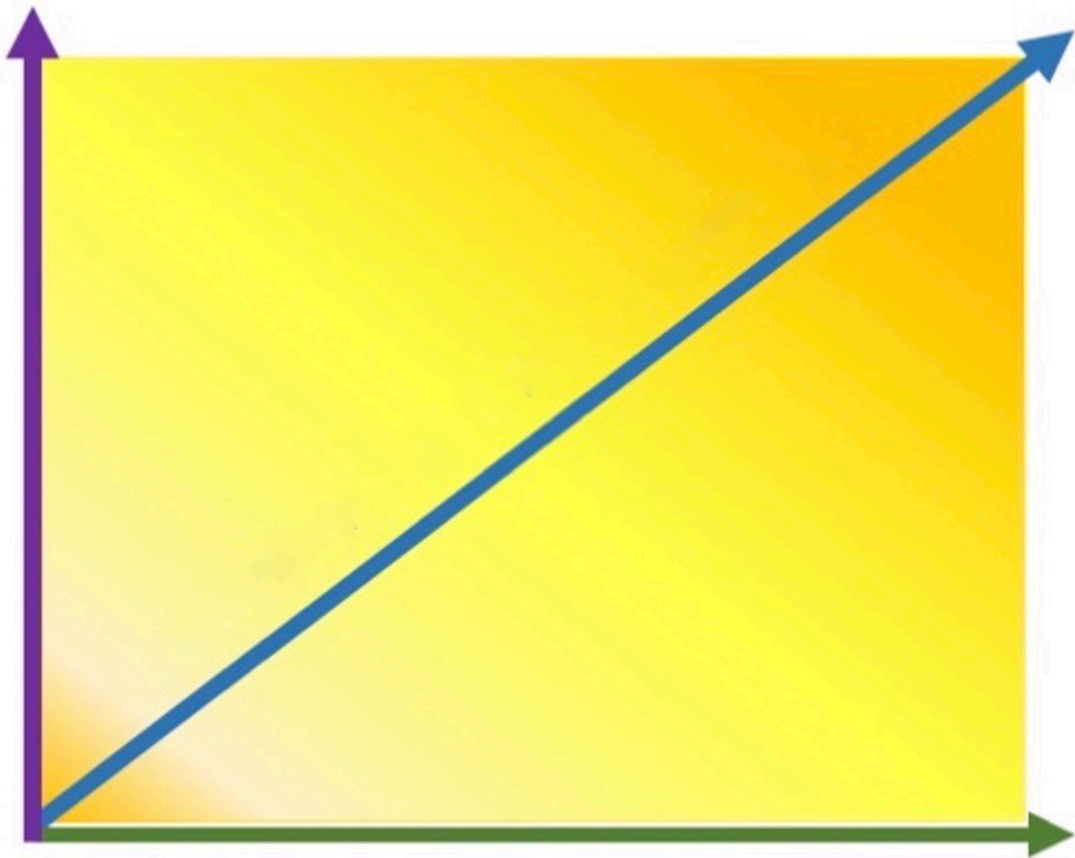
	PCHP	PMPV	SSGG
Behavioral Health		+	
Quality of Life	+	++	+
Resilience	+	++	+
Openness		++	+
Social support	+	++	+
Forgiveness	+	++	
Live Spiritual Values	++		+
Spiritual Coping	++	+	+
General Coping	+	+	+
++ = Mostly <u>strong</u> correlations; + = Mostly <u>moderate</u> correlations			

Subscale	Items	Reliability	Select Correlations
<p>Personal Connection to a Higher Power (PCHP)</p> <p><i>Provision/facilitation of religious ministry</i></p>	7	0.95 (Ω - USU) 0.97 (α - UTC)	<ul style="list-style-type: none"> • Religious coping ($r=0.65$) • Gratitude ($r=0.54$) • Stress-related growth ($r=0.43$) • Family cohesion ($r=0.46$)
<p>Pursuing Meaning, Purpose, and Values (PMPV)</p> <p><i>Character development/ Coaching on meaning-making and purpose</i></p>	5	0.88 (Ω - USU) 0.93 (α - UTC)	<ul style="list-style-type: none"> • Life-meaning ($r=0.78$) • Resilience ($r=0.52$) • Couple satisfaction ($r=0.42$) • Perceived stress ($r= - 0.43$) • Loneliness ($r= - 0.38$)
<p>Service and Sacrifice for the Greater Good (SSGG)</p> <p><i>Support esprit/ family support/community relations</i></p>	5	0.73 (Ω - USU) 0.87 (α - UTC)	<ul style="list-style-type: none"> • Adaptive reframing ($r=0.46$) • Gratitude ($r=0.42$) • Stress-related growth ($r=0.31$) • Life-meaning ($r=0.35$) • Familial Expressiveness ($r=0.27$)

SPIRITUAL READINESS COACHING GRID

You can use the Spiritual Readiness Coaching Grid in conjunction with attribute-specific scores to serve as a tool for bridging the SRA results into tailored coaching in support of Spiritual Readiness.

