



FM 1-05

RELIGIOUS SUPPORT

OCTOBER 2012

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HEADQUARTERS, DEPARTMENT OF THE ARMY

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Religious Support

Contents

	Page
PREFACE	iii
INTRODUCTION	iv
Chapter 1 RELIGIOUS SUPPORT FOR THE ARMY	1-1
Religious Support Foundations	1-1
Mission.....	1-1
Organization	1-2
Chaplain Corps Capabilities	1-2
Religious Support Core Competencies	1-4
Religious Support Functions	1-4
Religious Support Duties and Responsibilities.....	1-6
Summary	1-7
Chapter 2 CONTEXT FOR RELIGIOUS SUPPORT	2-1
Army Operational Doctrine and Religious Support	2-1
Force Projection and RS Responsiveness.....	2-2
Unified Action and Religious Support.....	2-3
Summary	2-4
Chapter 3 RELIGIOUS SUPPORT AND THE MODULAR ARMY	3-1
Modular Force	3-1
Religious Support in the ASCC	3-2
Religious Support in the Corps and Division	3-2
Religious Support in Brigade and Below	3-3
Theater Religious Support Enablers	3-4
Summary	3-6
Chapter 4 RELIGIOUS SUPPORT AND THE OPERATIONS PROCESS	4-1
Operations Process	4-1
Planning Religious Support	4-2
Preparing Religious Support.....	4-4
Executing Religious Support	4-5
Assessing Religious Support.....	4-8
Summary	4-8

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***This publication supersedes FM 1-05, 18 April 2003.**

GLOSSARY Glossary-1
REFERENCES References-1
INDEX Index-1

Preface

Army doctrine is a body of thought on how Army forces operate as an integral part of a joint force. Doctrine is a guide to action, not a fixed set of rules. Doctrine provides an Army unit or branch with a common philosophy, language, and purpose. FM 1-05 provides a cohesive understanding of the fundamentals of religious support (RS). It is the Army's doctrinal source for religious support planning, training, and operations.

PURPOSE

FM 1-05 is the Army's keystone manual for detailing fundamental principles of comprehensive religious support. This field manual provides the foundation for evaluating and refining tactics, techniques, and procedures for religious support operations (RSO). It provides a doctrinal approach to support decision making that helps commanders, their staffs, chaplain sections and unit ministry teams (UMTs) examine a situation, reach logical conclusions, and make informed decisions about how best to provide religious support in a given situation.

SCOPE

This manual contains four chapters. Chapter 1 describes religious support foundations, including the historical precedents for the Army Chaplain Corps as well as its roles, missions, and functions. Chapter 2 delineates the current security environment, including the requirement to provide religious support across the range of military operations. Chapter 3 details the execution of religious support at the different levels of command within our modular Army. Chapter 4 depicts planning for religious support for unified land operations using the operations process.

APPLICABILITY

This publication applies to the Active Army, the Army National Guard (ARNG)/Army National Guard of the United States (ARNGUS), and the United States Army Reserve (USAR) unless otherwise stated. The principles of Army religious support doctrine presented in this manual enable chaplains and chaplain assistants to apply creative, flexible, and innovative approaches to specific missions and operational environments. Chaplains and chaplain assistants serving in a joint force land component command (JFLCC) or a joint task force (JTF) should refer to Joint Publication (JP) 1-05, *Religious Affairs in Joint Operations*, 13 Nov 09, and other joint planning publications for further guidance. FM 1-05 is nested with JP 1-05.

ADMINISTRATIVE INFORMATION

Terms that have joint or Army definitions are identified in both the glossary and the text. Unless stated otherwise, masculine nouns or pronouns do not refer exclusively to men but to all Soldiers. Headquarters, United States Army Training and Doctrine Command (TRADOC), is the proponent for this publication. The preparing agency is the Army Doctrine Proponency Division, U.S. Army Combined Arms Center. Send written comments and recommendations on a Department of the Army (DA) Form 2028 (*Recommended Changes to Publications and Blank Forms*) directly to commander, U.S. Army Combined Arms Center and Fort Leavenworth, ATTN: ATZL-CD (FM 1-05), 300 McPherson, Fort Leavenworth, KS 66027-1352. Send comments and recommendations by e-mail to leav-cadd-web-cadd@conus.army.mil. Follow the DA Form 2028 format or submit an electronic DA Form 2028.

Introduction

The Army is the principal land force, organized, trained, and equipped to conduct prompt and sustained operations on land. The Army is responsible for deploying forces promptly at any time, in any environment, against any adversary, and must be able to operate for extended periods across the range of military operations.

In order to support the free exercise of religion within the Army, chaplain sections and UMTs must be able to operate within that fluid and uncertain environment. Chaplain sections and UMTs sustain the Soldier across the range of military operations (from stable peace to general war) and during the conduct of decisive action (simultaneous offensive, defensive, and stability or defense support of civil authorities (DSCA) operations). Everything the Army does for our nation is done by Soldiers who are supported by their Family Members. The principles of Army religious support doctrine presented in this field manual enable chaplain sections and UMTs to apply creative, flexible, and innovative approaches to specific missions and operational environments as it supports the Soldier and Family. Chaplains have served in the U.S. Army since the first days of the American Revolution and many have died in combat. These chaplains represented more than 120 separate denominations and faith groups from across America. Six chaplains have been awarded the Medal of Honor for heroism above and beyond the call of duty. Many chaplains and chaplain assistants have received other medals for valor. The personal needs of Soldiers, the mission at hand, their own faith, and emerging religious support doctrine have guided these chaplains and their assistants as they met the goal to uphold the free exercise of religion ensured by the First Amendment of the Constitution of the United States.

To meet the historic mission of the Chaplain Corps in the midst of a complex security environment, the Army's religious support doctrine must evolve. Specifically, several factors necessitate a new religious support doctrine:

- The Army's operational doctrine encompasses unified land operations.
- Transformation into a modular force continues to produce attendant changes across the doctrine, organization, training, materiel, leadership and education, personnel and facilities domains (commonly known as DOTMLPF).
- There is an enhanced appreciation for the impact of religion and religious affairs on and in the operational environment.

These principles guide the growth of Army religious support doctrine today. Moreover, they enable this manual to address the complexities of a world in which religion plays an increasingly critical role in Army operations across the range of military operations.

Chapter 1

Religious Support for the Army

RELIGIOUS SUPPORT FOUNDATIONS

1-1. On June 14, 1775, the 2nd Continental Congress established by resolution the American Continental Army authorizing ten companies of expert riflemen to support the American Revolution. In July of 1775, the Continental Congress provided for the appointment and pay of chaplains for the Army. That appointment provided the Army with a dedicated and intentional means to support the religious needs of the American Soldier fighting for our nation's freedom and forever linked the chaplaincy with the operational mission of the U.S. Army.

1-2. The passing of the Constitution and the Bill of Rights enshrined into public law our nation's fundamental liberties. Within the Bill of Rights (the first ten amendments to the Constitution), the First Amendment guarantees all Americans the right to the free exercise of their religious beliefs and prohibits the government from establishing a religion. This constitutional principle is firmly embedded in the statutory foundations of the Army.

1-3. The Army Chaplaincy is established to advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion in the context of military service as guaranteed by the Constitution, to assist commanders in managing Religious Affairs and to serve as the principal advisors to commanders for all issues regarding the impact of religion on military operations. Chaplains may participate in operational planning and advise the command and staff on matters as appropriate, consistent with this noncombatant status. (DODD 1304.19)

1-4. At every echelon of the force, the chaplaincy is the Army's primary agency for ensuring the right to free exercise of religion for Soldiers on behalf of the commander. The chaplains and chaplain assistants, from the Chief of Chaplains down to battalion UMTs, fulfill this core and essential responsibility. Based upon the requirements of the operational mission, a Soldier exercises this right in a number of ways to include:

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

MISSION

1-5. The mission of the Army Chaplain Corps is to provide religious support to the Army across unified land operations by assisting the commander in providing for the free exercise of religion and providing religious, moral, and ethical leadership. Chaplains and chaplain assistants perform or provide and coordinate religious support to the Army. Throughout our history, chaplains and chaplain assistants have served alongside combat Soldiers, enduring the same hardships, and bearing the same burdens. They are members of the profession of arms. Religious support in the Army has no civilian equivalent. Chaplains execute their distinct religious support mission for Soldiers, members of other military services, Family Members, and/or authorized civilians in a variety of geographical locations, operational situations, and circumstances.

1-6. The Army is the principal land force, organized, trained, and equipped to conduct prompt and sustained operations on land. On land combatants come face-to-face with one another in close combat. Close combat is defined as warfare carried out on land in a direct fire fight, supported by direct, indirect, and air-delivered fires. No other form of combat requires as much of Soldiers. Chaplains and chaplain

assistants must be able to deliver religious support during close combat while coping with the physical, moral, and psychological demands close combat places on themselves and the Soldiers they serve.

1-7. The uncertainty and complexity of future armed conflict confront our nation and our Army. To accomplish future missions, the Army requires forces that exhibit a high degree of operational adaptability. Operational adaptability is the ability to shape conditions and respond effectively to a changing operational environment with appropriate, flexible, and timely actions. Operational adaptability impacts the way chaplain sections and UMTs provide religious support. The Army requires chaplains and chaplain assistants that are adaptable and flexible in order to successfully function in an operational environment that is complex and uncertain, marked by rapid change, and executed over extended distances in difficult terrain. The Army requires trained chaplains and chaplain assistants capable of critically assessing the operational situation and quickly adapting religious support operations to sustain Soldiers in close combat.

