

Religious Ministry Support
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Purpose: Fleet Marine Force Manual (FMFM) 3-61, Ministry in Combat, sets forth the doctrine procedures, and policies that provide a comprehensive program of religious ministries integrating the roles of the chaplain and his assistant in combat.

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Ministry In Combat

U.S. Marine Corps

DEPARTMENT OF THE NAVY
Headquarters United States Marine Corps
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FOREWORD

1. PURPOSE

Fleet Marine Force Manual (FMFM) 3-61, *Ministry in Combat*, sets forth the doctrine, procedures, and policies that provide a comprehensive program of religious ministry integrating the roles of the chaplain and his assistant in combat.

2. SCOPE

This manual presents operational principles for sound function in a combat environment including low intensity conflict, discusses casualty ministry concepts, addresses related logistical subjects, and presents a ministry in combat training model.

3. SUPERSESSION

None.

4. CHANGES

Recommendations for improving this manual are invited from commands as well as directly from individuals. Forward suggestions using the User Suggestion Form format to -

Commanding General
Marine Corps Combat Development Command (WF 12)
Quantico, Virginia 22134-5010

5. CERTIFICATION

Reviewed and approved this date.

BY DIRECTION OF THE COMMANDANT OF THE MARINE CORPS

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USER SUGGESTION FORM

From:

To: Commanding General, Marine Corps Combat Development Command (WF 12), Quantico,
Virginia 22134-5010

Subj: RECOMMENDATIONS CONCERNING FMFM 3-61, *MINISTRY IN COMBAT*

1. In accordance with the Foreword to FMFM 3-61, which invites individuals to submit suggestions concerning this FMFM directly to the above addressee, the following unclassified recommendation is forwarded:

Page	Article/Paragraph No.	Line No.	Figure/Table No.	
Nature of Change:	Add	Delete	Change	Correct

2. Proposed new verbatim text: (Verbatim, double-spaced; continue on additional pages as necessary.)

3. Justification/source: (Need not be double-spaced.)

NOTE: Only one recommendation per page.

Ministry in Combat

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Chapter 1

Introduction

1001. Background

Representatives of the clergy have accompanied troops into battle and provided a ministry of religion in the midst of human turmoil dating back even before the time of Caesar's legions. Ministry to the troops in combat is the primary rationale for clergy in uniform. It is in the context of battle that the unique need for military chaplains, providing for the *free exercise of religion*, finds its greatest justification. Throughout history; members of the clergy have quietly provided for the spiritual nurture of warriors. The effects of battle on the human psyche. require the addressing of a spiritual dimension. General Al Gray wrote, "Any view of the nature of war would hardly be accurate or complete without consideration of the effects of danger, fear, exhaustion, and privation on the men who must do the fighting Any doctrine or theory of war that neglects these aspects ignores the greater part of the nature of war." Chaplains provide the Marine Corps with a primary resource for dealing with human and spiritual dimensions in combat. How that resource responds is the subject of this manual. It builds on the lessons of the past learned from chaplains who have ministered to warriors in a variety of wartime settings. The manual is a direct response to the words of Captain A. Wayne Riggs, Chaplain Corps, USN (Ret) who said, "We cannot wait until we're there (in combat) to start thinking about what we'll do, how we'll respond, what word we will speak to sustain the weary!"

1002. Overview

This manual gives commanders, their chaplains, and religious program specialists (RPs)/chaplain assistants guidance in planning and providing for

a comprehensive program of religious ministry which integrates with Fleet Marine Force (IMF) activities in combat. It defines the roles of the chaplain and his assistant in combat, present operational principles for sound function in a combat environment including low intensity conflict, discuss casualty ministry concepts, address related logistical subjects, and present a ministry in combat training model. The manual meshes with today's fluid, multi-mission, and maneuver Marine Corps. The intention is to provide guidance that applies to the whole spectrum of warfare~ whether low, middle, or high intensity conflict. The focus of Marine Corps doctrine is now on the entire spectrum of conflict, and ministry must be flexible and able to respond to a variety of missions. This focus presents response challenges for commanders.

1003. Mission of the Command Religious Program in Combat

The mission of the Command Religious Program (CRP) in combat provides, to the maximum extent possible, for the cultivation, nurture, and exercise of religious beliefs and practices. This includes pastoral care for the troubled, weary, sick, and wounded; advocating moral conduct, and nurturing individual morale through spiritual admonition.

1004. Role of the Chaplain

The chaplain is a special staff officer who assists the commander in the planning and execution of religious ministries. The chaplain is an important staff officer in a combat unit. He provides the plausibility of bringing the sense of a divine presence to those

in mortal danger and becomes a *bridge* between the horrible realities of war and the peace of spiritual contentment. In this process, it is important that a chaplain remains true to his image as a representative of the divine, of home, and of religious values. At the same time, he must reflect the competence to minister in harm's way. He must be *at home* in the workplace, the battlefield, and not become a liability to combatants. Training and experience are essential to a chaplain who would successfully represent peace in the midst of the chaos of battle. The following points are important to the chaplains' role.

a. Workplace Familiarity. Ministry in any professional setting requires that clergy practitioners are knowledgeable about the workplace environment. This requirement is no different for chaplains serving combat units.

b. Identity Balance. To have a working knowledge of FMF combat doctrine does not, in any way, suggest that chaplains compromise their traditional identity as ministers of peace. Understanding how a unit functions in combat does not take away from a chaplain's noncombatant status nor from the limitations required by that status. All training and experience for the chaplain should lead to a more effective~ productive ministry -not to combat skills.

c. Ministry of Presence. Men in combat often question what they have previously affirmed by faith. The effective chaplain deals with doubts through relationships established *before* the fighting begins. These relationships can be created only through a proactive ministry of presence throughout the chain of command. Chaplains should train with their troops, fully sharing the experience and rigors of those they serve, while emphasizing the pastoral motive for participation. They need to present a sincere, devout, and physically able image in the process of presence ministry in order to be effective. This is the most important aspect in establishing the chaplain's credibility with his commander and the unit he supports.

d. Physical Fitness. Ministry in combat requires physically fit chaplains. The purpose is

not to compete with Marines, but to be capable of accomplishing basic field combat physical necessities (pass the Navy physical readiness training [PR-fl or Marine physical fitness training [PFT]).

e. Noncombatant Status. The drafters of the Geneva Conventions grouped chaplains with medical personnel. This was for the purpose of establishing their special status during an armed conflict (Article 24 and Article 28 of the Geneva Convention 1, 1949). Chaplains are not lawful objects of attack by an enemy, even though they accept the *normal* risks of the combat environment. They become casualties by accident, not by design. Chaplains must never engage in combat. If they do, they lose their special protected status under the Geneva Conventions and become lawful objects of attack by the enemy (Articles 22 and 35 (1) Geneva Convention 1, 1949). Chaplains must avoid any appearance of being combatants in order to maintain their protected status under the Geneva Conventions. If captured by an enemy, chaplains are not considered prisoners of war, and may be retained only if permitted to minister to the spiritual needs of prisoners of war. (Articles 23 and 30 of Geneva Convention 1, 1949). See appendix A for information on chaplains as detained personnel.

f. Bearing of Arms. Although the Geneva Convention allows noncombatants the right to self-defense as well as the prerogative to protect the wounded, Marine Corps regulations limit those actions by chaplains. They make it clear that chaplains are not to bear arms under any circumstances. The simple act of bearing a weapon could identify the chaplain as a combatant. Thus, the Marine Corps manual on *chaplains* states that chaplains "shall bear no arms and shall perform no duties relating to combat except those prescribed for chaplains." (Article 2816, 3, h.)

1005. Relationships

As the chaplain provides ministry to his unit, he should be especially aware of the following relationships:

a. Commanding Officer. The chaplain must remember the unique challenges of command and be alert to possibilities for ministry to the commanding officer (CO). A regular dialogue should be maintained with the CO keeping him up-to-date regarding all aspects of the chaplains' ministry including the morale and ethical climate in the command. This includes helping the commander in promoting moral values, assessing the state of morale throughout the command, and advising him concerning the improvement of it. In combat, the CO is fully occupied with tactical concerns. Communication with him should be brief and to the point. It is important that each chaplain work out a communication system with the CO before battle. (See Ministry Plan, chapter 2.)

b. Chief of Staff/Executive Officer. Although the chaplain has direct access to the commander, the chaplain reports to the chief of staff/executive officer. It is important that the chief of staff/executive officer is regularly briefed and consulted in all matters related to the CRP. When accessing the commander, coordination with the chief of staff/executive officer is important.

c. Operational Supervisory Chaplains. These are the higher headquarters supervisory chaplains at the various levels of a Marine Air-Ground Task Force (MAGTF). According to FMFM 3-60, *Religious Ministries in the Fleet Marine Force*, they have responsibilities for professional supervision and coordination of all chaplains assigned to their element or units of the MAGTF. This includes the development and supervision of carrying out of a religious support plan for operations that integrate with the operation plan. Commanders should encourage their chaplains to consult with supervisory chaplains. This encourages professional growth and coordinated ministry efforts. Operational supervisory chaplains should regularly visit unit chaplains whenever possible.

d. Religious Program Specialist and Marine Chaplain Assistant. The chaplain supervises and trains the assistant, whether an religious program specialist (RP) or a Marine 0151-4. It is important for the chaplain to establish and

maintain training initiatives for his assistant even in combat settings. In reality, training never ceases. As both move together for hours and days on end, a close relationship will most likely develop. In all circumstances, however, the relationship is guided by traditional military expectations.

e. Other Collocated Commands. Commanders must be perceptual and responsive to the need for shared ministry. In the deployment phase during a rapid buildup of combat forces, there is a routine need for cross-command ministry for all chaplains in a combat area. In the employment phase of combat, commanders and chaplains should remain sensitive to adjacent units needing religious coverage, and cover them as often as opportunity arises.

1006. Roles of Religious Program Specialist and Chaplain Assistant

The RPs or the Marine chaplain assistant make up the support element for CRPs. Role requirements are treated fully in FMFM 3-6; but the following are highlighted in a combat setting:

a. Limitations. Due to the unique nature of religious services provided by chaplains to troops in combat, their assistants must be specially trained to provide religious services support. However, the assistant's role is strictly that of an extraordinarily trained ministry support person and not that of a minister or assistant minister.

b. Confidentiality. A chaplain assistant, as is a chaplain, is legally bound to confidentiality. A chaplain assistant is expected to hold confidences and sensitive information. This is especially important in combat where there is greater likelihood an assistant may overhear sensitive information or have it shared with him in the absence of a chaplain.

c. Combatant Status. As combatants, the chaplain assistants, under Geneva Convention rules, are

treated as prisoners of war (POWs) if captured. They maintain and qualify with weapons in order to provide-

- (1) Security for himself and the chaplain.
- (2) Additional defense for friendly units from enemy attack if called upon.

d. Typical Tasks

- (1) Provide protection and security for the chaplain.
- (2) Provide administrative support.
- (3) Manage supplies and equipment.
- (4) Provide communication support by being familiar with available field radio, telephone

and computer assets, and with communication procedures.

