LETTER OF PROMULGATION

1. NWP 1-05 (SEP 2012), Religious Ministry in the Fleet, is UNCLASSIFIED. Handle in accordance with the administrative procedures contained in NTTP 1-01, The Navy Warfare Library.

2. NWP 1-05 (SEP 2012) is effective upon receipt.

3. NWP 1-05 (SEP 2012) describes the depth and breadth of religious ministry in the fleet. Chapter (1) explains the legal and regulatory basis for chaplaincy and introduces the four religious ministry capabilities: provide, facilitate, care, and advise. Chapter (2) describes the tasks associated with these capabilities. Chapter (3) briefly describes the concept of Professional Naval Chaplaincy. Chapter (4) details the execution of religious ministry tasks in the forces (surface, air, submarine, expeditionary, and cyber) at the group level, in the fleets, as well as describing ministry in a variety of contingencies. This publication describes the proper processes and procedures to be followed when delivering religious ministry throughout the fleet. It describes for commanding officers what they can expect from chaplains, religious program specialists, and others who support the religious ministries program. It provides the basis for clear expectations on the part of those who receive the services—to include commanding officers, service members, families, and other authorized users. This publication is supported by NTTP 1-05.2, Cooperative Religious Ministry; NTRP 1-05.1, Religious Lay Leader Manual; and related sections of other publications.

4. NWP 1-05 (SEP 2012) is authorized for public release; distribution is unlimited.

T. B. KRAFT
From: Chief of Chaplains (OPNAV N097)  

Subj: NAVY WARFARE PUBLICATION 1-05, RELIGIOUS MINISTRY IN THE FLEET

1. NWP 1-05, Religious Ministry in the Fleet, embodies how, with an emphasis on resilience and readiness, the Chaplain Corps supports the Chief of Naval Operation's three tenets: Warfighting First, Operate Forward, and Be Ready.

2. NWP 1-05 provides descriptions of how ministry should be delivered during all phases of fleet training and in several key operational environments. NWP 1-05 provides the commanders and commanding officers with valuable guidance regarding how religious ministry teams should be trained, certified, and employed.

3. Fleet religious ministry teams should train to the standards in NWP 1-05 to ensure that we are effectively meeting our people's needs.

M. L. TIDD  
Rear Admiral, CHC, U.S. Navy  
Chief of Chaplains
NWP 1-05

September 2012

PUBLICATION NOTICE

1. NWP 1-05 (SEP 2012), RELIGIOUS MINISTRY IN THE FLEET, is available in the Navy Warfare Library. It is effective upon receipt and supersedes NWP 1-05 (AUG 2003), Religious Ministry in the U.S. Navy.

2. Summary. This publication describes religious ministry in the fleet: how and by whom it is delivered, and to what standards. Variations in the delivery of the product across multiple environments are also described.

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

Note to Navy Warfare Library Custodian

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

### CHAPTER 1—INTRODUCTION

1.1 OVERVIEW .................................................................................................................. 1-1
1.2 LAWS, POLICIES, AND REGULATIONS........................................................................ 1-1
1.3 FLEET REQUIREMENTS ............................................................................................... 1-2
   1.3.1 Religious Accommodation .................................................................................. 1-2
   1.3.2 Crew Welfare and Morale .................................................................................. 1-2
   1.3.3 Religious Subject Matter Expertise .................................................................... 1-3
1.4 CAPABILITIES ............................................................................................................. 1-3
   1.4.1 Provide Religious Support ................................................................................. 1-4
   1.4.2 Facilitate to Meet the Religious Needs of Personnel ....................................... 1-4
   1.4.3 Care for Welfare and Morale .......................................................................... 1-4
   1.4.4 Advise Commanders, the Chain of Command, and Crew ................................ 1-5
1.5 CHAPLAIN NONCOMBATANT STATUS .................................................................... 1-5
1.6 CONFIDENTIAL COMMUNICATIONS TO CHAPLAINS ........................................... 1-5
1.7 CONCLUSION .............................................................................................................. 1-6

### CHAPTER 2—REQUIREMENTS AND CAPABILITIES

2.1 OVERVIEW .................................................................................................................. 2-1
2.2 MEETING RELIGIOUS NEEDS .................................................................................... 2-1
2.3 THE “PROVIDE” CAPABILITY .................................................................................... 2-3
   2.3.1 Overview ....................................................................................................... 2-3
   2.3.2 Provision Tasks ................................................................................................... 2-3
2.4 THE “FACILITATE” CAPABILITY ............................................................................... 2-5
   2.4.1 Basic Facilitation .............................................................................................. 2-5
   2.4.2 Facilitation Tasks .............................................................................................. 2-6
2.5 PRAYER ...................................................................................................................... 2-8
   2.5.1 Range of Options .............................................................................................. 2-8
   2.5.2 Retirement and Promotions ............................................................................. 2-9
   2.5.3 Ceremonial Prayer in Military Life ................................................................... 2-9
   2.5.4 Evening Prayer Aboard Vessels ........................................................................ 2-9
CHAPTER 3—PROFESSIONAL NAVAL CHAPLAINCY IN THE FLEET

3.1 OVERVIEW ................................................................. 3-1

3.2 THE NATURE OF PROFESSIONAL NAVAL CHAPLAINCY IN THE FLEET .......... 3-2
3.2.1 Vision Statement ...................................................... 3-2
3.2.2 Institutional Ministry Principles .............................. 3-2

3.3 CHAPLAINCY IN THE FLEET ........................................... 3-3
3.3.1 Religious Impartiality .............................................. 3-3
3.3.2 Professional Naval Chaplaincy Competencies .......... 3-3

3.4 CONCLUSION ............................................................ 3-4

CHAPTER 4—RELIGIOUS MINISTRY IN THE FORCES AND FLEETS

4.1 OVERVIEW .................................................................. 4-1
4.1.1 Operational and Administrative Control .................. 4-1
4.1.2 Three Distinct Levels of Fleet Religious Ministry ...... 4-2
4.1.3 Distinct Service Delivery Models ............................ 4-2

4.2 BASIC PHASE ............................................................. 4-3
4.2.1 Training and Certification Responsibilities ............... 4-3
4.2.2 Commands Without Embarked RMTs ..................... 4-3
4.12.4 Community Relations Projects Outside the Continental United States ........................................ 4-16
4.12.5 Reports ............................................................................................................................ 4-16

4.13 COALITION AND ALLIED FORCES .................................................................................. 4-16

4.14 COMBATANT COMMAND MINISTRY ................................................................................ 4-16

4.15 OTHER OPERATIONAL MINISTRY VENUES ..................................................................... 4-16
4.15.1 Individual Augmentee Deployment .................................................................................. 4-16
4.15.2 Coast Guard .................................................................................................................. 4-17
4.15.3 United States Marine Corps ............................................................................................ 4-17
4.15.4 Fleet Medical Ministry .................................................................................................. 4-17

4.16 MINISTRY IN OPERATIONAL CONTINGENCIES .............................................................. 4-18
4.16.1 Humanitarian and Civic Assistance ............................................................................... 4-19
4.16.2 Disaster Response Operations ...................................................................................... 4-19
4.16.3 Mass Casualty/Emergency Management/Defense Support of Civil Authorities .............. 4-21
4.16.4 At-sea Contingencies .................................................................................................... 4-24

4.17 LEADING, SUPERVISING, AND MENTORING .................................................................. 4-25
4.17.1 Cooperation .................................................................................................................. 4-25
4.17.2 Tolerance ...................................................................................................................... 4-25
4.17.3 Mutual Respect ............................................................................................................. 4-25
4.17.4 Respect for Diversity ..................................................................................................... 4-25
4.17.5 Understanding the Pluralistic Nature of the Environment ................................................ 4-26
4.17.6 Understanding Processes and Structures ........................................................................ 4-26
4.17.7 Responsibilities Inherent in Positions of Leadership ....................................................... 4-26
4.17.8 Standards Established for Chaplains by the Department of the Navy ......................... 4-26
4.17.9 Standards Found in Civilian Religious Professional Life ................................................ 4-26
4.17.10 Mentoring .................................................................................................................. 4-27
4.17.11 Planning ...................................................................................................................... 4-27
4.17.12 Supervisory Chaplains’ Responsibilities to the Chaplain Corps .................................. 4-27
4.17.13 The Check-in Process as a Leadership Tool ................................................................. 4-27
4.17.14 Accountability ............................................................................................................. 4-27
4.17.15 Reporting .................................................................................................................... 4-28
4.17.16 United States Pacific Fleet and United States Fleet Forces Chaplains ....................... 4-28
4.17.17 Fleet Reserve Component Integration ........................................................................... 4-28

4.18 CONCLUSION ...................................................................................................................... 4-30

CHAPTER 5—CONCLUSION

5.1 PURPOSE .............................................................................................................................. 5-1
5.2 ULTIMATE SAFETY VALVE .............................................................................................. 5-1
5.3 CONTINUOUS PREVENTION ......................................................................................... 5-1
5.4 SETTING THE STANDARD ............................................................................................... 5-1
APPENDIX A—RELIGIOUS SUBJECT MATTER EXPERTISE IN COMMAND SUPPORT

A.1 OVERVIEW .................................................................................................................. A-1
A.2 ESSENTIAL ADVICE........................................................................................................ A-2
A.3 EXECUTIVE ADVISEMENT ............................................................................................ A-2
A.3.1 Commanders Empower Chaplains to Give Relevant Advice ........................................... A-2
A.3.2 Chaplains Support Commanders and the Chain of Command ......................................... A-3
A.3.3 Respectful and Honest Advice .................................................................................... A-3
A.3.4 Deck Plate Point of View ........................................................................................... A-3
A.3.5 Advice at Captain’s Mast ........................................................................................... A-3
A.3.6 Moral and Ethical Advisement .................................................................................... A-3
A.3.7 Advice on Command Events ..................................................................................... A-4
A.3.8 Humanitarian Reassignment and Hardship Discharges ................................................. A-4
A.3.9 Conscientious Objection Applications ......................................................................... A-4
A.3.10 Executive Advice at Higher Echelons ....................................................................... A-5
A.4 LIAISON AND ADVISEMENT ...................................................................................... A-5
A.5 EXTERNAL ADVISEMENT ........................................................................................... A-5
A.5.1 Overview ................................................................................................................ A-5
A.5.2 External Liaison: Foreign Religious Leader Engagement During Armed Conflict ............ A-6

APPENDIX B—RELIGIOUS NEEDS ASSESSMENT INSTRUMENT

B.1 ................................................................................................................................... B-1

APPENDIX C—COMMAND RELIGIOUS PROGRAM FEEDBACK TEMPLATE

C.1 ................................................................................................................................... C-1

APPENDIX D—COMMAND RELIGIOUS PROGRAM REPORT TEMPLATE

D.1 ................................................................................................................................... D-1

APPENDIX E—TONE OF THE FORCE RELIGIOUS MINISTRY REPORT

E.1 RUBRICS ..................................................................................................................... E-1
E.1.1 Preventive Actions ................................................................................................. E-1
E.1.2 Responsive Actions ................................................................................................. E-1
E.1.3 Suicide ..................................................................................................................... E-1
E.1.4 Sexual Assault ........................................................................................................ E-2
E.1.5 Domestic Violence ................................................................................................. E-2
E.1.6 Substance Abuse .................................................................................................... E-2
E.1.7 Operational Stress ................................................................................................. E-2
E.1.8 Personal/Professional ......................................................................................... E-2
E.1.9 Information and Referral ..................................................................................... E-2
E.1.10 Facilitating Communications for Families and Deployed Sailors ............................. E-3
E.1.11 Religious Accommodation ................................................................................ E-3
E.1.12 Casualty Assistance Calls Officer (CACO) ...................................................... E-3
E.1.13 Individual Augumentees Care ............................................................................ E-3
APPENDIX F—BURIAL AT SEA 5050 EXAMPLE

F.1 ........................................................................................................................................... F-1

APPENDIX G—UNIT COMMANDER’S GUIDE TO RELIGIOUS MINISTRY

G.1 ........................................................................................................................................... G-1

APPENDIX H—STRIKE/READY GROUP COMMANDER’S GUIDE TO RELIGIOUS MINISTRY

H.1 ........................................................................................................................................... H-1

APPENDIX I—NAVY LESSONS LEARNED INFORMATION SYSTEM

I.1 BACKGROUND......................................................................................................................... I-1
I.2 FUNCTIONAL PURPOSE............................................................................................................. I-1
I.3 DATABASE............................................................................................................................... I-1
I.4 LESSONS LEARNED AND SUMMARY REPORTS ................................................................. I-1
I.5 SUBMISSION PROCESS .......................................................................................................... I-2
  I.5.1 How to Register ............................................................................................................... I-2
  I.5.2 How to Add an Observation ............................................................................................. I-2
  I.5.3 How to Search ................................................................................................................. I-2
  I.5.4 How to Get Fast Information Processing .......................................................................... I-2
  I.5.5 Navy Lessons Learned Information System Feedback .................................................... I-3
  I.5.6 Quick Start User Guide .................................................................................................. I-3

APPENDIX J—GENERIC RELIGIOUS MINISTRY OPERATION ORDER TEMPLATE

J.1 ........................................................................................................................................... J-1
LIST OF ILLUSTRATIONS

CHAPTER 1—INTRODUCTION

Figure 1-1. Religious Ministry Terms of Art: Capabilities ................................................................. 1-3
Figure 1-2. Navy Requirements and Navy Chaplain Corps (CHC) Capabilities Alignment ............... 1-7

CHAPTER 2—REQUIREMENTS AND CAPABILITIES

Figure 2-1. Religious Ministry Terms of Art: Concepts ....................................................................... 2-2
Figure 2-2. Signs of Substance Abuse ................................................................................................. 2-14

CHAPTER 3—PROFESSIONAL NAVAL CHAPLAINCY IN THE FLEET

Figure 3-1. Process: From Civilian Religious Ministry Professional to Navy Chaplain ................... 3-1
Figure 3-2. Civilian and Professional Naval Chaplain Expertise in the Capabilities ......................... 3-1
Figure 3-3. Distinct but Overlapping Sets of Competencies ............................................................... 3-3
Figure 3-4. Military and Religious Roles ............................................................................................. 3-4

CHAPTER 4—RELIGIOUS MINISTRY IN THE FORCES AND FLEETS

Figure 4-1. The Four-pronged Test ....................................................................................................... 4-22

APPENDIX B—RELIGIOUS NEEDS ASSESSMENT INSTRUMENT

Figure B-1. Religious Needs Assessment ............................................................................................. B-2

APPENDIX C—COMMAND RELIGIOUS PROGRAM FEEDBACK TEMPLATE

Figure C-1. Command Religious Program Exit Survey ................................................................. C-2

APPENDIX D—COMMAND RELIGIOUS PROGRAM REPORT TEMPLATE

Figure D-1. Command Religious Program (Monthly) Report ........................................................... D-2

APPENDIX E—TONE OF THE FORCE RELIGIOUS MINISTRY REPORT

Figure E-1. Preventive Actions: Number of Events/Participants at Training and Awareness Presentations .................................................................................................................. E-1
Figure E-2. Responsive Actions: Number and Category of Counseling Sessions ................................ E-2
INTENTIONALLY BLANK
PREFACE

The promulgation of the Department of the Navy (DON) Strategic Plan for Religious Ministry 2008–2013 and the generation of new and revised DON policies on religious ministry provide the overarching guidance for the organization and delivery of religious ministry to the DON. Commanders should have a clear understanding of the nature and scope of their responsibility with regard to religious requirements. The products delivered by chaplains and religious program specialists serving Sailors and their families throughout the fleet support the commander’s requirements. This publication is intended to provide a description of religious ministry as practiced in the fleet and serves as an authoritative guide in most circumstances. This NWP provides overarching descriptions and is supported by other publications on related topics.

Report administrative discrepancies by letter, message, or e-mail to:

COMMANDER
NAVY WARFARE DEVELOPMENT COMMAND
ATTN: DOCTRINE
1528 PIERSEY STREET BLDG O-27
NORFOLK VA 23511-2723

NWDC_NRFK_FLEETPUBS@NAVY.MIL

ORDERING DATA

Order printed copies of a publication using the print-on-demand (POD) system. A command may requisition a publication using the standard military standard requisitioning and issue procedure (MILSTRIP) processes on the Naval Supply Systems Command Web site called the Naval Logistics Library (https://nll.ahf.nmci.navy.mil). An approved requisition is forwarded to the specific Defense Logistics Agency (DLA) site at which the publication’s electronic file is officially stored. Currently, three copies are printed at no cost to the requester.

CHANGE RECOMMENDATIONS

Procedures for recommending changes are provided below.

WEB-BASED CHANGE RECOMMENDATIONS

Recommended changes to this publication may be submitted to the Navy Doctrine Library System, accessible through the Navy Warfare Development Command (NWDC) Web site at: http://ndls.nwdc.navy.smil.mil or https://ndls.nwdc.navy.mil.

URGENT CHANGE RECOMMENDATIONS

When items for changes are considered urgent, send this information by message to the primary review authority, info NWDC. Clearly identify and justify both the proposed change and its urgency. Information addressees should comment as appropriate. See the sample for urgent change recommendation format on page 19.

ROUTINE CHANGE RECOMMENDATIONS

Submit routine recommended changes to this publication at any time by using the routine change recommendation letter format on page 20. Mail it to the address below or post the recommendation on the Navy Doctrine Library System site.
NWP 1-05

COMMANDER
NAVY WARFARE DEVELOPMENT COMMAND
ATTN: DOCTRINE
1528 PIERSEY STREET BLDG O-27
NORFOLK VA 23511-2723

CHANGE BARS

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

WARNINGS, CAUTIONS, AND NOTES

The following definitions apply to warnings, cautions, and notes used in this manual:

WARNING

An operating procedure, practice, or condition that may result in injury or death if not carefully observed or followed.

CAUTION

An operating procedure, practice, or condition that may result in damage to equipment if not carefully observed or followed.

Note

An operating procedure, practice, or condition that requires emphasis.

WORDING

Word usage and intended meaning throughout this publication are as follows:

“Shall” indicates the application of a procedure is mandatory.

“Should” indicates the application of a procedure is recommended.

“May” and “need not” indicate the application of a procedure is optional.

“Will” indicates future time. It never indicates any degree of requirement for application of a procedure.
FM ORIGINATOR
TO (Primary Review Authority)/JJJ/
INFO COMNAVWARDEVCOM NORFOLK VA/
COMUSFLTFORCOM NORFOLK VA/JJJ/
COMUSPACFLT PEARL HARBOR HI/JJJ/
(Additional Commands as Appropriate)/JJJ/
BT
CLASSIFICATION/N03510/
MSGID/GENADMIN/(Organization ID)/
SUBJ/URGENT CHANGE RECOMMENDATION FOR (Publication Short Title)/
REF/A/DOC/NTTP 1-01/
POC/(Command Representative)/
RMKS/ 1. IAW REF A URGENT CHANGE IS RECOMMENDED FOR (Publication Short Title)
2. PAGE ______ ART/PARA NO ______ LINE NO ______ FIG NO ______
3. PROPOSED NEW TEXT (Include classification)

4. JUSTIFICATION.
BT

Ensure that actual message conforms to MTF requirements.

Urgent Change Recommendation Message Format
1. The following changes are recommended for NTTP X-XX, Rev. X, Change X:

   a. CHANGE: (Page 1-1, Paragraph 1.1.1, Line 1)
      Replace “...the National Command Authority President and Secretary of Defense establishes procedures for the...”
      REASON: SECNAVINST ####, dated ####, instructing the term “National Command Authority” be replaced with “President and Secretary of Defense.”

   b. ADD: (Page 2-1, Paragraph 2.2, Line 4)
      Add sentence at end of paragraph “See Figure 2-1.”
      REASON: Sentence will refer reader to enclosed illustration.
      Add Figure 2-1 (see enclosure) where appropriate.
      REASON: Enclosed figure helps clarify text in Paragraph 2.2.

   c. DELETE: (Page 4-2, Paragraph 4.2.2, Line 3)
      Remove “Navy Tactical Support Activity.”
      “...Navy Tactical Support Activity, and the Navy Warfare Development Command are is responsible for...”
      REASON: Activity has been deactivated.

2. Point of contact for this action is (Name, Grade or Title, Telephone, E-mail Address).

(SIGNATURE)
NAME

Copy to:
COMUSFLTFORCOM
COMUSPACFLT
COMNAVWARDEVCOM
CHAPTER 1

Introduction

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

—The First Amendment to the U.S. Constitution

1.1 OVERVIEW

The First Amendment to the U.S. Constitution carefully balances the protection of the free exercise of religion and protection from governmental establishment of religion. Chaplains embody that balance as representatives of religious organizations (ROs) and as naval staff officers.

The commanding officer shall . . . use all proper means to foster high morale, and to develop and strengthen the moral and spiritual well-being of the personnel under his or her command, and ensure that chaplains are provided the necessary logistic support for carrying out the command’s religious programs to provide maximum opportunity for the free exercise of religion by members of the naval service. . . .

—Navy Regulations, Chapter 8, Section 0820

Navy Regulation 0820, Welfare of Personnel, clearly identifies support of religious freedom as a key requirement for the naval commander/commanding officer (CO) (hereafter, commander). It heads the list of factors contributing to crew welfare followed by health and physical fitness. It is a fact of military life that aspects of the morale and welfare of the crew, to include religious freedom, must at times be sacrificed in order to accomplish the mission. However, commanders very carefully weigh such decisions. In fact, the weighing of those decisions is an important aspect of command leadership. It is an essential military mission of chaplains to advise commanders and chains of command on the interaction of military necessity and religious accommodation, morale, and other factors contributing to the general welfare of the crew. The chaplain, ecclesiastically endorsed, commissioned as a naval officer, and expert in professional naval chaplaincy, is uniquely qualified and credentialed to authoritatively advise the commander and all leaders up and down the unit chain of command.

1.2 LAWS, POLICIES, AND REGULATIONS

Legally, the Department of Defense’s (DOD’s) commitment to religious accommodation is not optional. Military personnel policies, including policies on the delivery of religious ministry (RM), are derived from public law, articulated in DOD policy, and implemented in departmental and Service policies. The military, which contributes to the support of defense of the Constitution, protects the freedoms of its members and their families. Guiding the development of Department of the Navy (DON) policies on religious ministry is the DON Strategic Plan for Religious Ministry, 2008–2013 (hereafter referred to as the Strategic Plan; for the complete text, see the Chaplain page at Navy Knowledge Online). Secretary of the Navy Instruction (SECNAVINST) 1730.7D, Religious Ministry within the Department of the Navy; SECNAVINST 1730.8B, Accommodation of Religious Practices; SECNAVINST 1730.9, Confidential Communications to Chaplains; SECNAVINST 1730.10, Chaplain Advisement and Liaison; and SECNAVINST 5351.1, Professional Naval Chaplaincy, articulate DON policy.
regarding the requirements of religious ministry. These policies are further elucidated in companion Chief of Naval Operations instruction (OPNAVINST) 1730.1E, Religious Ministry in the Navy, and Marine Corps Order (MCO) 1730.6B, Religious Ministry in the Marine Corps. The ways in which these policies are put into practice are described in Navy doctrine. OPNAVINST 1730.1E executes the SECNAVINST 1730 series, which represents the DON’s implementing policy regarding religious matters in accordance with the DOD instructions on religious accommodation which, in turn, implement Congressional intent as reflected in legislation that has been signed into law by the President. Simply put, the DON supports the delivery of religious ministry because it is the law. Navy commanders meet religious requirements because they are directed to do so by DON policy. Neither command religious programs (CRPs) nor the responsibility for accommodating religious needs of personnel belong to chaplains or religious ministry team (RMT) personnel. Commanders are responsible for the accommodation of religion whether or not they have a chaplain serving under their command. It is the commander’s responsibility to solicit the expert advice and supervision of the CRP, which is required by policy.

1.3 FLEET REQUIREMENTS

1.3.1 Religious Accommodation

The Navy has a regulatory requirement to meet religious ministry needs, to include providing faith-specific religious support. If accommodation of religious needs has a significant adverse impact on the force’s ability to accomplish the mission, then limits on accommodation may be considered. The level of justification needed for limitation is based on the severity of the adverse impact. The requirement is captured in Navy Tactical Task 4.4.5, Accommodate Religious Needs.

1.3.2 Crew Welfare and Morale

All commanding officers and others in authority in the naval service are required to show in themselves a good example of virtue, honor, patriotism, and subordination; to be vigilant in inspecting the conduct of all persons who are placed under their command; to guard against and suppress all dissolute and immoral practices, and to correct, according to the laws and regulations of the Navy, all persons who are guilty of them; and to take all necessary and proper measures, under the laws, regulations, and customs of the naval service, to promote and safeguard the morale, the physical well-being, and the general welfare of the officers and enlisted persons under their command or charge.

—Title 10, Subtitle C, Part II, Chapter 51, Section 5947

In addition to meeting religious ministry needs, the DON has identified another important requirement associated with the impact of military service on the lives of members. This is the requirement to meet the basic human needs of Service members. In order to accomplish the mission, it is obvious that the DON must provide basic support in the way of nourishment and shelter. Other essential elements of support include: medical, logistical, administrative, legal, and religious support. Navy regulations reflect the significance of these requirements in the chapter on CO responsibilities in the section labeled “Welfare of Personnel.” Intuitively apparent is an additional element that undergirds and influences the others: Service members need to know that the organization cares about them. Access to a Navy chaplain who shares in and understands the stresses and challenges of military life, and who maintains confidentiality of communications, and is credentialed to help with the religious and other aspects of life is another way the Service responds to basic human needs. This requirement is listed in NTA 5.4.2.3, Foster Morale and Welfare.
1.3.3 Religious Subject Matter Expertise

The third requirement associated with religion identified by the DON is the need of the command to “understand the complexities of religion with regard to its personnel and the mission.” (SECNAVINST 1730.7D) Commanders require expert advice as to the appropriate balance of the needs of personnel with the demands of the mission. Commanders also require access to expert insight into the impact of religion on the complex operating environment. Navy Tactical Task 4.8.2, Provide Staff Support, encompasses the advisement requirement, as well as the tasks associated with program administration (see section 2.8).

1.4 CAPABILITIES

Per OPNAVINST 1730.1E, religious ministry is comprised of the professional duties performed by Navy chaplains and designated personnel, to include facilitating and/or providing for religious needs, caring for all, and advising the command. In order to meet the requirements related to religion, the DON has identified in policy four religious ministry capabilities: provide, facilitate, care, and advise (see figure 1-1).