ORGANIZATION

1-8. Chaplain sections and UMTs consist of at least one chaplain and one chaplain assistant, based on organizational requirements. Army chaplains and chaplain assistants form a UMT at brigade and below, and chaplain section at echelons above brigade. The chaplain section or UMT is identified according to a modified table of organization and equipment (MTOE) or a table of distribution and allowances (TDA) in an Army force. A UMT assigned to an MTOE unit is known as a mission unit UMT. Chaplain sections and UMTs are embedded into the Army force structure as organic and central to the organization. The chaplain section or UMT is authorized by the MTOE for units whose primary mission is warfighting. The chaplain section or UMT deploys with the unit and provides religious support for all units assigned or attached by task organization during each phase of the operation. Religious support requires the assignment and deployment of chaplains and chaplain assistants at all echelons, beginning at battalion.

CHAPLAIN CORPS CAPABILITIES

1-9. The Army requires the capability to provide religious support and the capability to advise commanders on the impact of religion. These two required capabilities reflect the dual role of the Chaplain Corps: religious leader and religious staff advisor.

- As a religious leader, the Army requires the capability to perform or provide religious support across extended distances, which accommodates the Soldier's right to the free exercise of religion, and support resiliency efforts to sustain Soldiers in combat. Religious support operations sustain the individual Soldier, extending upward throughout the entire command structure and outward to the broadest command audience authorized. Religious support is comprehensive because each Soldier has his or her own definition of what constitutes religious support. While not every religious need of every soldier can be met in combat, chaplains and chaplain assistants seek to meet as many needs as possible.
- As the religious staff advisor, the chaplain advises the commander and staff on religion and its impact on all aspects of military operations.

RELIGIOUS LEADER

1-10. Leadership is defined by the Army as influencing people by providing purpose, motivation, and direction while operating to accomplish the mission and improve the organization. As religious leaders, chaplains perform or provide the delivery of religious support to the Army. As a leadership team, chaplain sections or UMTs support the commander's responsibility to provide for the free exercise of religion for all authorized personnel. The chaplain performs or provides religious support that meets the religious and spiritual requirements of the unique military culture. Religious support includes providing those aspects of religious education, clergy counsel, pastoral care, authentic worship, and faith group expression that would otherwise be denied as a practical matter to Soldiers under the varied circumstances of military contingencies. At higher levels of command, it includes supervising and synchronizing the religious support operations of multiple subordinate chaplains and chaplain assistants across the larger area of operations.

1-11. Chaplains and chaplain assistants plan, prepare, execute and assess religious support in support of unified land operations. In its planning process, a chaplain section or UMT plans for three categories of religious support for the Army:

- **Unit support.** This covers the unit to which the chaplain and chaplain assistant are assigned or attached and is normally the first priority of support.
- **Area support.** This covers Soldiers, members of the joint force, and authorized civilians who are not a part of the assigned unit, but who operate within that unit's area of operations.
- **Denominational or distinctive faith group support.** This covers Soldiers and other authorized persons of the chaplain's denomination.

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

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

RELIGIOUS STAFF ADVISOR

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

- Accommodation of religious needs and practices for Soldiers, Families, and authorized civilians to support the free exercise of religious beliefs.
- Religious and ethical issues in the area of operations and the potential impact on mission accomplishment.
- The needs and concerns of Soldiers, Families, and authorized civilians, to include suicidal ideation, alcohol or drug abuse, or other at-risk behaviors that impact mission accomplishment.
- Marital and parenting stressors resulting from extended deployments for training or operations.
- Morale as a unit recovers from combat operations.

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

1-15. As a staff advisor, the chaplain executes religious support planning by actively integrating into the Military Decision Making Process (MDMP). To effectively deliver religious support to Soldiers, the chaplain is responsible for planning the religious support operations within the command that support the operational mission and coordinating the support necessary for mission success. Religious support operations are continuous, detailed, systematic, relevant, and responsive to the needs of the Army population. Religious support must be more than minimal presence and a hurried service by the UMT. Religious support planning is critical to ensuring religious support operations are more predictive rather than reactive. The vision of the chaplaincy is providing the right religious support in the right place at the right time.

RELIGIOUS SUPPORT CORE COMPETENCIES

1-16. Competencies provide a clear and consistent way of conveying expectations for Army leaders. The core-leader competencies stem directly from the Army definition of leadership. The core competencies emphasize the roles, functions, and activities of what leaders do. Competencies are demonstrated through behaviors that can be readily observed and assessed by a spectrum of leaders and followers: superiors, subordinates, peers, and mentors. Within the two required capabilities, chaplains fulfill three basic core competencies. These three competencies provide the fundamental focus and direction as the Chaplain Corps executes its mission of ensuring the right to free exercise of religion for Soldiers:

- **Nurture the living.** In preparation for missions that span the range of military operations and during the execution of those missions, chaplains and chaplain assistants develop and execute a religious support plan (RSP) that seeks to strengthen and sustain Soldiers and Family Members.
- **Care for the wounded.** During the execution of decisive action, chaplains and chaplain assistants bring hope and strength to those who have been wounded and traumatized in body, mind, and spirit, by assisting in the healing process. Chaplains and chaplain assistants also provide religious support, pastoral care, comfort, and hope to the dying. Through prayer and presence, the chaplain section or UMT provides the Soldier with courage and comfort in the face of death.
- **Honor the dead.** Our nation reveres those who have died in military service. Religious support honors the dead. Memorial ceremonies, services, and funerals reflect the emphasis the American people place on the worth and value of the individual. Chaplains conduct these services and ceremonies, fulfilling a vital role in rendering tribute to America's sons and daughters who paid the ultimate price serving the nation in the defense of freedom.

RELIGIOUS SUPPORT FUNCTIONS

1-17. Commanders provide opportunities for the free exercise of religion through their chaplains and chaplain assistants. The chaplain sections or UMTs provide religious support by executing specific functions. Commanders expect chaplains and chaplain assistants to understand the tasks associated with these functions. A partial, descriptive list of the religious support functions a chaplain section or UMT may use to accomplish the operational religious support mission includes:

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

LEADERSHIP OF RELIGIOUS WORSHIP

1-18. Leadership of religious worship includes leadership of and preaching in unit worship or prayer services. It also includes officiating at military funerals, memorial services, and ceremonies, and performing or providing occasional worship events such as revivals, parish liturgical or holy day observances, religious festivals, sacred practices, and spiritual fitness events.

ADMINISTRATION OF REQUIRED RELIGIOUS RITES

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

PROVISION OF PASTORAL CARE AND COUNSELING

1-20. Provision of pastoral care and counseling includes crisis intervention (stress management, fear, grief, or trauma); prevention and intervention of suicidal behavior; and counseling for religious formation and spiritual direction stress management, fear, grief, or trauma. Such counseling always upholds the Soldier's right to privileged communication with chaplains and chaplain assistants.

TEACHING AND MANAGEMENT OF RELIGIOUS EDUCATION

1-21. Teaching and management of religious education includes the oversight and teaching of unit religious education programs (such as single-Soldier Bible studies or fellowships), catechetical or confirmation classes, and chapel men's and women's groups.

FAMILY-LIFE MINISTRY (DIV/ESC)

1-22. Family-life ministry includes providing professional development training, personal counseling for deployed UMTs and Soldiers, and resourcing UMTs for the execution of religious support operations during deployment.

PROVISION OF PROFESSIONAL SUPPORT TO THE COMMAND AND STAFF

1-23. Provision of professional support to the command and staff includes forming and maintaining professional staff relationships that facilitate the religious support mission, as well as personal counsel with commanders and leaders on critical decisions.

MANAGEMENT AND ADMINISTRATION OF PERSONNEL, FACILITIES, AND FUNDS

1-24. Management and administration of personnel, facilities, and funds is necessary to the operational religious support mission. It also includes overseeing real property (such as chapels), volunteers (distinctive faith group leaders), and, if applicable, safely receiving, disbursing, and accounting for appropriated and non-appropriated funds associated with the command master religious plan (CMRP).

LIAISON WITH LOCAL OR HOST-NATION RELIGIOUS LEADERS

1-25. Liaison with local or host-nation religious leaders is within the UMT capability of religious staff advisor and is executed by specific order from the commander. Together with the unit staff, the UMT synchronizes the liaison with the unit mission in order to build mutual trust, promote human rights, and develop appropriate command relationships within an operational area. At no time shall chaplains compromise their noncombatant status provided to them by the Law of War during the accomplishment of this function.

CONDUCT OF COMPREHENSIVE RELIGIOUS SUPPORT TRAINING AND OPERATIONS

1-26. Conduct of comprehensive religious support training and operations includes continual planning as a part of the MDMP. It also includes the developing, staffing, and executing of UMT-specific training plans as well as synchronizing the religious support mission with the unit's current operations.

ADVISING THE COMMAND ON RELIGION, MORALS, MORALE, AND ETHICAL ISSUES

1-27. Advising the command on religion, morals, morale, and ethical issues, both within the command and throughout the operational environment, often includes simply being the commander's eyes and ears in the unit. Through informal and formal interaction with Soldiers, it includes advising commanders on Soldiers

morale, and when executing decisive action, ensuring the unit is meeting its professional obligations ethically and morally.

RELIGIOUS SUPPORT DUTIES AND RESPONSIBILITIES

1-28. Commanders, chaplains, and chaplain assistants have distinct duties and responsibilities in providing religious support to the Army.

COMMANDER

1-29. Commanders provide for the free exercise of religion for Soldiers, Families, and authorized civilians. To ensure readiness across the range of military operations, commanders enable religious support functions as prescribed in Army regulations. The Army accommodates religious practices when such accommodations do not impede military readiness or hinder unit cohesion, standards, health, safety or discipline. Accommodating religious practices is weighed against military necessity and not guaranteed at all times. (See AR 600-20, *Army Command Policy*, 18 March 2008, for religious accommodation guidance.)

CHAPLAIN

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

1-31. To fulfill their function as staff advisors, chaplains require at least a secret clearance. This allows them access to the unit operations center and ensures that the chaplain is involved in the unit's operational planning process.