- (5) Maintain a log of movements, worship services and attendance, other ministries provided, etc.
- (6) Manage transportation requirements and provide vehicle maintenance as required.
- (7) Provide combat first-aid when required.
- (8) Network with medical personnel-providing chaplain support in medical settings and other support to medical personnel when not supporting the chaplain.
- (9) Provide other support as dictated by the situation or as directed by the CO for the chaplain.
- (10) Provide a worship environment by rigging for religious services.

Chapter 2

Principles and Components

2001. General

The mission of a **CRP** in combat as stated in chapter 1, paragraph 1003 is obviously limited by the framework of war. The restrictive nature of the combat environment calls for a priority assessment of ministry objectives. The major objective is to provide spiritual and moral support for troops preparing for combat. To accomplish this, the following principles and components undergird ministry which integrates with Marine Corps activities in combat.

The principles provide the chaplain and his assistant with a framework for ministry and ministry support. The components offer concepts to ensure flexibility and appropriate responses during the chaos and uncertainty of battle. While not limiting personal initiative, these principles and components provide minimum expectations, and a basis for mission performance **standards related** to ministry and ministry support in a combat setting. Although reactive ministry will always be required in combat, the information that follows provides for a proactive preparation for reactive ministry responses. It also clarifies the place and functions of a chaplain and his assistant in a combat setting.

2002. Principles of Ministry in Combat.

The following principles provide a basis for effective, safe ministry. Hence they can be recalled by the memory device *WORK SAFE*:

W ell Integrated Staff	S ound Movement
O bjectives Prioritized	A ppropriate Task
R esponsive Communication	F orward Thrust
K eep Ministry Appraised	E conomy of Resources

a. Well-integrated Staff Planning. Coordinated staff planning between the various staff sections is imperative from inception through to final debrief sessions of an operation plan. Chaplains need to be actively involved in this process. Every phase of the operation plan should be thought through in order to best prepare a religious support plan for the operation. The chaplain requires open channels of communication to the various sections and access to pertinent documents and information. A religious support plan becomes an annex to the operation order through coordination and development with all staff sections, especially the G-3/S-3 (to become familiar with the operational scheme of maneuver) and the G-4/ S-4 (to determine logistic support plans). Planning should include ministry in both deployment and operational phases. It should be responsive to realities, flexible and easy to modify, and directed to attainable and sustainable goals.

b. Objectives of Ministry Prioritized. The first and most important objective of ministry for a chaplain is to cultivate and maintain a reservoir of *spiritual strength* by maintaining personal fervor in scripture and prayer. Using this reservoir, the chaplain then provides sensitive ministry that focuses task efforts somewhat differently based on the

phase of combat. Because of the circumstances of battle, this principle assumes that objectives in ministry require adjustment to meet needs at different phases of the battle. In the preparation stages, the chaplain's prime objective is the spiritual nurturing of men preparing for combat, through worship, religious education, and spiritual counseling. As the troops deploy into forward tactical positions, the objective is to provide spiritual support one-on-one and ministry to casualties. Following combat, the ministry objective shifts to helping the living to acclimate to the events they have recently experienced in combat and deal with the sorrow of fallen colleagues.

c. Responsive and Persistent Communication. The chaplain and assistant need to initiate and maintain open communication with the command about plans and movements. This principle requires that the chaplain and assistant have a working knowledge of communication equipment and procedures. As the chaplain and assistant move through the area of responsibility, they should maintain communication with headquarters. This enhances safety in movement. It also makes it possible for the command to place the chaplain and assistant where they can do the most good as the face of battle changes. In combat, with troop locations constantly changing, it is imperative that *secure voice* communication be established with various elements, when scheduling divine services. This should be done preferably the night before and reconfirmed the morning of intended services.

d. Keeping Ministry Appraised. This principle assumes that the chaplain continuously reflects on plans, movements, and ministry tasks to ensure validity in a changing battlefield environment. It requires flexibility in the execution of ministry efforts. The chaplain works closely with the various staff sections in order to insure that reappraisal and modification are in concert with unit planning. This principle also assumes that the chaplain will continually assess his presence in a combat setting. This is to ensure that his participation is an asset, and not a liability. It also

emphasizes the expectation that the chaplain will minister where his presence is most needed and will adjust ministry plans accordingly.

e. Sound Movement. As the chaplain and assistant move about a combat area, they should be mindful of the following:

(1) Movement should be in a collective manner. As often as possible, movement in tactical areas should be made with other elements and sections. This offers increased security and allows the chaplain to provide ministry on-the-way.

(2) Movement should be coordinated. Movements are coordinated with the G-3/S-3 and G-4/S-4 (the primary point of contact for surface transportation requirements).

f. Appropriate and Attainable Tasks. All ministry tasks are assessed in light of their application in particular combat situations. The chaplain and assistant know the *workplace* and understand the limitations of a battlefield setting. Ministry tasks that are suitable are those that do not interfere with the tactical situation nor distract troops from their mission. Most tasks focus on one-on-one approaches. The ministry tasks below are typical in a tactical setting:

(1) **Concise Worship Service.** In general, the massing of troops for worship is not appropriate in forward tactical settings. Large gatherings for worship services are normal in assembly areas. In forward tactical areas, short services focused on small groups of people are the appropriate choice.

(2) **Administration of Sacraments/Ordinances.** One-on-one is the norm. However, a tactical environment may allow ministering *to fighting hole size* - but likely not larger - groups.

(3) **Teaching Religion.** The chaplain provides instruction anywhere in the field, depending on

the situation, ranging from structured classes to small groups or one-on-one discussions.

(4) Counseling the Troubled

(a) Those who have personal problems can find help as the chaplain moves around positions before combat. Counseling is best delayed when battle is imminent.

(b) Leaders often struggle with the ethical dilemmas of combat. The employment of tactical units in questionable situations; the proper behavior of Marines; the treatment of POWs; as well as the leaders's responsibility for decisions which may lead or may have led to the death of Marines requires the diplomatic and wise ministry of the chaplain.

(5) Consoling the Fearful. Fear of the outcome of an oncoming battle is most certainly felt by those troops waiting. The chaplain has one of the most important challenges of his calling at this stage. He must place his own fears in perspective, then reach out from his own reservoir of personal faith (the single most important ministry component) to comfort those around him. The ministry of presence and the essence of faith represented by the chaplain can encourage the fearful.

(6) Direct Ministry to Casualties. Praying for; praying with; and/or anointing the sick, wounded, and dying is recognized by most faith groups as a primary battlefield task. The chaplain, in order to provide this ministry, needs to be at the place of greatest need. That place may be a casualty collection point on a modern battlefield, so need must drive the appropriate placement of the chaplain.

(7) Functioning as an Administrator. The chaplain never stops being an administrator. While moving to ministry locations, the chaplain travels as light as possible. He should carry a small notebook to maintain a journal or diary of activities and experiences. Details that otherwise

could be forgotten or lost later become the substance for after action reports, for debriefings, and for remodeling ministry designs based on lessons learned.

g. Forward Thrust. Many ministry opportunities derive from a close proximity to combat action. Forward thrust doctrine encourages the concentrating of ministry efforts in forward combat areas. The chaplain and his assistant should constantly provide ministry in forward combat areas leading into battle and on the scene with ministry following battle. They are near at hand during battle but *not in the midst of battle*. Under this principle, the chaplain ministers as far forward in the tactical setting as safely possible. The efforts to concentrate ministry in forward combat areas are influenced significantly by the situation, the mission of the command, as well as common sense. Generally, the chaplain section moves forward as far as company command posts. Here ministry is provided in coordination with and approval of the company commander. The intent of forward thrust is not to place the chaplain section in combat, but to encourage ministry in safe forward areas before and following combat. Understanding this is crucial for comprehension of this principle.

h. Economy of Resources. A fluid battlefield calls for a mobile and highly flexible ministry. The chaplain and assistant must be able to travel fast and light. Religious support plans need to reflect the latter and must be integrated with logistical realities and battlefield contingencies.

2003. Components of Ministry in Combat

a. Base of Operations. The placement of the chaplain and chaplain assistant relative to the location of the command element of the unit is normally determined by the CO after the chaplain briefs the religious support plan. The location of the chaplain and assistant should reflect welldefined, coordinated, and flexible planning.

b. Coordination and Liaison Points. The chaplain and assistant maintain contact with the command element as they move about. However, the command post is notified only of changes to the chaplain's plans in order to reduce unnecessary reporting.

c. Religious Support Plan. The religious support plan is a general plan for ministry during operations, and becomes an annex to an operational plan. Using joint operations planning system (JOPS) format, it is included as annex Q. It will also be annex Q in Marine Corps operations using the format in FMFM 3-1, *Command and Staff Action*. The intent of the religious support plan provides ministry which supports the operational plan. The basic task is to predict ministry responses that are suitable to the operational plan. The chaplain attempts to shape the plan to meet, as far as possible, battlefield contingencies. Ministry responses must remain flexible. The religious support plan must reflect fluid planning. (See app. B.)

d. Ministry Plan. A ministry plan is developed on a regular basis and is coordinated with and approved by the G-3/S-3 before the chaplain and assistant leave the base of operations. It differs from the **religious support plan** in that it provides specifics regarding the movement of the chaplain section for a particular period of time. Simple in format, it can be handwritten and given to staff and unit members as appropriate. It is forwarded by courier to appropriate destinations and left behind at key places in a unit. The plan includes, at minimum, destinations and units earmarked for ministry, modes of travel, and estimated times of arrival and departure.

e. Maneuver Services. The fast-moving and often uncertain nature of maneuver warfare requires that chaplains be prepared to offer brief divine services with preplanned and simplified formats (e.g., small preprinted cards).

f. Fixed Ministry. Fixed ministry is accomplished in defensive positions or staging areas

where the chaplain ministers to troops in a more stable setting. Such settings allow for more elaborate rigging and service formats.

g. Ministry Possibilities. Ministry possibilities are those situations in a combat environment that allow ministry either formal, or one-on-one. As a chaplain develops a ministry plan, he looks for ministry possibilities. A holistic ministry plan, therefore, addresses all ministry possibilities in pre-, during-, and post-combat situations; and includes ministries to troops in assembly areas, on defensive perimeters, etc.

h. Automatic Response. Automatic responses are prepared responses for certain ministry situations. A staff sergeant who had just saved an entire company, an action leading to a silver star, was heard remarking, "I hated every minute of that repetitious training; but when the time came, I knew exactly what to do!" At the site of a helicopter crash, a doctor confessed, "I was temporarily paralyzed by the carnage. If I hadn't been previously exposed in training to what at the time seemed silly exposure for doctors, I may not have been able to function." Preparation is the key.

