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The Comprehensive Review Working Group (CRWG)
C/O Ch, Col Gary Linsky, USAF

13 May 2010

Greetings, Chaplain Linsky and the CRWG:

Per your request, I am writing today to address the questions forwarded on to the endorsing community by Chaplain Preston of the Armed Forces Chaplains Board. Thank you for giving the endorsing community the opportunity to speak to this issue.

I am the endorser for the General Association of Regular Baptist Churches. From the inception of the GARBC we have been a fellowship of churches that is rooted and grounded firmly in the principles and practices of the Word of God, the Holy Bible. The Bible has much to say about sin, and specifically addresses homosexuality as sin In Leviticus 18:22, Romans 1:24-32, and 1 Corinthians 6:8. Romans 3:23 tells us all have sinned, and Romans 6:23 states that the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord. Therefore, we have a message of hope for all sinners, no matter what their sin may be. We believe homosexuality is not an equal rights or political issue. It is a sin issue, and our pastors and chaplains deal biblically with all sin issues.

You asked three questions. My response is as follows:

1. How would the repeal of DADT impact the service of the chaplains I endorse?

There are already homosexuals serving in the military, and our chaplains are already ministering to them. That ministry will not stop. The chaplains we endorse will continue to minister to all service personnel by providing for their worship or participating with them in worship. Their ministry would not change.

2. How would the repeal of DADT impact specific areas such as worship, pulpit ministry, and counseling of service members and their families, which may require policy changes or other accommodations to enable chaplains to continue to perform their duties?

The significant part of this question is that Service members are free to come to a worship service or counseling session and leave if they are not satisfied with the worship style, pulpit ministry or counseling of the chaplain, without any repercussions. In fact the chaplain has the opportunity to assist the Service members by connecting them with a chaplain with whom they are more comfortable. The potential repeal of the DADT brings with it a myriad of

Military
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Community
Service

questions, some of which are: If the DADT policy is repealed, what happens to the safety clause that currently protects the chaplain to be able to worship, preach, and counsel from his Biblical convictions and the tenets of his or her faith? What protects chaplains from accusations of hate speech or crimes, and punishment for preaching, teaching, or counseling from their faith traditions? What protects chaplains from being referred to as non-team players and having their efficiency reports reduced because they teach the Bible rather than the politically correct tenets of the day? The GARB C believes that Freedom of Speech and Freedom of Religion will be impacted significantly if the DADT policy is repealed.

3. Any other issues:

If the DADT policy is repealed, a number of issues will need clarification. Currently chaplains are providing programs to strengthen marriages, giving guidance for dating, and holding retreats for single and married soldiers. All of these will need to be either eliminated or revamped to include the homosexual lifestyle, or will need to be presented in a separate program for homosexual couples, thus doubling the expense for the service. This would effectively be outright promotion of a lifestyle that violates the tenets of many religious groups in this country. As a result Service members who choose not to marry will have the right to request an alternative retreat, for example to address the unique challenges of living together without the bonds of marriage.

Will chaplains be pressured by the command climate to compromise their convictions or face the possibility of risking their future promotion or success in the armed forces?

Currently chaplains are free to accept or reject weddings and to suggest a different chaplain to do the service if they cannot perform the service. Would they face censure or even be considered a participant in a hate crime if they refuse to participate in a homosexual wedding?

Another ministry area of concern is lay leaders, children's workers, and youth workers involved in the chapel program. If the DADT policy is changed, how will the selection of personnel to fill these positions be affected? How will it affect contract negotiations and the hiring practices? Our chaplains will continue to

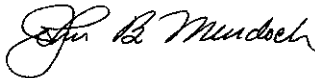
The Comprehensive Review Working Group (CRWG)
13 May 2010

Page 3

minister to the military community as they have in the past. However, all chaplains need to be free to teach, preach, counsel, and do religious services in accordance with the tenets of their faith without the fear of reprisals or punishment.

Thank you for the opportunity to address this very important issue. We fully support the Chief of Chaplains of each of the branches of the military and pledge to you our prayers as you counsel the Secretary and the President. May God give you wisdom for the task ahead of you.

Very Respectfully,

A handwritten signature in cursive script that reads "John B. Murdoch".

Dr. John B. Murdoch
Director of Chaplaincy Ministries
General Association of Regular Baptist Churches