

# **Army Chaplain Corps Primer**

A 90 Day Reader for Battalion Chaplains

Compiled and Edited by  
Chaplain (CPT) Daniel Hurd, U.S. Army  
2-32 FAR, 1<sup>st</sup> Brigade Combat Team “Bastogne”  
101<sup>st</sup> Airborne Division (Air Assault)

# TABLE OF CONTENTS

## ACKNOWLEDGEMENTS

## ARMY CHAPLAIN CORPS MISSION, ARMY CHAPLAIN CORPS VISION 2029, and CHAPLAIN CORPS ATTRIBUTES (SACRED)

## INTRODUCTION

**Days 1-3:** United States Law, Policy, and Doctrine, pp. 4-6

**Days 4-6:** The Origin and Legal Precedence for Chaplains in the Military, pp. 7-10

**Days 7-11:** The Vision, Mission, and Context of Religious Support in the Military, pp. 11-15

**Days 12-17:** The Capabilities and Core Competencies of Army Chaplains, pp. 16-22

**Days 18-22:** The Two Roles Chaplains Fulfill, pp. 23-27

**Days 23-26:** The Pastoral Counsel and Privileged Communication Chaplains Provide, pp. 28-31

**Days 27-32:** The Commander's Religious Support Program, pp. 32-38

**Days 33-41:** The Basics of External and Internal Advisement, pp. 39-49

**Days 42-53:** The Religious Support Plan during Training and Deployment Operations, pp. 50-65

**Days 54-59:** The Religious Support Mission during Diverse Operations, pp. 66-71

**Days 60-63:** The Moral Leadership Program and Additional Duty Considerations, pp. 72-76

**Days 64-71:** The Systems Chaplains Use to Fund Religious Support, pp. 77-87

**Days 72-76:** The Religious Affairs Specialist, pp. 88-94

**Days 77-80:** Honoring the Dead - Military Funerals and Memorial Events, pp. 95-98

**Days 81-86:** The Management of Chaplain Functions, RS Personnel, and Property, pp. 99-105

**Days 87-90:** The Army Doctrine Reference Publication (ADRP), pp. 106-109

**TABLE OF CONTENTS, EXPANDED,** pp. 110-112

**TOPICAL INDEX,** p. 113

**ONLINE REFERENCE GUIDE,** p. 114

**DISCLAIMER:** Any views expressed in this work are the editor's own and do not necessarily represent or reflect the United States Army Chaplain Corps, the United States Army, or the United States government.

## ACKNOWLEDGEMENTS

I wish to extend a special note of acknowledgement and gratitude to my Supervisory Chaplain CH (MAJ) Ron D. Fisher who provided not only editorial assistance but also the guidance and encouragement necessary to complete this reader. Thank you to Army Field Artillery Officers LTC Hugh Sollom and MAJ Ian Kent for your challenging *and* compelling (fun) example of leadership excellence. I also wish to extend my earnest gratitude to the following Army Chaplains for their leadership, example, and direct impact on my life, Family, and ministry:

### **1BCT “Bastogne” Battalion Chaplains**

CH (CPT) Dairus Barnes, CH (CPT) Andy Schmitz, CH (CPT) Joe Lively,  
CH (CPT) Jay Burke, CH (1LT) Matt Shaw, CH (1LT) Austin Bowler

### **Supervisors, Mentors, and Peer-Mentors**

CH (COL) Jim Murphy  
CH (LTC) Kevin Wainwright  
CH (LTC) Sean Wead  
CH (LTC) Sean Phillips  
CH (LTC) Cody Vest  
CH (MAJ) Matthew Atkins  
CH (MAJ) Todd Cheney  
CH (MAJ) Jennifer Cooper  
CH (MAJ) Michael (Mike) McCawley  
CH (MAJ) Jeff Pyun  
CH (MAJ) Kurt Spond  
CH (MAJ-R) Tom Strong  
CH (CPT) Vincent Bain  
CH (CPT) Jon Butler  
CH (CPT) Jason Garlock  
CH (CPT) Daniel Isfan  
CH (CPT) Corey Reeder  
CH (CPT) Ian Roberts

You daily live the call and challenge me to do the same. *Pro Deo et Patria!*

CH (CPT) Daniel Hurd  
Task Force QW Chaplain  
Eastern Iraq, 2019

## **ARMY CHAPLAIN CORPS MISSION**

To build Army spiritual readiness to deploy, fight, and win our Nation's wars, by providing reliable and relevant world-class religious support, as a unique element of the Army that is fully engaged across the full spectrum of conflict.

## **ARMY CHAPLAIN CORPS VISION 2029**

The Army Chaplain Corps of 2029 will be ready to build Army spiritual readiness by caring for Soldiers, their Families, and Army Civilians, across the full spectrum of conflict. The Chaplain Corps will do this by being a world-class, fully integrated network of mutually supportive Army religious support professionals, who are known for their integral and critical contributions to enhancing the readiness of Soldiers of all ranks.

## **CHAPLAIN CORPS ATTRIBUTES (SACRED)**

**Spirituality.** Engage others to seek and explore their faith.

**Accountability.** Encourage individuals to make sound moral and ethical decisions.

**Compassion.** Love in word and deed.

**Religious Leadership.** Influence others to live their faith.

**Excellence.** Motivate individuals to do their best in all aspects of life.

**Diversity.** Believe that our differences make us stronger.

## INTRODUCTION

What a privilege to write the introduction for Army Chaplain Corps Primer - A 90 Day Reader for Battalion Chaplains by CH (CPT) Daniel Hurd. CH Hurd's incredible vision for this ambitious project provides the rest of us with a ready resource to learn, brush up on, and if applicable, teach a fundamental component of our profession – doctrine. Briefly, here is how I envision one's best use of CH Hurd's 90 day reader:

1. Read this text like a daily devotional, one day at a time for 90 days. At the end of this three month block of time, you will have a greater understanding and appreciation for Army Chaplain Corps doctrine. CH Hurd craftily scaffolds each entry from one day to the next while appropriately managing excerpt lengths. Less than a ten minute a day commitment over a 90 day period provides the reader with the breadth necessary to become familiar with key Chaplain Corps publications. There is nothing else like this in print today.
2. Staff Chaplains may use this tool as a quick reference guide to locate (Control F) those doctrinal statements necessary to inform COAs and justify actions safeguarding one's footing amidst the many complexities of Chaplain Field Grade ministry.
3. Supervisory Chaplains may use these readings as a launching pad for professional development discussions during weekly meetings ensuring your Teams are on the same page and daily engaged in the hard task of learning our doctrine.
4. This reader is ideal for new Chaplain Accessions. I hope this work finds a ready audience at USACHCS among its CHBOLC population. This text is also equally applicable to the Religious Affairs NCOs and Specialists who make up such a vital addition to our Unit Ministry Teams.

CH Hurd's reader makes one wonder why no one has thought of this before! This reader would have served me well earlier on in my ministry and military career.

I am personally grateful for this work and am now a beneficiary of having read CH Hurd's text. I am also inspired by this next generation of Chaplains like CH Hurd and those listed in his "acknowledgements" who carry within them a Corps size vision for ministry and spiritual leadership.

CH (MAJ) Ron D. Fisher  
JOC-I/Task Force Bastogne Chaplain  
Northern Iraq, 2019

## **Days 1-3: United States Law, Policy, and Doctrine**

### **Day 1: The First Amendment to the United States Constitution**

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...”

#### **First Amendment: An Overview**

The First Amendment of the United States Constitution protects the right to freedom of religion and freedom of expression from government interference. It prohibits any laws that establish a national religion, impede the free exercise of religion, abridge the freedom of speech, infringe upon the freedom of the press, interfere with the right to peaceably assemble, or prohibit citizens from petitioning for a governmental redress of grievances. It was adopted into the Bill of Rights in 1791. The Supreme Court interprets the extent of the protection afforded to these rights. The First Amendment has been interpreted by the Court as applying to the entire federal government even though it is only expressly applicable to Congress. Furthermore, the Court has interpreted the Due Process Clause of the Fourteenth Amendment as protecting the rights in the First Amendment from interference by state governments.

#### **Freedom of Religion:**

Two clauses in the First Amendment guarantee freedom of religion. The Establishment Clause prohibits the government from passing legislation to establish an official religion or preferring one religion over another. It enforces the “separation of church and state.” However, some governmental activity related to religion has been declared constitutional by the Supreme Court. For example, providing bus transportation for parochial school students and the enforcement of “blue laws” is not prohibited. The Free Exercise Clause prohibits the government, in most instances, from interfering with a person's practice of their religion.

Last accessed 28MAR2019: [https://www.law.cornell.edu/wex/first\\_amendment](https://www.law.cornell.edu/wex/first_amendment)

## **Day 2: Purpose of Army Regulation 165-1 (AR 165-1) and Field Manual 1-05 (FM 1-05), the Army Regulation and Field Manual for Chaplains**

**Army Regulation 165-1 (AR 165-1) Purpose. General 1–1.** This regulation establishes the policies, duties, and responsibilities of the U.S. Army Chaplain Corps in meeting the Army’s religious and moral requirements in support of Title 10, United States Code (USC) (10 USC), Department of Defense directives (DODDs), and Department of Defense instructions (DODIs), and Chief of Chaplains (CCH) requirements. The Army Chaplain Corps consists of all military and Department of the Army (DA) Civilian religious support professionals.

**Field Manual 1-05 (FM 1-05). Preface:** FM 1-05 provides a cohesive understanding of the fundamentals of religious support. It is the Army’s doctrinal source for religious support planning, training, and execution.

**FM 1-05, Introduction:** In order to support the free exercise of religion within the Army, chaplain sections and unit ministry teams must be able to function within operational environments possessing a full range of threats. Chaplain sections and unit ministry teams sustain Soldiers across the range of military operations; from military engagement, security cooperation, and deterrence, to crisis response and limited contingency operations, to large-scale combat operations. Everything the Army does for our nation is done by Soldiers who are supported by their Family members. The principles of Army religious support doctrine presented in this field manual enable chaplain sections and unit ministry teams to apply creative, flexible, and innovative approaches to specific missions and operational environments as it supports the Soldier and Family.

### **For Further Study:**

AR 165-1 (23 JUN 2015)

FM 1-05 (JAN 2019)

JG 1-05 (1 FEB 2018)

ATP 1-05.01 (Religious Support (RS) and the Operations Process), JUL 2018

ATP 1-05.02 (RS to Funerals and Memorial Events), NOV 2018

ATP 1-05.03 (RS and External Advisement), JAN 2019

ATP 1-05.04 (RS and Internal Advisement), MAR 2017

ADRP 1-03 (The Army Universal Task List), OCT 2015

Last accessed 28MAR2019: <https://armypubs.army.mil/>

Title 10 USC §7073 (previously §3073), §7217 (previously §3547), §7231 (previously §3581), §1789, §643. Ch. 53 §533, §543, §544. Last Accessed 9MAR2019: <http://uscode.house.gov>

## **Day 3: Purpose of Joint Guide 1-05 (JG 1-05), the Chaplaincy Joint Military Guide, and the Army Technique Publications (ATPs) 1-05.01, .02, .03, and .04**

### **Joint Guide 1-05 (JG 1-05) for Religious Affairs in Joint Operations.**

1. **Scope.** This guide provides information for the conduct of religious affairs in joint operations. It explains the chaplain's roles as principal advisor to the Joint Force Commander (JFC) on religious affairs and as key advisor on the impact of religion on military operations. It also describes the religious support team's role in advising and delivering religious support.
2. **Purpose.** This guide has been prepared under the direction of the Chairman of the Joint Chiefs of Staff (CJCS). This guide provides military guidance to assist with the exercise of authority by combatant commanders and other JFCs, and prescribes tenets for operations and training. It provides military guidance for use by the Armed Forces in preparing and executing their plans and orders. It is not the intent of this guide to restrict the authority of the JFC from organizing the force and executing the mission in a manner the JFC deems most appropriate to ensure unity of effort in the accomplishment of objectives.
3. **Application.** This guide does not establish joint policies, processes, or procedures, but is a compilation of such to provide military guidance on supporting national security objectives. This guide is authoritative and provides a bridge between extant practice, lessons learned, concepts, and joint doctrine; as such, will be followed except when, in the judgment of the commander, exceptional circumstances dictate otherwise. If conflicts in this guide arise with contents of a joint publication in the joint doctrine hierarchy, the joint publication will take precedence. If conflicts arise between the contents of this guide and the contents of Service publications, this guide will take precedence.

**ATP 1-05.01, Preface. Religious Support and the Operations Process,** provides doctrinal guidance on planning for religious support using the operations process. It describes the integration of religious support planning with the unit planning cycle.

**ATP 1-05.02, Preface. Religious Support to Funerals and Memorial Events,** provides fundamental doctrinal guidance on the execution of funerals, memorial ceremonies, and memorial services.

**ATP 1-05.03, Preface. Religious Support and External Advisement,** establishes a common understanding, foundational concepts, and methods for advising commanders on the impact of religion on operations. ATP 1-05.03 highlights the external advisement capability for chaplains and Religious Affairs Specialists (RASs) operating from battalion through echelons above corps to support the full range of military operations.

**ATP 1-05.04, Preface. Religious Support and Internal Advisement,** provides a doctrinal framework for chaplains and chaplain assistants to advise commands on matters of religion, morals, morale and ethics in relation to potential impact on command decisions, unit operations, and the Soldiers, Families and authorized Civilians within units.

## **Days 4-6: The Origin and Legal Precedence for Chaplains in the Military**

### **Day 4: Military Chaplaincy Origins**

#### **AR 165-1, 1–5. Establishment of the Army Chaplain Corps and/or Historical**

- a. The Continental Congress established chaplains as an integral part of the Army of the United States on 29 July 1775. Chaplains have served in significant numbers from the earliest battles of the American War of Independence to the present. From the beginning, the Army has turned to chaplains in order to Nurture the Living, Care for the Wounded and Honor the Fallen.
- b. The Chaplain Corps itself is a product of the nation’s commitment to religious freedom and its recognition that religion plays an integral role in the lives of many of its Soldiers. Chaplains have contributed to Soldiers’ religious freedom, moral development, and spiritual well-being throughout the history of the Army. Army chaplains represent many religious traditions present within the pluralistic religious culture of the United States. In many nations of the world, religious beliefs influence perceptions of power, diplomacy, law, and social customs. Throughout the Army’s history, chaplains have advised commanders on the impact of religion both within their own ranks and within the larger operational environment.

#### **JG 1-05 Chapter 1, 1. Introduction**

- a. Chaplains served with American forces in the colonial militias of the 1600s and 1700s and have remained an integral part of the US military since the formation of the Continental Army and Navy in 1775. US military chaplains are a unique manifestation of the nation’s commitment to the values of freedom of conscience and free exercise of religion proclaimed in the founding documents...
- b. The Services maintain chaplaincies to accommodate religious needs, provide religious and pastoral care, and advise commanders on the complexities of religion with regard to its personnel and mission, as appropriate. As military members, chaplains are uniquely positioned to assist Service members, their families, and other authorized personnel with the challenges of military service as advocates of religious, moral, ethical, and spiritual well-being and resiliency. Uniformed chaplaincies are essential to fulfill the US Government’s, and specifically the Department of Defense’s (DOD’s), responsibilities to all members of the Armed Forces of the United States and authorized civilians.

## Day 5: Constitution and Law

### AR 165-1, 1–6. The Chaplain Corps and the U.S. Constitution

- a. The First Amendment to the U.S. Constitution prohibits enactment of any law “respecting an establishment of religion” or “prohibiting the free exercise thereof.” Congress recognizes the necessity of the Chaplain Corps in striking a balance between the Establishment and Free Exercise Clauses.
- b. In the pluralistic religious setting of the military, the Chaplain Corps performs or provides religious support for all Soldiers, Family members, and authorized Department of Defense (DOD) Civilians from all religious traditions. Chaplains cooperate with each other, without compromising their religious tradition or ecclesiastical endorsement requirements, to ensure the most comprehensive religious support opportunities possible within the unique military environment.
- c. Soldiers, Family members, and authorized DOD Civilians are entitled to religious support. Chaplains advise the command on all matters pertaining to the free exercise of religion and assist the commander in providing for the accommodation of religious practices.

### AR 165-1, 1–7. The Chaplain Corps and Public Law. United States Code (USC).

- a. 10 USC 3073, 10 USC 3547, and 10 USC 3581, establish the position of chaplain in the Army and, together with regulations promulgated by the Secretary of the Army, prescribe the duties of that position. This statutory authority requires commanders to furnish facilities and transportation for chaplains to perform their duty.
- b. Public law requires chaplains to conduct religious services and burial services for personnel of their assigned commands (see 10 USC 3547).
- c. The duties of chaplains beyond those specifically mandated by statute are derived duties, assigned by the Army, with extensive historical and legal precedent...
- d. General Order No. 253, issued by the War Department, Washington, DC, dated 28 December 1909, established the position of an enlisted Soldier for the purpose of assisting the chaplain in the performance of their official duties.

**JG 1-05, Chapter 1, 2. Authorities.** The US Constitution, law, and policy support the free exercise of religion. For example, Title 10, United States Code (USC), Sections 3073, 5142, and 8067, provide for the appointment of officers as chaplains in the Army, Navy, and Air Force. The Navy directs its Chaplain Corps to provide chaplains for the Marine Corps, Coast Guard, and Merchant Marine. Chaplains normally have rank without command (e.g., Title 10, USC, Sections 3581 and 8581) and function in the dual roles of religious leader and staff officer. Department of Defense Instruction (DODI) 1300.17, *Accommodation of Religious Practices within the Military Services*, describes the commander’s responsibility for religious accommodation.

## **Day 6: United States Code Title 10, Department of Defense Directives, and Instructions**

### **United States Code Title 10 (USC Title 10) §7073. Chaplains**

- (a) There are chaplains in the Army. The Chaplains include—
  - (1) the Chief of Chaplains;
  - (2) commissioned officers of the Regular Army appointed as chaplains; and
  - (3) other officers of the Army appointed as chaplains in the Army.
- (b) The Chief of Chaplains, while so serving, holds the grade of major general.

### **§7217. Duties: Chaplains; Assistance Required of Commanding Officers**

- (a) Each chaplain shall, when practicable, hold appropriate religious services at least once on each Sunday for the command to which he is assigned, and shall perform appropriate religious burial services for members of the Army who die while in that command.
- (b) Each commanding officer shall furnish facilities, including necessary transportation, to any chaplain assigned to his command, to assist the chaplain in performing his duties.

### **§7231. Command: Chaplains**

A chaplain has rank without command.

### **§1789. Chaplain-Led Programs: Authorized Support**

- (a) Authority.—The Secretary of a military department may provide support services described in subsection (b) to support chaplain-led programs to assist members of the armed forces on active duty and their immediate family members, and members of reserve components in an active status and their immediate family members, in building and maintaining a strong family structure.
- (b) Authorized Support Services.—The support services referred to in subsection (a) are costs of transportation, food, lodging, child care, supplies, fees, and training materials for members of the armed forces and their family members while participating in programs referred to in that subsection, including participation at retreats and conferences.
- (c) Immediate Family Members. — In this section, the term "immediate family members", with respect to a member of the armed forces, means—
  - (1) the member's spouse; and
  - (2) any child...

### **§533. Protection of Rights of Conscience of Members of the Armed Forces and Chaplains of Such Members**

- (a) Protection of Rights of Conscience.—
  - (1) Accommodation.—Unless it could have an adverse impact on military readiness, unit cohesion, and good order and discipline, the Armed Forces shall accommodate individual expressions of belief of a member of the armed forces reflecting the sincerely held conscience, moral principles, or religious beliefs of the member and, in so far as practicable, may not use such expression of belief as the basis of any adverse personnel action, discrimination, or denial of promotion, schooling, training, or assignment...
  - (b) Protection of Chaplain Decisions Relating to Conscience, Moral Principles, or Religious Beliefs.—No member of the Armed Forces may—

- (1) require a chaplain to perform any rite, ritual, or ceremony that is contrary to the conscience, moral principles, or religious beliefs of the chaplain; or
- (2) discriminate or take any adverse personnel action against a chaplain, including denial of promotion, schooling, training, or assignment, on the basis of the refusal by the chaplain to comply with a requirement prohibited by paragraph (1)...

#### **§544 Freedom of Conscience of Military Chaplains With Respect to the Performance of Marriages**

"A military chaplain who, as a matter of conscience or moral principle, does not wish to perform a marriage may not be required to do so."

#### **DoD Directive 1304.19, Appointment of Chaplains for the Military Departments:**

##### 4. Policy

It is DOD policy that the Chaplaincies of the Military Departments:

- 4.1. Are established to advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion in the context of military service as guaranteed by the Constitution, to assist commanders in managing Religious Affairs (DoD Directive 5100.73 (reference (e))), and to serve as the principal advisors to commanders for all issues regarding the impact of religion on military operations.
- 4.2. Shall serve a religiously diverse population. Within the military, commanders are required to provide comprehensive religious support to all authorized individuals within their areas of responsibility. Religious Organizations that choose to participate in the Chaplaincies recognize this command imperative and express willingness for their Religious Ministry Professionals (RMPs) to perform their professional duties as chaplains in cooperation with RMPs from other religious traditions."

#### **For Further Study:**

AR 165-1, 10 USC §3073 is now §7073

AR 165-1, 10 USC §3547 is now §7217

AR 165-1, 10 USC §3581 is now §7231

AR 165-1, 10 USC §1789 is the same.

Last Accessed 9MAR2019: <http://uscode.house.gov>

§533 National Defense Authorization Act (NDAA) FY13, Last Accessed 28MAR2019:

<https://www.congress.gov/112/plaws/publ239/PLAW-112publ239.pdf>

1. Appointment of Chaplains for the Military Departments (DOD Directive 1304.19)
2. Guidance for the Appointment of Chaplains for the Military Departments (DOD Instruction 1304.28)
3. Armed Forces Chaplains Board (DOD Instruction 5120.08)
4. DOD Accommodation of Religious Practices within the Military Services (DOD Instruction 1300.17, Jan 2014)

Last Accessed 28MAR2019: DODI and DODD: <https://www.esd.whs.mil/dd/>

## **Days 7-10: The Vision, Mission, and Context of Religious Support in the Military**

### **Day 7: Army Chaplaincy Vision and Mission**

**FM 1-05, 1-15.** The vision of the chaplaincy is providing the right Religious Support in the right place at the right time.

**FM 1-05, 1-5.** The mission of the Army Chaplain Corps is to provide religious support (RS) to the Army across the Range of Military Operations (ROMO) by assisting the commander in providing for the free exercise of religion and providing religious, moral, and ethical advisement and leadership. (Department of Defense Directives, DODD 1304.19) Provide is understood as either (perform) personal delivery or (provide) coordination of required support from other chaplain sources... Throughout our history, chaplains and Religious Affairs Specialists (RASs) have served alongside combat Soldiers, enduring the same hardships, and bearing the same burdens. They are members of the profession of arms. RS in the Army has no civilian equivalent. Chaplains execute their distinct RS mission for uniformed military Service members, Family members, and authorized civilians in a variety of geographical locations, operational situations, and circumstances.

**ATP 1-05.01, 1-3 and ATP 1-05.04, 1-3.** The mission of the Army Chaplain Corps is to provide RS to the Army across the range of military operations by assisting the commander in providing for free exercise of religion and providing religious, ethical, and moral leadership through its required capabilities (provide and advise) and core competencies (nurture the living, care for the wounded, and honor the dead).

**ATP 1-05.02, 1-1 and ATP 1-05.03, 1-1.** The mission of the Army Chaplain Corps is to provide RS to the Army across the range of military operations by assisting commanders in providing for the free exercise of religion and providing religious, moral, and ethical advisement and leadership.

#### **From the Army Chaplain Corps Website:**

**Mission:** To build Army spiritual readiness to deploy, fight, and win our Nation's wars, by providing reliable and relevant world-class religious support, as a unique element of the Army that is fully engaged across the full spectrum of conflict.

**Vision:** The Army Chaplain Corps of 2029 will be ready to build Army spiritual readiness by caring for Soldiers, their Families, and Army Civilians, across the full spectrum of conflict. The Chaplain Corps will do this by being a world-class, fully integrated network of mutually supportive Army religious support professionals, who are known for their integral and critical contributions to enhancing the readiness of Soldiers of all ranks.

(<https://www.army.mil/chaplaincorps#org-about>, Last Accessed 14APR2019)

## Day 8: Army Chaplaincy Basics, Part 1 of 2

### JG 1-05 Chapter 2, Fundamentals of Religious Affairs

*“The DOD [Department of Defense] places a high value on the rights of members of the Military Services to observe the tenets of their respective religions or to observe no religion at all.” - Department of Defense Instruction 1300.17, Accommodation of Religious Practices within the Military Services*

**FM 1-05, 1-3.** The Army Chaplaincy serves to advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion in the context of military Service as guaranteed by the Constitution...

**FM 1-05, 1-4.** At every echelon of the force, the chaplaincy is the Army’s primary agency for facilitating the right to free exercise of religion for Service members on behalf of the commander. The chaplains and Religious Affairs Specialists (RASs), from the Chief of Chaplains down to battalion unit ministry teams (UMTs), fulfill this core and essential responsibility. Based upon the requirements of an operational mission, a Soldier exercises this right in a number of ways to include, but not limited to—

- Worshipping according to one’s faith.
- Seeking religious counsel and care.
- Keeping holy days and observances.
- Participating in rites, sacraments, and ordinances.
- Practicing dietary laws.

**FM 1-05, 1-6:** The Army is the dominant U.S. fighting force in the land domain. Army forces both depend upon and enable the joint force across multiple domains (air, land, maritime, space, and the information environment [which includes cyberspace])...Chaplains and Religious Affairs Specialists (RASs) must be able to deliver Religious Support (RS) across the Range of Military Operations (ROMO) while coping with the physical, moral, spiritual, and psychological demands unified action places on themselves and the Service members they serve.

**FM 1-05, 1-7.** The intensity, brutality, and lethality of large-scale combat operations confront our Army with challenges and opportunities which demand focused training...The Army requires adaptable and flexible chaplains and RASs with the capacity to successfully function in an Operational Environment (OE) that is volatile, uncertain, complex, and ambiguous, marked by rapid change, and executed under austere and isolated conditions. The Army requires trained chaplains and RASs capable of critically assessing an operational situation and quickly adapting RS tasks to sustain Service members across the ROMO. Training is the most important thing the Army does to prepare for operations, and it is the cornerstone of combat readiness.

## **Day 9: Army Chaplaincy Basics, Part 2 of 2**

**FM 1-05, 2-6.** The Army's preeminent challenge is to balance expeditionary agility and responsiveness with the endurance and adaptability needed to complete an operation, no matter what form the operation eventually assumes...Determination and high morale are significantly influenced by well-developed religious beliefs and spiritual character. Chaplain sections and Unit Ministry Teams (UMTs) seek to develop or strengthen the individual's spirit in order to enhance the resiliency of the force as it supports the fast, fluid, and unforeseen demands of decisive action. The free exercise of religion reduces personal stress and anxiety, and provides continuity in the exercise of individual religious practices, disciplines, and personal world view...Chaplains and RASs live out the shared experiences of the Army Family and provide dedicated skills to resolve conflict, foster faith, and enhance unit readiness and individual Service member and Family resiliency.

**FM 1-05, 3-17.** Battalion and brigade Unit Ministry Teams (UMTs) work closely together to ensure religious support is comprehensive and coordinated throughout the brigade's area of operations...A chaplain and chaplain assistant at this level have the most potential for any UMT in the Army to directly impact the religious life of a Soldier. They build a pastoral relationship with their Soldiers based on shared experience, demonstrated leadership by example, and mutual trust. Battalion UMTs work for their battalion commander. Battalion UMTs plan, prepare, execute, and assess Religious Support Plans (RSPs) for the battalion commander. Battalion UMTs work with their supervisory UMTs and through the battalion operations process to ensure a comprehensive and coordinated RSP is executed across the battalion and brigade area of operations. Those plans are continuously synchronized with the operations process to ensure the timely execution for Soldiers. The UMT executes its mission through its two capabilities as both a religious leader and religious staff advisor using its three core competencies: nurture the living, care for the wounded, and honor the dead. The battalion chaplain supervises the battalion chaplain assistant.

**FM 1-05, 1-32.** In addition, chaplains may perform other tasks such as - Providing religious and moral leadership to the command...Conducting informal visits in work areas, training areas, recreation areas, barracks, and quarters as deemed appropriate.

### **JG 1-05 Part 2, Terms and Definitions**

**Religious Support.** Chaplain-facilitated free exercise of religion through worship, religious and pastoral counseling services, ceremonial honors for the fallen, crisis intervention, and advice to the commander on ethical and moral issues, and morale.

**Religious Affairs.** The combination of religious support and religious advisement.

## **Day 10: Religious Support Context and Priorities, Part 1 of 2**

**FM 1-05, Context for Religious Support, Army Operational Doctrine and Religious Support (RS). 2-1.** The complexity of operations and an Operational Environment (OE) requires aggressive, adaptive, flexible, and responsive RS by chaplain sections and Unit Ministry Teams (UMTs) at all echelons of command.