1. Augment Section. An augment section is normally comprised of, but not limited to, chaplains and assistants operating with support elements in the area of combat. The need for augment sections usually arises when a unit receives mass casualties or requires services when the unit chaplain is absent. All requests for augmentation come from commander-to-commander through the chain of command. Proposed augment section procedures are in appendix D.

j. Ministry Report. The ministry report is the unit's way of keeping the higher headquarters informed of its location, plans, and needs. It is viewed as a coordination tool by higher headquarters' chaplains. It is normally sent out on a daily basis, and is classified as required. The unit courier may be utilized. (See app. C.)

2004. Ministry in Combat Readiness Inspection

Marine expeditionary force (MEF) commanders are encouraged to coordinate annual ministry in combat readiness inspections for all major subordinate

command chaplains, RPs, and chaplain assistants. These inspections provide opportunity to certify that chaplains and their assistants in the respective MEFs are prepared to perform ministry and ministry support in a combat environment. A typical inspection program for a MEF level CRP is in appendix E.

Chapter 3

Logistics

3001. General

Logistics support is of major importance to ministry in combat. One of the hard realities of the chaplain's service is that in combat, when opportunities for ministry are much more frequent, the support requirements are often more difficult to obtain. It is therefore essential that commanders take every step available to ensure that their chaplain sections are continuously integrated into the doctrinal/operationally prescribed Marine Corps logistics system.

a. Logistics Support Element. Logistics support has numerous elements; e.g., equipment, supply, transportation, maintenance, fiscal, subsistence, and medical. The chaplain should know how to acquire the full range of logistical support by way of procedures in effect during combat.

b. Supply Sources. The chaplain and his assistant function logistically along a two-track system. They are normally assigned to a headquarters or headquarters and service company for administrative purposes, which often requires working through company channels. Generally, the company chain of command is utilized when obtaining personal requirements (e.g., 782 gear or meals). However, as a special staff officer of the unit commander, the chaplain is authorized direct liaison with the battalion supply, G-4/S-4, G-3/S-3, and other unit logistics elements. It is important that chaplains utilize the appropriate track for obtaining logistics support.

3002. Procedures for Religious Supply in Combat

Marine Corps Order 4400.154, *Religious Ministry Supplies and Equipment*, establishes the command chaplain's responsibilities concerning logistics support. These responsibilities are to identify supplies needed for the CRP, establish priorities, consolidate requirements, prepare a budget, implement a spending plan, and assume accountability for religious supplies on hand. The following explains these responsibilities in more detail:

a. Supply Estimate. As soon as MAGTF commanders receive specific operational objectives, they must begin providing the combat service support element (CSSE) with estimates of supply usage and consumption. All chaplains must provide input to the commander's estimate.

(1) All chaplains within the MAGTF should input logistics needs to their MAGTF supervisory chaplain very early in planning stages and then keep abreast of the operational scheme so that continuous reevaluation of supply needs may be affected. The supervisory chaplain needs this information in order to ensure a data bank of logistics requirements is communicated to the CSSE to prepare the operational deployment block and overcome any CRP logistics deficiencies.

(2) The MAGTF command chaplain consolidates all estimates from subordinate chaplains within the MAGTF at least 90 days prior to the operation/deployment.

(3) All chaplains should continue to assess, reevaluate plans, and communicate logistics needs to the CSSE as frequently as possible. Occasionally, especially during extended operational commitments, the CSSE supports the MAGTF with a *push-package* concept rather than relying on requisitions. Adequate estimates, therefore, must be routed to the CSSE via the MAGTF commander as early as possible. Combat exercises should include resupply training objectives for CRPs.

b. Supported Activities Supply System. Per FMFRP 0-14, Marine Corps Supplement to the DOD Dictionary of Military and Associated Terms, Supported Activities Supply System (SASSY) is the system used by the FMF for supply support. Although local peacetime training conditions may allow the use of other sources of supply (open purchase, self-service), chaplains are strongly encouraged to rely upon SASSY to the maximum extent possible. The more SASSY is utilized during training periods, the more responsive it will be during combat.

c. Supported Activities Supply System Management Unit. Unit chaplains submit a requisition through their supply officer for ecclesiastical supplies in exactly the same manner as other supplies are requisitioned for the unit. The requisition is transmitted to the system management unit (SMLJ), which fills the order from existing stocks or by way of procurement.

d. Supply Authorization Documentation. Unit supply officers are limited in their purchasing authority to items which are justified by proper authorization. Chaplains must take initiative to ensure that adequate authorization documents are on hand for all supplies and equipment needed.

(1) Table of Organization. Although primarily a G-1/S-I function, the management of the table of organization (T/O) is also a concern of the chaplain. It provides for the authorization of an RP or Marine 0151/4 of particular rank.

Additionally, it stipulates the appropriate weapon for them. If the chaplain determines that the authorized rank or weapon of his assistant should be changed, he makes input to periodic T/O reviews.

(2) Table of Equipment. The table of equipment (T/E) is the primary authorization document for ordering supplies and equipment for the MAGTF. As chaplains discover T/E adjustments that enhance their ministry capabilities, they recommend official changes via the chain of command.

(3) Special Allowance Letters. There may be situations where special equipment and/or supplies needed for a particular mission or location are not authorized by the T/E. A special allowance letter, signed by the CO authorizes the purchase and holding of such items for a limited period of time. The special allowance letter is also used to justify equipment while a recommended T/E change is being considered by higher authority.

(4) Stock List. Each major end-item of equipment is supported by various publications and manuals. Stock lists (SL-3) provide nomenclature, identification numbers, and quantities of components required to complete the end-item. Familiarity with the stock lists facilitates the chaplain's ability to order and reorder as necessary to maintain a sufficient level of supplies on hand for ministry. Local publication control procedures may vary from unit to unit. The G-1/S-I section is responsible for providing units with acquisition guidance for publications.

e. Resupply. While deployed and in operations, chaplains should submit requisitions for resupply of ecclesiastical supplies to their supply officers. Operational priorities may preempt supply channels, thus delaying the arrival of ministry supplies. Chaplains should anticipate such delays and allow for flexible and innovative ministries. Supervisory chaplains are especially alert to logistic problems in the CRP and proactive in finding solutions.

f. Responsibility. The unit chaplain is designated the responsible officer (RO) for equipment and supplies assigned to the chaplain section. In his capacity as RO, the chaplain is required to indicate his acceptance of responsibility by initialing individual entries and signing the consolidated memorandum receipt (CMR) or equipment custody receipt (ECR) cards. These are not signed without a prior inspection of the equipment to verify its existence, completeness, and serviceability.

3003. Transportation

One of the most basic, yet essential, requirements of the chaplain section in combat is mobility. It has the capability to provide a circuit ministry in the various and often separated elements of the unit. The following is relevant to this need:

a. Planning. It is imperative that commanders include their CRP in transportation planning. Logistic planning for operations should include a means of transportation for the chaplain section.

b. Transportation Options. Commanders should certainly, carefully consider all possible contingencies when deciding upon the preferred mode of transportation. Helicopter flights, routine supply vehicle runs, and other various modes offer some means of transportation; however, they do not generally offer a systematically reliable means of accomplishing the CRP mission. A vehicle dedicated solely to the chaplain section is usually the most efficient and reliable manner of completing the CRP mission and providing mobile support for the chaplain section.

c. Driver. The RP/chaplain assistant must be qualified to operate and maintain (driver maintained) the assigned vehicle.

d. Noncombatant Marking. The vehicle used by the chaplain section in combat operations, should be clearly marked with the internationally recognized Red Cross (red on white, as large as

appropriate) to identify the chaplain as noncombatant (Geneva Convention Protocols, Annex 1, Chapter 11, Article 4.1.2).

3004. Classes of Religious Supplies

Religious consumable supplies are mostly class 11 supplies. The exception is sacramental wine which is class VI. This is due to the control requirement for distilled supplies.

3005. Religious Supply Stock

The SMU purchases, manages, maintains, and provides customer service for religious supply stock (RSS). The RSS consists of:

a. MEF Basic Load. The MEF basic load is established and protected for combat deployment to ensure that the MEF has religious support for 60 days. It is established utilizing a usage formula included in appendix F using the number of personnel assigned at mobilization ($1\frac{1}{4} + 1$) to the individual MEF. It should include a minimum of 60 days of authorized requirements. (See app. G.) These supplies are utilized for all MAGTF basic load requirements. The RSS is warehoused by SMU until, and if there is, a combat deployment. In time of combat, the MEF chaplain has the authority to withdraw and coordinate management of all religious supplies and become the RSS manager for chaplains.

b. Primary Operating Stock. Primary operating stock (POS) is also referred to at times as peacetime operating stock. Within the SMU general account, there is stock that is held for everyday use and operational needs. The SMU is provided with anticipated usage from the MEF chaplain upon the introduction of an item to support religious requirements. Subsequent to that, the demand history is used to calculate stockage levels automatically using SASSY.

c. Chaplain's Combat Supply Chest. Each unit chaplain maintains a chaplain's combat supply chest (CCSQ). The composition of the CCSC is shown in appendix G. Presently, the CCSC is not included in unit T/Es, nor does it have a table of authorized material control number (TAMCN) assigned. Action is in progress to establish the CCSC as unit T/E N with an assigned TAMCN and an SL-3. Until this action is completed however, commanders are encouraged to establish local T/E requirements for chaplain mount-out boxes presently used in the FME. Appendix G is used for guidance in place of an SL-3. Every effort must be made to retain the present mount-out box in a complete ready-for-use condition with all of its contents on hand at all times. It provides a unit chaplain with on hand supplies to be used in the event of a contingency. During an operation, it fills immediate day-to-day needs and provides a supply stock until the basic load is available for issue from the CSSE for replenishment. The unit chaplain is responsible for rotating those items which have a limited shelf life. The day-to-day and training exercise supply requirements are accommodated by unit operational religious supplies which are discussed below.

d. Unit Operational Religious Supplies. Each unit chaplain requests religious supplies from the SMU's RSS through the unit supply section and holds them for use in field exercises or for garrison use. Resupply is through normal requisitioning within the supply system. These supplies are in addition to the CCSC requirement. Planning factors in appendix F are utilized for developing unit exercise RSS requirements.

e. Combat Service Support Element Block: Religious Supply Stock Block for Deployment. Filled requisitions by a MAGTF from the RSS for an operation or an exercise become part of the deploying CSSE religious block. The block of supplies for the deployment or operation is usually unloaded in the early offload period. The block is automatically resupplied from the religious POS during the deployment by flights in support

of deployed units, and returns with the final phase of the deployment operation. Remaining usable supplies are restocked in the CSSE block and later returned to MEF RSS. Regularly deploying Marine expeditionary units (MEUs) and Marine expeditionary brigades (MEBs) pull their RSS basic load from POS in the religious supply block when contingency operations arise during deployments. SMU should ensure that reorder points for RSS stock in deployment blocks are established to maintain adequate basic load requirements.