<table>
<thead>
<tr>
<th>Provide</th>
<th>The chaplain capability by which, based upon their professional credentials, ecclesiastically endorsed and commissioned chaplains meet faith group-specific needs, including worship services, sacraments, rites, ordinances religious counsel, scripture study, and religious education. (SECNAVINST 1730.7D and OPNAVINST 1730.1E)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Facilitate</td>
<td>The capability by which chaplains and religious program specialists (RPs) manage and execute CRPs that meet diverse religious ministry requirements. Accommodation of individual and collective religious ministry requirements includes, but is not limited to: scheduling, budgeting, contracting, and coordinating to include the management of volunteers and lay leaders. (SECNAVINST 1730.7D and OPNAVINST 1730.1E)</td>
</tr>
<tr>
<td>Care</td>
<td>The capability by which chaplains are uniquely qualified to deliver specific institutional care, counseling, and coaching which attend to personal and relational needs outside of a faith group-specific context. It is distinguished by confidentiality and genuine respect for human beings. It is most effective when based on strong relationships developed in the context of shared life in the same unit. (SECNAVINST 1730.7D)</td>
</tr>
<tr>
<td>Advise</td>
<td>The chaplain capability whereby chaplains strengthen the chain of command and assist in the development of leadership by providing advice to leaders at all levels (essential advice). The chaplain serves as the principal advisor to the commander for all matters regarding the CRP (executive advice). The chaplain serves as an advisor to the commander regarding the impact of religious and humanitarian matters on military operations (external advice). The nature of each type of advice drives concomitant liaison work. (SECNAVINST 1730.7D; SECNAVINST 1730.10; OPNAVINST 1730.1E)</td>
</tr>
</tbody>
</table>

Figure 1-1. Religious Ministry Terms of Art: Capabilities
1.4.1 Provide Religious Support

The religious organizations (ROs) in the United States have the option to supply religious ministry professionals (for example, ministers, priests, rabbis, imams) to the Navy to support the fulfillment of the RO-specific religious needs of naval personnel. Those religious ministry professionals who join the Navy are protected so that they may remain true to the requirements of their ROs. With regard to the Navy, Title 10 of the U.S. Code states that “an officer in the Chaplain Corps may conduct public worship according to the manner and forms of the church of which he is a member” (Title 10, Subtitle C, Part 2, Chapter 555, Section 6031) (see figure 1-1). Navy regulations recognize the reality of varied religious needs: “The religious preferences and the varying religious needs of individuals shall be recognized, respected, encouraged and ministered to as practicable” (Navy Regulations 1990.1 Chapter 8, Section 0817, Observance of Sunday).

SECNAVINST 1730.7D Religious Ministry within the Department of the Navy

4. Divine Services. A term of art used in Section 6031 of reference (a) [U.S. Code] and Article 0817 of reference (b) [Navy Regulations] to refer to public worship conducted afloat, in the field, or on military bases and installations by a military chaplain pursuant to the chaplain's official duties.

a. Under reference (a), commanders “shall cause divine services to be performed,” and a chaplain may conduct divine services “according to the manner and forms” of his or her RO.

b. Divine services are command functions which take place according to the manner and forms of ROs.

c. Attendance at divine services shall be voluntary, with the exception of personnel present in an official support capacity.

The “provide” capability has been defined in policy to encompass the ability to directly meet specific religious needs of adherents of particular ROs. The authorization to meet such needs comes from ROs. The ROs endorse religious ministry professionals for military service; these professionals may then seek to serve in the military. Naval chaplaincy is the organization of such professionals into a corps that consists of representatives of a wide variety of ROs who have been trained to be staff officers in the Navy and navigate the complexities of institutional ministry in order to minister to Service personnel. ROs are also the source of authorization allowing some personnel to be considered for service as religious lay leaders during deployments. Such personnel must be appointed by their commander (see Military personnel manual (MILPERSMAN) 1730-010, Use of Lay Leaders in Religious Services, and NTRP 1-05.1, Religious Lay Leaders); however, the guidance concerning the content of the religious services they lead comes from the ROs.

1.4.2 Facilitate to Meet the Religious Needs of Personnel

A uniquely institutional aspect of naval ministry involves the support and assistance given to Sailors who are not of the same faith background as the chaplain giving the support. This capability is called facilitation. In identifying facilitation as a capability, the Navy recognizes the diversity of religious backgrounds of naval personnel and the need for expertise in handling regular support of requirements. The Navy also acknowledges the need for expertise in handling individual special requests for the accommodation of religious practices (SECNAVINST 1730.8B).

1.4.3 Care for Welfare and Morale

Religious ministry programs contribute to the welfare and morale of personnel. Historically, chaplains have consistently delivered both religious and non-religious support to Sailors. On the first U.S. ships, chaplains provided worship services and also served as educators. Chaplains were also instrumental in helping Navy leaders to recognize the inhumanity of certain disciplinary techniques such as flogging. Chaplains advised commanders as to the state of morals and morale among the crew. These educational, welfare-related aspects of chaplaincy have been identified by the DON as the care capability. Based on the natural trust placed in chaplains and the shared military experience, chaplains are a source of advice who can understand the circumstances of Sailors and offer broad assistance. The chaplain can offer the commander a valuable perspective on morale as an integral part of the crew. The crew sees the chaplain as a religious ministry professional who cares about people and, as such, as
someone who values their welfare as an end in itself. By training and temperament, chaplains are predisposed to have an interest in the well being of those in their care. Because of their credentials, Sailors and family members are ready to perceive chaplains as people who care. Chaplains earn or confirm that perception by their caring attitudes and actions. One of the ways in which the DON communicates its concern for the morale and welfare of its people is through the care capability.

Chaplain George Jones began his naval career (1833–1862) as a schoolmaster aboard frigates, teaching midshipmen, and occasionally officiating as chaplain. During this time he wrote the two-volume “Sketches of Naval Life”, published in 1829. In 1833 he applied for an appointment as a chaplain, eventually serving in that capacity aboard eight ships during the next 30 years. He championed the establishment of libraries, encouraged temperance aboard ships, and recommended coffee as a substitute for alcohol and the grog ration. In 1839 he advocated the establishment of a naval academy. When the U.S. Naval Academy was established in 1845, he was one of the first eight members of the academic board and he served as the first head of the Department of English Studies.

1.4.4 Advise Commanders, the Chain of Command, and Crew

Commanders require subject matter expertise on religion and its impact on the command. That impact can be seen internally and externally to the command. The impact of religion can manifest in terms of the CRP as well as the command’s varied operations. It can involve the requirements of specific religions, the condition of morale, and the relationship with the community at large. In response to these requirements, the Navy has identified the capability of advisement. (See chapter 6 for the complete discussion of this capability.)

Chaplain Charles Rockwell served on active duty from 1834–1837 and is considered a great reformer for the quality of life of seamen. He championed good morals and libraries, and he very strongly criticized flogging. His two-volume work, “Sketches of Foreign Travel and Life at Sea”, vividly described his services at sea as a chaplain.

1.5 CHAPLAIN NONCOMBATANT STATUS

The Geneva Conventions of 1949 accord a special protective status to chaplains. Pursuant to the Geneva Conventions, chaplains are exempt from being treated as prisoners of war, and they are permitted to carry out their religious duties after falling into enemy hands as retained personnel. If their retention by the enemy is not required to provide for the religious needs of prisoners of war, chaplains must be repatriated at the earliest opportunity. To be entitled to this immunity, chaplains must, at all times, avoid any activity that compromises their noncombatant status per United States Navy Regulations 1990, Article 1063. In accordance with SECNAVINST 1730.7D, and OPNAVINST 1730.1E, Navy chaplains are forbidden to carry weapons in the performance of their duties, obtain weapon qualifications, obtain warfare qualifications, or otherwise participate in activities that might compromise their status as noncombatants.

1.6 CONFIDENTIAL COMMUNICATIONS TO CHAPLAINS

Confidentiality may have had its historical roots in the sacramental theology of some religions. Now, chaplain confidentiality is a matter of DON policy which applies regardless of the individual chaplain’s or counselee’s religious allegiance or theological position on the matter. It has become an important component of the DON’s effort to account for the basic human needs of Service members. SECNAVINST 1730.9, Confidential Communications to Chaplains, states:

Confidential communication includes acts of religion, matters of conscience, and any other information conveyed to a Navy chaplain in the chaplain's role as a spiritual advisor that is not intended to be disclosed to third persons other than those to whom disclosure is in furtherance of the purpose of the communication or to those reasonably necessary for the transmission of the communication. (SECNAVINST 1730.9)
Service members work and live in a hierarchical organization focused on mission accomplishment, but the human price of that effort is accounted for. Members have a safety valve on which they can count; for example, when operational stress becomes overwhelming. Lest they hesitate to share their problem because of fear of censure, the policy of chaplain confidentiality provides a safe haven in which they can honestly discuss their challenges. The tragedy of suicide or homicide as the result of the effects of combat or other operational stress on an individual may be avoided by such a safety valve. Of course, the number of such tragedies avoided cannot be counted. Yet, the benefit of having such a mechanism in place seems clear.

Note

The term “confidential communications” includes the legal recognition of the clergy-penitent privilege, all communications between Navy chaplains and those who confide in them as an act of religion, a matter of conscience, or in their role as spiritual advisors. Commanders and chaplains are required to honor the confidential relationship between Service personnel and chaplains. This protection extends to all authorized personnel and this obligation extends to all Navy chaplains. The unique role of Navy chaplains includes a sacred trust of maintaining absolute confidentiality. (SECNAVINST 1730.9)

A subset of confidentiality, privileged communications is referenced in Military Rules of Evidence (Manual for Courts Marital, Part 3, Military Rules of Evidence, Rule 503). By clearly specifying the responsibilities of commanders, chaplains, RPs, and others involved in CRPs, Navy policy provides a baseline for accountability. Confidentiality is a unique characteristic of chaplaincy, a valuable safeguard, and a meaningful effort by the DON to help Sailors negotiate the challenges of military life.

1.7 CONCLUSION

Department of the Navy policy has identified three requirements related to religion:

1. Accommodation of religious needs
2. Fostering of welfare and morale
3. Staff support.

In response to these requirements, the DON has identified in policy four capabilities:

1. Provide faith-specific support
2. Facilitate to fulfill religious needs
3. Care for welfare and morale
4. Advise on religion and the general welfare.

The relationship between the Navy’s requirements and the Chaplain Corps’ capabilities is shown in figure 1-2.
Figure 1-2. Navy Requirements and Navy Chaplain Corps (CHC) Capabilities Alignment
CHAPTER 2
Requirements and Capabilities

2.1 OVERVIEW
Commanders use their wealth of education, training, and experience, along with the expert advice available to them, to carry out their responsibilities, to include meeting religious requirements and seeing to the morale and welfare of the crew. RMTs support those efforts.

2.2 MEETING RELIGIOUS NEEDS

Commanders meet the religious needs of authorized personnel through CRPs. The Chaplain Corps’ capabilities (see figure 2-1) are critical to the commander’s ability to successfully meet the requirement for the free exercise of religion set forth in the U.S. Constitution. The CRP is the comprehensive program of religious ministry that is planned, programmed, budgeted, and implemented to meet identified religious ministry requirements of the command. In order to meet the commander’s responsibility to meet religious needs, the CRP contains certain basic elements articulated in policy. The CRP clearly communicates command support for the free exercise of religion. Command support for religious ministry can be documented through a disseminated command memorandum which explicitly outlines the elements of the CRP, identifies the process for making religious needs known, names the cognizant chaplain and the chaplain’s contact information and the contact information for the duty chaplain, as well as other available resources. The CRP identifies religious needs in the command. Identification of religious needs is accomplished through the administration of a religious needs assessment (see an example in appendix A), current results of which are used to design the CRP. When in pre-deployment preparation, such an assessment is accomplished to identify deployment religious support requirements and establish a baseline for future assessment. The CRP marshals religious support resources to meet identified needs. Support is commensurate with other personnel morale and welfare programs. The CRP assesses the effectiveness of the command’s efforts and plans future efforts accordingly.

All commanders have the responsibility to create a CRP that meets religious needs at a level of effort inversely proportional to the ability of personnel to meet their religious needs on their own. Where religious resources are readily available locally, the following represents the minimum standard for the CRP’s efforts to fulfill the tactical tasks in non-deploying commands:

1. An official statement regarding the CRP
2. Publication of information on locally available religious resources
3. Contact information for the force, immediate superior in command (ISIC), or closest chaplain or RMT
4. Contact information and a description of the support available from the local/area duty chaplain
5. Identification of the appropriate local source of chaplain support for families
6. Periodic inspection of the program by cognizant authorities
7. Commander’s access to advice from a chaplain per OPNAVINST 1730.1E.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cooperative Religious Ministry</td>
<td>The efforts of chaplains and RPs to deliver religious ministry to personnel beyond command lines for the sake of effective and efficient delivery of the product. Chaplain Duty is an example. Use of scarce personnel resources to provide faith-specific services across command lines is another. (OPNAVINST 1730.1E; NTTP 1-05.2, Cooperative Religious Ministry)</td>
</tr>
<tr>
<td>Duty Chaplain</td>
<td>The chaplain trained and certified to stand chaplain watch is identified in a watch bill and responsible for responding to requests for assistance during a specified time, for a particular area, command, or set of commands according to established standards and procedures. (NTTP 1-05.2)</td>
</tr>
<tr>
<td>Professional Naval Chaplaincy</td>
<td>The field of endeavor in which Navy chaplains deliver to the sea services and authorized recipients religious ministry characterized by cooperation, tolerance, mutual respect, and respect for diversity. It is further characterized by an understanding of both the pluralistic nature of the environment and the processes and structures of the organizations and institutions served. PNC includes the full range of responsibilities inherent in positions of leadership and authority in the Navy, as well as the standards and codes of behavior established for chaplains by the DON and those found in civilian religious professional life. Implicit in PNC is the expectation that chaplains will not compromise the standards of their RO. (SECNAVINST 1730.7D; SECNAVINST 5351.1)</td>
</tr>
<tr>
<td>Public Worship</td>
<td>A term of art used in Section 6031 of Title 10, U.S. Code, that consists of divine services and religious services. (SECNAVINST 1730.7D)</td>
</tr>
<tr>
<td>Divine Service</td>
<td>A term of art used in Section 6031 and Article 0817 to refer to public worship conducted afloat, in the field, or on military bases and installations by a military chaplain pursuant to the chaplain's official duties.</td>
</tr>
<tr>
<td>Spirituality</td>
<td>Ways in which people perceive, think, and act in order to make personally real the faith, beliefs, and understandings which guide and grant meaning to their lives and which they believe connect them to the transcendent. Spirituality can be individualistic or collective. It includes prayer, ritual, communal gathering, meditation, and rites, although this is not an exhaustive list. Spirituality is one of the ways in which people express their religious beliefs. Many religions organize spirituality for adherents according to theological principles. Some religions specify spiritual practices as optional, mandated, or forbidden. Spiritual practices often have theological, philosophical, religious, and/or cultural content in the form of assumptions about the nature of reality, personhood, transcendence, and truth associated with their origins which cannot be separated out from the practices themselves.</td>
</tr>
<tr>
<td>Chaplain Call</td>
<td>The availability of a chaplain (usually visiting) for the delivery of essential advice to the crew.</td>
</tr>
</tbody>
</table>

**Legend:**

NTTP Navy tactics, techniques, and procedures

PNC Professional Naval Chaplaincy

---

Figure 2-1. Religious Ministry Terms of Art: Concepts
For deploying units, or where religious resources are not readily available to Sailors and their families, a different, higher minimum standard for CRP efforts to fulfill the tactical tasks exists, to include the previously mentioned requirements, plus:

1. Conduct of regular periodic religious needs assessments
2. Solicitation of the necessary expert advice of a chaplain to analyze the results of needs assessments and crew need generally in order to design an appropriate CRP
3. Arrangement for the training and certification of lay leaders
4. Command logistical support for the CRP, to include a religious ministry mount-out box
5. Regular access for the crew to chaplain call
6. Certification of the CRP by the cognizant force and fleet training authorities.

Note

These standards apply regardless of whether or not a commander has a chaplain under his command, per OPNAVINST 1730.1E.

The requirement to have an effective CRP necessitates two separate skill sets by virtue of the nature of religion in America. First, RMT personnel are needed who can provide the faith-specific divine services. Second, religious diversity within the command generates the need for RMT personnel who can navigate the variations by being knowledgeable enough to guide members to the religious support resources they require, and to do so in a way that acknowledges and respects the right of individuals to hold their beliefs. In order to acknowledge this two-fold aspect of the CRP, the DON has identified two Chaplain Corps capabilities, designated as “provide” and “facilitate.” “Provide” refers to the faith-specific support delivered by chaplains. “Facilitate” describes the religious support afforded to authorized recipients who do not share the same faith background as the chaplain.

2.3 THE “PROVIDE” CAPABILITY

2.3.1 Overview

Based on their professional credentials, ecclesiastically endorsed and commissioned chaplains personally meet faith group-specific needs, including worship services, sacraments, rites, and ordinances. Faith group-specific needs also include religious counsel, scripture study, and religious education. Lay leaders, in a much more restricted manner, meet some faith group-specific needs. RPs are specially trained to support the provide capability. Chaplains and lay leaders are accountable to their ROs for the quality of service they provide as part of the manner and forms of their ROs. These standards exist in RO codes of conduct, rules and regulations, and other RO publications. The provide capability includes the following tasks delineated in OPNAVINST 1730.1E, and fleet- and force-level 1730 series instructions.

2.3.2 Provision Tasks

2.3.2.1 Public Worship

Public worship includes both divine services and religious services as defined in SECNAVINST 1730.7D. CRPs organize the planning, scheduling, preparation for, and conduct of, public worship. “Divine services” is a term of art used in Section 6031 of Title 10, United States Code, and Article 0817 of U.S. Navy Regulations 1990, to refer to public worship conducted afloat, in the field, or on military bases and installations by a military chaplain pursuant to the chaplain's official duties. Led by chaplains, divine services are conducted in accordance with the manner and forms of the chaplain’s RO. Such services may include daily, weekly, special, seasonal, and appointed occasions; funerals; faith-specific memorial services and burials; sacramental acts, ordinances and rites; dedications; ceremonies; weddings, rituals; and other spiritual acts. Chaplains from foreign militaries may provide for religious needs in CRPs only when invited by the commander. Per OPNAVINST 1730.1E, commanders seek
approval from the Chief of Chaplains of the United States Navy (CCH) to ensure proper credentials and ecclesiastical relationships are satisfied before extending invitations. Public worship events led by personnel other than chaplains are designated as religious services by SECNAVINST 1730.7D. Religious services are conducted according to the manner and forms of the RO authorizing representation by the lay leader or civilian religious ministry professional. Cooperative ministry includes personal participation by chaplains in leadership of divine services to provide for the religious needs of authorized personnel in a defined geographical or operational area outside the command lines to which the chaplain is assigned.

2.3.2.2 Religious Counsel

Counseling as a type of religious direction is part of the provide capability. RO-specific counseling, mentoring, sacramental ministration, and spiritual direction, based on theologically derived truths are often designed to enhance, grow, and strengthen faith. This type of counseling, which can include character and moral development, enhancing personal responsibility, building community solidarity, resiliency, stress management, coping skills, and grief processing can be delivered to individuals from an RO-specific perspective. Such counseling adheres to the standards of conduct of the RO and Navy standards for confidentiality, good order, and discipline.

2.3.2.3 Scripture Study/Religious Education

The provision capability includes group or individual faith-based instruction derived from the documents or practices of ROs designed to strengthen and grow people in their faith.

2.3.2.4 Faith-based Life Skills Training

Provision includes the development and delivery of training based on RO-specific theological understandings from a specific religious perspective on marriage, child rearing, relationships, ethics, personal and spiritual well-being, values, character, and moral development. Training on suicide prevention, domestic violence, substance abuse, and combat/operational stress is usually not delivered from RO-specific points of view. When RO-specific training is delivered, it is not mandatory, and the religious nature of the training is clearly advertised.

2.3.2.5 Religious Preparation

Preparation for sacraments/ordinances/rites is part of the provision capability. This commonly includes planning, coordination, delivery, support, recordkeeping, and reporting of RO-specific preparation as required by ROs for events like first communion, bar/bat mitzvah, and baptisms.

2.3.2.6 Faith-based Relationship Enhancement/Marriage Preparation

Planning and conduct of relationship enhancement or marriage preparation according to RO-specific beliefs is part of the provision capability. Many ROs require marriage and other religious preparation led by the officiant or other authorized personnel prior to the wedding ceremony or as part of building a strong marriage.

2.3.2.7 Command Functions with Religious Elements

In some cases, during memorials and other ceremonies, chaplains may be invited to deliver context-appropriate, RO-specific religious support for command functions with religious elements (prayer, hymns, sermon, etc.). Command functions other than public worship that contain faith-specific content are normally not mandatory events (see the discussion on prayer in section 2.5).

2.3.2.8 Outreach (Religion-based)

Provision includes development, planning, and coordination of programs to encourage participation in faith-specific aspects of the CRP. Delivery of personal and spiritual growth programs, to include retreats, may be considered outreach. Coordination of opportunities within the civilian community for the expression of religious and humanitarian charity by members of the military can be part of provision. Outreach can include preparation and publishing of outreach-oriented religious communications for the benefit of military members, as well as planning and support to chapel fellowship programs. Cooperative ministry can include participation with other RMTs in providing outreach in a defined geographical or operational area.
2.4 THE “FACILITATE” CAPABILITY

One of the CRP’s primary functions is to meet diverse religious needs. Accommodation of individual and group religious requirements includes, but is not limited to: scheduling, coordinating, budgeting, and contracting, as well as coordination of visiting chaplains, visiting civilian religious ministry professionals, and RMT volunteers and lay leaders. When a chaplain assists in the accommodation of the religious needs of someone not of the same religious organization, that activity is categorized as part of the facilitate capability. Facilitation presupposes RMT competencies involving information, understanding, and pluralism. RPs are also specially trained to facilitate.

2.4.1 Basic Facilitation

Achievement of the minimum standard for facilitation presupposes thorough and accurate knowledge of the following: local worship opportunities, to include civilian and military options where available; extent and availability of other faith community services (education, child care, youth ministries, adult support, family programs, secondhand clothing, soup kitchens, etc.); the identity and contact information for the subject matter experts of each RO (i.e., Jewish rabbi, Orthodox Christian priest, Roman Catholic priest, Muslim imam, etc.). Basic RMT facilitation requirements also include: a basic understanding of the requirements of all major religions (to include ritual, behavioral, and logistical requirements); an awareness of their religious calendars; knowledge of how to acquire religious supplies; and an understanding of the various cultural and ethnic celebrations and recognitions that are officially recognized by the DON and sometimes associated with religion (e.g., Black History or Asia-Pacific Islanders History months).

To be considered for appointment to serve as a chaplain, an RMP [religious ministry professional] shall receive an endorsement from a qualified religious organization verifying: … The RMP is willing to function in a pluralistic environment, as defined in this Instruction, and is willing to support directly and indirectly the free exercise of religion by all members of the Military Services, their family members, and other persons authorized to be served by the military chaplaincies.

—Department of Defense Instruction (DODI) 1304.28 (change 2012)

In accepting their commissions, chaplains acknowledge the pluralistic environment in which they will serve (per DODI 1304.28 above). Chaplains, RPs, and other RMT personnel are required to respect the right of those served to have whatever faith they choose or none at all. The requirement to respect the religious rights of others is the keystone of institutional ministry. The chaplain’s role in facilitation presupposes a professional commitment to serve in a pluralistic environment. Facilitation also presupposes the delivery of appropriate training by the Navy Chaplain Corps (CHC) to empower chaplains to effectively facilitate the faith requirements of those not of their specific faith group. It is highly unusual for a religious ministry professional to enter military service with the training necessary to be an effective facilitator of other faith groups, but that is exactly what chaplains are expected to do, as professional naval chaplains.

An Example of Facilitation

Having identified a Sailor’s religious preference, and determining that he cannot provide the necessary RO-specific services due to being of a different faith or denomination, the chaplain facilitates contact between the Sailor and a chaplain of the Sailor’s faith tradition. The chaplain also seeks to support the member’s personal devotion through the supply of appropriate scriptures, other literature, and religious materials. The chaplain puts the Sailor in touch with other personnel of the same faith. If deployed, the chaplain seeks to identify a volunteer and arrange training in order to organize and support lay-led worship. The chaplain identifies online and other distance support. If ashore, the chaplain assists in identifying local resources. In doing so, the chaplain, on behalf of the DON, honors the First Amendment.
2.4.2 Facilitation Tasks

Facilitation tasks are enumerated in OPNAVINST 1730.1E and fleet- and force-level 1730 series instructions. SECNAVINST 1730.8B, Accommodation of Religious Practices, provides policy and guidance for accommodation of specific religious practices. It establishes procedures for the requests for accommodation and for the appeal of denied requests. The instruction discusses specific categories of accommodation: observance of holy days, dietary observances, immunizations, DNA specimen sampling, and religious apparel in uniform. In each case, the rationale for determining whether or not to grant a request takes into account the religious importance to the individual and criteria related to military necessity as defined in policy.

2.4.2.1 Identification of Religious Requirements

Deploying commands and those situated in isolated areas or in areas where religious resources are not available must administer religious needs assessments identifying the religious requirements of personnel in order to develop appropriate and responsive CRPs. For those units without chaplains on staff, force and/or fleet RMTs can assist in identifying resources for support. Some CRPs serve other uniformed personnel, veterans, retirees, family members, contract personnel, and DOD civilians. Identifying personnel to be served is part of the development of CRPs. A religious needs assessment instrument identifies ways a CRP can meet the religious needs (see appendix A). Expert analysis of the results of the assessment by a chaplain is required by OPNAVINST 1730.1E and provides the commander with the necessary information needed to design a CRP that is responsive to observance practices, accommodation concerns, and support needs.

2.4.2.2 Geographical Ministry

An aspect of cooperative ministry and integral to facilitation is coordination for the accommodation of the religious needs of authorized personnel in a defined geographical or operational area through the effective and efficient use of resources and publicity across command lines. RMTs cooperate with other RMTs, senior chaplains, and personnel in other commands to plan, coordinate, and deliver religious ministry across command lines, as authorized by RMTs’ commanders. RMTs publish information about religious ministry opportunities offered in the command, in other commands, and in the local civilian community. The information clearly identifies the RO of the presiding RMP or lay leader and is published consistent with local directives regarding the dissemination of information. In this way, relatively scarce resources for ministry can be shared, facilitating the meeting of the RO-specific religious needs of more Sailors.

2.4.2.3 Civilian Liaison

Commanders use expert advice from chaplains in order to effectively identify, assess, and liaison with civilian religious and community organizations to enhance religious life within the military community by identifying a broad range of religious opportunities.

