

**NAVY WARFARE PUBLICATION**

**RELIGIOUS MINISTRY IN  
THE U.S. NAVY  
NWP 1-05**

**EDITION AUG 2003**

**DEPARTMENT OF THE NAVY  
OFFICE OF THE CHIEF OF NAVAL OPERATIONS**

**DISTRIBUTION RESTRICTION:  
APPROVED FOR PUBLIC  
RELEASE;  
DISTRIBUTION IS UNLIMITED**

**PRIMARY REVIEW AUTHORITY:  
COMMANDER, NAVY WARFARE  
DEVELOPMENT COMMAND**

INTENTIONALLY BLANK



DEPARTMENT OF THE NAVY  
NAVY WARFARE DEVELOPMENT COMMAND  
686 CUSHING ROAD  
NEWPORT RI 02841-1207

September 2003

LETTER OF PROMULGATION

1. NWP 1-05 (AUG 2003), RELIGIOUS MINISTRY IN THE U.S. NAVY, is UNCLASSIFIED. Handle in accordance with the administrative procedures contained in NTTP 1-01.
2. NWP 1-05 (AUG 2003) is effective upon receipt.
3. Approved for public release; distribution is unlimited.

  
R. A. ROUTE

THIS PAGE INTENTIONALLY BLANK

September 2003

**PUBLICATION NOTICE**

**ROUTING**

- 1. NWP 1-05 (AUG 2003), RELIGIOUS MINISTRY IN THE U.S. NAVY, is available in the Navy Warfare Library. It is effective upon receipt.
- 2. NWP 1-05 establishes the guiding principles for the provision of religious ministry to Navy forces and provides the framework for the religious ministry tasks and activities across the range of military operations.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

---

Navy Warfare Library Custodian

Navy Warfare Library publications must be made readily available to all users and other interested personnel within the U.S. Navy.

*Note to Navy Warfare Library Custodian*

This notice should be duplicated for routing to cognizant personnel to keep them informed of changes to this publication.

THIS PAGE INTENTIONALLY BLANK

# Religious Ministry in the U.S. Navy

## CONTENTS

|  |   | <i>Page<br/>No.</i> |
|--|---|---------------------|
| <b>CHAPTER 1 — FOUNDATIONS FOR PROVIDING RELIGIOUS MINISTRY</b>                    |   |                     |
| 1.1  | MISSION.....  | 1-1                 |
| 1.2  | PURPOSE.....  | 1-2                 |
| 1.3  | TASKS.....  | 1-2                 |
| 1.4  | CONSTITUTIONAL.....   | 1-3                 |
| 1.4.1  | Free Exercise of Religion .....                                       | 1-3                 |
| 1.5  | HISTORICAL .....  | 1-3                 |
| 1.5.1  | United States Navy Chaplain Corps .....                               | 1-3                 |
| 1.5.2  | Religious Program Specialist.....                                     | 1-3                 |
| 1.6  | DEPARTMENT OF THE NAVY .....  | 1-4                 |
| 1.6.1  | Assignment of Responsibilities for the Religious Ministry.....        | 1-4                 |
| 1.6.2  | Requirement for Command Religious Programs.....                       | 1-4                 |
| 1.7  | COMMAND ROLE AND RESPONSIBILITY .....                                 | 1-4                 |
| 1.7.1  | Providing for the Free Exercise of Religion .....                     | 1-4                 |
| 1.7.2  | Coordination of Religious Ministry.....                               | 1-4                 |
| 1.8  | CHAPLAINS’ ROLE AND RELIGIOUS MINISTRY TEAM<br>RESPONSIBILITIES ..... | 1-4                 |
| 1.8.1  | Staff Officer Function.....   | 1-4                 |
| 1.8.2  | Appropriate Use and Duties.....                                       | 1-5                 |
| 1.9  | RELIGIOUS PROGRAM SPECIALIST ROLE AND<br>RESPONSIBILITIES .....       | 1-5                 |
| 1.9.1  | Warfare Specialty and Combatant Status .....                          | 1-5                 |
| 1.9.2  | Appropriate Use and Duties.....                                       | 1-5                 |
| <b>CHAPTER 2 — ORGANIZATIONAL STRUCTURE FOR OPERATIONAL<br/>RELIGIOUS MINISTRY</b> |   |                     |
| 2.1  | OPERATIONAL STRUCTURE FOR THE DELIVERY OF<br>RELIGIOUS MINISTRY ..... | 2-1                 |
| 2.1.1  | Introduction .....  | 2-1                 |
| 2.1.2  | Commander, Fleet Forces Command .....                                 | 2-1                 |
| 2.1.3  | Fleet Command.....  | 2-1                 |
| 2.1.4  | Numbered Fleet .....  | 2-1                 |

|       | <i>Page<br/>No.</i>  |
|-------|--|
| 2.1.5 | Task Force, Task Group, Task Unit, and Task Element..... 2-1   |
| 2.1.6 | Type Command..... 2-2  |
| 2.1.7 | Evolving Configurations for Mission Requirements ..... 2-2   |
| 2.1.8 | Religious Ministry Fleet Training Strategy ..... 2-3   |
| 2.2   | ADMINISTRATIVE STRUCTURE FOR THE DELIVERY OF<br>RELIGIOUS MINISTRY ..... 2-3   |
| 2.2.1 | Introduction ..... 2-3   |
| 2.2.2 | Navy Chief of Chaplains ..... 2-3  |
| 2.2.3 | Deputy Chief of Chaplains ..... 2-4  |
| 2.2.4 | Chaplain..... 2-4  |
| 2.2.5 | Command Chaplain ..... 2-4   |
| 2.2.6 | Supervisory Chaplain..... 2-4  |
| 2.2.7 | Major Subordinate Command Chaplain ..... 2-4   |
| 2.2.8 | Force Level and Equivalent Chaplain..... 2-4   |
| 2.3   | NAVAL FORCES, NAVAL BASE, NAVAL ACTIVITIES, AND<br>NAVAL STATION SUPPORT FOR OPERATIONAL RELIGIOUS<br>MINISTRY ..... 2-4 |
| 2.3.1 | Area Religious Ministry Coordination Team ..... 2-4  |
| 2.3.2 | Deployment Assistance to Units..... 2-5  |
| 2.3.3 | Catastrophic/Crisis Ministry Assistance..... 2-5   |

**CHAPTER 3 — COMMAND RESPONSIBILITY FOR RELIGIOUS MINISTRY**

|       |  |
|-------|--|
| 3.1   | DUTY TO SAILORS ..... 3-1  |
| 3.1.1 | Free Exercise of Religion ..... 3-1                                  |
| 3.1.2 | Conscientious Objectors ..... 3-2                                    |
| 3.1.3 | Protecting Privileged Communication..... 3-2                         |
| 3.1.4 | Spirituality and Personal Readiness..... 3-2                         |
| 3.1.5 | Moral and Ethical Leadership and Command Climate..... 3-2            |
| 3.1.6 | Morale and Readiness..... 3-3  |
| 3.1.7 | Family Readiness..... 3-3  |
| 3.2   | OBLIGATION FOR THE RELIGIOUS MINISTRY ..... 3-3                      |
| 3.2.1 | Funding and Logistic Support ..... 3-3                               |
| 3.2.2 | Supplies ..... 3-3   |
| 3.2.3 | Facilities..... 3-4  |
| 3.2.4 | Transportation..... 3-4  |
| 3.2.5 | Religious Ministry Team Professional Education and Training..... 3-4 |
| 3.2.6 | Chaplain Ecclesiastical Responsibilities..... 3-4                    |

**CHAPTER 4 — RELIGIOUS MINISTRY TASKS AND ACTIVITIES**

|       |  |
|-------|--|
| 4.1   | COMMAND ADVISORY ..... 4-1   |
| 4.1.1 | Religious Expression and Religious Ministry Requirements ..... 4-1 |
| 4.1.2 | Moral, Ethical, and Core Value Issues ..... 4-2                    |
| 4.1.3 | Quality of Service ..... 4-2                                       |
| 4.1.4 | Morale Issues: Command, Personnel, and Family ..... 4-3            |

|        | <i>Page<br/>No.</i>   |
|--------|---|
| 4.1.5  | Cultural and Religious Issues Related to Unit Operations ..... 4-3  |
| 4.1.6  | Mission Planning Requirements for Religious Ministry ..... 4-3  |
| 4.2    | <b>RELIGIOUS MINISTRY AND ACCOMMODATION</b> ..... 4-3   |
| 4.2.1  | Religious Ministry Requirements ..... 4-3   |
| 4.2.2  | Worship Services: Weekly, Special, Seasonal, and Appointed Occasions..... 4-3   |
| 4.2.3  | Individual and Group Religious Expression and Accommodation..... 4-3  |
| 4.2.4  | Funerals, Memorials, Burials, Sacramental Acts, Ordinances, Rites,<br>Dedications, Ceremonies, Weddings, Rituals, and Other Spiritual Acts ..... 4-3  |
| 4.2.5  | Cooperative Religious Ministry ..... 4-3  |
| 4.2.6  | Lay Leader Program ..... 4-4  |
| 4.2.7  | Religious Offering Fund ..... 4-4   |
| 4.2.8  | Fellowship Program ..... 4-4  |
| 4.2.9  | Civilian Religious and Community Organizations ..... 4-4  |
| 4.2.10 | Captives, Detainees, and Enemy Prisoners of War ..... 4-4   |
| 4.2.11 | Evacuees, Expellees, Migrants, and Refugees ..... 4-4   |
| 4.2.12 | Prisoners of War (Repatriated) ..... 4-5  |
| 4.3    | <b>OUTREACH</b> ..... 4-5   |
| 4.3.1  | Support to Religious Ministries ..... 4-5   |
| 4.3.2  | Personal and Spiritual Growth Programs..... 4-5   |
| 4.3.3  | Religious and Humanitarian Charity ..... 4-5  |
| 4.3.4  | Unity of Effort ..... 4-5   |
| 4.4    | <b>PASTORAL CARE</b> ..... 4-5  |
| 4.4.1  | Pastoral Counseling ..... 4-5   |
| 4.4.2  | Visitation ..... 4-6  |
| 4.4.3  | Crisis Prevention..... 4-6  |
| 4.4.4  | Crisis Intervention ..... 4-6   |
| 4.4.5  | Spiritual Direction, Life Enhancement, and Mentoring..... 4-6   |
| 4.4.6  | Official Ceremonies..... 4-6  |
| 4.4.7  | Conscientious Objectors, Humanitarian, and Hardship Cases..... 4-6  |
| 4.4.8  | Coordinated Care ..... 4-7  |
| 4.4.9  | Captives, Detainees, and Enemy Prisoners of War ..... 4-7   |
| 4.4.10 | Evacuees, Expellees, Migrants, and Refugees..... 4-7  |
| 4.4.11 | Prisoners of War ..... 4-7  |
| 4.4.12 | Casualty Assistance Calls ..... 4-7   |
| 4.4.13 | Catastrophic Ministry ..... 4-7   |
| 4.5    | <b>COMMAND TRAINING AND EDUCATION</b> ..... 4-8   |
| 4.5.1  | Ethics, Cross-cultural Issues, Relational and Life Skills, Personal<br>and Spiritual Readiness, Crisis and Suicide Prevention, Domestic<br>Violence, Values Training, and Character Development ..... 4-8 |
| 4.5.2  | Coordinated Training..... 4-10  |
| 4.5.3  | Personal and Spiritual Development..... 4-10  |
| 4.5.4  | Spiritual Aspects of Core Values and Character Development ..... 4-10   |
| 4.5.5  | Family Readiness, Pre- and Post-deployment ..... 4-10   |
| 4.6    | <b>RELIGIOUS MINISTRY TEAM TRAINING AND EDUCATION</b> ..... 4-10  |
| 4.6.1  | Contingency Training ..... 4-11   |

|       | <i>Page<br/>No.</i>  |
|-------|--|
| 4.6.2 | Water Survival..... 4-11   |
| 4.6.3 | Expeditionary Training..... 4-11   |
| 4.6.4 | Professional Development and Training Conference and Professional<br>Development and Training Workshop..... 4-11 |
| 4.7   | SUPERVISORY AND ADMINISTRATIVE ..... 4-11  |
| 4.7.1 | Total Force Requirements..... 4-11   |
| 4.7.2 | Management Requirements: Budget, Contracts, Equipment, and<br>Facilities..... 4-11                               |
| 4.7.3 | Personnel and Volunteers ..... 4-12  |
| 4.7.4 | Professional Development..... 4-12   |
| 4.7.5 | Coordination of Religious Ministry ..... 4-12  |
| 4.7.6 | Joint Task Force Considerations for Religious Ministry ..... 4-12  |

**CHAPTER 5 — RELIGIOUS MINISTRY IN WAR**

|        |   |
|--------|---|
| 5.1    | BACKGROUND ..... 5-1  |
| 5.2    | COMMAND ADVISORY ..... 5-3  |
| 5.2.1  | Religious Expression and Religious Ministry Requirements ..... 5-3  |
| 5.2.2  | Moral, Ethical, and Core Value Issues ..... 5-3   |
| 5.2.3  | Quality of Service (Including Quality of Life and Quality of Work Life,<br>Human Values, Unit Enhancement, Personnel and Family, and Retention) ..... 5-4 |
| 5.2.4  | Morale Issues: Command, Personnel, and Family ..... 5-4   |
| 5.2.5  | Cultural and Religious Issues Related to Unit Operations ..... 5-4  |
| 5.2.6  | Mission Planning Requirements for Religious Ministry ..... 5-4  |
| 5.2.7  | Influence of Religious Ministry Programs on Information Warfare ..... 5-4   |
| 5.2.8  | Targeting Boards, Rules of Engagement, and Law of War ..... 5-5   |
| 5.3    | RELIGIOUS MINISTRY AND ACCOMMODATION ..... 5-5  |
| 5.3.1  | Religious Ministry Requirements ..... 5-5   |
| 5.3.2  | Worship Services: Weekly, Special, Seasonal, and Appointed Occasions..... 5-5   |
| 5.3.3  | Individual and Group Religious Expression and Accommodation..... 5-5  |
| 5.3.4  | Funerals, Memorials, Burials, Sacramental Acts, Ordinances, Rites,<br>Dedications, Ceremonies, Weddings, Rituals, and Other Spiritual<br>Acts..... 5-6    |
| 5.3.5  | Cooperative Religious Ministry..... 5-7   |
| 5.3.6  | Lay Leader Program ..... 5-7  |
| 5.3.7  | Fellowship Program..... 5-7   |
| 5.3.8  | Captives, Detainees, and Enemy Prisoners of War ..... 5-7   |
| 5.3.9  | Evacuees, Expellees, Migrants, and Refugees..... 5-7  |
| 5.3.10 | Prisoners of War ..... 5-7  |
| 5.3.11 | Sick, Wounded, and Dying..... 5-8   |
| 5.3.12 | Mortuary Affairs..... 5-8   |
| 5.4    | OUTREACH ..... 5-8  |
| 5.4.1  | Support to Religious Ministries ..... 5-8   |
| 5.4.2  | Personal and Spiritual Growth Programs..... 5-8   |
| 5.4.3  | Religious and Humanitarian Charity ..... 5-8  |
| 5.4.4  | Unity of Effort ..... 5-8   |

|        | <i>Page<br/>No.</i>   |
|--------|---|
| 5.5    | PASTORAL CARE..... 5-9  |
| 5.5.1  | Pastoral Counseling ..... 5-9   |
| 5.5.2  | Visitation ..... 5-9  |
| 5.5.3  | Crisis Prevention: Leadership, Unit Integrity, Stress and Fatigue, and<br>Psychological and Moral Injury..... 5-9 |
| 5.5.4  | Crisis Intervention: Post-Traumatic Stress Disorder and Critical Incident<br>Stress Management..... 5-10          |
| 5.5.5  | Spiritual Direction, Enhancement, and Mentoring ..... 5-10  |
| 5.5.6  | Official Ceremonies..... 5-10   |
| 5.5.7  | Conscientious Objectors, Humanitarian, and Hardship Cases..... 5-10   |
| 5.5.8  | Coordinated Care ..... 5-10   |
| 5.5.9  | Captives, Detainees, and Enemy Prisoners of War ..... 5-11  |
| 5.5.10 | Evacuees, Expellees, Migrants, and Refugees..... 5-11   |
| 5.5.11 | Prisoners of War ..... 5-11   |
| 5.5.12 | Survivors..... 5-11   |
| 5.5.13 | Family Members..... 5-12  |
| 5.5.14 | Families of Prisoners of War and Missing in Action..... 5-12  |
| 5.5.15 | Casualty Assistance Calls ..... 5-12  |
| 5.5.16 | Catastrophic Ministry ..... 5-12  |
| 5.5.17 | Noncombatant/Civilians ..... 5-12   |
| 5.6    | COMMAND TRAINING AND EDUCATION..... 5-13  |
| 5.6.1  | Moral Issues Relating to War ..... 5-13   |
| 5.6.2  | Cross-cultural Issues and Cultural Competency ..... 5-13  |
| 5.6.3  | Moral and Ethical Reasoning/Decisionmaking ..... 5-13   |
| 5.6.4  | Personal and Spiritual Development/Readiness ..... 5-14   |
| 5.6.5  | Battle Stress and Fatigue ..... 5-14  |
| 5.6.6  | Family Issues ..... 5-14  |
| 5.7    | RELIGIOUS MINISTRY TEAM TRAINING AND EDUCATION ..... 5-14   |
| 5.7.1  | Psychological and Moral Effects of War..... 5-14  |
| 5.7.2  | Battle Stress and Fatigue ..... 5-14  |
| 5.7.3  | Spiritual Crises Related to War ..... 5-14  |
| 5.8    | SUPERVISORY AND ADMINISTRATIVE ..... 5-15   |
| 5.8.1  | Total Force Requirements..... 5-15  |
| 5.8.2  | Management and Administrative Requirements: Equipment and<br>Facilities..... 5-15                                 |
| 5.8.3  | Coordination of Religious Ministry..... 5-15  |
| 5.8.4  | Joint Task Force Considerations for Religious Ministry ..... 5-15   |

**CHAPTER 6 — RELIGIOUS MINISTRY IN MILITARY OPERATIONS OTHER THAN WAR**

|       |  |
|-------|--|
| 6.1   | BACKGROUND ..... 6-1   |
| 6.2   | COMMAND ADVISORY ..... 6-1   |
| 6.2.1 | Religious Expression and Religious Ministry Requirements ..... 6-1 |
| 6.2.2 | Moral, Ethical, and Core Value Issues ..... 6-2                    |

|        | <i>Page<br/>No.</i>   |
|--------|---|
| 6.2.3  | Quality of Service (Including Quality of Life and Quality of Work Life,<br>Human Values, Unit Enhancement, Personnel and Family, and Retention) ..... 6-3 |
| 6.2.4  | Morale Issues: Command, Personnel, and Family ..... 6-3   |
| 6.2.5  | Cultural and Religious Issues Related to Unit Operations ..... 6-3  |
| 6.2.6  | Mission Planning Requirements for Religious Ministry ..... 6-3  |
| 6.2.7  | Influence of Religious Ministry Programs on Information Warfare ..... 6-3   |
| 6.2.8  | Targeting Boards, Rules of Engagement, and Law of War ..... 6-4   |
| 6.2.9  | Civil Military Operations Center ..... 6-4  |
| 6.3    | RELIGIOUS MINISTRY AND ACCOMMODATION ..... 6-4  |
| 6.3.1  | Religious Ministry Requirements ..... 6-4   |
| 6.3.2  | Worship Services: Weekly, Special, Seasonal, and Appointed Occasions..... 6-4   |
| 6.3.3  | Individual and Group Religious Expression and Accommodation..... 6-5  |
| 6.3.4  | Funerals, Memorials, Burials, Sacramental Acts, Ordinances, Rites,<br>Dedications, Ceremonies, Weddings, Rituals, and Other Spiritual Acts ..... 6-5      |
| 6.3.5  | Cooperative Religious Ministry ..... 6-5  |
| 6.3.6  | Lay Leader Program ..... 6-5  |
| 6.3.7  | Fellowship Program..... 6-5   |
| 6.3.8  | Captives, Detainees, and Enemy Prisoners of War ..... 6-6   |
| 6.3.9  | Evacuees, Expellees, Migrants, and Refugees..... 6-6  |
| 6.3.10 | Sick, Wounded, and Dying ..... 6-6  |
| 6.3.11 | Mortuary Affairs..... 6-6   |
| 6.3.12 | Liaison With Religious Organizations, NGOs, and PVOs ..... 6-6  |
| 6.4    | OUTREACH ..... 6-7  |
| 6.4.1  | Support to Religious Ministries ..... 6-7   |
| 6.4.2  | Personal and Spiritual Growth Programs..... 6-7   |
| 6.4.3  | Religious and Humanitarian Charity ..... 6-7  |
| 6.4.4  | Unity of Effort ..... 6-7   |
| 6.5    | PASTORAL CARE..... 6-7  |
| 6.5.1  | Pastoral Counseling ..... 6-7   |
| 6.5.2  | Visitation ..... 6-7  |
| 6.5.3  | Crisis Prevention: Leadership, Unit Integrity, Stress and Fatigue, and<br>Psychological and Moral Injury..... 6-7   |
| 6.5.4  | Crisis Intervention: Post-Traumatic Stress Disorder and Critical Incident<br>Stress Management..... 6-8   |
| 6.5.5  | Spiritual Direction, Enhancement, and Mentoring ..... 6-8   |
| 6.5.6  | Official Ceremonies..... 6-8  |
| 6.5.7  | Conscientious Objectors, Humanitarian, and Hardship Cases..... 6-8  |
| 6.5.8  | Coordinated Care ..... 6-8  |
| 6.5.9  | Captives, Detainees, and Enemy Prisoners of War ..... 6-8   |
| 6.5.10 | Evacuees, Expellees, Migrants, and Refugees..... 6-9  |
| 6.5.11 | Religious Ministry to Prisoners of War ..... 6-9  |
| 6.5.12 | Survivors..... 6-10   |
| 6.5.13 | Family Members..... 6-10  |
| 6.5.14 | Families of Prisoners of War and Missing in Action..... 6-10  |
| 6.5.15 | Casualty Assistance Calls ..... 6-10  |
| 6.5.16 | Catastrophic Ministry ..... 6-11  |

|       | <i>Page<br/>No.</i>   |
|-------|---|
| 6.6   | COMMAND TRAINING AND EDUCATION..... 6-11  |
| 6.6.1 | Moral Issues Related to Military Operations Other Than War..... 6-11              |
| 6.6.2 | Cross-cultural Issues and Cultural Competency..... 6-11                           |
| 6.6.3 | Moral and Ethical Reasoning/Decisionmaking ..... 6-11                             |
| 6.6.4 | Personal and Spiritual Development/Readiness ..... 6-11                           |
| 6.6.5 | Operational Stress and Fatigue ..... 6-12   |
| 6.6.6 | Family Issues ..... 6-12  |
| 6.6.7 | Influence of Religion and Culture in the Area of Responsibility ..... 6-12        |
| 6.7   | RELIGIOUS MINISTRY TEAM TRAINING AND EDUCATION ..... 6-12                         |
| 6.7.1 | Military Operations Other Than War..... 6-12                                      |
| 6.7.2 | Religious and Cultural Influences on Politics and Policy..... 6-12                |
| 6.7.3 | Conflict Resolution..... 6-12   |
| 6.8   | SUPERVISORY AND ADMINISTRATIVE ..... 6-13   |
| 6.8.1 | Total Force Requirements..... 6-13  |
| 6.8.2 | Management and Administrative Requirements: Equipment and<br>Facilities..... 6-13 |
| 6.8.3 | Coordination of Religious Ministry..... 6-13                                      |
| 6.8.4 | Joint Task Force and Interagency Considerations for Religious Ministry ..... 6-13 |

**CHAPTER 7 — RELIGIOUS MINISTRY IN HOMELAND SECURITY**

|       |  |
|-------|--|
| 7.1   | BACKGROUND..... 7-1                              |
| 7.2   | RELIGIOUS MINISTRY TASKS AND ACTIVITIES..... 7-1 |
| 7.2.1 | Command Advisory..... 7-1                        |
| 7.2.2 | Religious Ministry and Accommodation..... 7-2    |
| 7.2.3 | Outreach..... 7-2                                |
| 7.2.4 | Pastoral Care..... 7-2                           |
| 7.2.5 | Training and Education..... 7-2                  |
| 7.2.6 | Supervisory and Management ..... 7-2             |

**APPENDIX A — PRINCIPLES OF ADVISING**

|     |                                |
|-----|--------------------------------|
| A.1 | INTERRELATED CONCEPTS..... A-1 |
| A.2 | RESEARCH ..... A-1             |
| A.3 | PRESENTATION..... A-1          |
| A.4 | DECISION..... A-2              |

**APPENDIX B — FRAMEWORK FOR ADVISING COMMANDERS ON  
RELIGIOUS AND CULTURAL INFLUENCES ..... B-1**

**APPENDIX C — CEREMONIES: PLANNING GUIDE FOR FUNERALS AND MEMORIALS**

C.1 DECEASED AND FAMILY INFORMATION..... C-1

C.2 COMMAND PLANNING INFORMATION CHECKLIST..... C-2

C.3 MILITARY HONORS ..... C-4

C.4 PUBLICITY ..... C-4

C.5 SECURITY..... C-5

C.6 POST-SERVICE ..... C-5

**APPENDIX D — STRESS OF RECOVERING HUMAN BODIES**

D.1 THE MISSION ..... D-1

D.2 WHAT TO EXPECT ..... D-1

D.3 GUIDELINES FOR HOW TO WORK WITH AND AROUND HUMAN REMAINS ..... D-2

D.4 UNDERSTAND THE IMPORTANCE AND VALUE OF WHAT YOU ARE DOING..... D-2

D.5 FOCUS ON THE LARGER PURPOSE YOU ARE SERVING WITHOUT ATTEMPTING TO RELATE TO EACH INDIVIDUAL WHO HAS DIED ..... D-2

D.6 TAKE STEPS TO LIMIT EXPOSURE TO THE STIMULI FROM THE BODIES ..... D-3

D.7 TAKING CARE OF THE TEAM..... D-3

D.8 POST-EVENT ..... D-4

**APPENDIX E — POSITION/POINT PAPER**

E.1 GENERAL.....E-1

E.2 FORMAT.....E-1

E.2.1 Margin .....E-1

E.2.2 Section Headers and Paragraphs.....E-1

E.3 MAIN POINTS.....E-1

E.4 GRAPHICS .....E-1

|   | <i>Page<br/>No.</i>  |
|---|--|
| E.5   | ACRONYMS.....E-1   |
| E.6   | CLASSIFICATION MARKINGS.....E-1  |
| <b>APPENDIX F — MEMORANDUM FOR THE RECORD.....F-1</b>   |  |
| <b>APPENDIX G — READ-AHEAD.....G-1</b>  |  |
| <b>APPENDIX H — NAVY LESSONS LEARNED SYSTEM</b>   |  |
| H.1   | BACKGROUND.....H-1   |
| H.2   | FUNCTIONAL PURPOSE.....H-1   |
| H.3   | DATABASE.....H-1   |
| H.4   | LESSONS LEARNED AND SUMMARY REPORTS.....H-1                                    |
| H.5   | SUBMISSION PROCESS.....H-2   |
| <b>APPENDIX I — MINISTRY IN A JOINT TASK FORCE: JOINT TASK FORCE<br/>CHAPLAIN</b>   |  |
| I.1   | RELIGIOUS MINISTRY SUPPORT: THE JOINT TASK FORCE<br>CHAPLAIN.....I-1           |
| <b>APPENDIX J — MINISTRY IN A JOINT TASK FORCE: FOREIGN HUMANITARIAN<br/>ASSISTANCE</b>   |  |
| J.1   | RELIGIOUS MINISTRY SUPPORT IN FOREIGN<br>HUMANITARIAN ASSISTANCE.....J-1       |
| J.2   | ADEQUATE RELIGIOUS MINISTRY SUPPORT.....J-1                                    |
| J.3   | FOREIGN ASSISTANCE GUIDELINES.....J-1  |
| J.4   | PASTORAL SUPPORT.....J-1   |
| <b>APPENDIX K — GENEVA CONVENTION RELATIVE TO THE TREATMENT OF<br/>PRISONERS OF WAR: PART III, CAPTIVITY; SECTION II,<br/>INTERNMENT; CHAPTERS IV AND V</b> |  |
| K.1   | MEDICAL PERSONNEL AND CHAPLAINS RETAINED TO<br>ASSIST PRISONERS OF WAR.....K-1 |
| K.2   | RELIGIOUS, INTELLECTUAL, AND PHYSICAL ACTIVITIES.....K-2                       |

**APPENDIX L — STANDARD ENEMY PRISONER OF WAR  
TREATMENT UNDER OPNAVINST 3461.6 AND  
GENEVA CONVENTION .....L-1**

# LIST OF ILLUSTRATIONS

|   | <i>Page<br/>No.</i> |
|---|---------------------|
| <b>CHAPTER 1 — FOUNDATIONS FOR PROVIDING RELIGIOUS MINISTRY</b>                 |                     |
| Figure 1-1. Religious Ministry Tasks.....                                       | 1-2                 |
| <b>CHAPTER 5 — RELIGIOUS MINISTRY IN WAR</b>                                    |                     |
| Figure 5-1. Minimizing Moral and Psychological Injury .....                     | 5-10                |
| <b>CHAPTER 6 — RELIGIOUS MINISTRY IN MILITARY OPERATIONS OTHER<br/>THAN WAR</b> |                     |
| Figure 6-1. Types of Military Operations Other Than War Operations.....         | 6-2                 |

INTENTIONALLY BLANK

## REFERENCES

- Army Regulation (AR) 638-30, Graves Registration Organization and Functions in Support of Major Military Operations.
- AR 638-40, Care and Disposition of Remains.
- AR 638-42, Care and Disposition of Remains When Multiple Deaths of Members of Two or More Services Occur as Result of Disaster or Major Accident.
- General Military Law, U.S. Code, Title 10, Subtitle C, Part II, Chapter 555, 6031, Chaplains: Divine Services (1992).
- Manual for Courts-Martial United States, Part III, Section 1, Rule 503, Communications to Clergy (2000 Edition).
- U.S. Defense Department. DOD 5500.7-R. Joint Ethics Regulations (1993).
- U.S. Defense Department. DOD Directive 1300.17, Accommodation of Religious Practices Within the Military Services (1988).
- U.S. Navy Department. SECNAVINST 1730.7B, Religious Ministry Support Within the Department of the Navy (2000).
- U.S. Navy Department. SECNAVINST 1730.8A, Accommodation of Religious Practices (1997).
- U.S. Navy Department. SECNAVINST 7010.6A, Religious Offering Fund (1990).
- U.S. Navy Department. OPNAVINST 1730.1D, Religious Ministry in the Navy (2003).
- U.S. Navy Department. OPNAVINST 3461.6, Enemy Prisoners of War, Retained Personnel, Civilian Internees, and Other Detainees (1997).
- U.S. Navy Department. SECNAV NOTICE 1730, Holy Days and Days of Religious Observance.
- U.S. Defense Department. MILPERSMAN 1730-010 (NAVPERS 15560C), Use of Lay Leaders in Religious Services (2002).
- U.S. Defense Department. MILPERSMAN 1731-010, Observance of the Sabbath (2002).
- U.S. Defense Department. MILPERSMAN 1731-020, Observance of Religious Holy Days (2002).
- U.S. Defense Department. MILPERSMAN 1900-020, Convenience of the Government Separation Based on Conscientious Objection (2002).
- U.S. Defense Department. MILPERSMAN 1910-110, Separation by Reason of Convenience of the Government and Hardship (2002).
- U.S. Navy Department. NAVPERS 15555D, Navy Military Funerals Manual (1999).