**FM 1-05, 2-2.** Chaplain sections and Unit Ministry Teams (UMTs) determine RS priority of effort to synchronize with the unit's main effort...As part of this planning process, the chaplain sections and UMTs plan reprioritization of RS and RS assets based on operational changes in their Area of Operation (AO). Chaplain sections and UMTs pay particular attention to the possibility of simultaneous actions across two or more areas of operations and the amount of resources, personal energy, and situational awareness essential to success.

**FM 1-05, 2-4.** The mission of providing religious support remains the same no matter the threat; the task and standard remain the same. Chaplain sections and UMTs aggressively, intentionally, creatively, and flexibly plan for religious support operations across the Range of Military Operations (ROMO). Chaplains and Religious Affairs Specialists (RASs) adapt RS tasks based on the operational conditions and the mission of the specific unit they serve. This requires maintaining an expeditionary mindset focused upon delivery of RS under austere and isolated conditions with limited mobility and communication.

**FM 1-05, 2-8.** As a religious leader, the chaplain's first priority is the care of Service members, Families, and civilians working under the stress of rapid force projection. As the professional military religious advisor, the chaplain can expect to participate in the unit's planning process that can include task-organization changes, religious-support coordination requirements, and integration of Army contractors authorized to accompany the force and unified action partner considerations.

**FM 1-05, 3-8.** ...RS tasks focus on the timely delivery and resourcing of RS for the command and advising commanders on the impact of religion in an OE. While the RS requirement is consistent, how RS is executed for a specific unit or echelon of command requires detailed mission analysis. Analysis impacts the planning, preparation, execution, and assessment of RS...RS tasks are impacted by terrain, distance, and ability to provide a personal presence. Chaplains and RASs at all levels leverage available technology to support the planning, preparing, execution, and assessment of their respective RS tasks. Chaplains and RASs must not only be proficient tactically and professionally in order to execute their mission, they must understand the unit's capabilities in order to deliver effective and responsive RS.

## **Day 11: Religious Support Context and Priorities, Part 2 of 2**

**FM 1-05, 2-17.** Religious support in multinational operations considers the challenges of multinational political perceptions regarding—

- Communication and cooperation with chaplains or chaplain assistants.
- Religious cooperation.
- Understanding cultural and organizational differences.
- Relationship building.

**JG 1-05 Executive Summary. Functions.** Joint RS requirements are determined and validated in accordance with existing joint processes. RSTs need to be well-integrated into their staffs and must use command reporting and tasking procedures. Chaplains must understand the limits of their tasking authority. Official tasking comes from appropriate command authority. Command chaplains do not task subordinate chaplains directly. Tasking occurs through normal command tasking processes.

**JG 1-05 Executive Summary. RS consists of:**

- The provision and facilitation of religious worship, rites, pastoral counseling, and Department of Defense (DOD) support to accommodate the free exercise of religion for all authorized personnel...
- Pastoral care and counseling are those services that attend to individual needs such as personal and relational issues.

## **Days 12-17: The Capabilities and Core Competencies of Army Chaplains**

### **Day 12: The Chaplaincy's Two Required Capabilities and Three Core Competencies**

#### **AR 165-1, 2–3. Religious Support (RS) Capabilities and Core Competencies**

- a. The Army Chaplain Corps is organized to provide responsive religious support at all levels across the full range of Army operations. Religious support includes providing essential elements of religion to include worship, religious rites, sacraments and ordinances, holy days and observances, pastoral care and counseling, and religious education.
- b. The Army requires the capability to provide religious support and the capability to advise commanders on the impact of religion. These two required capabilities reflect the dual role of the Chaplain Corps: professional military religious leader and professional military religious staff advisor (see Field Manual, FM 1–05, 1-9).
  - (1) As a professional military religious leader, the chaplain must have the capability to perform or provide religious support that accommodates the Soldier's right to the free exercise of religion, and support resilience efforts to sustain Soldiers, Family members, and authorized Civilians.
  - (2) As the professional military religious staff advisor, the chaplain advises the commander and staff on morals, morale, ethical issues, and the impact of religion on all aspects of military operations.
- c. Competencies provide a clear and consistent way of conveying expectations for Army leaders. Within the two required capabilities, the Chaplain Corps uses three core competencies, Nurture the Living, Care for the Wounded and Honor the Fallen, to provide the fundamental focus and direction in executing the Corps mission.
- d. Chaplains and Religious Affairs Specialists (RASs) must remain proficient in identified skills to perform critical tasks associated with their level, career progression, unit Mission-Essential Task List (METL), and position responsibilities. Those tasks and skills are determined by United States Army Chaplain Center and School (USACHCS) within Training and Doctrine Command (TRADOC) for the Chaplain Corps as a Special Branch...Individual and collective tasks will change and remain adaptive to the diverse mission requirements and different environments that UMTs may be required to operate within and to perform their primary mission of providing religious support, or specialized missions as directed. The Chaplain Corps remains committed to developing adaptive and creative leaders capable of performing in the Joint, Interagency, Intergovernmental, and Multinational (JIIM) environment...

## **Day 13: The Field Manual's Further Explanation of the Two Required Capabilities and Three Core Competencies**

**FM 1-05, 1-37.** Chaplains deliver Religious Support (RS) through two required capabilities: provide and advise. Within the two required capabilities, chaplains and Religious Affairs Specialist (RASs) fulfill three basic core competencies: nurture the living, care for the wounded, and honor the dead. These three competencies provide the fundamental focus and direction as the chaplaincy executes its mission of facilitating free exercise of religion for Service members, Families, and authorized civilians. As a branch, the Chaplain Corps remains committed to providing religious leadership for the entire Army Family in support of the joint force. In training and operations, Army chaplains represent hundreds of American denominations and faith traditions and fulfill a sacred calling of service captured in their motto, "Pro Deo et Patria" (for God and country).

**FM 1-05, Religious Support Core Competencies, 1-16.** Competencies provide a clear and consistent way of conveying expectations for Army leaders. The core-leader competencies stem directly from the Army definition of leadership. The core competencies emphasize the roles, functions, and activities of what leaders do. Competencies are demonstrated through behaviors that can be readily observed and assessed by a spectrum of leaders and followers: superiors, subordinates, peers, and mentors. (See Army Doctrine Publication, ADP 6-22 for a discussion of competencies.) Competencies must be developed, sustained, and progressively improved through education, training, and experience. Within the two required capabilities, chaplains fulfill three basic core competencies. These three competencies provide the fundamental focus and direction as the Chaplain Corps executes its mission of ensuring the right to free exercise of religion for Soldiers—

- **Nurture the Living.** In preparation for missions that span the Range of Military Operations (ROMO) and during the execution of those missions, chaplains and RASs develop and execute a Religious Support Plan (RSP) that seeks to strengthen and sustain Soldiers and Family Members.
- **Care for the Wounded.** During the execution of decisive action, chaplains and RASs assist in the healing process by bringing hope and strength to those who have been wounded and traumatized in body, mind, and spirit. Chaplains and RASs also provide religious support, pastoral care, comfort, and hope to the dying. Through prayer and presence, the chaplain section or Unit Ministry Team (UMT) provides the Soldier with courage and comfort in the face of death.
- **Honor the Dead.** Our nation reveres those who have died in military service. Religious support honors the dead. Memorial ceremonies, services, and funerals reflect the emphasis the American people place on the worth and value of the individual. Chaplains conduct these services and ceremonies, fulfilling a vital role in rendering tribute to America's sons and daughters who paid the ultimate price serving the nation in the defense of freedom. (See Army Technique Publication, ATP 1-05.02 for a more detailed discussion of this competency.)

## Day 14: The Professional Status of Army Chaplains

### AR 165-1, 3–1. Status, Roles, and Responsibilities of Chaplains - Professional Status

- a. *Professional Qualifications.* The chaplain is a religious professional whose educational qualifications and certification by a Religious Organization (RO) meet the appointment requirements of Department of Defense Instruction, DODI 1304.28. Endorsement is the official formal statement by a recognized authority of a RO attesting to the credentials of an individual as a qualified religious ministry professional (see DODI 1304.28, E2.1.5). Endorsing agents represent various religious groups and each supports the pluralistic requirements of the Army without relinquishing their respective religious demands. Chaplains will inform the command when they are unable to perform (or provide) religious support because of their endorsement.
- b. *Dual Functionality.* Army chaplains have two primary roles: professional military religious leader and professional military religious staff advisor. Their duties are prescribed by law, Department of Defense (DOD) policy, Army Regulations (ARs), religious requirements, and Army mission.
- c. *Chaplain Accountability.* Each chaplain also remains accountable to his or her assigned chain of command and the chaplain technical channels up through the Chief of Chaplains (CCH). Chaplains continually balance their responsibilities in both areas and are expected to avoid placing the technical channel in conflict with the chain of command. Commanders are expected to support the technical channel accountability. Chaplains will uphold requirements of their endorsing religious group. In some instances, this may restrict chaplain participation in a command or religious support event, but it does not relieve the chaplain from providing for adequate religious support to accomplish the mission.
- d. *Areas of Responsibility.* Chaplains have roles and responsibilities beyond their unit of assignment. Chaplains are responsible for unit, area, and distinctive religious group religious support. Operational orders will document recurring coverage responsibilities of chaplain duties beyond their assigned unit. Priority of support is normally to the unit, then the area, and then distinctive religious groups:
  - (1) *Units, Commands, and/or Organizations Religious Support.* Command-directed religious support delivered to assigned units, commands, and/or organizations.
  - (2) *Area Religious Support.* Command-directed religious support delivered to units without assigned chaplains. This also includes coordinated RS across the garrison or in deployed areas.
  - (3) *Distinctive Religious Group Religious Support.* Religious group-specific religious support is given to authorized personnel for the exercise of precise requirements of denominations or religions. Personnel and mission constraints determine the availability of distinctive religious group support. Distinctive religious group support is often provided on an area basis and augmented by Distinctive Religious Group Leaders (DRGLs) (see chap 5).
- e. *Rank without Command.* A chaplain has rank without command. Chaplains exercise general military authority to perform functions of operational supervision and control (see United States Code, 10 USC 3581 and Army Regulation, AR 600–20).
- f. *Noncombatant.* Chaplains will not bear arms in combat or in unit combat skills training. Chaplains function as protected personnel under the Geneva Convention and are

noncombatants as a matter of Army policy (see Field Manual, FM 27–10). Chaplain activities in religious support operations will not compromise the noncombatant status.

- g.** *Title.* The proper title for a chaplain is “chaplain” regardless of military rank or professional title. When addressed in writing, the chaplain’s rank will be indicated in parentheses, for example, CH (CPT) (see AR 25–50 and AR 600–20).
- h.** *Technical Supervision.* Chaplains provide technical supervision to and serve in the rating chain of subordinate chaplains and Religious Affairs Specialists (RASs) (see AR 623–3).

## Day 15: Unit Ministry Team Staffing and Basic Function

### **AR 165-1, 2–2. Chaplain Sections and Unit Ministry Teams (UMTs)**

- a. Chaplain sections and UMTs consist of at least one chaplain and one Religious Affairs Specialist (RAS), based on organizational requirements. Army chaplains and RASs form a UMT at brigade-level and below, and chaplain section at echelons above brigade and at garrisons and/or installations. The chaplain section or UMT is identified according to a Modified Table of Organization and Equipment (MTOE) or Table of Distribution and Allowances (TDA) in an Army force.
- b. Chaplains and RASs are core and essential manpower at every echelon of the force... [They] are inherently Governmental-military, in both MTOE and TDA units. Their positions may not be civilianized or contracted because all chaplains and RASs are subject to deployment to the combat environment. Because of their deployable status it is imperative that chaplains be able to provide pluralistic religious care and leadership advisement that cannot be required of a civilian clergy member. Furthermore, in addition to facilitating these functions of the chaplain, the combatant function of a RAS cannot be required of Civilian personnel...
- d. The responsive nature of religious support may require interdependent, dependent, and independent functions across commands. Religious affairs specialists may be required to perform certain mission functions independent of the chaplain's direct supervision. This is especially true when the chaplain and RAS optimize separate skills to best accomplish the delivery of religious support. The chaplain determines UMT priority of effort and decides when simultaneous, independent operations are necessary as an exception.
- e. All chaplains and RASs will actively support the Garrison Chaplain's religious support responsibilities unless inhibited by their organizational mission.
- f. All chaplains and RASs will remember that they represent their nation, the Army and the Chaplain Corps. They are therefore charged to uphold the highest professional, moral, and ethical standards at all times as they model the Army Profession and Ethic.

**FM 1-05, 1-8.** ...A UMT assigned to a modified table of organization and equipment unit is known as a mission unit UMT...Each echelon of chaplain sections or UMTs executes technical supervision and advisement responsibilities for subordinate chaplain sections and UMTs.

**JG 1-05 Chapter 1, 3. The Religious Support Team (RST).** ...RSTs may be formed from the same or different Service components.

## **Day 16: The Institutional Religious Support Role of the Brigade Chaplain**

**FM 1-05, 3-16.** Serving in a Brigade Combat Team (BCT) or functional brigade, the brigade Unit Ministry Team (UMT) establishes a vision for Religious Support (RS) within the brigade Area of Operation (AO) through its integration in the operations process. Through its professional military religious advisor capability, the UMT visualizes the end state of RS for the brigade and the required effort and resources necessary to execute their planned missions. The operations process enables brigade UMTs to understand the brigade commander's intent for RS within the brigade AO, synchronize subordinate RS tasks, and coordinate for the required support necessary to achieve mission success.

**FM 1-05, 3-17.** Generally, a brigade has two or more battalions under its operational control. Each battalion has a UMT, and the brigade UMT supervises these subordinate UMTs. The brigade UMT plans, coordinates, assesses, and supervises the execution of RS by subordinate UMTs throughout its AO. A brigade can take on numerous attachments to conduct operations. This gives the organic unit a far different task organization and capability than what it carried while training at home station. A brigade can deploy and operate with its organic units. Other brigades only deploy subordinate units to support other operations. In each case, a brigade UMT plays a critical role in shaping and supporting the RS functions of subordinate UMTs.

**FM 1-05, 3-18.** Brigade UMTs closely monitor rapidly changing Operational Environments (OEs) anticipating support requirements, communicating priorities by means of the commander's operations process, coordinating area coverage plans, and requesting additional support from higher in order to facilitate comprehensive RS across the Range of Military Operations (ROMO).

**FM 1-05, 3-19.** Supervision and training are critical for the success of the brigade religious-support mission. The brigade UMT must see supervision and training as their part of comprehensive RS within the brigade. Supervision and training are a function of both the religious leader and professional military religious advisor capability. For the brigade UMT, the transition from serving as a battalion UMT to a brigade-level UMT is not simply a movement in location, it requires a transition in focus. A chaplain and Religious Affairs Specialist (RAS) at the brigade level shift their main effort away from the direct delivery role of RS. Instead, the main effort is focused on supervising, synchronizing, and resourcing subordinate UMTs as they provide RS to the battalions operating within the larger brigade AO. Through effective leadership, supervision, training, and mentoring, the brigade UMT can impact the effectiveness of battalion level RS tasks. The brigade UMT has the responsibility to ensure subordinate UMTs are planning, preparing, executing, and assessing the delivery of RS to Soldiers and meeting the commander's intent. The religious leader capability guides the brigade UMT in their role to the brigade headquarters staff. The brigade UMT monitors the religious and emotional health of subordinate UMTs as they provide RS to Soldiers in close combat and coordinates external RS as needed for subordinate chaplains and RASs.

## **Day 17: The Army Chaplain Corps Information Sharing System and Corps Religious Support Capabilities**

### **AR 165-1, 11–1. Chaplain Communications, Knowledge Management, and Information Systems - General**

This chapter establishes the policies and assigns responsibilities for the management of Chaplain Corps communications, knowledge management, and information systems. The objective is to establish and maintain information systems and business processes that are fully integrated with the Department of Defense (DOD) and the Army.

### **AR 165-1, 11–2. Chaplain Corps Automated Religious Support System (CCARSS)**

CCARSS is the Army Chaplain Corps' suite of software applications and information system supporting Chaplain Corps religious support missions Armywide. CCARSS leverages commercial and DOD technology infrastructures and the latest DOD-approved application platforms and software applications to deliver comprehensive technology solutions, capabilities, support, and training to the Chaplain Corps worldwide. CCARSS automates Army Chaplain Corps business processes, implements knowledge management principles and processes, and delivers net-centric application solutions to the Army Chaplain Corps in support of the Chief of Chaplains (CCH) strategic objectives. CCARSS also provides controlled access to Chaplain Corps resources and information and ensures information is efficiently delivered and effectively shared across all functional and hierarchical levels of the Army Chaplain Corps.

**FM 1-05, 3-12.** The chaplain sections at corps supervise the overall Religious Support (RS) effort within the corps Area of Operation (AO)...The chaplain section collects, processes, analyzes, and disseminates a broad base of RS information...Corps chaplains shape and guide the tactical and professional proficiency of subordinate chaplains and Religious Affairs Specialists (RASs), which directly impacts the successful execution of RS. This supervisory role is exercised through integration into the operations process, frequent personal contact with subordinate chaplains and RASs, memorandums of agreement or understanding between commands, professional relationships, mission orders, running estimates, standard operating procedures (SOPs), and command policies. The corps chaplains advise the commander and support corps RS functions by—

- Establishing links with unified action partners and religious leaders of the host nation.
- Synchronizing RS functions with the theater or Army Service Component Command (ASCC) chaplain's office.
- Planning, preparing, executing, and assessing RS for corps operations.
- Facilitating or supervising RS training for RS personnel in all phases of the Range of Military Operations (ROMO) with an emphasis on phase 0.
- Supervising and coordinating resources for religious-support tasks in divisions and directly attached or assigned brigades.
- Coordinating RS planning with higher, lower, and adjacent commands to ensure balanced religious group access throughout the deployed force.
- Monitoring and assessing the resilience of subordinate chaplain sections and UMTs.

**For Further Study:** <https://carss.chaplaincorps.net/>

## **Days 18-22: The Two Roles Chaplains Fulfil**

### **Day 18: First of Two Dual Roles - Military Religious Leader**

#### **AR 165-1, 3–2. Chaplain as Professional Military Religious Leader**

- a. General. All Chaplains provide for the nurture and practice of religious beliefs, traditions, and customs in a pluralistic environment to strengthen the religious lives of Soldiers and their Families. Chaplains conduct the religious programs and activities for the command and provide professional advice, counsel, and instruction on religious, moral, and ethical issues.
- b. Roles and responsibilities include, but are not limited to the following:
  - (1) Chaplains are required by law to hold religious services for members of the command to which they are assigned, when practicable. Chaplains provide for religious support, pastoral care, and the moral and spiritual well-being of the command (see United States Code, 10 USC 3547).
  - (2) Chaplains will conduct or assist in arranging for burial services at the interring of members of the military service, retired military personnel, and other personnel as authorized by Department of Defense (DOD) policy, Army Regulations (ARs), and applicable law.
  - (3) Chaplains will minister to the personnel of their unit and/or facilitate the free-exercise rights of all personnel, regardless of religious affiliation of either the chaplain or the unit member.
  - (4) Chaplains will perform their professional military religious leader ministrations in accordance with the tenets or religious requirements of the Religious Organization (RO) that certifies and endorses them (see Department of Defense Directives, DODD 1304.19).
  - (5) Chaplains will not be required to perform a religious role (such as offering a prayer, reading, dedication, or blessing) in worship services, command ceremonies, or other events, if doing so would be in variance with the tenets or practices of their religion. Chaplains will coordinate to provide for required ministrations which they cannot personally perform. Chaplains may participate in marriage preparations and ceremonies in keeping with individual conscience and distinctive religious requirements. Chaplains may perform marriage ceremonies for authorized personnel upon request and in accordance with the laws of the State...
  - (6) Chaplains will provide religious support for authorized personnel confined in military, Civilian, or foreign confinement facilities (see AR 190–47).
  - (7) Chaplains will conduct Soldier Leader Engagement (SLE), religious analysis, and produce religious support products for all plans and orders as directed by the command.
  - (8) Chaplains will ensure management of ecclesiastical and administrative supplies, chapel furnishings, facilities, and other resources to support the Command Master Religious Plan (CMRP).
  - (9) Chaplains will manage the establishment and operation of chaplain advisory councils and other staff, parish development programs, and chapel volunteer training.
  - (10) Chaplains will manage training of chaplains and Religious Affairs Specialist (RASs).
  - (11) Chaplains will support the Chief of Chaplains (CCH) Recruitment Program.

## Day 19: Military Religious Leader According to FM 1-05 and JG 1-05

**FM 1-05, 1-9.** ...As religious leaders, the Army requires the capability to provide Religious Support (RS) across austere and isolated locations, which accommodates Service members' right to the free exercise of religion and supports resiliency efforts to sustain Service members in combat. RS tasks sustain the individual Service member, extending upward throughout the entire command structure and outward to the broadest command audience authorized. RS is comprehensive because every individual personally defines what constitutes RS. While not every religious need of every Soldier can be met, chaplains and Religious Affairs Specialists (RASs) seek to meet as many needs as possible. (See Army Doctrine Reference Publication, ADRP 1-03, Army Tactical Tasks, ART 4.2.4.1 for religious tasks.)

**FM 1-05, 1-10.** *Leadership* is defined by the Army as the process of influencing people by providing purpose, direction, and motivation to accomplish the mission and improve the organization (Army Doctrine Publication, ADP 6-22). As religious leaders, chaplains provide RS to the Army and joint force. As a leadership team, chaplain sections or Unit Ministry Teams (UMTs) support the commander's responsibility to provide for free exercise of religion for all authorized personnel. The chaplain provides RS that meets the religious and spiritual requirements of the unique military culture. RS includes providing those aspects of religious education, clergy counsel, pastoral care, authentic worship, and faith group expression that would otherwise be denied as a practical matter to Soldiers under the varied circumstances of military contingencies. At higher levels of command, it includes supervising and synchronizing the RS tasks of multiple subordinate chaplains and RASs across the larger Area of Operations (AO).

**FM 1-05, 1-11.** Chaplains and RASs plan, prepare, execute and assess RS across the Full Range of Military Operations (ROMO). In its planning process, a chaplain section or UMT plans for three categories of RS for the Army—

- **Unit Support.** This covers the unit to which the chaplain and RAS are assigned or attached and is normally the first priority of support.
- **Area Support.** This covers Service members, unified action partners, and authorized civilians who are not a part of the assigned unit, but who operate within that unit's AO.
- **Denominational or Distinctive Religious Group Support.** This covers Service members and other authorized persons of the chaplain's denomination.

*Note:* Availability of denomination-specific chaplains or distinctive religious group leaders and mission requirements may limit the availability and timeliness of this support.

**FM 1-05, 1-12.** As credentialed religious leaders, who are themselves guaranteed the free exercise of religion, chaplains cannot perform RS contrary to their faith tradition, tenets, and beliefs.

### **JG 1-05, Figure II-1. Religious Affairs. Chaplains Provide: Religious Support**

- Provision and facilitation of religious worship and pastoral support for all authorized personnel.
- Pastoral care, counseling, and coaching that reinforces spiritual strength and levels of commitment to increase resiliency of the force.

## Day 20: Second of Two Dual Roles - Military Religious Advisor

### AR 165-1, 3–3. Chaplain as Professional Military Religious Advisor

- a. General.
  - (1) Chaplains may serve on the special or personal staff of a commander. Chaplains advise the commander and staff on matters of religion, morals, and morale.
  - (2) Chaplains, in performing their duties, are expected to speak with candor as an advocate to confront and support resolution to challenges and issues of the command.
- b. Roles and responsibilities include advisement in the following areas, but not limited to the following:
  - (1) The religious needs of assigned personnel.
  - (2) The spiritual, ethical, and moral well-being of the command.
  - (3) The personal impact of command policies, leadership practices, and management systems.
  - (4) Plans or programs for advancing Army values and Soldier or Family resilience.
  - (5) Religious support operational plans.
  - (6) Construction, renovation, and maintenance of religious facilities.
  - (7) Ethical, moral, and humanitarian implications of operational decisions.
  - (8) Analysis of the impacts of indigenous religions on military operations.
  - (9) Use of chapels and equipment (common tables of allowances (CTA) 50–909).
  - (10) Recommendation of Table of Organization and Equipment (TOE), Modified Table of Organization and Equipment (MTOE), and Table of Distribution and Allowances (TDA) religious support adjustments.
  - (11) UMT Mass Casualty (MASCAL) response.
  - (12) The UMT's role in response to and prevention of challenges to unit cohesion, morale, and Soldier resilience as affected by religion, such as suicide; sexual assault, harassment, and/or abuse; domestic violence; and substance abuse.
- c. Chaplain professional and technical communication. Chaplains will communicate on professional matters through technical supervisory channels. Chaplains will solve problems and resolve issues at the lowest possible echelon.

**ATP 1-05.04, 4-8.** ...Chaplains and chaplain assistants are expected at all echelons to speak up when necessary, confronting issues of religious accommodation, obstruction of free exercise of religion, and moral turpitude in conflict with the Army Ethic and Values (AR 165-1). This leadership may often require willingness to forcefully and clearly confront wrongdoing by both peers and superiors that may require personal sacrifice and lack of personal acceptance. Such advisement may be unappreciated in the midst of operational focus on short term objectives challenging leaders' morals and ethics, causing friction with short term mission accomplishment. However, over time advisors are generally respected for consistent advocacy for difficult but proper moral choices. Courage to speak up morally must be accompanied by ability to communicate a compelling rationale for remaining within ethical and moral boundaries when internal advisors meet resistance.

## Day 21: Military Religious Advisor According to FM 1-05 and JG 1-05

**FM 1-05, 1-9.** As the professional military religious advisor, the chaplain advises the commander and staff on religion, ethics, morals, and morale, and their impact on all aspects of military operations...

**FM 1-05, 1-13.** As a member of the unit's staff, the chaplain serves as the professional military religious advisor to the commander and staff. Chaplains provide religious, moral, and ethical leadership to the Army by advising the commander on these issues and their impact on Service members, Family members, and unit operations. Chaplains advise commanders on the moral and ethical nature of command policies, programs, actions, and the impact of such policies on Service members and Families. They advise the command on such issues as—

- Accommodation of religious needs and practices for Service members, Families, and authorized civilians to support the free exercise of religious beliefs.
- Religious and ethical issues in the Area of Operation (AO) and the potential impact on mission accomplishment. (Refer to Army Technique Publications, ATP 1-05.03 and ATP 1-05.04 for detailed discussion of internal and external advisement.)
- The needs and concerns of Service members, Families, and authorized civilians, to include suicidal ideation, alcohol or drug abuse, or other at-risk behaviors that impact mission accomplishment.
- Marital and parenting stressors resulting from extended deployments for training or operations.
- Morale throughout all phases of an operation.

### **JG 1-05, Figure II-1. Religious Affairs. Chaplains Provide: Religious Advisement**

- Advice on impact of religion on joint operations.
- Advice on impact of military operations on the religious and humanitarian dynamics in the operational area.
- Advice on worship, rituals, customs, and practices of US military personnel, international forces, and the indigenous population.
- Advice to the joint force commander on ethics, morals and morale.
- Liaison functions with officials of interagency, nongovernmental, and interorganizational entities; multinational forces; and local religious leaders (when directed).

### **JG 1-05 Chapter 2, 2. Religious Affairs Functional Description**

- a. **Religious Advisement** is the practice of informing the commander on the impact of religion on joint operations to include, but not be limited to, worship, rituals, protected places, customs, and practices of US military personnel, international forces, and the indigenous population, as well as the potential impact of military operations on the religious and humanitarian issues in the OA. Chaplains also advise the commander and staff on matters pertaining to the ethical and moral implications of plans, policies, operations, and strategies, consistent with their noncombatant status. RSTs use a religious estimate to advise commanders and staffs on the possible impacts that religion and religious practice may have on planned operations.

## **Day 22: Military Religious Advisor - Internal and External Advisement Basics**

**FM 1-05, 1-14.** The chaplain advises the commander on the impact of religion within the unit and how religion impacts the unit's mission throughout its Area of Operation (AO). Internally, the chaplain is responsible for advising the command on the religious practices of Service members within the command. This can include identifying holy days, specific worship requirements, dietary requirements, and wearing of religious garments. Externally, the chaplain advises the command on the specifics of the religious environment within their AO that may impact mission accomplishment. This can include indigenous religions in the AO, holy days that could impact military operations, and the significance of local religious leaders and structures. Chaplain sections and Unit Ministry Teams (UMTs) can work within boards, bureaus, centers, cells, and working groups to integrate their respective expertise and knowledge with the collective expertise of the staff in order to focus on specific problem sets to provide coherent staff recommendations to the commander.

**FM 1-05, 1-15.** ...To effectively deliver Religious Support (RS) to Soldiers, the chaplain is responsible for planning the RS tasks within the command that support the mission and coordinating support necessary for mission success...RS must be more than minimal presence and a hurried service by the chaplain section or UMT. RS planning is critical to ensuring RS tasks are primarily predictive rather than reactive. The vision of the chaplaincy is providing the right RS in the right place at the right time.

**ATP 1-05.03, Introduction.** Army Technique Publication, ATP 1-05.03 expands upon Field Manual, FM 1-05, *Religious Support*, in describing external advisement as a required capability of chaplain sections and unit ministry teams.