2.4.2.4 Lay Leader Program

Conduct of lay leader recruitment, training, certification, and supervision in support of deployments, field exercises, and other operational contingencies where access to religious support may be limited, and in response to identified religious requirements, is at the heart of facilitation, especially for those operational commanders who do not have chaplains on their staffs. Lay leaders are managed according to the standards established in MILPERSMAN 1730-010, and described in NTRP 1-05.1.

2.4.2.5 Administration of Volunteers

Shipboard CRPs often make extensive use of volunteers. Volunteers invigorate CRPs. Religious traditions differ in the kinds of worship activities in which volunteers may participate. Some authorize volunteers to serve in choirs, present readings, play musical instruments, and otherwise offer personal gifts and talents to enhance worship. Volunteers are expected to behave with proper decorum, following the established guidelines of the RO under the auspices of which the worship is being conducted. They are not chaplains or religious program
specialists and are not authorized to behave as such. They serve at the discretion of the chaplain leading the worship service. Volunteer service is a privilege, not a right. Identification, management, and supervision of volunteers are the responsibility of the assigned RMT, per OPNAVINST 1730.1E. Volunteers may include choir and other musicians, altar servers, teachers, ministry group leaders, children’s activities support, readers, and others. Commanders should comply with OPNAVINST 5380.1B, Voluntary Services in the Department of the Navy, when appointing volunteers.

2.4.2.6 Mortuary Affairs/Burial at Sea

2.4.2.6.1 Overview

Beliefs and practices concerning the death of individuals and how their remains are to be treated differ between religious faiths and may differ between regions and subcultures within a country (or operational area). Details for preparing remains, mourners, and burial or cremation practices, to include perceptions by belligerents and the local populace on how the deceased are handled by U.S. forces, may impact joint and multinational operations. History shows that the treatment of, and respect shown to, all remains are newsworthy events that invoke emotion and may be open to misrepresentation and propaganda. Fifth, Sixth, and Seventh Fleet chaplains provide burial at sea guidance appropriate to a particular region or culture in the event that burials of rescued persons at sea or of any foreign national are required while deployed in their area of operations (AO). RMT's should keep careful records of ministry offered in honoring the dead. RMTs may have administrative responsibilities associated with burial at sea depending on the ship’s regulations. Particularly aboard larger vessels, with robust RMTs assigned, responsibilities for burial at sea can be extensive. Requests originate from Decedent Affairs, through message traffic to the force. The force then tasks a vessel with specific burials, also by message traffic. The message includes specific notification procedures. See appendix E for an example of a 5050 for burial at sea.

2.4.2.6.2 Cremated Remains

Most surface ships, and occasionally submarines and aircrews, are called upon to conduct burial at sea and have regulations in place on the disposition of cremated remains. Those regulations should be carefully followed, ensuring the proper respect for the deceased and honorable conduct on the part of the crew conducting the event. There are multiple audiences to the event. Beyond ship’s company, there is a family who will see the event through the camera lens. It is imperative that the entire ceremony accounts for the point of view of the audience who will view the recording or photographs. The burial is a command program and event. It includes coordination with medical, deck, and other departments. The chaplain is the subject matter expert for the religious portion of the event. While the chaplain may take the lead, there is too much for the RMT to do. Successful management of the event requires delegation with specific direction, while not getting lost in the details. Examples: enlist the help of the deceased’s community (Chief Petty Officer (CPO) Mess for a deceased CPO); enlist medical administrative officer to handle the necessary paperwork before and after the ceremony; contact the weapons officer for rifles and blanks to support rehearsals and the event. There are many moving parts to a burial at sea ceremony. Early communication with all involved both in and off the ship, especially with decedent affairs staff, is highly recommended. Ceremony rehearsals are important to ceremonial success.

2.4.2.6.3 Casketed Remains

Recent after action reports (AARs) highlight differences in a burial ceremony dealing with casketed rather than cremated remains. Ship burial at sea instructions deal almost exclusively with cremated remains. Adaptations to those procedures suitable for committing a casket to the sea can be made with an eye towards dignity and honor. Expect the casket, which includes the body as well as extra weights, to be 500 pounds and awkward to handle. The crew will probably not be able to carry the casketed remains up ramps or ladders, making cranes or forklifts necessary. Due to the sensitivity of casketed remains onboard a ship, efforts should be made to complete the burial at sea at the earliest opportunity.
2.4.2.6.4 Mortuary Affairs Ashore

Religious beliefs and practices influence the handling of remains and may impact joint and multinational operations. Chaplains support those processing individual remains, advise commanders as to specific religious practices associated with handling of the deceased and interment, counsel those who are emotionally affected by dealing with the deceased, and advise commanders on other religious and morale aspects of mortuary affairs.

2.4.2.6.5 Authorities


2.5 PRAYER

Title 10, U.S. Code, protections for chaplains apply explicitly to divine services which are understood to be those conducted by the chaplain in accordance with the manner and forms of the chaplain’s RO. Title 10 manner and form protections are often applied to command functions with religious elements that are distinct from divine services. The distinction is important because on its face, Title 10 does not seem to cover chaplain activities at events other than the worship services they conduct as part of their faith tradition. This leaves open to interpretation the extent of protection given to such things as prayers offered by chaplains at other command functions such as retirements, promotions, changes of command, or official memorial observances. SECNAVINST 1730.7D addresses this issue in the following formulation:

Consistent with DON policy on religious accommodation and the protections mandated by reference (a) [Title 10], commanders shall determine whether religious elements as defined in enclosure (1) [Definitions] shall be included in command functions. Commanders shall not compel chaplains to act in a way that is inconsistent with the tenets of their faith. When invited to deliver religious elements at command functions, if the chaplain chooses not to participate, he or she may do so without adverse consequences. (SECNAVINST 1730.7D)

This approach, further delineated in OPNAVINST 1730.1E, seats authority over command functions in the hands of the commander. The chaplain is protected from any compulsion to violate the tenets of the chaplain’s faith, whether in the delivery of RO-specific services or in any other type of command function. Finally, the commander’s discretion to determine whether or not to have religious elements at an event is confirmed explicitly, protecting the need to respect the religious diversity represented at mandatory command functions. The chaplain does not have the right to participate; he is invited to do so. If the chaplain is not comfortable with what the commander has determined to be appropriate for inclusion in the ceremony (in consultation with the chaplain), the chaplain is free to decline the invitation to provide a religious element but assists the commander in finding someone who can provide the religious element. The commander is free to make the determination that there will be no prayer from the podium. The commander may determine that a moment of silence is appropriate.

2.5.1 Range of Options

The commander may determine that it is appropriate for the chaplain to deliver a faith-specific prayer. How could such a decision not be subject to the accusation of establishment of religion? The following scenario has occurred more than once and will again. A crew member has died. There is to be an official memorial service where attendance by all available members of the command is mandatory. The commander is having the service videotaped for delivery to the family of the deceased. The deceased was devout. The ship has the option of inviting a chaplain of the same faith from outside the command to participate. The command chaplain, of a different faith than the Sailor to be honored, organizes the observance on behalf of the command. During the observance in honor of the fallen, the invited chaplain offers the traditional prayers of the faith he shares with the deceased. It is reasonable to assume that everyone present understands that the prayers are being offered in honor of the fallen, not as an attempt to establish a specific religion in the military. The fallen Service member is honored for who he was, to include his faith, an integral part of his identity. This is appropriate and reasonable and acceptable under Navy policy.
2.5.2 Retirements and Promotions

Retirements and promotions are instances during which an individual is being honored. Sailors traditionally invite family and friends to such observances. It is appropriate in such circumstances to honor the person as a whole person, to include his religious preference. Guests at such an event may reasonably find it appropriate that an honoree may prefer to have an invocation or benediction offered according to the tenets of his faith. Since it is not a mandatory event, there is no impediment in Navy custom, tradition, regulation, or policy to accommodating such a request.

2.5.3 Ceremonial Prayer in Military Life

Law and policy prohibit the establishment of religion. Over the course of their time in Service, Service members may experience a wide variety of prayers at mandatory command events. These prayers are taken at face value as the particular expressions of individual chaplains who are representative of particular religions or denominations. The prayers purport to be nothing neither more nor less than individual piety. No one group is being advantaged in any way. Service members participating in the ceremony as audience members have an assigned role as audience. There are specific behavioral expectations involved in that role, to include an understanding of the purpose of the event and the meaning of the various elements, to include the prayer. Acceptance for the presence of other religions, races, ethnic groups, and the opposite sex is a matter of training and good order and discipline.

2.5.4 Evening Prayer Aboard Vessels

Evening prayer is a naval tradition borrowed from the British Navy. If a chaplain is embarked, a commander may give the chaplain the opportunity to end the day with a prayer broadcast on the general announcing system (1MC). This tradition is ongoing since before the creation of the U.S. Navy and the drafting of the U.S. Constitution. Sailors are trained from boot camp to understand the nature of ceremonial elements such as prayer. Evening prayer is symbolic of the crew’s hopes for peace, calm, good teamwork, and fair weather.

2.6 CARING FOR WELFARE AND MORALE IN THE OPERATING FORCES

My position is simple: Any effort to do good for God’s people on God’s behalf is ministry.

—Rear Admiral John J. O’Conner, CHC, U.S. Navy

Chaplains are present in the lives of Sailors, who see them as trusted sources of counsel who can understand the realities of military life and offer advice, mentoring, guidance, information, and support as they prepare for and deal with the unique challenges of military service. The DON has labeled the CHC capability of responding to the human needs related to morale and welfare as “care.” Simply put, the chaplain cares about the crew. The chaplain cares not because of the utility of the individual’s function but because of a belief in the inherent value of each person. Within the chain of command is a caring professional who understands military life and is willing to listen and help the individual. In this sense the chaplain is the ultimate safety valve. The care capability is described in SECNAVINST 1730.7D, as follows:

Chaplains are uniquely qualified to deliver specific institutional care, counseling, and coaching, which attend to personal and relational needs outside of a faith group-specific context. This includes relational counseling by chaplains which is motivated by their proximity and immediate presence, distinguished by confidentiality …and imbued with professional wisdom and genuine respect for human beings. Such counseling is most effective when based on strong relationships developed in the context of shared life in the same unit. Some examples of care include deck-plate ministry, counseling, coaching on military life, pre- and post-deployment training for Service members and their families, crisis prevention and response, the CREDO [Chaplains Religious Enrichment Development Operation] program, memorial observances, and combat casualty ministry. Chaplains also strengthen community life by delivering training and education to Service members and other authorized personnel.

Chaplains and RPs are accountable to the standards of the community for the content and quality of care delivered. Care supports the commander’s interest in the welfare of his people.
2.6.1 Categories of Care

The care capability is organized into responsive and preventive/educational/developmental programmatic initiatives. A description of the responsive program is found in NTTP 1-05.2. All chaplains and RPs contribute to the responsive program, even when not standing duty, by applying the same standards for care, crisis response, and reporting during the course of their work in the unit. Force commanders require the same minimum standard as that described in NTTP 1-05.2.

The preventive/educational/developmental programs of the CHC target tone-of-the-force issues. As part of the Navy’s efforts to address the issues of suicide, sexual assault, domestic violence, substance abuse, combat and operational stress, and resiliency, chaplains are being trained and certified to deliver the standard Navy general military training (GMT) on these topics. In addition, they are prepared to present additional material on each topic describing how religious ministry contributes to addressing the issues. For some programs, the demarcation between prevention and response is less distinct. The categorization is not as important as the recognition that Sailors and their families are best served by preventive and responsive efforts on these issues.

2.6.2 Responsive Care Tasks

Chaplains offer crisis response in the form of caring intervention in any disruptive event in the lives of command personnel, to include response to American Red Cross (ARC) messages, care for the wounded or dying, personal, family, professional, interpersonal, and other crises, for the purpose of offering support, advice, comfort, or referral. This includes plans in place to respond to mass casualties, natural disasters, and other command emergencies. It includes participation in unit/force/regional chaplain and RP duty watch bills. (See OPNAVINST 1730.1E and fleet- and force-level 1730 series instructions for enumeration of the tasks associated with care.) In addition to supporting the victims or those involved in the situation, the chaplain advises the commander and the chain of command on appropriate responses, areas of sensitivity, policies, and procedures.

2.6.2.1 Casualty Assistance Calls Officer Support

One of the most meaningful ministries delivered by chaplains is that of support for the casualty assistance process. It is with the utmost care that chaplains and RPs properly honor the sacrifice of Sailors and families with dignity, grace, and competence. While extensive materials exist to help prepare Navy casualty assistance calls officers (CACOs) for their duties, many are not prepared for the emotional aspects of a notification. The chaplain is prepared to offer support not only to the next of kin (NOK) but to the CACO as well. Thus a general knowledge of the casualty notification process, the terminology, the benefits, as well as spiritual and emotional preparedness to minister to the bereaved are essential. The CACO, not the chaplain, is responsible to notify the NOK. It is wise to review with the CACO the initial steps of the process prior to arrival at the location of notification. This serves to focus the CACO and remind him of the services the chaplain provides. Complete information on the process can be found in the Navy Casualty Assistance Calls Officer Program Guidebook: http://www.marines.mil/unit/marforres/MFRHQ/Chaplain/instruction/NAV_PERS%2015607C%20CACO%20OFFICER%20HANDBOOK.pdf.

2.6.2.2 Responsive Family Support

Religious ministry to fleet families is often delivered through cooperative ministry by fleet and shore RMT personnel. Chaplain duty is a key element of cooperative ministry. NTTP 1-05.2 contains a detailed description of chaplain duty. It is the principal means by which operational commands at sea can reach back for family support while deployed. It is also the means by which chaplains and RPs combine their efforts to effectively serve large populations of Sailors and families.

2.6.2.3 Suicide Prevention and Postvention

RMTs help Sailors grow in their faith and better understand how it can help them cope with life. Chaplains communicate the inherent value of the individual as a person and as a member of a larger community. Chaplains deliver messages of hope in the face of the stresses of naval life. Sailors understand that chaplains offer confidential care, are knowledgeable, inclined to help, and approachable by those in pain. Individuals in pain or experiencing hopelessness may resort to the threat of suicide. All such threats must be taken seriously. Persons
making such statements must not be left alone. Reassurance that someone cares and is willing to help is very important. The RMT’s goal is to get the individual the help he needs while preserving confidentiality. The chaplain does not determine a medical diagnosis. Other professional resources exist which can provide additional support for those who are suicidal, to include mental health personnel and the National Suicide Prevention Lifeline at 1–800–273–TALK.

2.6.2.3.1 Getting Help for Someone in Imminent Danger of Suicide

In the event of a suicide threat, the chaplain attempts to convince the Sailor to allow the chaplain to contact helping agents ("I want to get you some help"). If he gives consent, the chaplain will affirm, ("I'm going to get you some help") then: brief the RP; notify emergency services and inform them of the pertinent details of the situation, or notify the command duty officer (CDO)/staff duty officer (SDO) or quarterdeck and have them do so; notify the CDO/SDO and quarterdeck; notify the chain of command of the Sailor; notify the supervisory or senior supervisory chaplain; consult CDO to determine additional notifications required by local standard operating procedures (SOPs). If the Sailor will not consent to find help on his own, the chaplain can offer to go with him: "If I go with you, would you be willing to go to medical and let the Doc know what you just told me?" or, "Do you mind if I call Doc and he can come here and you can tell him what you just told me. Is that okay?" If the Sailor does not consent to allow notification, the chaplain gives him contact information and encourages notification. The chaplain does not leave the person alone and makes sure he feels and knows that people care. If speaking by phone, the attempt will be made to keep the person on the phone until emergency responders can be called. With permission, the chaplain notifies the chain of command and CDO. Support is also available through the National Suicide Prevention Lifeline, 1–800–273–TALK. Additional resources include:

SAMHSA’s Mental Health Services Locator—www.mentalhealth.samhsa.gov/databases/ and Substance Abuse Treatment Facility Locator—http://findtreatment.samhsa.gov/

2.6.2.3.2 Postvention Purposes

Postvention refers to actions taken to deliver immediate support in the aftermath of an attempted or completed suicide. Postvention is intended to lessen the distress, restore coping ability, bring hope to the situation, and rebuild normalcy around acute loss. All losses are tough on the psyche and the spirit, but suicide has the added intensity of being shocking and unexpected. This type of loss may bring on or worsen existing physical and mental health issues for those who witness a suicide, for family members, friends, or coworkers. The grief associated with suicide can be prolonged and complicated. Symptoms include extreme focus on the loss, problems accepting the death, preoccupation with what could have been done differently to prevent the suicide, feelings that life has no purpose, and a lack of trust in others. These layers of grief can be much more severe and complicated and last longer than a normal grief process. If the recovery period is prolonged, long-term followup may be needed. This may include therapy and support groups for suicide survivors. The time for the command to plan the response to a completed suicide or a suicide attempt is before the occurrence takes place. Chaplains advise commanders in planning suicide responses. Instructions and SOPs should reflect the need to assess the impact on the command and identify key steps to be taken afterward. Chaplains and RPs assist in the development of SOPs and instructions and are key agents in the delivery of postvention.

2.6.2.4 Sexual Assault Prevention and Response

2.6.2.4.1 Prevention

RMTs help Sailors grow in their faith and help them develop strength of character to behave morally and honorably. Chaplains train and educate to support moral and ethical decisionmaking. Chaplains empower Sailors to be proactive, positive bystanders in order to prevent sexual assault and other immoral behavior. Chaplains are trained and certified to deliver GMT on sexual assault prevention and response (SAPR). Chaplains can advise Sailors on issues related to SAPR, including the nature of restricted and unrestricted reporting, and are prepared to offer a variety of different kinds of counseling and support. Often, a person’s response to crisis draws from, and is strengthened by, religious belief and practices. As part of the “provide” capability, chaplains offer faith-specific religious rites, sacraments, and ordinances that help individuals deal with the consequences of sexual assault. As part of the “care” capability, chaplains and RPs help Sailors and families get the religious ministry they need by identifying resources, arranging command support and logistics, and making spaces available.
2.6.2.4.2 Prepared to Respond

Chaplains and RPs must be already familiar with DON procedures for handling such cases before being contacted by a victim of sexual assault. Reporting decisions made at the outset cannot, in some circumstances, be undone. The chaplain is authorized to offer information and advice within the guidelines expressed in policy and in the reporting options described therein. The RMT should have the list of local sexual assault response coordinators (SARCs) and victim advocates, along with their contact information. The chaplain can assist the victim in making contact. Most importantly after determining that the victim is safe, the chaplain listens, encourages, and supports the victim immediately and throughout the process. If the counselee is in immediate danger, he should call 911. Steps when a chaplain delivers support to a sexual assault victim include:

1. Make sure the victim is safe. If not, encourage them to call 911.

2. Encourage them to preserve the evidence.

3. Comfort them and help them contact a victim advocate or SARC.

The chaplain encourages the victim to speak to a SARC or victim advocate BEFORE the victim speaks to anyone else, as important reporting decisions must be made. Once the victim is safe, the victim is encouraged to make every effort to preserve the evidence. The chaplain can advise them not to wash, shower, change their clothes, or eat or drink anything. For more information, additional contact details, and answers to questions, the chaplain can assist the victim to visit MilitaryOneSource.com or call 1–800–342–9647 (24/7). Counselors are available at all times to provide telephone crisis counseling and to link the victim with a victim advocate and with a counselor in the local area. Chaplains and RPs can assist victims in going to the Sexual Assault Prevention and Response Office site at http://www.sapr.mil/ and clicking on “I Have Been sexually assaulted or someone I know has. What are my options?”. A sexual assault victim may choose to report the assault and have full access to all support services (unrestricted reporting option), or may choose not to report the crime and have access to all services except the investigative and protective services of the command (restricted reporting option). RMTs are familiar with these options and their implications. The victim advocate will explain these options as well as the rights of victims under the law. Victims should be advised that while military medical facilities are aware of the two reporting options, some civilian medical facilities are not and may automatically report to law enforcement officials.

2.6.2.5 Domestic Violence

2.6.2.5.1 Overview

Chaplains lead and are affiliated with faith communities that can serve as a network for support in domestic difficulties. As part of the provide capability, chaplains teach religious disciplines that equip Sailors to relate to their loved ones with respect. Generally, chaplains encourage behaviors which lead to stable, mutually supportive relationships. As part of the care capability, RMTs deliver programs to enhance couples communication, a key to domestic tranquility and resiliency. Chaplains offer counseling to assist couples in developing healthy, positive ways of relating to each other and work through challenges. Chaplains articulate moral and ethical decision-making models which prohibit violence as a problem-solving technique. RMTs work with individuals to develop healthy spiritual lives and facilitate positive problem-solving methods. RMTs are trained to recognize signs of domestic violence. Domestic violence may be considered violent or controlling behavior directed by a person toward a current or past intimate partner or other person in the domestic environment (e.g., elders, children). Intimate partners can be any two people who are dating or living together, married, separated, or divorced. Domestic violence is also referred to as battering or partner violence. The abuse can be physical, emotional, or sexual and may occur occasionally or often. Domestic violence may be a pattern of behavior in which the abuser is trying to gain and maintain power and control over the victim. Although abusers come from all walks of life, they tend to have some characteristics in common such as being possessive and jealous of any other relationships their partner has; wanting to exert control to keep their partner from leaving, being verbally or physically hurtful, blaming others for their problems, and being moody and explosive (e.g., quickly moving between abusive and loving). The first priority when counseling victims of domestic violence is to ensure the safety of those affected by the abusive behavior.
2.6.2.5.2 Religious Ministry Team Role

If someone perceives that he is in danger—or feels that he or their children are about to be in danger—the chaplain tells him to call 911. The chaplain emphasizes that domestic violence is not the victim’s fault, and no one ever has the right to abuse another person. Human beings have a right to be safe. Help is available. The victim makes the report. The chaplain stands by to support that decision-making process and the resulting actions. At a minimum, the victim should know that the chaplain is a trusted agent to turn to who will listen, care, and advise. The decision to see the couple together should be taken with extreme care, as it could be perceived as an insistence on the part of the chaplain that the victim must stay in the relationship. The chaplain must balance the intention to help preserve relationships and encourage them to healthy status against the potential for further violence, erring on the side of protecting the victim from further violence. In addition to advising the victim, the chaplain is prepared to advise the commander on the complexities involved in dealing with such issues.

2.6.2.5.3 Signs and Stages of Abuse

The RMT is prepared to respond when approached by a victim of domestic violence and is attentive to the signs and patterns of such a situation. Over time, domestic violence usually occurs more frequently and worsens. It often follows a three-stage cycle: Stage 1—Stress intensifies. The abuser may criticize and threaten the victim. Stage 2—The abuser becomes physically violent and/or emotionally abusive. Stage 3—The abuser apologizes, promises to change, and may seem very loving. Although the apologies and apparent acts of love may offer hope that things will change, the cycle of violence almost always starts again. It does not end until the abuser seeks help and makes a concerted effort to change or the victim leaves. The chaplain is aware of these patterns and assists the victim in facing the situation honestly. RMTs can assist Sailors in recognizing the signs of abuse in a shipmate.

Asking these questions can reveal whether there is cause for concern that a shipmate may be experiencing abuse:

1. Does the victim appear anxious, depressed, withdrawn, and reluctant to talk?
2. Does the victim’s partner criticize that person in front of you, making remarks that make you feel uncomfortable when you're around the two of them?
3. Do you see or hear about repeated bruises, broken bones, or other injuries that reportedly result from “accidents”?
4. Does the partner try to control the victim’s every move, make the person account for time, and accuse the person of having affairs?
5. Is the victim often late or absent from work, or quit a job altogether, or does the person leave social engagements early because the partner is waiting for the person?

This is not an exhaustive list, and chaplains and RPs seek opportunities to increase their level of knowledge on domestic violence.

2.6.2.5.4 Planning for Safety

If someone is in an abusive relationship, it is important for them to have a safety plan. Such a plan can be helpful whether they are trying to stay in or leave the relationship. The chaplain or a domestic violence counselor can help develop a plan tailored to specific needs. Planning for safety is a process in which collaboration with other helping professionals can be helpful.

2.6.2.6 Substance Abuse

As with other crisis responses, chaplains are challenged to provide confidential support while encouraging the Sailor to seek additional help. Safety is an important consideration: that of the Sailor, those around him, and those who are seeking to assist. Substance abuse is often chronic and subject to response by the command. The chaplain is available as a source of confidential advice. The chaplain may be called upon when a substance abuse crisis occurs. The chaplain, in such circumstances, should already be familiar with Navy policy in order to help prepare the Sailor for what lies ahead. The chaplain interacts with the crew on a regular basis. As a frequent consultant with the frontline leadership, the chaplain can help them identify the signs of substance abuse. In interactions with Sailors one-on-one, the chaplain is on the lookout for those signs (see figure 2-2).
Signs of Substance Abuse

1. A decline in quality of work or productivity
2. Taking 8 hours to do work that used to take 2 hours
3. Returning late from lunch or breaks
4. Accidents on or off duty
5. Problems with coworkers
6. Increased irritability
7. Taking an excessive number of sick days
8. Frequently borrowing money.

Figure 2-2. Signs of Substance Abuse

The Navy maintains a zero tolerance for illicit drug use, and Sailors using illicit drugs are typically separated. The commander is responsible for supporting medical assessment, stabilization, and possibly treatment prior to and during the separation process. Additional support from helping agencies may be essential during the often lengthy period of investigation and legal or administrative proceedings. The chaplain may be called in during an acute episode and should be knowledgeable about Navy policy and programs. It is important for RMTs to cultivate relationships with frontline leaders and program managers so that they understand the support role the chaplain and RP can play. That role can include counseling, advice, and spiritual guidance which support the individual in the search for meaning, self-discipline, fortitude, and endurance. It can include the chaplain speaking authoritatively to affirm the value of the individual and encourage connection to helping organizations or persons who can help. SECNAVINST 5300.28D, Military Substance Abuse Prevention and Control, addresses the policies and procedures relating to the DON Substance Abuse Prevention and Control Program. It pertains to all active duty Navy personnel, Marines, and Reserve Component (RC) personnel. Chief of Naval Operations instruction (OPNAVINST) 5350.4D, Alcohol Drug Abuse Prevention and Control, sets forth the Navy policy on alcohol and drug abuse, prevention, and control. The Navy Leader’s Guide for Managing Sailors in Distress is an excellent resource for tone-of-the-force issues.