**NWP 1-05**

U.S. Navy Department. NAVPERS 15607C, Casualty Assistance Calls Officer Handbook (1995).

U.S. Navy Department. U.S. Navy Regulations 1990, Articles 0817 and 0820, Observance of Sunday/Welfare of Personnel (1990).

NWP 1-14M. The Commander's Handbook on the Law of Naval Operations (1995).

# GLOSSARY

## A

**area of responsibility (AOR).** The geographical area associated with combatant command within which a combatant commander has authority to plan and conduct operations. (JP 1-02)

**Area Religious Ministry Coordination Team (ARMCT).** A team designed to identify religious ministry (RM) requirements in a geographic area and develop strategies to enhance mission efficiency and effectiveness. It expands the command religious program (CRP) to encompass commands without assigned religious ministry teams (RMTs) to ensure the RM tasks and activities are planned, programmed, budgeted, and implemented to meet the identified RM requirements of the geographical area.

## C

**Chaplains Resource Branch (CRB).** A professional religious ministry resource for chaplains and religious program specialists sponsored by the Navy Chief of Chaplains.

**Civil Military Operations Center (CMOC).** An ad hoc organization, normally established by the geographic combatant commander or subordinate joint force commander, to assist in the coordination of activities of engaged military forces, and other United States Government agencies, nongovernmental organizations, and regional and international organizations. There is no established structure, and its size and composition are situation dependent. Also called CMOC. (JP 1-02)

**civil support (CS).** Department of Defense support to U.S. civil authorities for domestic emergencies, and for designated law enforcement and other activities. See also homeland security and homeland defense.

**command religious program (CRP).** The CRP is the command's comprehensive plan for religious ministry support. The CRP is based on an intentional design for ministry developed for and authorized by the commander to ensure the RM tasks and activities are planned, programmed, budgeted, and implemented to meet the identified RM requirements of the command.

**conscientious objection (CO).** (1) A firm, fixed and sincere objection to participation in war in any form or the bearing of arms, by reason of religious training and belief; (2) Class 1-0 Conscientious Objector, a member who, by reason of conscientious objection, sincerely objects to participation of any kind in war in any form, (3) Class 1-A-0 Conscientious Objector, a member who, by reason of conscientious objection, sincerely objects to participation as a combatant in war in any form, but whose convictions are such as to permit a military service in a non-combatant status. (DOD Directive 1300.6)

**cultural competency.** Cultural competency is the set of behaviors, attitudes, and policies that come together in an institution, agency, or among a group of individuals that allows them to work effectively in cross-cultural situations. Cultural competency reinforces the need for understanding the core of another's beliefs and the ability to see the world through another's world view.

**D**

**detainee.** A term used to refer to any person(s) captured or otherwise detained by an armed force. (JP 1-02)

**dislocated civilian.** A broad term that includes a displaced person, a stateless person, an evacuee, an expellee, or a refugee. Also called DC. See also displaced person; evacuee; expellee; refugee; stateless person. (JP 1-02)

**displaced person.** A civilian who is involuntarily outside the national boundaries of his or her country. See also evacuee; evacuees; refugee; refugees.

**domestic support operations.** Those activities and measures taken by the Department of Defense to foster mutual assistance and support between the DOD and any civil government agency in planning or preparedness for, or in the application of resources for response to, the consequences of civil emergencies or attacks, including national security emergencies. (JP 1-02)

**E**

**evacuee.** A civilian removed from a place of residence by military direction for reasons of personal security or the requirements of the military situation. See also displaced person; expellee; refugee. (JP 1-02)

**expellee.** A civilian outside the boundaries of the country of his or her nationality or ethnic origin who is being forcibly repatriated to that country or to a third country for political or other purposes. See also displaced person; evacuee; refugee. (JP 1-02)

**F**

**force preservation.** Coordinated efforts of the RMT and command structure to use all available religious ministry resources and other designated military support agencies to care for and safeguard the well-being of individuals and the cohesion and integrity of unit personnel.

**foreign assistance (FA).** Assistance to foreign nations ranging from the sale of military equipment to donations of food and medical supplies to aid survivors of natural and manmade

disasters. U.S. assistance takes three forms — development assistance, humanitarian assistance, and security assistance. (JP 1-02)

## H

**homeland defense.** The protection of U.S. territory, sovereignty, domestic population, and critical infrastructure against external threats and aggression. Also called HLD. See also homeland security and civil support. (Draft JP 3-26)

**homeland security.** The preparation for, prevention of, deterrence of, preemption of, defense against, and response to threats and aggression directed toward U.S. territory, sovereignty, domestic population, and infrastructure; as well as crisis management, consequence management, and other domestic civil support. Also called HLS. See also homeland defense and civil support. (Draft JP 3-26)

**humanitarian assistance (HA).** Programs conducted to relieve or reduce the results of natural or manmade disasters or other endemic conditions such as human pain, disease, hunger, or privation that might present a serious threat to life or that can result in great damage to or loss of property. Humanitarian assistance provided by U.S. forces is limited in scope and duration. The assistance provided is designed to supplement or complement the efforts of the host nation civil authorities or agencies that may have the primary responsibility for providing humanitarian assistance. (JP 3-07)

## I

**interagency coordination.** Within the context of DOD involvement, the coordination that occurs between elements of DOD and engaged U.S. Government agencies, nongovernmental organizations, and regional and international organizations for the purpose of accomplishing an objective. (JP 1-02)

## L

**lay leader.** A lay leader is appointed by the commanding officer and supervised and trained by the command chaplain to serve for a period of time to meet the needs of a particular religious faith group when their military chaplains are not available. The lay leader may conduct services, but may not exercise any other activities usually reserved for the ordained clergy. (JP 1-02)

## M

**migrant.** A person who leaves his or her home temporarily or permanently for economic reasons. Migrants travel to escape economic stagnation and poverty. This is in contrast to refugees, who travel to escape persecution, conflict, and perhaps death.

P

**prisoner of war.** A detained person as defined in Articles 4 and 5 of the Geneva Convention Relative to the Treatment of Prisoners of War of August 12, 1949. In particular, one who, while engaged in combat under orders of his or her government, is captured by the armed forces of the enemy. As such, he or she is entitled to the combatant's privilege of immunity from the municipal law of the capturing state for warlike acts which do not amount to breaches of the law of armed conflict. For example, a prisoner of war may be, but is not limited to, any person belonging to one of the following categories who has fallen into the power of the enemy: a member of the armed forces, organized militia or volunteer corps; a person who accompanies the armed forces without actually being a member thereof; a member of a merchant marine or civilian aircraft crew not qualifying for more favorable treatment; or individuals who, on the approach of the enemy, spontaneously take up arms to resist the invading forces. Also called POW or PW. (JP 1-02)

**privileged communication (confidential communication).** Rule 502(b)(4) of the Military Rules of Evidence defines a "confidential" communication in terms of the intention of the party making the communication. Rule 503(b)(2) notes that "confidential" includes communications to a clergyman's assistant and to explicitly protect disclosure of a privileged communication when "disclosure is in furtherance of the purpose of the communication or to those reasonably necessary for the transmission of the communication."

R

**refugee.** A person who, by reason of real or imagined danger, has left their home country or country of their nationality and are unwilling or unable to return. (JP 1-02)

**religious ministry (RM).** The entire spectrum of professional duties, performed by Navy chaplains and Religious Program Specialists, to include providing for or facilitating required religious needs and practices. (SECNAV 1730.7B)

**religious ministry team (RMT).** A team that is composed of one or more chaplain(s) and one or more religious program specialist(s), and other designated members (e.g., appointed lay leaders and military volunteer personnel) to provide religious ministry. The team works together in designing, implementing, and conducting the command religious program.

T

**task force (TF).** 1. A temporary grouping of units, under one commander, formed for the purpose of carrying out a specific operation or mission. 2. A semi-permanent organization of units, under one commander, formed for the purpose of carrying out a continuing specific task. 3. A component of a fleet organized by the commander of a task fleet or higher authority for the accomplishment of a specific task or tasks. (JP 1-02)

## LIST OF ACRONYMS AND ABBREVIATIONS

### A

**ADDU** additional duty

**ADT** active duty training

**AOR** area of responsibility

**ARG** amphibious ready group

**ARMCT** area religious ministry coordination team

### C

**C2** command and control

**CA** civil affairs

**CACO** casualty assistance call officer

**CC** combatant commander

**CFFC** Commander, Fleet Forces Command

**CISM** critical incident stress management

**CLF/CPF** fleet command chaplain

**CMOC** civil military operations center

**CNRF** Commander, Naval Reserve Force

**CO** commanding officer; conscientious objection

**NWP 1-05**

**COMREL** community relations project

**CONUS** Continental United States

**CREDO** Chaplains Religious Enrichment Development Operation

**CRB** Chaplains Resource Branch

**CRP** command religious program

**CSG** carrier strike group

**CV** aircraft carrier

**D**

**DOD** Department of Defense

**E**

**EPW** enemy prisoner of war

**ESG** expeditionary strike group

**F**

**FHA** foreign humanitarian assistance

**FTS** fleet training strategy

**G**

**GMT** general military training

**H**

**HA** humanitarian assistance

**HLD** homeland defense

**HLS** homeland security

**HN** host nation

**HUMINT** human intelligence

**I**

**IAW** in accordance with

**IDTC** interdeployment training cycle

**IT** information technology

**J**

**JFC** joint force commander

**JLLS** joint lessons learned system

**JOPES** Joint Operational Planning and Execution System

**JTF** joint task force

**K**

**KIA** killed in action

**NWP 1-05**

**L**

**LHA** amphibious assault ship (general purpose)

**LHD** amphibious assault ship (multi-purpose)

**LLs** lessons learned

**M**

**MFR** memorandum for the record

**MIA** missing in action

**MOOTW** military operations other than war

**MSC** major subordinate command

**MSCA** military support to civil authorities

**N**

**NEO** noncombatant evacuation operation

**NGO** nongovernmental organization

**NLLDB** Navy lessons learned database

**NLLS** Navy lessons learned system

**NMETL** Navy mission essential task list

**NORTHCOM** U.S. Northern Command

**NWDC** Navy Warfare Development Command

**P**

**PAO** public affairs officer

**PDTC** Professional Development and Training Conference

**PDTW** Professional Development and Training Workshop

**PO** peace operations

**POW** prisoner of war

**PVO** private volunteer organization

**PVR** port visit report

**R**

**RAP** remedial action program

**RM** religious ministry

**RM/FTS** religious ministry/fleet training strategy

**RMT** religious ministry team

**ROE** rules of engagement

**ROF** religious offering fund

**RP** religious program specialist

**S**

**SELRES** selective reserve

**NWP 1-05**

**SIPRNET** SECRET Internet Protocol Router Network

**SITREP** situation reports

**SJA** Staff Judge Advocate

**SPRINT** special psychiatric rapid intervention team

**T**

**TTP** tactics, techniques, and procedures

**TYCOM** type commander

**U**

**UNTL** Universal Naval Task List

**V**

**VT** volunteer training

## PREFACE

NWP 1-05, RELIGIOUS MINISTRY IN THE UNITED STATES NAVY (AUG 2003), establishes the guiding principles for the provision of religious ministry to Navy forces.

NWP 1-05 provides the framework for the religious ministry tasks and activities across the range of military operations.

Report any page shortage by letter to Commander, Navy Warfare Development Command.

### ORDERING DATA

Order a new publication or change, as appropriate, through the Navy Supply System.

Changes to the distribution and allowance lists (to add or delete your command from the distribution list, or to modify the number of copies of a publication that you receive) must be made in accordance with NTTP 1-01.

### RECOMMENDED CHANGES

Submit recommended changes to this publication at any time using the accompanying format for routine changes. Fleet units and stations submit recommendations through their chain of command to:

COMMANDER  
NAVY WARFARE DEVELOPMENT COMMAND  
DOCTRINE DIRECTOR (N5)  
686 CUSHING ROAD  
NEWPORT RI 02841-1207

### WEB-BASED CHANGE SUBMISSIONS

Recommended change submissions for this publication may be submitted to the Navy doctrine discussion group site. This discussion group may be accessed through the Navy Warfare Development Command (NWDC) SIPRNET website <http://www.nwdc.navy.smil.mil/>.

### URGENT CHANGE RECOMMENDATIONS

When items for change are considered urgent (as defined in NTTP 1-01) and include matters of safety, this information is sent by message (see accompanying sample message format) to NWDC, and all other concerned commands, clearly explaining, with appropriate justification, the proposed change. Information addressees should comment as appropriate.

### CHANGE SYMBOLS

Revised text in changes is indicated by a black vertical line in the outside margin of the page, like the one printed next to this paragraph. The change symbol indicates a change. This change may be added material or restated information. A change symbol in the outside margin by the chapter number and title indicates a new or completely revised chapter.

(CLASSIFICATION)

**RECOMMENDED  
CHANGE TO:** \_\_\_\_\_

(PUBLICATION NUMBER / REVISION / CHANGE)

**DATE:** \_\_\_\_\_

**LOCATION:** \_\_\_\_\_

(PAGE)

(PARA)

(LINE)

(FIG. NO.)

**TYPE OF CHANGE:** ADD \_\_\_\_\_ DELETE \_\_\_\_\_ MODIFY \_\_\_\_\_ TEXT \_\_\_\_\_ FIGURE \_\_\_\_\_

**EXACT CHANGE RECOMMENDED:** USE ADDITIONAL SHEETS IF NEEDED. GIVE VERBATIM TEXT CHANGES. IF FIGURE IS TO BE ADDED, SUPPLY ROUGH SKETCH OR IDENTIFY SOURCE. IF FIGURE IS TO BE CHANGED, INCLUDE A MARKED UP COPY OF EXISTING FIGURE.

**RATIONALE:**

**SUBMITTED BY:** \_\_\_\_\_

(ORIGINATING COMMAND)

(ORIGINATOR SEQUENCE NO.)

(POINT OF CONTACT)

(PHONE - IDENTIFY DSN OR COMM)

**PRA ACTION:** ACCEPTED \_\_\_\_\_ MODIFIED \_\_\_\_\_ REJECTED \_\_\_\_\_

**REMARKS:** (USE ADDITIONAL SHEETS IF NEEDED)

(PRA POINT OF CONTACT)

(PHONE - IDENTIFY DSN OR COMM)

**CONFERENCE DATE:** \_\_\_\_\_ **CONFERENCE AGENDA NO.:** \_\_\_\_\_

PAGE \_\_\_\_\_ OF \_\_\_\_\_

(CLASSIFICATION)

FM ORIGINATOR  
TO COMNAVWARDEVCOM//NEWPORT RI//N5//  
INFO COMLANTFLT NORFOLK VA//N3/N5/N46//  
COMFACFLT PEARL HARBOR HI//N3/N5/N46//

CLASSIFICATION//N03510//

MSGID/GENADMIN/(*Organization ID*)//

SUBJ/URGENT CHANGE RECOMMENDATION FOR NWP 1-05 (AUG 2003)//

REF/A/DOC/NWDC/01FEB2001//

AMPN/REF A IS NTTP 1-01 (REV B) WHICH DELINEATES PROCEDURES FOR  
MANAGEMENT OF THE NWP SYSTEM.//

POC/(*Command Representative*)//

RMKS/

1. IAW REF A URGENT CHANGE IS RECOMMENDED FOR NWP 1-05 (AUG 2003)
2. PAGE\_\_\_\_\_ PARA NO\_\_\_\_\_ LINE NO\_\_\_\_\_ FIG NO\_\_\_\_\_
3. PROPOSED NEW TEXT (*Include Classification*)

4. JUSTIFICATION.  
BT

INTENTIONALLY BLANK

# CHAPTER 1

## Foundations for Providing Religious Ministry

### 1.1 MISSION

The United States Navy Chaplain Corps supports the foundational right for religion and the religious beliefs of personnel. This due consideration, born of Congress to care for the religious and spiritual needs of sailors, has been the Corps' obligation since 1775. Commanders have a duty and obligation to provide for and accommodate the *free exercise of religion*, and the Chaplain Corps is charged with carrying out that duty.

Historically, recognition has been given to the importance and influence of religious beliefs among operational forces and forces in harm's way. There is, in effect, a positive dynamic on the moral and emotional well-being of military personnel when afforded the free exercise of religion. It is imperative, therefore, that the religious ministry (RM) needs of sailors are given utmost recognition and respect. Furthermore, there is a growing recognition for the role of chaplains to provide information to aid commanders in understanding indigenous religious dynamics and their influences on operations.

The Religious Ministry Team (RMT), comprising one or more chaplains and one or more religious program specialists (RPs), provides RM to meet the religious needs of sailors, thereby becoming a force preserver. In the same way, the RMT can help the commander to understand the influence of religion on the international community.



Lieutenant Commander Joseph Timothy O'Callahan exemplifies the mission of sacred ministry. His Medal of Honor citation reads: "For conspicuous gallantry and intrepidity at the risk of his life above and beyond the call of duty while serving as chaplain on board the U.S.S. *Franklin* when that vessel was fiercely attacked by enemy Japanese aircraft during offensive operations near Kobe, Japan, on 19 March 1945. A valiant and forceful leader, calmly braving the perilous barriers of flame and twisted metal to aid his men and his ship, Lieutenant Commander O'Callahan groped his way through smoke-filled corridors to the open flight deck and into the midst of violently

exploding bombs, shells, rockets and other armament. With the ship rocked by incessant explosions, with debris and fragments raining down and fires raging in ever increasing fury, he ministered to the wounded and dying, comforting and encouraging men of all faiths; he organized and led fire-fighting crews into the blazing inferno on the flight deck; he directed the jettisoning of live ammunition and the flooding of the magazine; he manned a hose to cool hot, armed bombs rolling dangerously on the listing deck, continuing his efforts despite searing, suffocating smoke which forced men to fall back gasping and imperiled others who replaced them. Serving with courage, fortitude and deep spiritual strength, Lieutenant Commander O'Callahan inspired the gallant officers and men of the *Franklin* to fight heroically and with profound faith in the face of almost certain death and to return their stricken ship to port."



In November 1999, the PELELIU Amphibious Ready Group (ARG) 11th Marine Expeditionary Unit (Special Operations Capable) participated in Operation Stabilize in East Timor as part of the United Nations Peacekeeping and Humanitarian Assistance (HA) Operation. PELELIU's Roman Catholic priest learned that Nobel Laureate, Bishop Carlos F. X. Belo had returned to Dili, East Timor within a week of PELELIU's arrival. Conferring with the chain of command, the chaplain made a recommendation for the Bishop to be invited aboard the PELELIU for religious initiation rites along with the opportunity to address the

Sailors and Marines. The influence of the Bishop in geo- and socio-political issues in the region was significant. By working with U.S. forces INTERFET, the USN Catholic chaplain was able to arrange a visit to the ship on 20 November 1999. The Bishop thanked the Sailors and Marines for their presence in East Timor, which he felt had been a major contribution in halting the atrocities being committed. This invitation and subsequent meeting led to the first community relations project (COMREL) in East Timor, fostering goodwill and friendship among Sailors, Marines, and the people of East Timor. The projects, however, did not cease with the PELELIU ARG. Liaison was made with the relieving BONHOMME RICHARD ARG, which delivered more material and equipment to engage in a larger COMREL project.

## 1.2 PURPOSE

The purpose of the U.S. Navy Chaplain Corps can be summed up in its vision statement: "Devoted to God and Country we unite to deliver innovative, life transforming service throughout and beyond the sea services." While acknowledging and respecting ecclesiastical traditions, chaplains share a common devotion: God, country, and people. In that community they come together in a spirit of unity.

## 1.3 TASKS

RM tasks ensure a comprehensive delivery of RM for personnel throughout the Navy. Figure 1-1 lists the six major tasks of the United States Navy Chaplain Corps. These six elements are discussed in detail in Chapters 5 through 7.

- Command Advisory
- Religious Ministry and Accommodation
- Outreach
- Pastoral Care
- Training and Education
- Supervisory and Administrative

Figure 1-1. Religious Ministry Tasks

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

## 1.4 CONSTITUTIONAL

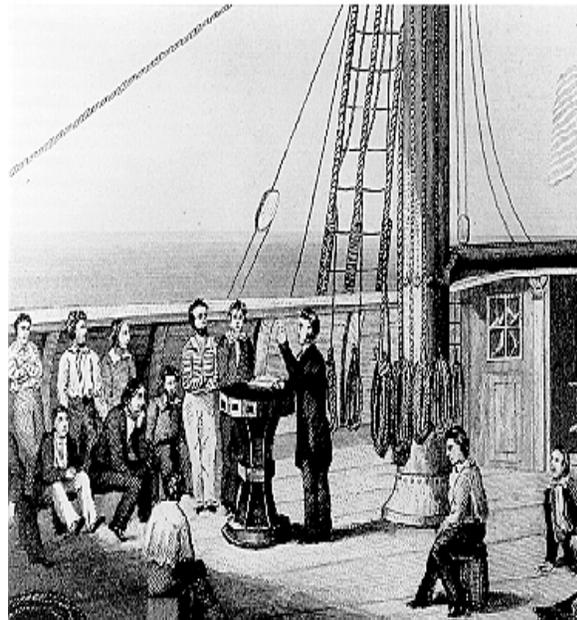
### 1.4.1 Free Exercise of Religion

The First Amendment of the United States Constitution guarantees the free exercise of religion. Accordingly, the U.S. Navy places a high value on the rights of Navy personnel to observe the tenets of their respective religious faiths. As commissioned officers, chaplains assist and advise commanders in accommodating the free exercise of religion. When orders are issued to accomplish an important national objective, however, commanders may incidentally inhibit religious practice as long as it is reasonable, and interference is important to accomplishing the mission.

## 1.5 HISTORICAL

### 1.5.1 United States Navy Chaplain Corps

The U.S. Navy Chaplain Corps traces its inception to the Second Article of Navy Regulations adopted on 28 November 1775 by the Continental Congress. This event occurred prior to the signing of the Declaration of Independence on 4 July 1776, or the Constitution on 17 September 1787. From the outset of the Continental Navy, due consideration was given to divine services and the placement of chaplains aboard ships. This act provided a place for religion and chaplains in the Navy.



### 1.5.2 Religious Program Specialist

The concept of a chaplain's assistant dates back to 1878 when a committee of chaplains made a recommendation to the Navy Department that in addition to a chaplain, an assistant be assigned to each ship. Other committees made similar recommendations. This was the state of affairs until WWII when the Navy Department established the "Specialist (W)" rating for chaplain's assistant. The (W) referred to welfare and the decision was made that this rate would be instituted only for the duration of war. On 15 January 1979, however, the RP rating was created to provide Navy chaplains with professional support personnel skilled in religious programming, administration, and combatant skills.

ART. 2. The Commanders of the ships of the Thirteen United Colonies are to take care that divine service be performed twice a day on board, and a sermon preached on Sundays, unless bad weather or other extraordinary accidents prevent it.

## **1.6 DEPARTMENT OF THE NAVY**

### **1.6.1 Assignment of Responsibilities for Religious Ministry**

The Chief of Chaplains is appointed by the President to perform duties as described by the Secretary of the Navy and law. In this capacity, the Chief of Chaplains serves as the Director of Religious Ministry for the Department of the Navy. The Chief of Chaplains is the principal advisor and sponsor on matters concerning Chaplain Corps officers and RPs and, as head of the Chaplain Corps, is the primary spokesperson regarding professional religious ministry matters within the military and civilian communities.

### **1.6.2 Requirement for Command Religious Programs**

Department of the Navy policy states that commanding officers (COs) shall provide command religious programs (CRPs) in support of the religious needs for members of the naval service, eligible family members, and other authorized personnel.

## **1.7 COMMAND ROLE AND RESPONSIBILITY**

### **1.7.1 Providing for the Free Exercise of Religion**

Commanders are responsible for ensuring appropriate RM is provided for their personnel. Chaplains, supported by RPs, assist the commander in carrying out this responsibility. This is best achieved by the annual development of the CRP, which accommodates — as thoroughly as possible — the religious requirements in a given command or geographic location. As special staff officers, chaplains develop the CRP for the commander's approval. In providing for the free exercise of religion, RM programs support good order and discipline by ensuring that (1) the activity is not in violation of other directives, (2) the activity is not performed in isolation or secrecy, and (3) the activity is not contrary to Navy core values.

### **1.7.2 Coordination of Religious Ministry**

Commanders without RMT assets should request RM support from the next higher echelon with RMT assets. The Force, Fleet, or Regional chaplain will ensure the availability of RM support for units without RMT assets.

## **1.8 CHAPLAINS' ROLE AND RELIGIOUS MINISTRY TEAM RESPONSIBILITIES**

### **1.8.1 Staff Officer Function**

As clergy, chaplains utilize their professional expertise to support the religious and pastoral needs of the forces. Additionally they advise commanders regarding RM requirements, morals, morale, quality of life, unit enhancement, culture, and religion. Chaplains are tasked with developing and implementing a comprehensive CRP that meets the needs of assigned personnel throughout the training and employment cycle of their units. Chaplains at the appropriate levels participate in the staff planning process to ensure RM is provided during the entire range of military operations.

### **1.8.2 Appropriate Use and Duties**

Appropriate duties are those that directly support the tasks and activities listed in this publication, the overall objective of the CRP, and Department of Defense (DOD) directives. Chaplains are noncombatants as prescribed by the Geneva Convention and, therefore, do not bear arms, work for, or obtain professional warfare specialty designations. Though this does not preclude chaplains from gaining experience or knowledge about warfighting, utmost discretion and moral judgment must be used when engaging in these activities.

## **1.9 RELIGIOUS PROGRAM SPECIALIST ROLE AND RESPONSIBILITIES**

### **1.9.1 Warfare Specialty and Combatant Status**

RPs are combatants. They, like other Sailors, can earn a warfare specialty that does not violate any national or international agreements. This is due to the uniqueness of the rating because RPs serve with the United States Marine Corps and are trained to participate in operations (when required) and to protect the chaplain.

### **1.9.2 Appropriate Use and Duties**

Duties that support the tasks of the RMT ensure the viability of the CRP and enable maximum utilization of the chaplain. RPs are not exempt from the professional military duties and responsibilities that are required of all Sailors. Additional duties assigned to RPs are not to prevent RPs from support CRP activities. When assigned collateral duties, however, they should be in keeping with the tasks and activities delineated in this publication.

INTENTIONALLY BLANK

## CHAPTER 2

# Organizational Structure for Operational Religious Ministry

### 2.1 OPERATIONAL STRUCTURE FOR THE DELIVERY OF RELIGIOUS MINISTRY

#### 2.1.1 Introduction

Chaplains are assigned to commands as the principal staff officer for the development of programs to support the command's requirement to provide RM. RMTs provide ministry to a wide range of units, from an individual ship to a large naval force.