Scales	Notes on Commitment & Connection Related to the 3 Core Attributes			Goals to Maintain or Strengthen Spiritual Commitments
	How has my commitment to this attribute changed in the past 6-18 months?	Which factors might help me strengthen my commitment to this attribute?	Which factors might threaten my ability to maintain commitment to this attribute?	
PMVP				
SSGG				
PCHP				



**Explore Connections to Support
Strengthening a Personal Connection with
God (PMPV)**

**Explore Connections to Support Pursuing the
Highest Values, Beliefs, Ideals, and Virtues
Possible (PMPV)**

**Explore Connections to Support Self-Donation
and Self-Sacrifice in Relationships (SSGG)**

SECTION 3:

SPIRITUAL

READINESS

DEVELOPMENT



SKILL 2: SESSION FRAMEWORK

SKILL 2 - Designed for use during THE FIRST FORMAL MEETING BETWEEN THE SOLDIER AND CHAPLAIN

Purpose:

1. Help Chaplains Know Soldiers' Spiritual Needs and Areas of Spiritual Connection
2. Help Soldiers Identify and Connect to a Spiritual Community
3. Help Soldiers Identify Their Chosen Spiritual Practices
4. Help Soldiers Map out a Spiritual Readiness Development Plan = Spiritual Roadmap

SKILL 2: Five Simple Steps during First Meeting with the Soldier

1. **MY ASSESSMENT:** Establish Rapport and Review the Self-Completed Assessment (Ascertain Spiritual Struggles – Needs - Concerns (if any)) – Begin Spiritual Readiness Coaching Grid)
2. **MY PEOPLE:** Identify Soldier's Spiritual Connections (Vertical – Tangential - Horizontal)
3. **MY PATH:** Identify Soldier's Chosen Spiritual Path (And, if Welcomed, Help Connect Soldier with a Local or Online Spiritual Community)
4. **MY PRACTICES:** Identify Soldier's Chosen Spiritual Practices (Help Soldier with this, if needed)
5. **MY PLAN:** Collaborate with Soldier on a Spiritual Readiness Development Plan (Spiritual Roadmap)

SPIRITUAL HISTORY & CONNECTIONS TOOL

Defining Spirituality

FM 7-22, 10-2. Spirituality is often described as a sense of connection that gives meaning and purpose to a person's life. It is unique to each individual. The spiritual dimension applies to all people, whether religious and nonreligious. Identifying one's purpose, core values, beliefs, identity, and life vision defines the spiritual dimension.

Who are you connected to?

Defining Spiritual Readiness

FM 7-22, 10-10. Spiritual readiness development involves improving one's spiritual posture to sustaining one's self through all aspects of life. The improvement process is generally self-directed and informed by religious, philosophical, or human values forming the basis for character, disposition, decision-making and integrity. While individuals approach spiritual readiness from both non-religious and religious perspectives, both categories create similar comparative practices.

What do you do?

MY PLAN: SPIRITUAL ROADMAP



**My Pack
(My Spiritual Practices)**

.....
.....
.....
.....
.....



**My People
(Spiritual Mentors/
Community/Religious Leader)**

.....
.....
.....
.....
.....



**My Path
(Faith/Belief/Worldview)**

.....
.....
.....
.....
.....



My hope/vision for the future

.....
.....
.....
.....
.....






**OBJ
Good
Life**

SOLDIER'S SPIRITUAL READINESS CARD

SOLDIER'S SPIRITUAL READINESS CARD

◆ YOU HAVE A LIFE WORTH LIVING!

- What are Your Most Effective Spiritual Practices?
- To Whom do You Feel Most Spiritually Connected?
- What is Your Spiritual Path (faith-belief-worldview)?
- What is Your Hope and Vision for the Future?

 My Pack (My Spiritual Practices)	 My People (Spiritual Mentors/ Community/Religious Leader)
.....
.....
 My Path (Faith/Belief/Worldview)	↓ My hope/vision for the future
.....
.....
OBJ Good Life

SOLDIER'S SPIRITUAL READINESS CARD

"STRONG WARRIOR, STRONG SPIRIT"



My Name: _____

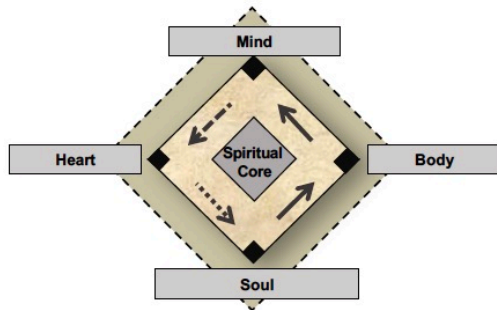
My Squad: _____

My Spiritual Battle-Buddy: _____

"Spirituality is a sense of connection that gives meaning and purpose to a person's life and it applies to all Soldiers, whether religious or non-religious. Identifying one's purpose, core values, beliefs, identity, and life vision defines the spiritual dimension. The spiritual dimension enables one to build inner-strength, make meaning of experiences, behave ethically, persevere through challenges, and be resilient when faced with challenges."
 — FM 7-22 (10-2)

SOLDIER'S SPIRITUAL READINESS CARD

SOLDIER'S SPIRITUAL READINESS CARD



SPIRITUAL READINESS: FM 7-22

"It is what [soldiers] believe that makes them invincible. We have sought for something more than enthusiasm, something finer and higher than optimism or self-confidence, something not merely of the intellect or the emotions but rather something in the spirit of [a soldier]. Let me call it the morale of omnipotence."
 — General George C. Marshall

◆ SPIRITUALITY AND THE BODY

- **Drill 1:** Spend 2-20 minutes kneeling in prayer or sitting in silence or sitting in meditation now and at the start/end of each day
- **Drill 2:** Recite a mantra – scripture verses - or meaningful saying during your workout – running – walking - stretching
- **Drill 3:** Spend some time deep breathing or walking in nature

◆ SPIRITUALITY AND THE MIND

- **Drill 4:** Focus and meditate on one special thing about your faith and/or what you believe (your spiritual path) that gives hope
- **Drill 5:** Reflect on a powerful lesson your spiritual mentor provided
- **Drill 6:** Read and reflect on sacred or inspirational writings for 5 minutes now or 30 minutes this weekend

◆ SPIRITUALITY AND THE HEART

- **Drill 7:** Conduct a 10 minute squad huddle to assess well-being
- **Drill 8:** Share cares & concerns with your spiritual battle-buddies
- **Drill 9:** Engage in simple acts of service – generosity - forgiveness

◆ SPIRITUALITY AND THE SOUL

- **Drill 10:** Focus for 10 minutes and throughout the day on a recent discovery that gives your life meaning & purpose
- **Drill 11:** Write down or visualize some immediate and future steps you can take to fulfill your life's vision
- **Drill 12:** Strive to develop one of your core values today and march to your spiritual goal

SPIRITUAL CORE DEVELOPMENT: AN IMPERATIVE

CH (COL) ROBERT E. MARSI

"It is what men believe that makes them invincible. We have sought for something more than enthusiasm, something finer and higher than optimism or self-confidence . . . something not merely of the intellect or the emotions but rather something in the spirit of man . . . let me call it the morale of omnipotence."