2.6.2.7 Combat and Operational Stress

Chaplains and RPs are concerned with the whole person. In helping Sailors grow in their faith, chaplains offer religious guidance, instruction, and support which strengthens the individual to cope with the challenges of life. RMTs also offer non-faith-specific care and advice to encourage Sailors in living according to the Navy core values and building strong character. RMTs offer a safe place where Sailors can discuss their problems and seek constructive solutions before a problem becomes a crisis. Chaplains teach coping skills that help Sailors manage their lives in such a way as to avoid becoming overcome by stress. At some point in every life, stress becomes an emergency. Sailors know that the chaplain is someone to whom they can turn in an emergency. RMTs offer knowledgeable, caring response. As with all emergent personal issues, the chaplain seeks to determine if the Sailor is a danger to self or others. If so, appropriate action is taken to safeguard the Sailor and minimize the danger to everyone involved. The command or police can be brought in, as appropriate, within the constraints of confidentiality. Post traumatic stress disorder is a medical diagnosis common for people who have been victims of domestic violence or sexual assault or who have been in combat. When responding to a crisis, the chaplain is careful not to assume a diagnosis or use terminology that could stigmatize or frighten the individual. The fear of stigma is a significant barrier to Sailors who should seek help. At the same time, the chaplain should be familiar with symptoms and appropriate responses. A Sailor need not have deployed to a combat zone to be experiencing operational stress responses. In a situation in which stress is at issue, the chaplain actively listens to the Sailor with a calm demeanor, providing a quiet and safe environment in which the Sailor can re-establish his mental equilibrium. The chaplain will seek to empower the Sailor to take control of his life, seek proper assistance, and remain connected to all sources of support, to include family, friends, clergy, community, and command. When advising commands, chaplains are sensitive to the tendency to suspect malingering. Chaplains advise commanders to seek medical support in order to ensure proper diagnosis and treatment where appropriate. As part of the ongoing dialogue with the commander, the chaplain discusses environmental issues which contribute to stress and advises on mitigation strategies.
2.6.2.8 Information and Referral

2.6.2.8.1 Overview

RMTs have ongoing dialogue with local helping agencies, clergy, and civic organizations, as well as Navy helping agencies to ensure their awareness of available resources and the accuracy of their referral information. Such relationships can be decisive in determining the level of support Navy families receive, either on base or out in town. Working together, RMTs in a particular region can identify and share regional, denominational, or national resources with the rest of the team. Shared information includes local information on where to acquire food, shelter, clothing, childcare, medical assistance, financial assistance and counsel, faith/worship, and community services. Partnership also occurs within the military lifelines. Command master chiefs (CMCs) and chaplains have common cause in advocating for enlisted personnel. The command ombudsman has a natural ally in the chaplain as one who can help with understanding the chain of command and the issues facing personnel. The medical officer and the chaplain work together to enhance the overall readiness of personnel in terms of mind, body, and spirit. The check-in process for newly arriving chaplains and RPs can be designed to contribute to the development of relationships with important potential partners.

As a confidential source, trusted agent, objective third party, or simply as the first contact at a time of need, the RMT is a rich resource for a wide range of information for Sailors and family members. Not simply a source of information, the chaplain is recognized by Sailors and families as an advocate for those seeking information and help, wisely identifying the nature of the issues involved, and knowledgeably advising as to the best sources of assistance. Giving appropriate information and referral is a golden opportunity to deliver meaningful, life-changing ministry. Inherent in the delivery of responsive care to the professional standard of naval chaplaincy is the understanding of when it is appropriate to refer those in need to other professional helping agents.

2.6.2.8.2 Nexus for Help

Before a crisis develops, the chaplain offers advice on the best sources of help in establishing positive problem-solving patterns. For family crises about which a chaplain might be called, once the safety of those involved has been established, the chaplain delivers caring support, information, and referral services. Because of the complexity of some family situations, the chaplain does more than just provide phone numbers of other helping agencies. As an expert facilitator of the helping process, the chaplain helps the Sailor and family navigate the system, finding the type of help most appropriate for their situation. Sailors and families may be hesitant to reach out for help for fear of official involvement. The chaplain is knowledgeable enough about the nature and availability of the various programs and benefits available to accurately reassure and advise Sailors and families in need.

2.6.2.8.3 Referral Resource

Accessible information which can be provided to those in need is an essential service of the RMT. Every effort is made to ensure that the information is up-to-date, comprehensive, and accurate. A compiled area resource factsheet should include contact information for important local helping agencies, as well as a brief description of the services provided, after-hours availability, prerequisites for service, and any other pertinent information. In addition, a thorough listing of local religious communities and the services they provide should be available. The process of compiling and keeping current such data will foster the kind of cooperative relationships and synergies which multiply the effectiveness of care given from all sources.

2.6.2.8.4 Quality Standard

It should be understood that referral is a service offered in the context of the Chaplain Corps’ “advise” capability that touches upon the other three CHC capabilities. Therefore, it is grounded in respect for human dignity and the innate value of each human person, bounded by the chaplains’ responsibilities to the CHC, the Navy, their ROs, and those they serve. Referral is not the last step of service. Followup is an integral part of the process.
2.6.3 Developmental/Educational/Preventive Care Tasks

RMTs support command prevention efforts in areas such as suicide, sexual assault, combat and operational stress control, domestic violence, and substance abuse through delivery of lectures, classes, talks, training, or other forms of communication. Chaplains are prepared to deliver the Navy GMT on these subjects, plus material offered from the perspective of religious ministry. Not as overt, but equally important, are religious ministry efforts emphasizing moral and ethical decision-making, improving interpersonal communications, promoting conflict resolution and mutual respect, and offering information/referral services. All these services indirectly support prevention, as do efforts to support Sailors as they grow in their faith. Care includes a variety of tasks which, in their execution, contribute to the prevention of personal and interpersonal problems. See OPNAVINST 1730.1E, and fleet- and force-level 1730 series instructions for enumeration of the tasks associated with care.

2.6.3.1 Deck-Plate Ministry

Deck-plate ministry is based on the unique position of the chaplain in the military system. The chaplain is a staff officer trained in the complexities of Navy life: command structures, personnel procedures, and deployment cycles, to name a few. The chaplain is also a representative of an RO which has sent the chaplain to support those who serve the Nation. As such, the chaplain is perceived as someone who cares, is approachable, and will advise and advocate on behalf of the Sailor as a person valued for himself. Deck-plate ministry includes RMT frequent and regular participation in the daily life of the command, to include visitation to and presence in workspaces, at training evolutions and field exercises, and other such command functions. It also includes visitations to barracks, hospitals, confinement facilities, residences, etc.

2.6.3.2 Family Support

Unit RMTs support families through counseling, training, advice, and comfort. Support is delivered programmatically to spouses, children, and other family members. The support may be to individuals, the entire family, or a subset of the family, as the needs dictate. This also includes support for command organizations focused on spouse/child/family support such as ombudsmen, spouse organizations, United through Reading, common operational modeling, planning, and simulation strategy, Families Over Coming Under Stress, etc. When unit RMTs deploy, cooperative ministry occurs among those remaining ashore to offer emergency support through the duty chaplain. RMTs assigned ashore offer support to installation programs for families on an as-available basis. RMTs often work closely with the family readiness group (FRG), a private organization closely-affiliated with the command, and comprised of family members, Sailors, and civilians associated with the command and its personnel, that supports the flow of information, provides practical tools for adjusting to Navy deployments and separations, and serves as a link between the command and Sailors’ families. FRGs help plan, coordinate, and conduct informational, care-taking, morale-building, and social activities to enhance preparedness, command mission readiness, and increase the resiliency and well-being of Sailors and their families. FRGs are another element of the overall support service network, of which the RMT is a part, that provides services in support of Sailors and their families.

2.6.3.3 Life Skills Training

RMTs deliver assistance to the command in development and delivery of training and programs designed to address the unique stressors of military service by strengthening core values; developing character, morals, and personal responsibility; community solidarity; cross-cultural awareness; coping skills; and grief processing for individuals and groups.

2.6.3.4 Deployment Support

Deployment support takes place across a time continuum, with emphasis on the reality that the experience of deployment has effects across the spectrum of the life of the command, the Sailor, and the family. The Individual Augmentee (IA) Care program is one application of deployment support to the population of IAs.
2.6.3.4.1 Pre-Deployment

Although the chaplain is trained to do so, the chaplain’s role is much more than simply organizing or delivering the pre-deployment briefs. The chaplain brings to the subject a wealth of knowledge about human nature and the dynamics of being separated from family, friends, and loved ones. RMTs assist in preparing personnel and their families for deployment. Familiarity with the personal and family circumstances of individual Sailors, and personal experience of the rigors to be experienced on deployment, give the chaplain and RPs the necessary insight to advise the Sailor, family, and chain of command. Chaplains help the chain of command determine the best course when deciding who should deploy and who should not. The chaplain helps the chain of command anticipate possible personnel challenges while underway.

2.6.3.4.2 During Deployment

During deployment, the chaplain monitors the overall well-being of the crew. The RMT is involved in the delivery of ARC messages. The RMT maintains continuous dialogue with the chief’s mess, division officers, and department heads regarding their personnel. The chaplain is a participant in the councils of the command (staff meetings, departmental meetings, etc.). The RMT is on the move throughout the ship conversing with Sailors at their work stations. The chaplain is positioned to offer meaningful insights into the morale of the crew and the impact of operations and command policies.

2.6.3.4.3 Return, Reunion, and Reintegration

Preparation for return, reunion, and reintegration is a critical aspect of deployment support provided by chaplains. There is a considerable body of knowledge about how Sailors and their families react to the experiences of separation and reunion. Patterns of behavior have been studied and materials prepared so that Sailors and their families are not caught unawares when the emotions associated with deployment manifest in their lives. Chaplains, with the credibility of having experienced the deployment, can communicate in such a way as to find attentive audiences as they share the insights gained over the years by the Navy, while relating them to the actual experiences of the deployment. Thus, the abstract becomes real for those being briefed. Preparation for return can be an opportunity to partner with fleet and family support centers.

2.6.3.4.4 Post-Deployment

The weeks and months following a deployment normally bring new challenges to Sailors and their families. Return, reunion, and reintegration concerns do not end after the post-deployment standdown. As in all its interactions with Sailors and their families, the RMT’s continued presence following deployment should be considered essential to the reintegration process. The chaplains’ credibility as people who have experienced deployment themselves makes chaplains approachable by Sailors when they are subject to emotional trials in the post-deployment period. Along with their experiences, chaplains can draw on their training to deliver timely and relevant advice and assistance to Sailors and families. This includes advice, comfort, and referral delivered individually and to groups.

2.6.3.5 Core Values Education and Training

As religious ministry professionals, chaplains are uniquely educated and trained to offer assistance to the command in the development and delivery of training or classes specifically designed to familiarize and strengthen commitment to Navy core values. Having delivered the initial training to Sailors in boot camp, chaplains represent the continuity of the Navy commitment to core values as they continue to reinforce that training throughout the Sailor’s career. They serve as advisors to the Sailors who seek to deepen their understanding of how core values can guide their lives and make them better Sailors, citizens, and human beings.

2.6.3.6 Partnerships and Collaboration

RMTs approach other care-giving agencies as potential partners both within and outside the command (for example, within the command: CMC, medical officer, SARC, suicide prevention officer, ombudsman; outside the
command: other RMTs; fleet and family support center counselors; local professionals such as doctors, clergy, and counselors; American Red Cross; Navy and Marine Corps Relief Society; and local ROs). The synergies that are possible when helping agents work together are worth the effort of bridging differences in approach, institutional barriers, or fear of competition. On a practical level, partnering involves personal effort to develop relationships with other caregivers as the basis for future referrals, as well as requests and offers of professional assistance. Once this foundation has been laid, RMTs can then make more effective referrals, bringing the best and most appropriate helping asset to bear for Sailors and their families. In the course of his duties, a chaplain may interact with individuals belonging to commands to which other chaplains are organically assigned or that are covered by a specifically assigned chaplain from a higher echelon (e.g., air wing, destroyer squadron (DESRON)). This often happens as a result of responses to requests for service when serving as the duty chaplain but can occur under other circumstances as well. In such cases, it is essential that the chaplain attempt to contact that chaplain in order to provide the information necessary for effective followup. Cooperation in planning the appropriate follow-up is one of the ways in which RMTs collaboratively care for all Sailors and their families. RMTs seek out opportunities to partner with other helping agents. RMTs are prepared to make referrals when the Sailor’s needs span other areas of expertise. While maintaining the extent of confidentiality agreed to with the counsellee, chaplains and medical professionals can seek synergies on behalf of the Sailor in need. When a referral or collaborative effort is needed, the counsellee must agree to waive confidentiality for the purposes identified. If the chaplain is not confident of his ability to guide the Sailor wisely, he can draw on an extensive understanding of the entire landscape of helping agents to refer the Sailor to the best possible help. Referral is not the last step in service. Followup is an integral part of the process of collaboration.

2.6.4 Signature Programs

The CHC has developed and is developing programs addressing tone-of-the-force issues. RMTs are prepared to deliver these programs at their commands or as needed. These programs include: cooperative religious ministry (chaplain duty), IA Care, and others.

2.6.4.1 Cooperative Religious Ministry Duty

Cooperative religious ministry (chaplain duty) is a signature CHC program with standards for the scope and content of services. It encompasses six services:

1. Emergency response
2. Counseling as part of the CHC’s “care” capability
3. Individual augmentee support
4. Religious accommodation
5. Sailor-family communications facilitation
6. Information and referral.

See NTTP 1-05.2 for details on this program.

2.6.4.2 Ministry to Individual Augmentee Sailors and Their Families

For purposes of this discussion, IAs include those who serve in IA, Global War on Terrorism support, and overseas contingency operations support assignments. While units with chaplains engage IA Sailors and their loved ones throughout the deployment cycle, the majority of IAs are sent from commands without organic RMTs. One of the chaplain’s responsibilities when standing chaplain duty is to be prepared to respond to IA inquiries or requests for service in such a way as to bolster the IA’s well-being and to facilitate discussion of issues related to hope, meaning, and faith. United States Fleet Forces Command (USFF) is the executive agent for IA Care. USFF has developed a framework for chaplain care to IAs. All RMTs are familiar with the published IA Care strategy as
it applies to the Sailors of their commands and are able to use that knowledge to guide care, having completed the IA Care self-study program (see the USFF/Commander, United States Pacific Fleet (CPF) Fleet 1730 instruction). Unit RMTs work closely with the command IA coordinators to ensure that IAs receive the same level of deployment support as those who deploy as part of a unit. RMTs encourage full participation in the various tracking efforts in place to support organizational care for IAs.

2.6.4.3 Resilience

Per OPNAVINST 1730.1E, chaplains are attentive to the whole person. Whole, healthy, balanced individuals may respond to crisis or change with a minimal loss of perspective. They may remain who they are and even learn and grow from stress. A byproduct of wholeness is resilience. Various forces have developed resiliency programs for their personnel. The CHC is in the process of identifying which of those programs will be made available to the fleet as signature chaplaincy programs. Some of these programs are discussed below or in the sections on the specific forces.

2.6.4.4 Reducing Recidivism: About Face

Known as “About Face” and sometimes conducted in association with “Bearings,” this is a program aimed at reducing recidivism among Sailors who have faced disciplinary action. Many Sailors who are brought to Captain's Mast have the potential to become productive members of the command with successful careers in the Navy. Though restrictions, reduction in grade, and traditional forms of extra duty are useful disciplinary tools in turning a Sailor around, mentorship at this critical juncture is paramount to rehabilitate a Sailor. About Face is an alternate or additional form of extra duty with this intended goal. Only those Sailors who have a future in the Navy and demonstrate a potential for change are assigned to the program. About Face is a course of instruction that is targeted at Sailor transformation in the areas of their sense of self-worth, core values, and decision-making processes. It is recommended for Sailors who appear at Captain’s Mast.

2.6.4.5 Soundings

Developed from the Total Force Fitness model and Building Resilience Principles, “Soundings” incorporates the five factors of psychological fitness (awareness, beliefs and appraisals, coping, decisionmaking, and engagement) associated with human performance and resilience. The goal of the program is to engage participants in an interactive and educational process to identify and integrate internal resources necessary to meet the demands of Navy life on military members and their families. “Soundings” has separate course material for junior Sailors, leaders, supervisors, and family members. “Soundings” is a course in resiliency development designed to help Sailors build skills and abilities through introspection and peer interaction. Rather than taking a didactic approach, “Soundings” employs an inductive approach through the use of exercises that guide the participants toward self-discovery. Sailors who participate in “Soundings” develop situational awareness and self awareness. They will develop skills for better social interaction and adaptability, become more self-confident, proactive, resourceful and engaged. Sailors develop skills for building physical, mental, emotional, and spiritual resilience and become more balanced, energized, connected, and principled. “Soundings” employs 12 resilience-building exercises that are based on research that has been done in resilience development. Each exercise includes 10 minutes of individual work, followed by approximately 5 minutes of discussion in groups of two or three, and then concludes in a large group discussion led by the presenter with targeted questions to help deepen the resilience development process.

2.6.4.6 Chaplains Religious Enrichment Development Operation

2.6.4.6.1 Overview

Chaplains Religious Enrichment Development Operation (CREDO) is a program sponsored by the Chief of Chaplains. CREDO offers transformational retreat-based programs and non-retreat events designed to assist Sailors and their families in developing the spiritual resources and resiliency necessary to excel in the military environment. Since 1971, CREDO has offered spiritual, personal, and relational growth opportunities profoundly enhancing the lives and service of participants. CREDO provides commanders with a key resource by which to care for and strengthen their Sailors and families.
2.6.4.6.2 Program Focus

The CREDO programs and personnel are operationally focused, family supportive, and flexible in the provision of ministry. CREDO programs are designed to:

1. Maximize operational impact
2. Offer standardized retreat and training programs
3. Clarify appropriate relationships for all Sailors.

CREDO retreats enhance the Navy core values of honor, courage, and commitment by developing Sailors and families who are trained in ethics, morally grounded, supportive of their families, spiritually ready, and sustained in their religious freedom and mission capability.

2.6.4.6.3 Retreat Content

Family retreats address the special challenges faced by military families: separation, frequent relocation, and disconnection from extended family and traditional networks of support. Personal growth retreats seek to strengthen the wholeness of individuals by empowering them to seek a greater depth of understanding of themselves, their peers, and their environment. Each individual is challenged to recognize healthy, balanced and resilient behaviors in themselves and others. CREDO offers marriage retreats which strengthen marital relationships by teaching participants skills for improving communications and handling conflict constructively. The results of these core programs are more resilient, balanced, and healthy Sailors and families. CREDO offers retreats at no cost to the participants. The program pays for accommodations in locations, such as hotels and retreat centers, which are conducive to relaxation and comfort so that participants can focus their attention and efforts on personal growth and marital and family enrichment.

2.6.5 Community Relations Projects in the United States

When directed by the commander, RMTs can identify and coordinate opportunities within the civilian community for the expression of the crew’s beneficence by a unit as a command program and a care task per OPNAVINST 1730.1E. The running of COMRELs should not be done at the expense of other vital CRP tasks. The Chief of Chaplains of the Navy is flagship sponsor for Project Good Neighbor, and the RP rating is the only Navy enlisted rating that has occupational standards for recruiting, training, and supervising volunteers. In the United States COMREL can be part of Project Good Neighbor or other flagship programs found in OPNAVINST 5350.6C, Navy Community Service Program. Project Good Neighbor is a year-round, humanitarian outreach program to provide aid and restore hope for homeless, hungry, homebound, ailing, and elderly community members. Navy COMRELs ashore in the United States and U.S. territories are the responsibility of Navy regional commanders. Operational commands may execute such projects in a region under the oversight of the regional COMREL coordinator. Commands choosing to initiate a community service outreach partnership or project with a local school, youth support group, or other community service organization should inform the appropriate regional and local area/base coordinators. COMRELs outside the United States are discussed in section 4.12.4.

2.6.6 Care Standards

Chaplains are prepared to perform the care tasks and other CRP responsibilities professionally. In order to meet the professional standard, chaplains do the preparatory work necessary to be knowledgeable and able to deliver useful care that adheres to the processes and procedures delineated in policy. Chaplains realize that as naval officers they represent the Chaplain Corps, the Navy, and the Nation and as religious ministry professionals they represent their RO. They are prepared to respond energetically to all needs, delivering face-to-face service as often as possible within the limits of safety and reason. They treat every counselee professionally, graciously, and with the appropriate attention and concern. Chaplains listen actively and attentively to the concerns expressed; are prepared to accompany those in need to the help they require; and offer complete, accurate, and useful information. They work to build a proper foundation for mitigation of problems where immediate solutions are not available. They also understand the responsibilities and limitations placed upon chaplains by confidentiality generally and particularly relating to the recording of information and the referral process. When referring someone to another helping agent, RMTs attempt to make personal contact and introduction, accomplishing the
highest quality handoff possible. Chaplains follow up with the Sailor, family, or command in order to ensure the best possible support and coordinate and communicate with other command chaplains when services have been provided to personnel within their commands. They coordinate and communicate with the force or ISIC chaplain when the situation warrants, are prepared to provide CACO support, and they provide emergent response and support across the range of possible crises. Chaplains perform their duties in a spirit of cooperation, dedication to service, and professionalism. OPNAVINST 1730.1E emphasizes the need for sound professional judgment in all aspects of ministry.

2.7 RELIGIOUS SUBJECT MATTER EXPERTISE IN COMMAND SUPPORT

See chapter 6.

2.8 PROGRAM ADMINISTRATION

RMTs manage CRPs through the accomplishment of administrative tasks described below.

2.8.1 Reporting Aboard/Turnover

Every incoming chaplain arranges a time with the outgoing chaplain for turnover. This provides an opportunity for the detaching chaplain to describe and share perspective on the existing CRP and on the command as a whole. This further enables the incoming chaplain to gain insights from the experience of the outgoing chaplain so as to avoid pitfalls and plan improvements. The outgoing chaplain describes all CRP elements as well as collateral duties in detail to the incoming chaplain. Chaplains prepare a turnover file for their relief. That file can begin to take shape from the beginning of an assignment. The turnover file should be given to the new chaplain when he/she reports. The relieving chaplain should have an opportunity to study the turnover file and then review it with the departing chaplain. If there is property for which the incoming chaplain will be responsible, all such property should be physically sighted and property custody cards signed indicating formal transfer of responsibility. A letter of relief should be executed as part of the turnover or, at a minimum, a formal handoff of responsibility before the commander or executive officer.

Calls on fleet, force, and installation chaplains should be arranged at the earliest convenience. Close cooperation and coordination with these chaplains improve the quality of the CRP. The installation chaplain provides information on worship and special ministries provided by the base/station chapel. Since base/station chaplains are often contacted by family members, a close working relationship with the RMTs ashore is recommended.

2.8.2 Programming

As part of the support for CRPs, commands develop programs and strategies to facilitate individual and group religious expression and promote an environment of understanding and respect for the varieties of individual and group religious expression. Integral parts of the programming function include, but are not limited to: the allocation of command fiscal resources and spaces, appropriate employment of RMT personnel, the prioritization of requirements, and the assessment of risk to the command and individuals when the command can only partially meet the identified religious ministry requirements. Programming includes preparation of written plans for accommodation of religious practices and special holy day observances, scheduling, procurement of consumable supplies, identification of outside chaplain support, and related support activities. Programming also includes the various reporting requirements generated by forces, and fleets.

2.8.3 Management of Religious Program Specialists

2.8.3.1 Context

Since 1848, chaplains have recognized the need for dedicated professional support. During World War II, the Navy, Marine Corps and Coast Guard established ratings to provide religious support for the duration of the war. From the end of World War II, personnel of the yeoman rating were sometimes designated as the chaplain’s clerk (YN–2525). Unqualified personnel were often assigned to the chaplain’s office as a temporary solution to manning problems. In 1979, after 131 years, Chief of Navy Chaplains Rear Admiral John J. O’Connor was able to justify permanent enlisted religious ministry support professionals to serve alongside as partners in ministry of religion.
Today, RPs manage and execute the CRP which accommodates the diverse religious ministry requirements of Navy and Marine Corps personnel and their families. To accomplish this mission, RPs support the provision of religious ministry, facilitate the free exercise of religion for all naval Service personnel, and support the delivery of care as part of the RMT. In their command role, RPs advise leadership on morale, ethical decisionmaking, cross-cultural awareness, and conflict resolution and in expeditionary and combat environments, RPs provide force protection expertise for RMTs.

RPs are an essential part of PNC . . . They are Sailors first and foremost and are evaluated on their proficiency both as Sailors and as RPs. As Sailors they are evaluated by Naval Standards and their contribution to the command’s mission. As RPs they are evaluated by the RP Occupational Standards.

—RP’s Guide to Professional Naval Chaplaincy

2.8.3.2 Religious Ministry Managers

RPs focus on delivering the Chaplain Corp’s four core capabilities from a programmatic and procedural perspective. They assist in the management and execution of the CRP and are the primary assistants in the management of other RMT personnel such as lay leaders, volunteers, contract religious ministry professionals, and CRP employees. RPs are uniquely trained and qualified Sailors assigned, along with chaplains, to support the delivery of religious ministry. As enlisted and non-ordained members of the RMT, the RPs’ responsibilities focus on religious ministry support—including facilitation, provision, care, advisement support, RMT force protection, logistics, program management, and administration. Chaplains leverage the particular gifts and talents that individual RPs bring, thereby multiplying the strength of the team. Through utilization of the particular skill sets and talents each individual RP brings to the RMT, chaplains have a greater ability to multiply the strength of the team. RPs organizationally report to the chaplain and receive enlisted leadership and direction from Navy senior enlisted staff members. The RP occupational standards can be found in NAVPERS 18068F, the Manual of Navy Enlisted Manpower and Personnel Classifications and Occupations Standards, Chapter 68.

2.8.3.3 Combatant Role

In accordance with SECNAVINST 1730.7D, and MCO 1730.6D, Navy chaplains are forbidden to carry weapons. As combatants, RPs provide force protection expertise for religious ministry teams in expeditionary and combat environments. RPs are combatants with the role of providing force protection and physical security for the RMT. It is recommended that RPs receive training in provision of physical security.

2.8.3.4 Tactical Support

RPs assigned to ships and squadrons assist chaplains in delivering religious ministry to personnel both ashore and afloat. This includes:

1. Setting up for worship services
2. Conducting a unit religious needs assessment
3. Assisting in the identification, certification, and management of lay leaders
4. Managing CRP volunteers
5. Scheduling use of facilities, training events, meetings, and counseling sessions
6. Managing the Learning Multimedia Resource Centers
7. Managing the daily operation of the chaplain’s office
8. Administering the ROF
9. Coordinating community relations projects
10. Providing referral services to Service members and their families
11. Developing CRP annexes for inclusion in operational plans.