**1-2.** ...The aim of external advisement is to help commanders and staffs more clearly understand how religion shapes the battlefield and impacts mission success. As they better understand religion in an operational environment (OE), they are better equipped to avoid offense and, even more important, better informed of the dynamics for building relationships of trust and forming valuable partnerships.

**ATP 1-05.04, Introduction.** ATP 1-05.04 expands upon FM 1-05, *Religious Support*, in describing internal advisement as a required capability of unit ministry teams (UMTs) and chaplain sections advising commanders at all echelons in operational environments, or Army elements in direct support of operations.

**1-7.** ...on matters of internal advisement, chaplains aim to provide professional objective assessments and analysis in support of advice and recommendations on how to meet needs and concerns within the unit, or how to make ethically sound operational decisions.

## Days 23-26: The Pastoral Counsel and Privileged Communication Chaplains Provide

### Day 23: Chaplain Pastoral Care, Counseling, and Communication, Part 1 of 4

#### AR 165-1, 16–1. Pastoral Care and Counseling - General

Pastoral care and counseling is an essential capability of the Chaplain Corps, a key part of nurturing the living. Pastoral care and counseling describes a broad range of activities involved in caring for and strengthening Army personnel to survive and grow through the multitude of experiences that are part of military life. Chaplains respect confidentiality in their provision of pastoral care and counseling. Chaplains respect, honor, and guard the trust of those they serve in ministry as officers in the Army Profession, so that an individual's trust and personal privacy are not violated.

#### AR 165-1, 16–2. Confidential and Privileged Communications

- a. *Confidential Communications.* Confidential communication is any communication given to a chaplain by an individual, to include enemy prisoners of war, if such communication is made either as a formal act of religion or as a matter of conscience. A communication is "confidential" if made to a chaplain in the chaplain's capacity as a spiritual advisor or to a Religious Affairs Specialist (RAS) in his or her official capacity and is not intended to be disclosed to third persons other than those to whom disclosure is in furtherance of the purpose of the communication or to those reasonably necessary for the transmission of the communication.
- b. *General Rule of Privilege.* A person has a privilege to refuse to disclose and to prevent another from disclosing a confidential communication by the person to a chaplain or RAS, if such communication is made either as a formal act of religion or as a matter of conscience.
- c. *Who May Claim the Privilege.* The privilege of non-disclosure of confidential information belongs to the individual, by the person's guardian, or conservator, or personal representative if the person is deceased. The privilege may also be claimed on behalf of the person by the chaplain or RAS who received the communication.
- d. *Privilege and Confidential Distinguished.* Privileged and confidential are often considered synonymous. However, when they are differentiated, privileged communications refers to information which is not admissible in a court or legal action, while confidential communications is a more general concept, referring to information which is protected both in and out of the legal context. Generally, a confidential communication is also privileged. The definition of clergy privilege is provided in Military Rules of Evidence 503. If there is any question as to whether a communication is confidential and/or privileged contact servicing Staff Judge Advocate (SJA) for advice.
- e. *Disclosure of Confidential Information.* Chaplains may not disclose a confidential communication revealed in the practice of their ministry without the individual person's informed consent. This consent must be freely given and not compelled, must be specific regarding the information to be disclosed by the chaplain, and must be granted after the chaplain receives the communication. Chaplains will not obtain a blanket release as part of the initiation of a pastoral relationship. Whenever possible this consent will be written, and include a signature and date. A release from confidential or privileged communication is inapplicable to cases where a chaplain is bound by the requirements of sacramental confession.

## Day 24: Army Chaplain Pastoral Care, Counseling, and Communication, Part 2 of 4

### AR 165-1, 16-2.

- f. *Claim of Privilege in a Court-Martial Proceeding.* Generally, neither commanders nor courts may require a chaplain or individual to disclose a confidential communication when a privilege exists. However, if a military judge or other presiding official decides that no privilege exists, a chaplain or RAS may have a legal obligation to testify. Failure to comply with the ruling of the court may result in disciplinary action under the Uniform Code of Military Justice and/or adverse administrative action. Chaplains are strongly encouraged to seek both legal counsel and counsel from chaplain supervisors in all situations where the existence of privilege may be questioned, to include the effect of State law on confidentiality and applicability to those chaplains not operating under Title 10 authority.
- g. *Sensitive Information.* Sensitive information is any non-privileged communications that would be an inappropriate subject for general dissemination to a third party (for example, attendance at substance abuse clinics, treatment by counselors, prior arrests).
- h. *Special Instructions.*
  - (1) *Files Containing Confidential Information.* Chaplain notes from confidential and privileged communication are to be clearly marked “Confidential: Privileged communication” and distinguished in the chaplain’s personal files from professional information and sensitive information. Protected information files will be properly secured and safeguarded, protecting them from inadvertent disclosure. When confidential or sensitive information is stored in digital form, the UMT must take steps to ensure that the confidence or privilege cannot be breached. Confidential communication, professional communications, and sensitive information files are the personal files of the individual chaplain (counselor). These files are not to be maintained in any system of records that may be subject to the Freedom of Information Act, United States Code, 5 USC 552. Chaplains will personally dispose of them and ensure their destruction through a secure means. As personal or private records, counseling notes are not regulated by the Army Records Information Management System (Army Regulation, AR 25-400-2). A chaplain will destroy confidential and/or privileged counseling records on any client at 2 years past termination of counseling or at the permanent change of station of the client or chaplain.
  - (2) *Unit Ministry Team Staff and Confidential Communication.* Persons assisting chaplains, including Religious Affairs Specialists (RASs), chaplain candidates and chapel office staff, are bound by the same constraints of confidence and privilege as chaplains. However, every effort will be made to ensure that persons seeking to exercise a sacrament or receive religious advice or counseling disclose confidential information only to chaplains.

## Day 25: Chaplain Pastoral Care, Counseling, and Communication, Part 3 of 4

### AR 165-1, 16-2.

- i. *Communications Regarding Counselees.* Chaplains may consult with supervisory chaplains and/or Family Life Chaplains (FLCs) to ensure the best care and safety for counselees. Whenever this happens, the privilege of confidentiality will extend to all persons brought into these consultations. Chaplains must exercise great caution to avoid inadvertent disclosure of privileged information.
- j. *Personal Communications between Supervisory and Subordinate Chaplains.* Privilege does not extend between chaplains and their supervisors when discussing personal and professional issues. Chaplains and RASs who require pastoral counseling or sacraments must do so with a chaplain outside their supervisory chain to claim privilege and avoid conflicting responsibilities.
- k. *Violation of Confidential Communication.* Actions inconsistent with the standards outlined above will constitute failure to meet Army standards and may result in administrative action and/or punishment under the Uniform Code of Military Justice.
- l. *Counseling Children.* All chaplains providing counseling to children will complete the requirement for all back-ground checks and training necessary in order to be approved to work with children in accordance with Department of Defense (DOD) and Army policy.

### JG 1-05 Chapter 2, 2. Religious Affairs Functional Description. b. RS consists of:

- (1) The provision and facilitation of religious worship, rites, pastoral counseling, and Department of Defense (DOD) support to accommodate the free exercise of religion for all authorized personnel. Joint Force Commanders (JFCs) should be advised that when chaplains provide ministry to non-United States Armed Forces personnel, chaplains are required to preserve privileged communications in the same way such communications are preserved with United States Armed Forces personnel.

## **Day 26: Chaplain Pastoral Care, Counseling, and Communication, Part 4 of 4**

**ATP 1-05.04, 1-25.** Privileged communications under Military Rules of Evidence 503 generally prevents disclosure of communication between any person and a chaplain or chaplain assistant if a) the communication was made as a formal act of religion or “matter of conscience”, and b) the communication was intended to be confidential. It is intended to be confidential for purposes of this privilege if it is not intended to be disclosed to third persons other than those to whom disclosure is in furtherance of the purpose of the communication (for example, when chaplains confidentially consult with a supervisory chaplain for purpose of providing professional guidance to the advisee) or to those reasonably necessary for the transmission. No commander, court, or anyone else can compel a chaplain or chaplain assistant to reveal such privileged information unless the advisee consents to and permits such disclosure. Non-religious operational matters are privileged under Mil. R. Evid. 503 if they involve ethics or morals as matters involving conscience (issues of right and wrong) when such advisees intends the conversation to remain confidential. It is therefore good practice to inform advisees of the availability of this privilege at the outset of these categories of conversation to foster trust and clarity.

**ATP 1-05.04, 1-26.** The privilege only applies to internal advisement to a single leader or staff member advisee at a time. This requirement is due to the required intent that the discussion be of a confidential nature for Mil. R. Evid. 503 privilege to apply. In these instances, chaplains and chaplain assistants do well to explain availability and nature of the privilege to advisees. Leader awareness of complete legal confidentiality promotes trust to discuss and pursue best ethical decisions on behalf of the command. The privilege that belongs to advisee Soldiers is absolute. Exceptions do not exist as they do for other professional advisors. Harm to self or others is not an exception. National security is not an exception. Admission of criminal or moral wrongdoing by the advisee is not an exception. Even advisees’ expressed intent to commit future crimes is not an exception from the privilege, as it can be for attorney-client privilege (Mil. R. Evid. 502). No other staff member or professional can offer similar confidentiality. Judge advocates serving as “Ethics Counselors” under the Joint Ethics Regulation (JER) are unable to offer confidentiality. Medical and behavioral health personnel are unable to offer such unqualified confidentiality. Consequently, it affords Army leaders security and trust to safely explore moral impacts, issues, and consequences of their decisions and actions with the very professionals charged by doctrine to provide moral and ethical leadership and advisement to Army leaders, resulting in enhanced operational decisions consistent with the Army Ethic and Values.

## **Days 27-32: The Commander's Religious Support Program**

### **Day 27: The Unit's Religious Program is the Commander's Program**

#### **AR 165-1, 1–10. All Commanders at Army Command, Army Service Component Command, and Direct Reporting Unit Level and Below.**

The religious program for the Army is the commander's program. Commanders establish and maintain a climate of high moral and ethical standards. Commanders will—

- a. Provide equitable support for religious, moral, and ethical activities of all personnel in their commands.
- b. Provide opportunity, time, and facilities for the free exercise of religion in accordance with law, regulations, and mission requirements.
- c. Accommodate special religious practices of personnel in their commands, consistent with Department of Defense Instruction, DODI 1300.17 and Army Regulation, AR 600–20...
- e. Approve and resource the chaplain-led training plan.
- f. Provide chaplains, Religious Affairs Specialists (RASs), and religious education personnel with resources required for performing the religious support mission to include personnel, training, facilities, transportation, equipment, and supplies (United States Code, 10 USC 1789 and 10 USC 3547)...
- h. Support training for religious support, upon approving their chaplain-led training plan.
- i. Support chaplain-led programs that build and maintain individual and Family readiness, resilience, and moral well-being (10 USC 1789) (see chaps 9 and 16).
- j. Submit to the Chief of Chaplains (CCH) for certification all religious support personnel force structure initiatives pertaining to the Modified Table of Organization and Equipment (MTOE) or Table of Distribution and Allowances (TDA) documents for their command (see AR 5–22)...

#### **AR 165-1, 12–1. Logistics Management - General**

- a. *Authority.* Commanders are required to furnish chaplains with facilities, equipment, and transportation necessary to perform their duties.

#### **AR 165-1, 12–2. Responsibilities**

- a. Commanders at all levels are responsible for providing religious support, supplies, and equipment needed for the religious support mission.

#### **JG 1-05, Chapter 1, 2. Authorities.**

- a. Military commanders are responsible to provide for the free exercise of religion of those under their authority as directed by Joint Publication (JP) 1, Doctrine for the Armed Forces of the United States. Religious support (RS) to the personnel of each Service is the responsibility of their Service component commander with the Joint Force Commander (JFC) providing guidance and oversight.

#### **JG 1-05 Chapter 1, Basis for Religious Affairs**

“Religious affairs are the commander's responsibility and consist of the combination of RS and religious advisement. RS addresses the joint commander's responsibilities to support the free exercise of religion by members of the joint force.... Religious advisement addresses the

commander's requirement to receive germane subject matter advice on the impact of religion on operations." - **Joint Publication 1, Doctrine for the Armed Forces of the United States, 2013**

**JG 1-05, Chapter 2, 1. Fundamentals.**

- b. Religious affairs are the commander's responsibility...Religious affairs consist of the combination of RS and religious advisement. Effective management of religious affairs requires consistent and clear communication, coordination, and collaboration between chaplains and leaders, which fosters informed and committed command support.

**ATP 1-05.04, 1-17.** Chaplains and commanders are called to "demonstrate the moral and ethical compass for their organizations" (Army Doctrine Publication, ADP 1), but must do so without using their official position to impose or force upon others particular religious convictions without their consent.

## **Day 28: Chaplains Execute the Commander's Religious Support Priorities and Responsibilities**

**FM 1-05, 1-3.** The Army Chaplaincy serves to advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion in the context of military Service as guaranteed by the Constitution; to assist commanders in managing religious affairs. (See Department of Defense Directives, DODD 1304.19 for discussion of chaplain appointments.)

**FM 1-05, Religious Support Duties and Responsibilities: Commander. 1-29.** Commanders provide for the free exercise of religion for Service members, Families, and authorized civilians. To ensure readiness across the Range of Military Operations (ROMO), commanders enable RS functions as prescribed in Army regulations. The Army accommodates religious practices when such accommodations do not impede military readiness or hinder unit cohesion, standards, health, safety or discipline. Accommodating religious practices is weighed against military necessity and not guaranteed at all times. (See AR 600-20, Army Directive 2016-34, and Army Directive 2018-19 for religious accommodation guidance.)

**ATP 1-05.04, A-1.** The Army places a high value on the rights of its Soldiers to observe tenets of their respective religions or to observe no religion at all. In accordance with the Religious Freedom Restoration Act (United States Code, 42 USC 2000bb - 2000bb-4), Department of Defense Instruction, DODI 1300.17, Army Regulation, AR 600-20, and Army Directives 2016-34 and 2017-03, the Army will approve requests for accommodation of religious practices except in some instances where accommodation adversely affects military necessity, including unit readiness, individual readiness, unit cohesion, good order, discipline, safety, and/or health for Soldiers and units. As used in this appendix, these factors will be referred to individually and collectively as "military necessity."

**ATP 1-05.04, A-3.** Requests for religious accommodation generally fall into five major areas: Worship practices, dietary practices, medical practices, wear and appearance of the uniform, and grooming practices.

**For Further Study:** See ATP 1-05.04, Appendix A for further discussion regarding Requests for Accommodation of Religious Practices and the five major areas of accommodation.

## **Day 29: Battalion Commanders Expect Chaplains to Personally Deliver Religious Support and They Support the Dual Accountability of the Chaplain**

**FM 1-05, 2-11.** The tactical-level commander uses combat power in battles, engagements, and small-unit actions. At this level, operations can be rapid and dynamic in nature. Chaplain sections or Unit Ministry Teams (UMTs) at the tactical level of war focus primarily on the personal delivery of Religious Support (RS) to their units as they maneuver in an Area of Operation (AO). The chaplains and Religious Affairs Specialists (RASs) operating at the tactical level of war provide the most direct, daily, and responsive RS...Supervisory chaplain sections and UMTs operating at this level provide technical supervision in the planning, preparation, execution and assessment of subordinate RS missions. When directed by their commanders, chaplains and RASs plan and prepare Soldier and leader engagements support in order to engage local indigenous religious leaders as part of the unit's Soldier and leader engagements strategy.

**FM 1-05, Religious Support Duties and Responsibilities: Chaplain. 1-30.** The duties of chaplains operating within their dual roles of leader and advisor are prescribed by law, Department of Defense (DOD) policy, Army regulations, religious requirements, and Army mission. Per Title 10, United States Code, chaplains provide RS to U.S. military and authorized civilians. Chaplains advise the commander and staff on religion and its impact on all aspects of military operations. Chaplains remain accountable to their assigned chain of commands and the chaplain technical staff channels up through the chief of chaplains. Commanders are expected to collaboratively support this dual accountability. Chaplains also remain accountable to their endorsing faith groups. Chaplains are noncombatants and do not bear arms. Chaplains do not exercise command authority.

## **Day 30: Commanders Execute Religious Support Functions through Chaplains and Expect Chaplains to Understand the Specific Tasks of those Functions**

**FM 1-05, Religious Support (RS) Functions. 1-17.** Commanders provide opportunities for free exercise of religion through their chaplains and Religious Affairs Specialists (RASs). The chaplain sections or Unit Ministry Teams (UMTs) provide RS by executing specific tasks in support of their assigned functions. *Function* is the broad, general, and enduring role for which an organization is designed, equipped, and trained (Joint Publication, JP 1). These functions align with task lists which chaplain sections and UMTs train to proficiency. Commanders expect chaplains and RASs to understand the tasks associated with these functions. These operational religious support functions and tasks are found in Army Doctrine Reference Publication, ADRP 1-03, *The Army Universal Task List*. ADRP 1-03 provides a common language and reference system for doctrine, capability, and training developers. Commanders utilize the performance measures in the Army Universal Task List in evaluating an organization and individual's abilities to perform these tasks. A partial, descriptive list of the RS functions a chaplain section or UMT may utilize in an Operational Environment (OE) includes—

- Advising the command on religion, morals, morale, and ethical issues.
- Leadership of religious worship.
- Administration of religious rites, sacraments, and ordinances.
- Provision of pastoral care and counseling.
- Teaching and management of religious education.
- Family-life ministry (division or expeditionary sustainment command [ESC]).
- Provision of professional support to the commander and staff.
- Management and administration of personnel, facilities, and funds necessary to the RS mission.
- Soldier and leader engagements with local or host-nation religious leaders as directed by the commander.
- Conduct of RS planning, training, and tasks.

## **Day 31: A Partial List of Religious Support Functions, Part 1 of 2**

### **FM 1-05, Religious Support (RS) Functions. Leadership of Religious Worship 1-18.**

Leadership of religious worship includes leadership of and preaching in unit or consolidated area religious services. It also includes officiating at military funerals, memorial services, and ceremonies, and providing occasional worship events such as revivals, liturgical or holy day observances, religious festivals, sacred practices, and spiritual fitness events.

**FM 1-05, Administration of Required Religious Rites, 1-19.** Administration of required religious rites, sacraments, and ordinances includes officiating at events such as baptisms and presiding at obligatory religious celebrations (such as the Roman Catholic Eucharist, Protestant Communion, Jewish Passover, or Muslim Eid al-Fitr).

**FM 1-05, Provision of Pastoral Care and Counseling, 1-20.** Provision of pastoral care and counseling includes crisis intervention (stress management, fear, grief, or trauma); visitation at hospitals, medical treatment facilities, and confinement facilities; prevention and intervention of suicidal behavior; and counseling for religious formation and spiritual direction. Such counseling always upholds the Service member's right to privileged communication with chaplains and Religious Affairs Specialist (RASs). (See Military Rule of Evidence 503 in the *Manual for Courts Martial* for more details on privileged communication.)

**FM 1-05, Teaching and Management of Religious Education, 1-21.** Teaching and management of religious education includes the oversight and teaching of unit religious education programs, catechetical or confirmation classes, and chapel groups.

**FM 1-05, Family-Life Ministry (Division or Expeditionary Sustainment Command), 1-22.** Family-life ministry includes providing professional development training, personal counseling for deployed Unit Ministry Teams (UMTs) and Service members, and resourcing chaplain sections and UMTs for the execution of RS functions and tasks during deployment.

## **Day 32: A Partial List of Religious Support Functions, Part 2 of 2**

**FM 1-05, Provision of Professional Support to the Command and Staff, 1-23.** Provision of professional support to the commander and staff includes forming and maintaining professional staff relationships that facilitate the Religious Support (RS) mission, as well as personal counsel with commanders and leaders on critical decisions. Integration into staff processes and advisement on religion, ethics, morals, and morale both fall under the chaplain's role as a professional military religious advisor.

**FM 1-05, Management and Administration of Personnel, Facilities, and Funds, 1-24.** Management and administration of personnel, facilities, and funds is necessary to the RS mission. It includes overseeing real property (such as chapels), volunteers and distinctive religious group leaders, and, if applicable, safely receiving, disbursing, and accounting for appropriated and non-appropriated funds associated with the command master religious plan.

**FM 1-05, Soldier and Leader Engagements with Local or Host-Nation Religious Leaders, 1-25.** Soldier and leader engagements with local or host-nation religious leaders is within the chaplain section or Unit Ministry Team (UMT) capability of professional military religious advisor and is executed by specific order from the commander. Together with the unit staff, more specifically the information operations officer or information operations working group, the UMT synchronizes the Soldier and leader engagements with the unit mission in order to build mutual trust, promote human rights, and develop appropriate command relationships within an operational area. At no time shall chaplains compromise their noncombatant status provided to them by the Law of War during the accomplishment of this function. (See Army Technique Publication, ATP 1-05.03 for detailed information on the chaplain section or UMT's role in Soldier and leader engagements.)

**FM 1-05, Conduct of Comprehensive Religious Support Training and Operations, 1-26.** Conduct of comprehensive RS training and operations includes continual planning as a part of the Military Decision Making Process (MDMP). It also includes the developing, staffing, execution, and assessment of UMT-specific training plans as well as synchronizing the RS mission with the unit's current operations. (See Field Manual, FM 7-0 for a discussion on training.)

**FM 1-05, Advising the Command on Religion, Morals, Morale, and Ethical Issues, 1-27.** Advising the command on religion, morals, morale, and ethical issues, both within the command and throughout an AO, often includes functioning as "the commander's eyes and ears" in the unit through informal and formal interaction with Service members. It includes advising commanders on Service members' morale, and when conducting operations, ensuring the unit is meeting its professional obligations ethically and morally.

**JG 1-05, Executive Summary: Chaplain Liaison in Support of Military Engagement.** In many situations, clergy-to-clergy communication is preferred by the indigenous religious leader. Military chaplains with the requisite knowledge, experience, and training/education have religious legitimacy that may directly contribute positively to the Joint Force Commander's (JFC's) mission.

## **Days 33-41: The Basics of External and Internal Advisement**

### **Day 33: External Advisement and Religion**

**ATP 1-05.03, 1-4.** Externally chaplains advise commanders on the specifics of the religious environment in their Area of Operation (AO) that may impact mission accomplishment. This includes analysis, assessment, recommendations, engaging local populations, and training commanders' formations to act appropriately as related to mission success.

**ATP 1-05.03, 1-5.** The term "religious" refers to the system of beliefs and practices that give meaning and purpose to people's lives. Religious refers to professing a set of beliefs concerning the cause, nature, and purpose of the universe, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs. In its most basic form, religion identifies "ultimate concerns", those things for which individuals or groups are willing to live or die.

**ATP 1-05.03, 1-8.** Religion has the ability to shape an Operational Environment (OE) and therefore to impact the operations process. As the religious staff advisor, chaplains execute Religious Support (RS) planning by actively integrating into the operations process.

**ATP 1-05.03, 1-11.** ...As credentialed professionals and religious leaders, chaplains are relationship experts, experienced with demonstrating respect and care for others. When introduced as such, chaplains can help open lines of communication for commanders and staffs to accomplish their missions. This implies chaplain sections and UMTs are fully integrated with other staff sections to maximize cooperation and staff work.

**ATP 1-05.03, 1-13.** As a framework for the execution of the required capability to advise the command on religion and military operations, chaplains and Religious Affairs Specialists (RASs) must understand the term "worldview." A worldview is developed through socio-economic and cultural development. Worldview influences attitudes, beliefs, and character and ultimately affects behavior. Chaplains and RASs have a role in analyzing, educating, and advising commanders and their staffs in developing an objective worldview...

**ATP 1-05.03, 4-7, Soldier and Leader Engagements (SLEs).** When directed by their commanders, chaplains, as religious leaders and religious staff advisors, execute Soldier and leader engagements as part of the commander's overall Soldier and leader engagement strategy.

**ATP 1-05.03, 4-14.** At the tactical echelon, Soldier and leader engagements conducted by chaplains and RASs are interpersonal interactions between U.S. military and local nationals and leaders to build relationships. Chaplains operating at the tactical level provide insight into the religious situation at the grassroots level, which can be crucial to understanding how to foster sustainable stability and security. Chaplains engage with local religious leaders or host-nation military clergy (including during training).

**For Further Study:** For in-depth discussion regarding the importance of religion in Soldier and Leader Engagements and example products, see ATP 1-05.03, Chapter 4 and Appendix B and C.

## **Day 34: External Advisement Complexities and Supervisory Chaplains**

**ATP 1-05.03, B-1.** The role of a religious advisor is complex. The qualities in an advisor's personality that facilitate skilled guidance are difficult to quantify. A chaplain's ability to accept diversity, as opposed to judging diversity, is a critical component to success. Chaplains and Religious Affairs Specialists (RASs) must focus on building legitimacy as they consider the impact of military operations on popular perceptions. Chaplains and RASs' success is enhanced when they work "by, with, and through" their local counterparts.

**B-8.** Supervisory chaplain sections and Unit Ministry Teams (UMTs) direct and advise unit members. They—

- Mentor, coach, and train subordinate chaplains and RASs to be advisors.
- Develop an awareness of religious factors that impact an Operational Environment (OE).
- Maintain situational understanding and understanding of religion's impact in world events.
- Anticipate the mission and destination of the unit.
- Gather facts about local religions expected in an OE.
- Integrate into working groups of staff boards and inform commanders of religious factors in an Area of Operation (AO). They issue fragmentary orders with relevant information such as religious holidays and celebrations and their impact on the mission.

## Day 35: External Advisement Products, Part 1 of 2

**ATP 1-05.03, 1-19, External Advisement.** The chaplain as religious advisor can impact the commander's situational understanding through three products: a running estimate, a religious area analysis, and a religious impact assessment.

**ATP 1-05.03, 3-7.** While formats for products exist in continuity files and training products at the United States Army Chaplain Center and School, each unit develops standard formats for command products. These formats reflect the preferred method by which leaders and Soldiers gather information, make decisions, and communicate priorities. Using the established formats communicate professionalism and synchronization with commanders and staffs, which enhances rapid understanding, assimilation, and execution of advisement.

**ATP 1-05.03, 1-21, Running Estimate.** ...For chaplain sections and Unit Ministry Teams (UMTs), the running estimate both informs and is informed by the religious area analysis.

**ATP 1-05.03, 1-22, Religious Area Analysis (RAA).** RAA is researching and collecting data from an Operational Environment (OE) related to religion and organizing that data using the operational variables: political, military, economic, social, information, infrastructure, physical environment, and time (PMESII-PT)...The RAA...informs the RIA. A RAA—

- Defines the religions in an Area of Operation (AO)...
- Informs the religious impact assessment and running estimate.
- Is continuously updated as the result of Soldier and leader engagements, significant events in an AO, or changes in the running estimate.

**ATP 1-05.03, 1-23, The Religious Impact Assessment (RIA).** The RIA determines how religion in an AO impacts a unit's mission by determining how religion informs stability and security or is used to destabilize the legitimate government. The unit chaplain and Religious Affairs Specialist (RAS) develop a 1 to 2-page RIA based upon the information in the running estimate, the RAA, and information from other staff sections or higher echelon headquarters...A RIA can—

- Inform the conduct of Soldier and leader engagements.
- Help develop future courses of action.
- Identify trends that impact the mission.
- Interpret the significance of actions...

**ATP 1-05.03, 1-24.** Assessments address the questions of “How does the religion of the population and unified action partners in the AO help or hinder the commander's mission?”, “How much does religion impacts military operations?”, and, “How do the religious factors in an OE impact operational planning to support decisive action?” A RIA—

- Assesses the strengths and vulnerabilities of religion in an OE.
- Assesses the influence of religion, religious leaders, festivals, symbols, rituals, sites and buildings, and historic events...

**For Further Study:** For in-depth discussion of Religious Factors and Advisory Partners in the OE, see ATP 1-05.03, 1-25 to 1-31 and Appendix A.

## Day 36: External Advisement Products, Part 2 of 2

**ATP 1-05.03, 2-1 Religious Area Analysis (RAA).** The RAA is a comprehensive planning method integrated into the operations process to collect and analyze data (including religious factors) on the religious histories, issues, leaders, attitudes, customs, beliefs, and practices in an Area of Operation (AO) and their impact on unit operations...

**2-14.** Commanders and staffs do not need to know everything about local religious beliefs and practices. Lengthy presentations obscure important facts. Chaplains and Religious Affairs Specialists (RASs)—

- Provide analysis for the Military Decision Making Process (MDMP) and running estimate, and they include that analysis in operation orders and fragmentary orders. As an example, information on how religious holidays impact the mission can be disseminated through a fragmentary order for use by subordinate units.
- Create fact sheets, matrices, training circulars, and briefings on religious factors and their impact on operations.
- Brief the religious holiday calendar and the impact on unit operations and train units through classes on religious factors and religious impact.

**ATP 1-05.03, 3-1, The Religious Impact Assessment (RIA).** The RIA determines how religion...impacts the unit's mission.

**ATP 1-05.03, 3-6.** A RIA is most often a 1 to 2-page document using an information paper format. It can also take the form of a quick reference information card (laminated and distributed across a formation). A RIA can also serve as a product in an operation order or fragmentary order.