—General George C. Marshall¹

Today, increasing suicide levels plague the Army. This year alone, there has been a 30 percent increase in soldier suicides.² Additionally, the levels of soldier-related sexual assault, risky behavior, and questionable decision-making are alarming.³ Despite General of the Army Marshall's successful post-World War II strategy for soldier well-being, spiritual fitness, and positive performance, recent efforts to alleviate these behaviors are rather inadequate. Is there a strategy to effectively address the Army's current and future challenges concerning negative soldier behavior? The answer is yes. This paper calls for a fresh approach, a clear strategy to reverse these trends. By taking three strategic steps, anchored in General Marshall's concept and emerging scientific findings, the Army can reverse current trends and maximize soldier performance. First, Army leaders must revisit General Marshall's emphasis on developing omnipotent morale. Second, Army leaders must reverse the Army's progressive drift from General Marshall's primary anchor of positive soldier performance. Third, Army leaders must regain control by aligning Chaplain Corps efforts to strengthen the soldier's spiritual core with emerging scientific findings.

¹ George Marshall, "Speech at Trinity College," June 15, 1941, Hartford, Connecticut, in *The Papers of George Catlett Marshall*, vol. 2, "We Cannot Delay," July 1, 1939-December 6, 1941, eds. Larry I. Bland, Sharon Ritenour Stevens, and Clarence E. Wunderlin, Jr., (Baltimore and London: The Johns Hopkins University Press, 1986), 538.

² Tom Vanden Brook, "Suicide Rate Among Active-duty Troops Jumps to Six-year High," *USA Today*, October 1, 2020, <https://www.usatoday.com/story/news/politics/2020/10/01/suicide-rate-among-active-duty-troops-jumps-six-year-high/5879477002/>.

³ "Sexual Assault Reporting," Department of Defense Annual Report on Sexual Assault in the Military Fiscal Year 2019, April 17, 2020, 14-15, https://media.defense.gov/2020/Apr/30/2002291660/1/1/1/1_DEPARTMENT_OF_DEFENSE_FISCAL1/1/1/1_DEPARTMENT_OF_DEFENSE_FISCAL_YEAR_2019_ANNUAL_REPORT_ON_SEXUAL_ASSAULT_IN_THE_MILITARY.PDF

First Strategic Step: Revisiting Omnipotent Morale

The first strategic step is Army leaders revisiting General Marshall's emphasis on developing omnipotent morale. By omnipotent morale, he meant a belief generated in a soldier's spirit or soul, giving the soldier a will to win.⁴ General Marshall's Morale of Omnipotence concept provided the post-World War II Army an incipient strategy for positive Soldier performance. Marshall intentionally rebuilt the Army by emphasizing the guiding purpose of spirituality and the potency of belief. He considered spiritual strength and power of belief integral to soldier performance, "for it is what men believe that makes them invincible."⁵ In fact, not only is a strong spiritual core integral to soldier performance, but Marshall ardently believed a soldier's spiritual core was the great generator of individual morale and personal responsibility. The soldier's spirit, or soul, is more than simply a hunter of the good stuff; it is the core and essential component of being a productive human. Soldiers without strong and well-developed spiritual cores are unreliable and irresponsible. Army leaders cannot rely on them to perform.⁶

In addition to providing soldiers the will to win, a well-developed spiritual core was also essential to national security. For years, Marshall believed a soldier's unethical behavior was a serious threat to our nation. It was such a serious concern that, as early 1940, he addressed this issue in a national speech on NBC Radio.⁷ His belief that strong spiritual development and national security are linked continued post World War II. This link is evident in Army literature published in the 1940s and 1950s. National security, he believed, requires soldiers with

⁴ Marshall, "Speech at Trinity College," 538.

⁵ Ibid.

⁶ Ibid., 536.

⁷ George Marshall, "NBC Radio Address on the Progress of National Defense," November 29, 1940, in *The Papers of George Catlett Marshall*, vol. 2, *"We Cannot Delay," July 1, 1939-December 6, 1941*, eds. Larry I. Bland, Sharon Ritenour Stevens, and Clarence E. Wunderlin, Jr., (Baltimore and London: The Johns Hopkins University Press, 1986), 359.

spiritually generated resolve. Thus, the Army trained a generation of Soldiers using the omnipotent morale concept. This training's purpose was to improve individual well-being and to improve national security.⁸

In time, the Army developed the Fort Knox pilot program that evolved into a multi-decade Army Character Guidance training program. This training emphasized moral, spiritual, and religious education in the battle against communism, a national security issue. The program ran thirty years.⁹ The result was twofold. The Army specifically designed spiritual training to produce and inculcate Marshall's omnipotent morale concept. The Army also expanded the Chaplain Corps to provide this spiritual training to support national security efforts.¹⁰ For these important reasons, Army publications routinely quote his remarks concerning the need for spiritual well-being.¹¹ His emphasis on spirituality and leveraging omnipotent morale was formative.

Second Strategic Step: Reversing Progressive Drift

The second strategic step is leaders reversing the Army's progressive drift away from General Marshall's primary anchor for positive soldier performance. During the past 40-50 years, the Army minimized religion's once-powerful role as a profession of arms strategy. It is true the Army requires commanders to ensure the free exercise of religion. However, in terms of training, sustaining, and reinforcing, religion and spirituality is primarily an individual's

⁸ Shenandoah Lia Nieuwsma, "Broken Spirits: A History of Spiritual Fitness Training in the United States Army Since World War II" (PhD Diss., University of North Carolina, Chapel Hill, 2016), 19, ProQuest Dissertations & Theses Global.