1-32. In addition, chaplains may perform other tasks such as—

- Exercising supervision and technical supervision over subordinate chaplains and chaplain assistants.
- Training and supporting subordinate chaplains and chaplain assistants.
- Providing religious and moral leadership by personal example to the command.
- Coordinating religious support with higher and adjacent headquarters chaplains and chaplain assistants.
- Translating operational plans into religious support priorities for development of a religious support plan.

CHAPLAIN ASSISTANT

1-33. The chaplain assistant is a combatant trained in tactical, religious support, and staff skills. The assistant requires a secret clearance to coordinate with other staff sections within the unit's operations center. The chaplain assistant integrates the UMT into the unit security mission and accompanies the chaplain throughout the area of operation. Under the direction of the chaplain, the chaplain assistant coordinates and synchronizes religious support for the unit. In the chaplain's absence, the chaplain assistant continues the religious support mission for the commander as a staff representative, but does not assume the religious leadership role of the chaplain. If assigned as a supervisory chaplain section or UMT noncommissioned officer in charge (NCOIC) to a brigade and above, the chaplain assistant will hold the additional skill identifier of 2S.

1-34. Under the supervision of the chaplain, the chaplain assistant—

- Assists in religious support planning, preparation, execution, and training (movement, sustainment, rehearsals and survivability).
- Coordinates for and supervises section activities (equipment maintenance, sustainment support, classified data systems and access).
- Assesses Soldier morale and advises the chaplain accordingly.
- Assists the chaplain in conducting Soldier nurture and care (pre-counseling interviews and traumatic event management).
- Serves as section liaison to the unit command sergeant major and all other NCOs, and as an NCOIC, provides technical supervision and training to all subordinate chaplain assistants.

SUMMARY

1-35. Religious support to the Army is founded on historic precedent and constitutional, legal, and regulatory requirements. Chaplains serve as the agents for commanders to provide for the freedom of religion for every Soldier, Family member, and authorized civilian. The chaplain performs or provides religious support on behalf of the commander. Both the chaplain and chaplain assistant are fully committed to maintaining the highest moral standards, as well as Army and Chaplain Corps values at all times in pursuit of the religious support mission.

1-36. Future operations require chaplains and chaplain assistants who are both adaptable and flexible. These attributes remain a requirement since operational environments continue to be complex and uncertain, executed over extended distances in difficult terrain, and marked by rapid change and a wide variety of threats.

1-37. Chaplains deliver religious support through two required capabilities: provide and advise. Within the two required capabilities, chaplains and chaplain assistants fulfill three basic core competencies: nurture the living, care for the wounded, and honor the dead. These three competencies provide the fundamental focus and direction as the chaplaincy executes its mission of ensuring the free exercise of religion for Soldiers. As a branch, the Chaplain Corps remains committed to providing religious leadership for the entire Army Family. “Pro Deo Et Patria—For God and Country.”

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Chapter 2

Context for Religious Support

ARMY OPERATIONAL DOCTRINE AND RELIGIOUS SUPPORT

2-1. The foundation for Army operations and its contribution to unified action is unified land operations. Unified land operations describes how the Army seizes, retains, and exploits the initiative to gain and maintain a position of relative advantage in sustained land operations through simultaneous offensive, defensive, and stability operations in order to prevent or deter conflict, prevail in war, and create the conditions for favorable conflict resolution. (ADP 3-0). The foundations of unified land operations are decisive action, the Army core competencies, and mission command. Unified land operations require aggressive, flexible, real-time, and responsive religious support by chaplain sections and UMTs at all echelons of command.

2-2. Commanders at all echelons may combine different operations simultaneously and sequentially to accomplish the mission. For each mission, they determine the emphasis Army forces place on each offensive, defensive, and stability or DSCA operation. Each operation is mutually related and can be interdependent. Often units conduct more than one type of operation simultaneously in the operational environment. Commanders weigh the importance of the mission and assign a priority of effort. The staff then allocates resources to support the commander's intent. This process includes the planning of religious support. Chaplain sections and UMTs determine RS priority of effort to match the unit's main effort. As part of this planning process, the chaplain sections and UMTs plan for a re-prioritization of religious support and religious support assets based on the operational changes in their area of operations. Chaplain sections and UMTs pay particular attention to the possibility of simultaneous actions across two or more areas of operations and the amount of resources, personal energy, and situational awareness essential to success.

2-3. To meet existing and emerging challenges, the Army trains to confront multiple threats. Threats are not static or monolithic. Traditional threats emerge from states employing recognized military capabilities and forces in understood forms of military competition and conflict. Irregular threats are those posed by an opponent employing unconventional, asymmetric methods and means to counter traditional U.S. advantages. Catastrophic threats involve the acquisition, possession, and use of chemical, biological, radiological, and nuclear weapons and their effects. These are also called weapons of mass destruction. Disruptive threats involve an enemy using new technologies that reduce U.S. advantages in key operational domains. The most likely security threats that Army forces will encounter are best described as hybrid threats. Hybrid threats involve the combination of regular forces, irregular forces, and criminal elements to capitalize on perceived vulnerabilities making them particularly effective (See ADP 3-0 for more detail).

2-4. The mission of providing religious support remains the same no matter the threat. The task and standard remain the same. Chaplain sections and UMTs aggressively, intentionally, creatively, and flexibly plan for religious support operations across the range of military operations. Chaplains and chaplain assistants adapt religious support operations based on the operational conditions and the mission of the specific unit they serve.

2-5. Future conflicts are much more likely to be fought among the people instead of around the people. This fundamentally alters the manner in which Soldiers can apply force to achieve success in a conflict. Enemies increasingly seek populations as a refuge within which to hide while engaging U.S. forces, striking their bases, and drawing on resources. War remains a battle of wills—a contest for dominance over people. Future conflicts will require U.S. security dominance to extend across the population. This context emphasizes extensive leadership preparation to include analyzing the role of religion in an operating environment and its impact on mission success.

2-6. The Army's preeminent challenge is to balance expeditionary agility and responsiveness with the endurance and adaptability needed to complete an operation, no matter what form the operation eventually assumes. Several factors can reduce the effects of uncertainty, chance, and friction. A Soldier's personal determination, experience, high morale, and thorough planning can support an operation. Determination and high morale are significantly influenced by well-developed religious beliefs and spiritual character. Chaplain sections and UMTs seek to develop or strengthen the individual's spirit in order to enhance the resiliency of the force as it supports the fast, fluid, and unforeseen demands of decisive action. The free exercise of religion reduces personal stress and anxiety and provides continuity in the exercise of individual religious practices, disciplines, and personal world view. Chaplains and chaplain assistants assist the commander and the Soldier with the refinement and application of individual religious beliefs and spiritual constructs. Chaplains and chaplain assistants work with their commanders and their Soldiers to build knowledge and respect that fosters individual and collective accountability and religious insight. Chaplains and chaplain assistants live out the shared experiences of the Army Family and provide dedicated skills to resolve conflict, foster faith, and enhance unit readiness and individual Soldier and Family resiliency.

FORCE PROJECTION AND RS RESPONSIVENESS

2-7. Force projection is the military component of power projection. To apply national power globally, the Army executes missions through force projection. Speed is paramount. Force projection encompasses five processes: mobilization, deployment, employment, sustainment, and redeployment. Each process requires a religious support plan enabling the chaplain and chaplain assistant to support the Soldier and the unit mission.

2-8. As a religious leader, the chaplain's first priority is the care of Soldiers, Families, and civilians working under the stress of rapid force projection. As the religious staff advisor, the chaplain can expect to participate in the unit's planning process that can include task-organization changes, religious-support coordination requirements, and integration of Army contractors authorized to accompany the force (CAAF) and multinational and interagency considerations.

2-9. Religious support operations span all three levels of war—strategic, operational, and tactical. The levels of war define and clarify the relationship between strategy, operational approach, and tactical actions. The levels have no finite limits or boundaries. They correlate to specific levels of responsibilities and planning. Religious support occurs simultaneously and continuously from the force projection platforms to the forward operational areas. Religious support operations require integrating a vision of religious support across the levels of war. Planning, preparing, executing and assessing religious support is a detailed, systematic, and coordinated process that remains relevant and responsive to the commander's mission and the Army Family.

2-10. A natural tension exists between the echelons of command at the levels of war. This stems from different perspectives, requirements, and constraints associated with command at each level of war. The horizons for planning, preparing, executing, and assessing religious support missions vary greatly from level to level. This impacts religious support planning, preparation, execution, and assessment, and highlights the differences of religious support operations from battalion through Army service component command (ASCC).

2-11. The tactical-level commander uses combat power in battles, engagements, and small-unit actions. At this level, operations can be rapid and dynamic in nature. Chaplain sections or UMTs at the tactical level of war focus primarily on the personal delivery of religious support to their units as they maneuver in an area of operations. The chaplains and chaplain assistants operating at the tactical level of war provide the most direct, daily, and responsive religious support. The chaplain section or UMT is a key participant in the MDMP and determines the concept of support employed to complete the religious support mission. The RSP is produced with the focus on the execution of comprehensive religious coverage throughout all phases of the operation and identifying religious support priorities throughout each phase of the operation. Supervisory chaplain sections and UMTs operating at this level provide technical supervision in the planning, preparation, execution and assessment of subordinate religious support missions. When directed by their commanders, chaplains and chaplain assistants plan and prepare liaison mission support in order to engage local indigenous religious leaders as part of the Key Leader Engagement Strategy.

2-12. The operational level of war links employing operating forces to achieving strategic objectives. Operational level commanders conduct major operations to establish conditions that define the end state. This entails a high degree of information access and data transfer, multitask management, and keen situational awareness. These chaplain sections possess the competencies to articulate strategic objectives to tactical units in a manner that empowers synchronization of RS operations and broad mission accomplishment. Operational-level religious support is an advanced application of skills as a religious leader and religious staff advisor. The chaplain section must understand the constraints of delivering religious support within the operational area. They must understand how the regional religious environment affects operations. At the operational level, the chaplain section places a premium on continual mission analysis, development of detailed RSPs, and synchronization of actions. Chaplains and chaplain assistants serving at this level, focus on the planning, analysis, management, and coordination of religious support and religious-support assets across a larger area of operations.