**ATP 1-05.03, 3-13.** Once a RAA is produced, a list of religious observances and holidays should be compiled with a RIA product for each event or population group in the anticipated AO. These products should be updated as the event date approaches and published as part of the unit operations process. An example of this would be a one-page Ramadan information product. Preparing a product months in advance facilitates rapid distribution to subordinate units 2 to 3 weeks before the beginning of observances in an AO.

### **Day 37: Internal Advisement Overview, Part 1 of 3**

**ATP 1-05.04, 1-6.** *Internal Advisement* is defined as a required religious support capability that advises on religion, morals, and morale within units, and ethical decision making of the command. This type of advisement is concerned with two distinct types of potential operational impact: 1) religious, moral, and morale needs and concerns of Soldiers, authorized civilians, and their Families, and 2) ethical decisions made on behalf of the command or organization.

**ATP 1-05.04, 1-8.** Family and personal matters within units often significantly impact operations, mission accomplishment, and unit and individual readiness sufficient to justify internal advisement to Army leaders. Examples include suicidal ideation, at risk behaviors such as alcohol and drug abuse, and marital and parenting stressors resulting from extended deployments for training or operations.

**ATP 1-05.04, 1-9.** The Chaplain Corps is the most uniquely situated among all diverse military branches, professions, and staff positions to provide reliable internal advisement to commanders not only on religious matters, but also on matters of morals, ethics, and morale.

- First, chaplains serve as members of commanders' personal and special staff, and therefore are among that small group of leaders within units having direct access to commanders to discuss matters affecting all aspects of a unit and its people.
- Second, chaplains and chaplain assistants possess a unique ability by nature of their official duties to move throughout echelons and sections within an organization to people of highest and lowest rank and influence to confidentially listen to candid opinions. This provides a broad basis for candid assessments of moral, ethical, and morale issues and impacts within a unit.
- Third, the complete confidentiality chaplains offer commanders and other unit decision makers when discussing these ethical and moral "matters of conscience" (see paragraphs 1-24 through 1-27 below) is a capability no one else can offer a commander to discuss freely and candidly these issues without risk of disclosure.
- Fourth, military chaplains are by professional necessity trained and experienced to routinely balance integrity to one's own personal religious and moral convictions with dutiful faithfulness to legal and ethical pluralistic concerns of service in diverse Army communities where chaplains and commanders are called to serve.

## Day 38: Internal Advisement Overview, Part 2 of 3

**ATP 1-05.04, 1-16.** Some level of unit chaplain involvement and advisement is always recommended in cases of Soldier requests for religious practice accommodation. In several instances, participation by a chaplain is mandated by regulation:

- A chaplain must serve on medical commander appointed ad hoc committees considering refusal of medical treatment for religious reasons pursuant to paragraph 5-6h(3)(c) of Army Regulation, AR 600-20.
- A chaplain is also required to counsel and make recommendations in cases of Soldiers requesting exemption from immunizations for religious reasons under AR 600-20, paragraph 5-6h (3) (e) (2).
- A chaplain must interview any Soldier who appeals any commander's disapproval of any accommodation request. Included in the appeal packet will be a memorandum stating that this interview has occurred, addressing the religious basis and sincerity of the Soldier's request. Chaplains should inform commanders and supervisory chaplains where conflicts of interest may exist before conducting such interviews, such as situations where a chaplain has already engaged in confidential communications with a Soldier on matters related to the accommodation request. Additionally, since chaplains conducting such interviews report on the basis and sincerity of the request, they should seek to avoid potential conflicts of interest and loss of Soldier trust by providing interviewees the utmost clarity about purposes of the conversation, and that confidentiality cannot be provided. Written understanding from Soldiers of their understanding of the required purpose of the interview and the lack of confidentiality and privilege should be obtained in writing from the Soldier before the interview. Unit chaplains should often consider requesting that supervisory chaplains coordinate to provide chaplains external to the Soldier's unit to conduct the interview.

**ATP 1-05.04, 1-23.** Trust is the most important variable in internal advisement relationships. A commander's trust in the personal character and competence of an advisor is self-evidently essential for influential advisement. This is particularly true for ethical and moral advice. Rather than presume upon an ability to effectively advise, Unit Ministry Teams (UMTs) and chaplain sections seek to establish the following grounds for trust so their advisement will be sought out and welcomed.

- First, trust must be grounded in the *professional competence* of the person holding the staff position of advisor...
- Second, Army leaders must trust the *character* of the person fulfilling this professional role...
- A third foundation of trust involves the advisor's *discretion and confidentiality*...

### **Day 39: Internal Advisement Overview, Part 3 of 3**

**ATP 1-05.04, 2-5. Needs and Concerns of People throughout the Unit.** Assessment extends beyond religion to include broad command concerns in sustaining and improving organizations. Chaplains advise how command policies, programs, and actions impact the community. Field Manual, FM 1-05 specifies the following broad types of Soldier and Family personal issues and concerns about which chaplains provide advisement potentially impacting operations:

- Ethical and moral issues among assigned personnel and their Families that could impact mission accomplishment.
- At risk-behaviors such as suicidal ideation and alcohol or drug abuse.
- Morale as a unit recovers from combat operations.
- Marital and parenting stressors.
- Impact, real or perceived, of command policies, programs, and actions on Soldiers and Families.

**ATP 1-05.04, 3-4.** After identifying specific internal advisement issues and problems, UMTs and chaplain sections may determine there is no need for further advisement to the command for various reasons. The issue may insufficiently impact operations. Insufficient data may exist at that point to sufficiently understand a problem, narrow down causation, or to confirm whether an alleged problem truly exists. Some matters of religion, morals, or morale may be actionable by chaplains or chaplain assistants without further coordination with other leaders...

## **Day 40: Internal Advisement - Assessing Trends and the Four Assessment Criteria**

**ATP 1-05.04, 2-18, Assessing Trends.** Chaplains discerning trends from pastoral counseling must be cautious in making broad assessments due to the nature of personal confidential counsel. Over-generalizations about morale or interpersonal problems must be avoided based solely upon unrepresentative small samples of unit populations coming forward for counsel. Mistakes can easily be made assigning specific causes to observed effects. For example, a noted increase in pastoral counseling for marital problems could be due to factors unrelated to unit leadership or operational stress to include seasons of the year (e.g. holidays), changes in chaplain availability, and changes in mission schedules affecting increased family interaction and/or increased opportunity to meet with chaplains. Credibility of information, and whether information obtained from a counseling meeting can be corroborated, are also factors where counselees are unwilling to be identified or go on record with information.

**ATP 1-05.04, 2-32, The Four Criteria.** Assessment is determination of the progress toward accomplishing a task, creating a condition, or achieving an objective (Army Doctrine Publication, ADP 5-0)...Chaplains assess and advise how religious, moral, and morale issues impact operations (Joint Publication, JP 1-05, Field Manual, FM 1-05) and progress toward mission objectives. Morals, ethics, and free exercise of religion are criteria with intrinsic value in all operations, and constitute objectives supporting proper execution of every Army mission. For example, all Army operations are concerned with ethical application of landpower (ADP 1). Therefore, the four criteria are not used merely to assess progress toward short term operationally defined tasks, but are criteria perspectives by which all command policies, programs, and actions may be assessed, to include Soldier and Family impact (Army Doctrine Reference Publication, ADRP 1, FM 1-05). This section explains the four categories of religious, moral, ethical, and morale criteria. [See some excerpts below]

**ATP 1-05.04, 2-32.** ...Moral failure can devastate the Army's standing with Americans and the international community. In combat operations, Soldiers must balance between the need to obey superiors without hesitation, and legal and moral use of violence in service of Nation (ADRP 1).

**ATP 1-05.04, 2-44.** *Morale* is the mental and emotional condition of an individual or group with regard to the function or tasks at hand. It is a sense of common purpose with respect to a group, as in esprit de corps, which consists of feelings of loyalty, enthusiasm, and devotion people have toward their organization. Morale measures how people feel about themselves, their team, and their leaders. The importance of morale is reflected in federal law, mandating that "all commanding officers and others in authority in the Army are required to promote and safeguard the morale... of the officers and enlisted persons under their command or charge" (Section 3583, Title 10 U.S. Code). Competent leaders know that morale holds the team together and sustains it in operations. Units with high morale tend to be more effective in operations and respond to hardships and losses better.

**ATP 1-05.04, 2-47.** While assessment takes into account outward physical living conditions, outward conditions must not be equated with morale which is the very spirit, soul, and motivational glue providing organizations identity and success in the face of challenging operational conditions. American military history demonstrates that under bleakest physical conditions morale can remain high and contribute significantly to mission success (ADRP 1).

**ATP 1-05.04, 2-48.** ...Many operations require leaders to pressure followers to endure hardships and sacrifice for the sake of mission. When followers perceive pressures are not mission-related but originate from a leader's attempt to please superiors for personal recognition, resentment can quickly undermine morale. Leaders who create or fail to resolve unnecessary individual-based conflicts such as personality differences significantly lower morale and unit readiness. Morale assessment considers whether leaders selfishly ignore ideas from others, micromanage events, hoard information, undermine peers, or are abusive. Leaders perceived as intimidating and insulting subordinates have higher rates of noncombatant mistreatment and misconduct in their units (ADRP 6-22)...Leaders' fair and just correction or punishment of inappropriate behavior, with accompanying recognition and reward of exemplary behavior, are characteristic of units with high morale.

**For Further Study:** For in-depth discussion regarding these four criteria, see ATP 1-05.04 2-32 to 2-48.

## **Day 41: Internal Advise ment - Chaplains as Staff Officers to the Command**

**ATP 1-05.04, 2-22.** A well thought-out plan to routinely meet with commanders and key leaders throughout an organization enhances internal advise ment assessment. Personal one-on-one contact demonstrates concern and builds relationships of trust. This promotes candid feedback and accurate assessment, enhancing leaders' willingness to contact the advisor as issues arise and accept advice given. An effective plan considers some degree of recurring contact with subordinate commanders below the echelon where a Unit Ministry Team (UMT) or chaplain section actually serves, especially for commanders not assigned their own chaplain. Battalion UMTs should inform company-level unit commanders of the *advise* capability, and schedule time to check individually with these commanders on some regular basis. Chaplains conducting initial in-brief interviews to commanders often obtain their professional biography and leadership philosophy to understand overarching guidance upon which to support future assessments of professional and ethical progress in accordance with the Army Ethic.

**ATP 1-05.04, 3-13.** While chaplains generally work under supervision of a Chief of Staff or Executive Officer, as personal staff officers they have direct access to commanders as needed at the echelon to which they are assigned. The chaplain also has direct access to subordinate commanders that do not have chaplains assigned to their unit for advise ment. The chaplain is the primary officer responsible for advising commanders on all matters of religion, morals, and morale. Personal religious or moral convictions of an advisee may be critical factors in confidential internal advise ment discussions; only the chaplain is capable of providing pastoral counsel alongside their related role as staff advisor on operational moral and ethical issues in order to encourage advisees to act in accord with both personal convictions and the Army Ethic and Values to help leaders arrive at optimal ethical decisions. As personal staff officers, chaplains can uniquely foster relationships of trust with influential leaders to facilitate persuasive counsel and advise ment.

**ATP 1-05.04, 4-3.** ...Advise ment on Religious Support (RS) delivery in operations processes such as mission analysis, daily update, and command and staff briefs or rehearsals are often prescribed by formats determined by commanders, staff coordinating officers, and local knowledge management procedures. One-on-one advise ment regarding sensitive or confidential matters is often more informal. Advisors should not presume upon informality, especially when advising leaders senior in rank or position. These factors are relevant in determining formality in form and manner:

- The expressed intent or preference of the advisee.
- The level of trust and familiarity previously established with an advisee.
- The advisee's rank and scope of responsibility.
- The degree to which advise ment involves matters that are personal and sensitive to the advisee that are similar to, or are likely to lead to, pastoral counseling.
- The degree of solemnity or seriousness of a matter to be discussed. For example, advise ment discussions in consideration of memorials in combatant theaters for multiple fallen Soldiers typically occur with a greater sense of both solemnity and formality.
- The complexity of the matter. Even where informality is deemed appropriate, disciplined and structured thinking required to prepare advise ment into formal patterns of military

communication(e.g., paragraphs 4-25 through 4-26 below) usually result in improved communication, even if actually discussed in more informal style.

**ATP 1-05.04, 4-16.** ...Chaplains and chaplain assistants choose among these written or verbal methods of executing advisement according to factors described at paragraph 4-3 above. Combinations of these forms with other supporting materials and with counseling discussions as discussed in the preceding paragraphs may also be appropriate in many cases. Executive summaries, information papers, decision papers, and staff studies are the formal written types of advisement used, and information and decision briefings the types of military briefings typically provided in internal advisement execution. [See 4-16 to 4-33]

## **Days 42-53: The Religious Support Plan during Training and Deployment Operations**

### **Day 42: Essential Religious Support at the Tactical, Operational, and Strategic Levels**

**FM 1-05, 2-12.** ...Chaplain sections or Unit Ministry Teams (UMTs) at the tactical level of war focus primarily on the personal delivery of Religious Support (RS) to their units as they maneuver in an Area of Operation (AO). The chaplains and Religious Affairs Specialists (RASs) operating at the tactical level of war provide the most direct, daily, and responsive RS. The RS plan is produced with the focus on the execution of comprehensive religious coverage throughout all phases of the operation and identifying RS priorities throughout each phase of the operation. Supervisory chaplain sections and UMTs operating at this level provide technical supervision in the planning, preparation, execution and assessment of subordinate RS missions.

**FM 1-05, 2-13.** ... [The operational level] chaplain sections possess the competencies to articulate strategic objectives to tactical units in a manner that empowers synchronization of RS operations and broad mission accomplishment. Operational-level RS is an advanced application of skills as a religious leader and professional military religious advisor. The chaplain section must understand the constraints of delivering RS within the operational area. They must understand how the regional religious environment affects operations. At the operational level, the chaplain section places a premium on continual mission analysis, development of detailed RS plans, and synchronization of actions. Chaplains and RASs serving at this level, focus on the planning, analysis, management, and coordination of RS and religious-support assets across a larger AO.

**FM 1-05, 2-14.** ...RS at the strategic level focuses on resourcing the Army with personnel; ecclesiastical supplies; responsive industrial-base, rapid-fielding initiatives; and appropriate RS policies and guidance...Chaplains and RASs at the strategic level ensure RS personnel are available at every subordinate level. They develop capabilities and solutions by analyzing the mission and domains of doctrine, organization, training, materiel, leadership and education, personnel, facilities, and policy. (For a full discussion of strategic RS, see both Joint Guide, JG 1-05 and the religious affairs tasks from Chairman of the Joint Chiefs of Staff instruction, CJCSI 3500.02B).

## Day 43: The Big Picture of Religious Support during Joint Operations

### **JG 1-05, Chapter 3, The Role of Religious Affairs in Joint Operations.**

*“An operational commander, however well trained in the military issues, who is ignorant of or discounts the importance of religious belief can strengthen his enemy, offend his allies, alienate his own forces, and antagonize public opinion. Religious belief is a factor he must consider in evaluating the enemy’s intentions and capabilities, the state of his own forces, his relationship with allies, and his courses of action.” - Paul R. Wrigley, “The Impact of Religious Belief in the Theater of Operations,” Naval War College Review, Spring 1996*

**JG 1-05 Executive Summary, Joint Force Chaplain (JFCH) Functions: Supervise.** The JFCH supervises assigned staff and communicates command religious priorities, assesses and directs religious affairs activities, answers specific religious inquiries, facilitates unity of effort, and enhances lines of communication and situational awareness.

### **JG 1-05 Chapter 2, 3. Service, Inter-Service, and Joint Relationships**

- a. **Armed Forces Chaplains Board.** The Armed Forces Chaplains Board consists of the chief and deputy chief of chaplains from each of the Military Departments. In accordance with Department of Defense Instruction, DODI 5120.08, Armed Forces Chaplains Board, the Armed Forces Chaplains Board advises the Secretary of Defense (SecDef) on religious, ethical, and moral matters for the Services. It also advises SecDef on the following policy matters: the protection of the free exercise of religion; acquisition, professional standards, requirements, training, and assignment of military chaplains; procurement and utilization of supplies, equipment, and facilities for religious use; promotion of dialogue with civilian organizations regarding religious issues; and promotion of joint military endeavors for the delivery of ministry by the Services throughout Department of Defense (DOD), whenever practical.

### **JG 1-05 Chapter 2, 3. Service, Inter-Service, and Joint Relationships**

- d. The Joint Staff (JS) Chaplain is personal staff to the Chairman of the Joint Chiefs of Staff (CJCS) and advises the CJCS and the Joint Staff (JS) on, and assists the Combatant Command (CCMD) chaplains with, the following:
  - (13) The collection, analysis, and organization of joint RS lessons learned for integration into joint doctrine, training, and education initiatives.

### **JG 1-05, Chapter 3. b. Noncombat Operations.**

(b) **Stability.** Stability activities can present some of the most challenging and complex ethical situations that commanders face. An essential component of stability activities is working effectively with the larger interagency community, especially the Department of State and US Agency for International Development. Religious Support Teams (RSTs) supporting stability activities need to understand the special requirements of such operations, and should consult DODI 3000.05, *Stability Operations*; Joint Publication, JP 3-07, *Stability*; and JP 3-57, *Civil-Military Operations*. In these circumstances, RSTs pay particular attention to interagency coordination and to coordinating with the CCMD chaplain in advising the Joint Force Commander (JFC) on religious affairs.

## **Day 44: Valuable Resources in Army Planning - Time, Supervisory Support, Preparation Activities, and Methodologies**

**FM 1-05, Chapter 4, Operations Process, 4-7.** Religious Support (RS) planning is continuous, time sensitive, detailed, and systematic...It is integrated into and synchronized with the unit operations process. The most valuable resource is time. All chaplain sections and Unit Ministry Teams (UMTs) must manage time so that the RS mission gets accomplished...The chaplain section and the UMT cannot be everywhere and must determine where to focus its efforts...The corps, division, and brigade chaplains and Religious Affairs Specialist (RASs) supervise subordinate planning, preparation, execution, and assessment activities by resourcing them with current and relevant information and products, low density faith-group resources, and providing relevant and timely guidance. The chaplain section and the UMT plans for RS by considering the operational and mission variables. Operational variables consist of political, military, economic, social, information, infrastructure, plus physical environment and time considerations. Mission variables are mission, enemy, terrain and weather, troops and support available, time available, and civil considerations...

**ATP 1-05.01, 2-1.** Successful planning requires the integration of both conceptual and detailed thinking (Army Doctrine Reference Publication, ADRP 5-0). The Army uses three planning methodologies to assist commanders and staff:

- Army Design Methodology.
- Military Decision Making Process (MDMP).
- Troop Leading Procedures.

**ATP 1-05.01, 3-2.** Like planning, preparation activities begin long before a unit is alerted for deployment...This can include attending schools (enlisted, officer and branch specific), developing deployment products (Standard Operating Procedures, battle books, load plans, battle drills, country studies, and religious and Family deployment manuals), conducting military training, executing Family and Soldier retreats, and supporting Family readiness groups. Chaplain sections and UMTs conduct preparation activities to ensure they are up to date on operational and training requirements, equipment is ready, required supplies are ordered and packed for deployment, and Families and Soldiers are prepared for future operational deployments. Upon alert, preparation focuses on the activities required to deploy, execute the concept of RS while in theater, and then redeploy.

**ATP 1-05.03, 1-19.** The chaplain as religious advisor can impact the commander's situational understanding through three products: a running estimate, a religious area analysis (RAA), and a religious impact assessment (RIA).

**For Further Study:** ATP 1-05.01, Chapter 2 includes a more in-depth discussion of the three planning methodologies. For even further RS and MDMP discussion, see ATP 1-05.01, Appendix B.

## **Day 45: The Army's Method - Mission Command and the Military Decision Making Process, Part 1 of 2**

**FM 1-05, 4-1.** *Mission Command* is the exercise of authority and direction by the commander using mission orders to enable disciplined initiative within the commander's intent to empower agile and adaptive leaders in the conduct of unified land operations (Army Doctrine Publication, ADP 6-0). Mission command requires responsive chaplain sections and Unit Ministry Teams (UMTs)—

- Capable of understanding an Operational Environment (OE).
- Able to adapt, anticipating and managing transitions as they support the execution of the overall unit mission.
- Willing to accept an approved level of risk to create opportunities for Religious Support (RS).

Chaplains and Religious Affairs Specialists (RASs) must plan within guidance and utilize risk management to operate within acceptable risk levels and develop Courses of Action (COAs) to meet the commander's intent. (See Army Technique Publications, ATP 5-19 for details on risk management.) Within a framework of adaptability, chaplains and RASs exhibit the ability to shape conditions and respond effectively to a changing OE with appropriate, flexible, and timely actions...

**FM 1-05, 4-2.** The Army's method for the exercise of mission command is the operations process. This process consists of the major activities performed by command staffs during operations: planning, preparing, executing, and continuously assessing. During the operations process, the chaplain section or UMT plans, prepares, executes, and continually assesses RS tasks in support of the unit mission... Often, chaplains and RASs must plan and prepare for an upcoming operation while still providing responsive RS to Soldiers. Chaplains and RASs must begin preparation activities (coordination for transportation or supplies) while still in the planning process. Throughout this process, chaplain sections and UMTs apply Army design methodology; the critical and creative thinking to understand, visualize, and describe complex and multidimensional problems and develop approaches to solve them... (See Field Manual, FM 6-0 for a detailed discussion on the staff planning and operations process.)

**FM 1-05, 4-5.** Chaplain sections and UMTs integrate into the collaborative planning of the Military Decision Making Process (MDMP). The MDMP is an iterative planning methodology. The MDMP helps chaplains and RASs understand the situation and mission, develop Courses of Action (COAs), and decide on a COA to accomplish missions. It integrates the activities of the commander, staff, subordinate headquarters, and other military and civilian partners to produce a fully synchronized plan or order for execution... (See FM 6-0 and ATP 1-05.01 for more detailed discussions on the MDMP.)

## **Day 46: The Army's Method - Mission Command and the Military Decision Making Process, Part 2 of 2**

**ATP 1-05.01, 1-22.** Mission command requires chaplains and RASs take the initiative, maintain unity of effort, take action, and act resourcefully within the commander's intent in order to achieve the commander's desired results as they aggressively execute the RS mission.

**ATP 1-05.01, A-15.** Under COAs, the chaplain section or UMT considers the religious and moral implications of each COA and determines how to provide RS for each. While the operations officer formulates the tactical possibilities, the chaplain and other staff officers consider how to integrate and synchronize their functions into each COA. The resulting plans may be stated in either broad or detailed terms. During the analysis of COAs, the team may add details, make revisions, or more fully develop its plans. The chaplain section or UMT considers (at a minimum)—

- What is the mission task (offensive, defensive, stability, or Defense Support of Civil Authorities, DSCA)?
- When will the mission begin and when, including phases and transitions, is it anticipated to end?
- Where will the mission occur?
- How will the commander accomplish the mission (what means)?
- Why is the unit undertaking this mission?
- What are the specified and implied tasks (unit and RS)?
- What are the priorities for RS?
- What are the requirements to accomplish the mission?
- Are there any religious issues or factors that influence any of the unit COAs?

## **Day 47: Army Problem Solving and Standard Operating Procedures**

**FM 1-05, 4-4.** Throughout the operations process, chaplain sections and Unit Ministry Teams (UMTs) face various problems. A problem is an issue or obstacle that makes it difficult to achieve a desired goal or objective. Chaplains and Religious Affairs Specialists (RASs) apply critical and creative thinking to solve problems as it executes its Religious Support (RS) mission...To solve a problem, chaplains and RASs—

- Recognize and define the problem.
- Gather information.
- Develop possible solutions to the problem.
- Analyze possible solutions.
- Select the best solution.
- Implement the solution, assess results, and provide feedback.

**FM 1-05, 4-8.** The planning process builds on already developed Standard Operation Procedures (SOPs) of the unit, the UMT, and higher chaplain sections. Most SOPs are initially general in nature and then fully developed to support a specific unit mission within a specified Area of Operation (AO). Good SOPs reduce the amount of information needed in the published RS plan. Unit SOPs, such as a unit's tactical SOP or a division memorial SOP, delineate roles and responsibilities for unit or staff personnel. Since a commander signs off on the unit tactical SOP, it becomes an authoritative document for RS supervision of subordinate chaplains and RASs. A tactical SOP provides the supervisory chaplain with the enforcement tools necessary for the execution of area-wide RS functions. An internal staff section RS SOP details, by position, the team member responsible for each recurring duty and responsibility, provided that the team has analyzed and cataloged its tasks. Well-written SOPs are an effective, combat-oriented set of procedures, and should produce—

- Simplified, brief combat orders.
- An enhanced understanding and teamwork among commanders, staffs, and troops.
- Standard synchronized staff drills.
- Standard abbreviated or accelerated decision-making techniques.

**ATP 1-05.01, 2-15.** An SOP establishes a standard for job performance within a unit or organization. It details what is to be done, how it will be done, and who will do it...Initially, chaplains and RASs develop most SOPs while at home station. This enables chaplains and RASs to conduct SOP training and validation exercises during home station training and at combat training centers and then revise them upon notification of a deployment.

## Day 48: Planning for the Mission - The Running Estimate

**FM 1-05, 4-10.** The running estimate is the intentional and continuous assessment of current and future operations to determine if the current operation is proceeding according to commander's intent and if planned future operations are supportable...A comprehensive running estimate addresses all aspects of an operation based on the two required capabilities of religious leader and professional military religious advisor and the three core competencies of nurture, care, and honor. A running estimate is a tool that enhances a commander's visualization of religion within an Operational Environment (OE)...

**FM 1-05, 4-11.** The running estimate analyzes how the factors considered in the mission analysis affect the ability to accomplish the Religious Support (RS) mission and how religion may impact unit operations...(See Field Manual, FM 6-0 for more information on running estimates and the operations process [planning, preparation, execution, and assessment]). During the Military Decision Making Process (MDMP), the running estimate acts as an analysis tool enabling the UMT to see—

- How RS functions and tasks impact the unit mission and other staff section actions.
- How mission variables and other staff section actions impact the execution of current and future RS functions and tasks.

**FM 1-05, 4-12.** As part of the planning process and production of the running estimate, a Religious Area Analysis (RAA) is one resource to assist and advise the command in situational awareness and understanding. The chaplain advises the commander and staff on the beliefs, practices, and customs of religious groups in the Area of Operation (AO), and the impact that local religions may have on the conduct of the mission. Common concerns include religious organizations and doctrines, practices and customs, and places of worship, shrines, and other holy sites. Chaplain sections and UMTs must coordinate with other staff sections and agencies...for staff feedback in order to gain a comprehensive base of knowledge...

**ATP 1-05.01, 2-20.** An estimate should contain the information necessary to answer any RS question the commander poses. The estimate consists of facts, events, conclusions, and recommendations on how best to use available RS resources to accomplish the mission.

**ATP 1-05.01, 2-21.** A comprehensive running estimate addresses all aspects of an operation based on the two chaplain corps required capabilities (provide and advise) and the three core competencies (nurture, care, and honor). This can include troop numbers (to include religious preferences) and locations, RS assets available in theater, supplies, religious holy days and movement or location of subordinate chaplains and Religious Affairs Specialists (RASs)...

**ATP 1-05.01, A-2.** As a key product in RS planning, the running estimate must answer the commander's "so what" question. **A-4.** Running Estimates vary from one unit to another both in regards to format as well as the preferred editing software. Some units utilize spreadsheets, others use narrative documents, while some use slides. Chaplains and RASs need to determine two factors in developing and maintaining running estimates:

- How does the commander prefer to receive information?
- How does the chaplain section or UMT best collaboratively analyze data?

## **Day 49: The Religious Support Plan from Higher Headquarters to Subordinates**

**FM 1-05, Religious Support Plan (RSP), 4-13.** The product of this planning process is a concept of Religious Support (RS) and a RS plan. The RS plan informs the commander and staff of the concept of RS. The RS plan is flexible and informed by the concept of RS to support the unit's mission requirements while operating in a complex and uncertain Operational Environment (OE)...

**FM 1-05, 4-14.** After a commander selects a Course of Action (COA), the chaplain section or Unit Ministry Team (UMT) completes the details of the RS plan for inclusion in the operation order. Depending on the level of command, the RS plan communicates the higher commander's intent, provides guidance of the supervisory UMT, assigns responsibilities, defines area support requirements, and authorizes coordination between subordinate UMTs and adjacent commands. The RS plan, once published as a part of the operation order is a written order signed by the higher headquarters commander. As a result, supervisory chaplains and Religious Affairs Specialists (RASs) must exercise their staff responsibility to participate in the staff planning process and develop a thorough RS plan to assist subordinate UMTs in planning, preparing, executing, and assessing RS to their units. Subordinate UMTs receive a RS plan from higher headquarters and incorporate those requirements into their own RS plan.