3006. Facilitating the Religious Supply System

a. Liaison Between Comptroller and MEF Chaplain. The MEF chaplain coordinates with the MEF comptroller and G-4 to ensure religious logistics requirements are incorporated in the budget process.

b. Liaison Between SMU and FSSG Chaplain. The MEF chaplain may appoint the force service support group (FSSG) command chaplain to liaison with the SMU to provide needed guidance. If appointed, the FSSG chaplain reports to the MEF chaplain on requirements and usage of the MEF RSS.

c. SMU's Responsibilities. The SMU purchases, holds in storage, provides customer service, and reorders RSS. This stock is managed and maintained for religious requirements. In this managing and maintaining effort, SMU reorders dated religious material when levels reach an identified level or reorder point.

d. Chaplain Responsibilities. MEF basic load and peacetime operation stock are managed, maintained, and serviced by the SMU. Shelf life is maintained through a first-in, first-out rotation of stocks. Monitor, liaison, and advice are the responsibility of the MEF chaplain but may be delegated. Specific chaplain responsibilities are as follows:

(1) Senior Deploying Chaplain and the CSSE Supply Block

(a) Determining Supply Needs. The senior deploying MAGTF chaplain determines the basic load of the MAGTF for operations by factoring the number of chaplains being deployed, the amount of supplies required by each chaplain for 30 days' use (see app. F), and the length of the deployment. For exercises and deployments, the RSS deployment block is determined by usage factors or by utilizing planning factors in appendix F. The basic essential density list from this calculation is submitted to SMU to establish religious supplies within the CSSE supply block. Any other supplies outside the CSSE block are the responsibility of each chaplain. Planning factors in appendix F can be utilized for individual unit and special faith group planning. SMU purchases these items following normal supply procedures.

(b) Coordinating Supply Needs. The MAGTF senior chaplain is responsible for monitoring religious supplies to and from the CSSE supply block through interaction with the holding supply section and the other MAGTF chaplains.

(c) Reporting. The MAGTF senior chaplain is responsible for completing an afteraction report for the MEE. It reports on all deployed chaplains' usage of, and recommendations concerning religious supplies within the CSSE supply block.

(d) Designated CSSE Religious Block Monitor. The NIAGTF senior chaplain has the option to appoint a block monitor during the exercise or float.

(2) Unit Deployed Chaplain and the CSSE Religious Supply Stock Block

(a) Prior to deployment, any additions to the basic essential items list (see app. G) and additional requirements for supplying a specific unit for 30 days are determined and submitted to SMU via the senior MAGTF chaplain. Each chaplain's religious supply requirements are determined and arranged through the MAGTF senior chaplain prior to deployment.

(b) During the deployment, each deployed chaplain uses his unit supply system for requisitioning religious supplies from the CSSE block.

(c) On exercises, each MAGTF chaplain deploys with a complete chaplain's kit, CSSE RSS as planned, and any other T/E supplies required by the MEF chaplain.

(d) In combat operations, each deploying chaplain deploys with a complete chaplain's kit, CCSC, and other consumables to accommodate for the interim period prior to the arrival of the basic load and any other stock in the RSS at the operational site.

(e) Each chaplain completes an after-action report for the MAGTF senior chaplain on supply, resupply, operational problems, and suggestions.

Chapter 4

Training for Ministry in Combat

4001. General

Ministry in combat is and should be the focal point of the chaplain's ministry in the FMF. The natural focus of most training in the FMF is combat, and training for chaplains and assistants should reflect the same focus. For example, *the mission of the Marine infantry battalion is to locate, close with, and destroy the enemy by fire and maneuver, or to repel his assault by fire and close combat*. When a Marine battalion is not actively involved in combat operations, it is rehearsing and training for combat. Support elements in the IMF are also rehearsing and training. It is imperative that the CRP be systematically functional in that mission so that the chaplain and assistant are responsive and effective in combat operations. The CRP should support and be an active part of all this training. When a unit is practicing combat in the field, the chaplain is there practicing combat ministry and performing real ministry. This includes command post exercises (CPXs) and staff exercises (STAFFEXs) -everything the unit does, has the chaplain's input and participation. As the chaplain participates, he becomes familiar with tactical skills along with the Marines involved. In order to ensure effective integration, mission performance standards must be established for the chaplain and his assistant in order that ministry in combat methods and responses may be properly evaluated before actual combat. The Marine Corps practice of evaluating performance as part of all training cycles should apply to chaplains and assistants as well. Principles and components discussed in chapters I and 2 constitute a foundation for the establishment of mission performance standards. These principles and *components constitute* the baseline for all specialized training of chaplains and assistants for ministry in combat. This chapter is designed to draw principles, *components, and* training together.

4002. Local Resources

As much as possible, local resources are utilized for training. This provides for efficiency and ensures that training is beneficial to chaplains, assistants, and training resource people. Cohesiveness of the chaplain section with the command is enhanced when command personnel experience hands-on exposure to the substance of chaplain and chaplain assistant training.

4003. Recommended Training Program Content Summary

A suggested ministry in combat training package includes a five-part program. (See app. H.) Part one provides orientation to Marine Corps combat doctrine and to tactical considerations. Part two includes training in basic field skills and essential field survival techniques. Part three introduces an integrated ministry in combat model and threat-related subjects. Part four deals with ministry in a trauma environment and provides realistic scenarios. Part five discusses the law of war and introduces POW issues.

4004. Readiness of the Chaplain Section

Ministry in combat training gives the command a systematic way to prepare chaplains and their assistants and provides a gauge for measuring readiness for ministry in a combat setting. As a general rule, chaplains and their assistants are prepared for as many combat contingency situations as training time allows.

4005. Training Goal

MCO 1730.6-, *Command Religious Program in USMC*, mandates that commanders establish training for chaplains. The training program suggested in this manual assists commanders in meeting that requirement. The training goal ensures that the chaplain section understands its work environment and functions effectively in combat.

4006. Tactical Exercise Control Group

Most training for chaplains and assistants is local and supervisory chaplain initiated. Periodically,

this training is integrated with larger command exercises. In this event, it is very important to ensure that a chaplain representative be assigned to the tactical exercise control group (TECG), and that chaplain scenarios and taskings be fully a part of the play. Full participation with TECGs facilitates more realistic training for combat. The TECG chaplain initiates a control plan to help establish training exercise objectives and develops notional as well as actual scenario scripting for insertion into exercise play. (See app. 1.) After ensuring placement of appropriate scripts in the exercise play, the TECG chaplain works closely with the supervisory chaplain for purposes of coordination and evaluation. See appendix J for sample TECG play for chaplains.

Chapter 5

Ministry to Casualties

5001. General

The casualties that generally come out of combat operations present a significant ministry requirement for the commander and his chaplain section. Individual chaplains bring with them a sense of personal faith and various degrees of counseling skills. The overriding commonality of each is a genuine pastoral compassion and uplifting hope for their troops.

5002. Combat Area Casualty Ministry

Ministry to casualties addresses skills that are useful in aid stations and in combat areas where boundaries and definitions are not so clear. The principles **and components presented in this manual are** pertinent to this task. When the chaplain section must move with a maneuver element, the following considerations are appropriate:

a. Placement. The chaplain section is normally placed with the command component of that element to which it is providing ministry. If under fire, the chaplain and his assistant should stay in a defensive position with the assistant keenly aware of his role as the guardian of the section and move only if directed by the commander of the element.

b. Movement. Ministry movement to wounded and dying should be coordinated and keyed with corpsmen and fire team leaders, as the situation permits. Chaplains and their assistants should foster a coordinated sense of ministry with their medical counterparts prior to combat during training exercises.

c. Suggestions. Preparation in automatic responses will bear fruit in the midst of crisis. The following items are pertinent:

(1) Particular scripture verses and prayers that are comforting, committed to memory, or placed on laminated plastic cards are most helpful. Automatic response preparation should include a response for various faith groups as reflected in religious preference data related to the command.

(2) The chaplain and his assistant should be in control of their sensitivities of the situation. Emotional responses and especially verbalized judgments are not appropriate.

(3) The chaplain and his assistant should be alert to and expect emotional responses from troops following the carnage of combat. A prime objective of ministry at this time is to listen and affirm.

(4) The chaplain and his assistant can give limited first aid that is coordinated with the corpsman.

(5) When requested, positive life-affirming prayers accompanying the anointing of the wounded tends to bring a greater sense of hope.

(6) Stay in touch with your spiritual source for pastoral strength.

5003. Priorities for Casualty Ministry

a. Priorities and Categories. Ministry in a mass casualty situation coordinates with the medical triage process. Priorities for ministries to mass casualties are assigned ministry priority -

(1) Priority 1, Medical Category IV, Expectant. Casualties with very serious injuries and low chance of survival. Expectant casualties are given supportive medical treatment until immediate and delay categories have been treated and evacuated. Ministries for the dying are offered appropriate to the casualty's faith group.

(2) Priority 11, Medical Category 11, Delayed. Casualties in need of time-consuming major surgery, but with a general medical condition which permits a delay in surgical treatment without unduly endangering life. Ministries of pastoral care appropriate to the casualty's physical condition and faith group are

(3) Priority III, Medical Category III, Minimal. Casualties with relatively minor injuries are effectively treated with self care. Ministries of appropriate pastoral care and support are offered.

(4) Priority IV, Medical Category 1, Immediate. Casualties with a high chance of survival, if medical measures are accomplished quickly. Religious ministries should be performed after medical personnel have completed their treatments, and the casualty has reverted to another category.

b. Coordination. Chaplains, RPs, or assigned Marine clerks work as a team. The chaplain performs the religious ministries while the RP notes the ministries on the casualty's field medical card and keeps a record of those receiving ministry.