2-13. The strategic level of war is the level of war at which a nation determines national or multinational strategic security objectives and guidance, and develops and uses national resources to achieve these objectives. Religious support at the strategic level focuses on resourcing the Army with personnel; ecclesiastical supplies; responsive industrial-base, rapid-fielding initiatives; and appropriate religious support policies and guidance. These resources further the free exercise of religion and guide national and combatant commanders as appropriate. Chaplains and chaplain assistants at the strategic level ensure religious support personnel are available at every subordinate level. They develop capabilities and solutions by analyzing the mission and domains of DOTMLPF. (For a full discussion of strategic religious support, see both JP 1-05 and the religious affairs tasks from the Universal Joint Task List (CJCSM 3500.04F)). Chaplains operating at the strategic level enable combatant commanders to engage at senior levels with national religious figures. When directed by their commanders, chaplains and chaplain assistants plan and prepare liaison mission support in order to engage local indigenous religious leaders as part of the Key Leader Engagement Strategy. This chaplain support to military engagement is highly contextualized and fully integrated into the theater security cooperation plan.

UNIFIED ACTION AND RELIGIOUS SUPPORT

2-14. Army operations plan to integrate joint, multinational, and interagency capabilities and religious support needs. Additional requirements may include regional and multinational support and cooperation. Stability and DSCA operations involve legal, cultural, demographic, and physical environmental factors adding to the fog of war. Events of a humanitarian crisis, natural disaster, and ethnic and religious conflicts offer even more deliberate religious planning considerations and demand more nuanced responses. When directed, chaplains consider the ramifications of delivering religious support with the cultural and social behaviors in these complex and ambiguous environments.

2-15. Interagency coordination occurs between agencies of the U.S. government, including the DOD, for the purpose of accomplishing a mission. Interagency relationships and activities are part of any unified action. In such operations, federal government agencies other than the DOD may have the mission lead (such as in a DSCA operation). In fact, the DOD may be only called upon in a supporting capacity in some operations, particularly those involving foreign humanitarian aid or homeland security. Interagency capabilities supplement military activities to facilitate solving strategic challenges; however, these agencies may lack chaplain support. The presence of these agency partners may increase demand on RS resources. A key consideration in the interagency environment is the communication of expectations and the detailed alignment of capabilities with resources and authority. Religious support in interagency operations requires initiative, appropriate authorization and sensitivity to the religious needs of non-DOD civilians while remaining fully committed to unit responsibilities and Soldiers. Success in interagency religious support requires clear command guidance and restraints, reasonable expectations, and a genuine spirit of teamwork and respect. The greatest of these challenges will be initial contact, continuous coordination, and visibility. Chaplains and chaplain assistants make early contact with appropriate agency leaders and continually coordinate actions with Army leaders.

2-16. An intergovernmental organization (IGO) is created by a formal agreement (a treaty) between two or more governments and is formed to protect and promote national interests shared by member states. They may be established on a global, regional, or functional basis. Examples of IGOs include the United Nations,

the North Atlantic Treaty Organization (NATO), and the African Union. IGOs have defined structures, roles, responsibilities, and resources and expertise to participate in unified action. IGO relationships and operations allow the U.S. forces to operate from a force projection base without extensive forward deployed footprints to meet regional challenges. Often religious support in IGOs encounters challenges of communicating with representatives from other governments, ameliorating national religious prejudices, not creating the appearance of sanctioning a particular religion, interoperability, mutual cooperation, and relationship building. All religious affairs activities that occur in the context of IGOs are directed by and coordinated through the combatant command or joint force command of the theater.

2-17. Multinational operations describe military actions conducted by forces of two or more nations working together to achieve the same mission objective. NATO is one organization that participates on many levels of multinational operations. Each country approaches the American concepts of religious toleration and free exercise differently. Again, all religious affairs activities that occur in the context of multinational operations are directed and coordinated through the combatant command or joint force command of the theater. Religious support in multinational operations considers the challenges of multinational political perceptions regarding—

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

SUMMARY

2-18. Providing meaningful religious support to Soldiers, Families, and authorized civilians can occur under widely differing circumstances. The requirements of unified land operations are more demanding now than ever. But the mission remains the same: providing meaningful religious support to Soldiers, Families, and authorized civilians. Chaplains and chaplain assistants remain at the heart of Soldier resiliency and Army Family resiliency. Chaplains and chaplain assistants are responsive and adaptable to the challenges of working in a complex security environment where chaplain sections and UMTs must plan, prepare, execute, and integrate religious support throughout all levels of war. Chaplains and chaplain assistants continue to sustain programs that nurture ethical decision making and facilitate religious formation and spiritual development as an inseparable part of unit readiness.

Chapter 3

Religious Support and the Modular Army

MODULAR FORCE

3-1. The Army provides combatant commanders with adaptive individuals, units, and leaders designed to provide a certain set of capabilities to the commander of any level. No single, large fixed formation can support the diverse requirements of unified land operations. A force package may consist of light, medium, and heavy forces; it can blend regular Army, Army National Guard, and U.S. Army Reserve units and Soldiers. Military power cannot, by itself, restore or guarantee a stable peace or an agreeable political solution. The exercise of military power sets the conditions that enable other instruments of national power to exert their contributing influence.

3-2. Army forces need versatile and deployable headquarters suited for contingencies and protracted operations. To provide higher echelon mission command, the Army fields a mix of tactical and operational headquarters able to function as land force, joint, multinational and service component command headquarters. There are three modular headquarters organizations. An Army service component command (ASCC) refers to the Army component assigned to a combatant command, and it serves as the senior Army echelon in a theater. It focuses on combatant command-level landpower employment. It supports joint, interagency, intergovernmental, and multinational forces within a combatant commander's area of responsibility. The doctrinal name for the ASCC of a geographical command is theater army. The corps provides a headquarters that specializes in operations as a land component headquarters, JTF for contingencies, or as an intermediate tactical headquarters within large groupings of land forces. The division provides tactical control of brigades during land operations. All three are also stand-alone headquarters unconstrained by a fixed formation of subordinate units. Army forces are organized for two broad echelons – theater and tactical. Each set consists primarily of brigades.

3-3. Brigade combat teams (BCTs) form the building block of the Army's tactical formations. They are modular and begin as a cohesive combined arms team that can be further organized. Battalion-sized maneuver, fires, reconnaissance, and sustainment units are organic to BCTs. The BCT can be augmented by other capabilities not organic to the BCT (aviation, civil affairs and additional fires). Three standardized BCT designs exist: heavy, Infantry, and Stryker. Modular support brigades complement the BCTs. There are five modular support brigades: battlefield surveillance brigade, fires brigade, combat aviation brigade, maneuver enhancement brigade, and sustainment brigade. These brigades provide multifunctional capabilities to deployed forces. Functional brigades (civil affairs, signal, intelligence, engineer, EOD, aviation, military police, medical, and air defense) support theater-level operations. The number and type of subordinate units vary among different types of brigades.

3-4. Chaplains and chaplain assistants execute religious support operations within all of these formations, from ASCC down to battalion. The execution of religious support operations within an area of operations is integrated throughout all levels of command. Religious support operations focus on the timely delivery and resourcing of religious support for the command and advising commanders on the impact of religion in the operational environment. While the religious support requirement is consistent, how religious support is executed for a specific unit or level of command requires detailed mission analysis. Analysis impacts the planning, preparation, execution, and assessment of religious support. The execution phase requires chaplains and chaplain assistants capable of aggressively adapting and focusing their operations within the capabilities of their unit. Religious support operations are impacted by terrain, distance, and ability to provide a personal presence. Chaplains and chaplain assistants at all levels leverage available technology to support the planning, preparing, execution, and assessment of their respective religious support mission. Chaplains and chaplain assistants must not only be proficient tactically and professionally in order to execute the RS mission, they must understand the unit's capabilities in order to deliver effective and responsive religious support.

3-5. Army expeditionary forces are trained and ready to conduct decisive action in support of unified land operations anywhere along the range of military operations. Chaplains and chaplain assistants must understand the unit's mission and the commander's intent. Unit tasks are organized as mission-essential tasks (METL). The mission-essential task list is a list of those functions which that unit must always accomplish to achieve mission success based on its table of organization and equipment (TOE) capabilities. Chaplains and chaplain assistants train to the unit's METL, utilizing the derived religious support METL. Chaplain sections and UMTs at all echelons of command have the responsibility to be proficient tactically and professionally in order to execute their specific operational religious support mission. Supervisory chaplains and chaplain assistants train, mentor, and coordinate resources for subordinate chaplains and chaplain assistants in order to meet the requirement of providing the Army with adaptive, technically and tactically proficient chaplain sections and UMTs.

RELIGIOUS SUPPORT IN THE ASCC

3-6. The ASCC, or theater army, is the primary vehicle for Army support to Army, joint, interagency, intergovernmental, and multinational forces operating across the area of responsibility. It serves as the senior Army echelon command of a geographic combatant command. It includes the service component commander and all Army personnel, organizations, units, and installations. The ASCC chaplain is the senior Army component chaplain functioning in a Title 10, U.S. Code role and supervises all Army religious support in the theater. The ASCC chaplain is responsible for recommending religious support policy to the ASCC commander.

3-7. The ASCC chaplain liaises with the other service component chaplaincies to coordinate religious coverage concepts, conduct joint RSPs, integrate religious area analysis (RAA), liaise with military and civilian personnel, and advise the commander regarding religious issues. Religious issues at this level of war are inherently complex and impact strategic outcomes. The chaplain section integrates RSOs into the combatant command strategic theater plan. The ASCC chaplain section recommends and coordinates chaplain and chaplain assistant assignments throughout the joint operations area (JOA) in support of commander requirements. The chaplain section coordinates with subordinate chaplains and chaplain assistants to synchronize religious support execution, training, policy, ecclesiastical resupply, and funding for RSOs in the JOA. The ASCC chaplain communicates regularly with the senior chaplains in each joint task force or joint force land component command.