**FM 1-05, 4-15.** The RS plan is for the whole command. For example, a brigade RS plan contains information applicable to the whole brigade and would impact battalion RS tasks. A battalion RS plan would contain information for subordinate company commanders on the delivery of RS for their Soldiers. Many units publish a base order for a deployment and then cut fragmentary orders or warning orders as needed to sustain mission command. Fragmentary orders enable UMTs to disseminate information on RS activities, coordinate for support, and publish guidance on changes or additions to the original RS plan. Since chaplains have no command authority, it is critical they publish the RS plan (initial or updated) through the operations process and in coordination with the appropriate staff channels. This enables the RS plan to be incorporated as part of an operation order, fragmentary order, or warning order from a commander to subordinate commanders. This facilitates the UMT's ability to coordinate key tasks for its concept of support with commanders, staff, and higher and subordinate UMTs.

## Day 50: The TAB D (Religious Support) Product

**ATP 1-05.01, 2-23.** Within the Operations Order (OPORD), a chaplain section or Unit Ministry Team (UMT) publishes the concept of Religious Support (RS) as Tab D (Religious Support) to Appendix 2 (Personnel Services Support) to Annex F (Sustainment). Tab D (Religious Support) is part of the official published base order and provides planning, preparation, and execution guidance on how chaplain sections and UMTs provide RS for the unit plan. It follows the five-paragraph format of the base plan or order (Situation, Mission, Execution, Sustainment, and Command and Signal). The attachment identifies additional responsibilities or deviations from the norm. It should adhere to mission command principles, focusing on “what” and “why” and giving subordinate units maximum flexibility in determining “how.”

**ATP 1-05.01, 2-24.** Use Tab D (Religious Support) to—

- Describe the concept of RS by phase or operation that meets the commander’s intent.
- Publish coordinating instructions.
- Define RS priorities of effort by operational phase or for each named operation. Determine all area movement or sustainment requirements that are required for the overall RS mission.
- Outline relevant information in other sections of the OPORD (annexes, appendices, and attachments) that increase situational understanding and mission success.
- Identify all specified and implied tasks as they relate to RS and the concept of RS.

**ATP 1-05.01, 2-25.** The attachment also builds upon the unit tactical Standard Operating Procedures (SOP) and higher chaplain section or UMT SOPs. This reduces the amount of information required to publish Tab D. If RS execution information is in the published tactical SOP, do not repeat it in the attachment. If additional RS requirements or issues arise after the publication of the base order, address them in subsequent fragmentary orders. For example, the higher headquarters chaplain can outline operational reporting requirements (frequency, templates and information required) in the tactical SOP...If there is a change to any of the requirements while deployed, the higher headquarters chaplain section or UMT can use a fragmentary order to address changes. Supervisory chaplains and Religious Affairs Specialists (RASs) ensure subordinates understand the intent and any guidance requirements of the higher headquarters RS attachment that impact the subordinate concept of RS.

**ATP 1-05.01, 1-36.** The mission is the task, together with the purpose, that clearly indicates the action assigned and the reason (Joint Publication, JP 3-0). It is always the first variable chaplain sections and UMTs consider during decision-making. A mission statement defines the "who, what, when, where, and why" of the operation. Chaplain sections and UMTs analyze the higher headquarters’ warning order or operation order (OPORD) to determine how their unit contributes to the higher headquarters’ mission and the RS implications. They examine the following information that affects their unit and RS mission:

- Higher headquarters’ mission and commander’s intent.
- Higher headquarters’ concept of operations.
- Specified, implied, and essential tasks and constraints.

...The restated mission is a simple, concise expression of the essential tasks the unit must accomplish and the purpose. The mission statement states who (the unit), what (the task), when (either the critical time or on order), where (location), and why (the purpose of the operation)...

**ATP 1-05.01, C-1.** Phasing is a way to view and conduct a complex operation in manageable parts and can be indicated by time, distance, terrain, or event. A *phase* is a planning and execution tool used to divide an operation in duration and activity (Army Doctrine Reference Publication, ADRP 3-0). An operational phase is characterized by the “focus” that is placed on it. A change in phase (transition) usually involves a combination of changes of mission, task organization, priorities of support, or rules of engagement. Phases are not concrete timelines.

**ATP 1-05.01, C-2.** RS planning aligns with the potential phases of an operation. RS requirements may overlap multiple phases. Each phase requires chaplains and RASs to develop a specific concept of RS in order to execute the Chaplain Corps required capabilities (provide and advise) and core competencies (nurture, care and honor)

## **Day 51: Preparing to Execute the Mission - Continued Planning and Supervision**

**FM 1-05, 4-19.** Preparation moves chaplain sections or Unit Ministry Teams (UMTs) from the planning phase to execution. Planning and preparation often overlap as chaplains and Religious Affairs Specialists (RASs) must accomplish required coordination while still developing a plan... Team members use this time to update their situational understanding of both an Operational Environment (OE) and the religious needs of their Soldiers. During the preparation phase, actions could include—

- Attending confirmation briefings and rehearsals to ensure they are current with the operational plan and can provide relevant Religious Support (RS) to Soldiers supporting the mission.
- Conducting inspections of UMT personnel and equipment and rehearsing the plan by phase.
- Coordinating for the support necessary to achieve mission success such as transportation or additional RS assets.
- Training or rehearsing tasks critical to mission success to include survivability tasks.
- Supervisory chaplains and RASs use this time to ensure subordinate UMTs are focused and preparing to execute RS plans that support the commander's plan. They ensure subordinate UMTs are properly positioned, resourced by command to meet the RS requirements, and have the ability to move and communicate.

**ATP 1-05.01, 1-32.** One of the most important and most difficult tasks for chaplains and RASs is participating in and supporting unit staff planning cycles... By integrating into the unit planning process, chaplain sections and UMTs can focus on time, space, and resources required for planning, preparing, executing, and assessing the concept of RS that supports the unit plan or mission. This can include—

- Mission, task organization, commander's concept of the operation and impact on concept of RS.
- Time available for RS planning, preparation and execution activities.
- Known and anticipated branch plans and sequels and impact on RS.
- Unit locations by phase and density of personnel (to include religious census data, accommodation issues and other available RS assets such as distinctive faith group leaders or multinational chaplains).
- Required planning and preparation activities (rehearsal times and locations, communication plan, loading required equipment).
- OE threat situation and the impact on the planning, preparation and execution of RS.
- Impact of religious factors (physical, human, ethical, spiritual, and ideological) or humanitarian issues on unit mission.

**ATP 1-05.01, 2-13.** As planning activities continue, the chaplain section and UMT asks two key questions:

- Who else needs to know?
- Who else knows what I need to know?

**ATP 1-05.01, 3-6.** Rehearsals allow leaders and their Soldiers to practice executing key aspects of the concept of operations. Rehearsals are the commander's tool to ensure staffs and

subordinates understand the commander's intent and the concept of operations. Each rehearsal type achieves a different result and has a specific place in the preparation timeline. The four types of rehearsals are—

- Backbrief.
- Combined arms rehearsal.
- Sustainment rehearsal.
- Battle drill or SOP rehearsal.

**For Further Study:** For more in-depth discussion of the four types of rehearsals, see ATP 1-05.01 Chapter 3.

## **Day 52: Mission Execution - Principles to Provide the Right Religious Support at the Right Place and the Right Time**

**FM 1-05, Executing Religious Support (RS), 4-20.** The end result of planning and preparing is mission execution. Execution puts the plan into action. For the chaplain section or Unit Ministry Team (UMT), this means that effective RS does not simply happen—it occurs because the team has planned, prepared, and then executed its mission.

**4-21.** In operations where lethality and intensity are high, RS becomes increasingly important to Soldiers. To successfully execute the RS mission, chaplains and Religious Affairs Specialists (RASs) are guided by several critical sustainment principles. (See Army Doctrine Publication, ADP 4-0 for sustainment discussion.)...

- **Integration.** Integration is the most critical principle. Integration of RS occurs throughout the operations process—plan, prepare, execute, and assess. One of the primary functions of the chaplain section or UMT is to ensure the integration of RS tasks with the unit's operations plans...
- **Anticipation.** ...Anticipation is the ability to foresee events and requirements and initiate necessary actions that most appropriately respond to the need. Anticipating RS tasks means staying abreast of operational plans, continuously assessing requirements, and tailoring support to meet current operations and the changing Operational Environment (OE).
- **Responsiveness.** Responsiveness is the ability to meet changing requirements on short notice and to rapidly sustain efforts to meet changing circumstances over time...It is providing the right support in the right place at the right time.
- **Simplicity.** ...Clarity of tasks, standardized and interoperable procedures, and clearly defined command relationships contribute to simplicity...
- **Economy.** Economy means providing sustainment resources in an efficient manner to enable a commander to employ all assets to generate the greatest effect possible. Economy reflects the reality of resource shortfalls, while recognizing the inevitable friction and uncertainty of military operations. Economy enables strategic and operational reach by reducing unnecessary use of transportation requirements.
- **Survivability.** Survivability is the ability to protect personnel, information, infrastructure, and assets from destruction or degradation. UMTs integrate survivability considerations with operational planning to maximize their ability to function despite multiple threats to their safety.
- **Continuity.** Continuity is the uninterrupted provision of RS across all levels of war and throughout all levels of command. UMTs, at all levels, work hand in hand with operational staffs ensuring synchronization of requirements over the entire course of the operation.
- **Improvisation.** Improvisation is the ability to adapt sustainment operations to unexpected situations or circumstances affecting a mission. It may involve changing or creating methods that adapt to an enemy that quickly evolves. This requires commanders, their staffs, and Soldiers to improvise other possible means to accomplish an operations.

**ATP 1-05.01, 1-26.** RS is part of the sustainment warfighting function (personnel services) and is nested across all other warfighting functions. Like sustainment, RS execution must act, rather than react to RS requirements.

**ATP 1-05.01, 4-27.** The assessment process is the responsibility of all staff sections...UMTs or chaplain sections maintain running estimates of RS capabilities, religious factors analysis, and readiness. They compare forecasted outcomes (task to move a Catholic priest every seven days) with actual events (weather or enemy activity impacted movement of priest to every 14 days) to determine the overall effectiveness of the concept of RS. They also assess the organizational climate and moral wellness. The primary tools a chaplain section or UMT can use to assess progress include the Operation Order (OPORD), the common operational picture, personal observations, input from subordinates and other staff sections and working groups, running estimates, and the unit assessment plan.

## **Day 53: Principles for Establishing a Battle Rhythm and Unique Planning Considerations**

**ATP 1-05.01, 2-26.** Battle rhythm is a deliberate daily cycle of command, staff, and unit activities intended to synchronize current and future operations. The battle rhythm enables a unit to synchronize times and personnel for planning, coordination, and execution activities. The battle rhythm will change as the operation or mission changes or as operational conditions dictate. It can include meetings that exchange information, solve problems, coordinate action, make decisions, and working groups and boards that provide analysis, coordination and recommendations.

**ATP 1-05.01, 2-27.** For chaplain sections and Unit Ministry Teams (UMTs), a well-planned and executed battle rhythm enables them to balance the use of time between critical and required planning and coordination requirements and executing the mission to sustain Soldiers in theater. A battle rhythm can include—

- Worship, counseling and religious education schedule.
- Meetings (UMT, planning and functional cells, operations synchronization, working groups, boards).
- Briefings (operations update, commander's update, shift change).
- Sleep schedule, visitation schedule.
- Reporting times.
- Work schedule in chapel, synchronization cell, command post or movement schedule.

**ATP 1-05.01, E-1.** Unique Religious Support (RS) requirements exist which test the adaptive flexibility of RS plans...Comprehensive RS of these tasks encompass all three Chaplain Corps core competencies; nurture the living, care for the wounded, and honor the dead. Mass Casualty (MASCAL), Defense Support of Civil Authorities (DSCA or foreign humanitarian assistance, and mortuary affairs all require adaptive planning and execution.

**ATP 1-05.01, E-2, Mass Casualty (MASCAL).** An incident in which the number of casualties produced in a relatively short time, usually as the result of a single incident such as a military aircraft accident, hurricane, flood, earthquake, or armed attack, exceed logistic support capabilities is defined as a MASCAL (Joint Publication, JP 4-02 and Field Manual, FM 4-02).

**ATP 1-05.01, E-6. DSCA** is support provided...in response to requests for assistance from civil authorities for domestic emergencies, law enforcement support, and other domestic activities, or from qualifying entities for special events.

**ATP 1-05.01, E-10.** ...UMTs are normally prohibited from providing RS to civilians or those not affiliated with U.S. armed forces. However, chaplain sections and UMTs can provide command directed and approved RS to civilians provided the following four criteria are met:

- The support is individually and personally requested.
- The need is acute or urgent, requiring immediate care.
- No civilian clergy unaffiliated with the military can reasonably fulfill the request.

- The support is incidental in nature, in that it incurs no incremental cost or reallocation of resources or personnel from their assigned mission.

**ATP 1-05.01, E-14. RS of Mortuary Affairs Operations** directly demonstrates all three core competencies of the Chaplain Corps. The impacted unit, mortuary affairs personnel, and the deceased comprise all three audiences articulated in our core competencies; nurture the living, care for the wounded, and honor the dead.

**ATP 1-05.01, E-15.** The process of providing RS in support of mortuary affairs operations is a difficult task for both experienced and inexperienced RS personnel

**For Further Study:** For in-depth discussion regarding unique RS requirements, see ATP 1-05.01, Appendix E.

## **Days 54-59: The Religious Support Mission during Diverse Operations**

### **Day 54: Deploying Chaplains and Units**

**AR 165-1, 16–5. Deployment Cycle Support (DCS) Program.** Unit Ministry Teams (UMTs) provide support to Soldiers and Families in accordance with guidance from the Army leadership in the DCS Program. Family Life Chaplains (FLCs) and hospital chaplains provide training for UMTs in skills and programs fielded to support Soldiers and Family members throughout the DCS Program. The Chief of Chaplains (CCH) expects all chaplains, Religious Affairs Specialists (RASs), and religious educators to aggressively seek to find their individual roles in making the DCS responsive to Soldier and Family needs in a time of prolonged conflict...

#### **AR 165-1, 16–6. Relationship Resilience Training.**

- a. The Chaplain Corps provides training to individuals, couples, and families to develop skills that enable relationship resilience and therefore readiness. These programs are commander-approved, chaplain-led, and Army-resourced. These programs train Army Soldiers and Family members in relationship skills throughout the Army/Soldier lifecycle. The CCH provides guidance for execution of programs that receive Army funding and Department of Army Chief of Chaplains (DACH) program management. DACH may also provide supplemental grants to support units in conducting resilience and relationship training.
- b. The CCH provides specific annual guidance to UMTs on all training and programs which receive Headquarters, Department of the Army (HQDA) funding or DACH program management for execution. All UMTs are required to comply with directives when conducting these training programs...
- e. For funding authority guidance see paragraph 14–3b (6).

**FM 1-05, 2-9.** Deploying units require external RS during the mobilization, deployment, redeployment, and demobilization phases. This RS is the responsibility of the chaplain sections and UMTs assigned to the home station and the mobilization site, and theater or Army Service Component Command (ASCC) RS assets at intermediate staging bases. Because deploying units deploy with their assigned RS assets, RS of the rear detachment, including non-deployed unit personnel, Family members, and authorized civilians is the responsibility of home station RS personnel. This includes RS for deploying and redeploying RS assets who are themselves going through the process and in need of training and time for family reunion activities. The home station family life chaplain should consider separate reunion training for RS personnel and their Family members to increase the effectiveness of such training.

**ATP 1-05.01, D-2.** Chaplain sections and UMTs conduct planning, preparation, execution and assessment activities that enable them to provide RS throughout the full cycle of the deployment process...The initial force projection process is divided into three interrelated phases: predeployment activities, movement, and reception, staging, onward movement and integration. RS planning activities are critical throughout all three of these phases.

**For Further Study:** For more in-depth discussion of predeployment activities and RS support, see ATP 1-05.01 Appendix D.

## **Day 55: Assessing Religious Support, Army Strategic Roles, and Decisive Action/Large Scale Combat Operations**

**FM 1-05, Assessing Religious Support (RS), 4-41.** The primary tools used to assess progress of the unit's operation and the RS tasks include the operation order, the Common Operational Picture (COP), personal observations, running estimates, and the unit's assessment plan.

**FM 1-05, 4-42.** Chaplain sections or Unit Ministry Teams (UMTs) assess RS tasks by—

- Monitoring the current situation to collect relevant information for updating the running estimate...The estimate provides information, conclusions, and recommendations. At a minimum, the chaplains and Religious Affairs Specialists (RASs) track—
  - Friendly force capabilities (to include chaplains and RASs) with respect to ongoing and planned operations.
  - Enemy capabilities, as they impact current...and plans for future RS functions.
  - Civil considerations for current RS functions and plans for future RS functions.
- Evaluating progress toward attaining end state conditions, achieving objectives, and performing tasks. Evaluation helps chaplain sections or UMTs determine what is working or not working and gain insights into how to better accomplish their mission.
- Recommending or directing action for improvement of RS tasks...

**ATP 1-05.01, 1-9.** Within unified land operations are four strategic Army roles: shape, deter, conduct large-scale ground combat, and consolidate gains. These strategic Army roles clarify the enduring reasons for which the U.S. Army is organized, trained, and equipped. When planning for decisive action, chaplains and RASs must understand that decisive action requires a weighted combination of all four Army roles...chaplain sections and UMTs determine the RS requirements...and prioritize their RS efforts accordingly.

**ATP 1-05.01, 1-8.** Decisive action presents a unique challenge to chaplains and RASs. The continuous and simultaneous execution of offensive, defensive and stability or (stability or Defense Support of Civil Authorities) DSCA tasks affects the RS planning, preparation and execution activities and the employment of available RS assets required for mission accomplishment. Chaplains and RASs need to conduct thorough mission analysis...in order to develop a concept of RS for each task (offensive, defensive and stability or DSCA) and be able to responsively adjust to transitions...and diverse Soldier religious requirements.

**ATP 1-05.01, 4-4 Decisive Action.** Uncertainty exists in all operations...As part of this process, chaplain sections and UMTs assess moral and ethical challenges and advise on mitigation measures to avoid unethical conduct and prevent moral injury.

**ATP 1-05.01, 1-18.** The conduct of large-scale ground combat in support of large-scale combat operations requires flexible and adaptive RS plans capable of responding to the complex, lethal, ambiguous, and rapid nature of large-scale combat operations. Chaplain sections and UMTs require developed, trained, rehearsed, and flexible standard operating procedures (SOPs) and battle drills for Mass Casualty (MASCAL) incidents; chemical, biological, radiological, and nuclear (CBRN) casualties; tools for in-depth religious area analysis and external advisement (ATP 1-05.03); and prioritization of RS coverage and execution.

## **Day 56: Religious Support during Operations to Shape and Operations to Prevent**

**FM 1-05, 4-27 Operations to Shape.** Operations to shape consist of various long-term military engagements, security cooperation, deterrence missions, tasks, and actions intended to assure friends, build partner capability, and promote regional stability...

**FM 1-05, 4-28.** ...Short notice and rapid deployment requires trained and ready chaplain sections and Unit Ministry Teams (UMTs) with established and rehearsed load plans, detailed battle drills, and Standard Operating Procedures (SOPs) capable of self-sustained operations at echelon for 90 –120 days...The unpredictable nature of operations to shape requires the development of research and advisement tools for advisement to the command on indigenous religious practices and potential impact upon operations. The potential for small custom tailored force packages requires chaplains and Religious Affairs Specialists (RASs) capable of fulfilling the required capabilities of RS and advisement without additional chaplain section or UMT support and limited technology.

**ATP 1-05.01, 1-12 Operations to Shape.** These operations are generally marked by joint and multinational partner theater security cooperation activities. Short notice deployments without accompanying forces at the task force or battalion level are normative as well.

**FM 1-05, 4-29 Operations to Prevent.** The purpose of operations to prevent is to deter adversary actions contrary to U.S. interests. They are typically conducted in response to activities that threaten unified action partners and require deployment or repositioning of credible forces in a theater to demonstrate the willingness to fight if deterrence fails...

**FM 1-05, 4-30.** ...Chaplain sections and UMTs can expect to operate without resupply for the first 60 – 90 days and need to prepare for operations under austere conditions as the theater likely does not have basic life support activities established. Providing briefings and counseling to families and Service members can be challenging due to the unpredictable nature of the deployment and uncertainty regarding follow-on missions and duration of the deployment...The local population is likely already impacted, which necessitates accurate and relevant external advisement for the command. The flow of personnel into theater also requires deliberate planning on the flow of chaplain section and UMT personnel within the force package movement plan in order to provide RS at the forward operating site as quickly as possible and throughout the duration of the operation.

**ATP 1-05.01, 1-12 Operations to Prevent.** As part of the initial entry forces into a potentially immature theater, chaplain sections and UMTs require self-sufficiency for ecclesiastical supplies with projected lack of resupply for 120 through 180 days. Operations to prevent carry the potential for involvement with local populations which requires external advisement from the chaplain section or UMT.

## Day 57: Religious Support during Defensive and Offensive Operations

**FM 1-05, 4-31.** Large-scale combat operations **defensive operations** provide commanders time to build combat power and establish conditions for transition to the offense...The three primary defense tasks are area defense, mobile defense, and retrograde.

**FM 1-05, 4-32.** ...Religious Support (RS) during the **defense** requires plans focused on immediate transition to the offense during defensive operations. In the defense, the chaplain section or Unit Ministry Team (UMT) has more time to synchronize its RS plan and apply maximum RS assets to critical areas...Proper analysis and planning enhance the synchronization of the delivery of RS during the different phases and increase the effectiveness of RS tasks...Defense operations might commence with little warning thereby isolating RS assets within a given Area of Operation (AO)...

**FM 1-05, 4-33. Offensive Operations** seek to defeat and destroy enemy forces and seize terrain, resources, and population centers. Offense is characterized by audacity, concentration, surprise, and tempo...

**FM 1-05, 4-34.** RS during **offensive operations** is usually focused on anticipating or reacting to the lethal nature of offensive operations...Of note, large-scale combat operations offensive operations anticipate casualty rates on par with the Second World War. High casualty rates requires an intentional area and node RS coverage plan synchronized by supervisory chaplain sections and Unit Ministry Teams (UMTs)...The speed of offensive operations will create gaps in communication rendering continuous advisement ineffective until lines of communication are reestablished. The ability for RS personnel to synchronize efforts, movement, and communication of reports is critical to successful delivery of RS, especially in light of the potential for communication primary, alternate, contingency, and emergency plans to falter at various points during large-scale combat operations offensive operations. RS teams also need to be well trained on analog land navigation skills and the ability to conduct RS under light and noise discipline conditions with tight time constraints.

**ATP 1-05.01, 4-6 Offensive Tasks.** Counseling and worship opportunities can help reduce combat and operational stress, increase unit cohesion, and enhance Soldier performance...Chaplains and Religious Affairs Specialist (RASs) must plan and prepare for the rapid movement of forces over large areas.

**ATP 1-05.01, 4-7.** The offense places great demands on chaplains and RASs. The sustainment of Soldiers in the offense is high in intensity...Chaplain sections and UMTs develop priorities of RS based on a number of variables that can include task organization changes, main and supporting efforts, time available, casualty rates, and changes in the OE.

**For Further Study:** For in-depth discussion of diverse operations, see ATP 1-05.01, Chapter 4.

## **Day 58: Religious Support during Consolidation of Gains Operations**

**FM 1-05, 4-35. Consolidation of Gains** are the activities to make enduring any temporary operational success and set the conditions for a stable environment allowing for a transition of control to legitimate authorities. Operations to consolidate gains exploit tactical and operational success by destroying or defeating enemy means for protracted resistance and denying its operational purpose...Consolidation of gains is not a synonym for stability.

**FM 1-05, 4-36. Consolidation of Gains** requires an increased emphasis on external advisement to the command in terms of religion, ethics, morals, and morale as they impact the unit's formation, ongoing operations, and the local population. Chaplains work in conjunction with the information operations officer to advise the commander on second- and third-order effects of operations from a religious perspective in order to avoid unintended consequences or reinforce intended consequences. Chaplain sections and UMTs should anticipate potential conflict among troops transitioning from large-scale combat operations to operations to consolidate gains as interactions with host-nation personnel increases as well as interaction with detained personnel or enemy prisoners of war...There should also be a focus on internal advisement in regards to family issues, single Soldier issues, and potential conflict with sustainment unit personnel as the unit transitions to redeployment. Chaplain sections and UMTs supporting theater movement control assets should anticipate heightened tempo and subsequent stress for their personnel amid potential for negative perceptions from redeploying personnel and unit.

**ATP 1-05.01, 1-20 Consolidation of Gains.** As the unit transitions from large-scale combat operations to consolidation of gains, the chaplain section or UMT should be closely integrated into staff processes and prepared to support redeployment operations and the associated RS tasks. Redeployment advisement and tasks should include both Family and single-Soldier related concerns as well as advisement on reintegration of deployed and home station personnel.

**For Further Study:** For in-depth discussion of these operations, see ATP 1-05.01, Chapter 4.

## **Day 59: Defense Support of Civil Authorities and Cooperation with Non-Army Entities**

**FM 1-05, 4-37.** Department of Defense (DOD) support for domestic emergencies is executed through two distinct but interrelated missions— homeland defense and Defense Support of Civil Authorities (DSCA). DSCA tasks involve DOD support to U.S. civil authorities for domestic emergencies, and for designated law enforcement and other activities. DSCA tasks require the chaplain section or Unit Ministry Team (UMT) to know the restrictions, limitations, and proper responsibilities of the chaplain and Religious Affairs Specialist (RAS) in providing RS under both law and mission authority.

**FM 1-05, 4-38.** DSCA tasks usually are a Title 32, United States Code (state) mission until or unless the state requests federal (Title 10, United States Code active military) support or the extent of the mission results in federalization...

**FM 1-05, 4-39.** RS within DSCA tasks depends heavily on jurisdictional coordination. When directed by the commander, the chaplain section or UMT conducts multicomponent (Regular Army, Reserve, and National Guard), intra-agency, and Intergovernmental (IGO) coordination to effectively provide RS...The Regular Army, Reserve Component, and joint task force chaplains integrate RS tasks and execute a religious coverage plan that provides seamless RS...UMTs provide direct RS to military units; perform liaison responsibilities with state and federal agencies, pertaining to religious issues; and when directed by the commander liaison with civilian-religious leaders. This is particularly critical in responding to catastrophes, whether man-made (such as chemical, biological, radiological, and nuclear (CBRN) incidents) or naturally-occurring (such as Hurricane Katrina).

**JG 1-05 Chapter 2, 7. Religious Affairs in Interorganizational Cooperation.** ...When directed by the commander, the Joint Force Chaplain (JFCH) establishes relationships with non-Department of Defense (non-DOD) organizations to increase capacity, enhance capabilities, promote interoperability, and advise the commander in support of mission requirements...A JFCH's responsibilities to coordinate religious affairs for issues and activities for a Joint Force Commander (JFC) with multinationals might be expanded based on multinational agreements. RS to various entities may be coordinated through or with the following organizations:

- a. Interagency partners: Department of State, Federal Bureau of Investigation, and US Agency for International Development.
- b. International organizations: United Nations, North Atlantic Treaty Organization, Association of South East Asian Nations, and African Union.
- c. Multinational: Great Britain, Canada, Australia, and New Zealand.
- d. Nongovernmental: International Red Cross, International Red Crescent, and World Vision International.
- e. Private sector: nonpublic or commercial individuals and businesses, specified nonprofit organizations, most of academia, and other scholastic institutions.
- f. Contractors authorized to accompany the force.

**For Further Study:** For in-depth discussion of these operations, see ATP 1-05.01, Chapter 4.

## **Days 60-63: The Moral Leadership Training Program and Additional Duty Considerations**

### **Day 60: The Principal Staff Officer of the Commander's Moral Leadership Training Program**

#### **AR 165-1, Moral Leadership Training (MLT) 9-9. Introduction**

- a. The MLT program of the Army is a commander's program used to build more cohesive units with stronger Soldiers, Civilians, and Families by addressing a variety of moral, ethical, social and spiritual issues. The Chief of Chaplains (CCH) exercises Headquarters, Department of the Army, HQDA responsibility for MLT in the Army (see AR 350-1).
- b. Based on the commander's intent, MLT applies Army values, the enduring social commitments embodied in our nation's founding documents, applicable legal statutes, military regulations, professional standards and traditions, and related concepts to enhance moral standards and resilience, strengthen character, promote American identity, and empower leaders with credibility.

#### **AR 165-1, 9-10. Concept**

- a. Many moral issues affect the lives of Soldiers, Civilians, and Families, impacting effectiveness of service, command climate, unit readiness and cohesion. The commander uses MLT to promote unit readiness, good order and discipline, warrior ethos, spiritual fitness, positive moral choices and Soldier and Family care.
- b. The chaplain, as the commander's advisor in matters of morals and morale as affected by religion, is the principal staff officer for this program. In MLT, the chaplain and Religious Affairs Specialist (RAS) utilize values integral to the Profession of Arms, tools from a variety of human dimension disciplines, religious and spiritual factors related to ethical decision making, and character development.
- c. MLT is a command-directed program, a staff advisor chaplain function, and not a religious program. Its purpose is to strengthen moral development and resilience within the command.
- d. Chaplains may provide MLT, in accordance with Army Regulation, AR 350-1 and Department of the Army Pamphlet, DA Pam 165-16, which supports leader development of Soldiers in the Army profession.