5004. Combat Survivor Ministry

Following a combat engagement, there are casualties that are easily missed, the survivors. The following recommendations will help them get on with their

a. Initiate Active Conversation. Be aggressive in starting conversation with them. Ask them to talk about their experiences.

b. Seek Close Friends of Wounded and Dead. Close friends of the dead and wounded often set the tone and direction of bereavement for the unit. Encourage them toward positive expression of their feelings.

c. Seek Spontaneous "Grief Groups" Seek various gatherings of troops, usually in work areas, or off duty friendship groups. Encourage positive expression of feelings.

d. Report of Ministry Provided to Wounded or Dying. It is important that the chaplain section pass the word to the survivors of ministry provided *their buddies*. This comforts them and gives them added means to affirm the events and move on with their lives.

e. Memorial Services. As soon as possible following combat engagements, conduct memorial services to commemorate lost and wounded colleagues with the element that suffered the loss. This helps grant a sense of affirmation and closure, thus aiding healing for the living in their grief process.

5005. Combat Stress

Prevention and treatment of combat stress casualties is a command responsibility and the medical section is the staff element responsible for treatment of those who show signs of continued stress. The chaplain's section, in its close and supportive

relationship with troops, is an indispensable asset for the commander in the prevention of or identification of combat stress casualties. Combining the skills of medical/chaplain resources significantly increases effectiveness in prevention and treatment. The chaplain, as well as medical personnel, are unique in their supportive relationship in day-to-day contact with troops. This carries with them into the environment of combat.

a. Background. Psychological defenses, first identified by Jules Masserman, are relevant to an understanding of combat stress. They are called "Ur defenses":

(1) A connection exists between what individuals do and what happens to them. This belief is undermined by the chaos of combat and that randomness with which death and injury strike those around them.

(2) The conviction exists that someone is always there to help. Individuals need to believe they are not alone. This is weakened by the real or perceived isolation they often feel in combat.

(3) Individuals need to preserve trust in their own survival. This is eroded by the sight and sound of the death and dying around them.

Once these three defenses are sapped, their psychological resources are depleted and they are on the brink of exhaustion. They are easily convinced that their actions do not matter, no one cares about them, and they are going to die.

b. Brevity, Immediacy, Centrality, Expectancy, Proximity, Simplicity. A medical treatment concept abbreviated BICEPS has proven quite successful in returning stress cases to their combat units. Following is a brief outline of this concept (for specific information see FMFM 4-55, Combat Stress):

Brevity: Lasts no more than three days.

Immediacy: Begins when symptoms appear.

Centrality: Done together in central location.

Expectancy: Emphasizes quick return to unit.

Proximity: Treated close to his unit.

Simplicity: Treatment kept very simple.

c. Spiritual Concern. Lieutenant Colonel Mark Gruebmeier, an Army chaplain, has identified five spiritual crises which contribute to battle fatigue.

(1) Faith. One begins to think that an omnipotent and loving God could not possibly permit the suffering that is evident around them.

(2) Fear. Fear as it is related to ultimate realities such as death and judgment even God has left me on my own").

(3) Grief. Grief becomes a spiritual crisis when the individual no longer has a theological context to deal with suffering, death, and loss.

(4) Guilt. Guilt is the emotion that results from mistakes, real or apparent. It becomes a spiritual crisis when an individual feels responsible for someone else's pain and has no assurance of pardon or sense of affirmation.

(5) Despair. Despair can be directed at the current situation, life in general, or even salvation in the world to come. It is marked by withdrawal, anger, and often suicidal tendencies.

d. Combat Stress Ministry. In summary, combat stress is an illness caused by the exhaustion of one's physical, mental, psychological, and spiritual resources. The medical section deals most directly with the physical, mental, and

psychological elements of the illness. Chaplains are obviously equipped to deal with spiritual dimension. On the pastoral level, the chaplains' responsibilities include fostering the process of an emotional and spiritual catharsis, refraining their view of the experience, and assigning appropriate or more meaningful definitions that help them affirm it and move on in life. This is accomplished by helping the casualties to objectively see their experience in retrospect in a compassionate and pastoral manner. Chaplains also assist stress symptom individuals by identifying unhealthy reactions and affirming experience from the eyes of a second party.

(1) Unit Chaplain. Unit chaplains assigned to units that are directly engaged in combat tend to be located in forward areas where Marines are most likely to experience combat stress. Their contribution to combat stress casualties follows:

(a) Case Identification. Through an exhaustive ministry of presence, the chaplain section will become quite familiar with troops and may be able to identify early cases of combat stress. Such cases should be reported to the unit corpsman.

(b) Spontaneous Pastoral Care. The chaplain offers pastoral care that focuses on mild battle fatigue. The mission is to offer faith, assurance, and hope. Usually, this is done one-on-one as the chaplain moves about troop areas. The chaplain's perceived role as a *man-of-God* as seen by the troops, is crucial to this task.

(c) Short-Term Pastoral Care. The chaplain ministers to more moderate cases of combat stress in the battalion area through a series of short-term visits in more isolated conditions coordinated with the corpsmen (e.g., pulling the Marine back to a platoon commander's headquarters for counseling).

(2) Regimental, Group, and Support Element Chaplains. Regimental and support element chaplains, near larger casualty collection aid

stations or hospitals, are involved with pastoral counseling of more severe cases based on the organization and dictates of the operational commander.

5006. Ministry to Casualties in an NBC Environment

Ministry in a nuclear, biological, and chemical (NBC) environment presents unique ministry challenges. A mission-oriented protective posture (MOPP) is a flexible system for protection against a chemical attack devised to maximize the unit's ability to accomplish its mission in a toxic environment. This posture permits maximum protection from chemical agent attack without unacceptable reduction in efficiency. It is important to remember that every NBC situation has unique aspects and therefore requires the utmost flexibility on the part of the commander and his staff to respond effectually.

a. Forms of Contamination. Following is a brief list of the forms of toxic threats possible in combat at this time:

(1) **Solid.** Chemical, biological, and radiological contamination takes solid forms. In most cases, these appear as a fine dust. The dust is made of radioactive dirt (fallout), a frozen chemical mist, or pollen coated with biological toxins and/or bacterial spores.

(2) **Liquid.** Liquid contamination is generally delivered in a mist or rain that falls to the ground. It is thick, like syrup or gelatin, to make it stick to various things it touches, and evaporates slowly making decontamination much more difficult.

(3) **Gas.** Toxic chemical agents, delivered as a gas cloud, are employed either directly on the target or upwind of the target. Depending on the weather conditions, wind currents can spread toxic gas clouds over a large area. It tends to disperse or evaporate quite readily.

However, liquid chemical agents contaminating surfaces may give off toxic gas for days.

b. Types of Agents. A close look at FMFM 11-2, *NBC Operations*, reveals the following toxic threat agents:

- * Nerve agents.
- * Blister agents.
- * Blood agents.
- * Choking agents.
- * Vomiting agents.
- * Tear agents.

c. Decontamination Principles. The following principles set forth the Marine Corps concept of decontamination for troops in a toxic environment during combat:

- (1) **Speed.** In order to restore combat power, decontamination should occur as soon as possible following the contamination.
- (2) **Need.** Decontamination occurs only when necessary in consideration of the mission, time~extent of contamination, MOPP status, and decontamination assets.
- (3) **Limit.** Decontamination takes place as close to the contamination site as possible. This limits spreading and saves time for return to combat power effectiveness.
- (4) **Priority.** The most important combat items are decontaminated first.

d. Chaplain Section Movement in a Toxic Environment. As the chaplain section moves around the area of responsibility, they should be familiar with various contamination markings, alarms, and signals. Troops, by design,

attempt to avoid toxic areas in combat; however, there are times in combat when such areas must be entered. At that point, nonessential personnel are normally left behind in toxic-safe areas. This normally includes the chaplain and his assistant. They should be especially familiar with basic skills decontamination as noted in FMFM 11-2.

e. Decontamination Site Ministry. Deliberate decontamination sites present a focus of ministry efforts for chaplains especially during reconstitution periods. Chaplains coordinate their ministry efforts with the NBC officer in charge of the site. This site is usually forward of designated-assembly areas, prior to replenishment efforts. Priority ministry is given to worst-case casualties coordinated with the on-site medical staff. This may require ministry while in MOPP gear.

f. Ministry of Sacraments/Ordinances. The limiting factors of the NBC environment call forth special preparation such as noted below:

(1) **MOPP Gear Limitations.** The wearing of MOPP gear presents several very severe limitations for the chaplain section. It degrades performance, especially in the utilization of skills that require the use of hands and sensory dexterity. This reality can only be overcome by training and practice prior to combat. Chaplains should wear some symbol of their status as a chaplain on the exterior of their MOPP gear to expedite ministry.

(2) **Encapsulated Elements.** A special consideration must be given to the use of grape juice, wine, wafers, and anointing oils that are contained in contamination proof packages. Planning for religious stock should include special encapsulated packs of wafers (i.e., small amounts sealed in tinfoil packs), vacuum sealed cans of wine and grape juice (or dehydrated grape juice in sealed packs), as well as small portions of anointing oils in sealed containers (small sealed plastic tubes).

Chapter 6

Ministry In Low Intensity Conflict

6001. General

Ministry in low intensity conflict (LIC) presents the commander and his chaplain section with several different ministry challenges. As Major D. W. Hurley, USMC, notes, "LIC is an altogether different venue of warfare, and consequently, during our planning we need to assess a number of new, more unique requirements . . ." He points out two of the most important characteristics of LIC; the predominance, of the political dimension over the military component and the requirement for a keen appreciation of the conditions and cultural factors that compose LIC environments. MAGTFs committed to LIC often have dual roles. They can support the host nation by conducting stability operations to provide an environment where the host nation can develop the trust and support of its people and ultimately become self-sustaining. They also conduct limited objective operations against specific targets. Historically, chaplains and their assistants have played important roles providing ministry in LIC environments.

matters related to civil affairs, and is responsible for planning, coordinating, and supervising civil affairs activities. As such, the MAGTF G-3/S-3 has primary staff cognizance at the command element regarding civil affairs operations. In many MAGTF operations, civil affairs will usually include those activities conducted in peace and war that facilitate the interaction between military forces, civil authorities, and the indigenous noncombatant population in order to minimize civilian interference with military mission. Civil affairs is a command responsibility for every MAGTF. The concept encompasses the wide spectrum of a military unit's relations with civilian authorities and the local population including civil action programs, public health programs, disaster relief operations, and humanitarian/civic assistance programs. MAGTF civil affairs operations are normally limited to those minimum essential civil-military functions necessary for the accomplishment of that mission. The emphasis and priority of MAGTF civil affairs are in support of tactical operations. Responsibility for MAGTF civil affairs activities begins with initial planning and continues through retrograde of tactical units unless otherwise directed by higher authority. For example, responsibility could be transferred to follow-on U.S. Army civil affairs units. Projects that will gain goodwill should be-

6002. Cross-Cultural Indoctrination

Chaplains provide a useful resource for unit commanders in providing cross-cultural indoctrination in areas especially related to religious issues. They can be utilized with other military and civilian resources to give informational briefs.