2.8.3.5 Operational Support

In addition to the normal duties and responsibilities of a unit RP, those who are assigned to a force or fleet headquarters staff or to the staff of a joint force commander have the additional duties and responsibilities of assisting the force, fleet, or joint force chaplain in:

1. Assessing the religious needs of the forces assigned to the force, fleet, or joint operating area
2. Determining the available religious ministry team resources
3. Ensuring efficient use of available resources in meeting the religious needs of forces assigned
4. Coordinating cooperative religious ministry in the area
5. Helping research, prepare, and integrate information relating to impact of religion on operations.

2.8.3.6 Strategic Support

At the strategic/national level, the RP will have the additional duty and responsibility of assisting the Navy component chaplain in:

1. Synchronizing the efforts of all assigned RMTs to support the combatant commander’s (CCDR’s) theater and regional campaign plans
2. Helping research, prepare, and integrate information relating to the impact of religion on operations in the area of operation.
3. If authorized by the CCDR, coordinating religious leader engagements in the AO
4. Evaluating and reporting mission readiness through the Defense Readiness Reporting System or applicable reporting systems to Navy component commander or combatant commander.

2.8.3.7 Responsibilities for Oversight

OPNAVINST 3120.32C, The Standard Organization Regulations of the United States Navy (USN), Section 361, identifies the required duties of a division officer, including the maintenance of a division notebook to include the Navy goal card and containing personal data, training data, a space and equipment responsibility log, the watch and battle stations to be manned, and other useful data for the orientation of relieving officer and for ready reference. This information enables annual enlisted performance evaluations for personnel of the division. The chaplain, as work center supervisor, is responsible for assessing professional performance and writing the evaluation for RPs.

2.8.3.8 Training, Evaluation, and Advancement

RPs should participate in all command general military training opportunities. In addition, RPs should be afforded the opportunity to attend area RP professional training. Chaplains should make sure that RPs are working on rate training manual courses and military requirements courses that are needed to prepare them for advancement to the next higher grade. Requirements for advancement are found in BUPERINST 1430.16F, the Advancement Manual for Enlisted Personnel. The RP’s guide to PNC provides valuable information as to what chaplains should expect.
from their RP at various pay grades. This guide is available from the Chaplain Corps Community in Navy Knowledge Online on the Senior Enlisted Leaders page.

The Enlisted Performance Evaluation Report permits commanding officers to assess the performance of all assigned personnel. The enlisted evaluation is used to determine eligibility for reenlistment and is used by selection boards for advancement. Evaluate fairly; consult with senior chaplains so that the evaluation is consistent with those written on other RPs. Information on evaluations can be found in BUPERSINST 1610.10C, Navy Performance Evaluation System. Be sure that evaluations are submitted promptly.

Senior RPs are responsible for leading, mentoring, and supervising junior personnel and developing procedures for implementing the CRP. The senior RP is the expert on Navy policies and procedures.

MILPERSMAN 1440-010, Change in Rating, outlines the basic entry requirements for personnel seeking lateral conversion to RP.

2.8.3.9 Conclusion

RPs exist in the Navy to support the meeting of religious needs. Navy policy has established standards for religious ministry support based on their functional areas of ministry support and accommodation, care, command advisement, expeditionary ministry support, finance and accounting, and shipboard library/multimedia resource center administration. PNC recognizes and emphasizes the importance of dedicated enlisted support through the RP rating. Like chaplains, RPs share the experience of military service, not just wearing the uniform but living side-by-side with other Service members, thereby earning credibility in the eyes of their shipmates. This is important when those shipmates need help from someone they can trust, someone who understands their situation, and someone on whose discretion they can count.

2.8.4 Triage Process

RMTs assigned to fleet platforms have an SOP for processing/triage/referrals to which they demonstrably adhere. The process that is in place accomplishes evaluation, stabilization, and referral of walk-ins and others requesting services to determine needs while safeguarding confidentiality.

2.8.5 Facilities Maintenance/Equipping

Identifying, procuring, and maintaining facilities and equipment needed to support the CRP is an essential element of facilitation, as are managing real property repair and maintenance, equipment acquisition, and supplies. Religious ministry gear is included in the equipage lists of each class of ships. In addition to that gear, every deploying unit (whether or not it has an RMT embarked) carries a religious ministry mount-out box that includes consumable materials necessary to the meeting of religious needs when a chaplain comes aboard. In this way, visiting chaplains of a variety of ROs can be facilitated.

2.8.6 Organizing Support for Religious and Divine Services

As part of facilitation, RMTs exercise oversight of lay leader, and other chaplain, civilian, or contractor support. They oversee facilities availability and upkeep, supplies, publicity and related functions, scheduling, and monitoring of religious services.

2.8.7 Religious Offering Funds

Units with ROFs have in place an SOP for planning, coordination, training, implementation, and maintenance of the ROF, where authorized, that adheres to Navy policy. In order for an offering to be made, a Navy chaplain is the leader of the service; lay-led services do not take up offerings.
2.8.8 Manning

RMTs serving senior staffs, as well as RMTs in general, to a lesser extent, must have sufficient familiarity with force structure to identify and fill CRP manpower requirements. Knowledge of contracts has become an important tool in CRP management ashore.

2.8.9 Coordination for Ecclesiastical Visitors

Unit RMTs often provide assistance to the command in hosting special visitors. RMTs have particular responsibilities when officials representing the nation’s ROs visit. Protocols for such visits are defined generally in policy describing protocols for dignitaries and with more detail in ship’s regulations.

2.8.10 Watch Bills

RMTs support a variety of watch bills. RMT personnel understand watch bill development, coordination, and oversight, as well as the standard for service associated with each watch. RPs are available to stand watches like any other member of the crew. However, assignment of RPs to watches should take into consideration that the primary mission of the rating is to support the CRP and the work of the chaplain. Any assignment that would hinder the CRP or the work of the chaplain would be considered inappropriate. Problems in this area should be discussed with the executive officer. Chaplains only stand duty chaplain watches.

2.8.11 Endorser Requirements

Each chaplain is responsible for preparation of reports; attendance and/or participation in classes, conferences, and meetings; religious actions; and other actions in support of endorser requirements. Maintenance of ecclesiastical endorsement is the chaplain’s responsibility, overseen by the supervisory chaplain and supported by the commander.

2.8.12 Total Force Requirements

Some CRPs have associated RC billets. Others interact with the RC when planning for integration of RC chaplains and RPs into the CRP. In order to facilitate such interactions, Active Component (AC) RMTs maintain communications with appropriate RC personnel. (See section 4.17.17 for further discussion of RC/AC issues.)

2.8.13 Community Training

Participation in religious ministry training and education opportunities (professional development training courses, professional development training workshops, local area-wide training, etc.) is an important aspect of ongoing religious ministry process improvement efforts. Such opportunities are the venues in which community standards are elucidated, case studies accomplished, and good work habits reinforced. They are also important opportunities for giving and receiving mentoring. Participation is expected and strongly encouraged.

2.8.14 Office Management

2.8.14.1 Naval Messages

While the ease of sending e-mails has removed the necessity for some naval messages, there are still a range of issues that are handled through naval message. Some examples are: burial at sea tasking and completion messages, in-chop messages, various mandated reports, and messages of interest to numerous commands. The administrative department can offer assistance in the process for drafting and sending naval messages. Preparation for deployment should include identification of required messages.
2.8.14.2 Classified Material

Guidelines for handling, control and security requirements for classified material are found in Secretary of the Navy Manual 5239.1, Department of the Navy Information Assurance Program/Information Assurance Manual, and are the subject of annual training for anyone with access to government information systems. Communications on a classified network may be required depending on the nature of the mission. Deployment preparation should include information on the protocols for such communications.

2.8.15 Measuring CRP Performance and Effectiveness

In order to account for personnel and financial resources, religious ministry must be conducted according to measurable, reportable standards. While some aspects of ministry may not be quantifiable in terms of outcome, (how much was the Sailor’s life changed by the counseling session, act of conscience, sacrament of confession or how many suicides were prevented by the chaplain’s efforts), some aspects of ministry are measurable. Every CRP includes systematic monitoring and reporting of chaplain, volunteer, lay leader, contractor, and outside chaplain activities in support of all command religious accommodation efforts. Divine services, lay leader services, scripture studies, and all faith-specific events are accounted for in unit reporting regimes. The number and duration of counseling sessions, the training needed to effectively counsel, and the satisfaction of the counselee are all metrics which can be tracked, and shed light on the important work the chaplain is doing. Chaplains deliver those performance statistics to command leadership, taking that opportunity to advise commanders on the CRP as well as the morale and welfare of the crew. The CHC is developing an electronic method for recording religious ministry activity. The instrument is designed to facilitate the collection of information which can then be analyzed to identify trends and enhance programs. More information will be forthcoming as the initiative is implemented. Until the universal implementation of the CHC reporting mechanism, the forces and fleets have established various reporting protocols designed to support the measurement of performance. They track usage of religious ministry services as well as user feedback (see appendix B for an example of a user feedback instrument). RMTs comply with all recording and reporting protocols, inspection regimes, data collection, management and reporting requirements, customer and command satisfaction surveys, and any other data calls. That data forms the basis of discussions between the RMT, the supervisory chaplain, and the commander for purposes of program responsiveness and process improvement. (See appendix C for an example of a unit CRP report template.) Data is consolidated for use in advising force and fleet commanders. (See appendix D for a consolidated reporting template.) Efforts to develop measures of effectiveness continue.

2.8.16 Possible Collateral Duties

While not manned, trained, or equipped to execute them, chaplains are sometimes ordered to fulfill responsibilities outside the CRP. The man-hours and resources consumed by such tasks are accounted for in order to advise the commander as to their impact on religious ministry to the crew and families. Limitations on collateral duties are laid out in OPNAVINST 1730.1E, and related regulations.

2.8.16.1 Tiger Cruises

While Tiger cruises are assigned to various responsible officers across the fleet, chaplains should be prepared to advise commanders as to the impact of such responsibilities on religious ministry. Should commanders determine that the RMT will offer assistance in hosting guests for Tiger cruises or providing other coordination and support, the impact on religious ministry delivery should be a subject on which the chaplain offers advice to the commander.

2.8.16.2 Support for the Command Diversity Program

Religion is defined by the DON as an aspect of diversity. Chaplains offer their expertise in support of command efforts to promote diversity. This can involve a spectrum of effort ranging from advice on planning to leadership of events at the commander’s discretion.
CHAPTER 3
Professional Naval Chaplaincy in the Fleet

3.1 OVERVIEW

The DOD lists endorsing agents who are authorized to provide or withdraw ecclesiastical endorsements on behalf of an RO. Ecclesiastical endorsement is the process by which ROs confirm the eligibility of their religious ministry professionals to conduct religious ministry in the military context (see Department of Defense directive (DODD) 1304.19, Appointment of Chaplains for the Military Departments, and DODI 1304.28, Guidance for the Appointment of Chaplains for the Military Departments).

Religious ministry professionals do not come to military service fully prepared to provide, facilitate, care and advise according to Navy standards. They come as trained and educated religious ministry professionals representing their RO. They do not become chaplains until they are trained in the skills necessary for ministry in the military milieu. Figure 3-1 identifies some of the key elements that contribute to the making of a Navy chaplain. For the four capabilities, figure 3-2 provides a graphic illustration of the expertise of religious ministry professionals as they begin their chaplaincy experience, prior to training. As indicated, religious ministry professionals arrive in chaplaincy with a considerable understanding of the faith and practices of their own faith group, and have some general knowledge of counseling or coaching. In the civilian world, one is not usually called upon or trained to facilitate the religious needs of those of other faiths. One does not have the specific training necessary to deliver care in the military environment, to include an understanding of the rules and regulations and experience of the unique stress and challenges. One has probably never been called upon to advise a military commander. These are the skills in which one is trained in order to be a successful chaplain in the DON.

![Figure 3-1. Process: From Civilian Religious Ministry Professional to Navy Chaplain](image1)

![Figure 3-2. Civilian and Professional Naval Chaplain Expertise in the Capabilities](image2)
3.2 THE NATURE OF PROFESSIONAL NAVAL CHAPLAINCY IN THE FLEET

As organizing foci for the efforts of the CHC, the Strategic Plan identifies four goals:

1. Fulfill the religious ministry needs of those served. To achieve this goal, the CHC will strive to understand and articulate the current and future needs of the individuals and communities it is directed to serve. Continuous review and adaptation of service and delivery models is required in order to best meet those needs.

2. Sustain healthy active duty and Reserve Component chaplain and RP communities. This goal requires an understanding of the full range of current and future manpower issues. A healthy and diverse community can best provide the range of skills and abilities required to meet the needs of Sailors, Marines, and their families, as well as develop future community leadership.

3. Measure and report performance in a transparent manner. The CHC will develop meaningful measures and metrics. It will continuously assess and report its performance, both internally and externally, in the areas of process, programs, personnel, service, and value.

4. Communicate CHC value to all stakeholders. The CHC will clearly, thoughtfully, and intentionally communicate its value in a manner meaningful to each of the communities it serves.

Fundamental to the understanding of religious ministry, and implicit in #1 of the Strategic Plan, is the realization that ministry in the military is not the same as civilian ministry. It is not simply ministry that happens to take place at a naval base or among Sailors. The lives of Sailors are impacted by their service across the board in subtle and profound ways. From groceries to medical care to housing to religious expression, almost every facet of the lives of Sailors and their families is influenced by the naval milieu. Naval service often means being away from the religious practices associated with being back home.

3.2.1 Vision Statement

|“Mission-ready Sailors, Marines, and their families, demonstrating spiritual, moral, and ethical maturity, supported by the innovative delivery of religious ministry and compassionate … care.”|

—DON Strategic Plan for Religious Ministry

That the CHC vision statement begins with the military mission is indicative of the fundamental difference between military and civilian ministry. Religious ministry in the military is institutional in character; that is to say, defined in terms of the unique challenges, opportunities, limitations, and empowerments which are inherent characteristics of the environment in which it takes place. As such, PNC takes place according to law and policies, that outline, describe, and require how religious ministry is delivered. It is in those laws and policies that the responsibilities, boundaries, and protections for chaplaincy activities are found and in which the various balances inherent in efforts to meet command and individual religious requirements are struck.

3.2.2 Institutional Ministry Principles

The institutional character of military ministry is reflected in four guiding principles for leadership, management, and delivery of ministry:

1. Promote the spiritual well-being of Sailors and their families, in accordance with the First Amendment, by respecting and accommodating their diverse religious requirements.

2. Demonstrate spiritual and moral integrity.

3. Model and teach that every person should be treated with human dignity.

4. Project professionalism and accountability.
These principles, published in the Strategic Plan, lay the groundwork for the promulgation of DON policies with regard to chaplain professionalism, behavior, ethics, boundaries, and accountability.

### 3.3 CHAPLAINCY IN THE FLEET

The key concept of the DON approach to chaplaincy is that of PNC. It is defined in SECNAVINST 1730.7D as:

> The field of endeavor in which Navy chaplains deliver to the Sea Services and authorized recipients religious ministry characterized by cooperation, tolerance, mutual respect and respect for diversity. It is further characterized by an understanding of both the pluralistic nature of the environment and the processes and structures of the organizations and institutions served. PNC includes the full range of responsibilities inherent in positions of leadership and authority in the Navy, as well as the standards and codes of behavior established for chaplains by the DON and those found in civilian religious professional life. Implicit in PNC is the expectation that chaplains will not compromise the standards of their RO [religious organization]. (SECNAVINST 1730.7D, Enclosure 1, pg. 2)

#### 3.3.1 Religious Impartiality

The CHC is not a religious organization per se. As an element of the Federal government, the CHC ordains no one, proclaims no theological views, offers no distinct rites or religious rituals, cannot hold any particular understanding of spirituality, and imposes no particular religious requirements on its members. It exists to organize, train, and equip chaplains and those who work with them. The Navy respects the authority of a chaplain’s endorsing RO to govern the RO-specific aspects of the chaplain’s work, while the Navy maintains its authority over the non-RO-specific aspects of chaplains’ work and their overall conduct as naval officers. PNC is the means by which the Navy supports the free exercise of religion and avoids the establishment of a state religion, while at the same time ensuring that religious ministry is offered in a way which is respectful of good order and discipline. It is the means by which the CHC meets validated requirements through the delivery of its core capabilities. The Navy recognizes the chaplain as the lead agent in the effective and efficient delivery of religious ministry tasks.

#### 3.3.2 Professional Naval Chaplaincy Competencies

PNC requires the Navy chaplain to employ two distinct but overlapping sets of competencies, as illustrated in figure 3-3.

![Figure 3-3. Distinct but Overlapping Sets of Competencies](image-url)
3.3.2.1 Religious Ministry Professional Competencies

RO endorsing agents that have been listed by the DOD provide the Navy with religious ministry professionals competent to deliver faith-specific services in the military environment. As a matter of DOD policy, it is understood that Navy chaplains, while never being required to compromise the standards of their RO, are required to function in a pluralistic environment.

3.3.2.2 Naval Officer Competencies

The Navy expects its chaplains to be competent staff corps officers who understand the systems and structures of the sea services and are amenable to military life. The Navy recognizes that chaplains are noncombatants who have been brought into the Service, not to help the Service accomplish its combatant mission, but rather to accommodate the religious needs of authorized users, care for all, and offer advice on those activities.

3.4 CONCLUSION

Chaplains exist in the Navy to accommodate religion. They are representatives of their ROs. They are staff officers. These two identities illustrated in figure 3-4, and the authorities on which they are based, empower the chaplain to function as minister, caregiver, and adviser. Navy policy has established standards for religious ministry based on the professionalism inherent in the naval officer and ministerial identities. PNC recognizes and emphasizes the importance of chaplain expertise and experience in the unique aspects of military life. As someone who shares the experience of military service, not just wearing the uniform, but living side-by-side with other Service members, chaplains earn credibility in the eyes of their shipmates. This is important when those shipmates need help from someone they can trust, someone who understands their situation, and someone on whose discretion they can count.

Figure 3-4. Military and Religious Roles
CHAPTER 4

Religious Ministry in the Forces and Fleets

4.1 OVERVIEW

The free-spirited approach to ministry practiced by many Navy chaplains is rooted in Navy tradition and culture. While it is fully respectful of chains of command, it rests on the commander’s intent that the chaplains seek out and help all those in need, wherever they may be. Proper liaison, communication, and coordination are essential but the spirit of finding a need and filling it is pervasive. It reflects the overarching culture of the Navy, which evolved over the centuries aboard vessels sailing far from home, the crew relying on one another for survival and success.

4.1.1 Operational and Administrative Control

JP 1, Doctrine for the Armed Forces of the United States, defines four types of command relationships: combatant command (command authority) (COCOM), operational control (OPCON), tactical control (TACON), and support. The specific command relationship (COCOM, OPCON, TACON, and support) defines the level of authority a commander has over assigned or attached forces. Joint doctrine also defines three other types of authority outside those command authorities mentioned above: administrative control (ADCOM), coordinating authority, and direct liaison authorized. For a detailed discussion, see NWP 3-32, Maritime Operations at the Operational Level of War.

OPCON is inherent in COCOM and is the command authority over assigned or attached forces. OPCON is the authority of a commander to perform those functions over subordinate forces involving organizing and employing commands and forces, assigning tasks, designating objectives, and giving authoritative direction necessary to accomplish the mission. When a vessel or group in-chops to a numbered fleet, the numbered fleet assumes OPCON.

ADCOM is the direction or exercise of authority over subordinate or other organizations with respect to administration and support, including organization of Service forces, control of resources and equipment, personnel management, unit logistics, individual and unit training, readiness, mobilization, demobilization, discipline, and other matters not included in the operational missions of the subordinate or other organizations. This is the authority necessary to fulfill military department statutory responsibilities for administration and support. Generally, regardless of the fleet into which a vessel or group has in-chopped, ADCOM remains with the force(s) to which the vessel(s) belong.

Support is a command authority with four categories: general, mutual, direct, and close. A support relationship is established by a superior commander between subordinate commanders when one organization should aid, protect, complement, or sustain another force. Support may be exercised by commanders at any echelon at or below the level of CCDR. The designation of a support relationship is important as it conveys priorities to commanders and staffs planning or executing joint operations. The support command relationship is a flexible arrangement. The establishing authority is responsible for ensuring that the supported and supporting commanders understand the degree of authority granted the supported commander. An establishing directive is normally issued to specify the purpose of the support relationship, the desired results, and the action to be taken. The supported commander should ensure that the supporting commander understands the assistance required. The supporting commander provides the assistance needed, subject to the supporting commander’s existing capabilities and other assigned tasks. When the supporting commander cannot fulfill the needs of the supported commander, the
establishing authority is notified by either the supported or supporting commander. The establishing authority is responsible for determining a solution. Because RMTs frequently work in supporting/supported situations, it is important for them to understand the authorities upon which those relationships are based and to realize that support is directed by higher authority.

4.1.2 Three Distinct Levels of Fleet Religious Ministry

Fleet religious ministry can be said to occur differently in three levels or circumstances reflective of the levels identified in OPNAVINST 1730.1E. At the unit level, or tactically, RMTs deliver the tasks associated with the four capabilities to the personnel of their units and cooperatively to those beyond their units based on the tactical situation. Such ministry is somewhat similar across platforms and scalable. Examples of the second level (supervisory) are carrier strike groups (CSGs) or amphibious ready groups (ARGs) where the senior chaplain is responsible not only for ministry to the crew of the ship but for the coordination of ministry to several units on deployment, as well as advice to the commander about religion in the forward operating area. The third level (senior supervisory) refers to the forces and fleets. At the force and fleet level, chaplains advise commanders concerning manpower, training, policy, and future operations. These three levels are reflected in the levels of supervision introduced in OPNAVINST 1730.1E. Training offered by the Naval Chaplaincy School and Center focuses on the preparation of chaplains to fulfill these different roles through a continuum of training offered throughout the individual’s career at the appropriate ranks. Annual CHC training received during professional development training courses builds on basic school training received at Naval Chaplaincy School and Center. Monthly area training on diverse ministry topics addresses similar content and focuses on specific issues germane to the locale or domain. Fleet training is organized for delivery during the basic and integrated phases as part of the fleet readiness training plan (FRTP). Fourth, Fifth, Sixth, and Seventh Fleets inform the training process by identifying the unique operational elements found in their respective AOs. Tactical religious ministry is similar across the forces and fleets for the most part and is described in this publication. Some differences do exist and are described below.

4.1.3 Distinct Service Delivery Models

The chaplain of the unit has the best opportunity to establish rapport with those served. This is the ideal for naval military ministry. While it is unattainable across the board due to budgetary and supply constraints, it is the gold standard for chaplain service delivery. When the chaplain has the opportunity to establish and cultivate relationships with the crew, he is best situated to deliver the highest quality support. Intimately familiar with the command climate, the strengths and weaknesses of leaders across the chain of command, and aware of the personal issues of the Sailors, the chaplain can proactively deliver life-changing ministry. Whenever possible, the DON strives to come as close as possible to this ideal. Chaplains are assigned as close to the deck plates as possible; that is, at the lowest possible echelon of command. When crew complements are not large enough to justify a chaplain resident in the command, a chaplain will be assigned at the next higher echelon, for example, at the DESRON or air wing levels.

4.1.3.1 Organic Model

Billet placement impacts the effectiveness of the chaplain. The most effective billet placement is within the command to be served. This is sometimes called the organic delivery model. The chaplain is, for example, a member of the crew of the ship. He is assigned to the command and goes through the FRTP as part of the crew. He is a full-time member of the staff. This is the optimal model for building the interpersonal relationships, the understanding of the command climate, and unique command personality which tend to significantly enhance the quality of religious ministry delivered by building the crew’s sense of trust for, and acceptance of, the chaplain.

4.1.3.2 Ministry Center Variant

Ministry centers employ a slightly different variation of the organic model. Chaplains are assigned temporary duty orders to a ship or DESRON staff that is deploying. During the deployment, the chaplain is a full-time member of the staff and crew. The chaplain may participate in the prior phases of the FRTP to aid in certification and pre-deployment support and usually leaves sometime after the unit’s return to homeport. Purposeful efforts are made to establish relationships with commands which will serve to significantly enhance the quality of ministry.
4.1.3.3 Circuit Rider Model

Ministry centers and DESRONs employ another delivery model, sometimes called the circuit rider model. In this case, the chaplain is assigned to a DESRON staff and splits time among the ships which make up the squadron. The carrier air wing (CVW) chaplain is similarly assigned to the CVW staff and is responsible for religious ministry to the squadrons which make up the CVW. The circuit rider model is used when individual commands do not have sufficient numbers to justify the placement of a chaplain in the command organically. Forces made up of smaller ships with smaller crews tend toward the circuit rider model.

4.1.3.4 Hub and Spoke Model

The submarine force utilizes a different model, sometimes called “hub and spoke.” Chaplains work from a central location to deliver support to various platforms and populations. Because submarines cannot deploy with chaplains aboard due to operational constraints, they are usually assigned to the support organization and support crews and families from ashore.

4.1.3.5 Cooperative Emphasis

Cooperative ministry, which transcends command lines, can deliver responsive services to all those either not directly supported by an RMT or whose RMT has deployed. Thus, Sailors and families have a chaplain to turn to at all times. This cooperative approach to ministry is the same approach used when deploying to a fleet AO or a combatant area of responsibility (AOR) or as part of a joint task force (JTF). No one ship or station will have the necessary resources to meet every religious need. Cooperation across command lines can significantly enhance the breadth of service which can be delivered by managing scarce resources effectively. Accommodation and other services are enhanced by the cooperative approach.

4.2 BASIC PHASE

Unit ministry in the forces consists of the tasks enumerated in OPNAVINST 1730.1E, and fleet-and force-level 1730 instructions and described in chapter 2 of this publication, associated with the capabilities (provide, facilitate, care, advise), as well as those tasks associated with fleet ministry listed in chapter 3. Unit ministry is mostly concerned with those tasks. In the basic phase, the RMT is trained to accomplish the tasks and is evaluated on its ability to proceed to the integrated phase. (See appendix F for a succinct unit commander’s guide to religious ministry.)

4.2.1 Training and Certification Responsibilities

During the basic phase, commanders, advised by a chaplain, develop their CRPs for deployment. In preparation for deployment, Force RMTs conduct training for all subordinate RMTs to the standards established by the force commander for religious ministry in the units of the force. That standard defines tactical religious ministry in the force and is spelled out in force regulations and instructions. Commands are inspected at the culmination of basic phase training for purposes of certifying the command’s mastery of tactical religious ministry on that platform and readiness to proceed to the integrated phase. Inspections include observation of, and interaction with, the RMT, the chain of command, and the crew. RMT familiarity with and adherence to SOPs, standards and practices as described and endorsed in force religious ministry regulations and instructions, as well as Navy policies, are evaluated. RMT actions in fulfillment of the tasks enumerated in OPNAVINST 1730.1E, associated with each of the four capabilities (provide, facilitate, care, advise) described in chapter 2 are subject to inspection.