⁹ Ibid., 14.

¹⁰ Ibid., 56.

¹¹ Anne Loveland, *Change and Conflict in the U.S. Army Chaplain Corps since 1945* (Knoxville: University of Tennessee Press, 2014), 153.

responsibility.¹² This lack of command level strategic emphasis on spirituality becomes evident when considering the current environment. The Army currently faces great challenges in combatting suicide, sexual assault, risky behavior, and poor decision-making skills. These contemporary challenges are due, in part, to the dismissal of General Marshall's omnipotent morale approach. The Army no longer considers religion and spirituality the primary means to ensure soldier well-being.

The Army's current strategy, the Ready and Resilient (R2) Campaign, significantly differs from Marshall's strategy.¹³ While R2 does include a somewhat robust spiritual component, it leaves out the most critical element: Spiritual core development. By not addressing the soldier's need for a well-developed spiritual core, R2 glosses over this primary protective factor.¹⁴ In truth, the spiritual aspect of the R2 strategy embraces a marginally effective positive psychology technique emphasizing grit, optimism, and persistence. Positive psychology is indeed a well-recognized process, and emphasizing grit, optimism, and persistence is needed, but by itself, this approach is not completely effective. To create the intended impact, it needs to build upon an existing foundation. The spiritual core, with an active transcendent relationship, is that critical foundation.¹⁵ The crucial missing piece in the current positive psychology approach is its failure to build upon an innate spiritual core with an active transcendent relationship. This shortcoming is very concerning.

¹² FM 7-22, "Holistic Health and Fitness," (United States Army Publishing Directorate, October 2020), 10-1, 2, 3, 6.

¹³ "Ready and Resilient," Army Resilience Directorate, <https://www.armyresilience.army.mil/ard/ard-resources.html>, accessed 23 October 2020.

¹⁴ "U.S. Army, HQDA, G-1, Army Resilience Directorate Ready and Resilient Resources and Activity Guide," Resources, Army Resilience Directorate, last modified 30 April 2020, <https://www.armyresilience.army.mil/ard/images/pdf/leadership/ARD%20Ready%20and%20Resilient%20Resource%20Guide.pdf>.

¹⁵ Lisa Miller, *The Spiritual Child* (New York: St. Martin's Press, 2015), 231.

Equally troubling is resilience training's historical emphasis on first addressing next level down responses: Emotional responses, social regulation, and decision-making skills.¹⁶ By mistakenly assuming all soldiers enter the Army as fully developed humans, resilience training does not discuss the under-developed spiritual core. Without a developed spiritual core, soldiers are unable to exercise spiritually informed executive level control. They default to next level down responses when lacking a "central organizing principle."¹⁷ Resilience training, a valuable tool when properly applied, simply emphasizes regulation without addressing this powerful internal control mechanism's identity. In short, while positive psychology reinforces positive behavior, it cannot effectively replicate the protective benefits spiritual core development provides.

Furthermore, by minimizing General Marshall's concept and pivoting to a purely positive psychology approach, the Army pays the price. Commanders face alarming levels of soldiers displaying poor emotional responses, namely suicide and domestic violence. As previously stated, suicide and domestic violence numbers are too high.¹⁸ Also, the uptick in soldiers exhibiting poor social regulation frustrates commanders. The frequency of sexual assault, sexual harassment, and risk-taking behavior is concerning.¹⁹ It is obvious the Army's SHARP training program, with its very insular approach, needs buttressing. Moreover, commanders frequently notice soldiers lack adequate decision-making skills. Prime examples are poor financial decisions, illegal drug use, and underage drinking. Many young soldiers need a targeted training approach that enables adequate spiritual growth and development. The truth

¹⁶"Resilience Training for the Army," Positive Psychology Center, University of Pennsylvania, <https://ppc.sas.upenn.edu/services/resilience-training-army>, accessed 2 October 2020.

¹⁷ Miller, *The Spiritual Child*, 244.

¹⁸ Brook, "Suicide Rate Among Active-duty Troops Jumps to Six-year High."

¹⁹ Department of Defense Annual Report on Sexual Assault in the Military Fiscal Year 2019, "Sexual Assault Reporting," 15.

is, the Army's current strategy is mediocre at best and needs refinement through a modern, effective, and scientifically validated approach.

Third Strategic Step: Regaining Positive Control

The third strategic step is Army leaders regaining control by aligning Chaplain Corps efforts to strengthen the soldier's spiritual core with emerging scientific findings. Recent data and peer-reviewed studies validate the deep importance of General Marshall's omnipotent morale concept. Under the labels of "Spiritual Core" and "Spiritual Core Development," via a connection with the Divine or Transcendent, General Marshall's initial concept finds scientifically validated proof.²⁰ Emerging scientific data confirms all humans have an innate spiritual capacity. Humans are "hardwired for spirituality."²¹ This hardwired capacity surges during adolescence (18-25 years), and religious leaders are key to supporting this surge by facilitating development and growth.²² With proper support and development, spirituality "becomes a significant resource for health and healing through adult life."²³ Cutting-edge research clearly shows the specific benefits of a robust spirituality. Developed spiritual cores strongly protect adolescents against four main threats: Depression, substance abuse, risk-taking, and suicide. Soldiers with well-developed spiritual cores are 80 percent protected against depression and 60 percent protected against substance abuse. They are also 70 percent protected against risk-taking. Best of all, those who practice a religion have a 50 to 80 percent lower risk for suicidality.²⁴

²⁰ Miller, *The Spiritual Child*, 244-246.

²¹ *Ibid.*, 28.

²² *Ibid.*, 67-68.

²³ *Ibid.*, 28.