#### 2.1.2 Commander, Fleet Forces Command

Commander, Fleet Forces Command (CFFC) is responsible for coordinating, establishing, and implementing integrated religious ministry requirements and policies for manning, equipping, and training Atlantic and Pacific Fleet units during the interdeployment training cycle (IDTC).

#### 2.1.3. Fleet Command

The fleet command chaplain (CLF/CPF) supervises the delivery and sustaining of RM and training of RMT assets to ensure operational readiness. When required and directed, the fleet chaplain coordinates with and assists lower echelon commands during domestic or international catastrophic events involving the Navy, other military personnel, or families.

#### 2.1.4 Numbered Fleet

All numbered fleet chaplains coordinate and monitor RM with the higher and lower echelons in their area of responsibility (AOR). When numbered fleet commanders are tasked to function as JTF commanders, the chaplains become part of the JTF staff for the development and coordination of RM. Fleet chaplains keep the type commander (TYCOM) and the CLF/CPFs apprised of significant changes in forward deploying AOR that affect the operational ministry support plan.

All numbered fleet chaplains are tasked to advise the fleet commander on matters of religion, morals, and morale, and provide recommendations as to how the religious ministry support is being accomplished within the AOR. Units operating within an AOR will coordinate with the AOR fleet chaplain as required to efficiently facilitate coordinated ministry support.

#### 2.1.5 Task Force, Task Group, Task Unit, and Task Element

Chaplains are assigned to specific force components by appropriate operation plans and orders coming from either an administrative staff, or a command within the task organization. The commander of the force, group, unit, or element designates the chaplain to direct RM within the force structure. Responsibilities include:

1. Distribution and coordination of RM assets to ensure maximum coverage for all attached units.

## **NWP 1-05**

2. Development and management of a comprehensive CRP, to include assistance to units without an embarked RMT.
3. Providing the CO with information related to RM initiatives, issues, and extent/limits of RMT coverage.
4. Maintaining communication with the higher echelon chaplain, providing information related to RM issues, requirements, and issues that have need of being addressed at higher levels.
5. Developing CRPs that address the mission(s) and units assigned, taking into account the dynamics of the assigned tasking(s) and how RM can best be applied to meet the needs of personnel and support mission requirements.
6. When functioning within a joint task force (JTF), developing Appendix 6 to Annex E for operation orders or plans as specified by the Joint Operational Planning and Execution System (JOPES).

### **2.1.6 Type Command**

Type command chaplains are assigned to:

1. Commander, Naval Surface Force.
2. Commander, Submarine Force.
3. Commander, Naval Air Force.
4. Naval Construction Division (Atlantic and Pacific Fleet). At the brigade level the installation coordinating chaplain is most often assigned “additional duty” (ADDU) in support of the command for RM. Chaplains are administratively detailed at the regimental and battalion levels.

Chaplains assigned to these billets function in administrative and operational commands. Their responsibilities include readiness of the RMT, a training program for the RMT, management of RMT personnel, and coordinating RM coverage for commands without assigned RMT personnel. They also assist numbered fleet chaplains in the training and preparation of deploying units and oversee the lay leader training program.

### **2.1.7 Evolving Configurations for Mission Requirements**

Mission requirements are defined in the Navy Mission Essential Task List (NMETL). NMETL tasks are based on mission analysis and approved by CFFC as necessary, indispensable, or critical to the success of a mission. As the Navy develops, new operational concepts emerge for the distribution of forces, chaplains work within this structure for delivering RM. Commanders designate specific chaplains with the authority to coordinate and manage RM programs within the force. This designation often follows the structure of the operational forces command and control (C2) with some chaplains having multiple responsibilities, e.g., the carrier strike group (CSG) or expeditionary strike group (ESG) chaplain. The following principles apply for the delivery of RM throughout the fleet:

1. Fleet and type commands organize RMT assets according to the mission. RMTs have primary billet assignments, but commanders have discretion on placement based on operational requirements.
2. Chaplains at all levels focus RM on mission requirements to support the force. Because of mission diversity, RMTs determine which tasks and activities best support the mission.
3. In conjunction with command elements and higher echelon chaplains, additional RMT assets to meet mission requirements are coordinated and requested by the chaplain.
4. The chaplain designated with RM coordination and management authority maintains contact with operational elements that do not have their own RMT assistance and provides RM support when possible. If operational elements without an assigned RMT are to be involved in a potential engagement of forces or are entering hostile/volatile areas, due consideration must be given to temporarily assigning an RMT to the unit(s).
5. All chaplains work in cooperation to support the commanders' responsibility in providing for RM throughout the operational component.

### **2.1.8 Religious Ministry Fleet Training Strategy**

The religious ministry fleet training strategy (RM/FTS) is developed by CFFC. The RM/FTS consists of basic, intermediate, and advanced training conducted during the IDTC.

TYCOM chaplains are responsible for RMT training and evaluation during the basic training phase. SECOND and THIRD Fleet chaplains are responsible for RMT training and evaluation during intermediate and advanced training phases of the IDTC. Reports regarding this training and evaluation of operational forces are sent to the appropriate operational commander and to CFFC. Additionally, SECOND and THIRD Fleet Chaplains are responsible for certifying that command RMTs have met all RM/FTS requirements and are ready for deployment.

## **2.2 ADMINISTRATIVE STRUCTURE FOR THE DELIVERY OF RELIGIOUS MINISTRY**

### **2.2.1 Introduction**

The administrative structure of the Chaplain Corps establishes the standard for professional requirements and delineates roles and responsibilities for succeeding assignments. The entire structure may not be involved in every command scheme.

### **2.2.2 Navy Chief of Chaplains**

The Chief of Chaplains performs duties specified by the Secretary of the Navy and federal statute; serves as Director of Religious Ministry for the Department of the Navy; advises the Secretary of the Navy and the Chief of Naval Operations on all matters pertaining to the free exercise of religion; is the principal advisor to the Chief of Naval Operations on RM matters concerning Chaplain Corps officers and RPs; and is the spokesperson to the military and civilian communities regarding professional ministry matters.

### **2.2.3 Deputy Chief of Chaplains**

The Deputy Chief of Chaplains is the principal assistant to the Chief of Chaplains, Deputy Director for Religious Ministry, and serves as Chaplain of the Marine Corps.

### **2.2.4 Chaplain**

The chaplain conducts divine services, administers sacraments or ordinances, performs rites or ceremonies in the manner and form of the chaplain's own faith group, conducts pastoral visitations and facilitates ministries for personnel of other faiths. Within the task and activities, the chaplain administers the CRP at the direction of the CO, including plans, programs, and budget for the command's religious ministries. The chaplain advises the commander or CO on religious matters within the command.

### **2.2.5 Command Chaplain**

The command chaplain serves as the command chaplain when only one chaplain is assigned. In addition to normal duties, the chaplain administers the CRP at the direction of the CO, including plans, programs, and budget for the command's religious ministries.

### **2.2.6 Supervisory Chaplain**

The senior chaplain assigned to a command with two or more chaplains assigned. Serves as the department head for chaplains and RPs and as a principal staff officer at a staff or unit level. Advises the commander of all RM requirements and matters relating to RM. Supervises assigned chaplains and other personnel. Advises on manpower and religious facility requirements. Coordinates religious ministry activities.

### **2.2.7 Major Subordinate Command Chaplain**

Senior chaplain and principal staff officer at major subordinate command (MSC) level. Provides professional supervision of RMT to subordinate activities. Advises the commander and major command chaplain on all RM requirements and matters relating to RM. Directs the MSC commander's CRP.

### **2.2.8 Force Level and Equivalent Chaplain**

Senior chaplain and principal staff officer for force level, JTF Service component commands or equivalent. Advises the respective commander and combatant command chaplain of all RM requirements and matters relating to RM. Acts as JTF chaplain when directed. Develops and implements the joint ministry plan through task force participants (Appendix J).

## **2.3 NAVAL FORCES, NAVAL BASE, NAVAL ACTIVITIES, AND NAVAL STATION SUPPORT FOR OPERATIONAL RELIGIOUS MINISTRY**

### **2.3.1 Area Religious Ministry Coordination Team**

The area religious ministry coordination team (ARMCT) promotes cooperative ministry by developing strategies and programs to assist commanders in meeting the full range of RM needs in geographical areas. ARMCTs are managed by the regional chaplain in conjunction with the senior operational command chaplain in each geographic area. ARMCT consists of representatives from area commands. The strength of the ARMCT is that it is a vehicle for RM augmentation, identification of resources to support RM requirements, and assisting commands without a dedicated RMT.

## **2.3.2 Deployment Assistance to Units**

Chaplains attached to shore units or installations provide RM for deploying units. This is achieved by the cooperation between shore and type commands in order to address unexpected operational requirements and develop a mutually agreeable plan for RM. It is prudent for all involved to have a clear understanding about the professional capabilities and employment of the RMT.

### **2.3.2.1 Pre- and Post-Deployment**

RMTs are trained and often have experience with deployments, thereby providing a personal understanding of deployment dynamics and their impact on personnel. Chaplains assist commands without an RMT to provide briefings to assist personnel. Briefings, at the suggestion of commanders, can be tailored to the needs and mission of the command. During the unit's deployment chaplains can assist with family or spousal support when requested by the command.

### **2.3.2.2 General Military Training**

Recommendations and guidance for command training and education are listed in paragraphs 4.5, 5.6, and 6.6. These areas of training cover topics relevant to operational forces. The command is best served by incorporating the RMT into the general military training (GMT) cycle.

### **2.3.2.3 Family Ministry**

The ability of families to adjust to the deployment cycle helps the Service members operate at an optimum level of performance. RMT activities are both preventative and responsive to the needs of families during deployments. Chaplains' involvement with families may consist of personal counseling and assistance to group-related activities. RMTs frequently help families navigate through the command structure to address and solve any number of issues. As the command and RMTs work together on behalf of families, they will likely alleviate personal distress or problems requiring the Service members' attention.

## **2.3.3 Catastrophic/Crisis Ministry Assistance**

Operational units may request RMT assistance from the next higher echelon in the chain of command to meet emergent crises. They may also request assistance from RMTs attached to their homeport or installation. When directed and authorized by COs, RMTs, whether operational or ashore, merge resources to coordinate and provide RM to meet the specifics of the situation. This ensures all available RMT resources are brought to bear on the immediate requirements of the crisis while making arrangements for long-term RM. Commanders ensure their chaplain(s) participates in the local watch structure for the consolidated chaplain duty watch, in addition to providing their recall information to higher echelon chaplains.

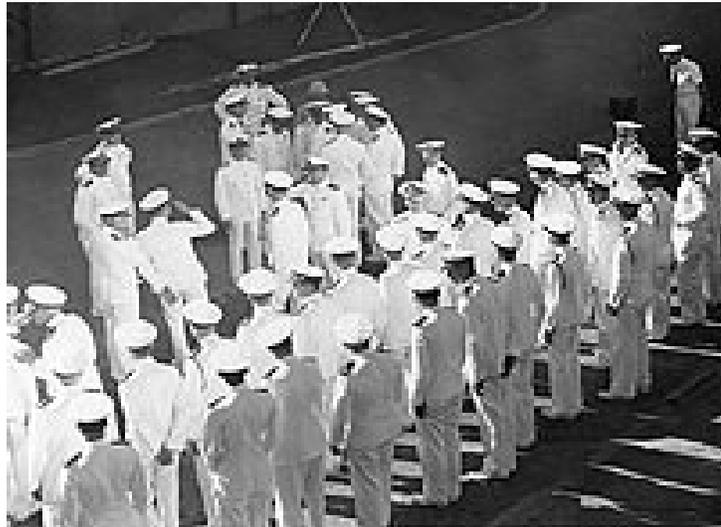
INTENTIONALLY BLANK

# CHAPTER 3

## Command Responsibility for Religious Ministry

### 3.1 DUTY TO SAILORS

Commanders are obligated to provide for and accommodate the practice of religious faith within the constraints of military necessity. As special staff officers, chaplains support commanders through the CRP to provide for the free exercise of religion established by the Constitution of the United States.



#### 3.1.1 Free Exercise of Religion

The CRP supports service members' faith practices with provision being made through chaplains, lay leaders, or contract clergy. Commanders may approve special requests for religious accommodation within the guidelines of existing instructions. Accommodation of a member's religious practices cannot be guaranteed at all times, but must depend on military necessity. Determination of necessity rests entirely with the CO. Procedures for reviewing and resolving difficult questions involving accommodation of religious practices should include the following considerations:

Admiral Chester W. Nimitz, USN (center), shakes hands with assembled officers at the Pearl Harbor Submarine Base, following ceremonies in which he took command of the U.S. Pacific Fleet on 31 December 1941. "The Commanding Officer and his or her subordinates shall exercise leadership through personal example, moral responsibility, and judicious attention to the welfare of persons under their control or supervision" (Navy Regulations, 1900, 0802).

1. The importance of military requirements, including individual readiness, unit readiness, unit cohesion, health, safety, morale, and discipline.
2. The religious importance of the accommodation to the requester.
3. The cumulative impact of repeated accommodations of a similar nature.
4. Alternative means available to meet the request.
5. Previous treatment of the same or similar request, including treatment of similar requests made for other than religious reasons.

### 3.1.2 Conscientious Objectors

When their religious training and beliefs have a firm, fixed, and sincere objection to war in any form, or the bearing of arms, Sailors may request separation on the basis of conscientious objection (CO). The burden of establishing a CO claim as grounds for separation or assignment to noncombatant training and service is on the Sailor.

1. Clear and convincing evidence is to be shown that demonstrates:
  - a. The nature or basis of the claim meets the criteria in MILPERSMAN 1900-020.
  - b. The belief is honest, sincere, and deeply held.
2. As required, a chaplain interviews the individual and provides an opinion on the nature and basis of the applicant's sincerity and depth of conviction. A written statement is submitted to the commanding officer for review and consideration. Chaplains conduct interviews in accordance with (IAW) DOD Directive 1300.6 and MILPERSMAN 1900-020. It is advisable for chaplains to consult with, and obtain relevant counsel from, supervisory chaplains pertaining to CO cases.

### 3.1.3 Protecting Privileged Communication

It is important to understand that *privileged communication* is owned by the Sailor — not the chaplain — and is therefore protected regardless of the chaplain's concept of privileged communication, confidentiality, religious traditions, practices, or requirements. This "ownership" is consistent with the Military Rules of Evidence, Rule 503 (b), which defines a confidential communication in terms of the intention of the party making the communication and that the privilege is claimed by the individual.

### 3.1.4 Spirituality and Personal Readiness

Spirituality is at the core of all religions. It provides strength and solace for many individuals during times of chaos and confusion, and especially when they enter unknown, precarious, or life-threatening situations. Others discover spirituality in the connections, relationships, and meanings that give life passion, commitment, and hope. Research attests that involvement with religious faith and a faith community is related to reduced depression and anxiety — and possibly linked to greater well-being and a higher quality of life. By being aware of the importance and influence of spirituality within Sailors' lives, commanders can utilize the RMT to develop and strengthen the total well-being of personnel through the CRP.

### 3.1.5 Moral and Ethical Leadership and Command Climate

Leaders embody the message they advocate and set the example by their behavior toward each other, as well as to other personnel. Their actions create a climate conducive to trust, cohesion, and confidence. In combat, it is often the leaders' character that strengthens or weakens the confidence personnel have in them. Leaders who demonstrate competence, credibility, self-governance, and commitment to personnel generate confidence and courage in those under their authority. Likewise, it is within cohesive units that personnel know, trust, respect, and take care of each other. These factors establish a command climate of respect, trust, responsibility, open communication, and mutual support.

### **3.1.6 Morale and Readiness**

Chaplains can assist commanders in determining morale issue(s), their influence on readiness, and their cause. The chaplain is often the one who can “take the pulse” of the entire command, not just one division or department. In the words of Carl von Clausewitz, “Never . . . confuse the real spirit of an army with its mood.”

### **3.1.7 Family Readiness**

There is a growing recognition of the relationship between family and operational readiness. Every moment that Sailors are not worried about a problem at home is a moment when they can better focus their attention on the command. The well-being of families, for married and single personnel, influences the mental and emotional outlook of Service members. Family readiness must constantly be promoted through a well-planned and carefully executed program. Many family readiness programs provide information in the form of a checklist which discusses points of contact, financial planning, legal documents, home and automobile maintenance, issues associated with separation, and aids to children. Equally important are those life skills for coping, critical thinking, being resilient to chaos and change, adaptability, experiencing friendships and loving relationships, and the ability to find meaning, purpose, and value in all of life. Life skills are more challenging to develop, though not impossible, and have greater ramifications on operational readiness.

## **3.2 OBLIGATION FOR THE RELIGIOUS MINISTRY**

### **3.2.1 Funding and Logistic Support**

The authority for the commander’s direct support of the RM is Section 0820 of U.S. Navy Regulations: “The CO shall . . . ensure that chaplains are provided the necessary logistic support for carrying out the command’s religious programs . . .” This support includes, but is not limited to, the provision of adequate office space, furniture, equipment, supplies, support services, transportation, and essential information technology (IT) equipment. The CRP is supported by appropriated funding.

#### **Note**

Because of the requirements associated with privileged communication and pastoral counseling, RM office spaces are to ensure privacy.

#### **3.2.1.1 Additional Logistic Support**

Commanders are in a position to extend coverage of the CRP by permitting the RMT to provide RM to commands without RMT coverage. Coordination for coverage can be accomplished through the combatant command, fleet, or task force chaplain. During exercises or deployments, provision and coordination of transportation ensures extended range of RM coverage to provide personnel with opportunities for spiritual development, pastoral care, and professional training. Furthermore, this extended coverage by the RMT affords commanders without RMTs the opportunity to utilize the professional expertise of chaplains.

#### **3.2.2 Supplies**

Ecclesiastical material for worship, religious education, pastoral care, ordinance, and sacramental requirements are essential in the provision of RM. Due to the nature of operational RM and potentially extended RM coverage during exercises and deployments, all RMTs should possess at least one Chaplain’s Kit corresponding to the chaplain’s faith tradition. It is advisable for larger

commands to maintain an inventory of at least one kit for Christian Orthodox, Jewish, and Islamic faith groups, as well as for Protestant and Roman Catholic.

### **3.2.3 Facilities**

Navy regulations require the provision of space suitable for divine services and conducive to RM tasks and activities. Aboard ships, this often means a joint utilization of spaces, e.g., library or mess decks, to accommodate religious requirements. Whatever the designated space, quiet and minimal interference is to be maintained during worship services.

### **3.2.4 Transportation**

Commanders can utilize aviation or ground assets to support RM requirements including, but not limited to, religious ministry and accommodation, outreach, pastoral care, training and education, and command-supported humanitarian activities during exercises and deployments. RMTs are required to attend and participate in egress training for helicopter survival (OPNAVINST 3710.7S, Section 8.4.2.2, paragraph f).

### **3.2.5 Religious Ministry Team Professional Education and Training**

In order to maintain professional competency and expertise, RMTs need to participate in professional education and training events. Chapters 5–7 outline specific areas of training and education required to maintain a capable RMT. These training and education activities are provided for in the CRP planning and budgeting process.

### **3.2.6 Chaplain Ecclesiastical Responsibilities**

As professionally qualified clergy of a certifying religious organization, chaplains have the responsibility to abide by, and remain loyal to, the tenets of their faith. Additionally, faith groups require their chaplains to maintain a close connection to the endorsing body via reports, personal contact, and annual meetings or conferences. Navy policy authorizes chaplains to attend such events utilizing appropriated funds (refer to OPNAVINST 1730.1D).

## CHAPTER 4

# Religious Ministry Tasks and Activities

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.

The Impact of Religious Belief in the Theater of Operations  
LCDR Paul Wrigley  
Naval War College Review, Spring 1996

“The leader,” wrote RADM Bruce Newell, USN (Ret.), “needs to understand the spiritual needs and drives of subordinates in order to lead the whole person effectively. Spiritual welfare is an area of leadership that requires sensitivity, insight, compassion, and courage, regardless of the religious background of the leader. Understood, spiritual welfare can contribute to an atmosphere of justice, morality, integrity, and ethics within a command, which promotes uncommon success” (Naval Leadership: Voices of Experience).

To assist the commander in addressing spiritual needs, the free exercise of religion, spiritual and moral issues, well-being of personnel, and professional military matters, chaplains develop the CRP to address the six RM tasks.

### Note

All the tasks, including subtasks, which doctrinally are referred to as “activities,” are interrelated. The relative priority of a particular activity may vary depending on the billet assigned to, operational situation, and other changing circumstances. This chapter is an overview for the application of the tasks and activities.

## 4.1 COMMAND ADVISORY

Such a role by the chaplain can be complex as well as requiring an array of knowledge related to the military profession. This includes offering moral and ethical advice across the spectrum of activities, whenever and wherever it is needed. Advising implies a review of pertinent information, an extensive and detailed examination of the situation, and proper presentation. Advising may be public, as in staff meetings and planning conferences, or it may be private. Regardless of the forum for delivery, it is always official. Chaplains, while not responsible for command decisions, are responsible to offer advice that is meticulously considered and sound. The value of this role helps commanders to sharpen their own thinking in order to make informed judgments on critical issues.

### 4.1.1 Religious Expression and Religious Ministry Requirements

This area is specifically internal to the command. By law, chaplains facilitate the free exercise of religion for personnel without discrimination. In a pluralistic and religiously diverse environment,

lesser-known faith groups and their accompanying practices will be encountered. This requires thorough research to ensure any request for accommodation meets the standards of DOD and Navy policy, Navy regulations, and standards of good order and discipline.

#### **4.1.1.1 Personal and Family Spiritual Readiness**

Readiness is a well understood military concept. The focus of readiness is often on inanimate objects such as ships, weapon systems, or equipment to perform a mission, operation, or function. However, the definition of *operational readiness* begins with “the capability of a unit/formation”, thereby recognizing that readiness starts with people. Usually the focus on personal readiness can be classified by administrative measures, e.g., finances, wills, powers of attorney, etc. A holistic view acknowledges the considerable influence of family, marriage, children, and significant relationships on personnel. An important, though less discussed component, is spiritual readiness. Frequently misunderstood, this element recognizes the unseen and transcendent aspect of life that many Service members value because of the solace, faith, courage, peace, and inner confidence it endows. Furthermore, spiritual readiness becomes the connection between knowing what to do, doing it, and being assured it is the right thing to do in life and in the midst of life’s extremis situations. Moreover, it is applicable to families as well. Chaplains provide commanders with insight into the influence of this dynamic, methods to support such values, and means to strengthen them.

#### **4.1.1.2 Religious Discrimination**

Religious discrimination is unlawful and violates Navy policy and regulations. Chaplains advise commanders regarding any such allegations, but are not trained in legal matters to determine the legitimacy of such accusations.

#### **4.1.1.3 Lay Leaders and Cooperative Ministry**

Chaplains advise commanders on ways to extend the influence of the CRP by utilizing all RMT assets, including *lay leaders*. This is especially pertinent during deployments or joint operations. Cooperative ministry underscores the value of respect and development of interpersonal relations among those of different faith backgrounds.

#### **4.1.2 Moral, Ethical, and Core Value Issues**

Military ethicist, James H. Toner, wrote, “Ethics is about having a sense of responsibility both to what will come about because of who we are and what we do, and to those who have gone before and who have given us our moral starting point” (*Morals Under the Gun*). Chaplains advise commanders concerning what strengthens and diminishes a moral climate, and the moral fiber of command personnel. Moreover, the goal of moral development within the Navy extends beyond the years of service in that Sailors will one day be civilians again. On their departure from the Navy, they should be citizens who understand the balance between rights and duty.

#### **4.1.3 Quality of Service**

Chaplains use the term “ministry of presence” and “deckplate ministry” to refer to ministry close to personnel that permits them to gain firsthand understanding of what the attitudes are toward the topics listed above. Chaplains, therefore, advise commanders with the knowledge gained from this type of involvement to assist in improving quality of service issues, which includes quality of life, quality of work life, human values, unit enhancement, personnel and family well-being, and retention.

#### **4.1.4 Morale Issues: Command, Personnel, and Family**

Chaplains can help determine morale trends, both beneficial and detrimental, to the command, personnel, and families. Such advice, however, can not violate the law of privileged communication.

#### **4.1.5 Cultural and Religious Issues Related to Unit Operations**

During deployments commanders may need to utilize the professional expertise of chaplains to research indigenous faith groups, sacred places, or the influence of religion within an AOR. This can be done as part of the pre-deployment development planning that identifies specific areas for research and reports.

#### **4.1.6 Mission Planning Requirements for Religious Ministry**

The annual CRP takes into account the IDTC and operational requirements which are identified and briefed to the commander.

### **4.2 RELIGIOUS MINISTRY AND ACCOMMODATION**

#### **4.2.1 Religious Ministry Requirements**

RMTs determine the specific RM requirements through ongoing assessment, specific identification, and research. This analysis aids in the planning and decisionmaking process for a comprehensive CRP that provides RM throughout the command and the most appropriate means of support.

#### **4.2.2 Worship Services: Weekly, Special, Seasonal, and Appointed Occasions**

RMTs plan, schedule, prepare, conduct, and monitor worship services. Chaplains are obligated to adhere to the tenets of their own faith group and direction given by their denominational endorsers. Services, however, can be conducted by command-appointed lay leaders or contract clergy who meet Navy and faith group requirements.

#### **4.2.3 Individual and Group Religious Expression and Accommodation**

To meet the growing RM requirements of diverse faith groups, chaplains develop and address specific programs within the CRP to accommodate a wide range of religious expression. This ensures the distinctive religious convictions of personnel are given expression (refer to paragraph 1.7.1 for additional guidance).

#### **4.2.4 Funerals, Memorials, Burials, Sacramental Acts, Ordinances, Rites, Dedications, Ceremonies, Weddings, Rituals, and Other Spiritual Acts**

These events represent the cyclical and celebratory nature of life. Furthermore, they enhance the life of personnel through building community, unit identification, and spiritual affiliation. Chaplains provide for these sacred acts in keeping with their faith group practices and local instructions governing such events.

#### **4.2.5 Cooperative Religious Ministry**

To provide for the religious needs of all authorized personnel in a defined geographic area, chaplains may participate in the ARMCT (refer to paragraph 2.3.1 for additional guidance).

Through participation in this program the RMT maximizes RM initiatives and broadens the range of coverage to the benefit of all personnel.

#### **4.2.6 Lay Leader Program**

As staff officers, chaplains develop, plan, train, coordinate, and implement the lay leader program. The program is comprehensive in that it provides lay leaders with knowledge of existing policy related to their appointment, parameters of service, and responsibilities to the commander and supervisory chaplain.

#### **4.2.7 Religious Offering Fund**

Where authorized by SECNAVINST 7010.6A series, the religious offering fund (ROF) is a non-appropriated fund established by the commander to provide a means by which voluntary contributions, as acts of religious devotion, are accounted for, safeguarded, and disbursed. The ROF is not an alternative source of funds.

#### **4.2.8 Fellowship Program**

Programs of this type include a wide range of events within a faith-based community that seeks to build and foster unity, character, and friendship. Because of the mobility of Navy life, these events assist the command in integrating personnel by giving them a sense of belonging and identity with others through a common bond — faith.

#### **4.2.9 Civilian Religious and Community Organizations**

Navy personnel have traditionally participated in humanitarian programs that enhance individual and corporate religious life. RMTs identify, assess, and liaison with civilian religious and community organizations to support this aspect of religious life. Sensitivity and judiciousness of both the command and RMTs are essential in determining which agencies to support for maximizing efforts and benefit. Outside the continental United States (CONUS), COMRELS and humanitarian activities are coordinated with the cognizant officer within the respective AOR (e.g., FIFTH Fleet/NAVCENT, SIXTH, or SEVENTH Fleet).

#### **4.2.10 Captives, Detainees, and Enemy Prisoners of War**

A chaplain assigned to a facility where individuals within this category are maintained is expected to know and understand the legal status of such persons because this dictates the appropriate standard of treatment according to U.S. policy and the Geneva Convention. For additional guidance in specific operational environments refer to paragraphs 5.3.8, 6.3.8, and Appendixes K and L.

#### **4.2.11 Evacuees, Expellees, Migrants, and Refugees**

This category of individuals comprises those who have been removed or are being removed from an area due to internal civil conflict, war, or natural disasters. Accommodation of worship or religious acts of faith is provided on a humanitarian basis or within the domain of “humane treatment.” The act of accommodation or provision, however, is conducted when *authorized and directed* by the CO in consultation with the Staff Judge Advocate (SJA). For additional guidance in specific operational environments refer to paragraphs 5.3.9, 6.3.9, and Appendix K.

#### **4.2.12 Prisoners of War (Repatriated)**

Prisoner of war (POW) refers to American or allied forces held as POWs. RM to repatriated American POWs requires utmost discretion and professional competency. Even if public worship services are provided, it is prudent and advisable to provide and/or facilitate a private worship service that addresses theological themes of reconciliation, restoration, and hope.