4.2.2 Commands Without Embarked RMTs

Commands without RMTs embarked for deployment are still required to have a CRP which is evaluated as to the responsiveness and effectiveness of religious accommodation efforts. Inspection involves evaluation of the effectiveness of the religious needs assessment, the steps taken to meet the identified needs through the training and certification of lay leaders, plans for bringing chaplains aboard during deployment, and familiarity with procedures and development of SOPs for making requests of the cognizant numbered fleet and co-located ships with RMTs embarked for additional support, especially around major holidays.
4.3 FORCES

4.3.1 Responsibilities

Force or type command chaplains advise, assist, and support the force commander in manning, training, and equipping the units of the force for religious ministry. Force commanders maintain administrative control over force units throughout the FRTP. Operational control passes to the numbered fleets as the units in-chop. For detailed discussion of the various types of control, see NWP 3-32, Maritime Operations at the Operational Level of War, and NWP 3-56, Composite Warfare Doctrine. They develop for force commander signature force regulations which establish the procedures for identifying force religious requirements, designate religious ministry standards for platforms, lay out training plans, and establish the certification regime. Force chaplains advise the force commander on the unique aspects of ministry in the force, as well as the nature of religious ministry, communicating CHC community performance expectations for RMT personnel. They identify the array of programs from which the commander may chose in order to establish a standard for ministry in the force. Force chaplains develop and execute reporting regimes that encourage accountability and provide meaningful metrics to the commander. Force RMTs plan and execute inspection regimes to confirm the training and provide the certification of constituent units in alignment with force, DON, and CHC standards. They assist unit commanders in developing the CRP. They evaluate each unit commander’s religious program for certification by the force commander (whether or not there is an embarked chaplain or RMT). Consistent with the force commander’s administrative control, force chaplains supervise unit religious ministry throughout the FRTP, to include deployment. Force chaplains interact with unit commanders to communicate CHC expectations and force religious requirements. They collaborate with training fleet, numbered fleet, and fleet chaplains in the alignment of basic and integrated phase training, fleet religious ministry standards, and certification processes.

4.3.2 Leadership and Mentoring

Force chaplains establish the routines for leading and mentoring subordinate RMTs. Force RMTs train and certify force units for unit-level religious requirements and supervise delivery of ministry in all units through the maintenance, basic, and sustainment phases of the FRTP. They evaluate RMT unit-level knowledge, skills, and attitudes (KSAs), training on unit-level facilitation, provision, care, and advisement. They train to, and then evaluate, unit-level policy and plans to determine that they meet religious requirements. They advise on the appropriateness of collateral duties and how much time is spent on them. RMTs supervise delivery of ministry at the tactical level, meet with commanders to evaluate and certify for basic phase requirements, and report results appropriately to the force commander. In the process, force chaplains identify manning issues and work with force and CHC sources for solutions. Through the exercise of their leadership, supervision, and mentoring responsibilities, force chaplains help to identify and develop future force religious ministry leaders through intrusive, active, thorough leadership and supervision which communicates standards, trains to the standards, and holds subordinates accountable to those standards. (For a further discussion, see section 4.17.)

4.4 SURFACE FORCES

4.4.1 Overview

RMTs aboard the ships of the surface force are principally involved in carrying out the religious ministry tasks enumerated in OPNAVINST 1730.1E, and described in chapter 2 of this publication. During the basic phase, surface ship commanders develop their CRPs with the assistance of chaplains either assigned to the ship, squadron, or ministry center or designated by the force. Of particular importance for ships without a staff chaplain permanently aboard, is assessment of religious needs and training and certification of appropriate lay leaders to facilitate accommodation of religious needs during deployment. This process is facilitated by an assigned ministry center or higher echelon chaplain who may or may not ride the ship at some point. In addition to lay leaders, the commander, advised by a chaplain, develops plans to utilize available chaplains in the forward operating area as they become available, to include making support requests through the cognizant numbered fleet to other units in proximity with RMTs embarked. Particular attention is paid to scheduling such support on the occasions of major religious holidays. Larger ships’ companies with RMTs consisting of multiple chaplains or with multiple RMTs embarked are often able to support such needs.
4.4.2 Types of Ministry in Surface Forces

4.4.2.1 Ministry Centers

The ministry center assists commanders in determining the shape of the CRP by assisting in the administration and analysis of needs assessments. Organized directly under the force, the ministry center executes force religious ministry standards, to include training and assignment of chaplains. The force commander sets the standard for each platform. The ministry center then manages the available man-hours to achieve the standard.

4.4.2.2 Independent Deployers

Some vessels are assigned to conduct operations independent of strike groups or ready groups. For such independent deployers, RMTs are trained in the basic phase according to the established standards and certified for deployment by the force (often represented by Commander, Strike Forces Training Atlantic or Pacific), during which time training may also address mission-specific religious ministry issues. The deployment certification is normally accomplished in conjunction with a fleet exercise. The question of whether or not a chaplain will deploy aboard the ship becomes even more important. If one does not, then a careful religious needs assessment and the training and certification of appropriate lay leaders and familiarity with procedures for seeking fleet religious ministry support become crucial. RMTs aboard independent deployers deliver robust CRPs which fill as many religious needs as possible given the limited resources available.

4.4.2.3 Forward-Deployed Naval Forces

Forward-deployed naval forces ships do not execute the usual FRTP cycle. To maintain the necessary training flexibility, mission area certifications will not expire when the ship enters an extended maintenance period. Instead, mission area certification is set at a 24-month periodicity. Mission areas may be recertified at any point within that 24-month periodicity. Ships, ISICs, and afloat training group sequence the prescribed training, assessments, and evaluations with the ship’s operational and maintenance schedules in order to maintain certification periodicity.

4.4.2.4 Amphibious Ships

Amphibious ships offer a different kind of ministry in that, in addition to ministry delivered to the crew of the ships of the group, it extends to embarked Marines and involves operations in support of the entire ARG. Large amphibious ships have RMTs assigned as ship’s company. Aboard an amphibious assault ship multipurpose (LHD) or amphibious assault ship (general purpose), management of spaces, chapel use, operation of the Library Multimedia Resource Center, and referrals of those in need of counseling are coordinated by the senior chaplain, and supported by the embarked RMT personnel, in order to maximize the effectiveness of the CRP. While embarked, the RMTs assigned to Marine Corps units support the ARG CRP. The CRP is one program, covering all personnel in the ARG and Marine expeditionary unit. Some ministry activities are executed differently by RMTs serving with Marines compared to the procedures followed by RMTs assigned to Navy commanders. One example is ARC messages. Coordination is necessary in order to ensure that Navy and Marine procedures are followed where they apply. The Library Multimedia Resource Center is managed and operated by the ARG RMT. MEU RMTs support the operation of the Library Multimedia Resource Center through RP, temporary additional duty (TAD), and volunteer man-hours to support usage by all those aboard. The senior ARG and MEU RPs normally collaborate to develop the Library Multimedia Resource Center work schedule. ARGs are discussed more thoroughly below in section 4.10 on the integrated phase.

4.5 AIR FORCES

4.5.1 Aircraft Carriers

CVN ministry represents large-scale religious ministry, which, coupled with robust RMT, manning enables the opportunity to support specific religious requirements in other ships in the CSG or simply in proximity. CVNs have their own hospital and brig, which require targeted ministry. The crew reflects a wide array of religious requirements, requiring a robust CRP and extensive efforts in order to plan, coordinate, resource, and execute properly. The scope of family support is such that cooperation and coordination with other force, local, and regional RMTs in homeport is essential. Collaboration with the ombudsman and the FRG are key elements of the CVN CRP.
The senior carrier chaplain is a department head whose peers on the staff are high-potential officers. Operating in that peer group, the senior chaplain must function with the highest degree of professionalism and competence. He is assigned a principle assistant, usually a lieutenant commander chaplain, and a leading chief petty officer (LCPO). The LCPO leads the department’s enlisted crew and represents the CRP to the Chief’s Mess. The later function is especially significant to the success of the CRP, as the Chief’s Mess of the carrier is highly influential in the life of the crew and the effectiveness of efforts. A lieutenant commander chaplain is usually assigned as the division officer. As a department, the RMT has many responsibilities not directly connected to the CRP but important to the proper functioning of the ship. The RMT is responsible for the cleanliness and upkeep of departmental spaces and maintaining optimal damage control conditions of readiness.

Given the number of the crew, the chaplains are often assigned particular departments on which to focus their deck-plate ministry. Whereas in a CRP of smaller scope, a chaplain would simply fall in on established SOPs, the scope of ministry on a CVN requires a much more intentional approach. Planning takes on an even more significant role, as the RMT must integrate properly into major ship-wide evolutions, such as mass casualties, battle stations, and other contingencies, for which the crew prepare on a regular basis. Personnel programs, such as return and reunion, are also major evolutions requiring extensive planning once the commander has determined what role the RMT will play. Partnering with the CVN’s master chiefs, to include the CMC, as well as medical; administration; training; operations; morale, welfare, and recreation; and other key elements; both fully integrates the CRP into the life of the ship, and contributes to valuable synergies that benefit the crew and their families.

To ensure widespread interaction between the RMT and the crew, CVN RMTs often operate programs which are collateral in nature but tend to enhance the quality of ministry by bringing the RMT in contact with the crew systematically and at important moments. Library Multimedia Resource Centers are often operated by RPs. As a central location for many of the crew, the Library Multimedia Resource Center represents a useful venue for gaining insight into the morale of the crew. When a crewmember receives an ARC message, it is often an opportunity to deliver religious ministry. RMTs are often responsible for managing ARC delivery. Commanders who use RMTs for these purposes should receive advice from their chaplains as to the effect of this use of man-hours on the CRP. Limitations on collateral duties are discussed in OPNAVINST 1730.1E. COMREL management is another possible collateral duty. The driving factor in COMREL coordination is the SOP established by the component commander, as communicated by his chaplain, regarding the nesting of COMRELS in the theater security cooperation plan (TSCP). COMRELS are coordinated by the CVN chaplain, based on force standards and on the guidance from the commander of the fleet in whose AO the COMREL is taking place. The after action report is routed to the appropriate numbered fleet chaplain and to the force chaplain.

4.5.2 Carrier Air Wings

While the CVW chaplain may be a circuit rider when ashore, rarely collocated with the bulk of the wing and, therefore, visiting the squadrons at their home air stations, he is as good as organic when the wing is embarked. One of the challenges of the CVW chaplain is to understand the cultural nuances of the various type wing communities. Another is the need to adjust to the command approaches of as many as nine different squadron command teams, in addition to that of the CVW command staff itself. The management of family support programs when families are often located in and around air stations hundreds if not thousands of miles apart is also a particular challenge. Extensive coordination and cooperation with local RMTs is essential to successful CVW family support. Assisting squadron chains of command in connecting with local resources is critical. Liaison with local military and civilian resources in order to establish ongoing relationships can enhance the support available to squadron families during deployment. Religious needs assessments are essential tools in determining the needs of the various squadrons prior to embarkation. Once embarked, the CVW CRP is integrated with that of the CVN. The CVW chaplain continues to report to, and work for, the CVW commander and coordinates his efforts with those of the CVN CRP to maximize effectiveness. He receives professional supervision and guidance from the CSG chaplain. He attends staff meetings as often as possible given his necessary focus on flight operations and need to flex his schedule so that he is able to visit all the CVW crew regularly. Up to 40 percent of the CVW crew work night check, so it is often the case that the CVW chaplain will reverse his sleeping schedule or significantly alter it to afford him the opportunity to perform deck-plate ministry for that portion of the crew. The CVN RMT and the CVW chaplain collaborate in a mutually supportive way in order to deliver the most robust and energetic ministry to the entire crew, both CVN and CVW personnel.
4.5.3 Type Wings

Although shore-based, the type wings deploy detachments without organic RMT support. Lay leader training and certification, and coordination with RMTs in the deployed area are essential elements of type wing ministry. Type wing chaplains are also called upon to coordinate religious ministry to air forces personnel ashore when operational RMTs are deployed with their units. By the nature of their assignments, type wing chaplains often work very closely with installation RMTs to coordinate support for families.

4.6 SUBMARINE FORCES

4.6.1 Dynamics of Irregular Access in Submarine Ministry

Limited manpower and space on submarines preclude chaplains or RMTs from deployment on submarines and curtail other occasions to travel on submarines underway. This increases the importance of their facilitative functions and support functions contoured around the operational schedule of each submarine.

4.6.2 Lay Leaders

Lay Leaders are the principal instruments of religious accommodation while underway. This naturally means that pre-deployment assessment of religious requirements, and the training and certification of lay leaders is of critical importance. Lay leaders typically have limited connectivity with chaplains once their boat is underway, so they must be fully trained and supplied prior to getting under way for deployment.

4.6.3 Care

RMTs must tailor ministry around the repair, training, and certification cycles of the submarines. This means regular visits to the boats while in port and taking short underway periods whenever feasible. The submarine force also employs RMTs assigned to submarine tenders to support and enhance the ministry offered to submariners. These RMTs have the responsibility of caring for both their own ship’s personnel, as well as the personnel assigned to the submarines under repair by their repair department. Submarine force RMTs care for their Sailors with the same compassion as other RMTs, but additional weight must be given to preventive concerns and character development with the forward look toward deployments where there is simply no access to chaplains.

4.6.4 Family Support

Coordination of ministry efforts between RMTs assigned to submarine forces and shore-based RMTs is of high importance to ensure adequate coverage for both the Sailors and their family members. Their partnerships with other helping agencies are essential in leveraging all local and regional resources on behalf of the families. RMTs contribute to family support ashore when submarines are away with the special cognizance that submarine Sailors and their families regularly have less opportunity for communication than the average deployed forces.

4.6.5 Burials at Sea

Since RMTs generally cannot participate in burials at sea from submarines, they provide additional support and liaison to enable the submarines to conduct these services with proper dignity.

4.6.6 Dynamics of Ministry to a Force with an Elite Self-identity

Submariners are a small community with a distinct identity and extremely high standards. The pool of people who meet the standards to screen for submarine duty is small, and the training pipeline is costly. Because of the high standards related to nuclear safety, they can be disqualified for physical, psychological, and ethical issues that would not disqualify their peers in other communities. Chaplains can support commanders in the assessment of which personnel issues might need referral off the boat. Judicious use of confidential communication can provide a safe resource for Sailors with temporary issues. This increases the importance of programmatic services such as “Soundings” (see section 4.6.7). It also demands a strong role for RMTs at the support command or squadron level in preparing new recruits and sea returnees for the challenges that confront them.
4.7 NAVAL EXPEDITIONARY FORCES

4.7.1 Overview

Religious ministry in Navy Expeditionary Combat Command (NECC) is undergoing significant reorganization. While supervisory/regimental chaplains have additional duty to regional NECC units void of an RMT and have been responsible for training squadron/battalion RMTs, some of these billets are being eliminated. Training and certification of squadrons/battalions for religious ministry will be conducted through the next higher echelon chaplain. Responsibility for ministry to the personnel of regional NECC units without an RMT will be determined by the force chaplain.

4.7.2 Joint Nature

The training process is particularly important because squadron/battalion chaplains are often junior, many just graduated from entry-level training. Squadrons/battalions often have extensive interaction with elements from the other military services. In addition to delivering ministry in a joint environment, RMTs may have chaplains of other services reporting to them and requiring supervision by them. Likewise, the RMT may be reporting to chaplains of other military departments. The very joint nature of NECC tactical ministry adds a significant level of complexity, requiring additional training, the source of which is found in JP 1-05, Religious Affairs in Joint Operations.

4.7.3 Complexities

Navy Expeditionary Combatant Command includes a wide diversity of units, such as naval construction force, explosive ordnance disposal groups, combat camera, Coastal Riverine Force, Navy Expeditionary Logistics Support Group, Navy Expeditionary Intelligence Command, Maritime Civil Affairs and Security Training, expeditionary combat readiness, and expeditionary training group. Such diversity offers special challenges to RMTs designing CRPs to meet a wide variety of needs, as well as adding a high degree of complexity to the understanding and facilitation of good relations and group interactions. An additional complicating factor is the method of deployment. For example: an EOD unit can be dispersed over hundreds of miles with 2–5 personnel to a team. A maritime security squadron can be deployed across the Mediterranean Sea. A Seabee battalion of approximately 600 personnel may be dispersed in many small detachments. In order to meet personnel religious requirements, RMTs must train, certify, and manage a complex and decentralized network of lay leaders. Besides the geographical limitations of this type of deployment, many units have a large number of reservists assigned to them. The deployment experience is different for the reservists and many of their families who live far from the home base of the assigned unit. This adds a significant complication to family ministry efforts.

4.8 CYBER FORCES

Ministry to personnel working in cyber forces includes several considerations: security clearances, operational stress, and stress relief.

4.8.1 Clearances

The first is the concern of personnel over the loss of security clearance. A great deal of time, effort, and expense goes into preparing those who work in this force to perform their duties. The educational track is extensive and demanding. The schools can last up to 1 year, the investigation can last up to 6 months, and the training received is narrowly focused to be valuable in the secure environment. The attainment of the necessary clearances is a matter of personal prestige. The loss of the clearance can have detrimental effects on the career and the emotional stability of the individual.

4.8.2 Operational Stress

A second important consideration is operational stress. As indicated, there is significant stress associated with the granting and retention of the clearance. In addition, there is the operational stress associated with the functions
carried out. Personnel may be providing intelligence that informs decisions in combat or they may be observing operations on the ground. They may, as a result, suffer from the effects of operational stress associated with combat, even though they were not actually on the ground. Many personnel serve on installations that are remote, overseas, or hosted by other services, adding additional stress to their lives. Cumulative stress is tracked carefully by chaplains working in this force.

4.8.3 Stress Relief

A major component of mitigating stress is talking about experiences. Due to the classification of information, the number of people with whom stressful experiences can be discussed is greatly limited. The ever-present need to protect one’s clearance makes it unlikely that personnel will be comfortable admitting stress effects. The Navy has gone to great lengths to overcome such concerns and to remove any stigma associated with seeking assistance, however, they still exist. Finally, many who are attracted to this line of work may be considered introverts and may be less likely to reach out when they are in need of help.

4.8.4 Domain Ministry Emphases

Those involved in ministry in this force offer training in how to make ethical decisions, financial planning, how to mitigate stress with emphasis on the resources available outside the command, and suicide prevention with emphasis on early self referral and early intervention.

4.9 SPECIAL OPERATIONS FORCES

Navy chaplains minister to special operations forces (SOF) in several chains of command: Naval Special Warfare, Marine Corps Special Operations Command, and United States Special Operations Command. Four characteristics significantly impact the way ministry is delivered in the SOF environment: the joint nature, classification levels, small units, and rapid change.

4.9.1 Joint Nature

Most SOF ministry is conducted within a joint environment. On the tactical level, deployed ministry is often done within the structure of a JTF. While training may be Service-specific, once downrange, at the very least, a tactical chaplain will be operating in the same AOR as chaplains and military personnel from other Services. It is also quite likely that a tactical chaplain will have some level of supervision by a chaplain from another Service. This makes it incumbent upon Navy chaplains to be familiar with the differences in regulations and practices of chaplains from other Services. Ministry at all levels of SOF has joint aspects.

4.9.2 Classification Level

The SOF mission is often carried out at high clearance levels. In order to be able to minister and have access to Service personnel, even at the tactical level, the chaplain must have a high-level clearance. Without this level of clearance, a chaplain would be unable to perform deck-plate ministry and care for personnel while deployed or at home station. This level of clearance brings with it some difficulties when it comes to sharing ministry ideas with other chaplains outside of the SOF environment. It also creates unique challenges in working with Service members and their families together because many Service members work on compounds that have restricted access and in areas that require high clearances. There are also increased difficulties in dealing with families and the sharing of information due to classification issues.

4.9.3 Small Unit Ministry

Much of SOF is broken up into small teams for training and deployment. This increases the difficulty at the operational and strategic levels with regard to manpower requirements and adequate ability to provide religious ministry across many AORs.
4.9.4 Rapid Change

SOF rapidly respond and deploy to meet real-world contingencies at short notice. Ministry must be flexible and adaptive to change. RMTs need to be able to respond quickly to changing environments and circumstances. While there is an initiative within SOF to give more predictability to schedules, it is yet to be experienced across the enterprise. This has implications to ministry for Service members and their families.

4.10 INTEGRATED PHASE

Training in the integrated phase prepares the unit RMT to participate in cooperative ministry in support, not just of the crew of their ship, but of the strike or ready group of which they may be a part, the fleet in which the ship will operate, as well as any ships or units in proximity without RMTs embarked. Commands are inspected during the integrated phase for readiness to deploy. Verification of command religious ministry readiness often takes place during exercises as scenarios containing religious ministry content are played out and responses are graded. See appendix G for a succinct group commanders’ guide to religious ministry.

4.10.1 Strike Group Chaplain

The senior chaplain aboard an aircraft carrier that is designated as part of a CSG has additional duty as the CSG chaplain serving on the staff of the CSG commander. The additional duty should be reflected in orders. The CSG chaplain advises the CSG commander regarding religious ministry in the constituent units and cooperative ministry in the CSG and in the cognizant fleets to which they in-chop and is one of the sources of advice on the impact of religion on operations. Where not designated through additional duty assigned in orders, the senior officer afloat designates a senior chaplain afloat to coordinate arrangement of religious ministry to units in the formation or vicinity.

4.10.1.1 Ministry Coordination

CSG chaplains are responsible for coordination of ministry within the CSG, cooperative ministry with the fleets to which they will in-chop, and for ships operating in close proximity, where possible. When deployed, they work with numbered fleet chaplains to coordinate ministry to those units without embarked chaplains when operationally feasible. As part of their workups, CSG chaplains develop a comprehensive CRP, to include support to units without embarked RMTs. Based on the nature of the deployment and utilization of units within the CSG, they plan for the coordination and distribution of religious ministry assets to ensure maximum coverage for all attached units. The CSG chaplain advises the CSG commander as to the best use of religious ministry personnel to deliver the most robust and comprehensive CRP to all the ships of the CSG given the resources available, the disposition of the ships, and other operational variables. The CSG commander makes the determination as to the best use of resources.

4.10.1.2 Training and Alignment

Prior to deployment, the CSG chaplain works to prepare the CVN religious ministry team and the crew for conflict and combat at sea through development of a robust CRP which contributes to the wholeness of Sailors. Training prepares RMTs to care for the wounded, sick, stressed, bereaved, or dying and honor the dead in the various possible scenarios in which such services could be called for (antipiracy actions, mass casualties, burials at sea, loss at home, etc.). To prepare for delivery of religious ministry beyond the CVN to other ships, the CSG chaplain works closely with the fleet training chaplain and the force chaplains to align the SOPs, instructions, ship’s organization and regulations manual, and other documents and procedures of the units which make up the CSG.

4.10.1.3 Carrier Air Wing Chaplain Integration

When the CVW embarks, the CSG chaplain coordinates the integration of the CVW command religious program into the CVN command religious program so that the two CRPs become one. The CSG chaplain is responsible for the integration of the two programs. The CSG chaplain is the professional supervisor of both chaplains assigned to the CVN, as well as the CVW chaplain while embarked. The main focus of the CVW chaplain continues to be
the personnel of the CVW. He reports directly to the CVW commander and his efforts are coordinated with the CSG chaplain so that the CVN–CVW command religious program is efficient and effective. The CSG chaplain assists the CVW commander in continuing the professional development of the CVW chaplain.

4.10.1.4 Destroyer Squadron Chaplain Integration

When the DESRON staff embarks, the CSG chaplain serves as the professional supervisor for the DESRON chaplain. Depending on the mission and the disposition of units, the DESRON commander determines how the DESRON chaplain will deliver ministry to the units of the DESRON. The CSG chaplain advises the DESRON commander as to the best way to leverage the capabilities of the religious ministry personnel available to deliver the most robust CRP possible to all the units of the CSG, including those of the DESRON. When the DESRON chaplain is aboard the CVN, he is integrated into the CVN command religious program to the extent possible while still giving him the freedom of movement necessary to visit the DESRON units. The CSG chaplain coordinates the use of the resources of the CSG to support the delivery of ministry as broadly as possible throughout the CSG, to include the cross-deck movement of the DESRON chaplain.

4.10.1.5 Escort or Screening Ship Religious Ministry Team Integration

If a cruiser is part of the CSG, she may have an RMT aboard, either by PCS order or TAD from a ministry center. That RMT is professionally supervised by the CSG chaplain. The CSG chaplain advises the escort or screening vessels’ commanders as to the best use of religious ministry personnel to deliver the most robust CRP to the crews of the CSG. The CSG chaplain advises and assists the escort or screening vessel commanders on the continuing professional development of the chaplains and RPs aboard.

4.10.1.6 Reports

While deployed, CSG chaplains are responsible for submitting reports as required by the various numbered fleets (specific event reports related to contingencies, COMRELs, AARs, etc.), in addition to reports required by the force commanders. Reporting requirements are found in operations orders (OPORDs) and supplemental guidance provided by the various numbered fleets. Lessons learned (LLs) are collected according to the process described in appendix H. The CSG chaplain coordinates preparation of a brief evaluating religious ministry efforts during the deployment, as well as the usefulness of pre-deployment training, to a template provided by the fleet or Commander, Third Fleet (C3F) training chaplains.

4.10.2 Amphibious Ready Groups

When an ARG is constituted, the senior chaplain on the LHD has additional duty as the ARG chaplain. In that capacity, he coordinates ministry throughout the ARG. At the direction of the commander, amphibious task force (CATF) after consultation of the commander, landing force (CLF), such coordination involves both Navy and Marine Corps religious ministry assets. While onboard, the relationship between the ARG chaplain and the command chaplain for the embarked Marine unit mirrors the supported-supporting relationship that exists between the CATF and the CLF. That is, the command element chaplain for the embarked Marine expeditionary brigade or MEU is in a supporting role for shipboard religious programs while embarked. Similarly, the ARG chaplain is in a supporting role for MAGTF operational ministry ashore. The collaborative, supported-supporting relationship establishes clear priorities in operational ministry afloat and ashore. The embarked chaplain and the ARG chaplain support one another in an atmosphere of mutual collaboration and collegiality. In this supported-supporting relationship, it is understood that the ARG and MEU chaplains will coordinate their activities with their respective commanders, who retain ultimate supervisory responsibility for their chaplain. Chaplains balance their efforts to deliver quality ministry to the personnel of their own command, while enhancing the CRP of the ARG and MEU through cooperative ministry.