## **Day 61: Additional Duty Considerations, Part 1 of 2**

### **AR 165-1, 3–4. Duty Considerations**

- a. Chaplains' and Religious Affairs Specialists' (RASs') primary duties involve religious support.
- b. Commanders will not—
  - (1) Detail a chaplain as an exchange, athletic, recreation, drug or alcohol, suicide prevention program manager, graves registration, welfare, morale, unit victim advocate (UVA), sexual assault response coordinator (SARC), dining facility, personal affairs, information, education, human relations, equal opportunity, casualty notification officer, prisoner escort, safety, survivor assistance, or civil affairs officer. However, in the event of the death of a chaplain, a chaplain(s) will be appointed to assist summary court officers in review of confidential records and personal effects when next of kin is present.
  - (2) Assign a chaplain as military judge, trial counsel, defense counsel, financial liability investigating officer, investigating officer, or member, or advisor to investigative boards of officers. Chaplains may be required, however, to conduct inquiries into chaplain-related activities or incidents.
  - (3) Require a chaplain to serve in a capacity that may require the revelation of privileged or sensitive information incidental to such a service in accordance with chaplain confidentiality policy (see para 16–2).
  - (4) Require a chaplain to reveal any privileged or confidential communication in accordance with chaplain confidentiality policy (see para 16–2).
  - (5) Require chaplains to participate in any activity that violates their non-combatant status.
  - (6) Require a chaplain to assume command.

## Day 62: Additional Duty Considerations, Part 2 of 2

### AR 165-1, 3–5. Religious Services, Rites, Sacraments, Ordinances, and Religious Ministrations

- a. *Chaplain Uniforms.* When conducting or participating in religious services, a chaplain may wear the military uniform, vestments, or other appropriate attire established by a Religious Organization's (RO's) law or practice. The chaplain's scarf, stole, or tallit or similar religious leadership accoutrements may be worn with the uniform. Chaplain ceremonial stoles are authorized for wear with Army Service Uniform in conducting either religious services or military ceremonies.
- b. *Chaplain-Led Religious Services.* Chaplains are authorized to conduct religious services, rites, sacraments, ordinances, and other religious ministrations as required by their respective distinctive religious tradition. Chaplains will not be required to perform or participate in religious services, rites, sacraments, ordinances, and other religious ministrations when such participation would be at variance with the tenets of their religion or their endorser policies.
- c. *Chaplain Sponsorship.* Chaplains may be required to sponsor religious services and events in support of the commander's religious program. Sponsorship entails supervision, oversight and management of religious events in accordance with Army policy. Sponsorship does not require or imply participation.
- d. *Chaplain Fees.* Chaplains will neither accept nor prescribe fees for performing religious support activities that are part of their official military duty or on the basis of their role as an Army chaplain. Accepting gifts is subject to guidance of the Joint Ethics Regulation (Department of Defense, DOD 5500.07–R).
- e. *Chaplain Travel.*
  - (1) With the appropriate approval, chaplains are authorized to attend endorser-established training, seminars, and religious updates in an official Temporary Duty (TDY) or Permissive Temporary Duty (PTDY) status to maintain readiness and endorser requirements (see chap 6). TDY is appropriate for events where chaplains attend in an official capacity. PTDY should only be used where TDY is not appropriate; and the attendance enhances the chaplains' value to the Army.
  - (2) PTDY is also authorized for chaplains to attend and participate in religious activities, conferences, seminars, or similar meetings to enhance their professionalism in service for the Army. Requests for PTDY will be in accordance with Army Regulation, AR 600–8–10 and Chief of Chaplains (CCH) guidelines and policies.
- f. *Chaplain Travel. Chaplain Housing and Weight Allowances.*
  - (1) Chaplains without authorized dependents may compete equally for Family housing within the appropriate grade category regardless of whether Unaccompanied Personnel Housing (UPH) is available. Chaplains may be considered key and essential personnel for inclusion on the garrison commander's housing list. Chaplains, at their request, may choose a private UPH apartment consisting of a bedroom, bathroom, living room, and kitchen or kitchenette. Temporary use of officers' quarters as visiting officers' quarters may be authorized (see AR 420–1).
  - (2) In overseas areas where administrative restrictions are placed on household goods weight allowances, chaplains without authorized dependents will be authorized the same weight allowance as an accompanied officer of the same grade.

## **Day 63: Subject Matter Expert Training and Reinforcement Training**

### **AR 165-1, 9–2. Responsibilities for Subject Matter Expert (SME) Training**

- a. Chaplains are selected to receive additional training and education to provide subject matter expertise capabilities to the U.S. Army. Chaplain Corps subject matter experts include: Family Life Chaplains (FLCs), Clinical Pastoral Education (CPE), Comptroller and/or Resource Management, World Religions, Ethics, Trainer and/or Mentors, and others as required.

### **AR 165-1, 9–4. Domains of Training**

- a. Chaplain training builds on and sustains professional competencies to function effectively as religious leaders and staff officers in the Army. Training is a continuous process throughout the chaplain's career and is conducted across the three domains of Army Training: institutional, operational, and self-development.
- b. Institutional training for chaplains includes: Chaplain Basic Officers Leadership Course (CHBOLC), Chaplain Captains Career Course (C4), Brigade Functional Area Qualification Course (the branch component training of Intermediate Level Education (ILE)), Joint Professional Military Education (PME), Senior Service College, Advanced Civil Schools, and chaplain functional courses as part of PME for chaplains.
- c. Operational training consists of command-directed and branch-specific training.
- d. Self-development training focuses on lifelong learning. Self-development allows individuals to pursue personal and professional development goals that cannot be met by institutional and operational training. Every chaplain and Religious Affairs Specialist (RAS) pursues a lifetime goal of professional and personal growth to sustain peak proficiency and professional expertise. They will develop and regularly update a self-development action plan. Supervisors will provide regular feedback on performance and assist their subordinates in developing and/or refining a development action plan to guide performance improvement.

### **AR 165-1, 9–5. Post-Chaplain Basic Officer Leadership Course Reinforcement Training**

- a. The intent of this program is to increase individual pastoral skills and to improve supervisory and coaching capabilities through the PME programs of instruction and unit-based operational training.
- b. AC chaplains on their first assignment are required to participate in a Pastoral Skills Training (PST) program focusing on either Family Life counseling skills or CPE. Chaplain supervisors of initial term chaplains are required to lead each newly-assigned chaplain through a personalized individual development and spiritual development plan. The Distance Learning (DL) staff at United States Army Chaplain Center and School (USACHCS) will enroll RC CHBOLC graduates into the post CHBOLC reinforcement training DL course.
- c. Post-CHBOLC reinforcement training elements include: DL, PST, unit-based operational training, and professional self-development training.

### **AR 165-1, 9–6. Chaplain Advanced Education Program**

- a. The Chaplain Advanced Education Program exists to provide selected chaplains with the skills necessary to meet certain assignment specific requirements. Department of Army Chief of Chaplains, DACH–Personnel is responsible for convening a Chaplain Advanced

Education Program DA Central Regulatory Selection Board annually (see AR 621-1). The board nominates qualified AC chaplain applicants to attend CPE training and Advanced Civil Schooling for fully- and partially-funded civilian degrees at approved institutions for up to 15 months.

(1) Graduates of Advanced Civil Schooling will apply their specialized training in Army Educational Requirements Systems positions such as CPE supervisor, Family Life Ministry, Ethics, Biomedical Ethics, World Religions, Business Administration and/or Comptrollership, and other disciplines deemed necessary by the CCH.

## Days 64-71: The Systems Chaplains Use to Fund Religious Support

### Day 64: Chaplaincy Resources Management

#### AR 165-1, 13–1. Chaplaincy Resources Management - General

- a. Instructions, information, and further guidance regarding Chaplaincy resources management are found in Department of the Army Pamphlet, DA Pam 165–18.
- b. The Command Master Religious Plan (CMRP) is the primary document used by the Chaplain Corps to plan and track religious support programs at all levels of the Army. The chaplain is the Commander's staff officer for religious support. The chaplain develops, manages and executes the CMRP. The CMRP synchronizes religious support program requirements with projected funding. Unit chaplains annually prepare the CMRP for the unit commander's authorization. All CMRPs are forwarded to corresponding higher headquarters for consolidation, review and reporting. The Officer of the Chief of Chaplains (OCCH) annually receives a copy of all consolidated CMRPs.
- c. Commanders are authorized to support Essential Elements of Religious Services (EERS) with appropriated resources (see United States Code, 10 USC 3547 [7217 as of 2019]).
  - (1) The EERS include those concepts, functions, practices, and objects that are held or used by distinctive religious groups for worship, religious education, and pastoral care.
  - (2) Appropriated Funds (APFs) are the primary funding source used to provide the services, facilities, ecclesiastical furnishings, equipment, and supplies that are required to fulfill the EERS (see 10 USC 3547 [7217 as of 2019]).
- d. The Chapel Tithes and Offerings Fund (CTOF) provides the means by which tithes, offerings, and donations given as an act of worship during religious activities are accounted for, safeguarded, and disbursed.
  - (1) The CTOF is a source of Nonappropriated Funds (NAF) to support the CMRP at all levels of the Army.
  - (2) The CTOF is intended to fund non-mission essential religious, moral, humanitarian, and related social needs addressed by the religious community.
  - (3) The CTOF will not be used to augment APF.

**For Further Study:** To access the Religious Support Requirements Builder (RSRB), go to: [https://akoapps.hqda.pentagon.mil/cmvp/CMRP\\_User.aspx](https://akoapps.hqda.pentagon.mil/cmvp/CMRP_User.aspx)

## Day 65: Command Master Religious Plan

### AR 165-1, 13–2. Command Master Religious Plan (CMRP)

- a. The CMRP—
  - (1) Identifies religious support program requirements and capabilities in accordance with local mission and resources...
  - (3) Ensures Soldiers have maximum opportunity for the free exercise of religion.
  - (4) Includes management of Appropriated Funds (APF), Chapel Tithes and Offering Fund (CTOF), manpower, logistics, and facility resources...
- b. Chaplains and Religious Affairs Specialists (RASs) will adhere to the operating principles and procedures of the CMRP process as set forth in this regulation, Department of the Army Pamphlet, DA Pam 165–18, and other current and future Chief of Chaplain (CCH) guidance.

**ATP 1-05.04, 3-31.** Unit Ministry Teams (UMTs) and chaplain sections advise commands about management and administration of personnel, facilities, and funds necessary to the operational religious support mission...A primary tool used in support of advising about these resourcing functions is the CMRP, which is a budget management document and Religious Support (RS) program and training plan tool in operational units. Unit chaplains at each echelon present recommended CMRP documents annually for commanders' approval that are coordinated in advance with subordinate and higher echelon chaplain sections and UMTs...The recommended Command Master Religious Plan is staffed sufficiently in advance to meet technical channel timelines prior to the upcoming fiscal year. The document format itself is often determined by chaplain sections in coordination with Garrison chaplains; however, it is presented to commanders for decision and approval in accord with internal advisement execution principles outlined in the next chapter.

**ATP 1-05.04, 3-32.** After the commander's signature, these CMRPs continue to constitute planning and preparation tools when coordinating and advising the command on RS issues throughout the year. Continued advisement and coordination is always required, since these budget management documents do not actually obligate any funds...Appropriated funds are the primary source of funds for RS missions. Commanders at all levels allocate appropriated resources to support constitutional, statutory and mission critical essential elements of religious services with appropriated funds (United States Code, 10 USC 3547 [7217 as of 2019]). Essential elements of religious services are concepts, functions, practices, and objects that are held or used by distinctive faiths for worship, religious education, and pastoral care (Army Regulation, AR 165-1). Appropriated funds are also authorized for expenditures on other command sponsored RS activities, including, but not limited to, religious education, retreats, camps, conferences, meetings, workshops, family support programs, and unit spiritual fitness programs in both garrison and deployed environments. Appropriated funds may be used for other expenses closely related to these purposes, but not for recreational or personal expenses not specifically authorized by law. Chapel tithe and offering funds are non-appropriated funds that supplement RS programs Army-wide. Chapel tithe and offering funds cannot augment appropriated funds (AR 165-1).

## Day 66: Appropriated Funds

### **AR 165-1, 14–1. Chaplaincy Resources Management, Appropriated Funds (APFs) - General**

- a. APFs are the primary source of funds for the religious support mission.
- b. Commanders at all levels will allocate appropriated resources to support constitutional, statutory and mission critical essential elements of religious services (EERS), and religious support activities included in the approved Command Master Religious Plan (CMRP).

### **AR 165-1, 14–3. Use of Appropriated Funds (APFs) for Religious Support Activities**

- a. APFs are authorized for command-sponsored religious support activities, including, but not limited to, religious education, retreats, camps, conferences, meetings, workshops, and Family support programs.
- b. The APF, rather than the Chapel Tithes and Offering Fund (CTOF), should be used to—
  - (1) Contract for facilities, resource leaders, and expendable supplies, including literature and equipment.
  - (2) Support chaplain-led programs to assist members of the Armed Forces and their immediate Family members in building and maintaining strong Family structures. This includes cost of transportation, food, lodging, supplies, fees, childcare, and training materials for members of the Armed Forces and their immediate Family members while participating in such programs, including participation at retreats and training conferences (see United States Code, 10 USC 1789(b)).
  - (3) Pay travel and per diem costs for religious leaders providing a direct benefit to the Government under invitational travel authorization.
  - (4) Provide group travel for command-sponsored personnel participating in religious activities approved in the CMRP. Under applicable regulations, group travel by Government vehicle may be authorized when available.
  - (5) The APF will not be used to fund recreational activities or personal expenses not specifically authorized by law.
  - (6) The Secretary of the Army hereby delegates his or her authority, as prescribed in 10 USC 1789, to provide support services to build and maintain a strong Family structure among active duty Soldiers and reserve Soldiers in an active status, and their Families, to commanders in the grade of colonel and above. This authority may be delegated to a commander in the grade of lieutenant colonel by the first general officer in the chain of command in situations where there is not an intermediate commander between the commanding general and the commanding lieutenant colonel. Commanders may use APF at garrison level and mission funds at unit level to provide the support services prescribed in 10 USC 1789 for the commander's program to build and maintain ready and resilient Family structures.

## **Day 67: Non-Appropriated Funds, Part 1 of 3**

### **AR 165-1, 15–1. Non-appropriated (NAF) - Chapel Tithes and Offerings Funds (CTOF)**

- a. This chapter provides policies, principles, and general procedures for establishing, managing, and operating CTOF worldwide, at all levels of command within the Department of the Army (DA).
- b. Chaplains receive and account for offerings in conjunction with worship services in garrison and in the field, during peacetime and in combat. CTOFs are established to manage offerings.
- c. The CTOF is not a part of the Army's Morale, Welfare, and Recreation (MWR) System and is specifically exempted from MWR oversight in Department of Defense Instruction (DODI) 1015.15 and AR 215–1, except for when requesting Non-appropriated Fund Instrumentality (NAFI) numbers from Installation Management Command (IMCOM) G–9 and participating in the risk management program. The CTOF is not controlled, managed, or supervised by the MWR Central Accounting or Purchasing Offices, or similar activities in garrison.
- d. All CTOFs are the property of the U.S. Government, composed of voluntary giving as an act of religion, and are not tax-payer resources or revenue. The Chief of Chaplains (CCH) exercises responsibility for CTOF operations.

### **AR 165-1, 15–2. Chapel Tithes and Offerings Funds Functions**

- a. Every CTOF is legally constituted as an instrumentality of the U.S. Government. Funds in CTOF accounts are U.S. Government funds, and CTOF property is U.S. Government property. As fiscal entities, CTOFs maintain custody of and control over their assets. The CTOFs have no independent organizational existence apart from their relationship to the mission of the Chaplain Corps. The CTOFs operate under the authority of the U.S. Government in accordance with applicable Federal laws and departmental regulations.
- b. The CTOFs are NAFs that provide supplemental support for the religious practices and requirements of Soldiers, authorized Department of Defense (DOD) personnel, their Family members, and other authorized personnel as defined by the Army Stationing and Installation Plan.
- c. The giving of offerings is an integral part of religious practice and is an Essential Elements of Religious Services (EERS).
- d. The CTOFs are the instrumentality through which funds received from the religious program of the Army at any level are collected, administered, and disbursed.
- e. All offerings and donations (property or money) received during command-sponsored worship and other events of the religious program or linked to chaplain sponsored or chapel related activities of the command must be received by, accounted for, and disbursed by the CTOF.
- f. The CTOFs are managed by the approved Chaplaincy financial accounting system (CFAS) and CCH policy guidance. No accounting systems or software systems other than the Office of the Chief of Chaplains (OCCH) approved and distributed CFAS software will be used to manage CTOFs.

**AR 165-1, 15-3. Types of Funds**

- a. The DA CCH CTOF is managed directly by the OCCH and serves as a central depository for funds that are distributed to support non-mission essential religious program requirements, and provide fiduciary CTOF reserves for CTOF operations.
- b. Special organization CTOFs are established to give chaplains serving units or organizations without a CTOF capability a flexible source of CTOF support to promote religious, moral, ethical, and related special activities that further the religious program of the Army.
- c. Garrison and Medical Center CTOFs are established to support ongoing chapel programs and promote religious, moral, ethical, and related special activities that further the religious program of the military community.

## Day 68: Non-Appropriated Funds, Part 2 of 3

### AR 165-1, 15–5. Chapel Tithes and Offerings (CTOF) Fund Manager

The CTOF manager—

- a. Is appointed on orders by the commander upon certification by the Director, Department of Army Chief of Chaplains, DACH–Sustainment and Information as qualified to assume the duty position of fund manager.
- b. Is a chaplain or religious affairs Non-Commissioned Officer (NCO) (in the rank of SSG or above).
- c. Receives training in financial accountability, fund management, Government purchase card (GPC) procedures, property accountability, internal controls management, and attends the contracting officer representative course, prior to assuming duties.
- d. Is a graduate of the United States Army Chaplain Center and School (USACHCS) Chaplaincy Resources Manager (CRM) Course.
- e. Is certified by the Director, Department of Army Chief of Chaplains (DACH) Sustainment and Information as qualified to assume the duty position of fund manager.
- f. Prepares, submits, and maintains the annual CTOF operating budget.
- g. Implements CTOF Internal Control Plan (see Army Regulation, AR 11–2 and apps C and D of this regulation).
- h. Serves as the sole purchasing agent and contracting officer for CTOF with authority for making single purchases or single contracts under \$25,000 as a Government procurement officer.
- i. Serves as the property accountability officer for CTOF.
- j. Serves as the information management officer for CTOF.
- k. Manages CTOF assets.
- l. Certifies accuracy of CTOF reconciliation transactions and financial documents at the close of the accounting periods.
- m. Maintains adequate bonding and property insurance through the risk management program in accordance with the Army Central Insurance Fund.
- n. Supervises the CTOF fund technician.
- o. Manages local Chaplaincy financial accounting system (CFAS) operations.
- p. Recommends transfer percentage for resourcing community programs to the Garrison Chaplain.

### AR 165-1, 15–8. CTOF Policies

The Garrison Chaplain—

- a. Will conduct fund-raising activities in accordance with this regulation and AR 600–29.
  - (1) Fund raisers must support a specific Chaplaincy Support Activity in an approved Command Master Religious Plan (CMRP). Activity or special project sub-accounts may be designated to receive the funds.
  - (2) All monies received through fund raising activities must be received, accounted for, and disbursed by the CTOF.
  - (3) Fund monies may not be used to purchase goods or services intended for resale.
- b. Will not conduct games of chance (such as bingo and raffles).
- c. Will not purchase tobacco products or alcoholic beverages (except for wine used for sacraments, rites, and ordinances).

- d. Will not make grants to non-military agencies or private organizations by any means other than designated offerings. Only Headquarters, Department of the Army (HQDA), Army Command (ACOM), Army Service Component Command (ASCC), Direct Reporting Unit (DRU), and (United States Army Reserve Command (USARC) level CTOFs may make grants.
- e. Will not give gifts or grants of cash directly to individuals. The CTOF may be used to purchase goods directly from a vendor or pay bills directly to a servicing agency from benevolent special project accounts in support of individuals or Families in need.
- f. Will not exceed Government honoraria threshold and must follow intent of Office of Secretary of Defense guidance. Honoraria to speakers for services rendered are not considered a gift or grant (see DOD Financial Management Regulation 7000.14R, Volume 10).
- g. Will ensure mementos given for volunteer service are of minimal value.
- h. Will not hold cash reserves in long-term investment instruments.
- i. Will not obligate and/or spend beyond the balance of cash-on-hand.

## **Day 69: Non-Appropriated Funds, Part 3 of 3**

### **AR 165-1, 15–11. Chapel Tithes and Offerings Fund (CTOF) Receipts and Disbursements**

- b. Disbursements.
  - (1) The CTOF may be used to purchase services, supplies, or items of equipment in support of the Command Master Religious Plan (CMRP) that supplement the APF mission and for which APF are not authorized.
  - (2) The CTOF will not be used for specific expenses for which use of APFs are authorized.
  - (4) Public scrutiny. The CTOF will not be used for any purpose that cannot withstand the test of public scrutiny or which could be deemed a misuse or waste of CTOF dollars (see paras 13–1, 15–1, and 15–2).
- c. Designated offerings.
  - (1) Designated offerings represent the intent of participating congregations to support specific religious and humanitarian activities or organizations.
  - (2) Designated offering amounts are exempt from the community account transfer.
  - (3) Designated offerings will not be split to obtain a specified dollar amount.
  - (4) Participants should be given the option of contributing to the designated offering or to the general operating subaccount.
  - (5) The total designated offering amount received must be obligated for the designated purpose within 5 working days of receipt. Approved special projects are exempt from this requirement.
  - (6) The date, subject, and intent of the designated offering will be announced prior to the collection of the offering, preferably printed in the worship program or weekly announcements.
  - (7) Collective worship services will avoid designated offerings to specific denominational activities or organizations.
- d. The CTOF supports group fellowship and retreat activities through designated offerings to special project sub- accounts and/or the use of CTOF purchasing instruments.

### **AR 165-1, 15–12. Grants**

- a. May be made by the Department of Army Chief of Chaplains, DACH–CTOF, the Army Command (ACOM), Army Service Component Command (ASCC), Direct Reporting Unit (DRU), Joint Forces Headquarters Senior Army National Guard Chaplain (JFHQ–SRARNG–CH), or United States Army Reserve Command (USARC) CTOF to establish a new CTOF or to resource innovative religious support programs.
- b. Will not be given by Garrison CTOF to nonmilitary agencies or private organizations by any means other than designated offerings.
- c. Must be expended for the intended purpose of the grant.
- d. Require an after-action report to Director, DACH–Sustainment and Information, and ACOM, ASCC, DRU, JFHQ–SRARNG–CH, or USARC Command Chaplains detailing how the funds were expended.
- e. Will each be accounted for in a separate subaccount.
- f. Will not be given to individuals.

**Day 70: Resources Management and  
the Chaplaincy Program Budget Advisory Committee (CPBAC)**

**AR 165-1, 13–4. The Chaplaincy Resources Manager (CRM)—**

- a. Serves at Headquarters, Department of the Army (HQDA), Army Command (ACOM), Army Service Component Command (ASCC), Direct Reporting Unit (DRU), region, and garrison levels.
- b. Is generally a chaplain.
- c. Is a graduate of the United States Army Chaplain Center and School (USACHCS) Chaplaincy Resource Management Course.
- d. Is a trained Contracting Officer Representative (COR).
- e. Maintains annual training for the use and supervision of Government purchase and travel cards.
- f. Has taken one fiscal law course or acquisition course on purpose, time and amount.
- g. Implements proper administrative procedures related to contracting, procurement, internal controls, manpower and force management, property and facility management, information management, military construction, logistics, budgeting and programming, and financial accountability for religious support activities.
- h. Coordinates and manages the actions of the Chaplaincy Program Budget Advisory Committee (CPBAC).
- i. The garrison level chaplain CRM holds the Skill Identifier of 7F after completing the CRM, COR, DTS, CPC and fiscal law courses. After receiving a Masters of Business Administration, completing the Army Comptroller Course and completing 1 year of experience, the CRM at the HQDA, ACOM, ASCC, DRU, or region level will be awarded the skill identifier of 7M.

**AR 165-1, 13–3. The Chaplaincy Program Budget Advisory Committee**

- a. The CPBAC is a non-governing advisory council convened by the staff chaplain of a garrison or other command with a CTOF. The CPBAC advises on the use of Appropriated Funds (APFs) and Non-Appropriated (NAFs) in support of religious support programs.
- b. The CPBAC is composed of representatives from religious support programs and tenant units.
- c. The members of the CPBAC are appointed by the convening chaplain.
- d. The CPBAC—
  - (1) Advises the convening chaplain regarding the priority and use of funding resources.
  - (2) Interprets the Budget and Manpower Guidance from commanders and advises the convening chaplain regarding the planning and conduct of the resources in the Command Master Religious Plan (CMRP).
  - (3) Conducts review and analysis of the CMRP including programmed and actual use of resources, in accordance with convening chaplain guidance.
  - (4) Serves as a coordinating and deliberating body to discuss the balance between proposed and planned chapel programs, and offers recommendations that encourage the broadest and most efficient ways to execute the resources of the Chapel Tithes and Offering Fund (CTOF) among assigned commands, Program Elements (PEs), and benevolent opportunities.

- (5) Recommends CTOF reprogramming funding allocations to meet changing missions, resources, or needs, consistent with CMRP objectives.
- (6) Recommends program priorities for the community.
- (7) Reviews minutes of CPBAC actions for accuracy.
- (8) Conducts periodic reviews of financial reports.
- (9) Represents the various PEs.

## Day 71: Chaplaincy Resource Management Program/Activity Categories Guide

### Chaplaincy Resource Management, p. 16. Office of the Chief of Chaplains (OCCH) Program/Activity Categories Guide

**Category 1:** Statutory/Appropriated Funds (APF). An Essential Element of Religious Service (EERS). *Required by law and must be funded by the commander with appropriated funds (APF).* Examples include: Chaplain-led collective worship services, sacraments, rites, ordinances, religious education (i.e., Sunday School, CDC), weddings, funerals, memorial ceremonies/services, music, ecclesiastical supplies/equipment, facilities and transportation.

**Category 2:** Mission Essential/APF. Mission Essential Elements of Religion. *Required to accomplish the mission but are not mandated by law (Title 10). Mission Essential programs are funded by the commander with APF.* Examples include: Bulletin stock, scriptures, religious literature, religious materials, curriculum, at least one musician per service, non-personal services contracts that support mission essential requirements, facilities maintenance, chaplain family life requirements, chaplain pastoral counseling supplies, office supplies, training requirements, Temporary Duty (TDY) to Chaplain's training, denominational conferences and command directed programs.

**Category 3:** Mission Enhancing/Non-Appropriated Funds (NAF) and Chapel Tithes and Offering Funds (CTOF). Mission Enhancing programs are supplemental. *Mission Enhancing programs add quality and improve mission accomplishment and are funded by the commander with NAF or CTOF.* Examples include: Additional musicians beyond one per service, watch care and fellowship supplies (food). Auxiliary activities such as Protestant Women of the Chapel. Parish retreats, dinners, appreciation activities. Approved non-personal service requirements that are not mission essential. Crisis Ministry/Operation Helping Hand activities. Vacation Bible School.

## **Days 72-76: The Religious Affairs Specialist**

### **Day 72: Religious Affairs Specialists – the Chaplain’s Assistant for Religious Support**

#### **AR 165-1, 4–1. Status, Roles, and Responsibilities of Religious Affairs Specialists - General**

- a. General Order No. 253, issued by the War Department, Washington, DC, dated 28 December 1909, established the position of an enlisted Soldier, for the purpose of assisting the chaplain in the performance of his official duties. The chaplain assistant was established as a separate Career Management Field (CMF 56) on 1 October 2001. On 20 March 2015 the Chief of Chaplains (CCH) approved the naming convention of 56M Military Occupation Specialty (MOS) from chaplain assistant to Religious Affairs Specialist (RAS). Department of the Army (DA) Pamphlet (Pam) 611–21 establishes the MOS and details requirements.
- b. The RAS, as a member of the U.S. Army Chaplain Corps, is a Soldier who provides expertise in religious support and religious support operations. Religious affairs specialists support the religious mission of the commander in responding to the needs of Soldiers, Family members, and other authorized personnel.
- c. The RAS is a combatant. In addition to specialized religious tasks, the RAS performs and coordinates for the necessary force protection requirements to conduct religious support operations and minimize the personal security risks of the chaplain.
- d. RASs use their technical religious support expertise to assist the commander and chaplain in shaping the environment to accomplish the commander’s religious support mission. RASs apply their skills along three core capabilities: integrate religious operations, spiritual fitness, and basic human interaction tasks. RASs integrate religious support operations in the Joint, Interagency, Intergovernmental, and Multinational (JIIM) environment, and within unified land operations at the tactical, operational, and strategic levels.
- e. The RAS requires a secret security clearance. Initial entry accessions and In-Service reclassifications must possess a security eligibility of secret prior to award of MOS 56M. All MOS 56M Soldiers must have initiated a request for a security eligibility of secret. If secret clearance is denied, Soldier will be reclassified into an MOS not requiring a secret security clearance (see DA Pam 611–21).