### **4.3 OUTREACH**

#### **4.3.1 Support to Religious Ministries**

RMTs develop, plan, and coordinate programs to encourage participation in RMs offered within the command and those pertinent programs from other RMTs.

#### **4.3.2 Personal and Spiritual Growth Programs**

RMTs provide and promote programs that offer opportunities for personal and spiritual growth, e.g., marriage preparation and enrichment, stress management, parenting, and others. The Chaplains Religious Enrichment Development Operation (CREDO) offers a variety of retreats and training workshops for individuals and commands.

#### **4.3.3 Religious and Humanitarian Charity**

Historically, Sailors have appreciated opportunities to participate in acts of charity during naval operations. This type of activity promotes understanding, demonstrates compassion, and fosters goodwill between Sailors and the host country, and the humanitarian organization involved. Furthermore, these activities reinforce and enhance the core values of the Navy, strengthening the ethical and moral climate of a command. As with all projects of this type, command and chaplain sensitivity and judiciousness are essential in determining which agencies to offer support for maximizing efforts and benefit. Furthermore, RMTs identify and coordinate through the cognizant officer or agent within an AOR, COMRELS, or humanitarian projects that are a direct expression of religious and humanitarian charity. Together they assess the need, type of supplies, or the aid that is needed to initiate or complete a project. By utilizing and referring to the Navy Lessons Learned System (NLLS) (<http://www.nwdc.navy.mil/NLLS/default.asp>), chaplains have a historical and relevant database of port visit and project information at their disposal.

#### **Note**

Force protection conditions must be carefully considered when planning and conducting humanitarian activities.

#### **4.3.4 Unity of Effort**

RMTs participate in cooperative ministry with other RMTs to provide coordinated outreach in a defined geographic area, or within a deploying element of naval forces.

### **4.4 PASTORAL CARE**

#### **4.4.1 Pastoral Counseling**

Pastoral counseling, as considered in the Navy, is oriented more toward personal and professional assistance and guidance than professional therapy. Pastoral counseling draws upon spiritual truths, compassion, and human psychology. Chaplains provide counseling services in accordance with their faith group tenets, experience, and training. Information shared with a chaplain in the

official capacity as clergy-penitent is considered privileged communication and is extended to all personnel.

#### **4.4.2 Visitation**

Often referred to as “ministry of presence” or “deckplate ministry,” pastoral care provides a positive influence by establishing relationships with personnel and demonstrating an interest in their lives. Frequently it provides opportunities to assist individuals who may be having any number of personal difficulties. It may also serve to alert the command to morale or core value issues that may create tension and disunity.

#### **4.4.3 Crisis Prevention**

Part of the CRP’s function is the development of programs that are proactive to address the particular needs of the command, personnel, and their families. Programs may be temporary or long-term — the requirement and situation determine the longevity. Crisis prevention includes, but is not limited to, programs in suicide awareness, stress management, marriage enrichment, and parental skills development. Chaplains may advise commanders of the need for specific programs or put a program together under the direction of the commander. In some cases the chaplain may need other professional resources to augment the program material.

#### **4.4.4 Crisis Intervention**

Crisis intervention takes place on many levels: Sailor, family, command, military community, or the Navy at large. Due to the inherent danger associated with Navy life, tragedies are inevitable — either as a result of training, war, terrorism, or violence perpetrated on its own members. In responding to a crisis, timing and intervention with the appropriate resources is crucial. The well-being of those involved and affected is paramount. Though not mental health professionals, chaplains represent and bring a spiritual dimension into the tragic circumstances and environment. Pastoral care, combined with other resources, works positively for the well-being of all involved.

#### **4.4.5 Spiritual Direction, Life Enhancement, and Mentoring**

These practices are not another form of pastoral counseling, rather they reflect an intentional program of personal development over a period of time. The significance of one-on-one or small group involvement is demonstrated by individuals who grow in maturity, understanding, decisionmaking skills, and the ability to cope with the demands of life in the Navy. Mentoring, however, creates a bond of commitment between two individuals — one teaches the other about the Navy, how to work within the institution, and how to evaluate progress and work.

#### **4.4.6 Official Ceremonies**

In accordance with their faith tradition and Navy regulations, chaplains often participate in official ceremonies, most commonly by offering an invocation and benediction. The chaplain’s presence at a function is a time-honored tradition, sending an important message of the value of spiritual dimension to life.

#### **4.4.7 Conscientious Objectors, Humanitarian, and Hardship Cases**

Chaplains advise, evaluate, document, and make recommendations to the commander for CO applications, reassignment, or separation for humanitarian and hardship reasons. The chaplain can assist the individual through the administrative process. The primary focus is on the individual’s personal issue, assistance with subsequent concerns, and ultimately finding a resolution.

Throughout this process, pastoral care is extended to those individuals undergoing personal dilemmas of conscience or extenuating circumstances that may result in reassignment or discharge from the Navy. Some cases relate to the matter of privileged communication (refer to paragraphs 3.1.2 and 3.1.3 for additional guidance).

#### **4.4.8 Coordinated Care**

RMTs participate in cooperative ministry with all RMTs to provide pastoral care for authorized personnel in a defined geographic area. Most often the process to achieve this is through the ARMCT (refer to paragraph 2.3.1 for additional guidance).

#### **4.4.9 Captives, Detainees, and Enemy Prisoners of War**

There is no clear legal or policy guidance on the provision of this type of pastoral care by Navy chaplains. The guiding principle for commanders is “humane treatment.” Interpreting “humane treatment” to include acts of “pastoral care” is ultimately determined by the commanding officer. Caution by commanders is paramount when *authorizing and directing* such activity. This is because it requires the chaplain to function in three distinct arenas: advisor to the commander, minister, and conduit between command authorities and captives, detainees, and enemy prisoners of war (EPWs).

#### **4.4.10 Evacuees, Expellees, Migrants, and Refugees**

Provision of pastoral care in these cases can be considered within the domain of “humane treatment.” This provision, however, is conducted when *authorized and directed* by the commanding officer in consultation with the SJA. Chapters 5, 6, and 7 discuss this provision in specific operational environments.

#### **4.4.11 Prisoners of War**

Pastoral care to repatriated American POWs requires utmost discretion and professional competency. It is advisable to work in conjunction with health care professionals to gain an understanding of the psychological dynamics of imprisonment/captivity. Furthermore, professional reading in this area provides an additional perspective, usually from the prisoner’s point of view.

#### **4.4.12 Casualty Assistance Calls**

A chaplain accompanies casualty assistance call officers (CACOs) during the official notification of injury or death to the primary next-of-kin. Though chaplains do not deliver the official message, they do provide pastoral care to the family involved (refer to BUPERSINST 1770.3 and NAVPERS 15607D for additional guidance).

#### **4.4.13 Catastrophic Ministry**

During a military or civilian disaster, RMTs become essential for the commander to utilize for the well-being of personnel. This is because RMTs focus their efforts on people and the subsequent human psychological, emotional, and spiritual toll. The ensuing trauma manifests itself in subtle and overt ways, and if internalized adversely would affect performance. Such events often build into an emotional *tsunami* that encompasses not only the military families, but the extended civilian community as well. Furthermore, such events usually require the RMTs to provide pastoral care to families, and develop and conduct public memorial/funeral services (Appendix C). Tragedies of this magnitude often include other DOD, governmental, and nongovernmental

agencies that influence the provision of RM and direction of RM assets as approved by the command. The overall objective is to alleviate the long-term negative effects.

#### 4.5 COMMAND TRAINING AND EDUCATION

That [state] which separates its scholars from its warriors will have its thinking done by cowards, and its fighting by fools.

Thucydides in *The Peloponnesian Wars*

By 1799 the Navy's ideal was for every ship to be a floating classroom where skills required for sailing and professional development were taught. President John Quincy Adams announced that "There ought to be a school on board every frigate." According to the naval regulations of the day, of the three duties assigned to chaplains, one was to serve as schoolmaster to a frigate's midshipmen. Since 1775 chaplains have been instrumental in educational endeavors, leading in the formation of the U.S. Naval Academy, shipboard libraries, and family service centers. This is a concept relevant and vital for today's Navy. Additionally, chaplains have professional capabilities to directly assist commanders in achieving the goals and developing the competencies of *Task Force EXCEL*.

##### 4.5.1 Ethics, Cross-cultural Issues, Relational and Life Skills, Personal and Spiritual Readiness, Crisis and Suicide Prevention, Domestic Violence, Values Training, and Character Development

Chaplains provide command-wide education and training from a religious perspective on the topics listed. The issues related to these topics influence the performance and professional competency of personnel, which has a reciprocal effect on operational performance and mission accomplishment. Inclusion of such education and training cultivates the internal development of the Navy's core values.

###### 4.5.1.1 Ethics

"As moral philosophy, ethics is about trying to separate right from wrong, honor from shame, virtue from vice. It is the studied search for wisdom and an inquiry into what we ought to do. It also entails the obligation of acting wisely and resolutely upon the judgments we make." (James H. Toner, *True Faith and Allegiance*.) In light of this, naval personnel must not only *know* what they should do, but do it. A moral foundation for ethical decisionmaking and moral reasoning strengthens the application of lawful military power and legitimate military necessity. At the core of this is the conviction that it is possible to have a moral foundation that defines a set of values essential to military service, not identifying with any distinct religious sect, but compatible with all faith expressions.

###### 4.5.1.2 Values Training

Chaplains develop programs that convey the need and purpose for Navy core values and other virtuous habits within an institution. The Navy, as an institution, affirms qualities or traits that are highly desirable and worthy of emulation. Common values advance trust, unit cohesion, and mutual identity. This training, however, is accomplished as part of moral foundation and character development. Therefore, it extends beyond merely the memorization of words to become an aid to serious thought for the development of moral reasoning.

#### **4.5.1.3 Character Development**

Military ethicist James H. Toner writes that “the difference between faithful leaders and fraudulent ones rests in their character” (*True Faith and Allegiance*). This requires a commitment of rigorous education that builds the bridge of understanding between theory and practice. Character development is not instantaneous, but is a long-term command commitment to nurturing habits that echo Navy core values and contributes to the lifelong well-being of personnel.

#### **4.5.1.4 Cross-cultural Issues**

Cross-cultural issues directly influence the outlook and perception of personnel toward one another or other cultures. To ensure conclusions are not prejudicial or biased, it is important to incorporate training and education that assists personnel with an understanding and awareness of the immediate environment in which they work, and the global environment in which they operate. RMTs develop programs to support the development of cultural competency.

#### **4.5.1.5 Relational and Life Skills**

Not everyone enters the Navy with the same personal skills or behavioral patterns that support healthy relationships or healthy responses to a variety of situations. Chaplains are trained and have at their disposal workshop material for premarital preparation, marriage enrichment, coping, stress management, and decisionmaking — to name a few. Furthermore, they have access to senior chaplains, CREDO, and the chaplains resource branch (CRB) to develop programs that can address specific command needs.

#### **4.5.1.6 Personal Spiritual Readiness**

Commanders create and accentuate a climate that reinforces the importance of personal spiritual readiness through the CRP. Care must be taken to ensure any command GMT presentation is not limited to any particular faith group, but is inclusive of a wide range of religious beliefs.

#### **4.5.1.7 Crisis and Suicide Prevention**

Personnel encounter crises that, to them, threaten the fabric of their being causing despondency, despair, and hopelessness. Chaplains, however, utilize their skills as pastoral counselors and trainers to present programs that help personnel develop resiliency traits and healthy responses to crises. Neither chaplains, nor RMT personnel, determine the mental well-being or status of personnel undergoing a crisis. That decision and diagnosis resides with the medical community.

#### **4.5.1.8 Domestic Violence**

Child and spouse abuse threatens our entire society. Concern for the welfare of Navy families, and the effects of family violence on military performance, prompted the establishment of the Navy’s Family Advocacy Program (1976). This type of violence, without intervention, is destructive, long-term, and cyclical. RMTs seek to prevent and break the cycle of violence by linking with other professionals for intervention, training and education, pastoral care, and restoration of healthy relationships (refer to OPNAVINST 1752.2A and SECNAVINST 1752.3A for additional guidance).

#### 4.5.2 Coordinated Training

RMTs participate with other RMTs to provide training and education in a defined geographic location. This effectively extends the range of professional training to available commands by utilizing the expertise of multiple RMTs vice a single unit.

#### 4.5.3 Personal and Spiritual Development

Chaplains provide religious, group-oriented education and training that includes scripture studies. Faith groups traditionally have a disciplined approach to studying their respective sacred texts. Funding is established within the CRP budget to purchase and distribute materials that promote an individual's spiritual development. Chaplains can lead groups according to their faith tradition, or utilize lay leaders to augment the CRP. Programs that focus on personal and spiritual development contribute to personal and spiritual readiness.

#### 4.5.4 Spiritual Aspects of Core Values and Character Development

The great religions of the world acknowledge the spiritual dimension of honor, courage, commitment, and their influence on character development. These core values are part of the universal virtues of philosophy and religion that constitute a moral standard that guides conduct. As with the concept of duty, the spiritual aspects of core values and character development refers to that which springs from an internal moral or ethical initiative rather than from external demands. Therefore, the teaching of this concept in a command is not to be equated with evangelizing or proselytizing an individual or a group to a specific faith, but rather to recognize that these virtues have spiritual foundations that can influence behavior.

Courage does not mean that people never fail or never sin; it means that they have the *spiritual resources* to try again and again and again and again, never admitting final defeat or ultimate subjugation. Courage, then, is for the long haul, not the short ride.

James H. Toner

#### 4.5.5 Family Readiness, Pre- and Post-deployment

RMTs not only prepare ongoing programs to support readiness and address pre- and post-deployment issues and concerns, but also understand the command climate and how the mindset influences readiness. Admiral Charles Larson (USN, Ret.), recognized the significant influence of families when he said, "if we fail . . . to take care of our people and their families, support to our national security strategy will suffer." Family readiness is addressed, in part, by ensuring administrative measures such as finances, wills, powers of attorney, etc., are given proper attention. In addition, the ongoing and continuous requirement to maintain the well-being of the family must be addressed.

### 4.6 RELIGIOUS MINISTRY TEAM TRAINING AND EDUCATION

RMTS require training and education to maintain professional competency and in some cases, their safety.

#### **4.6.1 Contingency Training**

Naval forces are constantly poised to participate in emergencies caused by natural disasters, terrorists, subversives, or required military operations. Due to the uncertainty of the situation, contingencies require rapid responses and special procedures to ensure the safety and readiness of personnel. Because RMTs are potentially engaged and highly visible in such events, access to such professional training is indispensable to assist the command.

#### **4.6.2 Water Survival**

RMTs are required to attend and participate in egress training for helicopter survival (OPNAVINST 3710.7S, Section 8.4.2.2, paragraph f).

#### **4.6.3 Expeditionary Training**

Commands and RMTs recognize that their RM involvement may extend beyond the boundaries of a platform under orders from a higher command. Because of the global presence of naval forces, the possibility exists for RMTs to be temporarily ordered to augment or merge with ground force units for land operations. This necessitates RMTs' understanding of joint operational requirements and the role of an RMT within a JTF.

#### **4.6.4 Professional Development and Training Conference and Professional Development and Training Workshop**

Professional development and training conferences (PDTCs) and professional development and training workshops (PDTWs) are developed by the Chief of Chaplains Office to ensure RMT training and education meet the professional requirements of the Navy, and address the professional competencies of the chaplain corps' tasks and activities. Chaplains plan and budget for participation in these conferences through the CRP.

### **4.7 SUPERVISORY AND ADMINISTRATIVE**

#### **4.7.1 Total Force Requirements**

Implemented in 1973, the total force policy has continued to guide decisions on how the manpower resources available to DOD (active, reserve, retired military, federal civilian, contractor, and allied support personnel) are structured to protect the nation's interests. Because reserve components can provide substantial capability within a smaller defense budget, they have increasingly been called upon to contribute within the total force. These elements of the total force are to be seamlessly integrated to achieve the new levels of proficiency required to successfully conduct joint and combined operations. In regard to RM and the RMT, not all commands have ready reserve, selective reserve (SELRES), or volunteer training (VT) chaplains. However, active duty chaplains can identify manpower requirements based on RM needs and operational commitments, and request appropriate reserve assistance via Commander, Naval Reserve Force (CNRF). To perform active duty training (ADT) with a different unit, SELRES chaplains must have permission from their gaining command. VT chaplains require funding from the requesting command or claimant.

#### **4.7.2 Management Requirements: Budget, Contracts, Equipment, and Facilities**

Chaplains are accountable to manage the components of the CRP, ensuring budgets, contracts, equipment, and facilities meet the identifiable RM requirements.

### **4.7.3 Personnel and Volunteers**

Chaplains manage assigned personnel including RPs, lay leaders, CRP volunteers, and volunteers assisting with humanitarian projects.

### **4.7.4 Professional Development**

Through the CRP, chaplains plan and budget for RMT professional development and the professional training of lay leaders according to Navy regulations, policy, and denominational requirements.

### **4.7.5 Coordination of Religious Ministry**

Coordination of RM is frequently undertaken by the component command and delegated to a force or major subordinate chaplain to ensure a wide RM coverage.

### **4.7.6 Joint Task Force Considerations for Religious Ministry**

Naval units often respond to global crises as part of a JTF. In coordination with the JTF commander and chaplain, and depending on the type of operation, the RMT works to extend RM to all forces assigned to the JTF (Appendix I).

## CHAPTER 5

# Religious Ministry in War

War is a special activity . . . different and separate from any other pursued by man.

Carl von Clausewitz

The chaplain is there for the [Sailor] in emotional and spiritual distress. On the other hand, no one had ever heard of a “shrink” on the battlefield.

From War Psychiatry, Walter Reed Army Institute of Research

### 5.1 BACKGROUND

The diversity of naval operational commitments and engagements of the 21st century take Navy personnel into antiterrorism/force protection, enforcement of no-fly zones, asymmetrical warfare, littoral missions, special operations, drug interdiction, maritime interception operations, visit-board-search-seizure, recovery operations, and missions yet to be designed. Regardless, they all encompass danger. This chapter builds on the foundational and guiding principles of RM presented in Chapter 4 and maintains a similarity with the prescribed tasks and activities, relating them to war. It also articulates the concept that war places Navy personnel in environments where religious beliefs, character, and fidelity are sorely tested. In this environment, Navy personnel live life in the unknown and precarious. Furthermore, Sailors experience the juxtaposition of society’s values of life, the order to take others’ lives, and the eventual reintegration into society. In combat environments the chaplain has the task of being a spiritual diagnostician. Combat or events leading up to it may precipitate a spiritual crisis over the internal conflict of prized personal values. The chaplain exercises good judgment in allowing this value conflict to rise to the forefront, but recognizes the need for personnel to eventually address it (informally or formally) through reflection, contemplation, conversation, group discussion, or services. Therefore, RM is an instrument of indispensable utility during such times. The RMT uses all available RM resources to care for and safeguard the well-being of individuals, cohesion, and integrity within the unit.

The world is dangerous and unpredictable. Our Navy routinely operates in tough places, and that’s as it should be. We work and operate in an atmosphere of risk and we should not shy away from it.

Admiral Vern Clark



Between 8 and 12 August 1941, a secret meeting between President Franklin Roosevelt and British Prime Minister Winston Churchill and their staffs, occurred at Ship Harbor, Placentia Bay, Newfoundland aboard the heavy cruiser USS AUGUSTA and the battle cruiser HMS PRINCE OF WALES. The two leaders and their staffs discussed the

general strategy of the war against the Axis Powers, although the U.S. was not yet involved. Recognizing the significant influence of worship, Winston Churchill gave significant thought to the preparations for such an event on board HMS PRINCE OF WALES. In an attempt to solidify the bonds and unity between two nations he determined that the occasion should have a high emotional content. There were to be no more than two hundred fifty hymn sheets for the congregation of five hundred to ensure Anglo-American sharing. The pulpit on the quarterdeck would be draped with the Stars and Stripes and Union Jack, and British and American chaplains were to share in the reading of prayers. Winston Churchill recounts the day in his memoirs:

"On Sunday morning, August 10, Mr. Roosevelt came aboard HMS PRINCE OF WALES and, with his Staff officers and several hundred representatives of all ranks of the United States Navy and Marines, attended Divine Service on the quarter-deck. This service was felt by us all to be a deeply moving expression of the unity of faith of our two peoples, and none who took part in it will forget the spectacle presented that sunlit morning on the crowded quarter-deck — the



symbolism of the Union Jack and the Stars and Stripes draped side by side on the pulpit; the American and British chaplains sharing in the reading of the prayers; the highest naval, military, and air officers of Britain and the United States grouped in one body behind the President and me; the close-packed ranks of British and American sailors, completely intermingled, sharing the same books and joining fervently together in the prayers and hymns familiar to both: "O God, and "Onward, Christian Soldiers", O God our Help in Ages Past", and "Eternal Father" which Macaulay reminds us the Ironsides had chanted as they bore John Hampden's body to the grave. Every word seemed to stir the heart. It was a great hour to live. Nearly half those who sang from the crew of the PRINCE OF WALES were soon to die when the ship was sunk in December."

## 5.2 COMMAND ADVISORY

### 5.2.1 Religious Expression and Religious Ministry Requirements

During times of war the desire for religious expression increases in significance. This will influence the direction and emphasis of the CRP for an undetermined duration. Chaplains advise commanders regarding RM requirements, special faith-based requests, and the nature of any specific issues related to religious expression. Utmost care is taken to ensure maximum opportunity for religious expression both private and corporate.

#### 5.2.1.1 Personal and Family Spiritual Readiness

In war, personnel and their families confront their greatest fears and anxieties because these events infer military engagement or being attacked by an enemy. Personal faith and spirituality do not reduce the images, intensity, or horrors of the carnage related to these events. However, spirituality provides a framework to put events into a context more beneficial to personnel and their families. Due to the uniqueness of Navy commands, their missions and operational commitments, chaplains advise commanders on command climates and ways to prepare personnel and their families. Without violating the religious background of personnel, commanders encourage participation in the CRP.

Man has two supreme loyalties — to country and to family. So long as their families are safe, they will defend their country, believing that by their sacrifice they are safeguarding their families also. But even the bond of patriotism, discipline, and comradeship are loosened when the family is threatened.

B. H. Liddel Hart

#### 5.2.1.2 Religious Discrimination

Chaplains are mindful of the dehumanizing of the enemy during times of war, and of disparaging comments related to the enemy. Though the enemy's religious background may not represent or reflect mainstream America, nonetheless it is to be respected and not demeaned. Chaplains advise commanders on such activities and ways to prevent this mindset.

#### 5.2.1.3 Cooperative Ministry

Chaplains advise commanders on ways to utilize all RMT assets for rapid response to RM requirements. During deployments the fleet, CSG, or ESG chaplains coordinate with other command elements for effective coverage, which includes those units operating independently.

### 5.2.2 Moral, Ethical, and Core Value Issues

War reveals the moral character and core values that are foundational anchors. The response to such events and/or engagements brings to light the tension between what has been taught, and the living of those values. In a broad sense chaplains advise on matters related to personnel. On occasion, advisement may be given on what is associated with employment of military power (e.g., "proportionality"). Military ethicist James H. Toner refers to this as "the force of logic", which he argues, is derived "in good measure from ethical judgment frequently rooted in religious conviction" (*Morals Under the Gun*). Lack of a moral foundation, or the inculcating of core values can have a corrosive influence, leading to decisions that can have less than desirable results or even disastrous consequences. Chaplains understand that in the heat and passion of

battle, personnel can become extremely angry and upset — especially when casualties are involved and/or atrocities committed on their shipmates, friends, and comrades in arms. When passed on to the commander, this awareness can prevent reprisals or acts of revenge beyond the law of armed conflict and rules of engagement (ROE).

Furthermore, chaplains bear a significant responsibility to help personnel understand the moral basis for engaging in war, the moral limitations on the methods of war, and the moral dangers involved for participants in war. It is appropriate for chaplains, as moral and ethical advisors to military commanders and to the rank and file, to provide a morally valid framework for judging and refuting the enemy's propaganda claims.

### **5.2.3 Quality of Service (Including Quality of Life and Quality of Work Life, Human Values, Unit Enhancement, Personnel and Family, and Retention)**

War creates a dynamic tension and temporary inequality with the topics listed. Chaplains advise commanders regarding the negative effects, long-term implications, and means to minimize the resultant negative consequence when this aspect of life is stressed. Chaplains can convey to personnel what can and can not be done, and what is being done to address quality of service issues.

### **5.2.4 Morale Issues: Command, Personnel, and Family**

In war, morale issues are in a constant state of fluctuation. Combat, injury, death, wartime preparedness, and sustained periods of high operational tempo affect attitudes, perceptions, and outlooks. That does not mean, however, that the climate of command, personnel, and family is disregarded. Rather, chaplains endeavor to distinguish between the factual and fictional viewpoints in order to provide commanders with truthful assessments.

### **5.2.5 Cultural and Religious Issues Related to Unit Operations**

First, units operating within an AOR need to be aware of cultural and religious issues that might affect the mission. This includes sacred sites, beliefs and customs, and the level of influence these two dynamics have on civilian, military, and government officials. Second, war can create an environment where individuals who make up enemy or terrorist forces can become objects of prejudicial feelings because of their culture and religion. Furthermore, this bias toward individuals can be transferred on the culture and religion within a region. Great care must be taken to maintain lines of distinction between enemies and their culture/religion. Translating prejudicial views onto noncombatants resulting in ethnic devaluation and dehumanization is dangerous. Chaplains advise commanders when this shift is beginning to occur.

### **5.2.6 Mission Planning Requirements for Religious Ministry**

Planning requirements are part of the necessary staff work for chaplains to prepare and brief commanders. The CRP develops RM requirements that take into account multiple contingencies based on the operational environment. Chaplains determine the focus of effort, personnel, and resources required, and those tasks and activities to best support the command and RM obligation.

### **5.2.7 Influence of Religious Ministry Programs on Information Warfare**

As part of the CRP, chaplains coordinate or assist with humanitarian and community relations, liaison with foreign religious leaders, and minister (when authorized and directed) to captives, evacuees, detainees, migrants, refugees, and EPWs. Because of these contacts, information is gained through casual and unintended conversation that may contain information relevant to the

operation. Commanders must take great care and exercise caution not to utilize RM and RMT as a means to gather information, thereby jeopardizing the noncombatant status of chaplains. Chaplains advise commanders when there is a possible infringement in this area. However, this does not preclude chaplains from providing commanders with information gained regarding threats to forces, peace, stability, or other hostile activities.

### 5.2.8 Targeting Boards, Rules of Engagement, and Law of War

This is not to be misinterpreted as chaplains instructing commanders on targets to attack, establishment of ROE, or issues related to the law of war. When discussing targeting, ROE, and issues related to the law of war, it is done in the chaplain's capacity as advisor to the commander. Advisement is very clear: present facts that involve the commander's interest. Chaplains bring commanders another viewpoint based on their training in ethics, knowledge of cultural and religious values, and "just war" theory. Again, chaplains DO NOT have a decisionmaking role but rather bring awareness to the issue from another vantage point.

## 5.3 RELIGIOUS MINISTRY AND ACCOMMODATION

### 5.3.1 Religious Ministry Requirements

A dynamic tension between RM requirements and operational requirements during periods of war is to be expected. However, this does not negate the commander's responsibilities for the free exercise of religion and the chaplain's responsibility to plan, prepare, and implement a comprehensive, flexible, and adaptable CRP throughout the command.

### 5.3.2 Worship Services: Weekly, Special, Seasonal, and Appointed Occasions

Worship is an integral part of the spiritual, emotional, and overall well-being of personnel in combat environments. Periods of worship provide opportunities for reflection, development of camaraderie, solace, and a means to grapple with the issues related to combat. Commanders support expressions of faith by ensuring worship services are given due time, advertisement, and recognition. Chaplains work within the constraints of the operational environment, understanding unintentional interference, but also advocating the primacy of such spiritual experiences and the positive influence on personnel.

### 5.3.3 Individual and Group Religious Expression and Accommodation

Chaplains coordinate and utilize the services of other RMTs and appointed lay leaders to meet the particular religious requirements of personnel. The demand of operations related to war does not negate this responsibility, but demonstrates the importance to reach out and extend RM to the greatest number of personnel.



Roman Catholic Mass on board USS Bataan (LHD 5) during Operation Enduring Freedom (March 2002).

### 5.3.4 Funerals, Memorials, Burials, Sacramental Acts, Ordinances, Rites, Dedications, Ceremonies, Weddings, Rituals, and Other Spiritual Acts

Memorial services are helpful for [Sailors] in coming to terms with losses. [However], they can backfire if they are perceived as opportunities for senior commanders to be photographed expressing their grief.

Memorial services that were perceived by the rank and file as public relations events drove deep wedges between commanders and subordinates, including subordinate commanders. They were perceived as obscene exploitation of subordinates' deeply felt losses. Memorial services must be for the service members who knew and loved the deceased.

Memorial services offer opportunities for the mental health workers and chaplains to cooperate in a sphere in which their interests are congruent. Their combined influence can support commanders in using memorial services to solidify vertical cohesion and facilitate the management of grief.