6003. Civil Affairs Projects

Chaplains should be familiar with FMFM 7-34, Civil Affairs. Generally, the MAGTF G-3 /S-3 is the principal staff advisor to the MAGTF commander on

- * Short-term.
- * High impact.
- * Low cost.
- * Continuous - not terminating upon the departure of the MAGTE
- * *Self-help* in nature.
- * Technologically simple.
- * Certain of completion.

In LIC, primary credit for successful campaigns or programs to help the people should go to the host nation government. Physical security for the civilian population from the belligerent is a vital element of successful civil affairs operations in LIC. It is unlikely the MAGTF commanders will have access to reserve civil affairs personnel in a LIC environment; therefore, civil affairs will necessarily be conducted by *in-house* assets from the MAGTE. Historically, community relations projects have proven to be a great asset in LIC in accomplishing short-term as well as long-term goals. Chaplains can contribute to these projects in the following manner:

a. Key Leaders and Liaison. MAGTF command chaplains can function as key leaders and liaison for community relations (COMREL) projects. Planning for operations in LIC environments should include COMREL logistic items. Chaplains can coordinate efforts to identify possible specific logistic needs in the area of operation prior to deployment. Working with programs such as Project Handclasp, specific needs of a host country can be identified and obtained for COMREL projects.

b. Civic Action Facilitator. Although developed on a higher command level, the execution of the civil affairs plan, will in large measure, be the responsibility of the MAGTF subordinate commands based upon the tactical situation, geography, and functional capability. Although it does not have a primary civil affairs mission or staff cognizance, the chaplain section can facilitate community work projects of various sorts, when requested by the command, through coordination with local religious leaders.

c. Civil Affairs Element. When the civil affairs staff planning and execution responsibilities become extensive, the MAGTF commander may task-organize one or more civil affairs elements (CAEs) within the command element G-3/S-3. The CAE may be made up of civil affairs specialists and specialists from functional areas such as supply, maintenance, motor transport, engineering, health services, etc, as required, to support the mission. Chaplains may serve on the CAE as specialists in religion, when directed by their CO, but not as the civil affairs officer. The chaplain section should work closely with the civil affairs officer who is normally the officer in charge of the CAE, when activated. The civil affairs element and its operational detachments and teams provide the staff planning expertise for the conduct of civil affairs operations.

d. Types of Projects. Chaplain involvement in civil affairs will normally be in the area of humanitarian and civic assistance, disaster relief, and aid to refugee/dislocated civilians.

6004. Divine Service Coordination

Planning for divine services in an LIC environment will generally require covering many dispersed troops. Marines will man positions throughout an area of operations in a variety of personnel strength - from reinforced platoons to four- to six-man units. These positions may be so far apart that providing services on the same day may be impossible. The various operating principles noted in chapter 2 are most appropriate in this setting.

Appendix A

Chaplains As Detained Personnel

1. Background

Chaplains **may not** renounce, in whole or in part, the rights secured for them by the Geneva Convention (Article 7 of each of the four Geneva Conventions of 1949). They are never to be considered POWs. When chaplains are captured by the enemy, they may be retained by the enemy only if they are needed to minister to the spiritual needs of POWs (Article 28 of Geneva Convention 1, 1949). A chaplain whose retention is not necessary to minister to the spiritual needs of prisoners will be returned (Article 30 Geneva Convention 1, 1949). Although retained chaplains are not POWs, they shall receive all the benefits which the Geneva Convention III, 1949, provides to POWs. In order for chaplains to accomplish their spiritual duties as retained personnel, the enemy power detaining them should provide assistance in the following areas:

a. Area Visits. They are authorized to visit POWs in labor parties and in hospital units outside of the camp. The detaining power is to provide transportation.,

b. Respect for Seniority of Rank. The senior chaplain detained will be respected, and will be responsible to the military authorities of the camp for the professional activities of chaplains in the camp. This allows for direct access to the camp authorities on issues of concern.

c. Nonprofessional Work. Although subject to camp discipline, chaplains will not be required to do work outside of their professional religious duties.

d. Ecclesiastical Communication. Chaplains are free to correspond with their denominational authorities, subject to censorship, on matters concerning their religious duties. These letters are in addition to correspondence quotas expressed in Article 71 of the Geneva Convention (Article 35).

Ministers of Religion Who Are Not Chaplains

POWs who are ministers of religion, but who have not served as chaplains, shall have the liberty to function as ministers to other prisoners. In this matter, they shall receive the same treatment as retained chaplains and shall not be required to do other work (Article 36).

3. Lay Ministers

Lay ministers may be appointed by the prisoners, in the absence of chaplains or other ordained clergy. These appointments are subject to the approval of the detaining power, the prisoners concerned, and religious bodies as required.

Appendix B

Illustration: Religious Support Plan

CLASSIFICATION

CG, ____ Marine (Unit), FMF
FPO City, State, Zip

ANNEX Q TO OPLAN XXX

(U) RELIGIOUS SUPPORT PLAN

- (U) Ref: (a) MCO 1730.6,
- (b) FMFM 3-61
- (c) Command/Unit orders addressing ministry

1. (U) SITUATION

- a. (U) Religious Holy Days. Address all religious holy days that will occur during the operation/ exercise.

- b. (U) Faith Groups. Indicate the specific faith groups of chaplains who will be available for particular service needs.

- c. (U) Augment Participation. Indicate chaplains and RPs who may be augmenting from other commands or participating Marine expeditionary force, religious (MEFRELS).

2. (U) MISSION. State the basic mission of the CRP in the operation as follows: The (unit) will implement ministry in combat as noted in reference (a) in support of Operation (name). References (b) and (c) are general guidance for commanders, chaplains, and their assistants in developing ministry and ministry support. The mission of the CRP in this operation is to (the maximum extent possible) provide for the cultivation, nurture, and exercise of religious beliefs; advocate good moral behavior; encourage individual morale; and provide pastoral care for the troubled, weary, sick, and wounded.

3. (U) EXECUTION

- a. (U) Concept of Operations. Give specific guidance on how the mission will be executed as follows: Specific guidance from reference (c) directs that the (unit) CRP during Operation (name) will utilize reference (c) as an evaluation standard (mission performance standard) for providing ministry

(Page number)

CLASSIFICATION

CLASSIFICATION

and ministry support in the (unit). CRPs for the operation should reflect WORK SAFE and other doctrinal notions as noted in the reference.

b. (U) Tasks (State specific tasks to be accomplished by various levels in the command.)

(1) MAGTF Command Chaplain. The MAGTF commander will supervise the ministry plans of MSEs within the command. This includes monitoring ministry in various MSEs, (regiments, battalions, squadrons, etc.) to coordinate particular religious needs. It also involves the temporary assignment of some chaplains and their assistants within the ground combat element to augment ministry sections, when needed and directed by the MAGTF commander.

(2) MSE/Subordinate Commanders. Provide faith group religious coverage with your MSE chaplains. (Indicate any special faith group coverage needs and how accomplished.)

c. (U) Coordinating Instructions. (State instructions that are important to the overall coordination of the CRP:)

(1) Various Faith Group Services. MSE/subordinate commands should request various faith group services via the chain of command to the MAGTF commander.

(2) Augment Ministry Sections. Subordinate commands should request augment ministry sections via the chain of command.

4. (U) **ADMINISTRATION AND LOGISTICS**

a. (U) Administration. (State administrative details that are important to the overall CRP. For example-)

(1) Commanders should submit daily reports to higher headquarters concerning plans and changes to their plans. (See app. C, *Ministry Report [MINREPJ]*)

(2) Chaplains should maintain official ministry journals to record plans, events, and incidents as they occur.

(3) Commanders will include his CRP in his after-action report to the next senior commander at the conclusion of the exercise and deployment.

b. (U) Logistics. (State important logistics policies, practices, or issues that impact upon the CRP, such as -)

(1) The ground combat element commander will monitor various logistics requirements and make recommendations to the MAGTF commander.

(Page number)

CLASSIFICATION

CLASSIFICATION

(2) Resupply of religious items should be requested via the local command supply officer to the deployment support unit with a copy of the request to the MAGTF commander.

5. (U) COMMAND AND SIGNAL. Indicate important communication facts in the section, such as:
- a. (U) Command. The MAGTF command chaplain will maintain his base of operations in the area of the MAGTF rear command post.
 - b. (U) Signal. MINREPs should be sent by courier on a periodic basis.

BY COMMAND OF MAJOR GENERAL (NAME)

(NAME C/S)
Colonel, U.S. Marine Corps

(Page number)

CLASSIFICATION

Appendix C

Ministry Report

(U) Ref: FMFM 3-61

1. (U) PURPOSE. The purpose of this appendix is to provide a format for reporting ministry plans by commanders and their assistants to the higher headquarters.

2. (U) FORMAT. Ministry Report (MINREP)

From: (Element or Unit) Commander
To: Commander (1 higher HQ), Attn: Chaplain
Via: (If Any)

Subj: MINREP

1. LOCATION, (chaplain section)

2. MINISTRY PLAN

- a. Include ministry objectives
- b. Designated coordination points
- c. Movement plans (how and where)
- d. Coordination instructions

3. PROBLEMS. (if any)

4. (U) SIGNIFICANT DEVELOPMENTS. (if any)

Appendix D

Proposed Augment Section Procedures

1. MAGTF Commander

The MAGTF commander is the augment ministry section (AMS) coordinator. All requests for augmentation will be directed to the MAGTF commander by message. In general, any level commander may request an augment through the chain of command. The augment coordinator will then coordinate with MSE commanders to identify available assets. Faith group needs should be established by the MAGTF commander with the assistance of his command chaplain. In the initial stages of an amphibious landing, he will first contact the aviation combat element (ACE) commander, secondarily the support group commander. When the support group has moved operations ashore in the theater operating area (TOA), they will become the primary contact for AMSs and the ACE becomes secondary. It is advisable to have a pool of chaplains and assistants specifically identified for augment use.

2. Aviation Combat Element

The ACE should maintain an alert list of available chaplains in the ACE for standby AMS service.

Prior to the launch of an AMS, the ACE will notify the MAGTF commander as to departure time, names, and faith groups of chaplains assigned to augment sections.

3. Combat Service Support Element

The CSSE command should maintain an alert list of available chaplains for possible AMS service. The CSSE commander will coordinate directly with the ACE after the MAGTF commander requests an AMS from the CSSE.

4. Augment Ministry Section

The chaplain and his assistant(s) in the AMS will be responsible directly to the MAGTF commander in cases of mass casualties. In cases of battalion relief, they are responsible to the battalion commander. The AMS will function utilizing WORK SAFE principles.