²⁴ *Ibid.*, 208-209.

In light of this emerging data, the Army must require unit chaplains to perform the following spiritual core development actions: First, engage in upstream efforts by developing a spiritual care plan for all incoming soldiers. This effort consists of chaplains conducting, for all soldiers, comprehensive spiritual assessments and spiritual history, determining each soldier's level of spiritual connection to the transcendent, and guiding each soldier's choice of health-sustaining spiritual practices. Second, engage in midstream efforts by conducting spiritual core development training and producing a spiritual road map with each in-progress soldier. The spiritual roadmap has two main components: a life meaning and purpose blueprint and a clearly articulated spiritual operating system. These two components reflect each soldier's chosen religious or spiritual path. Third, engage in downstream efforts by providing spiritual stabilization for soldiers in pain. Chaplains provide critical care through timely and professional referrals to behavioral health officers. Chaplains will also further stabilize soldiers by leading post-traumatic spiritual growth groups, helping soldiers move upstream. These three steps provide a positive way forward in developing each soldier's spiritual core and improving soldier performance.

Conclusion

In conclusion: It is a matter of urgency and national security that Army leaders leverage General Marshall's omnipotent morale concept. Revisiting Marshall's emphasis on omnipotent morale, reversing the progressive drift from his concept, and regaining control by aligning chaplaincy efforts with emerging scientific findings will maximize soldier performance. Drawing upon the historical techniques adopted by General Marshall and recognizing the shortcomings of current Army strategy, leaders must embrace emerging and cutting-edge research. Now is the time to provide all soldiers scientifically based spiritual support. Now is the time to take strategic action, rebuild the American soldier, and improve national security.

SECTION 4:

SPIRITUAL

READINESS

DEVELOPMENT

DEEP DIVE



SPIRITUAL DEEP DIVE PRACTICAL EXERCISE #1

The key questions:

- What is the life worth living? What is there to live for? What is worth wanting?
- Who/what do I feel responsible to for living my life a certain way and why?
- What does it mean for me to lead life well?
- How should I respond to suffering or pain?
- What should I do when I succeed?
- What should I do when I fail?
- What does it mean to me for life to go well?
- What does it mean to me for life to feel right? Does it matter?

1. How might the key questions for discerning and articulating the life worth living help soldiers?
2. Which question strikes you as especially important and why?
3. When you heard the section about *what is worth wanting* during the session, the deep dive, what came up for you?
4. Given your experience as a chaplain or religious affairs specialist, how might helping soldiers think about *what is worth wanting* help them?

SPIRITUAL DEEP DIVE PRACTICAL EXERCISE #2

The POINT of session two is for you to help Chaplains and Religious Affairs Specialists to PRACTICE what they will lead others in doing.

In this session, have them do a fish bowl discussion (like I will demonstrate) or practice storytelling.

Choice #1

Lead a fish bowl.

1. Put three chairs in the center of the circle relatively close together.
2. Ask three people to sit in them.
3. Tell everyone that the chairs in the center are the fish bowl and only people in the fish bowl can talk. If you are outside of the fish bowl, you cannot speak.
4. In order to speak, walk toward the fish bowl, wave to someone and have them leave the seat and sit in it.
5. Tell them you are going to ask questions and their job in the fish bowl is just to answer the questions and talk to one another, have a discussion.
6. Tell them if people don't join the circle often enough, you will point to people outside of the fish bowl and tell them who to replace.
7. You will ask questions as time goes on.

****Note for you: Give time for silence. Don't rush through the questions. But also keep the discussion lively. Feel free to ask questions that come to you as you are listening to the fish bowl discussion.**

Questions you might ask:

- When you think about someone you know who leads their life well, what do they do? Tell us about them.
- What does it mean to you to be a good person?
- What does it mean to you to live rightly? Who or what do you turn to for guidance on living well?
- What is one virtue you think everyone should pursue? Virtues are things like humility, courage, integrity, loyalty, gratefulness.
- What is one habit that is important to regularly do to lead your life well?

SPIRITUAL DEEP DIVE PRACTICAL EXERCISE #2

Choice #2 Storytelling, witness, reflection

Option A:

Story prompt one: Think about what “goodness” means to you. Tell about a time when someone was good to you.

Witness Round: what did you hear? What resonated? What challenged you?

ASK: How might these stories help us to think about how we should live? What does it mean to lead our lives well? What core values and habits should we seek to embody everyday?

ASK: On what basis, on what truth claims, are you basing your answers to the question of what it means to live well?

Option B:

Story prompt two: Tell about a time when life has FELT right to you. How did it feel?

Witness Round: What did you hear? What resonated? What challenged you?

ASK: Does it matter if life feels happy? (Is “happy” the right word?) Should life feel easy or difficult? In which ways? (What would count as life not feeling like it should?)

ASK: On what basis, on what truth claims, are you basing your answers to the question of what it means for life to feel well, to feel right?

SPIRITUAL DEEP DIVE PRACTICAL EXERCISE #3

The **POINT** of session three is for you to help Chaplains and Religious Affairs Specialists to **PRACTICE** what they will lead others in doing, in this case talking about possible responses to suffering.

*****In your final session, you can have them continue the discussion from the whiteboard activity and/or do one of the options below.**

Choice #2: Storytelling and reflection

Option A:

Story prompt one: Tell about a time that something you thought would break you birthed something new in you?

Witness Round: what did you hear? What resonated? What challenged you?

ASK: What do these stories teach us about the place of suffering in our lives? Or how we should respond to people's suffering?

Option B:

Story prompt one: Tell about a time that a painful event in your life caused you to question or deconstruct your faith or way you see the world.

Witness Round: what did you hear? What resonated? What challenged you?

ASK: What do these stories teach us about the place of suffering in our lives? Or how we should respond to people's suffering?