3-8. Each theater Army headquarters normally has organizations providing theater-level capabilities aligned with it or under its control and each may have regular Army, Army National Guard (ARNG), and United States Army Reserve (USAR) UMTs operating within these formations. These can include —

- Theater sustainment command.
- Theater network command or brigade.
- Military intelligence brigade.
- Regionally focused civil affairs brigade or planning team.
- Regionally focused medical command.
- Functional commands (engineer, military police, criminal investigation, and aviation).
- Functional brigades (civil affairs; engineer; theater aviation; military police; medical; and chemical, biological, radiological and nuclear (CBRN)).

RELIGIOUS SUPPORT IN THE CORPS AND DIVISION

3-9. The Army corps fights in a joint environment and is organized, trained, and employed to support the objectives of the joint force commander. It serves as an intermediate echelon between the divisions that control BCTs and the theater Army serving as the land component command. Mission complexity, multinational participation and span of control may necessitate deploying a corps-level headquarters. Corps operations can sequentially or simultaneously include a mixture of offense, defense, stability and DSCA operations.

3-10. Divisions are the Army's primary tactical warfighting headquarters. The principal task of divisions is directing subordinate brigade operations. Like corps, divisions are not fixed formations and can execute

mission command over any mix of brigades (BCT, modular support, and functional). With appropriate joint augmentation, the corps and division can serve as either a JTF or JFLCC headquarters. (For more detailed information, see JP 3-0 and JP 1-05.)

3-11. The chaplain sections at echelons above brigade supervise the overall religious support effort within the larger corps or division area of operations. Corps and division chaplains serve as senior advisors to commanders at all levels of command. The chaplain section collects, processes, analyzes, and disseminates a broad base of religious support information. Proper staffing procedures and coordination through command, staff, and technical channels with commanders, staff, and subordinate chaplains and chaplain assistants support the execution of religious support within these large areas of operation. Corps and division chaplains shape and guide the tactical and professional proficiency of subordinate chaplains and chaplain assistants, which directly impacts the successful execution of religious support. This supervisory role is exercised through integration into the operations process, frequent personal contact with subordinate chaplains and chaplain assistants, memorandums of agreement or understanding between commands, professional relationships, mission orders, running estimates, standing operating procedures, and command policies. The corps and division chaplains advise the commander and support corps or division religious support operations by—

- Establishing links with joint, multinational, interagency, faith-based and nongovernmental organizations, and religious leaders of the host nation.
- Planning, preparing, executing, and assessing religious support for corps or division operations.
- Supervising and coordinating resources for religious-support operations in major subordinate commands.

3-12. A World religions chaplain serves at the corps level. The world religions chaplain executes the religious staff advisor and leader capabilities by—

- Serving as the world religions chaplain advisor to the corps commander assessing the influences of cultural and religious networks for current and future operations.
- Contributing to operational and strategic-level planning by assisting with religious impact analysis for situational awareness and contributing assessments of religious-cultural influences that shape the informational and operational environment.
- Serving as the command chaplain's religious leader liaison (RLL) officer in charge.
- Reviewing components of the campaign plan to ensure integration of strategic religious considerations.
- Monitors theater RLL from tactical to strategic and manages as part of the Key Leader Engagement Workgroup.

3-13. A Family-life chaplain serves at the division/ESC level. The division/ESC Family-life chaplain executes the religious leader and advisor capabilities by—

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

RELIGIOUS SUPPORT IN BRIGADE AND BELOW

3-14. Serving in a BCT, modular or functional brigade, the brigade UMT establishes a vision for religious support within the brigade area of operations through its integration in the operations process. Through its religious staff advisor capability, the UMT visualizes the end state of religious support for the brigade and the required effort and resources necessary to execute their planned mission. The operations process enables brigade UMTs to establish the brigade commander's intent for religious support within the brigade

area of operations, synchronize subordinate RSOs, and coordinate for the required support necessary to achieve mission success.

3-15. Generally, a brigade has two or more battalions under its operational control. Each battalion has a UMT, and the brigade UMT supervises these subordinate UMTs. The brigade UMT plans, coordinates, assesses, and supervises the execution of religious support by subordinate UMTs throughout its area of operations. A brigade within the modular force can take on numerous attachments to conduct operations. This gives the organic unit a far different task organization and capability than what it carried while training at home station. A brigade can deploy and operate with its organic units. Other brigades only deploy subordinate units to support other operations. In each case, a brigade UMT plays a critical role in shaping the operational actions of subordinate UMTs.

3-16. Supervision is critical for the success of the brigade religious-support mission. The brigade UMT must see supervision as their part of comprehensive religious support within the brigade. Supervision is a function of both the religious leader and religious advisor capability. For the brigade UMT, the transition from serving as a battalion UMT to a brigade-level UMT is not simply a movement in location. It requires a transition in focus. A chaplain and chaplain assistant at the brigade level shift their main effort away from the direct delivery role of religious support. Instead, the main effort is focused on supervising, synchronizing, and resourcing subordinate UMTs as they provide religious support to the battalions operating within the larger brigade area of operations. Through effective leadership, supervision, and mentoring, the brigade UMT can impact the effectiveness of battalion level religious support operations. The brigade UMT has the responsibility to ensure subordinate UMTs are planning, preparing, executing, and assessing the direct delivery of religious support to Soldiers and meeting the subordinate commander's intent. The religious leader capability guides the brigade UMT in their role as pastoral care giver for subordinate UMTs as well as to the brigade headquarters. The brigade UMT functions in a pastoral capacity by monitoring the religious and emotional health of subordinate UMTs as they provide religious support to Soldiers in close combat and providing timely and relevant pastoral care to their subordinate UMTs.

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

THEATER RELIGIOUS SUPPORT ENABLERS

3-18. The chaplaincy supports the Army at war. The Army chaplaincy synchronizes many institutional enablers to provide support for chaplain sections and UMTs executing the two required capabilities. The enablers are—

- **The Center for World Religions. (CWR)** This enabler provides the U.S. Army with relevant, timely, and accessible resources to address the impact of religion in the conduct of unified land operations. The center is designed to facilitate Army-wide analysis, product dissemination, learning and advisement on religion.
- **The Center for Spiritual Leadership. (CSL)** This enabler coordinates the delivery of tailored spiritual development programs and products to enhance the mental, emotional, physical, and spiritual well-being of the Chaplain Corps thereby strengthening Army resiliency.
- **The Religious Support Operations System. (RSOS)** This enabler is a fully-functional internet site that allows users to access pertinent information on operational lessons-learned; after action

reviews; tactics, techniques, and procedures; world religions; and worldwide area of responsibility specific information. RSOS encourages users' input on issues that directly relate to doctrine and the mission of the Chaplain Corps.

- **Chaplain Detachments. (CD)** Chaplain detachments (CDs) provide the Army Chaplain Corps a force tailoring capability to respond to expeditionary requirements usually identified through the global force management process. The detachments represent a supplemental capability for conducting RSOs and for providing or performing religious support across the range of military operations. The CDs are an augmentation capability, not a replacement for organic religious support or force structure. A CD is comprised of mobilized Reserve Component chaplains and chaplain assistants. When mobilized, these detachments increase the commander's ability to meet the religious needs of service personnel.
 - o Organization.
 - Alpha (CD-A) - 2 chaplains (56A)/3 chaplain assistants (56M).
 - Bravo (CD-B) - 1 chaplain (56A)/1 chaplain assistant (56M).
 - Charlie (CD-C) - 1 chaplain (56A)/1 chaplain assistant (56M).
 - Delta (CD-D) - 1 chaplain (56A)/1 chaplain assistant (56M).
 - o Mission.
 - CD-A. The primary mission of the CD-A team is to provide unit and denominational religious support during unified land operations and is normally assigned to a theater sustainment command or equivalent separate task force headquarters. The CD-A also provides port opening elements conducting port operations the capability for religious support coverage during RSOI. A CD-A may also be used in homeland security, foreign humanitarian assistance and DSCA missions at the direction of the chief of chaplains. The CD-A has the capability to provide technical supervision for five CD-B teams. If required, the CD-A can divide into two teams to provide expanded area support.
 - CD-B. The primary mission of the CD-B team is to provide augmentation to an ESC or sustainment brigade and task-organized elements without organic religious support assets. CD-Bs provide unit and denominational religious support during unified land operations. If directed by the chief of chaplains, CD-Bs may coordinate and/or provide religious support to first-responder units, federal agencies, and other IGOs.
 - CD-C. The primary mission of the CD-C team is to provide augmentation to a corps chaplain section. The CD-C normally locates with the corps chaplain section and may operate independently to provide support to overall religious support operations and religious leader liaison functions. CD-C teams provide unit and denominational religious support during unified land operations and a liaison capability to faith-based non/inter-governmental organizations. The CD-C teams provide assets required to enable the corps chaplain section to conduct 24-hour and split-based religious support planning, coordination, and execution.
 - CD-D. The primary mission of the CD-D is to provide augmentation to a division chaplain section. The CD-D normally locates with the division chaplain section. CD-Ds provide religious support planning, coordination, and execution functions to include unit and denominational religious support during decisive action. The CD-D teams provide assets required to enable the division chaplain section to conduct 24-hour and split-based religious support planning, coordination, and execution.
 - o Support. All CDs rely on the unit to which assigned or attached for all logistics support. This support includes, but is not limited to: legal, health support, finance, personnel and administrative services, field feeding, unit maintenance, and logistical support.
 - o Equipment. All CDs require 100% mobility. It must have all required TOE equipment, supplies, and personnel when mobilized in order to have 100% operational capability once deployed. CDs may be required to operate independently throughout the area of responsibility. All CDs have a requirement to be fielded with the latest technology in

both secured voice and digital data communications equipment. CDs are required to communicate digitally and by voice with higher and lower echelon chaplain sections from anywhere within the area of operation.