From War Psychiatry, Walter Reed Army Institute of Research

#### 5.3.4.1 Funerals, Memorials, and Burials

These sacred acts are conducted in accordance with the chaplain's faith group practices and naval guidance. Sufficient planning and proper conducting of these services is important. Service members take notice of the honor and respect given to their deceased shipmates realizing that the same might be done for them. It is, therefore, of paramount importance that these sacred services are carried out in solemnity, reflecting and conveying admiration, respect, and indebtedness while acknowledging their ultimate sacrifice of dying for their country.



#### 5.3.4.2 Sacramental Acts, Ordinances, and Rites

These aspects of faith take on greater meaning and importance in the lives of personnel during operations that may result in combat, during combat, or in dealing with the aftermath. Only ordained clergy perform such acts of sacred ritual in accordance with faith practices. These faith practices can provide solace, comfort, courage, and resolve to duty in the midst of fear, hardship, and uncertainty. Commanders should consider using all available RMTs to better meet the diverse needs of their personnel.

Sailors honor the men killed on 7 December 1941. The casualties were buried on 8 December and this ceremony took place during the following months, possibly on Memorial Day, 31 May 1942.

### 5.3.4.3 Ceremonies, Weddings, Rituals, and Other Spiritual Acts

Chaplains and commanders work together on ceremonies and rituals that build unit identification, integrity, and cohesion during the extremis of combat. Weddings, however, are determined by the choice of personnel — some of whom decide to make such an obligation prior to operational commitments. Commanders utilize chaplains to provide pastoral counseling, and the RMT to make available GMT regarding such decisions.

### 5.3.5 Cooperative Religious Ministry

Cooperative RM is essential in war. Not only does this extend the coverage to address and provide for RM requirements, it also utilizes chaplains and RMTs that possess additional professional and institutional expertise.

### 5.3.6 Lay Leader Program

It is prudent to appoint, supervise, and train supplementary lay leaders to meet the additional demands of a war environment (refer to OPNAV 1730.1D).

### 5.3.7 Fellowship Program

Events associated with war and combat tear at the foundation of individuals. It is important for fellowship programs to be coordinated to provide encouragement, the ability to express concerns in a mutually supportive environment, and build bonds of trust and unit cohesion.

### 5.3.8 Captives, Detainees, and Enemy Prisoners of War

Personnel in any category of this group will be guarded by armed military personnel. Therefore, chaplains are to know and understand the legal status of such persons since this dictates the appropriate standard of treatment according to U.S. policy and the Geneva Convention. Military policy and law also provide guidance for accommodating worship requirements. If, however, a chaplain is being considered to temporarily fulfill this role because the chaplain's faith group/denomination are the same of those being confined, then all worship or religious acts of faith are to be *authorized and directed* by the CO in consultation with the SJA. Furthermore, it is advisable for the chaplain to consult with the Fleet, ESG, or combatant command chaplain when such accommodation is being considered (refer to Appendix K and L for detailed guidance).

### 5.3.9 Evacuees, Expellees, Migrants, and Refugees

This category of individuals comprises those who departed, were removed, or are being removed from an area due to internal civil conflict, war, or natural disasters. Accommodation of worship or religious acts of faith is provided on a humanitarian basis — even when conducted by a Navy chaplain. The act of accommodation or provision, however, is conducted when *authorized and directed* by the CO in consultation with the SJA.

### 5.3.10 Prisoners of War

In regard to RM while chaplains are “retained personnel” with American POWs, they continue to perform their spiritual duties on behalf of the prisoners (refer to Appendix K and Commentary to Geneva Convention III, Article 33). In regard to repatriated American POWs, RM calls for the utmost discretion, professional competency, and knowledge of historical matters related to POWs. RM to repatriated American POWs is bound up in the devotional life of the chaplain — that is the distinctive mark of the chaplain's identity. That identity permits direct contact between

chaplain and prisoner in order to provide a spiritual anchor, compassion, and hope. Accommodating worship needs contributes to the healing and strengthening process.

### **5.3.11 Sick, Wounded, and Dying**

Ministry to the sick, wounded, and dying is often done in conjunction with the sacred acts described in paragraph 5.3.4. The significance of this consolation and provision of any sacred act by the chaplain can not be overestimated. It conveys the sacredness of life, value of the service rendered, commitment, and involvement of the command not only to the physical well-being, but also to the heart, soul, and mind. Oftentimes, official messages inform the family that a chaplain provided some form of sacred act, thereby bringing comfort.

### **5.3.12 Mortuary Affairs**

Handling of deceased personnel is done in accordance with naval policy and guidance. JP 4-06 provides additional guidelines for the religious and cultural issues involved. The same guidance applies to captives, detainees, migrants, refugees, and EPWs. (For additional guidance refer to DODI 1300.22.)

## **5.4 OUTREACH**

Chaplains seek to build community through a commonality of ritual and sharing of traditions, while extending the community of faith to all personnel.

### **5.4.1 Support to Religious Ministries**

The CRP focuses on specific tasks and activities during war. It is essential for RMTs to develop, plan, and coordinate programs to encourage participation in RM. Pertinent programs from other RMTs can be incorporated that address the operational environment of the command.

### **5.4.2 Personal and Spiritual Growth Programs**

RMTs develop programs that address combat stress, “just war,” emotional upheavals, internal conflicts, anger, ethical dilemmas, paradoxes of combat, and reintegration. Studies show that personnel wrestle with the complexities of the issues, using different language and means to express their thoughts. For that reason, programs do not reflect simplistic solutions to complex issues, but rather help individuals grapple with the influence of such problems.

### **5.4.3 Religious and Humanitarian Charity**

All civilians in a country involved in war have rights. Charity begins with respecting the people, their family rights, religious beliefs, and cherished customs. Chaplains assist commanders in ensuring civilians are protected from acts of violence, threats, and insults. Furthermore, they advise commanders, in conjunction with other staff, when to provide assistance. Acts of charity receive command approval and are coordinated through the proper authorities within an AOR.

### **5.4.4 Unity of Effort**

The cooperation of additional RMTs strengthens the ability of the commander to provide coordinated outreach as deemed necessary for the extension of RM and well-being of personnel.

## 5.5 PASTORAL CARE

### 5.5.1 Pastoral Counseling

In war pastoral counseling is done in extremis. This includes counseling not only during the command's engagement, but also *prior to and after* any involvement. Pastoral counseling offers personnel the ability to express their feelings, issues, or concerns.

### 5.5.2 Visitation

Not all personnel seek out the assistance of a chaplain; however, regular visits around the command foster relationships between the chaplain and personnel. They set the stage for impromptu conversations. These sessions will allow personnel to find expression for their thoughts, even if crude or inarticulate, regarding the macabre within war. For the chaplain, however, it is a platform to guide the horrors and feelings toward war and combat away from cynicism or self-condemnation.

During a mission that would result in a battle of short duration, the senior chaplain aboard an aircraft carrier (CV) knew it was best to spend a maximum amount of time walking the decks to provide pastoral care to everyone aboard. From this activity he learned the sailors were echoing a similar concern: would God and the American people forgive them for what they were going to do? During his deckplate visit, one young ordnanceman called the chaplain's attention to the bravado-laden slogans he had painted on the ordnance to be delivered to its intended target.



Following the air strikes the chaplain came across the young sailor, who this time quietly and privately expressed concern over his attitude. His distress was over the ultimate effect of the bombs he had loaded and sloganeered: "Chaplain, what if my bombs really did kill people?"

It is clear from the outset that membership of a military group can, in itself, foster a fighting spirit that has nothing to do with ideology or religion.

Richard Holmes in *Acts of War: The Behavior of Men in Battle*.

### 5.5.3 Crisis Prevention: Leadership, Unit Integrity, Stress and Fatigue, and Psychological and Moral Injury

War and combat create, foster, and accentuate chaos and uncertainty. Emotions and attitudes are capable of spinning out of control. Death of personnel exacerbates existing feelings and attitudes. Areas that minimize the cascading influence of crises are demonstrative leadership, maintenance of unit integrity, and identification and reducing of factors contributing to stress and fatigue. Preventing moral and psychological injury are encompassed within cohesion, leadership, and training (refer to Figure 5.1). These elements are embodiments of the larger phenomenon of trust. Chaplains work in conjunction and cooperation with commanders to provide programs that are preventive in nature and address the issues in this section.

#### 5.5.4 Crisis Intervention: Post-Traumatic Stress Disorder and Critical Incident Stress Management

Through professional training coupled with their skills as pastoral counselors, chaplains are able to intervene in crises related to combat. Immediate intervention facilitates recovery and well-being that mitigates any long-term effects. This does not preclude cooperative work with health care professionals. However, because of the presence and unit identity of chaplains, there is a sense of urgency for commanders to utilize the RMT for the well-being of personnel.

|  |
|--|
| <p><b>COHESION:</b> Positive qualities of community (horizontal cohesion) in the service member's face-to-face unit, of which stability — keeping people together — is the most important.</p> <p><b>LEADERSHIP:</b> Competent, ethical, and properly supported leadership.</p> <p><b>TRAINING:</b> Prolonged, realistic, progressive training that works for what sailors and their leaders really have to do and face.</p> <p style="text-align: right;">Dr. Jonathan Shay, <i>Odysseus in America</i></p> |
|--|

Figure 5-1. Minimizing Moral and Psychological Injury

#### 5.5.5 Spiritual Direction, Enhancement, and Mentoring

These activities reflect an intentional program of involvement with Navy personnel that occurs over a short or long period of time. This type of leadership, by example and education, becomes a significant contributor to quality of life, well-being, adjustment, and reintegration with family.

#### 5.5.6 Official Ceremonies

Ceremonies offer opportunities to build unit identification, provide encouragement, and recognize time-honored traditions in the combat environment. The chaplain's presence and participation incorporates the value of the spiritual dimension to life.

#### 5.5.7 Conscientious Objectors, Humanitarian, and Hardship Cases

Personnel are required to meet naval regulations regarding any form of request for administrative separation. Chaplains must be prudent in advising, evaluating, documenting, and making recommendations to the commander for CO applications or reassignments/separation for humanitarian and hardship reasons. If the case appears to be generated by false claims, chaplains are able to address personal motivating factors through pastoral counseling, spiritual direction, and mentoring. (Refer to COMNAVMIIPERS 15560A article 3850240 and The Enlisted Transfer Manual NAVPERS 15909C, Chapter 18.)

#### 5.5.8 Coordinated Care

In cooperation with, and at the direction of, commanders and senior echelon chaplains, chaplains coordinate RM and pastoral care to other commands. This planning process ensures personnel in commands without RMTs, or with limited coverage of an RMT, are better served and cared for in hostile environments.

### 5.5.9 Captives, Detainees, and Enemy Prisoners of War

There is no clear legal or policy guidance on the provision of pastoral care by Navy chaplains. The guiding principle for commanders is “humane treatment.” Interpreting “humane treatment” to include acts of “pastoral care” is ultimately determined by the CO. Caution by commanders is paramount when *authorizing and directing* such activity. This is because it requires the chaplain to function in three distinct arenas: advisor to the command, chaplain to this group, and conduit between command authorities and captives, detainees, and EPWs.

The most important guide to lawful treatment of such persons is to treat individuals humanely. Chaplains are also aware that the conditions associated with war can lead to American military personnel becoming extremely angry and upset because of the casualties or injuries sustained. Furthermore, while acknowledging such feelings for retribution by some Navy personnel, chaplains work to ensure that feelings toward reprisals, acts of revenge, or maliciousness are halted (refer to Appendix L).

### 5.5.10 Evacuees, Expellees, Migrants, and Refugees

Accommodation of any activity of pastoral care is provided on a humanitarian basis. These activities are conducted when *authorized and directed* by the CO in consultation with the SJA. Most often this will be in the context of humanitarian efforts as part of operational requirements, e.g., noncombatant evacuation operations (NEOs).

### 5.5.11 Prisoners of War

When chaplains are “retained personnel” with American POWs they continue to perform their spiritual duties on behalf of the prisoners (Refer to Appendix K and Commentary to Geneva Convention III, Article 33). In regard to repatriated American POWs, pastoral care requires the utmost discretion, professional competency, and knowledge of historical matters related to the treatment of POWs. Pastoral care to repatriated American POWs is bound up in the devotional life of the chaplain — that is the distinctive mark of identity. That identity permits direct contact in order to provide a spiritual anchor, compassion, and hope. Chaplains, as clergy, maintain privileged communication with American POWs.

### 5.5.12 Survivors

Dr. Jonathan Shay wrote that, “Veterans carry the weight of friends’ deaths *in* war and *after* war, and the weight of all those irretrievable losses among the living that, like the dead, can never be brought back” (Odysseus in America, 2002). Survivors may question why they lived and others died. They may regret actions that they did or did not take and decisions they did or did not make, which contributed to others’ death or injury. This interpersonal activity results in the creation of a bond almost to the point of being exclusive toward others who did not experience the event. Chaplains, either as an insider or an outsider, understand and accept this dynamic and look for the best means available to offer extended or periodic pastoral care as required.

For some survivors, a decision is made in relation to the experience and the choice of whether to remain a victim or be a survivor. Periodically, personnel may require a reframing of the experience so that they do not become victims of the trauma. Although it is not instantaneous, resilient survivors find meaning, purpose, and value in difficult circumstances. While they may detest the difficult situation, they let themselves be transformed by their experiences. Through their skill as pastoral care providers, chaplains help guide personnel spiritually and professionally to change from victim to survivor.

### **5.5.13 Family Members**

Pastoral care is extended to all family members of Navy personnel. Families experience a range of emotions without a prescribed sequential order and in varying degrees of intensity. When those emotions are coupled with a lack of information, near instantaneous news reports, conflicting news reports (whether military or civilian), and other related activities, the frustration and confusion intensify. Chaplains need to be sensitive to the emotional state of families and the dynamics of the situation that evolves moment by moment. For the well-being of families it is important to maintain continuity of care, in that the same RMT works with the same family through the entire process.

### **5.5.14 Families of Prisoners of War and Missing in Action**

Notification of POW or missing in action (MIA) status is made during the official CACO call to the family. If the primary next-of-kin is a spouse, it is important that the spouse of the CO be notified and invited to rendezvous at an agreed-upon location for accompaniment to the household. The chaplain's ministry to the family is to maintain continuity of care like the CACO's. If the spouse prefers another chaplain, that request is honored. Chaplains never go to a home unless accompanied by another member of the RMT, an officer, or two or more other spouses. Furthermore, chaplains can assist POW/MIA families by shielding them from intrusive media coverage and help arrange public affairs officer (PAO) training in the handling of media requests. Research of POW/MIA families from Vietnam and the Persian Gulf War reveals that the experience with the media was, for the most part, a substantial stressor. Additional understanding of POW/MIA family issues is gained by reading about the experiences of POW/MIA wives from Vietnam, 1965–1973. Congressional testimony is available from the Congressional archives. (For additional information refer to DODI 1300.21, 8 January 2001, section E2.2.6.2.3 through E.2.2.6.2.4.)

### **5.5.15 Casualty Assistance Calls**

A chaplain accompanies the CACO during the official notification of injury or death to the primary next-of-kin. With today's media blitzing, it is entirely possible that the next-of-kin may already be aware of an event resulting in death or injury of military personnel. Chaplains are cognizant of this, and with news of death or injury there can be all manner of emotional display. The next-of-kin is served well by ensuring a support network is established and other individuals are present before leaving the residence. (For additional guidance refer to BUPERINST 1770.3 and NAVPERS 15607D.)

### **5.5.16 Catastrophic Ministry**

Engagements related to war can result in cataclysmic events where the loss of life, injury to personnel, and collateral damage is staggering. The fire aboard USS FORRESTAL (CVA 59), the missile attack against USS STARK (FFG 31), and the terrorist attack against USS COLE (DDG 67), are forever etched into naval history. These events, however, required the marshalling of RM resources to respond to the human need associated with such tragedy. Catastrophic ministry requires RMTs to work cooperatively and coordinate with other command RMTs, special psychiatric rapid intervention team (SPRINT) units, health care providers, family service centers, and complementary designated sources for maximum assistance to personnel and family.

### **5.5.17 Noncombatant/Civilians**

Because chaplains, as clergy, have a globally recognizable status, noncombatants/civilians may appeal to them and request their assistance. Pastoral care may be provided on a humanitarian basis when authorized and directed by the CO. Frequently this can build lines of communication,

facilitate the objective of the mission, and foster positive military-civilian relationships. The CO is to be informed of all RMT activities and those services rendered.

## **5.6 COMMAND TRAINING AND EDUCATION**

### **5.6.1 Moral Issues Related to War**

Frequently included on the list of moral issues related to war are the “just war” theory, the law of armed conflict, the rightness/wrongness of killing, and wanton destruction. Military ethicist James H. Toner argues that too many military personnel are ignorant of philosophy and rarely have time to reflect on the relevance of the moral dimensions to war and personnel. Furthermore, he laments that chaplains are too consumed with pastoral concerns, leaving limited time for instruction to personnel. Such a curriculum is important in order to refrain from developing clichéd or trite responses to complex issues rendering personnel intellectually disarmed. Without proper training, combat personnel can develop skewed ideas, unbalanced decisions, dehumanization of enemies, and the potential to commit unlawful acts. At the other end of the spectrum, however, is the reality of life’s inequities. As VADM James B. Stockdale wrote: “There is no moral economy or balance in the nature of things such that virtue is rewarded and vice punished. The good man hangs on and hangs in there.” Through GMT, personnel are taught that adhering to virtues and morals does not guarantee a reprieve from the horrors or shock of war. However, they do instill in one a faith in the value of higher qualities and an ability to endure under supreme stress.

### **5.6.2 Cross-cultural Issues and Cultural Competency**

Navy personnel utilize their perspective, values, and beliefs when examining and making determinations about other cultures. Without the development of cultural competency and awareness of the culture being engaged, subjective criteria are often prejudicial and biased. Cultural competency reinforces the need for understanding the core of one’s beliefs and the ability to see the world through another’s perspective. This understanding, however, does not mitigate justice and use of military force. Through GMT, chaplains are able to strengthen the Navy’s tradition for respect by encouraging an understanding of cross-cultural issues.

### **5.6.3 Moral and Ethical Reasoning/Decisionmaking**

If the process for reasoning and decisionmaking is defective, the outcome is subsequently defective. In war and combat this can be disastrous, possibly resulting in a loss of credibility throughout the international community, foreign governments, host nation(s) (HNs), and civilians. Through GMT, small group discussions, mentoring, and religious education, chaplains facilitate the development of skills for effective and sound reasoning and decisionmaking. This training extends beyond core values training and education which, although necessary, does not take the place of the rigors of moral reasoning. Memorizing a list of values is not a substitute for the demanding analysis that moral reasoning requires. Chaplains do not make philosophers out of

The biggest ethical problem we face is that many persons are not alert to the moral implications of their decisions.

Most significant decisions that an officer makes are ethical decisions: they affect human beings and their lives and lifestyles; they seek the most effective ways to defend crucial, fundamental national values; they involve resolving tensions between conflicting values.

Kenneth H. Wenker in Journal of Professional Military Ethics

personnel. Instead they attempt to arm them with proven arguments for understanding complex issues, the ability to make wise decisions, and prepare them to make responses to situations while under pressure.

#### **5.6.4 Personal and Spiritual Development/Readiness**

General George C. Marshall's remark that "unless the soldier's soul sustains him, he cannot be relied upon" is applicable to Navy personnel as well as the soldiers he mentions. The moral stress of war has similar correlation to the spiritual stress. To facilitate the process of personal and spiritual development, chaplains provide GMT, small group discussions, mentoring, and religious education.

#### **5.6.5 Battle Stress and Fatigue**

These do not exclude the medical community, but rather complements what is presented from their professional competency. By incorporating chaplains into this area of training, it may help to dispel myths of invincibility and herculean stamina, while emphasizing the need to care for one another in war.

#### **5.6.6 Family Issues**

Families will undergo anticipatory types of stress due to the unknown and long periods of uncertainty. Though demanding and traumatic, the experience does not need to be debilitating for family members. Chaplains arrange, conduct, and plan pre-deployment briefs to address general issues with the opportunity for small groups and private discussions. To help families during deployment or operational requirements, ongoing briefs coordinated with and through the ombudsman, family service center, mental health professionals, and other commands keep families informed and provide resources for needed assistance.

### **5.7 RELIGIOUS MINISTRY TEAM TRAINING AND EDUCATION**

To prepare the RMT for the level of involvement and demands associated with RM in war, funded training and attendance at the training events that offer the following professional competencies is essential.

#### **5.7.1 Psychological and Moral Effects of War**

This training requirement ensures that when chaplains advise commanders, brief units, provide GMT, counsel personnel, or work with families, they have the knowledge to do so competently.

#### **5.7.2 Battle Stress and Fatigue**

This training requirement is due to the RMT's close relationship to unit personnel, their proximity to combat, and as an advisor to the commander. Furthermore, since the RMT works closely with medical and mental health professionals, it increases the range of coverage through mutual assistance.

#### **5.7.3 Spiritual Crises Related to War**

This training requirement prepares chaplains to address the spiritual issues that personnel associate with war. This training acknowledges the influence of spirituality within the lives of personnel and the potential debilitating effect on motivation, conviction, and morale.

## **5.8 SUPERVISORY AND ADMINISTRATIVE**

### **5.8.1 Total Force Requirements**

Based on RM needs for operational missions and commitments within an AOR, chaplains identify manpower requirements and request RMT support in coordination with the command and senior echelon chaplains.

### **5.8.2 Management and Administrative Requirements: Equipment and Facilities**

A war/combat zone requires the identification of facilities for the provision of RM tasks and activities. If stateside, this may require augmentation of budgets for contractual help, equipment, and facility rental. Other than training, contingencies can be anticipated but not budgeted within a CRP.

### **5.8.3 Coordination of Religious Ministry**

Coordination for RM is often undertaken by the component commander and delegated to a senior supervisory chaplain to ensure a wide range of RM coverage. The CRP establishes contingency plans within an AOR or homeport region when it becomes necessary to distribute RMT assets for maximum coverage to meet RM requirements.

### **5.8.4 Joint Task Force Considerations for Religious Ministry**

Naval commanders may be designated as JTF commanders. In these situations, the senior chaplain has the following responsibilities:

1. Functions as the command advisor with respect to ethical and moral decisions in war when force of attack is at or near religious or cultural structures.
2. Functions as an intermediary between locals and the command on matters that may be religious, or as a spokesperson to foster awareness about indigenous concerns, issues, or attitudes.
3. Functions as the subject matter expert on religious rites, especially with respect to burial and preparation for burial procedures.
4. Maintains knowledge of the RMT composition and location within the AOR without controlling or moving the RMT from the command component.
5. Provides RM to units without an RMT.
6. Provides augmentation RMT during stages of deployment and redeployments.
7. Provides RMT assistance with incoming casualties or killed in action (KIA), stretcher bearers, and pastoral care to wounded and medical teams.
8. Locates religious materials for detainees and EPWs when applicable.
9. Is knowledgeable of military terminology for joint and other Service components.

**NWP 1-05**

10. Reports via situation report (SITREP) to major components of RMT location, unit information, activities, and statistical data — combining with the JTF chaplain's report.
11. Participates in daily briefings and briefs directorates on religious issues central to the command and decisionmaking process when required.

# CHAPTER 6

## Religious Ministry in Military Operations Other Than War

### 6.1 BACKGROUND

This chapter addresses RMTs involvement with military operations other than war (MOOTW). Because MOOTW covers a considerable range of missions, it is not the intention of this chapter to apply principles of RM to each type of MOOTW (refer to Figure 6-1). MOOTW is usually conducted within a joint environment — DOD being either the lead agency, or in a supporting role to another U.S. government agency. RM objectives and the RMTs operate in a larger context extending beyond a CRP. Since the Navy is a global, forward-deployed presence, the likelihood of it being the first responder to a crisis is certain, and it is capable of conducting any number of MOOTW operations. Therefore, the CRP has its own contingency response for MOOTW to support and enable the commander to complete the mission and meet RM requirements.

Chaplains may play a critical role in dealing with NGOs, as well as other civilian outreach and involvement groups, but chaplains never act in a vacuum. Chaplains strive to have their commanders' full knowledge and approval prior to any collaborative effort. At the very least, chaplains must ensure they are operating within the commanders' clear intent.

You live in a far more complex world than I did. Ours may have been greater and more vast in combat and conflict, but it was much simpler in understanding who the bad guy was and what we had to do and the job we had to get done.

Veteran of WWII and Korea

### 6.2 COMMAND ADVISORY

#### 6.2.1 Religious Expression and Religious Ministry Requirements

The professional and personal demands on Navy personnel are no less significant in MOOTW than those required in war. This is because MOOTW involves elements of combat, threat of force, possible retaliation by rogue elements in HNs, adjustments to ROE that are more restrictive and sensitive to political concerns, and the unintentional ambiguity of such missions. Furthermore, some of these missions place personnel in a direct position to experience and view human suffering associated with anarchy, brutality, civil war, starvation, natural disasters, terrorism, and ethnic hatred. From a macro perspective, personnel understand that inappropriate actions can have significant political implications. Such an environment may steer personnel to seek solace and understanding through spiritual means. Chaplains advise commanders regarding RM requirements before and during MOOTW because of the fluidity of the mission.

##### 6.2.1.1 Personal and Family Spiritual Readiness

Personnel can be lulled into an erroneous perception about the personal and professional demands of MOOTW that may diminish their awareness for spiritual readiness. Additionally, families may

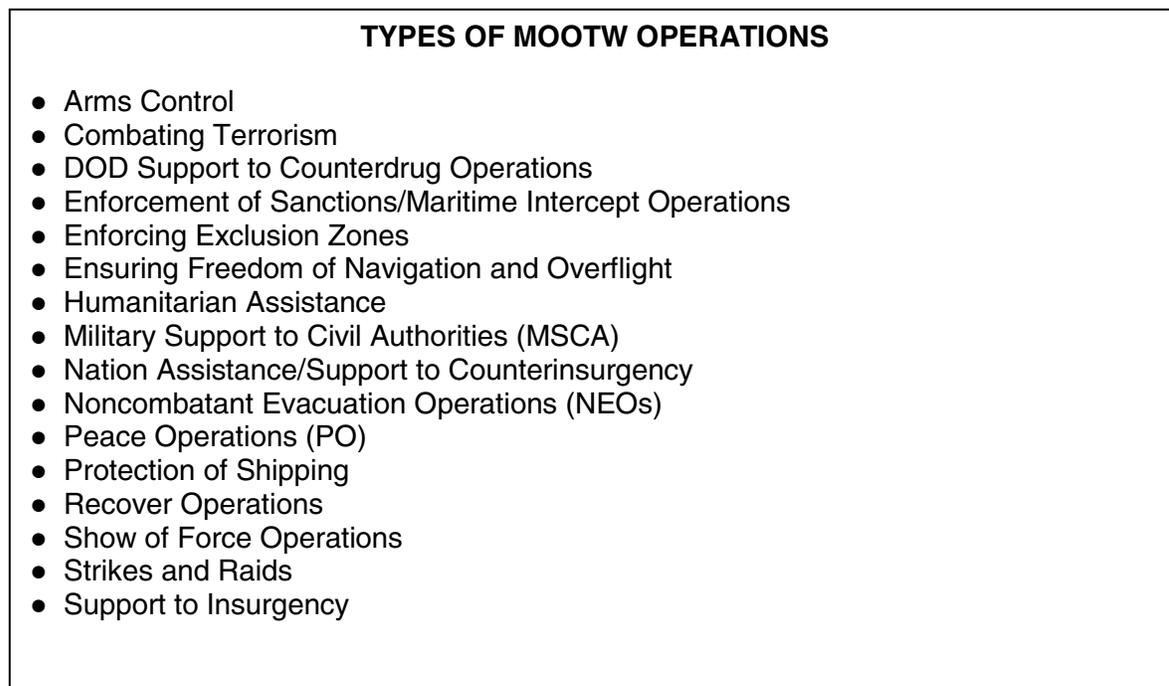


Figure 6-1. Types of Military Operations Other Than War Operations

be unaware of the accompanying dangers associated with MOOTW. Pre-deployment seminars can help dispel misconceptions in addition to the distribution of pertinent material.

#### **6.2.1.2 Religious Discrimination**

The focus here is not internal to the command, but external. MOOTW places personnel in close proximity to people, their cultures, religions, values, and morals, which are often viewed as peculiar. HN invitations, American intervention, or United Nations–sanctioned missions require personnel to understand the environment they enter. Because Navy personnel support a variety of MOOTW missions, it is essential for them to respect and honor indigenous religious beliefs and customs. Chaplains advise commanders on the status of any development that would bring embarrassment to the Navy or U.S. and other possible solutions to resolve any religious insensitivity.

#### **6.2.1.3 Cooperative Ministry**

In MOOTW, chaplains advise commanders on ways to utilize RMT assets for responses to RM requirements. Since units may be placed under a JTF, it is necessary for chaplains working with either a JTF or senior echelon chaplain to coordinate RM coverage. This permits the utilization of additional professional expertise for command issues and RM requirements.