SECTION 5:

SPIRITUAL

READINESS

RESOURCES



LIFE WITH & WITHOUT A SPIRITUAL CORE

DEVELOPMENTAL TASK	WITH SPIRITUAL CORE	WITHOUT SPIRITUAL CORE
Self is	Inherent Worth	Abilities Based
Identity	Meaning & Purpose	Acquiring Success
Work	Calling & Contribution	Talents & Gains
Relationships	Sacred, Share Love & Grow	Pleasing, Meet Needs
Path	Buoyed Up & Guided	Unsure, Instrumental
Place in World	Always Connected	Ultimately Alone
Existential Reality	Purposeful World	Random World
Nature of Reality	Love, Life-Giving	Unknown
Good Events	Blessings	Deserved, Luck

IMPACT OF NOT BRIDGING THE RELIGIOUS/SPIRITUAL GAP



Emotional Responses	Social Regulation	Decision Making
<ol style="list-style-type: none"> Suicide <ul style="list-style-type: none"> - Impulsivity - Irrational Response Domestic Violence <ul style="list-style-type: none"> - Rage - Striking Spouse - Child Abuse 	<ol style="list-style-type: none"> Sexual Harassment / Assault <ul style="list-style-type: none"> - Sexting and Unwanted Touching - Rape Safety & Risky Behavior <ul style="list-style-type: none"> - Adultery - Reckless Driving - Disobeying Lawful Orders 	<ol style="list-style-type: none"> Substance Abuse <ul style="list-style-type: none"> - Drug Use - Underage Drinking Financial Debt <ul style="list-style-type: none"> - #1 Cause of Marital Conflict - Leads to Other Bad Decisions

HOW TO BRIDGE THE RELIGIOUS/SPIRITUAL GAP



Emotional Responses

- 1. Less Suicide**
 - Impulsivity
 - Irrational Response
- 2. Less Domestic Violence**
 - Rage
 - Striking Spouse
 - Child Abuse

Social Regulation

- 1. Less Sexual Harassment / Assault**
 - Sexting
 - Unwanted Touching
 - Rape
- 2. Less Risky Behavior**
 - Adultery
 - Reckless Driving
 - Disobeying Lawful Orders

Decision Making

- 1. Less Substance Abuse**
 - Drug Use
 - Underage Drinking
- 2. Less Financial Debt**
 - #1 Cause of Marital – Conflict
 - Leads to Other Bad Decisions

LEADER'S SPIRITUAL READINESS CARD

LEADER'S SPIRITUAL READINESS CARD

FM 7-22 Spiritual Readiness

"Unit leaders foster spiritual readiness by providing space in schedules, battle rhythms, and training plans for individual self-development to include the spiritual dimension."

Recommendations for Implementing a Spiritual Readiness Strategy:

PLAN: Make spiritual readiness training and development organization-wide priorities.

DIRECT: Leaders direct comprehensive spiritual readiness efforts at all echelons.

EMPOWER: UMTs and Unit Leaders empowered and resourced to spearhead spiritual readiness efforts.

EXECUTE: Spiritual readiness efforts as embedded in unit battle rhythm as physical readiness training.

◆ A LIFE WORTH LIVING QUESTIONS

- What are Your Most Effective Spiritual Practices?
- To Whom do You Feel Most Spiritually Connected?
- What is Your Spiritual Path (faith-belief-worldview)?
- What is Your Hope and Vision for the Future?

LEADER'S SPIRITUAL READINESS CARD

"STRONG WARRIOR, STRONG SPIRIT"



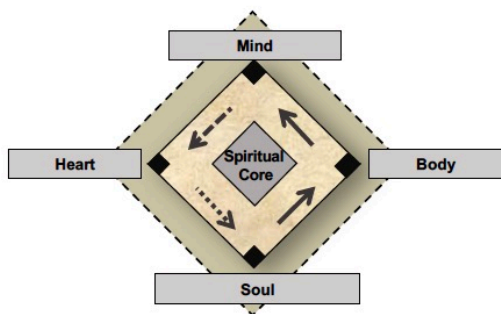
Strategic Intent: To produce soldiers possessing the highest level of spiritual readiness who serve the Army with distinction and later make lasting contribution to their communities and the nation.

Strategic Objectives: Prioritize Spiritual Readiness Training, Instill Spiritual Ideals, Develop Self-regulating Soldiers, Defeat Soldier Indiscipline, Enhance Unit Morale, Improve National Security.

"Spirituality is a sense of connection that gives meaning and purpose to a person's life and it applies to all Soldiers, whether religious or non-religious. Identifying one's purpose, core values, beliefs, identity, and life vision defines the spiritual dimension. The spiritual dimension enables one to build inner-strength, make meaning of experiences, behave ethically, persevere through challenges, and be resilient when faced with challenges."
— FM 7-22 (10-2)

LEADER'S SPIRITUAL READINESS CARD

LEADER'S SPIRITUAL READINESS CARD



SPIRITUAL READINESS: FM 7-22

"It is what [soldiers] believe that makes them invincible. We have sought for something more than enthusiasm, something finer and higher than optimism or self-confidence, something not merely of the intellect or the emotions but rather something in the spirit of [a soldier]. Let me call it the morale of omnipotence."
— General George C. Marshall

◆ SPIRITUALITY AND THE BODY

- **Drill 1:** Spend 2-20 minutes kneeling in prayer or sitting in silence or sitting in meditation now and at the start/end of each day
- **Drill 2:** Recite a mantra – scripture verses - or meaningful saying during your workout – running – walking - stretching
- **Drill 3:** Spend some time deep breathing or walking in nature

◆ SPIRITUALITY AND THE MIND

- **Drill 4:** Focus and meditate on one special thing about your faith and/or what you believe (your spiritual path) that gives hope
- **Drill 5:** Reflect on a powerful lesson your spiritual mentor provided
- **Drill 6:** Read and reflect on sacred or inspirational writings for 5 minutes now or 30 minutes this weekend