4.10.2.1 Religious Needs Assessment

Early coordination during the FRTP is important in order to establish the patterns for constructive interaction that facilitate quality ministry. When directed by the CATF after consultation with the CLF, the religious needs of
ARG and MEU personnel should be viewed as a whole in order to determine the best utilization of personnel and other ministry resources. Perhaps the most important decision facing the CATF and CLF with regard to ministry is the placement of RMTs among the ships of the ARG. The religious needs of all ARG and MEU personnel are considered, particularly in light of anticipated unit employment. The ARG and MEU chaplains advise their commanders appropriately in order to avoid parochial conflict and maximize the effective delivery of religious ministry throughout the ARG and MEU. Close collaboration between the ARG and MEU chaplains is the keystone of successful ministry while Marines are embarked. Disaggregated operations make the decision as to placement of the RMTs all the more significant. If one of the ships of the ARG does not have regular access to ministry without an embarked RMT, that factor should weigh heavily in the allocation of RMTs to the ships of the ARG.

4.10.2.2 Memorandum of Understanding

Prior to embarkation, the CLF and the CATF commanders sign a memorandum of understanding (MOU) which defines the specifics of religious ministry collaboration between the ARG and MEU RMTs and reflects the specific circumstances faced by the ARG and MEU on a given deployment. The ARG and MEU command chaplains advise their commanders on the content of the MOU in order to anticipate possible points of friction and maximize the effectiveness of the CRP. Such issues as responsibility for spaces and tasks, placement of RMTs, Sunday activities of chaplains, in-port and underway watch bill participation, manning of the Library Multimedia Resource Center, coordination of COMRELs, use of scarce religious ministry personnel assets (to include cross-decking), protocols for handling Service member counseling requests from all units, and promotion of the CRP are discussed in the MOU. Another issue on which the CLF and CATF are advised is the occurrence of major religious observances while on deployment, whether or not to request faith-specific assistance, and plans for how to use scarce religious ministry resources accordingly.

4.10.2.3 Worship and Command Religious Program Events

The command religious program of the ARG and MEU is most effective when viewed as a whole. While each chaplain is responsible to their commander for the implementation of the commander’s program, at sea MEU RMTs normally support the shipboard CRP. However, this supported-supporting relationship in no way prevents an RMT from providing religious ministry events to meet their unit’s specific needs. This is done in coordination with the ARG and MEU chaplains. For worship services, the ship chaplains are supported by the MEU chaplains. For scripture studies and religion classes based on faith group, the chaplains mutually support one another. The RPs mutually support the worship schedule and other CRP events on a rotational basis. The CATF, advised by the ARG chaplain, has final approval for all CRP events that occur aboard the ships of the ARG. The ARG chaplain, in coordination with the MEU chaplain, manages the CRP, to include scheduling and resource management. Tasking of RPs and other CRP personnel must be approved by their cognizant command chaplain in advance.

4.10.2.4 Chapel Spaces

The ARG RMT is responsible for chapel spaces. The chapel’s primary purpose is to provide space for religious ministry events. All requests for use of the space are coordinated through the ARG RPs. MEU personnel seeking use of the chapel space make the request through the MEU RMT; the MEU RMT then coordinates with the ARG RMT.

4.10.2.5 Evening Prayer

The ship’s chaplain usually coordinates evening prayer on behalf of the ship’s commander. When a chaplain who is not part of the ship’s company is aboard, the ship’s commander may invite him to participate. Such participation is a privilege, not a right.
4.10.2.6 Possible Collateral Duties

4.10.2.6.1 Community Relations Projects

The driving factor in COMREL coordination is the SOP established by the component commander, as communicated by the chaplain, regarding the nesting of COMRELs in the TSCP. For purposes of accountability, COMRELs are coordinated by the ARG chaplain, based on force standards and on the guidance from the commander of the fleet in whose AOR the COMREL is taking place. The ARG chaplain is responsible for the scheduling, coordination, and subsequent reporting on COMRELs executed by personnel in any way associated with the ARG, including MEU personnel. All transportation, food, and equipment requirements are coordinated by the ARG RMT. Volunteer participation is tracked by the ARG RMT supported by the MEU RMTs. Volunteer opportunities are managed so that they are equitably divided between Sailors and Marines. The AAR is routed to the appropriate numbered fleet chaplain through the ARG and MEU chaplains.

4.10.2.6.2 United Through Reading

United Through Reading is sometimes assigned to RMTs as a collateral duty. When so assigned, it is managed by each RMT for its respective personnel (ARG RMT for the Sailors of the ARG and MEU RMT for the Marines and Sailors of the MEU). The senior ARG and MEU RPs normally coordinate the use of resources and space through posted weekly schedules.

4.10.2.7 Reports

Reporting requirements are generated by the various numbered fleets. Unit RMTs contribute to the reports provided by the ARG and MEU chaplains to the numbered fleet chaplains as requested and in a timely fashion. Weekly reports are routed through the ARG chaplain. All correspondence of an official nature between RMTs of the ARG and MEU courtesy copy both the ARG and MEU chaplains. After action reports for COMRELs are routed through the ARG chaplain with a courtesy copy to the MEU chaplain. When RMTs participate in exercises or operations, the after action reports are routed to the appropriate senior chaplain with a courtesy copy to the other senior chaplain. Reports to the cognizant numbered fleet chaplain and the ARG commander are routed through the ARG chaplain with a courtesy copy to the MEU chaplain. Reports to the CLF and the Marine expeditionary force chaplain are routed through the MEU chaplain with a courtesy copy to the ARG chaplain. The report routing described here only applies to Marine RMTs while they are embarked. Lessons learned follow specific procedures delineated in appendix H. The ARG chaplain coordinates preparation of a brief evaluating religious ministry efforts during the deployment, as well as the usefulness of pre-deployment training, to a template provided by the fleet or C3F training chaplains.

4.10.2.8 Force and Fleet Supervision

Active and continuous leadership by the surface force chaplain includes communicating to the RMTs and their commanders the standard for ministry, the training requirements, and the process for RM certification of the command in the unit phase. The USFF fleet training chaplain or Third Fleet RMT then work with the RMTs and commanders of the ships which constitute the ARG, preparing them for successful integrated operations and ministry. Certification of the ARG for religious ministry takes place after successful completion of the fleet training regime by the combined RMT of the ARG.

4.10.3 Fleet Trainers

The USFF fleet training chaplain and C3F fleet chaplain are responsible for articulating in fleet regulations the religious ministry requirements unique to deploying naval formations, primarily CSGs and ARGs, as well as units engaged in independent steaming. The USFF fleet trainer and the C3F chaplain train and certify units for religious ministry requirements in the integrated phase of the FRTP, routing reports to USFF and CPF respectively. They train CVN and LHD senior chaplains for their additional duties as strike group or ARG chaplains. They evaluate training processes based on reports provided by CSG and ARG chaplains, as well as other deployers.
4.10.3.1 Training Topics

The fleet training chaplain and C3F chaplain monitor the delivery of ministry in all surface, air, and submarine units during the emergency-surge, surge, and sustainment phases of the FRTP. Integrated training addresses the possible scenarios and rapidly developing contingencies to which religious ministry might be called to respond throughout the AORs in which they will operate while deployed. Antipiracy actions, non-combatant evacuation, humanitarian and civic assistance, disaster response (DR), and other such mission sets are analyzed to determine how the RMT will alter the delivery of ministry to address unique aspects of these situations. RMTs are trained to discern the levels of ministry to which various categories of individuals are entitled (for example, suspected pirates, other types of detainees, affected country nationals, etc.). The fleet training chaplain and C3F chaplain evaluate RMTs for group-level KSAs on group-level requirements such as group level policy and plans, coordination of resources and assets to meet religious requirements, methods for contacting fleet RMTs, and required reports and procedures while in the various AORs.

4.10.3.2 Carrier Strike Group and Amphibious Ready Group Commander Advisement

Fleet training chaplain and C3F RMT monitor ministry until out-chop. They meet with the CSG or ARG commander to review the training process and discuss certification. They communicate to the commander the Chaplain Corps community expectations to which chaplains and RPs are accountable, as well as the ministry standards to which the command is accountable. They certify for CSG-/ARG-level requirements.

4.10.3.3 Disaggregated Operations

Due to operational requirements, units that deploy as part of a strike group or ready group may spend extended periods away from the rest of the group. In addition to delivering a robust CRP, RMTs look for opportunities to cross-deck chaplains from other faith groups. Researching the availability of such opportunities, as well as the availability of additional resources in the ports where the vessel will call, are of even greater emphasis for a unit operating away from the group. In order to enhance their lay leader programs, commanders without embarked RMTs must have plans in place for seeking religious ministry support from the cognizant numbered fleets or any co-located ships during the deployment. They should also be advised regarding the availability of support at the ports they will visit. These are two avenues by which religious needs can be met and chaplain call arranged.

4.10.3.4 Independent Deployers

Independent deployers do not have a typical integrated phase. Instead, they join other independent deployers in an independent deployer certification exercise which could also be part of a large fleet exercise. During this time, they receive training concerning in-chop, AOR general knowledge, points of contact in theaters, familiarization with secure communications, Collaboration At Sea Web sites, ministry with coalition forces, limitations of ministry with some partners, and COMREL guidance from the fleet training chaplain and C3F chaplain. Of particular importance for independent deployers without RMTs aboard are the religious needs assessment and training of lay leaders. Also of great importance is preparation of plans for bringing chaplains aboard to meet religious needs and hold chaplain call during deployment and familiarity with procedures and development of SOPs for making requests of the cognizant numbered fleet and co-located ships with RMTs embarked for additional support, especially around major holidays.

4.11 REPORTING REQUIREMENTS

4.11.1 Standards

Effective process improvement presupposes standard procedures. Standards provide the basis for evaluation of readiness and deployment preparation. Meaningful standards are inseparable from a reporting mechanism. Accountability is only enforceable if procedures include measures of performance. Force commanders, advised by their chaplains, provide such standards and measures through force instructions. OPNAVINST 1730.1E requires RMTs to behave with proper professional judgment, which includes the adherence to standards.
4.11.2 Recordkeeping

All RMTs are expected to maintain proper records of religious ministry services delivered. Forces develop and implement reporting regimes. Fleets have reporting requirements associated with ministry characteristics in their areas of operations. Combined Task Force 20 and C3F have pre-/post-deployment briefing requirements. Prior to deploying, RMTs are responsible for establishing routines and protocols which fulfill force and fleet requirements. Such regimes inform the production of after action reports and lessons learned, and pass down material for those who follow. OPNAVINST 1730.1E requires RMTs to adhere to professional requirements such as recordkeeping.

4.11.3 Lessons Learned

The lesson learned system has specific reporting processes and requirements. These are described in appendix H.

4.12 NUMBERED FLEETS

4.12.1 Overview

The Fourth, Fifth, Sixth, and Seventh Fleet chaplains coordinate religious ministry in their commander’s AO. When the Third Fleet commander serves as a component, the Third Fleet chaplain reflects that role in his duties as well. While standards for religious ministry at the unit level are established by the force commanders of which the units are a part, cooperative religious ministry among units, CSGs, ARGs, and other formations is coordinated by the fleets. Due to the often disaggregated nature of operations, cooperation and support across task forces and between group and unit RMTs is essential. Through various electronic means, component chaplains publish information on procedures for the conduct of ministry while in the AO. Fragmentary orders describe procedures for reporting and other aspects of religious ministry coordination. RMTs become familiar with that material through the basic and integrated training processes. The religious ministry appendix to an annex of the operations order of the fleet contains important information on the organization of religious ministry delivery in the AOR (see appendix I for a generic OPORD template). This material includes descriptions for specific contingencies and how they are handled. Collaboration At Sea Web sites established by the fleets include information valuable to the delivery of religious ministry while in the AO. Numbered fleet chaplains consult and coordinate with their associated combined task force commander to determine religious ministry training and certification for forward-deployed naval forces in their AO. They ensure that identified religious ministry requirements are included as inputs to the fleet’s annual training requirements message.

4.12.2 Cooperative Ministry

Commanders of units with chaplains, as practical, make their chaplains available to provide religious ministry to other units in the vicinity to ensure all deployed personnel have access to chaplain services. Commanders of units without chaplains, as practical, request religious services from units in the vicinity with embarked chaplains. Commands obtain counseling and support services of RMTs, especially for deployed personnel serving in times of crisis, combat, or other acutely stressful situations. Whenever possible, chaplains are made available to minister to human casualties and to assist units sustaining human casualties, especially when loss of life has occurred. Component chaplains coordinate such efforts. OPNAVINST 1730.1E requires, and contains examples of, cooperative ministry.

4.12.3 Meeting Religious Requirements

DON policy is to accommodate religious requirements even though such accommodation cannot be guaranteed at all times. Particular consideration is given to personnel who desire to observe significant holy days of their faith in accordance with MILPERSMAN 1731. Joint policy is that the Services’ manning, personnel, training, and equipping authorities (in the Navy and the forces) normally retain responsibility for unit religious ministry standards. Supporting emergent requirements, such as a short-notice surge or the unplanned absence of a Jewish, Catholic, Muslim, or Orthodox Christian chaplain during their respective special holy days may require coordination with the numbered fleet. If support is not available from the numbered fleet, the force requests support from USFF or CPF. Forces set the standards for service and identify, plan for, and fund projected holy
day chaplain support for deploying units. Numbered fleet chaplains provide coordination for the most effective use of scarce religious ministry resources in the AOR per OPNAVINST 1730.1E. Numbered fleets, when requested, identify projected holy day chaplain support shortfalls for deploying CSGs or ARGs based on force standards of service and either identify locally available resources to share or request support from CPF or USFF. USFF and CPF coordinate with the cognizant numbered fleet for reception and movement.

4.12.4 Community Relations Projects Outside the Continental United States

Gaining fleets regard relationships with local communities and nation partners as integral to their TSCP and expect participation from subordinate and transiting units accordingly. Deploying RMTs are made aware of fleet requirements during the training process. Chaplains should contact the fleet chaplains directly upon in-chop or utilize electronic sources to find out the latest information on the availability of these Sailor-to-community engagements. COMRELs are often covered in supplemental guidance provided by the fleets. Most fleets require AARs on such activities. In some cases, the chaplain may be called upon to serve as project officer, conduct planning, provide coordination, and serve as liaison to the local authorities with whom the crew will interact. RMT personnel should be familiar with the content of applicable TSCPs and be in communication with cognizant component chaplains, in advance of deployment.

4.12.5 Reports

In addition to after action reports for COMRELs, component chaplains require AARs for cross-deck ministry activities. They normally provide standard formats for such reports. If Forces require ministry reports, the components often request to be copied on them. Finally, component chaplains expect after action reports from units as they out-chop. Such reports are coordinated through the CSG or ARG chaplains. The Navy Lessons Learned Information System follows a specific protocol, described in appendix H.

4.13 COALITION AND ALLIED FORCES

Per OPNAVINST 1730.1E, uniformed chaplains of the military departments are the only chaplains authorized to deliver religious ministry in CRPs. Chaplains from foreign militaries may deliver religious ministry in CRPs only when invited by the commander. Commanders shall seek approval from the Chief of Chaplains to ensure proper credentials and ecclesiastical relationships are satisfied before extending invitations. Commanders are not required to seek approval for invitations in emergency situations. Of primary concern when working with Allied or coalition forces is to determine the proper extent of possible cooperative action on a case-by-case basis. Various Allied and coalition partners have greatly divergent understandings of chaplaincy. Combatant status, political roles, and understandings of pluralism may all differ greatly. To assume congruity is extremely unwise and can lead to great embarrassment and misunderstanding. Commander-to-commander requests for the provision of faith-specific religious services are acceptable with the following caveats: truthful and accurate advertising of the nature of the event is essential; tasking for religious ministry across command lines by chaplains is not permitted without commander coordination; points of deviation in policy, doctrine, and procedures must be taken into account; all such arrangements are temporary. For additional information, see JP 1-05, Religious Affairs in the Joint Environment.

4.14 COMBATANT COMMAND MINISTRY

Combatant command ministry and the role of both service as well as functional component command chaplains are described in JP 1-05.

4.15 OTHER OPERATIONAL MINISTRY VENUES

4.15.1 Individual Augmentee Deployment

In units where chaplains and RPs are assigned, the CRP assists families and deploys with Sailors during all stages of deployment. Before deploying, they collaborate with other members of the command and agencies ashore in offering pre-deployment briefings. During the deployment, chaplains meet religious requirements and offer
counsel. Additionally, the RMT facilitates family communication. As the deployment nears completion, the RMT will facilitate return and reunion workshops for the Sailors, while RMTs ashore offer similar events for families in homeport. In this typical scenario, the deployment is, in many ways, a shared experience for all members of the command. Outside of this Navy norm is the experience of IA deployment. IA deployments do not involve the shared experiences with shipmates and command-wide pre-deployment or return and reunion briefings. Moreover, the IA Sailor may experience the additional challenges of being assigned with a sister Service, under arduous or hostile conditions. The CNO has identified USFF as the lead agent for addressing the issue of IA deployment support. USFF has implemented a program of contacting Sailors before, during, and after deployment in order to offer the same kind of religious ministry support delivered by RMTs that deploy with their units (see section 2.6.3.4 on deployment support in this publication and the USFF/CPF fleet 1730 instruction for the self-study syllabus).

4.15.2 Coast Guard

In addition to their assignments within the DON, 40 active duty and 11 Reserve Navy chaplains are assigned to the Department of Homeland Security in support of the Coast Guard. Navy Chaplain Corps officers assigned to Coast Guard organizations wear the appropriate uniform prescribed for Coast Guard officers. Coast Guard instruction 1730 series, Religious Ministries Within the Coast Guard, describes the parameters of ministry in the Coast Guard. Commands to which chaplains are assigned share them with other co-located group, district, or area commands. Chaplains are a scarce commodity and are most effective when given wide latitude to serve all Coast Guard members and their families in a given geographic area. Chaplains apply the circuit rider delivery model, traveling from location to location to deliver ministry. Supervision is the responsibility of the Chaplain of the Coast Guard, a Navy captain who has previous experience serving the Coast Guard, assisted by Pacific and Atlantic area chaplains. There are nine district chaplains that directly supervise chaplains supporting various sectors. Chaplains are also located at all training facilities, to include the United States Coast Guard Academy, United States Coast Guard Recruit Training Command, and two separate occupational school commands. Uniquely among the military services, the Coast Guard has law enforcement responsibilities under Title 14 of the U.S. Code. Chaplains assigned to the Coast Guard are trained to recognize Title 10 regulations that impact ministry in that context. In addition to robust CRPs, chaplains work with Work-Life Program staffs to support Coast Guard personnel and families.

4.15.3 United States Marine Corps

Marine Corps religious ministry doctrine is found in Marine Corps doctrine publications. While the core capabilities are the same, delivery of ministry takes place in different environments, generating some differences in techniques and tactics. The applicable MCOs and doctrine publications should be consulted. RMTs assigned to Navy units, and RMTs assigned to the Marine Corps should be familiar with the applicable policies and doctrine of the other Service when they participate in cooperative ministry together.

4.15.4 Fleet Medical Ministry

4.15.4.1 Ministry Environment

Ministry to wounded, injured, and ill Sailors and their families is some of the most important and fulfilling ministry in the fleet. In such times, people tend to seek comfort from religion at a greater level of intensity. This requires of RMTs especially heightened sensitivity to the unique circumstances and possible vulnerabilities of those who find themselves under medical care. Chaplains assigned to ministry in the Bureau of Medicine receive special education in order to more fully understand the nuances of ministry in a medical setting. Fleet RMTs entering a military treatment facility (MTF) to visit a shipmate or family member should be aware of the differences in the ministry environment, and respect the protocols in place to protect patients. When visiting a Sailor in an MTF, it is advisable to check in with the RMT assigned there to notify them of the visit. After the visit, as part of cooperative ministry and as a professional courtesy, it is appropriate to back-brief the RMT on service rendered, always respecting the confidentiality protections of the patient. This will assist them in offering quality ministry as part of a treatment team.
4.15.4.2 Programs Aboard Ships

RMTs partner with medical personnel across a broad range of matters impacting the welfare of the crew. Prevention of, and response to, suicide, sexual assault, domestic violence, substance abuse, and combat and operational stress are purposes and goals of both the medical and religious ministry programs. Preparation of crew and families for deployment often involves cooperative efforts by medical and religious ministry teams. The medical officer and the chaplain share a commitment to the welfare of the crew which often gives them common cause as they advise the commander. In the air forces, chaplains often participate with flight surgeons and landing signal officers in Human Factors boards, helping to assess the status of flight crew in order to prevent mishaps.

4.15.4.3 Human Casualties

Proper planning and training are necessary in order to be prepared for the possibility of human casualties. RMTs train with the rest of the crew for mass casualties. Planning includes determining the locations from which RMT personnel work in such an emergency and anytime the ship is at general quarters. Planning determines what religious supplies are necessary, and RMTs stage gear in order to be prepared to respond quickly and effectively. In addition to generally required safety gear, religious gear, such as stoles, sacramental and scriptural texts, communion kits, and other religious supplies, should be staged and ready in case of emergency. RMT personnel train in order to be ready to respond in a steadfast and stalwart manner, even in the face of pain, suffering, and severe injury to shipmates. In the aftermath of such incidents, RMTs follow up with the friends and coworkers of the affected crew in order to support the grieving and healing processes. Special attention is given to ensure that despair or depression does not set in among those impacted by the event. This includes those who responded to the event. Posttraumatic stress response resources abound, and RMTs should be prepared to apply those resources in the event of a significant event.

4.15.4.4 Special Psychiatric Rapid Intervention Team

Special psychiatric rapid intervention teams (SPRINTs), made up of medical and religious ministry professionals, are available to respond to crisis events which overwhelm the capacity of local resources or simply to assist in response to the aftermath of significant traumatic events. They are particularly important in assisting those who have responded to crisis because they have not been traumatized by the event. Often, it is the first responders who suffer in the aftermath. They assist crewmembers in identifying normal recovery reactions from complicated ones, and provide additional support to any individuals exhibiting such symptoms. The Navy SPRINTs provide education about reactions to stress and provide consultation and support to individuals who have experienced an unexpected acute traumatic event. This can occur in large or small groups or individually. Coordination for such teams usually occurs through the force or through the component command when forward.

4.16 MINISTRY IN OPERATIONAL CONTINGENCIES

The unified strategy of the U.S. maritime forces identifies humanitarian assistance (HA) and disaster response as a core capability. Navy forces support this strategy through the execution of humanitarian and civic assistance (HCA), HA, foreign humanitarian assistance (FHA), defense support of civil authorities (DSCA), and foreign disaster relief. HCA missions are conducted in support of U.S. Government (USG) strategic goals as well as developmental assistance efforts. Disaster response operations provide immediate aid to save lives, alleviate the suffering of disaster-affected populations, and prevent significant property damage when the magnitude of the disaster exceeds the impacted sovereign states' response resources and humanitarian community response capabilities. HA and FHA programs seek to relieve or reduce human suffering, disease, hunger, or privation and can be concurrent with either HCA missions or DR operations. RMTs participate in planning and exercises, such as COMRELs and military-to-military events, in preparation for these activities in order to build the necessary knowledge base, understand the mission, communicate logistical and other CRP requirements, and establish cooperative relationships necessary for proper support of those engaged in the mission. NWP 3-57.3, Humanitarian and Civic Assistance, describes foreign humanitarian assistance; NWP 3-57.2, Civil Support, describes assistance provided in the United States; JP 1-05, Religious Affairs in the Joint Environment, describes religious ministry in a joint environment; and JP 3-29, Foreign Humanitarian Assistance, describes FHA in a joint environment.
4.16.1 Humanitarian and Civic Assistance

The goal for use of U.S. military forces conducting humanitarian and civic assistance is to conduct indirect assistance, finding and filling the gaps in capability of the international humanitarian community. Direct support is not the preferred method, as it can give the appearance of contradicting international agreements on humanitarian work and generate mistrust in the humanitarian community. Thus, chaplain interaction with the populace of the affected state will be limited. In HCA operations, most RMTs focus on their primary function, to provide for and facilitate to meet religious needs, care for the morale and welfare of all personnel, and offer advice on religious ministry. One aspect of advice to the commander may involve the host nation (HN) religious landscape. Rarely, on a temporary basis, chaplains may be directed by their commander to offer comfort to the distressed or honors to the dead among the HN population. Such service should be balanced against existing requirements so that additional forces can be requested lest the needs of Sailors delivering the HCA not be met.

4.16.1.1 Strategic Religious Ministry

During steady state operations, at the strategic level, commanders may include chaplains in their support of theater campaign plans and maritime security plans by employing military-to-military activities and subject matter exchanges that target two strategic objectives: (1) strengthening existing alliances and partnerships while building new partnerships, and (2) assisting in efforts promoting and enhancing regional security. Chaplains produce the appropriate operations order annexes. (See appendix I for a generic OPORD annex appendix for religious ministry.) Senior chaplains on combatant commander staffs ensure that religious advisement and liaison activities are linked with theater strategic objectives and define appropriate supporting lines of activity together with accompanying measurable goals. Additionally, these chaplains may attain a unity of effort by providing strategic-level guidance for accomplishing specific theater lines of activity to the service components and assigned JTF religious ministry teams. Strategic religious advisement and liaison peacetime activities typically emphasize human rights, development of chaplaincies, quality of life issues, religious multifaith dialogue, advice on religious extremism through knowledge exchanges and training, and by assisting with understanding the security environment and reducing the conditions that lead to war. Engagements with religious leaders may take place at the senior supervisory chaplain level, subject to considerations of noncombatant status, experience and training, and appropriate use.

4.16.1.2 Tactical Actions

At the tactical level, in the event that the scope of the HCA evolution is limited or primarily humanitarian assistance rather than disaster response and thus allows for COMRELs, such activities are coordinated with the cognizant naval component commander (through the component chaplain and public affairs officer (PAO)) and nested in the TSCP. Per Fourth, Fifth, Sixth, and Seventh Fleet guidance, any COMRELs, foreign military-to-military opportunities, or religious leader engagements must be nested in the applicable TSCP and coordinated with the JTF commander or component commander through the appropriate chaplain. Such activities must adhere to the guidelines and boundaries set in SECNAVINST 1730.10, Chaplain Advisement and Liaison. Such activities should also be integrated into the commander’s communications plan. If the commander determines that temporary, emergency services are to be delivered at the tactical level to host nation populations or multinational partner personnel, they are normally coordinated with the task force, JTF, or naval component chaplain through the military chain of command with the country team or appropriate U.S. Government lead agencies (Department of State, United States Agency for International Development (USAID), Office of United States Foreign Disaster Assistance, etc.) or international coordinating authorities. Any liaison between chaplains and nongovernmental organizations (NGOs), private voluntary organizations, or other U.S. Government agencies should be coordinated through the established interagency facilitators. RMT activities must be coordinated in order to ensure safety and sound use of resources. Use of facilities and supplies are subject to command approval. Senior supervisory chaplains oversee the proper integration of subordinate RMTs into the larger command effort.