#### **AR 165-1, 4–4. Roles of Religious Affairs Noncommissioned Officers, Senior and Master Religious Affairs Noncommissioned Officers, and Chief Religious Affairs Noncommissioned Officers**

- a. Advise commanders and command sergeants major on all matters pertaining to Religious Affairs Specialist (RAS) (56M) training, manning, and growth and development of the Soldiers career track and lifelong learning cycle.
- b. Coordinate and recommend Unit Ministry Team (UMT) policy for the command.
- c. Conduct UMT staff assistance visits and organization inspections of UMT activities, training, facilities, performance, and professional development and growth.
- d. Provide staff guidance and training in leadership, military acculturation, mobilization, contingency team building, administration, personnel management, and Chapel Tithes and Offering Funds (CTOF) procedures.

- e. Plan, resource, supervise, conduct, and evaluate staff training for RASs.
- f. Lead or participate in unit training and participate in command ceremonies, as required.
- g. Monitor and recommend RAS personnel assignments and utilization to the command.
- h. Facilitate the Command Master Religious Plan (CMRP) through effective coordination and collaboration with other senior NCOs of the command.
- i. Review the 56M portion of force structure documents (The Army Authorization Document System and the Personnel Manning Authorization Document).
- j. Assist Soldiers in sustaining and developing Army values, moral leadership, and conflict resolution skills. See Department of the Army Pamphlet, DA Pam 611–21 for additional senior 56M (SGT through SGM) responsibilities.

## **Day 73: Religious Affairs Specialists Privileged Communication and Career Progression**

### **AR 165-1, 4–3. Privileged Communication and Sensitive Information - Responsibilities**

- a. The RAS serves as the enlisted subject matter expert and, in coordination with the chaplain, executes the commander's religious support operations and conducts Soldier crisis management.
- b. RASs can support additional duties that contribute to the welfare of the command; however, commanders must consult with their assigned chaplain before assigning additional duties.
- c. RASs will not support unit additional duties that impede the ability of the team or section to perform the commander's religious support operations, such as Suicide Prevention Program Manager, Casualty Assistance Officer or Master Resiliency Trainer.
- d. RASs will not be required to reveal confidential communications, nor will they serve in any capacity that may compel them to disclose such information, including such duties as Unit Victim Advocate (UVA) or Sexual Assault Response Coordinator (SARC).
- e. RASs will support both the unit and garrison Command Master Religious Plan (CMRP) and be integrated into chapel activities at their home station or deployment location.
- f. Religious affairs specialists will participate in UMT and unit training and become "expert" in their Military Occupation Specialty (MOS), Warrior tasks and battle drills.
- g. RASs directly support the religious support operations and are supervised, counseled and rated by a supervisory chaplain or senior religious affairs Non-Commissioned Officer (NCO). RASs receive their duty schedule and task list from the appropriate technical religious affairs NCO and supervisory chain in support of mission requirements...
- h. RASs will not accept fees for performing any functions that are part of their official duties.

### **From 56M Religious Affairs Specialist - Progression Plan Smartbook PDF.**

#### **Chapter 2. Transformation**

RASs must understand and master the unique characteristics of each unit of assignment. Regardless of the unit's mission all RASs must work through three core capabilities: Integrate Religious Operations, Strengthen Spiritual Readiness, and Improve Basic Human Interaction. RASs must also develop an understanding of all branches represented within their unit in order to effectively provide religious support and advise the command. At all levels, Soldiers...must remain tactically and technically proficient in battle drills that are tailored to the unit's mission. RASs must maintain a high level of integrity, must place the readiness of Soldiers before their own, and must...remain the example for others to follow and embody a level of commitment and professionalism enabling them to be a combat multiplier and an asset to their command. At all levels, the RAS must be an example of what it means to act with honor, to serve with competence, to lead with character, to fight with valor, to advise with wisdom, and to live with the intense commitment to serve the Nation as a professional and a Soldier. The Army's current personnel requirements have created the need for Soldiers to perform in a variety of demanding assignments in order to accomplish specific missions. Each category of these assignments should be considered without favor being given to one assignment over another. Promotion consideration should be based on overall performance during the assignment. NCOs must continue to show a high caliber of performance while assigned to demanding assignments.

## Day 74: Religious Affairs Specialists Training, Part 1 of 2

### AR 165-1, Religious Affairs Specialist Training, 9–7. Levels of Training

Religious affairs specialist (RAS) (56M) training prepares a Soldier to perform as a member of the Unit Ministry Team (UMT) in increasing levels of responsibility. The institutional training for the RAS includes following:

- a. *Skill Level 1 Courses (Military Occupational Specialty 56M10)*. Advanced individual training.
  - (1) Total Army Reclassification Chaplain Assistants Course for Soldiers of all components who have completed one advanced individual training and are unable to attend advanced individual training at United States Army Chaplain Center and School (USACHCS).
  - (2) Chaplain Fund Clerk Course.
- b. *Skill Level 2 Courses (Military Occupational Specialty 56M20)*. Warrior Leaders Course, a noncommissioned officer education system (NCOES) course offered at Army training centers, National Guard academies, and United States Army Reserve (USAR) academies. The Warrior Leaders Course is a prerequisite for attending the Advanced Leaders Course (ALC).
- c. *Skill Level 3 Courses (Military Occupational Specialty 56M30)*.
  - (1) Chaplain Assistant ALC, an NCOES course offered at the Soldier Support Institute Non-Commissioned Officer (NCO) Academy, National Guard academies (Phase 1 only), and USAR academies (Phase 1 and 2). ALC prepares a 56M to work at brigade level. ALC is a prerequisite for attending the Senior Leaders Course.
  - (2) Battle Staff (additional skill identifier 2S).
  - (3) Chaplain Fund Manager Course.
- d. *Skill Level 4 Courses (Military Occupational Specialty 56M40)*. Chaplain Assistant Supervisor Senior Leaders Course, an NCOES course offered at the Soldiers Support Institute NCO Academy, National Guard academies, and USAR academies.
- e. *Skill Level 5 Courses (Military Occupational Specialty 56M50)*. SrCH Assistant NCO Course.
  - (1) Senior Staff NCO Course.
  - (2) Sergeants Major Academy.

### AR 165-1, 9–8. Other Religious Affairs Specialist Training

- a. Refer to Department of the Army Pamphlet, DA Pam 600–25 for specific information on institutional and operational training.
- b. RASs participate in collective MOS-specific and professional development training derived from the Chief of Chaplain's Training and Leader Development Guidance (CCH's TLDG) and published CCH's training products that is executed at the garrison, State and/or territory, region, or command level. All RASs are expected to support and participate in consolidated UMT training, such as the training offered at garrisons, Chaplain Corps designed training conducted by Department of Army Chief of Chaplains (DACH), and training and Leader Development at their Army Command (ACOM), Army Service Component Command (ASCC), Direct Reporting Unit (DRU), United States Army Reserve Command (USARC), Joint Forces Headquarters Senior Army National Guard Chaplain (JFHQ–SRARNG–CH) level.

- c. RASs train and achieve proficiency at religious support and staff functional tasks as well as their Warrior tasks and drills.
- d. Self-development training allows individuals to pursue personal and professional development goals that cannot be met by institutional and operational training. Every RAS must commit to a lifetime of professional and personal growth. Supervisory RASs assist subordinates in preparing and maintaining a self-development plan, preparing them for leadership at the next level...

## Day 75: Religious Affairs Specialists Training, Part 2 of 2

### From *56M Religious Affairs Specialist - Progression Plan Smartbook PDF*, Chapter 3. **Recommended Career Management Self-Development, by Rank**

#### a. *Private E-1 – Specialist/Corporal*

(1) Soldiers should study the following military publications: ADP 1, ADRP 1, ADP 6-22, ADRP 6-22, AR 165-1, AR 350-1, AR 600-20, FM 1-05, FM 7-22, ATP 1-05.01, ATP 1-05.02, ATP 1-05.03, and ATP 6-22.1. Soldiers should familiarize themselves with the Central Army Registry (CAR) at <https://atiam.train.army.mil/>, as well as all battle drills associated with their current unit of assignment.

#### b. *Sergeant*

(1) SGTs should study and master the following military publications: ADP 1, ADRP 1, ADP 6-22, ADRP 6-22, AR 165-1, AR 350-1, AR 600-20, FM 1-05, FM 7-22, ATP 1-05.01, ATP 1-05.02, ATP 1-05.03, and ATP 6-22.1. SGTs should familiarize themselves with the CAR at <https://atiam.train.army.mil/>, as well as all battle drills associated with their current unit of assignment.

(2) SGTs should be actively seeking leadership opportunities within the MOS and their unit of assignment. SGTs should begin to learn mentorship and leadership techniques unique to the MOS through the chain of supervision. They should also diversify their individual skill sets and learn mentorship and leadership skills from leaders of all MOSs within their units. SGTs should be enrolled in and actively using the ACT as a tool for career progression and mentorship. SGTs should actively seek out mentors and leaders to help guide them through DA Pam 600-25 and the ACT.

#### c. *Staff Sergeant*

(1) SSGs should study and master the following military publications: ADP 1, ADRP 1, ADP 6-22, ADRP 6-22, AR 165-1, AR 350-1, AR 600-20, FM 1-05, FM 7-22, ATP 1-05.01, ATP 1-05.02, ATP 1-05.03, and ATP 6-22.1. SSGs should be familiarized with the CAR at <https://atiam.train.army.mil/>, as well as all battle drills associated with their current unit of assignment.

(2) SSGs should be actively seeking leadership opportunities within the MOS and their unit of assignment. SSGs must continue to refine their mentorship and leadership techniques unique to the MOS. They should also continue to diversify and learn from leaders of all MOSs. SSGs must remain committed to achieving excellence while developing subordinate leaders and Soldiers to be proficient in their duties. SSGs should be enrolled in and actively using the ACT as a tool to monitor and guide career progression both for themselves and their subordinates. In addition, SSGs should ensure that their subordinates are enrolled in and understand the functions of the ACT.

(3) *Education.* Highly qualified Religious Affairs Specialists selected for promotion to SSG have ideally begun college education and those who are most qualified are working towards an associate's degree.

## **Day 76: Religious Affairs Specialists According to Field Manual 1-05 and Joint Guide 1-05**

**FM 1-05, 1-33.** The Religious Affairs Specialist (RAS) is a combatant trained in the delivery of Religious Support (RS) in an Operational Environment (OE). The RAS requires a secret clearance to coordinate with other staff sections within the unit's operations center. The RAS integrates the chaplain section or UMT into the unit security mission and accompanies the chaplain throughout the Area of Operation (AO). Under the supervision of a chaplain, the RAS coordinates and synchronizes RS for the unit. As an integral member of the chaplain section or Unit Ministry Team (UMT), the RAS assists in providing informed and relevant advisement on religious and cultural affairs. In the chaplain's absence, the RAS continues the RS mission for the commander as a staff representative, but does not assume the religious leadership role of a chaplain. If assigned as a supervisory chaplain section or UMT noncommissioned officer in charge to certain brigades and above, the RAS requires the additional skill identifier of 2S.

**FM 1-05, 1-34.** Under the supervision of a chaplain, the RAS—

- Assists in RS planning, preparation, execution, and training (movement, sustainment, rehearsals and survivability).
- Coordinates for and supervises section activities (equipment maintenance, sustainment support, classified data systems and access).
- Assesses unit morale and advises the chaplain accordingly.
- Assists the chaplain in fulfilling all three core competencies (for example, pre-counseling interviews and traumatic event management).
- Assists in development of the religious area analysis in order to support advisement on religious and cultural affairs in the AO and religious accommodation.
- Serves as section liaison to the unit command sergeant major and all other noncommissioned officers.

### **JG 1-05 Chapter 1, 3. The Religious Support Team**

- b.** Chaplains are paired with enlisted personnel who aid and supplement the chaplain's religious advisement and RS missions. These enlisted religious affairs personnel are called RASs in the Army, religious program specialists in the Navy, and chaplain assistants in the Air Force. The Services train their respective enlisted religious affairs personnel specifically for their Service's chaplaincy. The skills vary by Service and mission set.

**For Further Study:** From Department of the Army Pamphlet DA Pam 600-25 NCO Professional Development (11 DEC 2018), 1-4, "b. Officers and noncommissioned officers are encouraged to read both DA Pam 600-25 and Smartbook DA Pam 600-25, regardless of branch, functional area (FA), military occupational specialty (MOS), or career field held. Unique and valuable lessons in Army culture and noncommissioned officer professional development are found in every section."

The RAS Smartbook includes: *56M Board Brief - Talent Management*, *56M Religious Affairs Specialist - Progression Plan*, and *56M Brief - Progression Chart* PDFs.

<https://www.milsuite.mil/book/groups/smartbook-da-pam-600-25/overview>

<https://www.milsuite.mil/book/docs/DOC-429283>

## **Days 77-80: Honoring the Dead - Military Funerals and Memorial Events**

### **Day 77: The Basis for Why Chaplains Conduct Funerals and The Religious Affairs Specialist's Function during Funeral and Memorial Events**

**ATP 1-05.02, Religious Support to Funerals and Memorial Events. 1-4.** As an integral part of the three core competencies, chaplains provide religious support during funeral services and memorial events...A chaplain may conduct a funeral for Soldiers, retirees, uniformed members of a joint force, authorized civilians, or Family members. These time-honored traditions are part of the Army profession.

**ATP 1-05.02, 1-5.** The chaplain's primary role during military funerals and memorial events is to ensure the religious portion is provided for with sensitivity to the religious and emotional needs of the Family and the military unit of the deceased.

**ATP 1-05.02, 1-6.** The chaplain is a personal staff officer advising commanders in matters pertaining to the religious aspects of military funerals and memorial events. Due to the religious diversity of the nation and Army, all chaplains must know the funeral practices and religious requirements of various faith groups in the military. The chaplain advises commanders on matters that pertain to the religious aspects of funerals or memorial events and may be directed by commanders to oversee the coordination of other details. As a special staff officer, the chaplain, working on behalf of the commander, coordinates with other agencies and sections to provide a well-coordinated event. As religious leaders, chaplains play an important role in the Army's tribute to Soldiers and those authorized civilians who have honorably served their nation.

**ATP 1-05.02, 1-7.** The Religious Affairs Specialist (RAS) coordinates support for the chaplain throughout the entire process of advising, planning, and providing an event. (In the absence of a RAS, the chaplain will coordinate these duties and responsibilities.) With the chaplain's guidance, the RAS—

- Consults relevant Standard Operating Procedures (SOPs) and current regulations to coordinate and complete the necessary administrative support and tasks.
- Ensures the chapel or similar site is properly set-up in accordance with local SOPs, regulations, the chaplain performing the service, and any denominational or faith-specific requirements.
- Plans and coordinates security considerations for the chaplain in an Operational Environment (OE).
- Serves as a liaison between the command; the chapel, church staff, or memorial site personnel; and if applicable, the burial detail and keeps appropriate leaders informed regarding any "last minute" adjustments.

**For Further Study:** See DIGNITY WITH BREVITY. This pdf can be accessed by searching "Dignity with Brevity" via google; the site can also be accessed through <https://usachcstraining.army.mil>.

## **Day 78: Funerals - An Overview, Part 1 of 2**

**ATP 1-05.02, 2-1.** Religious support (RS) facilitates honoring the deceased. Chaplain sections and UMTs revere those who have died, lay to rest those who have served the nation with dignity and honor, and treat their Families with respect and compassion. Funerals reflect the emphasis the American people place on the worth and value of the individual. Chaplain sections and Unit Ministry Teams (UMTs) conduct funerals in accordance with Training Circular (TC) 3-21.5. Supervisors train subordinates on the proper roles and responsibilities of the chaplain and Religious Affairs Specialist (RAS) during a military funeral. It is Department of the Army (DA) policy to provide Military Funeral Honors (See Army Regulation, AR 600-25) for all present and former military personnel using the following guidelines—

- Medal of Honor recipients, active duty Soldiers, and retirees are provided full Military Funeral Honors with a service detail consisting of a 9-member team.
- Veterans are entitled to Military Funeral Honors with a service detail consisting of at least 2 uniformed military members, at least 1 of whom will be from the parent service of the veteran.
- Every effort will be made to obtain a live bugler to play “Taps.”
- Local commanders determine the availability of their resources as they pertain to Military Funeral Honors support, the composition of the burial honors details, and any restrictions relating to military honors.

**ATP 1-05.02, 2-2.** Military funerals are divided into two classes: chapel service, followed by movement to the grave or place of local disposition with the prescribed escort, and graveside service only. (For further information on burial honors and the composition of funeral escorts, see AR 600-25.) The word “chapel” is interpreted to include church, home, or other place where services are held, other than the service at the grave. (See TC 3-21.5 for more information on military funerals.)

**ATP 1-05.02, 2-3.** There are three types of military funerals that may be performed. They include—

- A full military funeral that normally consists of, or is supported by, a 9-person funeral detail...
- If resources permit, a larger funeral detail may be provided, which is composed of all the elements of the nine-person funeral detail...
- A two-man military funeral honors detail...

**ATP 1-05.02, 2-4.** The casualty assistance center provides burial honors for deceased Army personnel including active duty and retired personnel as well as eligible Reserve Components and authorized veterans when requested by the Family. Chaplain sections and UMTs consult local Standard Operating Procedures (SOPs) for notification procedures. Chaplain sections and UMTs must be prepared to call these individuals as soon as possible when notified:

- Supervisory chaplain.
- Chain of command.
- Honor guard Non-Commissioned Officer In-Charge (NCOIC) or OIC.
- Funeral director.
- Immediate Family.

## **Day 79: Funerals - An Overview, Part 2 of 2**

**ATP 1-05.02, 2-16.** When the funeral is held in a military chapel, the chaplain will consult local Standard Operating Procedures (SOPs) for guidance in arranging the funeral. A chapel funeral service or Mass may last between 20-30 minutes.

**ATP 1-05.02, 2-5.** Chaplains are action officers in that they prepare and conduct funeral services. Religious affairs specialists help coordinate with Casualty Assistance Officers (CAOs), funeral directors, chapel or church staffs and other applicable agencies, and they provide support as directed by the chaplain and local SOPs.

**ATP 1-05.02, 2-6.** Chaplains may conduct services for both active and retired, and eligible members of their Families, at the request of survivors. If a graveside funeral is conducted, the Family may provide input regarding honors provided. The desires of the Family are given the fullest consideration.

**ATP 1-05.02, 2-8.** As part of the planning process, chaplains serve as advisors to Families on appropriate options honoring their departed loved one, including serving as a decision maker should a Family desire something inappropriate. It is critical that the chaplain contact the Family before the funeral service, either by visiting at the funeral home, or, at the very least, contacting them by telephone. The primary responsibility for funeral arrangements rests with the Family. The Family (or its representative) determines who conducts the service and the extent of the military chaplain's participation.

**ATP 1-05.02, 2-9.** Chaplains should make every effort to comply with Family desires, as regulation and protocol permit. At no time will chaplains not need to perform services that are at variance with the tenets of their faith. If the Family opts to have a service without military honors, a chaplain may not be required.

**ATP 1-05.02, 2-10.** Although chaplains will not need to perform services that are at variance with the tenets of their religion, they may still function as an escort to civilian clergy during a graveside with military honors. Chaplains may be called on to assist or advise civilian clergy and Family members with the ceremonial movement aspects of a military funeral. The chaplain briefs other officiants on the military aspects of the funeral and escorts the officiant outside the chapel during the military portion...

**ATP 1-05.02, Note.** See Training Circular (TC) 3-21.5 for procedures for conducting a funeral in a chapel with full military honors and working with a two man detail. Paragraphs 2-26 through 2-36 (of **ATP 1-05.02**) depict the chaplain's sequence of events for a full honors funeral...Conduction a Chapel Funeral, Graveside Service, and Conducting a Standard Honors Graveside Service.

## **Day 80: Memorial Events**

**ATP 1-05.02, 3-1.** The United States reveres those who have died in military service. Religious support honors the dead. Memorial ceremonies, services, and ramp ceremonies reflect the emphasis the American people place on the worth and value of each individual. Chaplains conduct these services and ceremonies at home station and while deployed, fulfilling a vital role in rendering tribute to America's sons and daughters who pay the ultimate price serving the nation in the defense of freedom.

**ATP 1-05.02, 3-2.** Memorial events are a command responsibility. Commanders will conduct a memorial event for every Soldier who dies while assigned to their unit, regardless of the manner of death, including suicides. (See Army Regulation, AR 600-20 for more information on memorial events.)

**ATP 1-05.02, 3-3.** As with any mission, thorough training, detailed planning, and extensive rehearsals ensure honors are rendered professionally and compassionately. Planning for memorials should begin within 24 hours of notification of the death of a Soldier or authorized civilian and include the commander, chaplain, command sergeant major, other relevant staff members, and participants. The unit or higher echelon headquarters memorial Standard Operating Procedure (SOP) provides guidance for memorial events.

**ATP 1-05.02, 3-6, Memorial Ceremony.** A memorial ceremony is a command program with a ceremonial orientation. Attendance by members of a unit may be made mandatory. Although there are religious aspects to a memorial ceremony, such as an invocation, the major focus will be on military tributes and honors...

**ATP 1-05.02, 3-12, Memorial Service.** A memorial service is a command program with religious orientation. Attendance by members of a unit is strictly voluntary. A memorial service should be sensitive to the deceased Soldier's faith group and to the needs of the Soldiers who voluntarily attend.

**ATP 1-05.02, Appendix A, Memorial Event Templates and Resources.** Memorial events are conducted at the direction of commanders following unit SOPs. This appendix provides templates and resources to facilitate successful planning, advisement, and conduct of memorial events...Includes Planning Timelines, Checklists for Command Team, Chaplain, and Unit Leadership, Narrator Remarks, and Music, Ceremony Set-Up, and Last Roll Call Information.

**ATP 1-05.02, Appendix B, Memorial Event Planning Considerations.** Successful planning for any event or task requires a clear understanding of the task, conditions, and standard. Conducting a memorial event requires the same level of detail as Religious Support (RS) and the operations process...Includes Family Dynamics, Event Location, and Rehearsal (In-Progress Review, Key Leader Rehearsal, Full Rehearsal, Full-Dress Rehearsal) Considerations.

## **Days 81-86: The Management of Chaplain Functions, RS Personnel, and Property**

### **Day 81: Recruitment, Personnel, and Professional Development**

#### **AR 165-1, 6–1. Chaplain Recruitment and Accessioning - General**

The dynamic process of recruiting chaplains and Religious Affairs Specialists (RASs) and professional religious educators demands a Total Army effort...Every chaplain and RAS is a recruiter. The (Chief of Chaplains) CCH Recruitment and Accessioning Program procures chaplains for the Active Army and United States Army Reserves (USAR) to provide professionally qualified chaplains to support the free exercise of religion for all members of the Army...

#### **AR 165-1, 8–1. Chaplain Personnel Management - Proponent**

The CCH manages all RA chaplains through the Department of Army Chief of Chaplains, DACH–Personnel...Refer to DA Pam 165–17 for instructions, information, and further guidance regarding chaplain personnel management...

#### **AR 165-1, 8–6. Professional Development**

Commanders will ensure that chaplains receive necessary professional development training by encouraging and funding attendance at technical and professional training events.

- a. As a progressive process of training and education, chaplain professional development equips chaplains for leadership assignments by enhancing their professional, clinical, and personal skills. Professional development derived from a balanced combination of institutional schooling, self-development, realistic training, and professional experience equips chaplains with the attributes and technical competencies necessary for worldwide religious support.
- b. The Army Chaplain Life Cycle Model identifies those professional chaplain character attributes and core competencies essential for performing or providing effective ministry to Army personnel and Family members. It includes institutional training, advanced schooling and education, progressive assignments, and self-development. The goals are combat readiness, peacetime mission accomplishment, development of senior leadership of the branch, and the management of religious support.
- d. Chaplains are eligible for assignments based on professional development, assignment history, specialized skills and training, grade, and military education.

## Day 82: Logistics Support

### AR 165-1, 12-4. Logistics Support

(c) ...The Unit Ministry Team (UMT) exercises property management discipline by conducting inventories of assigned equipment regardless of the equipment location and storage. It is the UMT's responsibility to safeguard and maintain authorized unit equipment in operational condition.

(2) *Religious Publications.* Religious materials and items that make positive statements about religious beliefs are authorized for display and distribution on military garrisons. Literature, videos, or other media presentations that attack or degrade the beliefs and practices of other religious groups will not be purchased, distributed, or displayed on military garrisons or areas under the jurisdiction or control of the Army.

**AR 165-1, 12-5. Ecclesiastical Equipment and Supplies** Ecclesiastical equipment and supply items are listed under Federal Supply classification 9925. The Defense Logistics Agency (DLA) and the Defense Supply Center Philadelphia manage all chaplain-specific 9925 items. An updated listing of all ecclesiastical supply and equipment items can be obtained through the DLA chaplain's services Web site (<http://www.dla.mil/chaplain>). To order, UMTs will be directed to DLA's DOD electronic mall Web site: <https://dod-email.dla.mil/acct>.

**For Further Study:** Updated DLA website as of 28MAR2019:

<https://www.dla.mil/HQ/Chaplain/>

AR 165-1, 12-6. Sacred, Blessed, or Consecrated Items, AR 165-1, 12-7. Property Accountability, AR 165-1, 12-3. Religious Facilities.

## Day 83: Family Life Ministry, Part 1 of 2

### AR 165-1, 16-3. Family Life Ministry

- a. *Family Life Ministry Activities.* Family Life ministry refers to a broad range of activities undertaken by all Unit Ministry Teams (UMTs) to enable Soldiers to build and maintain personal spiritual-wellness and build or restore healthy relationships. Family Life ministry also provides highly specialized Family Life Chaplains (FLCs) serving as Family systems therapists and trainers.
  - (1) Family life ministry includes education, consultation, and pastoral counseling.
  - (2) Family life education is preventive in nature and provides resources for Army constituents to develop healthy relationships on every level that are able to thrive under the pressures of military life. It may include education for single Soldiers, couples, Families, or extended Families, and training in a wide range of factors, such as finances and/or stewardship, parenting, and deployment stress.
  - (3) Consultation and pastoral counseling is a formal and religiously-integrated process enabling Army constituents to change, cope, and resolve their presenting issues in a religious framework.
- b. *Family Life Chaplains (FLCs).* FLCs are the primary trainers of Family Life skills. FLCs will support commanders by providing additional training to chaplains in pastoral counseling and relationship education skills and programs. The Senior Chaplains (SrCHs) and Garrison Chaplains will ensure that all FLCs receive supervision from an approved counseling supervisor...
- c. *Chaplain Family Life Centers.* The Garrison Commander and SC provide support for Chaplain Family Life Centers (CFLCs) in the area of personnel, facilities, logistics, and funding.
- d. *Family Life Training Standards.* The Chaplain Corps recognizes four skill levels of Family Life training.
  - (1) *Basic Pastoral Counselor.* Basic competence is established by completing Chaplain Basic Officer Leadership Course (CHBOLC), Pastoral Skills Training-Family Life (PST-FL), and FLC Introductory Course or equivalent provided by a FLC or other professional.
  - (2) *Family Ministries Pastoral Skills Specialists.* Chaplains who complete a minimum of 24 hours in Marriage and Family Therapy or related counseling courses, and the FLC Integration Course.
  - (3) *Family Life Chaplains.* Chaplains who complete the U.S. Army FLC Training Program or an equivalent program as determined by the Chief of Chaplains (CCH). FLC qualifying training includes a masters-level degree in counseling, a practicum in counseling, theological integration, and specialized training in military applications.
  - (4) *Family Life Chaplain Supervisor.* FLCs who have successfully completed the Family Life Supervisor in Training Program or an equivalent program, and who meet the professional credentialing requirements for approved supervisor (as determined by the American Association for Marriage and Family Therapists) are awarded the appropriate Military Occupation Specialty (MOS). Directors of the CCH Family Life training and resource centers will be FLC supervisors. FLC supervisors will provide clinical supervision.

## Day 84: Family Life Ministry, Part 2 of 2

### AR 165-1, 16–3. Family Life Ministry

- e. *Continuing Education.* All chaplains must maintain competence in pastoral care and counseling through continuing education. Family life chaplains (FLCs) will maintain their professional credentials in pastoral counseling and relationship education. Continuing education standards in pastoral care, counseling, and relationship education are set by the CCH.
- f. *Supervision.* FLCs in all components are ethically compelled to participate in post-degree clinical supervision. Clinical supervision is an ongoing relationship with an approved supervisor to promote the continuing development of capabilities, knowledge, skills, and ethical standards within the pastoral counseling profession.
- g. *Counseling Children.* FLCs are often called upon to provide counseling for minors and therefore will complete the requirement for all background checks and training necessary in order to be approved to work with children in accordance with Department of Defense (DOD) and Army policy.
- h. *Army Well-Being Programs.* The FLCs may support training in Army well-being programs to include: suicide prevention, domestic violence and intervention, sexual assault prevention and response, Deployment Cycle Support, and resilience training.