◆ SPIRITUALITY AND THE HEART

- **Drill 7:** Conduct a 10 minute huddle to assess well-being
- **Drill 8:** Share cares & concerns with your spiritual battle-buddies
- **Drill 9:** Engage in simple acts of service – generosity - forgiveness

◆ SPIRITUALITY AND THE SOUL

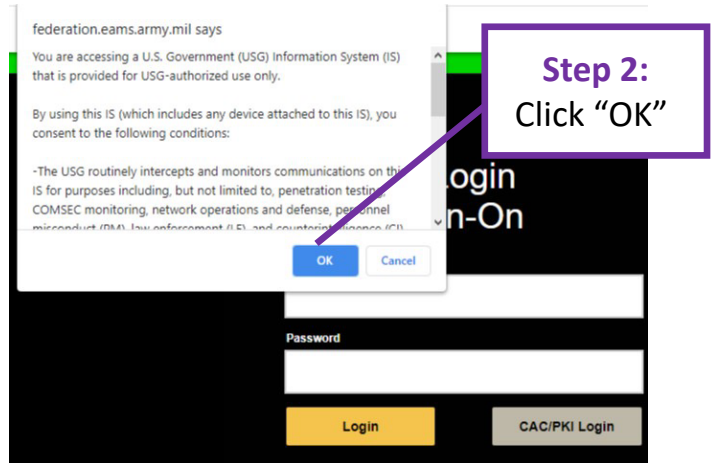
- **Drill 10:** Focus for 10 minutes and throughout the day on a recent discovery that gives your life meaning & purpose
- **Drill 11:** Write down or visualize some immediate and future steps you can take to fulfill your life's vision
- **Drill 12:** Strive to develop one of your core values today and march to your spiritual goal

The following steps will enable you to create a Blackboard account and enroll in the Spiritual Readiness Pilot Blackboard Course.

Step 1: Go to the UMM

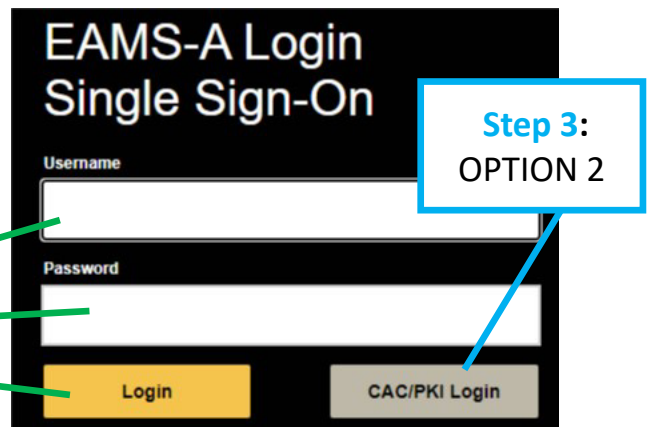
Blackboard site:

<https://umm.ellc.learn.army.mil/>.

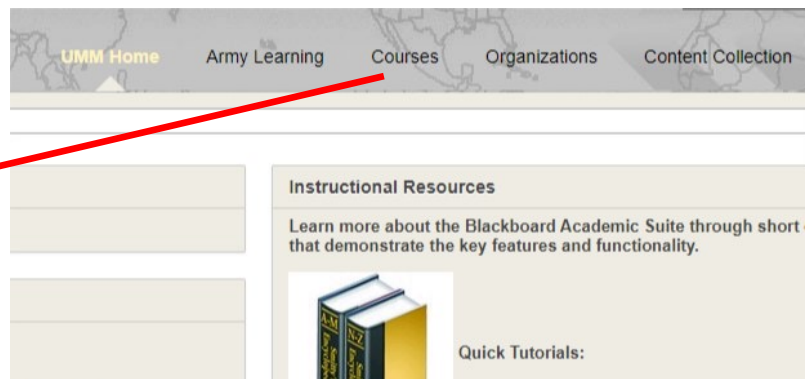


Step 3: There are two ways to log into Blackboard. Select the login option that is best for you: **Option 1, your AKO Username and password** OR **Option 2, your CAC.**

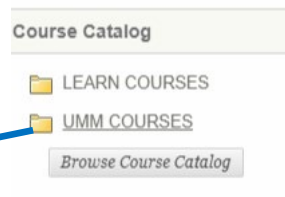
Step 3:
OPTION 1



Step 4: The Blackboard homepage will appear. Click on **“Courses”** in the menu at the top of the page.



Step 5: Click on “UMM Courses” in the Course Catalog.



Browse Course Catalog

Search Catalog

Course AND Creation Date

Step 6: In the blank “Search Catalog” box, type “Spiritual Readiness: Strong Warrior, Strong Spirit”

Step 7: Click on the “Go” button

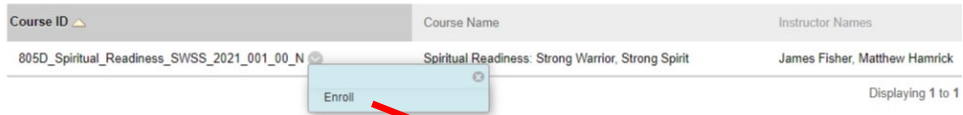
Step 8: The course that you entered and accompanying information will appear.