SUMMARY

3-19. The execution of religious support by chaplains and chaplain assistants is imperative in all operations and at all levels of command. The chaplain section and the UMT are the means by which the Army provides religious support to Soldiers, Families, and civilians. Religious support provided during a military operation can occur under widely differing circumstances. At the battalion level, the UMT personally delivers religious support to individuals within the command. At higher levels, the chaplain section and the UMT supervises the execution across the command to ensure religious support requirements are met across the range of military operations. This is essential to achieve execution of comprehensive religious support throughout an area of operations.

Chapter 4

Religious Support and the Operations Process

OPERATIONS PROCESS

4-1. Mission command is the exercise of authority and direction by the commander using mission orders to enable disciplined initiative within the commander's intent to empower agile and adaptive leaders in the conduct of decisive action. Mission command requires responsive chaplain sections and UMTs capable of understanding the operational environment; adapting, anticipating, and managing transitions as they support the execution of the overall unit mission; and willing to accept an approved level of risk to create opportunities for religious support. Chaplains and chaplain assistants must plan within guidance and utilize risk management to operate within acceptable risk levels and develop courses of action to meet the commander's intent. (See FM 5-19 for details on the risk management process.) Within the framework of operational adaptability, chaplains and chaplain assistants exhibit the ability to shape conditions and respond effectively to a changing operational environment with appropriate, flexible, and timely actions.

4-2. The Army's model for the exercise of mission command is the operations process. This process consists of the major activities performed by command staffs during operations: planning, preparing, executing, and continuously assessing. During the operations process, the chaplain section or UMT plans, prepares, executes, and continually assesses RSOs in support of the unit mission. These activities may be sequential or simultaneous. Often, chaplains and chaplain assistants must plan and prepare for an upcoming operation while still providing responsive religious support to Soldiers. Chaplains and chaplain assistants must begin preparation activities (coordination for transportation or supplies) while still in the planning process. Throughout this process, chaplain sections and UMTs apply a methodology called *Design*: the critical and creative thinking to understand, visualize, and describe complex and multidimensional problems and develop approaches to solve them. *Design* should not be viewed as a process or a simplified checklist. (See ADP 5-0 for a more detailed discussion on *Design*.)

4-3. Innovation, adaptation, and continuous learning are central to mission success as chaplain sections and UMTs provide religious support in an often uncertain and complex operating environment. The goals of *Design* are—

- **Understanding multidimensional problems.** Chaplain sections and UMTs analyze the situation and the operational variables to gain the critical information necessary to understand and frame these problems.
- **Anticipating change.** Rather than responding to events as they occur, chaplain sections and UMTs anticipate, recognize, and manage transitions.
- **Creating opportunities.**

4-4. Throughout the operations process, chaplain sections and UMTs face various problems. A problem is an issue or obstacle that makes it difficult to achieve a desired goal or objective. Chaplains and chaplain assistants apply critical and creative thinking to solve problems as it executes its religious support mission. Critical thinking enables chaplain sections and UMTs to understand situations, identify problems, find causes, arrive at conclusions, make quality plans, and assess the progress of operations. To solve a problem, Chaplains and chaplain assistants —

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

4-5. Chaplain sections and UMTs integrate into the collaborative planning of MDMP. The MDMP is an iterative planning methodology. The MDMP helps chaplains and chaplain assistants understand the situation and mission, develop courses of action, and decide on a course of action (COA) to accomplish missions. It integrates the activities of the commander, staff, subordinate headquarters, and other military and civilian partners to produce a fully synchronized plan or order for execution. Planning for any RSO must take into consideration the force structure, religious support sustainment, the operational environment and the area of operations. (See ADP 5-0 for a more detailed discussion on MDMP.)

PLANNING RELIGIOUS SUPPORT

4-6. A plan is a design for a future or anticipated operation. Because Army operations are conducted in complex, ever-changing, and uncertain operational environments, a plan is a framework from which to adapt rather than a script to follow. The measure of a good plan is not whether execution transpires as planned, but whether the plan facilitates effective action during unforeseen events. A good religious support plan addresses contingencies in current and future operations. Planning is an essential element of mission command and is a continuous activity of the operations process. The successful execution of RSOs requires UMTs to be fully integrated into the operations process. Planning helps chaplains and chaplain assistants at all echelons of command by—

- Identifying problems (potential and actual) that may impede delivery of religious support.
- Understanding and developing solutions to problems.
- Anticipating key events and adapting to changing circumstances. It is an understanding of key events that means the difference between successful and unsuccessful planning.
- Coordinating religious support to sustain the task organization (unit and subordinate UMTs) and prioritize efforts.
- Directing, coordinating, and synchronizing RSOs.

4-7. Religious support planning is continuous, time sensitive, detailed, and systematic. It examines all factors relating to religious support in decisive action. It is integrated into and synchronized with the unit operations process. The most valuable resource is time. All chaplain sections and UMTs must manage time so that the religious support mission gets accomplished. Chaplains and chaplain assistants must prioritize their efforts and allocate sufficient time to that effort. The chaplain section and the UMT cannot be everywhere and must determine where to focus its efforts. They prioritize and synchronize their actions against the unit's critical time driven events. The corps, division, and brigade chaplains and chaplain assistants supervise subordinate planning, preparation, execution, and assessment activities by resourcing them with current/relevant information/products, low density faith-group resources and providing relevant and timely guidance. The chaplain section and the UMT plans for religious support by considering the operational and mission variables. Operational variables consist of political, military, economic, social, information, infrastructure, plus physical environment and time (PMESII-PT) considerations. Mission variables are mission, enemy, terrain and weather, troops and support available, time available, civil considerations (METT-TC). These variables determine how to provide religious support. Operational variables provide the UMT a structured tool to assess the impact of religion on each of the variables. This action can provide the foundation for operational planning tools such as the running estimate.

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

- Simplified, brief combat orders.
- Enhanced understanding and teamwork among commanders, staffs, and troops.

- Standard synchronized staff drills.
- Standard abbreviated or accelerated decision-making techniques.

RUNNING ESTIMATE

4-9. Situational awareness is the immediate knowledge of the conditions of an operation, constrained geographically and in time. It is the chaplain section and UMT knowing what is currently happening around them based on information and knowledge products, such as the common operating picture and running estimates. Situational understanding is the product of applying analysis and judgment to relevant information to determine the relationships among the mission variables to facilitate decision making. It enables chaplains and chaplain assistants to determine the implications of what is happening and forecast what may happen.

4-10. The running estimate is the intentional and continuous assessment of current and future operations to determine if the current operation is proceeding according to commander's intent and if planned future operations are supportable. Building and maintaining running estimates is a primary task of each staff section. Chaplain sections and UMTs maintain a running estimate to facilitate situational awareness and understanding and use a running estimate throughout the operations process. A comprehensive running estimate addresses all aspects of an operation based on the two required capabilities of religious leader and religious staff advisor and the three core competencies of nurture, care, and honor. A running estimate is a tool that enhances a commander's visualization of religion within the operational environment. Failure to maintain running estimates may lead to errors or omissions that result in flawed religious support plans or bad decisions. Key information recorded in the running estimate is included in orders, particularly in the functional annexes.

4-11. The running estimate analyzes how the factors considered in the mission analysis affect the ability to accomplish the religious support mission and how religion may impact unit operations. The chaplain and chaplain assistant consider all elements of the mission which could influence religious support. The running estimate ensures the careful and intentional planning and execution by following a logical, continuous, and methodical process. (See ADP 5-0 for more information on running estimates and the operations process (planning, preparation, execution, and assessment)). During the MDMP, the running estimate acts as an analysis tool enabling the UMT to see—

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

4-12. As part of the planning process and production of the running estimate, an RAA is one resource to assist and advise the command in situational awareness and understanding. The chaplain advises the commander and staff on the beliefs, practices, and customs of religious groups in the area of operation, and the impact that local religions may have on the conduct of the mission. Common concerns include religious organizations and doctrines, practices and customs, and places of worship, shrines, and other holy sites. Chaplain sections and UMTs must coordinate with other staff sections and agencies (civil affairs, cultural advisors, intelligence, and other UMTs) for staff feedback in order to gain a comprehensive base of knowledge that supports the needs of the commander. Like the running estimate, chaplains and chaplain assistants continuously refine the RAA as new information emerges.

RELIGIOUS SUPPORT PLAN (RSP)

4-13. The product of this planning process is an RSP. The RSP informs the command and staff of the religious support concept. The RSP is flexible to support the unit's mission requirements while operating in a complex and uncertain operational environment. Chaplain sections and unit ministry teams provide religious support on a different scale and at different times based on the unit mission and capabilities. While the requirement to perform or provide religious support is the same, the plan for a combined arms battalion differs from a plan for a theater-level sustainment operation.

4-14. After a commander selects a COA, the chaplain section or UMT completes the details of the RSP for inclusion in the operations order (OPORD). Depending on the level of command, the RSP communicates the higher commander's intent, provides guidance of the supervisory UMT, assigns responsibilities, defines

area support requirements, and authorizes coordination between subordinate UMTs and adjacent commands. The RSP, once published as a part of the OPORD is a written order signed by the higher headquarters commander. As a result, supervisory chaplains and chaplain assistants must exercise their staff responsibility to participate in the staff planning process and develop a thorough RSP to assist subordinate UMTs in planning, preparing, executing, and assessing religious support to their units. Subordinate UMTs receive an RSP from higher headquarters and incorporate those requirements into their own RSP.