**FM 1-05, 3-13.** A FLC serves at the division or Expeditionary Sustainment Command (ESC) level. The division or ESC FLC executes...capabilities by—

- Providing deployed Family counseling and pastoral care capability for Soldiers in theater.
- Performing training for deployed chaplains and Religious Affairs Specialists (RASs) in division or ESC to develop and maintain...effective pastoral care and counseling skills.
- Providing resilience-maintaining activities for forward deployed pastoral and health-care providers in division or ESC operational area.
- Designing and staffing Soldier and Family-ministry activities to include pre and post deployment Strong Bonds training, resiliency training, deployment preparedness and recovery, and suicide intervention.

**FM 1-05, 2-9.** ...The home station FLC should consider separate reunion training for Religious Support (RS) personnel and their Family members to increase the effectiveness of such training.

**ATP 1-05.04, 3-19.** FLCs serve to mitigate the impact of personal family problems that can significantly impact morale and performance. FLCs serving at echelons above brigade (EAB) hold advanced degrees and credentials as family systems therapists and trainers. FLCs' primary mission is to provide preventive education and religious-based counseling and consultation to chaplains, Families and leaders. Additionally, they assist UMTs and chaplain sections in the following internal advisement areas:

- Providing insights regarding relational counseling and pastoral care trends.
- Recommending training for chaplains and chaplain assistants throughout the division/ESC to develop and maintain uniformly effective pastoral care and counseling skills.
- Recommending Soldier and Family-ministry activities to include pre and post deployment relationship enrichment training and retreats, resiliency training, deployment preparedness and recovery, and suicide intervention.

## **Day 85: Hospital, Prison, and World Religions Chaplaincy**

### **AR 165-1, 16-4. Institutional Ministry (Hospital and Confinement)**

- a. Facilities for Unit Ministry Teams (UMTs). UMTs provide pastoral care and counseling as assigned staff members in hospitals and confinement facilities. Religious support (RS) in these demanding settings requires Chief of Chaplains (CCH) directed specialized training in crisis ministry, trauma event management, processing grief and loss, and pastoral conduct and ethics in an institutional setting. The UMTs extend the Army's concern for Soldiers and Families in the remote and often lonely locations of hospital waiting rooms, patient rooms, combat support hospitals, physical therapy centers, and jail cells. Additionally, UMTs contribute as fellow staff members to the command and cadres of institutions as they deal with the issues of high-demand, stress, grief and loss, security, rehabilitation, and professional ethics.
- b. Resources for UMTs. Institutional chaplains use their specialized experience to provide training and consultation for unit chaplains to maximize UMT effectiveness. The Medical Command (MEDCOM) Chaplain collaborates with the CCH training strategies to enhance UMT care giving skills throughout the Army Chaplain Corps.

### **JG 1-05 Chapter 3, b. Noncombat Operations.**

#### **(g) Mortuary Affairs**

1. The general role of the chaplain during interment and disinterment operations is to offer prayers to consecrate the site and prayers for the dead, as well as prayers for the families. Chaplains are also capable of assisting commanders in counseling Service members who may be emotionally affected by the loss of comrades and for those assigned to mortuary affairs units or detailed to work with mass casualties.

**FM 1-05, 3-12. 3-13.** A world religions chaplain serves at the corps level. The world religions chaplain executes the professional military religious advisor and leader capabilities by—

- Serving as the world religions chaplain advisor to the corps commander assessing the influences of cultural and religious networks for current and future operations.
- Contributing to operational and tactical-level planning by assisting with religious impact analysis for situational awareness and contributing assessments of religious-cultural influences that shape the informational and Operational Environment (OE).
- Serving as the command chaplain's Soldier and leader engagements officer in charge.
- Reviewing components of the campaign plan to ensure integration of religious considerations.
- Monitoring Soldier and leader engagements from operational to tactical and manages as part of the Soldier and leader engagements workgroup.

## **Day 86: Additional Religious Support Personnel**

### **AR 165-1, 5–1. Religious Support Personnel - Purpose**

The mission and ministry of the Chaplain Corps is supported, extended, and enhanced by other religious support personnel. These include Department of the Army (DA) Civilians assigned as Directors of Religious Education (DREs), religious education coordinator contractors, youth ministry contractors, administrative support personnel, shortage religious group clergy, musicians, Distinctive Religious Group Leaders (DRGLs), chapel auxiliaries, and volunteers. These individuals support the Chaplain Corps in various professional and technical ways in bringing quality ministry and religious support to Soldiers and Family members.

### **AR 165-1, 5–2. Religious Education Personnel**

- a. DREs serve as the garrison chaplain's key resource persons in the area of religious education and religious formation. DREs analyze, develop, manage, present, and evaluate religious education programs and religious formation processes that facilitate the religious development of Soldiers and Family members. Religious education is a formative process that plays an integral part in stabilizing character, heart, and soul during the rigors of deployment, combat, reintegration, and other life cycle challenges associated with military service.

### **AR 165-1, 5–3. Contracting Religious Education Services**

- a. Contracting services for religious education contractors is authorized with approval of the appropriate Army Command (ACOM), Army Service Component Command (ASCC), direct reporting unit (DRU), Joint Forces Headquarters Senior Army National Guard Chaplain (JFHQ–SRARNG–CH), or United States Army Reserve Command (USARC) Command Chaplain. Chaplains remain responsible for the Command Master Religious Plan (CMRP), which includes religious education sections.

### **AR 165-1, 5–4. Contracting for Religious Services**

- a. Contracting for religious services is authorized when the Army is unable to meet religious support requirements in the garrison religious support program.

### **AR 165-1, 5–5. Distinctive Religious Group Leaders (DRGLs)**

- a. DRGLs are qualified individuals certified by recognized Religious Organizations (ROs) to assist commanders and military chaplains in accommodating religious requirements of Soldiers and Family members belonging to religious groups with distinct religious needs that cannot be met by available military chaplains. A DRGL provides a very precise service for a prescribed period of time to further the CMRP in the free exercise of religion. The DRGL must be sponsored and approved by a local chaplain. The DRGL has no inherent authority or implied permission to conduct religious activities outside of the CMRP.

### **AR 165-1, 5–6. Chapel Auxiliaries and Chapel Volunteers**

- a. Chapel auxiliaries and activities operate as extensions of the Army chapel program, such as chapel men's groups, women's groups, and other activities in the CMRP and are not private organizations under Army Regulation (AR) 210–22.

- b.** Chapel auxiliaries, such as Protestant Women of the Chapel (PWOC), Catholic Women of the Chapel (CWOC), Protestant Men of the Chapel (PMOC), and Protestant Youth of the Chapel (PYOC) are an integral element of the religious support mission of commanders and chaplains. As part of the command religious program, they have official standing and provide Service members, authorized Civilians, retirees, and Family members opportunity for the free exercise of religion.

**AR 165-1, 5–7. Chapel Watch Care and Child Care**

- a.** Religious education events and other chapel programs may include provisions for watch care or child care at chapel facilities.

**For Further Study:** AR 165-1, Appendix C - Internal Control Evaluation — Contracting for Religious Services, AR 165-1, Appendix D - Internal Control Evaluation (CTOF)

## **Days 87-90: The Army Doctrine Reference Publication**

### **Day 87: Army Doctrine Reference Publication 1-03 Purpose**

**ADRP 1-03, Preface.** Army Doctrine Reference Publication 1-03 (ADRP 1-03) provides the structure and content of the Army Universal Task List (AUTL). The AUTL is intended to inform all members of the Profession of Arms of what the Army contributes to the joint force in terms of tasks performed. Additionally, it is intended that proponent training developers use the AUTL to develop more comprehensive training and evaluation outline evaluation criteria for collective tasks and proponent combat developers to better understand the tasks a given unit must perform. The AUTL is a comprehensive, but not all-inclusive listing of Army tasks, missions, and operations. Units and staffs perform tasks, provide capabilities, accomplish missions, and conduct operations at corps level and below.

**ADRP 1-03, Introduction.** The Army Universal Task List (AUTL) describes what well-trained, well-led, and well-equipped Soldiers do for the Nation. While focused on the land dimension, abilities of Army forces complement abilities of other Services. The ability of Army forces to perform tasks builds the credible land power necessary for joint force commanders to preclude and deter enemy action, win decisively if deterrence fails, and establish a rapid return to sustained stability. The AUTL provides a common language and reference system for doctrine, capability, and training developers. Proponents and schools use AUTL tasks, those tasks' recommended measures of performance, and the unit's table of organization and equipment to establish unit-specific, collective task training and evaluation outlines. Proponent training and evaluation outlines provide the measurable conditions and standards to be used by commanders in evaluating an organization and individuals' abilities to perform these tasks.

The AUTL—

- Provides a common, doctrinal structure for collective tasks that support Army tactical missions and operations conducted by Army units and staffs.
- Articulates what tasks the Army performs to accomplish missions without describing how success occurs or standards are met.
- Provides standard definitions and helps establish a common language and reference system for all echelons (from company to corps) and staff sections.

**ADRP, Chapter 4. Army Tactical Tasks 4.0 (ART 4.0): The Sustainment Warfighting Function.** The *sustainment warfighting function* is the related tasks and systems that provide support and services to ensure freedom of action, extend operational reach, and prolong endurance. The endurance of Army forces is primarily a function of their sustainment. Sustainment determines the depth and duration of Army operations. It is essential to retaining and exploiting the initiative. Sustainment is the provision of the logistics, personnel services, and health service support necessary to maintain operations until mission accomplishment. (ADRP 3-0) (United States Army Combined Arms Center, USACAC)

## **Day 88: ADRP 1-03 Provide Religious Support and Services**

### **ADRP 1-03, Army Tactical Tasks 4.2.4 (ART 4.2.4), Provide Religious Support. 4-139.**

Religious support undergirds and fortifies the Warrior Ethos, especially in operations overseas. Religious support provides for the religious, ethical, and moral needs of the Soldiers, family members, and authorized civilians (to include contractors deploying with the force) at all levels. Religious support includes advising the commander on the impact of religion within the unit (internal) and the impact of religion on the unit's mission throughout its area of operations (external)...

1. Religious support operations supported the unit's ability to accomplish its mission and sustained the resiliency of the Soldiers. Y or N.
2. Unit ministry team (UMT) or chaplain section developed a comprehensive religious support plan for an operational environment addressing both required capabilities of provide (religious leader) and advise (religious staff advisor). Y or N.
3. UMT or chaplain section planned for comprehensive faith group coverage to include general Protestant, Roman Catholic, Orthodox, Jewish, Buddhist, Islamic, and other denominations. Y or N.
4. UMT or chaplain section developed a training program for lay leaders to perform worship services. Y or N.
5. UMT or chaplain section assessed the spiritual readiness of Soldiers and units to include the moral and ethical climate. Y or N.
6. UMT or chaplain section developed standard operating procedures for religious support to the caregivers and mass casualties. Y or N.
7. Number Of unit ministry teams in the area of operations. Y or N.

### **ART 4.2.4.1 Provide Religious Services.**

4-140. Units provide or perform collective and denominational religious worship services and religious coverage. Units provide religious support for memorial ceremonies, memorial services, and funerals. Units provide for sacraments, rites, and ordinances per the tenets of the denomination or faith group. Chaplains support the commander's responsibility to provide for the free exercise of religion...

1. Religious services met the needs of the supported unit's personnel. Y or N.
2. Unit ministry team (UMT) or chaplain section identified faith group requirements for sacraments, rites, and ordinances. Y or N.
3. UMT or chaplain section provided for faith group services to include general Protestant, Roman Catholic, Orthodox, Jewish, Buddhist, Islamic, and others to include seasonal religious celebrations. Y or N.
4. UMT or chaplain section identified, trained, and certified distinctive faith group leaders were, as required.
5. UMT or chaplain section identified location for services. Y or N.
6. UMT or chaplain section identified and executed force protection plan. Y or N.
7. UMT or chaplain section identified and planned transportation requirements to enable unit ministry teams to get to identified locations. Y or N.
8. UMT or chaplain section developed service matrix for sacramental requirements. Y or N.
9. Number Of hours per week spent delivering worship services. Y or N.
10. Number Of memorial ceremonies or services and funerals completed. Y or N.

## **Day 89: ADRP 1-03 Provide Religious Counseling and Plan Religious Education**

**ART 4.2.4.2, Provide Religious Care and Counseling.** 4-141. Unit ministry teams (UMTs) or chaplain sections provide religious care and counseling to Soldiers, family members, and authorized Department of the Army Civilians (to include contractors deploying with the force) with religious comfort, moral support, crisis intervention, and encouragement. The UMT or chaplain section assists the command through prevention, intervention, mitigation, and normalization of crisis events. It integrates all crisis-helping agencies to support the needs of the commander. UMT or chaplain section responds to crises operating across the range of military operations from homeland security to humanitarian and civic assistance...

1. UMT completed the military decision making process to identify religious care and counseling needs for the unit. Y or N.
2. Religious care and counseling supported the mission of the unit's personnel. Y or N.
3. UMT or chaplain section developed plan and resources for crisis intervention. Y or N.
4. UMT or chaplain section identified symptoms of combat trauma. Y or N.
5. UMT or chaplain section developed pastoral self-care resources for trauma. Y or N.
6. UMT or chaplain section completed training for Soldiers on resiliency. Y or N.
7. Time between the UMT or chaplain section receiving a request for counseling and the counseling. Y or N.
8. Time to perform critical stress debriefings. Y or N.
9. Time to develop resources and supporting agencies to refer individual for additional care. Y or N.
10. Percent of Soldiers seen who required follow-up counseling. Y or N.
11. Number of Soldiers with symptoms of combat trauma. Y or N.
12. Number of Soldiers seen who required referral services. Y or N.
13. Number of hours per week spent providing religious care and counseling. Y or N.
14. Number of hours per week planning and analyzing needs and trends for spiritual care and counseling that impacted mission readiness. Y or N.

**ART 4.2.4.5, Provide Religious Education.** 4-144. The unit ministry team or chaplain section provides, performs, and integrates religious education and faith sustaining activities to meet the military religious support needs of Soldiers. The unit ministry team or chaplain section enables religious education and religious formation through classes, studies, groups, meetings, and discussion groups and by providing religious educational material and curriculum...

1. Unit ministry team or chaplain section conducted the military decision making process to determine religious educational needs and faith specific requirements. Y or N.
2. Religious educational programs supported the mission readiness of the unit. Y or N.
3. Religious educational materials were appropriate for the faith specific and educational program. Y or N.
4. Time to assess the effectiveness of the religious educational program on mission readiness. Y or N.
5. Time to plan and identify the resource requirements to support religious educational program. Y or N.
6. Number Of personnel who attended religious educational programs. Y or N.
7. Number Of hours per week spent holding and supervising religious educational programs. Y or N.

## **Day 90: ADRP 1-03 Advise on the Impact of Religion and Plan Religious Support**

**ART 4.2.4.3, Advise on the Impact of Religion.** 4-142. Unit ministry teams (UMTs) or chaplain sections advise the commander on issues of religion, ethics, and morale (as affected by religion) within the formation (internal) and on the specifics of the religious environment within their area of operations that may impact mission accomplishment (external).

1. UMT or chaplain section performed unit analysis to determine the current religious, moral, and ethical climates within the unit and the area of operations. Y or N.
2. UMT or chaplain section performed mission analysis to determine the impact on the religious, moral, and ethical climates within the unit and the area of operations. Y or N.
3. UMT or chaplain section performed a religious area analysis to determine the impact of religion on the unit's mission. Y or N.
4. UMT or chaplain section completed a running estimate to contribute to the commander's decision making process and situational understanding. Y or N.
5. UMT or chaplain section participated in relevant working groups as a sitting member. Y or N.
6. Time to prepare a running estimate, religious area analysis, and religious impact assessment. Y or N.
7. Time to complete a religious profile preference. Y or N.
8. Time to advise the commander on detainees and dislocated civilians. Y or N.
9. Time to advise the commander on issues concerning subordinate UMTs. Y or N.

**ART 4.2.4.4, Plan Religious Support.** 4-143. The unit ministry team or chaplain section plans religious support by actively participating in the operations process to effectively deliver religious support to Soldiers, families, and authorized civilians. The chaplain is responsible for planning religious support operations within the command that support the operational mission and coordinating the support necessary for mission success across the range of military operations. (FM 1-05) (United States Army Chaplain Center and School, USACHCS)

1. Unit ministry team or chaplain section was integrated into staff planning and mission. Y or N.
2. Unit ministry team or chaplain section participated in preparing the command budget cycle. Y or N.
3. Unit ministry team or chaplain section completed mission analysis. Y or N.
4. Unit ministry team or chaplain section planned religious support to support mission. Y or N.
5. Time to plan for resources. Y or N.
6. Time to write religious support plan (concept of support). Y or N.
7. Time to collaborate with staff elements. Y or N.

# TABLE OF CONTENTS, EXPANDED

## Days 1-3: United States Law, Policy, and Doctrine, pp. 4-6

1. The First Amendment to the United States Constitution
2. Purpose of AR 165-1 and FM 1-05, the Army Regulation and Field Manual for Chaplains
3. Purpose of Joint Guide 1-05 (JG 1-05), the Chaplaincy Joint Military Guide, and the Army Technique Publications (ATPs) 1-05.01, .02, .03, and .04

## Days 4-6: The Origin and Legal Precedence for Chaplains in the Military, pp. 7-10

4. Military Chaplaincy Origins
5. Constitution and Law
6. United States Code Title 10, Department of Defense Directives, and Instructions

## Days 7-11: The Vision, Mission, and Context of Religious Support in the Military, pp. 11-15

7. Army Chaplaincy Vision and Mission
8. Army Chaplaincy Basics, Part 1 of 2
9. Army Chaplaincy Basics, Part 2 of 2
10. Religious Support Context and Priorities, Part 1 of 2
11. Religious Support Context and Priorities, Part 2 of 2

## Days 12-17: The Capabilities and Core Competencies of Army Chaplains, pp. 16-22

12. The Chaplaincy's Two Required Capabilities and Three Core Competencies
13. The Field Manual's Further Explanation of the Two Required Capabilities and Three Core Competencies
14. The Professional Status of Army Chaplains
15. Unit Ministry Team Staffing and Basic Function
16. The Institutional Religious Support Role of the Brigade Chaplain
17. The Army Chaplain Corps Information Sharing System and Corps Religious Support Capabilities

## Days 18-22: The Two Roles Chaplains Fulfill, pp. 23-27

18. One of Two Dual Roles - Military Religious Leader
19. Military Religious Leader According to FM 1-05 and JG 1-05
20. Two of Two Dual Roles - Military Religious Advisor
21. Military Religious Advisor According to FM 1-05 and JG 1-05
22. Military Religious Advisor - Internal and External Advisement Basics

## Days 23-26: The Pastoral Counsel and Privileged Communication Chaplains Provide, pp. 28-31

23. Chaplain Pastoral Care, Counseling, and Communication, Part 1 of 4
24. Chaplain Pastoral Care, Counseling, and Communication, Part 2 of 4
25. Chaplain Pastoral Care, Counseling, and Communication, Part 3 of 4
26. Chaplain Pastoral Care, Counseling, and Communication, Part 4 of 4

## Days 27-32: The Commander's Religious Support Program, pp. 32-38

27. The Unit's Religious Program is the Commander's Program
28. Chaplains Execute the Commander's Religious Support Priorities and Responsibilities

29. Battalion Commanders Expect Chaplains to Personally Deliver Religious Support and They Support the Dual Accountability of the Chaplain
30. Commanders Execute Religious Support Functions through Chaplains and Expect Chaplains to Understand the Specific Tasks of those Functions
31. A Partial List of Religious Support Functions, Part 1 of 2
32. A Partial List of Religious Support Functions, Part 2 of 2

Days 33-41: The Basics of External and Internal Advisement, pp. 39-49

33. External Advisement and Religion
34. External Advisement Complexities and Supervisory Chaplains
35. External Advisement Products, Part 1 of 2
36. External Advisement Products, Part 2 of 2
37. Internal Advisement Overview, Part 1 of 3
38. Internal Advisement Overview, Part 2 of 3
39. Internal Advisement Overview, Part 3 of 3
40. Internal Advisement – Assessing Trends and the Four Assessment Criteria
41. Internal Advisement – Chaplains as Staff Officers to the Command

Days 42-53: The Religious Support Plan during Training and Deployment Operations, pp. 50-65

42. Essential Religious Support at the Tactical, Operational, and Strategic Levels
43. The Big Picture of Religious Support during Joint Operations
44. Valuable Resources in Army Planning - Time, Supervisory Support, Preparation Activities, and Methodologies
45. The Army's Method - Mission Command and the Military Decision Making Process, Part 1 of 2
46. The Army's Method - Mission Command and the Military Decision Making Process, Part 2 of 2
47. Army Problem Solving and Standard Operating Procedures
48. Planning for the Mission - The Running Estimate
49. The Religious Support Plan from Higher Headquarters to Subordinates
50. The TAB D (Religious Support) Product
51. Preparing to Execute the Mission - Continued Planning and Supervision
52. Mission Execution - Principles to Provide the Right Religious Support at the Right Place and the Right Time
53. Principles for Establishing a Battle Rhythm and Unique Planning Considerations

Days 54-59: The Religious Support Mission during Diverse Operations, pp. 66-71

54. Deploying Chaplains and Units
55. Assessing Religious Support, Army Strategic Roles, and Decisive Action/Large-Scale Combat Operations
56. Religious Support during Operations to Shape and Operations to Prevent
57. Religious Support during Defensive and Offensive Operations
58. Religious Support during Consolidation of Gains Operations
59. Defense Support of Civil Authorities and Cooperation and Non-Army Entities

Days 60-63: The Moral Leadership Program and Additional Duty Considerations, pp. 72-76

60. Chaplain – Principal Staff Officer of the Commander’s Moral Leadership Training Program
61. Additional Duty Considerations, Part 1 of 2
62. Additional Duty Considerations, Part 2 of 2
63. Subject Matter Expert Training and Reinforcement Training

Days 64-71: The Systems Chaplains Use to Fund Religious Support, pp. 77-87

64. Chaplaincy Resources Management
65. Command Master Religious Plan
66. Appropriated Funds
67. Non-Appropriated Funds, Part 1 of 3
68. Non-Appropriated Funds, Part 2 of 3
69. Non-Appropriated Funds, Part 3 of 3
70. Resources Management and the Chaplaincy Program Budget Advisory Committee
71. Chaplaincy Resource Management Program/Activity Categories Guide

Days 72-76: The Religious Affairs Specialist, pp. 88-94

72. Religious Affairs Specialists – the Chaplain’s Assistant for Religious Support
73. Religious Affairs Specialists Privileged Communication and Career Progression
74. Religious Affairs Specialists Training, Part 1 of 2
75. Religious Affairs Specialists Training, Part 2 of 2
76. Religious Affairs Specialists According to FM 1-05 and JG 1-05

Days 77-80: Honoring the Dead - Military Funerals and Memorial Events, pp. 97-98

77. The Basis for Why Chaplains Conduct Funerals and Religious Affairs Specialist’s Function during Funeral and Memorial Events
78. Funerals - An Overview, Part 1 of 2
79. Funerals - An Overview, Part 2 of 2
80. Memorial Events – An Overview

Days 81-86: The Management of Chaplain Functions, RS Personnel, and Property, pp. 99-105

81. Recruitment, Personnel, and Professional Development
82. Logistics Support
83. Family Life Ministry, Part 1 of 2
84. Family Life Ministry, Part 2 of 2
85. Hospital, Prison, and World Religions Chaplaincy
86. Additional Religious Support Personnel

Days 87-90: The Army Doctrine Reference Publication (ADRP), pp. 106-109

87. Army Doctrine Reference Publication 1-03 (ADRP 1-03) Purpose
88. ADRP 1-03 Provide Religious Support and Services
89. ADRP 1-03 Provide Religious Counseling and Plan Religious Education
90. ADRP 1-03 Advise on the Impact of Religion and Plan Religious Support

## TOPICAL INDEX

Activity Categories Guide (NAF/AF/CTOF Funds), p. 87  
Appropriated Funds (AF or APF), pp. 38, 77-79, 85, 87.  
Battle Rhythm, p. 64  
Brigade/Supervisory, Chaplains, pp. 13, 21-22, 25, 29-31, 35, 40, 44, 50, 52, 55, 57-58, 60, 69, 75, 98  
Capabilities, Chaplains, pp. 11, 13, 16-17, 56, 59, 63, 68, 107  
Capabilities, Religious Affairs Specialists, pp. 88, 90  
Career Progression, Chaplains, pp. 16, 75, 99  
Career Progression, Religious Affairs Specialists, pp. 16, 88, 90, 93-94  
Chapel Tithes and Offerings Funds (CTOF), pp. 77-88, 105  
Chaplain Corps History, pp. 7, 11  
Command Master Religious Plan (CMRP), pp. 23, 77-79, 82, 84-86, 89-90, 104  
Confidentiality/Privileged Communications, pp. 28-31, 37, 43-44, 73, 90  
Constitution, pp. 8, 12, 34, 78-79  
Core Competencies, Chaplains, pp. 11, 13, 16-17, 56, 59, 64-65, 94-95, 99  
Deployment, pp. 20, 26, 36, 42, 49-51, 54, 56, 65, 67, 69, 89, 100-101, 103  
Division or higher Chaplains, pp. 6, 8, 22, 36, 37, 52, 55, 66, 75, 77, 91, 101-104, 106  
External Advisement, pp. 6, 21, 25, 27, 39-42, 44, 67-68, 70, 107, 109  
Family Life Chaplains, pp. 30, 66, 75-76, 87, 101-102  
Funerals, pp. 6, 17, 37, 87, 95-97, 107  
Hospital Chaplains, pp. 66, 103  
Internal Advisement, pp. 6, 24-25, 27, 31, 39, 43-49, 70, 78, 102, 107, 109  
Knowledge Management, p. 22  
Law, pp. 5, 7-10, 18, 23, 29, 32, 35, 46, 78-80, 87  
Memorial Ceremonies, pp. 6, 17, 87, 98, 107  
Memorial Services, pp. 6, 17, 87, 98, 107  
Military Decision Making Process (MDMP), pp. 38, 42, 52-54, 56, 108  
Mission Command, pp. 53-54, 57-58  
Mission, Army Chaplains, pp. 2, 11, 13-14, 16-17, 21-22, 32, 35-36, 38, 50, 52, 56, 58-59, 66, 87-88, 94, 104-105  
Moral Leadership Training, pp. 11, 13, 72, 89  
Non-Appropriated Funds (NAF), pp. 38, 77, 78, 80-87  
Operations Planning, pp. 6, 13-14, 21-22, 24-25, 39, 42, 50, 52-64, 66-71, 103, 107, 109  
Prison Chaplains, p. 103  
Religious Advisor, pp. 5, 13-14, 16, 18, 21, 24-28, 33, 35, 38, 40-41, 44, 48, 50-52, 56, 72, 107  
Religious Leader, pp. 8, 13-14, 16-18, 21, 23-24, 40, 51, 57, 76, 95-96, 108  
Religious Support Plan (RSP), pp. 12, 16, 50, 57, 107, 109  
Resource Management, pp. 75, 77-85, 87  
Staff Officer, pp. 8, 48, 72, 75, 77, 95  
TAB D, p. 58  
The Religious Program of the Unit, pp. 22, 32, 74, 80-81, 105  
Training/Professional Development, Chaplains, pp. 37, 75, 99  
Training/Professional Development, Religious Affairs Specialists, pp. 88-94  
United States Code (USC), pp. 4, 8-10, 18, 23, 29, 32, 34-35, 71, 77-79  
Vision, Army Chaplains, pp. 2, 11, 21, 27  
World Religions Chaplains, pp. 75-76, 103

## ONLINE REFERENCE GUIDE

Army Chaplain Corps: <https://www.army.mil/chaplaincorps>

Army Publishing Directorate: <https://armypubs.army.mil/>

Central Army Registry: <https://atiam.train.army.mil/>

Chaplain Corps Automated Religious Support System: <https://carss.chaplaincorps.net/>

Defense Logistics Agency (DLA) for Chaplains: <https://www.dla.mil/HQ/Chaplain/>

Department of Defense Instructions and Directives: <https://www.esd.whs.mil/dd/>

Department of the Army Pamphlet 600-25 Smartbook, NCOs:  
<https://www.milsuite.mil/book/groups/smartbook-da-pam-600-25/overview>  
<https://www.milsuite.mil/book/docs/DOC-429283>

Department of the Army Pamphlet 600-3 Smartbook, Officers – Chaplain Corps:  
<https://www.milsuite.mil/book/groups/smartbook-da-pam-600-3/overview>

First Amendment: [https://www.law.cornell.edu/wex/first\\_amendment](https://www.law.cornell.edu/wex/first_amendment)

Joint Publications: <https://www.dtic.mil/doctrine/>

National Defense Authorization Act (NDAA) FY13:  
<https://www.congress.gov/112/plaws/publ239/PLAW-112publ239.pdf>

Religious Support Requirements Builder:  
[https://akoapps.hqda.pentagon.mil/cmrip/CMRP\\_User.aspx](https://akoapps.hqda.pentagon.mil/cmrip/CMRP_User.aspx)

United States Army Chaplain Center and School: <https://usachctraining.army.mil> and  
<https://usachcs.tradoc.army.mil/>

United States Code Title 10: <http://uscode.house.gov>