#### **6.2.2 Moral, Ethical, and Core Value Issues**

Without a moral foundation and the inculcating of core values, there is a corrosive influence on behavior which can lead to decisions that have disastrous consequences or less than desirable results on the mission. In a broad sense, chaplains advise on matters related to personnel and HN issues or concerns. They understand that in the unpredictable environment of MOOTW,

personnel can become frustrated with the mission, confused over political ramifications, and dismayed when casualties or injuries occur. If the mission loses its sense of greater purpose, which is a moral quality, it has negative implications with personnel. Conversely, a moral foundation, sense of purpose, and putting events into a larger context facilitate understanding while minimizing prejudices and constraining ill will.

### **6.2.3 Quality of Service (Including Quality of Life and Quality of Work Life, Human Values, Unit Enhancement, Personnel and Family, and Retention)**

MOOTW creates a dynamic tension and temporary inequality with the topics listed under this heading. Chaplains, however, advise commanders on the negative effects, long-term implications, and means to minimize the negative consequences of such an operational environment. Chaplains can be utilized to convey to personnel what can and can not be done, in addition to what is being done to address quality of service issues within the commander's authority.

### **6.2.4 Morale Issues: Command, Personnel, and Family**

There is no steady state regarding morale issues during MOOTW. Political objectives, use or threat of force, simultaneous operations, and the duration of the operation influence perceptions and attitudes of personnel. That does not mean, however, that issues related to the command, personnel, and family are disregarded. Chaplains endeavor to distinguish between the factual and fictional viewpoints of personnel in order to provide commanders with truthful assessments. This also requires an open triad of communications between the commander, chaplain, and ombudsman to address a variety of morale concerns.

### **6.2.5 Cultural and Religious Issues Related to Unit Operations**

Critical to today's operational environments is knowledge about regional cultures and religions. It is important to identify and address religious and cultural differences in order for them to be properly recognized during operational execution. On the other hand, indigenous cultural and religious issues can be prejudiced by Navy personnel's own biases, media representations, or pseudo-knowledge. Great care must be taken to maintain lines of distinction between influences that portray the culture and religion negatively, or what is falsely presented. The inherent danger of negative and false information is the transference of prejudicial views, resulting in ethnic devaluation and dehumanization. When this shift begins to occur, chaplains advise commanders accordingly in order to prevent such views.

### **6.2.6 Mission Planning Requirements for Religious Ministry**

Chaplains prepare and brief commanders on the planning requirements for RM. For MOOTW, the CRP elaborates on RM requirements, taking into account multiple contingencies based on the operational environment and support to a variety of purposes. Chaplains determine the focus of effort, personnel and resources required, and those tasks and activities to best support the command and RM obligation.

### **6.2.7 Influence of Religious Ministry Programs on Information Warfare**

As part of the CRP, chaplains (under command direction) coordinate or assist with humanitarian projects, develop community relations, and liaison with foreign religious leaders, private volunteer organizations (PVOs), and nongovernmental organizations (NGOs). When authorized and directed, they minister to evacuees, migrants, and refugees. Since these events develop working relationships, the potential for gaining information through *human intelligence* (HUMINT) is very likely. Some conversations, though casual and unofficial, may contain information relevant to the operation and its objectives. The RMT is not a means to gather

information. To do so could possibly jeopardize the noncombatant status of chaplains, the security of PVOs, NGOs, and the perception of military intent. When there is a possible infringement, chaplains advise commanders, and together they determine appropriate measures to rectify the situation. However, this does not preclude the RMT from providing commanders with information regarding threats to forces, peace, stability, or other hostile activities.

### **6.2.8 Targeting Boards, Rules of Engagement, and Law of War**

This area is not to be misinterpreted as chaplains instructing commanders on the choice of targets, establishment of ROE, or issues related to the law of war. When discussing targeting, ROE, and issues related to the law of war it is done in the chaplain's capacity as advisor to the commander. Advisement is very clear: present facts that involve the commander's interest. Chaplains provide commanders with another viewpoint based on their training in ethics, knowledge of cultural and religious values, and "just war" theory. Through established relationships with foreign religious leaders, PVOs, and NGOs, chaplains are knowledgeable about certain areas, structures, values, or customs that inform the commander. Again, chaplains DO NOT have a decisionmaking role, but rather bring awareness of the issue from another vantage point.

### **6.2.9 Civil Military Operations Center**

Because the civil military operations center (CMOC) incorporates elements of a combatant commander (CC) and representatives from PVOs and NGOs (among all of which the RMT is already a participant), it is judicious for the chaplain to contribute in this process. The chaplain's presence in the CMOC can add legitimacy to efforts, gain cooperation, establish and facilitate channels of communication with civilian religious leaders, provide information to the commander regarding the attitude of indigenous people, and when directed/approved, minister to the civilians whom the operation is aiding.

## **6.3 RELIGIOUS MINISTRY AND ACCOMMODATION**

### **6.3.1 Religious Ministry Requirements**

There is a certain amount of tension between RM and operational requirements during MOOTW. Because there are likely to be several military components, the CRP is developed from a broad-based analysis of the operational environment. The chaplain's planning, preparation, and implementation of a comprehensive, flexible, and adaptable CRP assists the commander in providing for the free exercise of religion.

### **6.3.2 Worship Services: Weekly, Special, Seasonal, and Appointed Occasions**

In MOOTW environments worship is an integral part for the spiritual, emotional, and overall well-being of personnel. Periods of worship provide opportunities for reflection, development of camaraderie, solace, and a means to grapple with the issues related to MOOTW. Commanders support faith expressions by ensuring worship services are given due time, advertisement, and recognition. Chaplains work within the constraints of the operational environment, understanding the unintentional interference and the dynamics of multiple components, but also advocate the primacy of such spiritual experiences and the positive influence on personnel. This does not exclude the participation of NGO and PVO personnel, provided commanders have given their approval. It is important to make certain that safety and security issues have been discussed and investigated with appropriate authorities.

### **6.3.3 Individual and Group Religious Expression and Accommodation**

Chaplains coordinate and utilize the services of other RMTs and appointed lay leaders to meet the particular religious requirements of personnel. The demands of MOOTW do not eliminate this responsibility, but demonstrate the importance of reaching out and extending RM to the greatest number of personnel.

### **6.3.4 Funerals, Memorials, Burials, Sacramental Acts, Ordinances, Rites, Dedications, Ceremonies, Weddings, Rituals, and Other Spiritual Acts**

#### **6.3.4.1 Funerals, Memorials, and Burials**

These sacred acts are conducted in accordance with naval guidance and in keeping with the chaplain's faith group practices. It is important that sufficient planning and proper conducting of these services is given. Service members take notice of the honor and respect given to their deceased shipmates realizing that the same might be done for them. It is, therefore, of paramount importance for these sacred services to be carried out in solemnity. They are to reflect and convey admiration, respect, and indebtedness, while acknowledging the ultimate sacrifice of dying in service to the country.

#### **6.3.4.2 Sacramental Acts, Ordinances, and Rites**

These sacred acts take on greater meaning and importance in the lives of personnel during operations that view injustice, human suffering, periods of tension, or times of forceful confrontation. Such acts are performed by chaplains only, and in accordance with their faith practices. These acts of faith can provide solace, comfort, courage, and resolve to duty in the midst of hardship and uncertainty. Commanders may utilize multiple RMTs to work in conjunction with one another in order to maximize chaplains' services for their people.

#### **6.3.4.3 Ceremonies, Weddings, Rituals, and Other Spiritual Acts**

Chaplains and commanders ensure that ceremonies and rituals build unit identification, integrity, cohesion, and a sense of purpose. Pre-deployment preparations for MOOTW can result in personnel adjusting or rushing wedding plans. Since these plans are determined by the choice of personnel, commanders can utilize chaplains' pastoral counseling and provide GMT that focuses on the prudence of such decisions.

### **6.3.5 Cooperative Religious Ministry**

Cooperative RM across naval components and the JTF is essential in MOOTW. Not only does this extend RM coverage and address RM requirements, it also utilizes the RMT that possesses additional professional and institutional expertise. At the discretion of the commander, it allows the selection of an RMT to work and liaise with NGOs and PVOs.

### **6.3.6 Lay Leader Program**

To meet the additional demands of a MOOTW environment, it may be practical to appoint and train additional lay leaders to meet RM needs.

### **6.3.7 Fellowship Program**

These types of programs can be combined with humanitarian assistance, community relations projects, or other viable projects that engage in acts of charity. They can also be designed around

entertainment or MWR events. Fellowship programs provide encouragement, an ability to express concerns, and build bonds of trust and unit cohesion.

### **6.3.8 Captives, Detainees, and Enemy Prisoners of War**

These individuals are entitled to exercise religious freedom, including attendance at services of their faith, on the condition that they comply with the regulations and routine prescribed by military authorities. Regarding those individuals under American control, under the direction and guidance of the CO, and in consultation with the SJA, chaplains may provide religious rites consistent with their *own* faith if required. “It is critical to avoid any activities that can be construed as proselytizing. . . . The chaplain pastoral mission generally is limited to U.S. military and DOD civilian personnel and, if required by the circumstances, to fulfill any obligation the joint force commander (JFC) may have to protected persons under international law” (JP 3-07.6, Chapter 4, section 20). The most important guide to lawful treatment of such persons is to treat individuals humanely.

### **6.3.9 Evacuees, Expellees, Migrants, and Refugees**

This category of individuals comprises those who departed, were removed, or are being removed from an area due to internal civil conflict, war, or natural disasters. Accommodation of worship or religious acts of faith is provided on a humanitarian basis — even when conducted by a Navy chaplain. The act of accommodation or provision, however, is conducted when *authorized and directed* by the CO in consultation with the SJA.

### **6.3.10 Sick, Wounded, and Dying**

Ministry to the sick, wounded, and dying is often done in conjunction with the sacred acts described in paragraph 5.3.4. The significance of this consolation and provision of any sacred/ritual act by the chaplain can not be overestimated. Moreover, these acts not only attend to the care of those in distress, they also provide powerful symbolism and messages of compassion to the living. They convey the sacredness of life, the value of the service rendered, the commitment and involvement of the command — not only to the physical well-being — but also to the heart, soul, and mind. Oftentimes, official messages to families (through the CACO) indicate the provision of a sacred act by a chaplain, thereby bringing comfort to the family.

### **6.3.11 Mortuary Affairs**

Handling of deceased personnel is done in accordance with Navy and DOD policy. JP 4-06 provides guidelines for the religious and cultural issues involved in the handling of deceased personnel. The same guidance is applied to chaplains who provide RM to captives, detainees, migrants, refugees, and EPWs. (For additional information and guidance see DODI 1300.22.)

### **6.3.12 Liaison With Religious Organizations, NGOs, and PVOs**

The authority for the RMT to liaise with any of the individuals or groups is approved and coordinated by proper military authorities. Liaison activities are not initiated or performed outside the chain of command. When approved by the command, efforts are to be encouraged because of the benefit derived from the establishment of relationships, which in turn help support the mission (refer to JP 3-07.6 for additional guidance).

## **6.4 OUTREACH**

### **6.4.1 Support to Religious Ministries**

It is necessary for the RMT to develop, plan, and coordinate programs encouraging participation in religious ministries. When appropriate, programs from supporting/supported elements can be incorporated into the CRP to augment different RM tasks and activities.

### **6.4.2 Personal and Spiritual Growth Programs**

To assist individuals in dealing with issues associated with MOOTW, the CRP addresses combat stress, emotional upheavals, internal conflicts, anger, ethical dilemmas, paradoxes of MOOTW, and reintegration. Programs are not simplistic solutions to complex issues.

### **6.4.3 Religious and Humanitarian Charity**

All civilians have rights. Charity begins with respecting people, their family rights, religious beliefs, and cherished customs. Chaplains assist commanders to ensure civilians are protected from acts of violence, threats, and insults and advise them when to provide additional aid based on an analysis of information from indigenous people and individuals within NGOs and PVOs.

### **6.4.4 Unity of Effort**

The cooperation of additional RMTs strengthens the ability of the commander to provide coordinated outreach as deemed necessary for the well-being of personnel. Part of the plan to achieve unity of effort includes the development of an overall CRP at the JTF level, with coordination being accomplished through designated geographical areas or command AORs.

## **6.5 PASTORAL CARE**

### **6.5.1 Pastoral Counseling**

Pastoral counseling in MOOTW is done in a multitude of environments ranging from the routine to the extremis. It includes many players and agencies merged into a dynamic operational context. Counseling is not only conducted during the command's involvement but also prior to and afterward of any involvement. Pastoral counseling offers personnel the ability to express their feelings, issues, or concerns.

### **6.5.2 Visitation**

Not all personnel seek out the assistance of a chaplain; however, regular visits around the command foster relationships between the chaplain and personnel that set the stage for impromptu conversations. These sessions allow personnel to find expression for their thoughts, even if crude or inarticulate. For the chaplain, however, it is also a platform to guide the feelings away from cynicism or criticism to a healthier outlook.

### **6.5.3 Crisis Prevention: Leadership, Unit Integrity, Stress and Fatigue, and Psychological and Moral Injury**

Because of the accentuation of chaos and uncertainty, emotions and attitudes are capable of spinning out of control. Unexpected death, combat, or hostilities exacerbate existing feelings and attitudes. Measures that minimize the cascading influence of crises are demonstrative leadership, maintenance of unit integrity, and identification and reducing factors contributing to stress and

fatigue. Chaplains work in conjunction with commanders to provide programs that are preventive in nature and address the issues in this section.

#### **6.5.4 Crisis Intervention: Post-Traumatic Stress Disorder and Critical Incident Stress Management**

Through professional training coupled with their skills as pastoral counselors, chaplains are able to intervene in crises related to MOOTW. Oftentimes, immediate interventions facilitate recovery and well-being that mitigate long-term effects. This does not preclude cooperative work with health care professionals, which is encouraged for greater benefit. However, due to the presence and unit identity of chaplains, there is a sense of urgency for commanders to utilize the RMT for the well-being of personnel.

#### **6.5.5 Spiritual Direction, Enhancement, and Mentoring**

These activities reflect an intentional program of involvement with Navy personnel that occurs over a long or short period. In MOOTW this type of leadership, by example and education, becomes a significant contributor to quality of life, well-being, adjustment to the operation environment, and reintegration with family.

#### **6.5.6 Official Ceremonies**

In the environment of MOOTW, ceremonies offer opportunities to build unit identification, offer encouragement, and recognize time-honored Navy traditions. The chaplain's presence and participation incorporates the value of the spiritual dimension to life.

#### **6.5.7 Conscientious Objectors, Humanitarian, and Hardship Cases**

Personnel are required to meet naval regulations regarding any form of administrative separation during MOOTW. Chaplains must be prudent in advising, evaluating, documenting, and making recommendations to the commander for CO applications, or reassignments/separation for humanitarian and hardship reasons. If the case appears to be generated by false claims, chaplains are able to address personal motivating factors through pastoral counseling, spiritual direction, and mentoring. (Refer to COMNAVMIIPERS 15560A, article 3850240 and The Enlisted Transfer Manual NAVPERS 15909C, Chapter 18).

#### **6.5.8 Coordinated Care**

In cooperation with, and at the direction of, commanders and senior echelon chaplains, chaplains coordinate pastoral care to other Navy commands if requested by the JFC. During the planning process for MOOTW, commands without RMTs or limited coverage of RMTs, can be analyzed to ensure pastoral care in critical phases of the operation.

#### **6.5.9 Captives, Detainees, and Enemy Prisoners of War**

The role of the U.S. military chaplain to detainees and enemy prisoners of war is normally limited to advising the CO on RM IAW OPNAV 3461.6 and the Geneva Convention, Appendixes K, and L. However, under the direction and guidance of the CO, and in consultation with the SJA, chaplains may provide RM consistent with their faith. "It is critical to avoid any activities that can be construed as proselytizing. . . . The chaplains' pastoral mission generally is limited to U.S. military and DOD civilian personnel and, if required by the circumstances, to fulfill any obligation the JFC may have to protected persons under international law" (JP 3-07.6, Chapter 4, section 20). The most important guide to lawful treatment of such persons is to treat individuals humanely. Chaplains are also aware that the conditions associated with MOOTW can lead to

American military personnel becoming extremely angry and upset because of the casualties or injuries sustained. Furthermore, while acknowledging such feelings for retribution by some Navy personnel, chaplains work to ensure that feelings toward reprisals, acts of revenge, or maliciousness are halted.

#### **6.5.10 Evacuees, Expellees, Migrants, and Refugees**

Accommodation of any activity of pastoral care is provided on a humanitarian basis. The activities are conducted when *authorized and directed* by the CO in consultation with the SJA. Most often this will be in the context of humanitarian efforts as part of operational requirements, e.g., NEOs.

Because chaplains, as clergy, have a globally recognizable status, noncombatants/civilians may appeal to, and request their assistance. Pastoral care may be provided on a humanitarian basis with approval from the CO. Frequently this can build lines of communication, facilitate the objective of the mission, and foster positive military-civilian relationships. During NEO, evacuees, once aboard a ship(s) or at a *safe haven*, may also request the services of the RMT, and specifically the chaplain for pastoral care due to the stress and hardship created by the evacuation. Because evacuees undergo official processing, an appropriate place to stage the chaplain and RMT is in the processing area. At that time the CO is to be informed of all RMT activities and those services rendered.

#### **6.5.11 Religious Ministry to Prisoners of War**

In regard to RM while chaplains are “retained personnel” with American POWs they continue to perform their spiritual duties on behalf of the prisoners (refer to Appendix K and Commentary to Geneva Convention III, Article 33). In regard to repatriated American POWs, RM requires utmost discretion, professional competency, and knowledge of historical matters related to POWs. RM to repatriated American POWs is bound up in the devotional life of the chaplain — that is the distinctive mark of identity. That identity permits direct contact in order to provide a spiritual anchor, compassion, and hope. Accommodating worship needs contributes to the healing and strengthening process.

The following is taken from DODI 1300.21, 8 January 2001, section E3.10.1. “U.S. military personnel must be aware that the basic protections available to prisoners of war under Article 3 of reference (g) [Geneva Convention Relative to the Treatment of Prisoners of War, 12 August 1949] may not be required during operations other than war. It is essential that U.S. military personnel understand that the provisions of the Geneva Conventions affording prisoner of war protections apply only during declared war or international armed conflict. In conflicts not of an international character, the combatants are required to apply only the minimum protections of Article 3 of reference (g). As a result, U.S. military personnel detained by a hostile force during MOOTW may be subject to the domestic criminal laws of the detaining nation. For example, if a U.S. pilot, shot down during MOOTW, kills a civilian to avoid detection by a hostile force, that pilot may be denied the protections of the Geneva Convention and tried under the criminal laws of the detaining nation. In addition to the Geneva Conventions, there may also be a Status of Forces agreement or some other binding agreement that provides certain parameters for the duties of the detaining government. Detainees should attempt to maintain military bearing, if possible, and should avoid aggressive or combative behavior that would violate the criminal or civil laws of the subject country. Detainees should not forget, however, that they have an inherent right of self-defense. Lost, isolated or captive Service members must be prepared to assess the dangers associated with being taken into captivity by local authorities. Their assessment of the dangers should dictate what efforts should be taken and what measure of force may be required to avoid capture, resist apprehension, and resist cooperation once captured.”

### **6.5.12 Survivors**

Dr. Jonathan Shay wrote that, “Veterans carry the weight of friends’ deaths in war and after war, and the weight of all those irretrievable losses among the living that, like the dead, can never be brought back” (Odysseus in America, 2002). Survivors may question why they lived and others died or were injured. They may regret actions that they did or did not take, and decisions that they did or did not make. The mutual experience usually results in the creation of a bond which may or may not be exclusive toward others outside the event. Chaplains, either as an insider or an outsider, understand and accept this dynamic and look for the best means available to offer extended or periodic pastoral care as required.

For some survivors, a decision must be made in relation to the experience and the choice to either be a victim or survivor. Personnel may, at times, require a reframing of the experience so that they do not become victims of the trauma. Though it is not instantaneous, resilient survivors find meaning, purpose, and value in difficult circumstances. Though they may detest the difficult situation, they let themselves be transformed by their experiences. Through their skill as pastoral care providers, chaplains help guide personnel spiritually and professionally to move from victim to survivor.

### **6.5.13 Family Members**

Pastoral care is extended to all authorized family members of personnel. During MOOTW families experience a range of emotions in no predictable sequential order or degree of intensity. These feelings and emotions are often dormant until operational activities intensify and become public. When those emotions are coupled with lack of information, near instantaneous news reports, conflicting news reports (whether military or civilian), and other related activities, the frustration and confusion intensify. Chaplains recognize the need to be sensitive to the emotional state of families and the dynamics of a situation that evolves moment by moment. For the well-being of families it is important to maintain continuity of care, in that the same chaplain and RMT work with the same family throughout the process.

### **6.5.14 Families of Prisoners of War and Missing in Action**

Notification of POW or MIA status is made during the official CACO call to the family. If the primary next-of-kin is a spouse, it is important that the spouse of the CO is notified and invited to rendezvous at an agreed-upon location for accompaniment to the household. A chaplain’s ministry to the family is a maintained continuity of care like the CACO’s. If the spouse prefers another chaplain, the request is honored. Chaplains never go to a home unless accompanied by another member of the RMT, an officer, or two or more other spouses. Furthermore, chaplains can assist POW/MIA families by shielding them from intrusive media coverage and help arrange PAO training in the management of media requests. Research of POW/MIA families from Vietnam and the Persian Gulf War reveals the experience with the media was, for the most part, a substantial stressor. Additional understanding of POW/MIA family issues is gained by reading about the experiences of POW/MIA wives from Vietnam, 1965–1973. Congressional testimony is available from the Congressional archives.

### **6.5.15 Casualty Assistance Calls**

A chaplain accompanies the CACO during the official notification of injury or death to the primary next-of-kin. With the media blitzing today, it is entirely possible the next-of-kin may already be aware of an event resulting in death or injury of military personnel. Chaplains are aware that with the notification of death or injury there can be any manner of emotional display. The next-of-kin is best served by ensuring a support network is established and other individuals

are present before leaving the residence. (For additional guidance refer to BUPERINST 1770.3 and NAVPERS 15607D.)

### **6.5.16 Catastrophic Ministry**

Engagements related to MOOTW can result in cataclysmic events where the loss of life, injury to personnel, and collateral damage is staggering. Because the Navy participates in various types of MOOTW operations, tragic events can happen. These events, however, require the marshaling of RM resources to respond to the human need associated with such tragedy. Catastrophic ministry requires RMTs to work cooperatively and coordinate with other command RMTs, SPRINT units, health care providers, family service centers, and other designated sources that maximize assistance to personnel and family.

## **6.6 COMMAND TRAINING AND EDUCATION**

### **6.6.1 Moral Issues Related to Military Operations Other Than War**

This includes “just war” theory, law of armed conflict, the rightness/wrongness of killing, wanton destruction, and intervention. A tailored curriculum is important in order to avoid developing clichéd or trite responses to complex issues rendering personnel intellectually disarmed and confused about the reasoning and rationale for intervention actions. Without training combat personnel can develop skewed ideas, unbalanced decisions, dehumanization of enemies, lack of compassion for victims, and the potential committing of unlawful acts. Chaplains do not make philosophers out of personnel nor attempt to teach intricate philosophical concepts; rather they arm personnel with proven arguments for understanding, wise decisionmaking, and honorable behavior.

### **6.6.2 Cross-cultural Issues and Cultural Competency**

MOOTW positions Navy personnel directly in contact with cultural diversity. In an international environment, personnel utilize their perspective, values, and beliefs when examining and making determinations about other cultures. Without the development of a cultural competency and awareness of the indigenous culture, personal subjective criteria for viewing another culture might be prejudicial and biased. Cultural competency reinforces the need for understanding the core of one’s beliefs and the ability to see the world through another’s perspective. This understanding, however, does not mitigate operational requirements and use of military force if necessary. Chaplains are able to strengthen the Navy’s tradition for respect of human dignity by encouraging an understanding of cross-cultural issues through GMT.

### **6.6.3 Moral and Ethical Reasoning/Decisionmaking**

If the process for reasoning and decisionmaking is defective, the outcome is subsequently defective. In MOOTW this would be disastrous, possibly resulting in a loss of credibility within the international community, foreign governments, HNs, and civilians. Chaplains provide GMT, small group discussions, mentoring, and religious education to facilitate the development of skills for effective and sound reasoning and decisionmaking.

### **6.6.4 Personal and Spiritual Development/Readiness**

To facilitate this process of personal and spiritual development, chaplains provide GMT, small group discussions, mentoring, and religious education.

### **6.6.5 Operational Stress and Fatigue**

These do not exclude the medical community, but rather complement what is presented from their professional competency. By incorporating chaplains into this area of training it may help to dispel myths of invincibility and herculean stamina, while emphasizing the need to care for one another.

### **6.6.6 Family Issues**

Families will undergo anticipatory types of stress because of the unknown and long periods of uncertainty. Though demanding and traumatic, the experience does not need to be debilitating for family members. Chaplains arrange, conduct, and plan pre-deployment briefs to address general issues with the opportunity for small group and private discussions. To help families during deployment or operational requirements, ongoing briefs coordinated with, and through, the ombudsman, family service center, mental health professionals, and other commands can keep families informed and provide resources for needed assistance.

### **6.6.7 Influence of Religion and Culture in the Area of Responsibility**

A program of this type informs personnel about how foreign nations are influenced by indigenous religion(s) and culture. This includes how these two dynamics influence other nations' perceptions of Americans and the American military. Furthermore, curricula of this type promote cultural competency and respect for the nation where MOOTW is taking place or going to take place. The United States Army Chaplain Center and School provides web-based resource material for DOD on world religions and cultural issues for commands to use. Material is updated as required. Refer to: <http://www.usachcs.army.mil/Library2/IndigReligMain.htm>.

## **6.7 RELIGIOUS MINISTRY TEAM TRAINING AND EDUCATION**

### **6.7.1 Military Operations Other Than War**

The dynamic nature, multiple contingencies, and types of MOOTW require the RMT to receive professional military education beyond GMT. Because the RMT interfaces and liaises with a wide range of military personnel, NGOs, PVOs, and indigenous religious leaders, this training ensures professional competency for command advising, developing RM, and coordinating the RMT.

### **6.7.2 Religious and Cultural Influences on Politics and Policy**

This training and education develop competencies to advise commanders on religious and cultural influences. This is especially necessary in light of the profound political influence that religion has within countries outside of America. This influence cannot be overestimated and is therefore in need of being fully understood for mission effectiveness.

### **6.7.3 Conflict Resolution**

Although chaplains are not arbitrators of conflict, they do, however, have credentials that other countries recognize and respond to by virtue of being ordained clergy. This training is not intended to enable chaplains to resolve conflict or be negotiators, but rather to understand the dynamics and inherent danger associated with negotiations. This professional training and education further assist the commander in utilizing the chaplains as staff officers in making decisions and determining courses of actions during MOOTW.

## **6.8 SUPERVISORY AND ADMINISTRATIVE**

### **6.8.1 Total Force Requirements**

Chaplains, in cooperation with the commander and senior echelon chaplains, identify manpower requirements based on RM needs for MOOTW. Because there are often multiple Navy components, analysis of RM requirements is done in cooperation with other commands. Support is coordinated accordingly.

### **6.8.2 Management and Administrative Requirements: Equipment and Facilities**

The location and duration of MOOTW determines the extent to which there is a need to identify facilities for RM. Prior planning for overseas contingencies will determine the location, availability, and capability of RMTs. If stateside, this may require augmentation of budgets for contractual help, equipment, and facility rental. Contingency plans are developed, but not budgeted within a CRP.

### **6.8.3 Coordination of Religious Ministry**

Coordination for RM is most often undertaken by the component commander and delegated to a senior supervisory chaplain to ensure a wide range of RM coverage. The CRP establishes contingency plans within an AOR or homeport region when it becomes necessary to distribute RMT assets for the maximum coverage for RM requirements.

### **6.8.4 Joint Task Force and Interagency Considerations for Religious Ministry**

Navy units may be under the operational control of the JTF during MOOTW. In missions within CONUS, Navy components may work in conjunction with other government agencies. The focus of the effort is on coordination rather than control of RMT assets.

INTENTIONALLY BLANK

# CHAPTER 7

## Religious Ministry in Homeland Security

### 7.1 BACKGROUND

RMTs have participated in a broad range of domestic tragedies. This participation, however, has always been accomplished in conjunction with the command to which the RMT is assigned. Whether the mission included hurricane relief; airline disaster search, rescue, recovery, and debris retrieval; earthquake assistance; wildfire support; search and rescue; or some other element of support, RMTs operated under the authority, direction, and guidance of the CO.

Currently, the concept of DOD's participation in homeland defense (HLD) and homeland security (HLS) is evolving. The initial step was the establishment of the United States Northern Command (NORTHCOM). NORTHCOM's AOR includes CONUS, Alaska, Canada, and Mexico, plus portions of the Caribbean, and the contiguous waters in the Atlantic and Pacific out to 500 miles. Additionally, NORTHCOM encompasses land, aerospace, and sea defense of the U.S., as well as command of U.S. forces operating in support of civil authorities on HLS tasks. The primary focus is on coordinating with local, state, national, and international agencies rather than commanding large combat forces in the same way as the other nine unified commands.