4-15. The RSP is for the whole command. For example, a brigade RSP contains information applicable to the whole brigade and would impact battalion RSOs. A battalion RSP would contain information for subordinate company commanders on the delivery of religious support for their Soldiers. Many units publish a base order for a deployment and then cut fragmentary orders (FRAGOs) or warning orders (WARNOs) as needed to sustain mission command. FRAGOs enable UMTs to disseminate information on religious support activities, coordinate for support, and publish guidance on changes or additions to the original RSP. A UMT has no command authority. It is critical that it publishes the RSP (initial or updated) through the operations process and in coordination with the proper staff channels. This enables the RSP to be incorporated as part of an OPORD/FRAGO/WARNO from a commander to subordinate units. This facilitates the UMT's ability to coordinate key tasks for its concept of support with commanders, staff, and higher and subordinate UMTs.

4-16. The amount of time and the priority of effort allocated to support the dual capabilities of religious leader and religious advisor vary from UMTs and are based on the type of unit, the mission being executed by that unit, and the level of command. For example, the development of an RAA may not be applicable to every UMT based on the mission requirements of the unit. A supervisory UMT can provide resources to the subordinate UMTs by accessing higher headquarters' products and developing products specific to that unit's area of operations. This gives subordinate UMTs more time to plan, prepare, and execute their mission. (See ATTP 5-0.1, *Commander and Staff Officer Guide* for more detail on operation plans and order formats.)

PREPARING RELIGIOUS SUPPORT

4-17. The preparation phase consists of activities performed by chaplain sections or UMTs to improve their ability to execute an operation. It can include, but is not limited to—

- Refining the religious support plan.
- Conducting or participating in key rehearsals.
- Coordinating for support.
- Conducting inspections.
- Executing movement.

4-18. The MDMP drives preparation. Time is a critical factor in all operations. During the planning process, chaplains and chaplain assistants must determine the time needed to prepare and execute their mission. Proper analysis helps determine what actions are required and when those actions must begin to ensure mission success. The running estimate is used by chaplains and chaplain assistants at all echelons of command to identify the current readiness of the chaplain section or UMT or subordinate UMTs in relationship to the unit and the RS mission. Running estimates are also used to track mission readiness goals and requirements.

4-19. Preparation moves chaplain sections or UMTs from the planning phase to execution. Planning and preparation often overlap as chaplains and chaplain assistants must accomplish required coordination while still developing a plan. It helps chaplains and chaplain assistants understand the situation and their roles in a mission or operation. Team members use this time to update their situational understanding of both the operating environment and the religious needs of their Soldiers. During the preparation phase, actions could include—

- Attending confirmation briefings and rehearsals to ensure they are current with the operational plan and can provide relevant religious support to Soldiers supporting the mission.
- Conducting inspections of UMT personnel and equipment and rehearsing the plan by phase.

- Coordinating for the support necessary to achieve mission success such as transportation or additional religious support assets.
- Training or rehearsing tasks critical to mission success to include survivability tasks.
- Supervisory chaplains and chaplain assistants use this time to ensure subordinate UMTs are focused and preparing to execute the RSPs that support the commander's plan. They ensure subordinate UMTs are properly positioned, resourced by command to meet the religious support requirements, and have the ability to move and communicate. As part of their religious leader capability, supervisory UMTs provide pastoral support to subordinate UMTs to improve their resiliency prior to the execution of their mission.

EXECUTING RELIGIOUS SUPPORT

4-20. The end result of planning and preparing is mission execution. Execution puts the plan into action. For the chaplain section or UMT, this means that effective religious support does not simply happen—it occurs because the team has planned, prepared, and then executed its mission.

4-21. In operations where lethality and intensity are high, religious support becomes increasingly important to Soldiers. To successfully execute the religious support mission, chaplains and chaplain assistants are guided by several critical sustainment principles that impact the operations process used to plan, prepare, execute, and assess:

- **Continuity.** Continuity is the uninterrupted provision of religious support across all levels of war and throughout all levels of command. Unit ministry teams, at all levels, work hand in hand with operational staffs ensuring synchronization of requirements over the entire course of the operation.
- **Anticipation.** Anticipation of religious support facilitates responsive support. Anticipation is the ability to foresee events and requirements and initiate necessary actions that most appropriately respond to the need. Anticipating RSOs means staying abreast of operational plans, continuously assessing requirements, and tailoring support to meet current operations and the changing operational environment.
- **Integration.** Integration is the most critical principle. Integration of religious support occurs throughout the operations process—plan, prepare, execute, and assess. One of the primary functions of the chaplain section or UMT is to ensure the integration of RSOs with the unit's operations plans. Not properly integrating religious support and unit operations could result in mission failure.
- **Responsiveness.** Responsiveness is the ability to meet changing requirements on short notice and to rapidly sustain efforts to meet changing circumstances over time. It includes the ability to see and forecast operational religious support requirements. It is providing the right support in the right place at the right time.
- **Survivability.** Survivability is the ability to protect personnel, information, infrastructure, and assets from destruction or degradation. Unit ministry teams integrate survivability considerations with operational planning to maximize their ability to function despite multiple threats to their safety.

EXECUTING RELIGIOUS SUPPORT IN UNIFIED LAND OPERATIONS

4-22. Unified land operations require continuous, simultaneous combinations of offensive, defensive, and stability or DSCA tasks. The chaplain section or UMT plans and prepares to execute religious support for Soldiers during all phases and/or operations. This requires a continuous and precise RSP that is executed at the right place, right time, and in the right amount in both routine and emergency situations. This requires the intentional integration of religious support requirements into the operations process. All chaplains and chaplain assistants must consider events that impact the execution of their operations and plan and prepare accordingly. The chaplain section or UMT establishes religious support priorities; considers the threat characteristics, the units conducting the main and supporting operations; and the severity and number of casualties from previous missions. They must prioritize elements that have sustained the most casualties or to those that will be engaged earliest in close combat.

4-23. As part of the core competency to care for the wounded, chaplains and chaplain assistants provide preventative, immediate, and restorative religious and emotional support and care to Soldiers experiencing combat and operational stress reaction (COSR). Chaplains and chaplain assistants provide immediate support to leaders and help recognize and treat COSRs. Signs of COSR include hyper alertness, fear, anxiety, grief, self-doubt, guilt, loss of confidence and hope, impaired duty performance, erratic actions and outbursts, immobility, panic, flight, and possibly impaired speech, vision, touch, and hearing. In extreme cases, COSR may result in paralysis and hallucinations. (See both FM 4-02.51 and FM 6-22.5 for a detailed discussion of COSR and the RS. Topics include leader-led after action reviews, cool down meetings, peer support, and trauma risk management.)

Religious Support During Offensive Operations

4-24. The main purpose of offensive operations is to defeat and destroy enemy forces and seize terrain, resources, and population centers. They impose the commander's will on the enemy. While strategic, operational, or tactical considerations may require defending for a time, defeating the enemy requires shifting to the offense. Rapid movement characterizes offensive operations over large areas.

4-25. Offensive operations place great demands on RS operations. The chaplain section or UMT must monitor the tactical situation to maintain situational awareness. The constant movement of units over time and terrain, as well as the tempo of operations, impact the supervision of religious support and its delivery by subordinate UMTs.

4-26. Offensive operations are continuous. The chaplain section or UMT must prioritize its efforts during the planning phase and prepare accordingly. During offensive operations, the mission to deliver religious support is the same, but the type of religious support varies from mission to mission and unit to unit. The UMT in maneuver battalions provides ministry on a different scale and at different times from those in a theater sustainment battalion. The degree and scope of supervision changes for chaplain sections or UMTs operating at brigade, division, and corps echelons.

4-27. The primary focus for chaplains and chaplain assistants involves nurturing the living and caring for the wounded and dying. Some situations may allow for honoring the dead. Planning and coordination for worship services, sacraments and ordinances, individual counseling, and visitation is essential and important for Soldiers during this phase. But it is executed based on the specific capabilities of the unit, the current operational environment, and the current unit operations. Thorough planning, rehearsals, and the ability to adapt on the battlefield enable the chaplain and chaplain assistant to provide comprehensive religious support despite the confusion and chaos of battle.

Religious Support During Defensive Operations

4-28. Defensive operations are combat operations conducted to defeat an enemy attack, gain time, economize forces, and develop favorable conditions for offensive or stability operations. Military forces generally defend only until they gain sufficient strength to attack. Though the outcome of decisive combat derives from offensive operations, it is often necessary, even advisable, to defend.

4-29. Throughout defensive operations, units are preparing fighting positions for the coming enemy attack, conducting counter-reconnaissance missions, or executing sustainment operations. In the defense, the chaplain section or UMT has more time to synchronize its RSP and apply maximum religious support assets to critical areas. Chaplains and chaplain assistants must be prepared to adapt to the changing tactical situation. For example, in a mobile defense, the commander combines offensive, defensive, and retrograde actions. Proper analysis and planning enhance the synchronization of the delivery of religious support during the different phases and increase the effectiveness of the RSOs.

4-30. Like in the offense, the primary focus for RS involves nurturing the living and caring for the wounded and dying with a possibility of time for honoring the dead. The chaplain and chaplain assistant should ensure it has planned primary and alternate defensive positions. While access to Soldiers may be easier, enemy artillery, reconnaissance operations, and CBRN threats and hazards pose significant threats and can complicate travel. Gathering large groups of Soldiers for worship may involve undue risk. The chaplain may postpone religious activities until the hazard is eliminated or reduced to a safe operating level.

4-31. The chaplain and chaplain assistant consider the following when planning religious support in the defense:

- Degree of engagement with enemy forces.
- Level of exposure and risk to Soldiers and equipment.
- Priorities for religious support.
- Anticipated operations in response to enemy attack.

4-32. As the unit consolidates and reorganizes after battle, the chaplain section or UMT assesses mission variables to determine subsequent actions. If the unit is planning a transition to offensive or stability operations, the chaplain and chaplain assistant prepares for the next phase.