Appendix E

Suggested Ministry in Combat Readiness Inspection

1. Concept of Operation

The MEF officially announces the dates of the inspection by a MEF-wide message -usually in conjunction with other inspections. Ideally, this will coincide with a field exercise. The dates will be announced in sufficient time to allow adequate planning by the inspection team and the inspected unit. The MEF will develop a letter of instruction to implement the inspection program and to coordinate responsibilities for the development of the field exercise. This exercise will involve maneuver elements with at least two cadre companies (-) of a constructive battalion to allow a realistic setting. The number of participants in the maneuver elements may vary according to specific scenarios and availability of personnel. The inspection team will develop at least two training scenarios that test the application of ministry in combat doctrine. The inspection team will observe and evaluate the performance of chaplains and their assistants with special emphasis on the utilization of ministry in combat principles.

2. Inspection Team Makeup

The inspection team will normally consist of the training and operations chaplain from the division and of the assistant command chaplains from FSSG and the Marine aircraft wing (MAW). It can be staffed by additional chaplains from major subordinate commands (MSCs) as the team determines and as approved by the MEF chaplain. Additionally, enlisted assistants will be assigned to the team as required.

3. Certification

Chaplains and their assistants who successfully pass the inspection by showing familiarity with ministry

in combat doctrine will receive a certification letter from the MEF commander. This letter will indicate readiness for ministry in combat.

4. Ministry in Combat Standard

The standard for measurement will be the operating principles and components noted in this manual. The check-off list follows, and will be utilized by the inspection team:

- a. Does the commander develop and input religious support plans for operations?
- b. Does the chaplain consistently provide regular ministry reports to the commander and the command reports to higher headquarters?
- c. Does the chaplain attend operational planning meetings that have bearing on the religious support plan?
- d. Can the chaplain brief his commander's religious support plan?
- e. Do the chaplain and his assistant maintain a physical fitness standard?
- f. Do the chaplain and his assistant effectively practice sound movement in a combat environment?
- g. Does the chaplain regularly evaluate and reevaluate his ministry plan in an operation?
- h. Does the chaplain routinely establish coordination points in ministry areas?

1. Has the chaplain developed a field SOP that addresses administrative and daily nonoperational details?

j. Has the chaplain established a point of contact for messages when he is away from his base of operations and coordination points?

k. Have the chaplain and his assistant considered the religious needs of the unit when assisting the commander in developing the religious support plan?

1. Do the chaplain and his assistant ensure that information on religious services and education is disseminated?

m. Does the chaplain section have combat supplies ready?

n. Does the chaplain know attached and operational control (OPCON) units?

o. Does the chaplain regularly visit all units under his command's OPCON?

Appendix F

Planning Factors for Consumable Religious Supplies

The following equation can be utilized in planning religious consumable supply requirements for deployments and various MAGTF commitments. It can also be used to determine replenishment needs of certain items as noted:

number assigned x FGF x days X usage factor=
unit CRP log

1. Numbers Assigned

The number of individuals assigned to the specific MAGTF unit.

2. Faith Group Factor

These faith group factors (FGFs) are based on the faith group demographic make-up of the Marine Corps as of 1 April 1991. Although they change slightly from year to year, they are fairly constant. Specific unit figures can be substituted, if known.

Faith	Percent
Protestant	.5116
Roman Catholic	.3000
Latter Day Saints	.00112
Jewish	.0023
Muslim	.0013
Buddhist	.0010
Eastern Orthodox	.0007
Hindu	.0001

3. Days

The number of days for which services will be performed (i. e. Sundays, holy days). Planning for combat operations will generally involve increased sustainment for religious services.

4. Usage Factor

The following usage factors were developed to provide a planning tool in determining the consumption rate of specific items (see blocks A and 13).

A Item	Unit Per Day	Maneuver Bn Usage Factor
Wine	ounce	0.118
Grape juice	ounce	0.156
Small communion bread	each	1.39'
Large communion bread	each	0.208
Anointing oils	ounce	0.004

NOTE: When planning for the items in block B, utilize the equation for initial supplies; however, for replenishment planning, add the replenishment factor as noted below.

number assigned x FGF x days x usage factor x
replenishment factor=unit CRP log

5. Replenishment Factor

.20 (20% of monthly requirements.)

B Item	Unit Per Day	Maneuver Bn Usage Factor
Protestant Scripture	each	0.147
Catholic Scripture	each	0.125
Rosaries	each	0.417
Cruciforms/crosses	each	0.24
Bulletins	each	1.13
Latter Day Saints Scripture	each	5.5
Jewish Scripture/books	each	2.72
Islamic Scripture	each	4.8

Appendix G

Authorized Standard MAGTF Chaplain Combat Supply Chest Requirements

ITEM	U/1	AMOUNT
Wine, sacramental	115	3
Wine, kosher	115	1
Grape juice (i.e., dehydrated powder)	package	64 oz.
Alter bread (small)	carton (300)	3
Alter bread (large)	carton (50)	1
Hymnal	each	1
Bible, New American Catholic (4x6 inches)	each	30
Bible, King James Version (4x6 inches)	each	30
Bible, New International Version (4x6 inches)	each	30
Book of Mormon (pocket size)	each	5
Jewish Scriptures (pocket size)	each	5
The Holy Quran (pocket size)	each	5
Catholic Sunday	each	2
Jewish Prayer Book (pocket size)	each	5
Yarmelke	each	5
Rosaries	each	100
Cruciforms/medals	each	100
Cross, Protestant	each	100
Candles, votive	each	6
Field Devotional Guide Book	each	200
Memorial bulletins	ream	2

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Appendix H

Suggested Training Outline

The following is a sample of a training package containing essential elements which have been field tested. It is one possibility, and needs to be modified and adjusted to reflect changing doctrine and unit type considerations.

1. Tactical Orientation. This example overviews the following:

- a. Principles of war.
- b. Fundamentals of maneuver warfare.
- c. Offensive operations to include
 - (1) Fundamentals of offensive tactics.
 - (2) Basic considerations of offensive action.
 - (3) Sequence of amphibious operations.
 - (4) Types of operations.
 - (5) Forms of offensive maneuver.
 - (6) Attack planning: scheme of maneuver.
 - (7) Attack planning: control measures.
 - (8) Troop movements.
- a. Defensive operations to include
 - (1) Defensive echelons.
 - (2) Types of defense.
 - (3) Planning the defense.
 - (4) Security of the battle area.
- e. Security of information.

2. Field Orientation. The objective is to enable the chaplain and assistant to function competently in a combat setting.

- a. Land navigation.
- b. Communication skills/procedures.
- c. Basic field living skills.
- d. Marksmanship (assistants); weapons familiarization (chaplains).

3. Ministry Model Orientation. The objective of this orientation is to instruct the chaplain section in the utilization of an integrated ministry in combat model.

- a. Integrated ministry in combat (operational ministry principles and components).
- b. Religious support plan: development and writing.

4. Trauma Environment Orientation. The objective of this orientation is to assist the chaplain section in preparing for the psychological and practical concerns of ministry in combat.

- a. Combat first aid.
- b. Battle stress.
- c. Orientation to battlefield casualties.

5. Law of War Orientation. The objective here is to provide a brief orientation on legal matters that relate to chaplains and assistants in a war environment.

- a. Geneva Convention: chaplain detainees, assistants as POWs.
- b. Rules of engagement.
- c. Chaplains as noncombatants and the bearing of arms.
- d. Chaplain assistants as combatants.
- e. Ethical actions of combat units.

Appendix I

Suggested TEGC Combat Ministry Control Procedures

1. Purpose. To provide guidance for controllers regarding ministry in combat play during tactical exercises. Controllers will observe actual or simulated ministry in combat scenarios. They will also insert scenarios as they are required.

2. General. Effective ministry in combat requires workplace familiarity, systemic planning, effective communication, and sound movement. To assist in the proper execution of these elements, the following guidelines are provided:

a. For units to gain maximum training benefits, a controller will observe inserted scenarios for training objectives stated for the exercise. The chaplain controller will coordinate scenario insertion where possible.

b. A unit must inform its controller of the actions taken in reaction to the insertion of scenario items. These will be inserted only by the direction of the TEGC chaplain. However, the TEGC chaplain can and will assign certain exercise play items to unit controllers for facilitating scenarios. The unit controllers will report insertion time and substance of reactions to the TEGC chaplain following the scenario event.

c. Religious logistics exercises will utilize the unit supply system. Actual supply items should be requisitioned and passed through the system. Controllers should be aware of receipt of requested items.

d. Controllers will note the time of request and arrival time of AMSs. When in place, AMSs will function in the same capacity as the section they are augmenting.

e. The TEGC chaplain is to be considered a mobile controller and transportation assets will be provided.

3. Execution

a. Concept of Operation. Controllers will observe whether ministry in combat elements are in fact present in the execution of ministry by all chaplain sections. They will facilitate the insertion of exercise scenario events in order to assist in the accomplishment of exercise training objectives. Following the play of a particular exercise scenario event, the unit controller should be ready to discuss results which may require adjustments for future readiness.

b. Scenario Tasking

(1) AMS Insertion. Procedures, as established by reference (e.g., an SOP), will be followed in calling up an AMS. This will happen when -

A unit chaplain is put out of commission (i.e., killed in action or wounded in action).

A unit chaplain is ministering to elements of a battalion that is fragmented in a distant area, and a chaplain is required for immediate ministry to other elements of the battalion.

A mass casualty situation which requires additional help occurs.

(2) Religious Logistics Replenishment Play. The chaplain controller will script specific scenario items to be inserted into play that will drive the execution of resupply religious items out of the CSSE religious blocks.

(3) Mass Casualty Response. The chaplain controller will script a mass casualty response scenario that will facilitate not only the response of the ANIS, but the coordination and supervisory functions of various supervisory chaplains throughout the MAGTE This scripting will take into account procedures for the AMS established in a reference.

(4) Combat Stress Response. The chaplain controller will script items that will be inserted

to facilitate combat stress response by the chaplain and his assistant. These items will be inserted by unit controllers. The chaplain controller will instruct unit controllers prior to the exercise on specific insertion details.

(5) Movement Sequence Response. The chaplain controller will script items that will be inserted by unit controllers to facilitate sound movement training. The insertion of these items will be reported to the chaplain controller.

Appendix J

Sample TECG Chaplain Play for Exercises

1. The following is a sample of possible TECG play. However configured, the play will exercise a variety of ministry principles and components. This sample focuses on one set of key items:

- Workplace familiarity.
- Effective communication.
- Sound movement.
- Logistics.
- Mass casualty response (to include AMSs).
- Response to combat stress.