Regardless of how NORTHCOM is organized and structured, RMTs are still under the assignment, direction, and responsibility of the CO. Only when directed by higher authority are RMTs, or portions thereof, reassigned to other military commands for the support of forces — and in this set of circumstances — civil support. At times, RMTs are used to temporarily provide RM on the site of catastrophic events. When this occurs, the primary ministry focus may be on civilians rather than military personnel. Past domestic catastrophic events have demonstrated the coalescing of government and private agencies to provide assistance, aid, relief, and a host of other emergency-related services.

Working in such an environment is not without confusion, temporary disorder, and lack of initial direction. Expediting the provision of RM requires a spirit of professional collegiality, immediate cooperation, and coordinated focus of effort. The chaplain's insignia becomes a powerful restorative and comforting symbol for survivors, rescue workers, families of victims, and the community in general.

### 7.2 RELIGIOUS MINISTRY TASKS AND ACTIVITIES

Unlike Chapters 4 through 6, Chapter 7 does not provide specific guiding principles for the tasks and activities in this operational environment. This is due, in part, to the emerging role of DOD forces for HLS and HLD. However, those identified tasks and activities discussed in the previous three chapters are applicable to the type of missions that are to be encountered in HLS. Particular attention is given to the following.

#### 7.2.1 Command Advisory

HLD and HLS place Navy personnel in a posture they are unaccustomed to (defending America's geographical boundaries) and not trained specifically to address (CONUS tactics). Furthermore, the loss of life, severe injury from attacks, and massive destruction to cities, towns, or the

environment is something foreign to today's Sailors. Even in this environment, chaplains advise commanders on those specific RM tasks and their influence on personnel, families, and the mission.

### **7.2.2 Religious Ministry and Accommodation**

As special staff officers, chaplains are responsible for assisting the commander to provide for the free exercise of religion and accommodate RM requirements. The challenges within HLD and HLS are likely to require the utilization of chaplains' liaison with national and local government agencies when RM is extended beyond Navy personnel. Since RMTs are adept at working in diverse operational environments, developing relationships with NGOs, and coordinating humanitarian projects both overseas and in CONUS, this becomes an extension of what is already being accomplished for the command.

### **7.2.3 Outreach**

Two tasks are important within this function: coordination of humanitarian charity and cooperative ministry with other RMTs. Since these are established disciplines it is a means the commander can utilize to alleviate suffering and extend necessary coverage of RM. The primary focus and responsibility, however, is on military personnel.

### **7.2.4 Pastoral Care**

Anticipate extensive use of this function. Chapters 5 through 7 delineate the specialized training that RMTs undergo in order to assist the command during catastrophic events or specialized operations. As noted previously, some chaplains bring other professional pastoral skill sets that permit the commander to utilize at their discretion. Through the coordination of RM, RMTs may be moved at the request of a senior chaplain due to the expertise within a specific RMT or in an area of greater pastoral care need.

### **7.2.5 Training and Education**

RMTs need to receive training related to the capabilities and responsibilities of other governmental agencies involved with domestic catastrophes. This provides the commander with a resource for coordinating and integrating humanitarian efforts with government and local agencies. In some geographic areas this requires no-cost TAD to local meetings, crisis response planning sessions, and disaster coordination conferences. Establishing familiarity with terms, key principles for delivery of services, specific action plans, etc., can result in minimizing interagency chaos and confusion — not to mention establishing goodwill among various governmental branches.

### **7.2.6 Supervisory and Management**

Chapter 2 delineates the organizational structure for operational RM in regard to duties and responsibilities of chaplains. Accordingly, chaplains supervise and manage RM requirements and the RMTs within their authority as described. Coordination of RM and RMTs may incorporate the use of the ARMCT when deemed necessary. Commanders will be apprised of all recommendations from senior chaplains regarding the most effective use of RMTs.

# APPENDIX A

## Principles of Advising

### A.1 INTERRELATED CONCEPTS

Advising has three interrelated concepts: (1) providing information that is relevant to the commander's interest, (2) providing an extensive and detailed examination of the issue with several possibilities for action, and (3) presenting pertinent knowledge on a specific issue or situation. These principles help the chaplain to develop a response to assist the commander on important considerations. Oftentimes, the advice is confidential within the chaplain/adviser-commander relationship. The principles are suggested and not comprehensive.

### A.2 RESEARCH

1. Evaluate the situation and/or circumstance(s) influencing the issue, decisionmaking process, or mission.
2. Review and compile all pertinent information, e.g., the NLLS or joint lessons learned system (JLLS), policy, doctrine, and government resource papers.
3. For moral advice, determine the underlying ethical premise or virtue that is supported or violated.

### A.3 PRESENTATION

1. Background of the issue.
2. Summary of research.
3. Main points and significant lessons/insights derived from research.
4. Provide one to three recommendations that discuss:
  - a. Possible implication(s) of recommendation(s).
  - b. Possible outcome(s) of recommendation(s).
  - c. Possible effect on mission/operation.
  - d. Required action(s) to implement recommendation(s).

**A.4 DECISION**

1. Commander.
  - a. Makes decision.
  - b. Determines best course of action.

# APPENDIX B

## Framework for Advising Commanders on Religious and Cultural Influences\*

|                      |  |
|----------------------|--|
| <b>Date Prepared</b> |  |
| <b>Country</b>       |  |
| <b>Regional Area</b> |  |
| <b>Prepared By</b>   |  |

| AREA FOR REVIEW  | Primary | Secondary | Significant Influence |
|--|---------|-----------|-----------------------|
| Religious Organizations  |         |           |                       |
| Major Doctrines  |         |           |                       |
| Local Religious Histories  |         |           |                       |
| Customs and Practices<br><br>Notable “do’s” and “don’ts”<br><br>Distinctive symbols<br><br>Nature, frequency, and traits of religious acts or secular holidays<br><br>Death and burial |         |           |                       |

## **NWP 1-05**

**\*NOTE:** Material and/or data for developing an advisory is derived from published military, government, or public sources, and through observation when in concert with the performance of legitimate professional duties at the direction/approval of the CO.

Chaplains DO NOT engage in intentional or direct information-gathering techniques similar to other military or government agencies. If commands/chaplains have doubts or questions regarding the means and methods for acquiring information and/or data, proper military advice (e.g., intelligence and legal) is to be consulted to determine the appropriateness and legality of such actions.

# APPENDIX C

## Ceremonies: Planning Guide for Funerals and Memorials

### C.1 DECEASED AND FAMILY INFORMATION

1. Name of deceased: \_\_\_\_\_

2. Rank/Rate: \_\_\_\_\_

3. Date of birth: \_\_\_\_\_

4. Date of death: \_\_\_\_\_

5. Age: \_\_\_\_\_

6. Religious preference: \_\_\_\_\_

7. Place of local religious affiliation: \_\_\_\_\_

\_\_\_\_\_

8. Next-of-kin:

a. Spouse/Parent(s): \_\_\_\_\_

b. Children (Name and Age):

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(4) \_\_\_\_\_

9. Circumstances of death (e.g., active duty death, accident, mission-related, etc.): \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

10. Additional pertinent information: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**C.2 COMMAND PLANNING INFORMATION CHECKLIST**

1. \_\_\_\_\_ Request use of chapel or other facility
  - a. Point of contact at chapel/facility: \_\_\_\_\_
  - b. Date and time of contact: \_\_\_\_\_
  - c. Schedule for service:
    - (1) Date: \_\_\_\_\_
    - (2) Time: \_\_\_\_\_
2. \_\_\_\_\_ Determine chaplain/clergy to officiate
  - a. Name of chaplain/clergy: \_\_\_\_\_
  - b. If other than command's chaplain, list command: \_\_\_\_\_
    - (1) Phone Number: \_\_\_\_\_
    - (2) Email: \_\_\_\_\_
3. \_\_\_\_\_ Request of musician/organist
  - a. Name/telephone of musician/organist: \_\_\_\_\_
  - b. Hymns/music for service:
    - (1) \_\_\_\_\_
    - (2) \_\_\_\_\_
    - (3) \_\_\_\_\_
    - (4) \_\_\_\_\_
4. \_\_\_\_\_ Service bulletin and memorial page
  - a. Obtain sample bulletins from chaplain/chapel: \_\_\_\_\_
  - b. Determine approximate number of guests and print sufficient number: \_\_\_\_\_
5. \_\_\_\_\_ Determine order of service with chaplain
6. \_\_\_\_\_ Sacred Readings
  - a. Text  

|           |        |
|-----------|--------|
|           | Reader |
| (1) _____ | _____  |
| (2) _____ | _____  |
| (3) _____ | _____  |

- (4) \_\_\_\_\_
7. \_\_\_\_\_ Ushers
- a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_
  - d. \_\_\_\_\_
  - e. \_\_\_\_\_
  - f. \_\_\_\_\_
  - g. \_\_\_\_\_
8. \_\_\_\_\_ Eulogist
- a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_
9. \_\_\_\_\_ Speaker (at large ceremonies there may be more than one primary speaker)
- a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_
10. \_\_\_\_\_ Reception for family and shipmates (discuss with next-of-kin)
- a. \_\_\_\_\_ Reservation of an appropriate area
  - b. \_\_\_\_\_ Working party to set up, secure, and police area
  - c. \_\_\_\_\_ Purchase of refreshments, plates, cups, napkins, condiments, etc.
  - d. \_\_\_\_\_ Coffee pots, hot water canister, etc.
11. \_\_\_\_\_ Rehearsal
- a. Date: \_\_\_\_\_
  - b. Time: \_\_\_\_\_
  - c. Notification of participants: \_\_\_\_\_

**C.3 MILITARY HONORS**

1. \_\_\_\_\_ Point of contact for Honor Guard
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
    - (1) Date and time contacted: \_\_\_\_\_
    - (2) Phone number: \_\_\_\_\_
    - (3) Email: \_\_\_\_\_
2. \_\_\_\_\_ Bugler
  - a. \_\_\_\_\_
    - (1) Date and time contacted: \_\_\_\_\_
    - (2) Phone number: \_\_\_\_\_
    - (3) Email: \_\_\_\_\_
3. \_\_\_\_\_ Flag Presentation
  - a. Who is providing the American flag (command, mortuary, VA): \_\_\_\_\_
  - b. Point of contact for flag: \_\_\_\_\_
  - c. Phone number: \_\_\_\_\_
  - d. Date and time contacted: \_\_\_\_\_

**C.4 PUBLICITY**

1. \_\_\_\_\_ Determine uniform of the day for participants and guests
2. \_\_\_\_\_ Publish/announce uniform requirements
3. \_\_\_\_\_ Determine publicity requirements
  - a. Contact PAO
    - (1) Name: \_\_\_\_\_
    - (2) Date and time: \_\_\_\_\_
    - (3) Nature of request: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. \_\_\_\_\_ Notification to other commands

a. Message: \_\_\_\_\_

b. Email: \_\_\_\_\_

**C.5 SECURITY**

1. \_\_\_\_\_ If on base, notification to security office

a. Point of contact: \_\_\_\_\_

b. Date and time contacted: \_\_\_\_\_

c. Notification of VIPs: \_\_\_\_\_

d. Parking area secured around service location: \_\_\_\_\_

(1) Point of contact: \_\_\_\_\_

(2) Phone number: \_\_\_\_\_

**C.6 POST-SERVICE**

1. \_\_\_\_\_ Letters of Appreciation by CO or other senior officer to appropriate personnel.

2. \_\_\_\_\_ Letters to next-of-kin expressing condolences and words of support, encouragement, and assistance.

INTENTIONALLY BLANK

## APPENDIX D

# Stress of Recovering Human Bodies

### D.1 THE MISSION

One consequence of humanitarian and recovery operations is coming in contact with bodies of people that have died under tragic or horrible circumstances. Personnel may be assigned the mission of recovering, processing, and perhaps the burying of human remains. The victims may include women, children, infants, and the elderly. Being exposed to this can be particularly distressing due to having loved ones in a similar age category or type of relationship.

### D.2 WHAT TO EXPECT

Some recovery operations involve disasters where there are no survivors. Other catastrophic events merge with ongoing rescue, emergency medical care, and survivor assistance activities. In the latter case, the reactions and emotions of the survivors expand the range of grief, anger, shock, gratitude or ingratitude, numbness or indifference. Their reactions may exacerbate your own reactions to the dead. Because of the nature of most tragedies, bodies may be distorted and mutilated, the response to which for most is one of horror and the desire to draw back. Recovery workers, however, form a temporary mental and emotional shell to minimize their innate feelings.

Without minimizing their value, to some extent human remains can be seen as mere objects without intense reflection on their true nature as human beings. In catastrophic events or disasters bodies are burned, crushed, dismembered, or mutilated. Oftentimes due to the extent of recovery operations bodies are not located or recovered immediately, which leads to the decomposition of remains.

In addition to viewing human remains, there is the element of smell — not only of the bodies but also of the associated strong odors of a disaster scene. These, and other associated experiential sensations, place a strain on the capacity to do the work. Images may become imbedded that the mind recalls at will — night or day — for months or years afterward.

Being exposed to dead bodies as the result of a disaster or catastrophic event is not a normal part of the human experience. When you are exposed to bodies there will be thoughts and feelings you are not accustomed to experiencing. Workers experience sorrow, regret, repulsion, disgust, anger, and futility. These are normal responses to such an environment and are part of the emotional human makeup under such conditions.

Be aware that personnel may start to see similarities between themselves (or others they love) and those who have died. This can lead to feelings of guilt (“Why wasn’t it me?”) or anxiety (“It could have been me”). Again, these feelings are part of the process of attempting to deal with the event.

Although it may sound odd, humor is a normal human reaction or “safety valve” for very uncomfortable feelings. In the handling of bodies during recovery operations this mechanism often engages, and is often referred to as “graveyard humor.” This does not infer that there is disrespect toward those who have died. Humor is not directed toward a human being, but rather the macabre situation. Furthermore, it is usually the workers themselves who understand this process thereby keeping it within the group.

Humor is helpful if it remains on a witty and relatively abstract level. It is not helpful when it becomes too gross, too personal, or too disrespectful of the dead individual. Some members of the team may become upset at excessive graveyard humor, and even the joker may remember it with guilt years later.

### **D.3 GUIDELINES FOR HOW TO WORK WITH AND AROUND HUMAN REMAINS**

Prepare yourself for what you will be seeing and doing as much as time and access to information allow. It is better to be prepared for the worst than to be ill-prepared.

Learn as much as you can about the history, cultural background, and circumstances of the disaster or tragedy. Try to understand it in the way a historian or neutral investigation commission would.

Review videos and photographs of the area of operation and of the victims. This is not for morbid curiosity but rather a mental and emotional preparation for the task at hand. Material may be gained from television networks and news magazines. If pictures of the current situation are not available, look up ones from previous similar tragedies in archives. Review and talk about them as a team.

### **D.4 UNDERSTAND THE IMPORTANCE AND VALUE OF WHAT YOU ARE DOING**

Remember that you are helping the deceased to receive a respectful burial (even if in some cases it is a mass burial). Recovery work indicates the value and worth of human remains and the dignity of the life lived.

In some cases, you are helping survivors know that their loved ones have died, rather than lingering in uncertainty. Those relatives or friends can then take the bodies for private burial, or at least know they were buried. This permits closure and an ability to begin their healing and restorative process of living without their loved one.

By collecting or burying the bodies of those who have already died, you are providing a safer, healthier environment for those individuals still living.

### **D.5 FOCUS ON THE LARGER PURPOSE YOU ARE SERVING WITHOUT ATTEMPTING TO RELATE TO EACH INDIVIDUAL WHO HAS DIED**

Remember that the body is not a person, but only the remains.

Some people who have done this important work have found it helpful to think of the remains as wax models or mannequins (as if in a training exercise), or as memorial models to which they were showing the respect due to the original person who was no longer there.

If your job requires you to collect personal effects from the bodies for identification, intelligence, or other official purposes, do not let yourself look closely at, or read, them. The people who need to examine those effects are advised to do so remotely from, and preferably without having seen, the body.

Do not desecrate or take souvenirs from the bodies. Those are criminal acts.

You can say prayers for the dead and their families. Brief rites can help, but should be followed by formal ceremonies at a later time.

## **D.6 TAKE STEPS TO LIMIT EXPOSURE TO THE STIMULI FROM THE BODIES**

Use screens, partitions, covers, body bags, or barriers to block people from seeing bodies unless it is necessary to their mission.

Wear gloves and masks if the job calls for touching the bodies.

It may help to mask the odor with disinfectants, air-fresheners, or deodorants. Using other scents such as perfume or aftershave lotions are of limited value in the presence of the bodies. Take care how and which scents are used as they can become mentally linked to the rescue operations, bringing back memories of the experience.

## **D.7 TAKING CARE OF THE TEAM**

When the mission allows, take frequent short breaks away from the immediate recovery area and the temporary mortuary.

Drink plenty of fluids, continue to eat well, and especially maintain good hygiene. To the extent possible, facilities should be provided for washing hands, clothing, and taking hot showers after each shift. If water is to be rationed, command authorities should make it clear what can be provided and how it should be used and conserved.

Hold team after-action debriefings regularly to talk out the worst and the best things that have occurred, sharing thoughts, feelings, and reactions with your teammates.

A mental health/stress control team may join with a chaplain to lead a Critical Incident Stress debriefing after a particularly bad event or at the end of an operation.

Plan team, as well as individual activities, to relax and get your mind off the recovery operation. Though feelings of guilt may arise because of “taking time off,” nonetheless it is essential for well-being. Workers must pace themselves and be realistic about the task at hand and their capabilities.

Stay physically fit to be able to work in such an environment.

Keep your family informed of your assistance (within security guidelines) and about what is happening without being morbid or gross. Remember, they do not want to see you suffer or endure pain. Wait for private moments to share personal thoughts.

Take special care of all workers. Note workers who were undergoing difficult times personally or professionally prior to their involvement.

If a coworker, subordinate, or superior shows signs of distress, give support and encouragement. Try to get the other person to talk through the problems or feelings that they are having about their work. By working with each other, coping is increased.

Monitor personnel stress and feelings of being overwhelmed. Do not ignore symptoms of stress.

Remain part of a group. Do not withdraw from others and become isolated.

Seek out someone to talk with about your feelings.

## **D.8 POST-EVENT**

After completing the mission and no longer working around the disaster environment, a variety of feelings may be experienced. This might include remorse over the treatment of bodies not as a person but an object, onsite humor, anger, resentment, etc. Emotions are normal responses and are best dealt with by talking them out with other workers or a team of debriefers.

Take part in end-of-operation debriefings and pre-homecoming briefings.

If you are in a position of authority, ensure workers are appropriately recognized and honored for their efforts. Include families, recognizing their prayers, patience, understanding, and support during the operation.

Bad memories can return well after the operation. Talking about this may be hard with family or friends because they were not there at the disaster scene. Though it is common, attempt to talk about your feelings anyway and maintain contact with coworkers from the operation.

If workers find themselves stressed, depressed, upset, irritable, or moody, contact a chaplain or mental health care provider.

This fact sheet was adapted from:  
United States Army Medical Command  
Combat Stress Manual  
USA Center for Health Promotion and Prevention Medicine

# APPENDIX E

## Position/Point Paper

### E.1 GENERAL

Use the Point/Talking Paper to provide a stand-alone document in presenting essential elements of a subject. It serves as a readily available source of condensed, factual information on topical subjects.

### E.2 FORMAT

The Point (Talking) Paper format is very specific to provide uniformity throughout the Department of the Navy. Confine the paper to a single 8½ by 11-inch page. Eliminate unnecessary words like “the” and “that.”

#### E.2.1 Margin

Allow 1-inch margins on the top, bottom, and sides. If unable to get the entire text on one page, margins may be adjusted to accommodate getting the entire text on one page. Do not justify right margins.

#### E.2.2 Section Headers and Paragraphs

The paper will have a “title” of Point or Talking Paper. Each section begins with a header (Background, Discussion, Recommendation) that is centered and typed in all capital letters. Double space between paragraphs and bullets.

### E.3 MAIN POINTS

Put main points first with supporting information following. Use short phrases and bullets.

### E.4 GRAPHICS

Wherever possible, data should be presented in graphics rather than words; trend lines are particularly helpful.

### E.5 ACRONYMS

Abbreviations and acronyms may be used if spelled out on initial use. Technical terms, phrases, and code names should be explained in plain language.

### E.6 CLASSIFICATION MARKINGS

Classification markings must be included on the page, the only exception is unclassified papers. Each section must be classified (e.g., (U), (C), (S), (T)). See SECNAVINST 5216.5D for detailed information on classification markings.

(Stamped Classification Marking)

CLASSIFICATION (Typed here  
and stamped top and bottom of  
page)

Rank and Name  
Office Code/Telephone #

Subj: SAMPLE POINT (TALKING) PAPER FORMAT (Unclassified if possible)

BACKGROUND (\*)

Why you are writing this paper. Brevity, clarity, and graphic representation are key ingredients of point papers. Use cascading indentation to organize subordinate points.

DISCUSSION (\*)

- (\*) To prepare a "Talking Paper" substitute those words for "Point Paper."
- (\*) Might contain problem's pros and cons, present status, and outlook for future.
- (\*) Other points which will aid in your preparation of point papers:

Point papers should be concisely written in bulletized format. Continuation lines start directly under the first word of the paragraph.

Who has been involved and "concur" or "nonconcur."

- (\*) Type on 8 ½ x 11 paper with a 1-inch margin all around. Increase left margin if binding is anticipated. Point papers should not exceed one page.

RECOMMENDATION (\*)

- (\*) State what recommended approach should be. State whether recommendation concerns discussion of plans and policies that have not been approved by higher authority.

Classified by \_\_\_\_\_  
Declassify on \_\_\_\_\_

(Stamped Classification Marking)

## APPENDIX F

# Memorandum for the Record

A memorandum for the record (MFR) is an excellent means of maintaining a record of professional decisions, agreements, conversations, issues, and other pertinent information. Though many use electronic devices to record such transactions, the MFR is still the official means of communication that obtains signatures, thereby signifying agreement on the event. Use the following format for an MFR:

Date

MEMORANDUM FOR THE RECORD

Subj: WRITE SHORT PHRASE DESCRIBING EVENT

1. Use an MFR as an internal document to record information in the record that is not recorded elsewhere. Examples include results of a meeting, important telephone conversations, oral agreements, and other relevant information.
2. Type or handwrite these most informal memorandums (typing is preferred). If it is only two or three lines, include it on the file copy of your document. Leave out the subject line if you add your MFR to the file copy.
3. The MFR is dated, signed, and the organizational position of the signer indicated.

Name  
Code/Organization

INTENTIONALLY BLANK

## APPENDIX G

# Read-Ahead

On various occasions, officers are required to brief senior officers or a group of military personnel on a specific plan, proposal, or issue. A component of the briefing includes the preparation of a Read-Ahead. This document, submitted through the appropriate channels, is the opportunity for the briefer to prepare and provide the direction the briefing will take, the elements to be dealt with, significant items requiring consideration, and concluding with a recommendation to the senior officer. Although there is no Navy specific style for a Read-Ahead, there are general elements to address. The briefing officer, however, has the option of outlining the Read-Ahead with one word headings that focus the reader on the prominent material within the briefing (e.g., Objective, Assumptions, Coordination, Process, Focus). If the command has a preferred and specific format, then adhere to its guidance. Otherwise, use the guidance and elements given below:

**Title:** Read-Ahead for (Rank, Name of Person, Title or Code). (Centered on page.)

**Date:** Date briefing to be given. (Centered on page.)

(Areas listed below, align left).

**Subject:** The “subject” line consists of a sentence or sentence fragment that tells readers what the paper is about. Phrase the “subject” to make it informative. Be concise.

**Background:** Addresses the circumstances of the paper, which is typically based on previous direction, action, or initiative.

**Discussion:** Addresses the essential points, elements, findings, or issues either in bulletized format or short narrative paragraphs.

**Recommendation:** Based on the research and preparation of the briefer, state in clear and concise sentences your recommendation for a position, proposal, or course of action. If deemed necessary, include rationale.

**Submitted By:** (Rank, Name, Title or Code).

INTENTIONALLY BLANK

# APPENDIX H

## Navy Lessons Learned System

Reference OPNAVINST 3500.37C

### H.1 BACKGROUND

The NLLS is the Navy's process for the collection and dissemination of all significant lessons learned (LLs), summary reports, and port visit reports (PVRs) from maritime operations. This feedback includes lessons that identify problem areas, issues, or requirements, and suggested corrections to those deficiencies. Lessons may contain pertinent information concerning doctrine, tactics, techniques, and procedures (TTP), and systems, or comment on general documents or processes. Lessons may address the creation, update, or cancellation of existing doctrine, policy, organization, training, education, equipment, or systems. The remedial action program (RAP) is embedded within NLLS. The RAP process in each theater identifies and tracks actions to correct deficiencies or shortcomings in existing doctrine, TTP, policy, organization, training, education, equipment, or systems. The Navy Warfare Development Command (NWDC) posts the status of theater RAP actions on the NWDC SIPRNET and NLL CD-ROM set. The NLLS utilizes the universal naval task list (UNTL) to flag all validated lessons learned with the corresponding task(s).

### H.2 FUNCTIONAL PURPOSE

The NLLS provides information that applies directly to fleet operations including tactical or system deficiencies, system performance, and observations that others have found beneficial to conducting operations and exercises. Users may conduct data search and retrieval online at the NAVWARDEVCOM SIPRNET Knowledge Portal or with the NLL CD-ROM set. The overall purpose of the system is to provide the Navy with an efficient means of identifying tactical and system deficiencies, tracking the resolution of these deficiencies, and propagating proven solutions to the fleet. Thus, a commander who encounters a problem during an operation can search the database to determine if it has happened in the past and how it was resolved.

### H.3 DATABASE

The Navy lessons learned database (NLLDB) contains validated feedback and current status on data classified up to and including Secret (the entire NLLDB is contained on a classified disk); unclassified-only NLLDB data is also available on a separate CD. Units that have access to the SIPRNET can access the entire NLLDB at the NWDC knowledge portal (<http://www.nwdc.navy.smil.mil>).

### H.4 LESSONS LEARNED AND SUMMARY REPORTS

Lessons learned serve to record specific experience gained or issues noted during an exercise or operation, while summary reports provide an overall picture of the objectives and a quick look at the details of the event. Submissions should reflect "value added" to existing policy, doctrine, TTP, organization, training, education, systems, or equipment. To qualify, a submission to the NLLDB must meet one or more of the following criteria:

1. Provide an innovative technique or procedure that successfully accomplishes the task.
2. Identify problem areas, issues or requirements, and, if known, recommend solutions.

## **NWP 1-05**

3. Contribute new information on existing or experimental TTP, policy, or doctrine.
4. Provide information of interest in planning, execution, application, or employment of an organization, system, process, or procedure (e.g., theater operating directives, pre-deployment preparation requirements, scheduling considerations, procedure/system checklists, port visits, or canal transit preparation, etc.).

### **Note**

Lessons that reveal shortcomings in existing doctrine or TTP are the most valuable to the fleet. Simply restating or paraphrasing existing doctrine, TTP, etc., does not qualify as appropriate and bona fide lessons learned.

## **H.5 SUBMISSION PROCESS**

To adequately collect LLs that address RM a submission template is available on the NLLS web page (refer to <http://www.nwdc.navy.mil/NLLS/default.asp>). The template is formatted in MS Word and utilizes the tasks and activities listed in this publication for categorization of input.

For retrieval and dissemination a link is provided on the web page directing searchers to RM NLLS. The link opens the search engine according to tasks and activities.

# APPENDIX I

## Ministry in a Joint Task Force: Joint Task Force Chaplain

### I.1 RELIGIOUS MINISTRY SUPPORT: THE JOINT TASK FORCE CHAPLAIN

The JTF chaplain works for the JTF commander. The joint force functional component will often have a chaplain serving as the functional component chaplain. Chaplains assigned to joint operations are responsible for planning and coordinating the delivery of RM as directed by CJCSM 3122.03A and JP 1-05. The JTF chaplain is also responsible for the following:

1. Developing joint RM support plans in support of the operation, per CJCSM 3122.03A, Joint Operation Planning and Execution System (JOPES), Vol. II, Planning Formats and Guidance, 31 December 1999. (This includes preparation of Appendix 6 under Annex E of the JFC's OPLAN, OPORD, or campaign plans, to include appropriate tabs.)
2. Identifying RMT requirements including:
  - a. Personnel staffing and augmentation requirements.
  - b. Facilities, equipment, transportation, and communication requirements.
3. Organizing the RMT to provide comprehensive RM, which includes:
  - a. Coordinating RM with Service component command chaplains.
  - b. Coordinating logistic support requirements.
  - c. Coordinating appropriate training for RMT personnel.
4. Coordinating with the other staff sections to ensure sufficient religious assets are available to support combat forces, health services, civilian detainees, POWs, and other related matters.
5. Recommending joint force RM policy.
6. Maintaining liaison with chaplains of international forces and appropriate HN civilian religious leaders.
7. When appropriate, and in coordination with the CMOC, the JFC may conduct liaison with NGOs and IOs that have religious affiliations. The JFC assists by providing advice on the distribution of FHA supplies arriving from churches and other religious organizations. Chaplains work with the CMOC in providing advice to the JFC in situations where faith groups want to send representatives to work with detained persons.
8. Providing assessment to the JFC and staff on cultural and religious influences on mission accomplishment.
9. Religion plays a pivotal role in the world view of many people and has a significant effect on the goals, objectives, and the structure of society. It is important for the JFC to have an

**NWP 1-05**

understanding of the faith groups and movements within the operational area and the potential impact they have on accomplishment of the assigned mission (reference material from JP 3-57, Chapter 3, section 15).