Religious Support During Stability Operations

4-33. Stability operations encompass various military missions, tasks, and activities conducted outside the United States, in coordination with other instruments of national power, to maintain or reestablish a safe and secure environment; and provide essential governmental services, emergency infrastructure reconstruction, and humanitarian relief (JP 3-0). Stability operations can help establish political, legal, social, and economic institutions, and support the transition to legitimate local governance.

4-34. The chaplain section or UMT always places a priority on first performing and providing religious support to Soldiers and command-authorized civilians. Depending on the mission of the unit and the type of unit they serve, chaplains and chaplain assistants must be prepared to support the commander's increased needs for advisement regarding host-nation religion and religious issues including places of religious worship, religious education, and cultural sites. The commander may leverage the chaplain to conduct a Religious Leader Liaison (RLL) as a means to support the stability operation.

4-35. Chaplain sections or UMTs provide support to planning and operations with cultural awareness information – specifically information on religion and religious issues within the area of operations. Upon direction of the commander, and as part of the religious advisor capability, the chaplain section or UMT may plan for integrating into the unit's broad mission to assist a nation in moving from violent conflict to normalization. There are five primary stability tasks: establishing civil security, establishing civil control, restoring essential services, supporting governance, and supporting economic and infrastructure development. Within each of these overarching tasks are sub-tasks that set the conditions for a successful stabilization of the country. The chaplain may advise the commander on many of these sub-tasks, including—

- **Establish civil security.** Protect key personnel and facilities, including places of religious worship and cultural sites.
- **Establish civil control.** Establish public order and safety, including protecting vulnerable population elements such as dislocated civilians.
- **Restore essential services.** Support human rights initiatives, including generally preventing further abuse of vulnerable populations and providing for their long-term well-being.

Religious Support during DSCA Operations

4-36. DOD support for domestic emergencies is executed through two distinct but interrelated missions – Homeland Defense (HD) and Defense Support of Civil Authorities (DSCA). DSCA operations involve DOD support to U.S. civil authorities for domestic emergencies, and for designated law enforcement and other activities. DSCA operations require the chaplain section or UMT to know the restrictions, limitations, and proper responsibilities of the chaplain and chaplain assistant in providing religious support under both law and mission authority. (See FM 3-28 for a discussion on multi-service tactics, techniques, and procedures for DSCA operations and JP 1-05.)

4-37. DSCA operations usually are a Title 32 (state) mission until or unless the state requests federal (Title 10, active military) support or the extent of the mission results in federalization. DSCA operations require extensive coordination between multi-jurisdictional entities (municipal, county, and state agencies) as well as federal agencies and non-governmental agencies. The USAR and ARNG often have habitual relationships with such agencies to respond quickly and appropriately in support of such operations. This is

particularly so when the JTFs of each state ARNG respond to provide consequence management to CBRN incidents.

4-38. Religious support within DSCA operations depends heavily on jurisdictional coordination. When directed by the commander, the chaplain section or UMT conducts multi-component (AC/USAR/ARNG), intra-agency, and IGO coordination to effectively perform and provide religious support. Coordination must occur at the highest level possible. The AC, RC, and JTF Chaplains will integrate religious support operations and execute a religious coverage plan that provides seamless Religious Support. This involves extensive coordination and liaison among the active and Reserve Component chaplaincies. Unit ministry teams perform or provide direct religious support to military units; perform liaison responsibilities with state and federal agencies, pertaining to religious issues; and when directed by the commander liaison with civilian-religious leaders. This is particularly critical in responding to catastrophes, whether man-made (such as CBRN incidents) or naturally-occurring (such as Hurricane Katrina).

ASSESSING RELIGIOUS SUPPORT

4-39. Assessment is continuously monitoring and evaluating the current situation and progress of an operation. (ADP 3-0) Assessing progress is the responsibility of all staff sections. Chaplain sections and UMTs continuously assess the operation from their specific area of expertise and integrate and coordinate their individual assessments in assessment working groups. This feedback process throughout the operations process enables them to keep on track. Assessment occurs at all levels of war and at all echelons of command. The situation and echelon dictate the focus and methods chaplains and chaplain assistants use to assess. Chaplain sections or UMTs assist the commander by continuously assessing the operational environment and the progress of the RSO as it supports the overall unit mission.

4-40. The primary tools used to assess progress of the unit's operation and the RSOs include the OPORD, the common operational picture, personal observations, running estimates, and the unit's assessment plan.

4-41. Chaplain sections or UMTs assess RSOs by—

- Monitoring the current situation to collect relevant information for updating the running estimate. The running estimate is used to assess RSOs. The estimate provides information, conclusions, and recommendations. At a minimum, the chaplains and chaplain assistants track:
 - o Friendly force capabilities (to include chaplains and chaplain assistants) with respect to ongoing and planned operations.
 - o Enemy capabilities, as they impact current RSOs and plans for future RSOs.
 - o Civil considerations for current RSOs and plans for future RSOs.
- Evaluating progress toward attaining end state conditions, achieving objectives, and performing tasks. Evaluation helps chaplain sections or UMTs determine what is working/not working and gain insights into how to better accomplish their mission.
- Recommending or directing action for improvement of RSOs. While assessment may identify problems, unless it results in recommended adjustments, its use to a chaplain section or UMT or a commander is limited.

SUMMARY

4-42. The impact of religion continues to grow complex as local events, persons, or issues change. These factors cumulatively increase the religious, psychological, and interpersonal demands on Soldiers. Chaplain sections and UMTs seek to use all available resources effectively to encourage personnel participation in religious activities. Planning must take into consideration: time, transportation, available resources, and technology. Technology helps chaplains and chaplain assistants to plan, prepare, and execute religious support to address these demands, but the personal delivery of religious support remains paramount. While RSOs can incorporate new technologies, nothing can substitute for personal pastoral presence and protecting and defending the free exercise of religion.

Glossary

<i>Acronym</i>	<i>Definition</i>
ARNG	Army National Guard
ASCC	Army Service component command
BCT	brigade combat team
CAAF	contractors authorized to accompany the force
CBRN	chemical, biological, radiological, and nuclear
CD	chaplain detachment
CMRP	command master religious plan
COA	course of action
COSR	combat and operational stress reaction
DA	Department of the Army
DOD	Department of Defense
DODD	Department of Defense directive
DOTMLPF	doctrine, organization, training, materiel, leadership and education, and personnel and facilities
DSCA	Defense Support of Civil Authorities
ESC	expeditionary support command
FM	field manual
FRAGO	fragmentary order
IGO	intergovernmental organization
JFLCC	joint force land component command
JOA	joint operations area
JP	joint publication
JTF	joint task force
MDMP	military decision-making process
METL	mission-essential task list
METT-TC	mission, enemy, terrain and weather, troops and support available, time available and civil considerations
MOE	measure of effectiveness
MTOE	modified table of organization and equipment
NATO	North Atlantic Treaty Organization
NCO	noncommissioned officer
NCOIC	noncommissioned officer in charge
OPORD	operation order
PMESII-PT	political, military, economic, social, information, infrastructure, physical environment and time
RAA	religious area analysis
RS	religious support

<i>Acronym</i>	<i>Definition</i>
RSOI	reception, staging, onward movement and integration
RSO	religious support operation
RSP	religious support plan
SOP	standing operating procedure
TACSOP	tactical standing operation procedure
TDA	table of distribution and allowances
TOE	table of organization and equipment
TRADOC	Training and Doctrine Command
U.S.	United States
UMT	unit ministry team
USAR	United States Army Reserve
WARNO	warning order

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Index

- capabilities, 1-4
 - chaplain
 - as senior advisor, 3-3
 - chaplain assistant
 - duties, 1-6
 - command master religious
 - plan, 1-5
 - chaplain
 - as religious staff advisor, 1-3
 - duties, 1-6
 - priorities, 2-2
 - Chaplain Corps
 - capabilities, 1-2
 - chaplain detachments, 3-5
 - collaborative planning, 4-2
 - constitution, 1-1
 - core competencies, 1-3
 - care for the wounded, 1-4
 - honor the dead, 1-4
 - nurture the living, 1-4
 - cultural and organizational differences, 2-4
 - Design*
 - goals, 4-1
 - Department of Defense policy, 1-6
 - distinctive faith group leaders, 1-3
 - echelons of command, 2-2
 - force projection, 2-2
 - functional brigades, 3-1
 - intergovernmental organizations, 2-4
 - joint operations area, 3-2
 - landpower, 3-1
 - liaison
 - host-nation, 1-5
 - memorial ceremonies, 1-4
 - Military Decision Making Process, 1-3, See MDMP
 - ministry
 - family-life, 1-4, 1-5
 - mission
 - impact of religion, 1-3
 - of Army Chaplaincy, 1-1
 - mission-essential tasks, 3-2
 - modular force, 3-1
 - multinational operations, 2-4
 - pastoral capacity, 3-4
 - pastoral care and counseling, 1-5
 - religious affairs tasks, 2-3
 - religious leader, 1-2
 - religious staff advisor, 1-2
 - religious support
 - assessing, 4-8
 - at brigade-level, 3-3
 - at corps-level, 3-2
 - categories, 1-3
 - duties and responsibilities, 1-6
 - executing, 4-5
 - operations process, 4-1
 - planning. See collaborative planning
 - preparing, 4-4
 - theater army. See ASCC
 - theater enablers, 3-4
 - unified action, 2-3
- religious support plan, 4-3
 - religious support
 - functions, 1-4
 - running estimates, 4-3
 - standard operating procedures, 4-2
 - unit ministry team
 - organization, 1-2
 - unit ministry team
 - operational doctrine, 2-1
 - unit ministry team
 - mission, 2-1
 - unit ministry team
 - at tactical-level, 2-2
 - unit ministry team
 - at operational level, 2-3
 - unit ministry team
 - at strategic level, 2-3
 - world religions chaplain, 3-3

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FM 1-05
5 October 2012

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