2. The TECG chaplain will set up in advance, scenarios and events designed to measure responses from the chaplain and his assistant. The following are possibilities which relate to the above six items.

a. Workplace Familiarity. The chaplain and assistant are working forward, just behind a company attack position, toward the line of departure. As the troops move out across the line~ the chaplain and his assistant also move out, but in the direction of the battalion aid station. The unit, just across the line, suddenly takes numerous casualties; and the chaplain and assistant return to the scene.

b. Effective Communication. The chaplain and his assistant are with Bravo Company when they learn of major casualties in *another company*.

They must identify and locate that unit; then modify the ministry plan to respond.

c. Sound Movement. The chaplain and assistant have used a designated vehicle to circuit the area of operations. The commanding officer directs the chaplain to respond to an emergency in a unit accessible only by helicopter. The unit they are now with will be coming under attack shortly.

d. Logistics. The chaplain's combat kit is destroyed and part of his mount-out supplies are lost.

e. Mass Casualty Response. Upon arrival at the scene of mass casualties, it is immediately evident to the chaplain that the situation requires help from an augment section.

f. Battle Stress Response. The chaplain assistant informs the chaplain that the Alfa company commander is *getting anxious*, and that the platoon commanders are concerned about rising battle stress incidents.

The TECG chaplain provides the supervisory chaplain with an after-action report. Further indicated is a follow-on *lessons learned* session and an appropriate rewrite of training plans.

Appendix K

Religious Care for Enemy Prisoners of War, Civilian Internees, and Detained Persons

1. Purpose

The purpose of this appendix is to discuss the provision of religious services for enemy prisoners of war (EPWs) civilian internees (CIs) and detained persons (DPs) taken captive during combat operations.

2. Background.

The Army, in joint operations, is the primary agent for the administration of the DOD POW/detainee program. In Marine Corps operations or until EPWs, CIs, and DPs can be turned over to the Army in joint operations, FMFM 3-5 *Employment of Military Police in Combat*, chapter 5, specifically spells out Marine Corps doctrine on the subject. The management of EPW, CIs, and DPs falls under the combat service support (CSS) element in the CSS functional area of services conducted by the security support component. Collection points are areas where they will be staged for further transposition to the rear. These points are established in the vicinity of battalion command posts and main supply routes (MSRs) to facilitate movement to rear areas. Capturing units are responsible for care and transportation until they reach the ground combat element (GCE) collection point where Marine military police take over. From the GCE collection point, they are moved to the MAGTF holding facility in the rear area and managed by the CSS element.

3. Provisions.

During periods of transition to more permanent camps, chaplains at various levels of the MAGTF

who come in proximity to EPWs, CIs, and DPs should be responsive and ready to assist them with their religious needs. The GCE command chaplain will be the advisor to the GCE commander for the GCE collection point in matters of ministry coordination. The CSSE command chaplain will be the advisor to the CSSE commander for ministry in the MAGTF holding facility. The following provisions are pertinent to the religious care of EPWs, CIs, and DPs:

- a. DP chaplains or any EPW/CI ministers should be encouraged and utilized to provide religious ministrations for EPWs, CIs, and DPs. Capturing unit commanders and other commanders at collection points and holding areas are responsible for the coordination of these ministries. Chaplains are to function as the commanders advisor in this task.
- b. Treatment of POWs, CIs, and DPs should be humane and without distinction with due respect of their religious beliefs.
- c. Provision must be made to provide chapel facilities and materials required for conduct of religious services.
- d. EPWs are allowed freedom of worship but will not attend worship services with U.S. personnel.
- e. Detained chaplains and other EPW clergymen are permitted to devote full time to the ministry of EPWs in their faith. The camp commander may permit other ordained clergy or theological students into camp to provide access to worship for EPWs, CIs, and DPs.

Appendix L

Glossary

Section 1. Abbreviations and Acronyms

ACE	aviation combat element	MEB	Marine expeditionary brigade
AMS	augment ministry section	MEF	Marine expeditionary force
BICEPS	brevity, immediacy, centrality, expectancy, proximity, simplicity	MEFRELS	Marine expeditionary force, religious
CAB	civil affairs element	MEU	Marine expeditionary unit
CCSC	chaplain's combat supply chest	MINREP	ministry report
CHC	chaplain corps	MOPP	mission-oriented protective posture
CI	civilian internee	MSC	major subordinate command
CMR	consolidated memorandum receipt	MSR	main supply route
CO	commanding officer	NBC	nuclear, biological, and chemical
COMRE	community relations	OPCON	operational control
CRP	command religious program	PIT	physical fitness training (USMC)
CSS	combat service support	POS	primary operating stock
CSSE	combat service support element	POW	prisoner of war
DP	detained person	PRT	physical readiness training (Navy)
ECR	equipment custody receipt	RET	retired
EPW	enemy prisoner of war	RO	responsible officer
FGF	Faith group factor	RP	religious program specialist
IMF	Fleet Marine Force	RSS	religious supply stock
FSSG	force service support group	SASSY	Supported Activities Supply System
GCE	ground combat element	SMU	system management unit
JOPS	joint operations planning system	SOP	standing operating procedure
LDS	Latter Day Saints	TAMCN...	table of authorized material control number
LIC	low intensity conflict	T/E	table of equipment
MAGTF	Marine Air-Ground Task Force	TECG	tactical exercise control group
MAW	Marine aircraft wing	T/O	table of organization
		TOA	theater operating area
		UORSS	unit operating religious supplies

Section II Definitions

A

augment section-A chaplain and an enlisted assistant taken from one command to another for crisis ministry.

automatic response - Scripture and/or prayers of comfort, truth, and strength that are appropriate in crisis ministry that are committed to memory or small laminated cards for use as needed.

B

base of operations -The administrative placement of the chaplain section in the unit.

BICEPS-A treatment concept for battle stress casualties.

C

chaplain's combat supply chest (CCSC) -The CCSC is maintained by every FMF unit chaplain. The composition of the CCSC includes a standard 30-day supply of essential religious items.

civil affairs element -When the civil affairs staff planning and execution responsibilities become extensive, the MAGIT commander may taskorganize one or more civil affairs elements (CA.Es) within the command element G-3/S-3. The CAE may be made up of civil affairs specialists and specialists from functional areas such as supply, maintenance, motor transport, engineering, health services, etc., as required, to support the mission.

civil affairs projects -Civil affairs will usually include those activities conducted in peace and war that facilitate the interaction between military forces, civil authorities, and the indigenous noncombatant population in order to minimize civilian interference with military mission.

classes of religious supplies - Religious consumable supplies are mostly class II supplies. The exception is sacramental wine which is class VI.

combat service support element block: religious supply stocks block for deployments -This is the religious supply block put together for deployments by the CSSE.

components of ministry in combat -These are the eleven various component concepts that are designed for the ministry in combat model in this manual.

consolidated memorandum receipt (CMR) -A computerized list of equipment held by the section.

coordination and liaison points -Temporary communication headquarters for the chaplain section as it moves around the command area of responsibility providing ministry.

E

equipment custody receipt (ECR card) -A custody card showing who is responsible for certain equipment.

faith group factor-A number used in a planning equation for religious consumable supplies. This number is based on the percentage of faith group makeup of the Marine Corps or the particular unit.

fixed ministry - Fixed ministry is ministry in defensive positions or staging areas, where the chaplain will be ministering to troops in a more stable setting.

L

low intensity conflict (LIC). LIC is a conflict usually in a third world context of low magnitude noted by

two important characteristics: (excerpt from FNIFRP 0-14) (1) the predominance of the political dimension over the military component and (2) the requirement for a keen appreciation of the conditions and cultural factors that compose LIC environments.

M

MAGTF basic load -The MAGTF basic load are those essential supplies kept for use in combat. The quantity of each item of supply in a basic load is related to the number of days in combat that a unit may be sustained without resupply.

maneuver ministry. Ministry that is marked by frequent and rapid movement and usually in an offensive operation.

maneuver services. Divine services utilized in maneuver-oriented ministry using preplanned and simplified formats (e.g., small cards preprinted).

ministry in combat readiness inspection. An annual ministry in combat certification inspection for all major subordinate command chaplains, RPs, and CAs usually held by MEF chaplains.

ministry plan. A day plan of ministry efforts to cover command elements. It differs from the religious support plan in that it provides specifics regarding the movement of the chaplain and assistant on a particular .

ministry possibilities. Ministry possibilities are those opportunities in a combat setting where ministry is doctrinally possible. The concept gives the chaplain section the focus for ministry planning.

ministry report. It is normally a daily report, often a copy of the ministry plan, sent to higher headquarters.

miss ion-oriented protective posture (MOPP). A flexible system for protection against a chemical attack devised to maximize the unit's ability to accomplish its mission in a toxic environment.

P

primary operating stocks (130S). This is also referred to at times as peacetime operating stocks. Within the SMU general account, these are stocks held for everyday use and operating needs.

principles of ministry in combat. The following principles provide a basis for effective, safe ministry. Hence, they can be recalled by the memory device *WORK SAFE*:

- | | |
|---------------------------|-----------------------|
| Well Integrated Staff | S ound Movement |
| O bjectives Prioritized | A ppropriate Tasks |
| R esponsive Communication | F oward Thrust |
| Keep Ministry Appraised | E conomy of Resources |

R

religious supply stocks (RSS). RSS are stocks of religious supplies used to support MAGTF command religious programs. They are included in the- MAGTF basic load, primary operating stocks, the CCSC, unit operating religious stocks, and RSS blocks for deployments.

religious support plan. The religious support plan is a general plan for ministry during operations, and is included in an operation plan, usually annex.Q.

S

supply authorization documentation. Authorization documents for all supplies and equipment needed, such as the T/O, the T/E, special allowance letters, and stock lists.

supply estimates. Estimates of supply usage and consumption for operations. All chaplains must provide input to the commander's estimate.

supported activities supply system (SASSY). SASSY is the system used by the FMF for supply support.

supported activities supply system management unit (SMU). That element of the SASSY that manages the procurement and stockage of supplies.

U

unit operational religious supplies (UORS). These are supplies utilized and maintained within a unit for garrison and local field training use.

usage factor. A number used in a planning equation for religious consumable supplies. Usage factor numbers are based upon a study of religious consumable supply usage during Operation Desert Storm.

Appendix M

References

Fleet Marine Force Manuals

FMFM 3-1	Command and Staff Action
FMFM 3-5	Employment of Military Police in Combat
FMFM 3-6	Religious Ministries in the Fleet Marine Force
FMFM 4-55	Combat Stress
FMFM 7-34	Civil Affairs
FMFM 11-2	NBC Operations

Fleet Marine Force Reference Publication

FMFRP 0-14	Marine Corps Supplement to the DOD Dictionary of Military and Associated Terms
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Marine Corps Orders

MCO 4400.154	Religious Ministry Supplies and Equipment
MCO 1730.6-	Command Religious Program in USMC