Course ID ▲	Course Name	Instructor Names
805D_Spiritual_Readiness_SWSS_2021_001_00_N ⌵	Spiritual Readiness: Strong Warrior, Strong Spirit	James Fisher, Matthew Hamrick

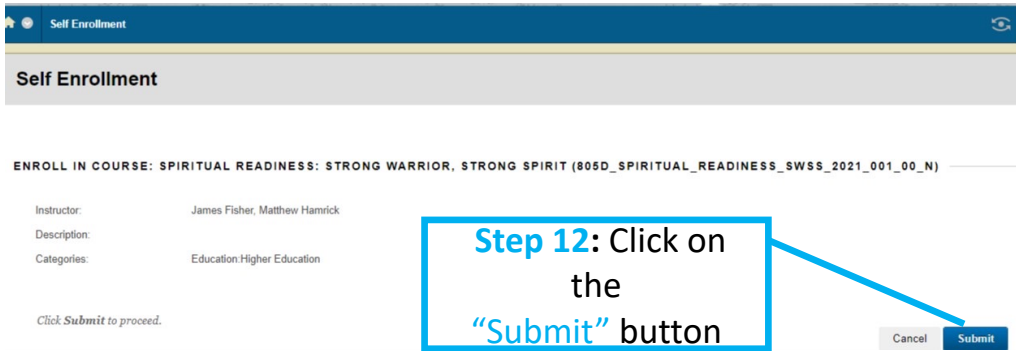
Displaying 1 to 1

Step 9: Place your cursor over the “Course ID Number”

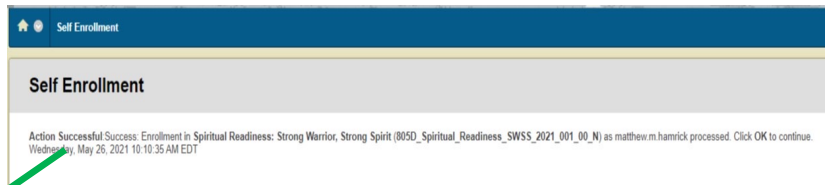
Step 10: An arrowhead will appear. Click on the arrowhead



Step 11: The only option that will appear is “Enroll.” Click directly on “Enroll.”

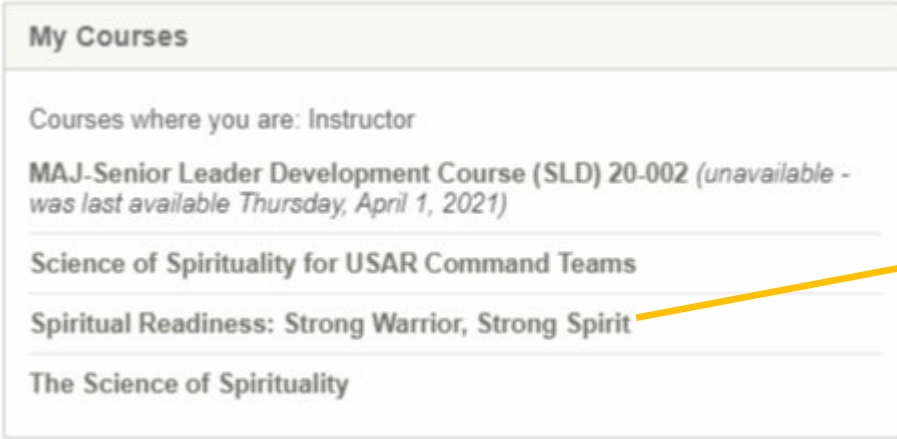
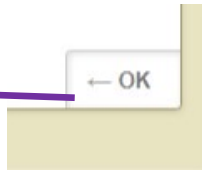


Step 12: Click on the “Submit” button



Step 13: If you correctly followed the previous steps, the “Action Successful” message will appear, showing he name of the course in which you enrolled

Step 14: Click on the “OK” button



Step 15: The “My Courses” menu will appear, listing “Courses where you are a student.” Click directly on “Spiritual Readiness: Strong Warrior, Strong Spirit” to gain access

POINTS OF CONTACT

Subject Matter Experts

CH (CDR) David Alexander, USN, PhD
 Consortium for Health & Military
 Performance (CHAMP)
 david.alexander@usuhs.edu

Howard Crosby, MBA
 Consortium for Health & Military
 Performance (CHAMP)
 howard.crosby.ctr@usuhs.edu

CH (LTC) Seth George
 Deputy Command Chaplain
 US Army Combined Arms Center
 seth.h.George.mil@army.mil

Chief's Initiatives Group

CH (COL) Robert Marsi
 CIG Director
 Robert.e.marsi.mil@armyl.mil

CH (LTC) Jim Fisher
 CIG Deputy Director
 james.f.fisher12.mil@army.mil

CH (LTC) Cody Vest
 CIG Integrator
 cody.j.vest.mil@army.mil

CH (MAJ) Matt Hamrick
 CIG Research & Development
 matthew.m.hamrick.mil@army.mil

CH (MAJ) Phillip Rittermeyer
 CIG Operations Officer
 phillip.p.rittermeyer.mil@army.mil

SPIRITUAL READINESS PILOT



AFTER ACTION REVIEW

Blackboard Access & Content	RATING (1-10):	Comments:
Spiritual Readiness Handbook	RATING (1-10):	Comments:
Dr. Lisa Miller (Video)	RATING (1-10):	Comments:
Skill 1- Spiritual Readiness Assessment with CH (CDR) David Alexander	RATING (1-10):	Comments:
Skill 2- Spiritual Readiness Development with CH (LTC) Seth George	RATING (1-10):	Comments:
Skill 3 - Spiritual Readiness Deep Dive with Dr. Angela Gorrell	RATING (1-10):	Comments:
Skill Practice with Coaches	RATING (1-10):	Comments:
Chief of Behavioral Health, COL Preston	RATING (1-10):	Comments:
The Surgeon General of the Army, LTG Dingle	RATING (1-10):	Comments:
Dr. Lisa Miller (Live)	RATING (1-10):	Comments:
Command Team Briefs with Dr. Miller & Senior Command Chaplain	RATING (1-10):	Comments:
TOP 3 TAKE-AWAYS	<ol style="list-style-type: none"> 1. 2. 3. 	
IMPROVEMENTS/ RECOMMENDATIONS	<ol style="list-style-type: none"> 1. 2. 3. 	



US ARMY CHAPLAIN CORPS