## APPENDIX J

# Ministry in a Joint Task Force: Foreign Humanitarian Assistance

### J.1 RELIGIOUS MINISTRY SUPPORT IN FOREIGN HUMANITARIAN ASSISTANCE

The JTF organization for foreign humanitarian assistance (FHA) is similar to traditional military organizations with a commander, command element, and mission-tailored forces. However, the nature of FHA results in combat support and combat services support forces (e.g., engineers, military police, logistics, transportation, legal, chaplain, civil-military affairs, and medical) often serving more significant roles than combat elements.

### J.2 ADEQUATE RELIGIOUS MINISTRY SUPPORT

The structure of the joint force should include adequate RM support for the deployed force. The type of mission and level of involvement determines the types of RM programs deemed essential to meet RM requirements and support the mission.

### J.3 FOREIGN ASSISTANCE GUIDELINES

Planning guidelines for chaplains during FHA operations include the following:

1. In multinational operations, chaplains have the primary responsibility for providing ministry and pastoral care to their own nation's Services.
2. Chaplains may serve as a resource to the commander for the conduct of stress management and pastoral counseling — any of which can take place before, during, or after the deployment/operation. (This activity can be done in coordination with medical personnel).
3. Chaplains may provide the religious rites, consistent with their faith, for burials if required.
4. When appropriate, and in coordination with the CMOC, chaplains may serve as liaisons with NGOs that have religious affiliations. Additionally, chaplains can assist in the coordination for distribution of humanitarian supplies arriving from churches and other religious organizations. It is recommended that chaplains document the following items to ensure accountability:
  - a. Who provided the donations.
  - b. Where they were issued.
  - c. Identity of recipients.

### J.4 PASTORAL SUPPORT

In coordination with civil affairs (CA) personnel, chaplains may provide pastoral support to refugees and dislocated civilians only when directed by the JFC after consultation with the SJA. In such cases, it is critical to avoid any activities that can be construed as proselytizing among

## **NWP 1-05**

refugees or displaced persons for one particular faith. The chaplain's pastoral mission is generally limited to U.S. military and DOD civilian personnel and, if required by the circumstances, to fulfill any obligation the JFC may have to protect persons under international law (reference for above material: JP 3-07.6, Chapter 3, sections 2 and 20.)

## **APPENDIX K**

# **Geneva Convention Relative to the Treatment of Prisoners of War: Part III, Captivity; Section II, Internment; Chapters IV and V**

### **K.1 MEDICAL PERSONNEL AND CHAPLAINS RETAINED TO ASSIST PRISONERS OF WAR**

#### **Chapter IV, Article 33**

Members of the medical personnel and chaplains while retained by the Detaining Power with a view to assisting prisoners of war, shall not be considered as prisoners of war. They shall, however, receive as a minimum the benefits and protection of the present Convention, and shall also be granted all facilities necessary to provide for the medical care of, and religious ministrations to, prisoners of war.

They shall continue to exercise their medical and spiritual functions for the benefit of prisoners of war, preferably those belonging to the armed forces upon which they depend, within the scope of the military laws and regulations of the Detaining Power and under the control of its competent services, in accordance with their professional etiquette. They shall also benefit by the following facilities in the exercise of their medical or spiritual functions:

(a) They shall be authorized to visit periodically prisoners of war situated in working detachments or in hospitals outside the camp. For this purpose, the Detaining Power shall place at their disposal the necessary means of transport.

(b) The senior medical officer in each camp shall be responsible to the camp military authorities for everything connected with the activities of retained medical personnel. For this purpose, Parties to the conflict shall agree at the outbreak of hostilities on the subject of the corresponding ranks of the medical personnel, including that of societies mentioned in Article 26 of the Geneva Convention for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field of August 12, 1949. This senior medical officer, as well as chaplains, shall have the right to deal with the competent authorities of the camp on all questions relating to their duties. Such authorities shall afford them all necessary facilities for correspondence relating to these questions.

(c) Although they shall be subject to the internal discipline of the camp in which they are retained, such personnel may not be compelled to carry out any work other than that concerned with their medical or religious duties.

During hostilities, the Parties to the conflict shall agree concerning the possible relief of retained personnel and shall settle the procedure to be followed.

None of the preceding provisions shall relieve the Detaining Power of its obligations with regard to prisoners of war from the medical or spiritual point of view.

**K.2 RELIGIOUS, INTELLECTUAL, AND PHYSICAL ACTIVITIES**

**Chapter V, Article 34**

Prisoners of war shall enjoy complete latitude in the exercise of their religious duties, including attendance at the service of their faith, on condition that they comply with the disciplinary routine prescribed by the military authorities.

Adequate premises shall be provided where religious services may be held.

**Article 35**

Chaplains who fall into the hands of the enemy Power and who remain or are retained with a view to assisting prisoners of war, shall be allowed to minister to them and to exercise freely their ministry amongst prisoners of war of the same religion, in accordance with their religious conscience. They shall be allocated among the various camps and labour detachments containing prisoners of war belonging to the same forces, speaking the same language or practicing the same religion. They shall enjoy the necessary facilities, including the means of transport provided for in Article 33, for visiting the prisoners of war outside their camp. They shall be free to correspond, subject to censorship, on matters concerning their religious duties with the ecclesiastical authorities in the country of detention and with international religious organizations. Letters and cards which they may send for this purpose shall be in addition to the quota provided for in Article 71.

**Article 36**

Prisoners of war who are ministers of religion, without having officiated as chaplains to their own forces, shall be at liberty, whatever their denomination, to minister freely to the members of their community. For this purpose, they shall receive the same treatment as the chaplains retained by the Detaining Power. They shall not be obliged to do any other work.

**Article 37**

When prisoners of war have not the assistance of a retained chaplain or of a prisoner of war minister of their faith, a minister belonging to the prisoners' or a similar denomination, or in his absence a qualified layman, if such a course is feasible from a confessional point of view, shall be appointed, at the request of the prisoners concerned, to fill this office. This appointment, subject to the approval of the Detaining Power, shall take place with the agreement of the community of prisoners concerned and, wherever necessary, with the approval of the local religious authorities of the same faith. The person thus appointed shall comply with all regulations established by the Detaining Power in the interests of discipline and military security.

**Article 38**

While respecting the individual preferences of every prisoner, the Detaining Power shall encourage the practice of intellectual, educational, and recreational pursuits, sports and games amongst prisoners, and shall take the measures necessary to ensure the exercise thereof by providing them with adequate premises and necessary equipment.

Prisoners shall have opportunities for taking physical exercise, including sports and games, and for being out of doors. Sufficient open spaces shall be provided for this purpose in all camps.

# APPENDIX L

## Standard Enemy Prisoner of War Treatment Under OPNAVINST 3461.6 and Geneva Convention

| Detention Benefit                                  | Geneva Convention Article     | OPNAVINST 3461.6 Implementing Paragraph  |
|--|-------------------------------|--|
| POWs' Religious Exercise, Generally                | GC III, Art. 34               | Paragraph 1-5(g)(1) "EPW, and RP will enjoy latitude in the exercise of their religious practices, including attendance at the service of their faith,, on condition that they comply with the disciplinary routine prescribed by the military authorities."   |
| POWs' Adequate Spaces for Religious Services       | GC III, Art. 34               | Paragraph 1-5(g)(1) "Adequate space will be provided where religious services may be held." However, it is worth noting that "EPWs are allowed freedom to worship but will not attend worship services with U.S. personnel." Paragraph 3, Appendix K, Fleet Marine Force Manual 3-61 (Ministry in Combat) (22 Jun 92).   |
| Retained Persons, Status                           | GC I, Art. 28                 | Paragraph 3-15(b) "Enemy personnel, who will fall within any of the following categories, are eligible to be certified as RP:... (3) Chaplains."   |
| Retained Persons, Special Identity Card            | GC I, Art. 40; GC II, Art. 42 | Paragraph 3-15(a) "Enemy personnel entitled to a retained status should have on their person at the time of capture a special identity card attesting to their status. The minimum data shown on the card will be the name, date of birth, grade, and service number of the bearer. The card will state in what capacity the bearer is entitled to the protection of GPW. The card will also bear the photograph of the owner and either the signature or fingerprints or both. It will be embossed with the stamp of the military authority with which the person was serving at time of capture." Paragraph 3-15(e) "Certification of the retained status of personnel will be effected upon the decision that the special identity card held by each such person is valid and authentic. This certification will be decided, if possible, at the time of processing by the camp commander." |
| Retained Persons, Armbands                         | GC I, Art. 40; GC II, Art. 42 | Paragraph 3-15(t) "RP will wear on their left sleeve a water resistant armband bearing the distinctive emblem (Red Cross, Red Crescent) issued and stamped by the military authority of the power with which they have served. Authorized persons who do not have such armbands in their possession will be provided with Geneva Convention brassards (AR 670-1)."   |
| Retained Persons, Enjoyment of POW Benefits        | GC I, Art. 28; GC II, Art. 33 | Paragraph 3-15(c) "RP whose status is certified will not be considered as EPW; however, they will receive the benefits and protections of an EPW."   |
| Retained Chaplains, Subject to Internal Discipline | GC I, Art. 28; GC II, Art. 33 | Paragraph 3-15(j) "RP are subject to the internal discipline of the camp in which they are retained; however, they may not be compelled to do any work except that relating to their medical or religious duties."   |

Source: Beyond Arm Bands and Arms Banned: Chaplains, Armed Conflict, and the Law, Lieutenant Jonathan G. Odom, Judge Advocate General's Corps, U.S. Navy, 50 Naval Law Review 1 (2003).

|  |                                       |  |
|--|---------------------------------------|--|
| Retained Chaplains' Duties, Generally              | GC III, Art. 35                       | Paragraph 1-5(g)(2) "Military chaplains who fall into the hands of the U.S. and who remain or are retained to assist EPW, and RP, will be allowed to minister to EPW, RP, of the same religion. Chaplains will be allocated, among various camps and labor detachments containing EPW, RP, belonging to the same forces, speaking the same language, or practicing the same religion. They will enjoy the necessary facilities, including the means of transport provided in the Geneva Convention, for visiting the EPW, RP outside their camp. They will be free to correspond, subject to censorship, on matters concerning their religious duties with the ecclesiastical authorities in the country of detention and with international religious organizations. Chaplains shall not be compelled to carry out any work other than their religious duties." |
| Retained Chaplains, Allocation Facility            | GC III, Art. 35                       | Paragraph 3-15(k) "RP, who are members of the enemy's Armed Forces, will be assigned to EPW camps. If available, they will be assigned in the ratio of two physicians, two nurses, one chaplain, and seven enlisted medical personnel per 1,000 EPW...As much as possible, these RP will be assigned to camps containing EPW from the same Armed Forces upon which the RP depend."   |
| Retained Chaplains, Correspondence Facility        | GC III, Art. 35                       | Paragraph 3-15(u) "RP will enjoy the same correspondence privileges as EPW. Chaplains will be free to correspond, subject to censorship, on matters about their religious duties. Correspondence may be with ecclesiastical authorities both in the country where they are retained and in the country on which they depend, and with international religious organizations."  |
| Retained Chaplains, Visitation Facility            | GC I, Art. 38; GC III, Art. 33 and 35 | Paragraph 3-15(u)(2) "They will be authorized to visit EPW periodically in branch camps and in hospitals outside the EPW camps in order to carry out their medical, spiritual, or welfare duties."   |
| Retained Chaplains, Transportation Facility        | GC I, Art. 38; GC III, Art. 33 and 35 | Paragraph 3-15(u)(3) "They will be given the necessary means of transportation for making such visits."  |
| Retained Chaplains, Access Facility                | GC III, Art. 33                       | Paragraph 3-15(u)(4) "The senior retained medical officer, as well as chaplains, will have the right to correspond and consult with the camp commander or his or her authorized representatives on all questions about their duties."  |
| Prisoners Who Are Ministers of Religion, Generally | GC III, Art. 36                       | Paragraph 1-5(g)(3) "Enemy Prisoners of War, who are ministers of religion, without having officiated as chaplains to their own forces, will be at liberty, whatever their denomination, to minister freely to the members of their faith in U.S. custody. For this purpose, they will receive the same treatment as the chaplains retained by the United States. They are not obligated to do any additional work."   |

|  |  |  |
|--|--|--|
| <p>Prisoners Who Are Ministers, Proof</p>                        | <p>GC III, Art. 37</p>   | <p>Paragraph 3-15(d) “EPW who are certified to be proficient medically or religiously continue to be considered and identified as EPW, as appropriate, but will be administered and treated in the same way prescribed for RP.” Paragraph 3-15(f) “The Theater Commander, or CINCUSACOM will confirm the certification of the technical proficiency of the persons described in paragraph 3-15d. Qualified military medical and religious personnel must first confirm the medical or religious proficiency of each EPW.”</p>  |
| <p>Prisoners Without A Minister of Their Religion, Generally</p> | <p>GC III, Art. 37</p>   | <p>Paragraph 1-5(g)(4) “If EPW or RP, do not have the assistance of a chaplain or a minister of their faith, a minister belonging to the prisoner’s denomination, or in a minister’s absence, a qualified layman, will be appointed, at the request of the prisoners, to fill this office. This appointment, subject to the approval of the camp commander, will take place with agreement from the religious community of prisoners concerned and, wherever necessary, with approval of the local religious authorities of the same faith. The appointed person will comply with all regulations established by the United States.”</p> |
| <p>POWs’ Diet</p>  | <p>GC III, Article 26 “The basic daily food rations shall be sufficient in quantity, quality and variety to keep prisoners of war in good health and to prevent loss of weight or the development of nutritional deficiencies. Account shall also be taken of the habitual diet of the prisoners. The Detaining Power shall supply prisoners of war who work with such additional rations as are necessary for the labour on which they are employed.”</p> | <p>Paragraph 3-4(f) “The daily food rations will be sufficient in quantity, quality, and variety to keep EPW/RP in good health and prevent loss of weight or development of nutritional deficiencies. (1) Account will be taken of the habitual diet of the prisoners.”</p>  |
| <p>POWs’ Burial Rites</p>  | <p>GC III, Article 120 “The detaining authorities shall ensure that prisoners of war who have died in captivity are honourably buried, if possible according to the rites of the religion to which they belonged, and that their graves are respected, suitably maintained and marked so as to be found at any time. Wherever possible, deceased prisoners of war who depended on the same Power shall be interred in the same place.”</p>                 | <p>Paragraph 3-10(g) “Burial, record of interment, and cremation. Deceased detainees will be buried honorably in a cemetery established for them, according to AR 638-30. Deceased detainees will be buried, if possible, according to the rites of their religion and customs of their military forces.”</p>  |

INTENTIONALLY BLANK

# Index

*Page  
No.*

## A

Acronyms.....E-1  
 Adequate religious ministry support..... J-1  
 Administrative structure for the delivery of religious ministry ..... 2-3  
 Appropriate use and duties ..... 1-5  
 Area religious ministry coordination team ..... 2-4  
 Assignment of responsibilities for the religious ministry ..... 1-4

## B

Battle stress and fatigue ..... 5-14

## C

Captives, detainees, and enemy prisoners of war ..... 4-4, 4-7, 5-7, 5-11, 6-6, 6-8  
 Casualty assistance calls ..... 4-7, 5-12, 6-10  
 Catastrophic ministry ..... 4-7, 5-12, 6-11  
 Catastrophic/crisis ministry assistance ..... 2-5  
 Ceremonies: planning guide for funerals and memorials ..... Appendix C  
 Chaplain..... 2-3  
     Ecclesiastical responsibilities ..... 3-4  
 Chaplains’ role and religious ministry team responsibilities ..... 1-4  
 Civil military operations center ..... 6-4  
 Civilian religious and community organizations ..... 4-4  
 Classification markings.....E-1  
 Command  
     Advisory ..... 4-1, 5-3, 6-1, 7-1  
     Chaplain..... 2-3  
     Fleet Forces Command..... 2-1  
     Planning information checklist..... C-2  
     Responsibility for religious ministry ..... Chapter 3  
     Role and responsibility ..... 1-4  
     Training and education ..... 4-8, 5-13, 6-11  
 Conflict resolution ..... 6-12  
 Conscientious objectors ..... 3-2  
     Humanitarian and hardship cases ..... 4-6, 5-10, 6-8  
 Constitutional..... 1-3  
 Contingency training ..... 4-11  
 Cooperative religious ministry..... 4-3, 5-7, 6-5  
 Coordinated  
     Care ..... 4-7, 5-10, 6-8  
     Training ..... 4-10  
 Coordination of religious ministry..... 1-4, 4-12, 5-15, 6-13

|   | <i>Page<br/>No.</i> |
|---|---------------------|
| Crisis intervention.....  | 4-6                 |
| Post-traumatic stress disorder and critical incident stress management.....                                   | 5-10, 6-8           |
| Prevention.....   | 4-6                 |
| Crisis prevention: leadership, unit integrity, stress and fatigue, and<br>psychological and moral injury..... | 5-9, 6-7            |
| Cross-cultural issues and cultural competency.....  | 5-13, 6-11          |
| Cultural and religious issues related to unit operations.....   | 4-3, 5-4, 6-3       |

**D**

|                                      |     |
|--------------------------------------|-----|
| Database.....                        | H-1 |
| Deceased and family information..... | C-1 |
| Decision.....                        | A-2 |
| Department of the Navy.....          | 1-4 |
| Deployment assistance to units.....  | 2-4 |
| Deputy Chief of Chaplains.....       | 2-3 |
| Duty to Sailors.....                 | 3-1 |

**E**

|  |                               |
|--|-------------------------------|
| Ethics, cross-cultural issues, relational and life skills, personal and spiritual readiness,<br>crisis and suicide prevention, domestic violence, values training, and character<br>development..... | 4-8                           |
| Evacuees, expellees, migrants, and refugees.....   | 4-4, 4-7, 5-7, 5-11, 6-6, 6-9 |
| Evolving configurations for mission requirements.....  | 2-2                           |
| Expeditionary training.....  | 4-11                          |

**F**

|   |               |
|---|---------------|
| Facilities.....   | 3-4           |
| Families of prisoners of war and missing in action.....   | 5-12, 6-10    |
| Family  |               |
| Issues.....   | 5-14, 6-12    |
| Members.....  | 5-12, 6-10    |
| Readiness.....  | 3-3           |
| Readiness, pre- and post-deployment.....  | 4-10          |
| Fellowship program.....   | 4-4, 5-7, 6-5 |
| Fleet.....  | 2-1           |
| Focus on the larger purpose you are serving without attempting to relate to each<br>individual who has died.....                                | D-2           |
| Force level and equivalent chaplain.....  | 2-4           |
| Foreign assistance guidelines.....  | J-1           |
| Format.....   | E-1           |
| Foundations for providing religious ministry.....   | Chapter 1     |
| Framework for advising commanders on religious and cultural influences.....   | Appendix B    |
| Free exercise of religion.....  | 1-3, 3-1      |
| Functional purpose.....   | H-1           |
| Funding and logistical support.....   | 3-3           |
| Funerals, memorials, burials, sacramental acts, ordinances, rites,<br>dedications, ceremonies, weddings, rituals, and other spiritual acts..... | 4-3, 5-6, 6-5 |

**G**

Geneva Convention Relative to the Treatment of Prisoners of War: Part III, Captivity;  
 Section II, Internment; Chapters IV and V .....Appendix K  
 Graphics .....E-1  
 Guidelines for how to work with and around human remains ..... D-2

**H**

Historical..... 1-3

**I**

Individual and group religious expression and accommodation..... 4-3, 5-5, 6-5  
 Influence of  
     Religion and culture in the area of responsibility .....6-12  
     Religious ministry programs on information warfare .....5-4, 6-3  
 Interrelated concepts ..... A-1

**J**

Joint task force  
     Considerations for religious ministry .....4-12, 5-15  
     Interagency considerations for religious ministry ..... 6-13

**L**

Lay leader program..... 4-4, 5-7, 6-5  
 Lessons learned and summary reports ..... H-1  
 Liaison with religious organizations, NGOs, and PVOs ..... 6-6

**M**

Main points .....E-1  
 Major subordinate command chaplain..... 2-4  
 Management  
     Administrative requirements: equipment and facilities .....5-15, 6-13  
     Requirements: budget, contracts, equipment, and facilities ..... 4-11  
 Margin.....E-1  
 Medical personnel and chaplains retained to assist prisoners of war ..... K-1  
 Memorandum for the record ..... Appendix F  
 Military  
     Honors ..... C-4  
     Operations other than war ..... 6-12  
 Ministry in a joint task force:  
     Foreign humanitarian assistance..... Appendix J  
     Joint task force chaplain ..... Appendix I  
 Mission planning requirements for religious ministry ..... 4-3, 5-4, 6-3

|   | <i>Page<br/>No.</i> |
|---|---------------------|
| Moral and ethical                                   |                     |
| Leadership and command climate .....                | 3-2                 |
| Reasoning/decisionmaking .....                      | 5-13, 6-11          |
| Moral issues  |                     |
| Ethical and core value issues .....                 | 4-2, 5-3, 6-2       |
| Related to military operations other than war ..... | 6-11                |
| Relating to war .....                               | 5-13                |
| Morale and readiness .....                          | 3-3                 |
| Morale issues: command, personnel, and family ..... | 4-3, 5-4, 6-3       |
| Mortuary affairs .....                              | 5-8, 6-6            |

**N**

|  |            |
|--|------------|
| Naval forces, naval base, naval activities, and naval station support for religious ministry ..... | 2-4        |
| Navy   |            |
| Chief of Chaplains .....   | 1-4, 2-3   |
| Lessons learned system .....   | Appendix H |
| Noncombatant/civilians .....   | 5-12       |
| Numbered fleet .....   | 2-1        |

**O**

|   |                    |
|---|--------------------|
| Obligation for the religious ministry .....                       | 3-3                |
| Official ceremonies .....   | 4-6, 5-10, 6-8     |
| Operational   |                    |
| Stress and fatigue .....  | 6-12               |
| Structure for the delivery of religious ministry .....            | 2-1                |
| Organizational structure for operational religious ministry ..... | Chapter 2          |
| Outreach .....  | 4-5, 5-8, 6-7, 7-2 |

**P**

|  |                    |
|--|--------------------|
| Pastoral   |                    |
| Care .....   | 4-5, 5-9, 6-7, 7-2 |
| Counseling .....   | 4-5, 5-9, 6-7      |
| Support .....  | J-2                |
| Personal and spiritual   |                    |
| Development .....  | 4-10               |
| Readiness .....  | 5-14, 6-11         |
| Growth programs .....  | 4-5, 5-8, 6-7      |
| Personnel and volunteers .....   | 4-12               |
| Position/point paper .....   | Appendix E         |
| Post-event .....   | D-4                |
| Post-service .....   | C-5                |
| Presentation .....   | A-1                |
| Principles of advising .....   | Appendix A         |
| Prisoners of war (repatriated) .....   | 4-5                |
| Prisoners of war .....   | 4-7, 5-7, 5-11     |
| Professional development and training conference and professional development<br>and training workshop ..... | 4-11               |

|   | <i>Page<br/>No.</i> |
|---|---------------------|
| Professional development .....                    | 4-12                |
| Protecting privileged communication .....         | 3-2                 |
| Providing for the free exercise of religion ..... | 1-4                 |
| Psychological and moral effects of war .....      | 5-14                |
| Publicity .....                                   | C-4                 |

**Q**

|   |          |
|---|----------|
| Quality of service (including quality of life, quality of work life, human values, unit<br>enhancement, personnel and family, and retention)..... | 5-4, 6-3 |
| Quality of service.....   | 4-2      |

**R**

|   |                    |
|---|--------------------|
| Read-ahead .....                                      | Appendix G         |
| Religious   |                    |
| Cultural influences on politics and policy .....      | 6-12               |
| Expression and religious ministry requirements .....  | 4-2, 5-3, 6-1      |
| Humanitarian charity .....                            | 4-5, 5-8, 6-7      |
| Offering fund.....                                    | 4-4                |
| Program specialist role and responsibilities .....    | 1-5                |
| Religious ministry                                    |                    |
| Accommodation .....                                   | 4-3, 5-5, 6-4, 7-2 |
| Fleet training strategy .....                         | 2-3                |
| In homeland security .....                            | Chapter 7          |
| In military operations other than war .....           | Chapter 6          |
| In war.....   | Chapter 5          |
| Requirements.....                                     | 4-3, 5-5, 6-4      |
| Religious ministry support                            |                    |
| In foreign humanitarian assistance .....              | J-1                |
| Joint task force chaplain .....                       | I-1                |
| Religious ministry tasks and activities.....          | Chapter 4, 7-1     |
| Religious ministry team                               |                    |
| Professional education and training.....              | 3-4                |
| Training and education.....                           | 4-10, 5-14, 6-12   |
| Religious ministry to prisoners of war.....           | 6-9                |
| Religious program specialist.....                     | 1-3                |
| Religious, intellectual, and physical activities..... | K-2                |
| Requirement for command religious programs .....      | 1-4                |
| Research.....   | A-1                |

**S**

|   |          |
|---|----------|
| Section headers and paragraphs .....                  | E-1      |
| Security .....  | C-5      |
| Sick, wounded, and dying.....                         | 5-8, 6-6 |
| Spiritual   |          |
| Aspects of core values and character development..... | 4-10     |
| Crises related to war .....                           | 5-14     |

|   | <i>Page<br/>No.</i> |
|---|---------------------|
| Direction, enhancement, and mentoring.....  | 5-10, 6-8           |
| Direction, life enhancement, and mentoring .....  | 4-6                 |
| Spirituality and personal readiness .....   | 3-2                 |
| Staff officer function.....   | 1-4                 |
| Standard enemy prisoner of war treatment under OPNAVINST 3461.6 and<br>Geneva Convention..... | Appendix L          |
| Stress of recovering human bodies .....   | Appendix D          |
| Submission process.....   | H-2                 |
| Supervisory   |                     |
| Administrative .....  | 4-11, 5-15, 6-13    |
| Chaplain.....   | 2-3                 |
| Management .....  | 7-2                 |
| Supplies.....   | 3-3                 |
| Support to religious ministries.....  | 4-5, 5-8, 6-7       |
| Survivors.....  | 5-11, 6-10          |

**T**

|   |                  |
|---|------------------|
| Take steps to limit exposure to the stimuli from the bodies ..... | D-3              |
| Taking care of the team .....                                     | D-3              |
| Targeting boards, rules of engagement, and law of war .....       | 5-5, 6-4         |
| Task force, task group, task unit, and task element .....         | 2-1              |
| Tasks .....   | 1-2              |
| Total force requirements.....                                     | 4-11, 5-15, 6-13 |
| Training and education .....                                      | 7-2              |
| Transportation.....   | 3-4              |
| Type command.....   | 2-2              |

**U**

|  |               |
|--|---------------|
| Understand the importance and value of what you are doing..... | D-2           |
| United States Navy Chaplain Corps .....                        | 1-3           |
| Unity of effort.....   | 4-5, 5-8, 6-7 |

**V**

|                 |               |
|-----------------|---------------|
| Visitation..... | 4-6, 5-9, 6-7 |
|-----------------|---------------|

**W**

|   |               |
|---|---------------|
| Warfare specialty and combatant status.....                               | 1-5           |
| Water survival.....   | 4-11          |
| Weddings, rituals, and other spiritual acts.....                          | 6-5           |
| Worship services: Weekly, special, seasonal, and appointed occasions..... | 4-3, 5-5, 6-4 |

## LIST OF EFFECTIVE PAGES

| Effective Page | Page Number          |
|----------------|----------------------|
| AUG 2003       | 1 thru 34            |
| AUG 2003       | 1-1 thru 1-6         |
| AUG 2003       | 2-1 thru 2-6         |
| AUG 2003       | 3-1 thru 3-4         |
| AUG 2003       | 4-1 thru 4-12        |
| AUG 2003       | 5-1 thru 5-16        |
| AUG 2003       | 6-1 thru 6-14        |
| AUG 2003       | 7-1, 7-2             |
| AUG 2003       | A-1, A-2             |
| AUG 2003       | B-1, B-2             |
| AUG 2003       | C-1 thru C-6         |
| AUG 2003       | D-1 thru D-4         |
| AUG 2003       | E-1, E-2             |
| AUG 2003       | F-1, F-2             |
| AUG 2003       | G-1, G-2             |
| AUG 2003       | H-1, H-2             |
| AUG 2003       | I-1, I-2             |
| AUG 2003       | J-1, J-2             |
| AUG 2003       | K-1, K-2             |
| AUG 2003       | L-1 thru L-4         |
| AUG 2003       | Index-1 thru Index-6 |
| AUG 2003       | LEP-1, LEP-2         |

INTENTIONALLY BLANK



**NWP 1-05**