4.16.2 Disaster Response Operations

U.S. forces provide immediate aid to save lives, alleviate the suffering of disaster-affected populations, and prevent significant property damage when the magnitude of a disaster exceeds the impacted sovereign states’ and international humanitarian community’s response capabilities. Disaster response seeks to relieve or reduce human suffering, disease, hunger, or privation.
4.16.2.1 Overview

During disaster response missions, RMTs have been crucial to support for Sailors, particularly those exposed to human suffering. More recently, there have been initiatives to leverage chaplains as subject matter experts on religion and culture to engage with overseas religious leaders and religion-based organizations. Religious affairs as set forth in JP 1-05, is identified as both religious support and religious advisement. SECNAVINST 1730.10 sets the boundaries and defines the terms of religious advisement and liaison for Navy personnel. Most RMTs focus on their primary responsibility to support the religious requirements of the personnel in their units. Religious advisement and liaison requirements which—depending on the particular circumstances—may be associated with a disaster response mission, vary at the different levels of war, and are discussed below.

4.16.2.2 Manning

Disaster response is an operational tasking. Depending on the nature, setting, and scope of a particular disaster response mission, the task force or JTF commander may identify requirements for RMTs beyond meeting the religious ministry requirements of personnel in their units. Examples in a disaster response scenario include emergency service to affected state persons, such as honoring the dead or offering comfort to the living. If the response is a multinational effort, there may be requests for RMTs to offer ministry to other assisting nation personnel. Planning in support of such tasking includes generation of requests for forces to augment RMTs delivering extensive services beyond unit personnel.

4.16.2.3 Supervision

The senior chaplain on the task force staff should:

1. Ensure that the religious ministry activities are consistent with the operational plan
2. Maintain awareness of the commander’s strategic communications integration plan and how religious ministry efforts are to be integrated therein
3. Ensure that contingency planning considerations take into account legal, regulatory, cultural and religious issues
4. Identify any emergent requirements unique to the situation
5. Initiate requests for forces as necessary to meet emergent requirements
6. Coordinate cooperative religious ministry across command lines and advise the commander on fragmentary orders directing religious ministry across command lines
7. Closely coordinate with the operations staff during all phases of religious ministry planning
8. Obtain and collate reports from all RMTs.

The senior chaplains coordinate with the other staff sections to ensure sufficient religious ministry assets are available to support combat forces, medical services, as well as civilian detainees, prisoners of war, and others whom he may be directed to support.

4.16.2.4 Tactical Actions

The goal for use of U.S. military forces conducting disaster response is to conduct indirect assistance, finding and filling the gaps in capability of the international humanitarian community. Direct support is not the preferred method, as it can give the appearance of contradicting international agreements on humanitarian work and services delivered by commander direction at the tactical level to affected civilian populations or multinational assisting nation personnel will normally be of a temporary nature and coordinated with the task force, JTF, or
naval component chaplain through the military chain of command with the country team or appropriate U.S. Government lead agencies (Department of State, USAID, etc.) and international coordinating authorities. RMTs may support civil military operations centers (CMOCs) or humanitarian assistance coordination centers where established. Any liaison between chaplains and NGOs, private voluntary organizations, or other U.S. Government agencies should be coordinated through the established interagency facilitators.

4.16.2.5 Command and Control

While there are sometimes unique religious advisement and liaison requirements associated with a particular disaster response mission, religious ministry at the tactical level is mainly focused on religious ministry to U.S. military and authorized personnel to the standards set by the Service’s manning, training, and equipping authorities. NWP 3-32, paragraph 4.1.1, describes command and control and unit integrity issues. Of particular note, it is Navy doctrine that Navy commanders retain those responsibilities that support the Secretary of the Navy’s execution of U.S. Code Title 10 responsibilities.

4.16.2.6 Summary

Navy chaplains are primarily focused on serving the needs of the personnel of their units conducting disaster response. In rare, temporary circumstances, chaplains may be directed by their commanders to provide ministry to the local population of the affected nation or to personnel of other nations assisting in the mission. The provision of religious ministry by Navy chaplains to civilians may only occur when local resources are unavailable. It will be a temporary arrangement terminating as soon as local clergy, ministers, or other providers are once again available. Under no circumstances should Navy chaplains act to meet local needs without command permission.

4.16.3 Mass Casualty/Emergency Management/Defense Support of Civil Authorities

4.16.3.1 Overview

In the event that naval forces are called upon to provide support to U.S. civilian authorities, religious ministry efforts continue to remain primarily aimed at military personnel. Legal constraints prohibit Navy chaplains from delivering robust, ongoing ministry to civilians, though military civilians and nonappropriated fund personnel are eligible for service. Should the commander determine that emergency ministry is to be delivered to civilians, it should be within the boundaries established by the four-pronged test described in JP 1-05 (see figure 4-1). Emergency ministry should not prevent the continuing support for Sailors delivering assistance to the civilian authorities. Each Navy region has its own SOP for mass casualty response and RMT involvement in that plan should be spelled out during the plan’s development. While that involvement may be different based on regional requirements, manning, and other variables, some general principles are worth noting. Coordination is essential. It can be counterproductive or even dangerous for RMTs to respond haphazardly without advising higher authorities or communicating with regional contingency management authorities. That said, RMTs should be prepared and ready to assist under proper guidance by bringing the full range of services to bear as required by the situation and articulated by contingency managers. RMTs should make every effort to understand their role in contingencies and adhere scrupulously to designated reporting and coordination regimes.

4.16.3.2 The Four-pronged Test

The Four-pronged Test, found in JP 1-05, should be applied when attempting to determine who is authorized service. RMTs normally do not provide religious ministry to persons unaffiliated with the U.S. armed services absent explicit tasking from proper authority. However, incidental support may be provided to persons not affiliated with the U.S. armed services during the execution of an authorized mission when the following criteria are met (known as the four-pronged Test).
The Four-pronged Test

1. Support must be requested. The support must be individually and personally requested in an emergency situation, whereby the need is immediate, unusual, and unplanned.

2. The need must be acute. Acute needs are those of short duration, prone to rapid deterioration, and in need of urgent and immediate care. The necessary provision of last rites is the clearest, but not the only example of such needs.

3. The need must be real and imminent. The requested support must be incapable of being reasonably rendered by members of the clergy unaffiliated with the armed forces. Time, distance, and the state of communications may require such a determination to be made on the spot, by the chaplain, based on the information available at the time.

4. The support must be actually incidental. Such support incurs no incremental monetary cost and does not significantly detract from the primary role of the RMT.

Figure 4-1. The Four-pronged Test

4.16.3.3 Operational Level Responsibilities

In the steady state, senior chaplains advise commanders on the needs of personnel and the capabilities of RMTs. As part of their supervisory responsibilities, chaplains at the regional level participate in regional planning, plan for religious ministry considerations establish and coordinate training plans so that regional and tenant training evolutions include religious ministry elements. Steady state assignment of assets should anticipate emergency response force lay-down. Emergency response plans should include suggested force lay-down for a variety of possible contingencies. Senior chaplains aboard installations participate in installation emergency management working groups per DODI 6055.17, DOD Installation Emergency Management (IEM) Program. In accordance with the same instruction, the military chaplaincies and training commands are responsible for arranging training of new chaplains on mass casualty response and planning. Senior chaplains verify the efficacy of that training in their local certification programs. It is imperative that planning include liaison with other helping agencies (both civilian and military) so that roles, boundaries, capabilities, and responsibilities are clearly understood. Lack of thorough planning and robust dialogue can lead to inappropriate action on the part of well-meaning, but misguided, volunteers and other caregivers. Communications patterns are established to facilitate mustering and the collection of information from RMTs in the region. As part of that process, RMTs are prepared to report on pre-determined issues designated by regional leadership, to include the status of RMTs and the affected population. Each religious ministry task identified as germane to the particular contingency response by the commander has its associated metrics, reporting mechanisms, and supervisory processes. At the operational level, chaplains advise commanders in the development of religious ministry plans in support of the operation. This includes preparation of a religious ministry portion of the commander’s OPLAN/OPORDs (see appendix I for an example). The chaplain identifies religious ministry requirements, including: personnel staffing and augmentation requirements; facilities, equipment, transportation, and communication requirements; and advises the commander accordingly. The chaplain coordinates the use of religious ministry assets to provide comprehensive religious support, to include coordinating religious ministry with subordinate command chaplains and coordinating appropriate training for RMTs. He or she delivers religious ministry to the staff. The chaplain advises as to when religious ministry information is required and how soon it can be obtained. Internal points of coordination include the strategic communications working group; the knowledge and information working group; and other boards, bureaus, centers, cells, elements, groups, offices, and teams as they pertain to planning and operations. External points of coordination include other governmental agencies, NGOs, and subordinate RMTs.
4.16.3.4 Regional Operations Center and Maritime Operations Center

Operational ministry is coordinated between the regional operations center (ROC) and maritime operations center (MOC). The ROC and MOC chaplains carry out a robust, continuous, detailed dialogue regarding coordination. The existence of MOUs delineating responsibility for routine emergency response through cooperative religious ministry, as well as SOPs for transition in the event of a major emergency, are essential to effective coordination and advisement of commanders. The ROC chaplain focuses on reporting concerning ministry to families and personnel ashore. The MOC chaplain focuses on ministry to shipboard personnel, and where U.S Northern Command sends Sailors ashore to assist civilians without military IDs.

4.16.3.5 Immediate Crisis Response

In the event of a crisis, using methods and protocols identified by the forces and regions or the identified executive agent, individual chaplains and RPs report their status. Information is collected by all RMTs regarding the status of the personnel of their commands and the needs of the affected population. Senior chaplains use the reporting system to develop a meaningful picture of the situation for delivery to the commander. They update their existing periodic briefing regarding available capabilities (facilitation/provision of religious services, care for the morale and welfare, and religious expertise) and present an assessment of the applicability of the various tasks to the current contingency. As subject matter experts, senior chaplains assist the commander in determining the focus of religious ministry in response to the contingency.

4.16.3.6 Supervising Delivery of Services

Supervisory chaplains recommend to commanders the assignment of RMTs based on the identified needs organized according to the commander’s priorities, availability of manpower, the expertise of available personnel, and other pertinent factors. Supervision of service delivery includes tracking of needs and costs, management of reports, ongoing advisement of the commander and chain of command, and analysis for process improvement.

4.16.3.7 Authorized Users

Generally, the primary role of RMTs in emergency response is to support those delivering the response, specifically, authorized military personnel. Military chaplains are generally prohibited from providing religious ministry to the civilian population other than in specific emergency situations and through requests under provision of defense support to civil authorities. RMTs normally do not provide religious ministry to persons unaffiliated with the military services absent explicit tasking from proper authority. However, incidental support may be provided to persons not affiliated with the military services during the execution of an authorized mission when the specific criteria are met (see the Four-pronged Test in section 4.16.3.2 and JP 1-05).

4.16.3.8 Tactical Responses

It is imperative that each RMT understands its role in the overall response plan and its reporting responsibilities, having trained, practiced, and been certified in emergency response by cognizant supervisory chaplains. The anticipated menu of religious ministry tasks available to the commander are enumerated in OPNAVINST 1730.1E, and organized under the capabilities identified in SECNAVINST 1730.7D. Care for morale and welfare in an emergency focuses on ministry to the sick and injured based on the shared experience of service, organizational and positional trust, and confidentiality. It includes crisis and grief counseling. An important aspect of RMT activity in such circumstances is ministry of presence which conveys calm and confidence. Chaplains may be called upon to honor the dead through general respect and non-faith-specific memorial observances. The RMT is a source of accurate and authoritative information and referral to other helping agents. Each RMT must be prepared to offer an assessment of its own religious ministry capacity under the circumstances. In addition, the RMT should be ready to offer an assessment of the morale and welfare of the affected population for the commander. Chaplains make recommendations to the commander for prioritization of religious ministry tasks and assignment of the RMT. As response continues, each RMT should be able to identify additional training needs and any other factors that can assist in the improvement of emergency response ministry and process management.
4.16.3.9 Meeting Religious Needs

The meeting of religious needs in an emergency involves most of the same procedures used under normal circumstances, though in a more time-constrained and resource-challenged environment. Some form of religious needs assessment is accomplished in order to understand the needs. Local accommodation assets are identified in order for the commander to make an informed decision as to the need for assistance. Organization of worship opportunities based on the assessed needs is a critical action, not just for accommodation, but to deliver meaningful support. Chaplains are called upon to honor the dead through faith-specific sacraments, rites, ordinances, and memorial services and provide faith-specific ministry to the sick and injured through sacraments, rites, ordinances, and prayer.

4.16.3.10 Authorities

Planning authorities are found in OPNAVINST 3440.17, Navy Installation Emergency Management. Standing OPORDs contain the authorities for operationalizing regional assets. Additional information on responsive religious ministry can be found in NTTP 1-05.2.

4.16.4 At-sea Contingencies

4.16.4.1 Enemy Prisoners of War and Other Detainees

Enemy prisoners of war (EPWs) and detained persons are allowed freedom of religious observance, including possession of religious objects and attendance at worship services of respective faith groups within the place of internment or detention, where it does not endanger life or pose an unreasonable threat to security arrangements. Religious ministry to EPWs is usually restricted to facilitation as defined in SECNAVINST 1730.7D, and does not include direct provision, a role reserved for retained personnel, except on a temporary basis. Religious ministry for detainees is usually limited to facilitation. If, with the approval of the commander, chaplains are ordered to provide services, EPWs and detainees receiving those services are afforded the same chaplain confidentiality as authorized users under DON policy (SECNAVINST 1730.9). Commanders should be advised of that extension of protection prior to determining that provision occur. Ministry for EPWs and detainees is primarily the responsibility of retained persons. In the event that there are no retained persons, lay leadership or civilian clergy are other options for such ministries, though such courses of action involve significant security considerations.

4.16.4.2 Refugees and Internally Displaced Persons

Religious ministry to civilians, evacuees, or internally displaced persons is not the primary mission of the RMTs and does not occur, because units are not resourced for that purpose. If authorized by the commander, it will be limited to the short term during the operation when local resources are not available and ends when responsibility for the internally displaced persons passes to the U.S. Department of State or as soon as local service is available. Should DOD retain responsibility for displaced persons for a time sufficient in the mind of the commander to require dedicated religious ministry assets, standard request for forces procedures should be followed to obtain RMTs for that purpose. The commander is not obligated to meet the religious needs of refugees or internally displaced persons. If he determines to do so for humanitarian reasons, the chaplain can assist in the facilitation effort. The commander should weigh carefully the decision to use the chaplain to directly provide religious ministry to these populations. In so doing, the commander is conveying upon them the protections enjoyed by such recipients under Navy policy, to include confidentiality and advocacy. The commander must be advised by either his own chaplain or the supervisory chaplain as to the ramifications of such a decision. Any attempt to seek advantage in terms of information or intelligence cannot involve the chaplains. The chaplain’s noncombatant status would be violated by such use.

4.16.4.3 Civilian Internees

Civilian internees are afforded religious ministry based on their particular status, whether as HN citizens, displaced persons, or migrants and depending on the particular circumstances of the contingency. Generally, to
the extent that it is delivered by Navy chaplains, religious ministry to civilian internees consists of facilitation rather than direct provision. CRPs of commands likely to encounter such populations plan to have available the appropriate items with which to support their religious needs, should the commander decide to do so. Awareness of the mission and the religious characteristics of the region to be visited informs the planning process and position the CRP to respond effectively to these contingencies. Prior planning for possible responses and exercising those plans during the workup cycle best prepare RMTs to handle such scenarios.

4.17 LEADING, SUPERVISING, AND MENTORING

SECNAVINST 5351.1 establishes the groundwork for standards to which supervisory and senior supervisory chaplains shall execute their responsibilities. Senior chaplains in the fleet meet at least annually or as part of the FRTP with the chaplains under their supervision for the purpose of briefing community standards, or as needed. As practicable, supervisors maintain ongoing, regular contact with subordinates. Supervision is active, interactive, and comprehensive. Supervisors observe subordinates in the work environment. To facilitate supervision, subordinates comply fully with all reporting requirements. Supervisors maintain a robust dialogue with commanding officers regarding Chaplain Corps community expectations for RMT personnel. OPNAVINST 1730.1E articulates the scope of supervisory responsibilities at particular levels.

4.17.1 Cooperation

The delivery of religious ministry in the fleet requires the concerted effort of everyone involved. While every authorized user can expect to have reasonable access to a chaplain, there is no way to ensure that the chaplain will be from the same RO as the authorized user. This means that, in addition to directly providing ministry to the members of his own RO, each chaplain must work with every other chaplain to help facilitate, rather than to provide for, the religious needs of authorized users belonging to ROs other than their own. OPNAVINST 1730.1E articulates the centrality of cooperation in ministry. In addition, all chaplains must work with other helping professionals as well as various command representatives to meet the non-faith-group specific needs of all authorized users. Supervisory chaplains are responsible for setting the expectation for cooperation, holding accountable those who do not adhere to that expectation and rewarding those who do.

4.17.2 Tolerance

In the context of ministry, tolerance fleshes out the respect chaplains have for the rights of others to hold beliefs which differ from their own. Tolerance does not validate the beliefs of others. It does require respectful demeanor and language toward the rights of persons to hold the beliefs they choose. Supervisory chaplains model tolerance, advise commanders as to its meaning and expressions in fleet ministry, and assist commanders in ensuring that all chaplains meet this standard per OPNAVINST 1730.1E.

4.17.3 Mutual Respect

Mutual respect exceeds tolerance by understanding the religious and personal needs of Sailors. Supervisory chaplains model this behavior and mentor their subordinates in order to develop the same approach in them. Such generational responsibilities are articulated in OPNAVINST 1730.1E. On the rare occasion when a chaplain does not adhere to this standard, it is the supervisory chaplain, in coordination with the commander, who must take action to deliver additional training and re-emphasize community expectations. It is Navy policy to offer support that is respectful and maintains dignity and professionalism in the relationship.

4.17.4 Respect for Diversity

Supervisory chaplains champion diversity within the fleet. Religion was the first aspect of diversity to be successfully incorporated into Navy life. Chaplains exemplify a wise disposition toward religious diversity and are expected to extend that same egalitarianism to diversity of gender and ethnicity. OPNAVINST 1730.1E describes the professional basis of such respect. Supervisors constantly reinforce through their own behavior and their leadership activities the message of respect.
4.17.5 Understanding the Pluralistic Nature of the Environment

Fleet CRPs recognize cooperative agreements among endorsing agents regarding the abilities of their chaplains to directly provide religious ministry to their authorized users. Fleet CRPs do not presume the existence of any such agreement where the endorsing agent has not expressed it. While some chaplains and some authorized users may have, as a part of their respective religious lives, a desire to find common religious ground with people of other faiths, fleet CRPs make no presumption of commonality beyond the standards of PNC, the oath of office that defines naval service, and the dignity due all human beings. OPNAVINST 1730.1E emphasizes the importance of professional judgment in the conduct of RMT personnel. Chaplains are forbidden to engage in proselytizing those who request not to be proselytized. The failure of a chaplain to respect such a request may result in disciplinary action per fleet policy. Supervisors advise commanders in enforcing this standard. Because the chaplain’s direct provision of religious ministry is expected to be according to the manner and form of his RO, chaplains are exempt from unwelcome unionism or syncretism when leading divine services and providing faith-specific ministry. Supervisors mentor and model the nuances of naval chaplaincy, teaching and training their subordinates and other juniors.

4.17.6 Understanding Processes and Structures

In order to properly care for and advise the authorized user, the chaplain must have a thorough knowledge of his own command, the workings of the commands immediately above and below his own, and of their relationships to adjacent domains. Supervisory chaplains are the primary source of knowledge about how commands and echelons interact.

4.17.7 Responsibilities Inherent in Positions of Leadership

As religious ministry professionals, chaplains already know the risks associated with dealing with people during times of vulnerability. Their basic training teaches them the additional responsibilities associated with the possession of a naval commission. OPNAVINST 1730.1E identifies the professional judgment necessary for proper leadership as an essential element of ministry. The supervisory chaplain uses all the authority and influence available to encourage subordinate chaplains to respect boundaries, fulfilling their unique role with creativity, compassion, discipline, and commitment.

4.17.8 Standards Established for Chaplains by the Department of the Navy

Chaplains are expected to model good behavior as defined by the DON. Supervisory chaplains are responsible for communicating that expectation and eliciting the cooperation and commitment of their subordinates to it. The supervisory chaplain advises the commander in such a way as to assist in the evaluation of each chaplain based on his ability to reconcile the demands and resources of faith with the demands and resources of military life. The chaplain must be seen to comply with DON regulations. RMT personnel are expected to behave professionally, per SECNAVINST 5351.1, in all phases of their professional life. Supervisory chaplains, in cooperation with commanders, foster such compliance by mentoring, communicating with, and training individual chaplains. The goal is compliance beyond even the appearance of impropriety.

4.17.9 Standards Found in Civilian Religious Professional Life

Just as individual chaplains help authorized users grow in their respective faiths, supervisory chaplains and commanders help individual chaplains grow in their respective faiths. They do this through the leading, supervising, and mentoring, as well as by enabling them to attend their denominational conferences; by promoting continuing education; by encouraging the development of professional skills; and by encouraging communication between the chaplain and his RO. The commander’s role in assisting chaplains with this obligation is found in OPNAVINST 1730.1E.
4.17.10 Mentoring

Senior chaplains take an active role in the professional development of chaplains and RPs. Supervisory relationships deliver multiple opportunities for mentoring. Mentoring occurs in the context of superior to subordinate command oversight, area-wide training opportunities, area cooperative religious ministry supervision, and through voluntary association. Senior chaplains avail themselves of all such reasonable opportunities to have a positive impact on personnel development. Mentoring relationships are not assigned, so all chaplains must seek out opportunities to give and receive mentoring, whether based on personality affinity, shared religious background, experience, or other factors. OPNAVINST 1730.1E requires that mentoring be a priority for all RMT personnel.

4.17.11 Planning

Supervisory chaplains teach RMTs how to develop religious ministry annexes for operational plans. They assist RMTs in the development of SOPs for the various portions of the CRP. They teach RMTs how to conduct an analysis of religious ministry requirements and develop the appropriate strategies for utilization of resources, coordination of support, and appropriate interface with other CRPs, in order to most effectively and efficiently deliver ministry. They study subordinate CRPs in order to identify and report gaps and seams. They organize cooperative ministry across command lines to meet such needs. They advise subordinate unit commanders on community expectations of RMT personnel and the proper parameters of CRPs.

4.17.12 Supervisory Chaplains’ Responsibilities to the Chaplain Corps

Supervisory chaplains support CHC community initiatives and efforts to define and articulate community standards, and are on the front line for teaching, modeling, and enforcing those standards. By example and leadership, they align their subordinates with community efforts to recruit, support the chaplain candidate officer program, and in other ways communicate strategically. They support the CHC’s continuing education efforts and professional development training courses in roles of leadership and participation. OPNAVINST 1740.1E identifies the various levels of responsibility for supervision. Key to the supervisor’s role is the advice given to commanders in the preparation of fitness reports and evaluations. Their dialogue with commanders is the most important contribution they can make to the future of chaplaincy as they express the community’s expectations of religious ministry personnel and help commanders understand the nature of religious ministry.

4.17.13 The Check-in Process as a Leadership Tool

Partnership is foundational to naval chaplaincy. Called to serve, chaplains partner with RPs to form RMTs that deliver CRPs to command shipmates and their families, supporting constitutional protections, strengthening spirits, and enhancing wholeness. In turn, RMTs partner together to offer basic services to all authorized personnel. Some examples include area chaplain duty, support for religious services, and CREDO, but partnership is not restricted to RMTs. Partnership occurs internally in the command, externally with military partners, and externally with non-military resources. The first category includes working with the chain of command, command master chief, ombudsman, family readiness group, judge advocate, and medical and dental, providing programs and services, such as care counseling, life skills classes, ARC message delivery, and other services, in conjunction with internal partners. External partnerships within the armed forces include working with the fleet and family support center, American Red Cross, Navy and Marine Corps Relief Society, and United Service Organization. Finally, chaplains partner with other helping agencies that are not necessarily related to the sea services. These include religious groups, local clergy associations, food banks, and other such resources. It is through a focused effort to enhance these partnerships that religious RMTs increase their effectiveness in caring for all. In order to set the proper tone for cooperative ministry and in support of partnership with other helping agencies, fleet check-in encourages contacts across the range of caregivers and supporting agents.

4.17.14 Accountability

All chaplains in the fleet are expected to be familiar with and adhere to the standards defined in SECNAVINST 5351.1, OPNAVINST 1730.1E and related policy, and described in this publication. As part of cooperative ministry, chaplains and RPs are expected to contribute to efforts at process improvement in fleet religious
ministry. Fleet and force supervisory chaplains are expected to brief subordinate chaplains annually or in conjunction with the FRTP on fleet standards and community expectations and to brief commanders annually on standards and expectations. Commanders seek dialogue with supervisory chaplains regarding chaplain community expectations and hold their chaplains accountable to those expectations and the standards articulated in policy and described in this publication.

### 4.17.15 Reporting

The fleets and forces have established a variety of reporting requirements. RMTs are expected to comply with all CRP reporting requirements, to include data entry, recordkeeping, CHC database inputs, and routing and filing requirements. Supervisors are responsible for the collection and analysis of data on subordinate units as required, and reporting up the chain of command. Supervisors ensure that subordinate CRPs are reporting compliance data in the appropriate collection systems.

### 4.17.16 United States Pacific Fleet and United States Fleet Forces Chaplains

These chaplains are responsible for the execution of religious ministry in the fleet. They assist their commanders in determining overall fleet religious ministry requirements. They develop, promulgate, and implement religious ministry policy for the fleet. They directly supervise the force chaplains of the forces under their commander’s cognizance. They conduct quality assist visits to commands for the purpose of evaluating the effectiveness of CRPs. They visit, advise, and counsel commanders and officers in charge (OICs) about religious programs and practices. They provide oversight for the certification and execution of religious ministry in the fleet. They are the principal advisers to the Chief of Chaplains on fleet ministry. They advise him as to the assignment of chaplains to units under their commander’s cognizance, in particular to the force, and numbered and training fleets.

### 4.17.17 Fleet Reserve Component Integration

The Navy Total Force includes AC and RC Sailors, and both chaplains and RPs may transition from one to the other (and back) several times in a career. Because Navy and joint commands vary in experience, expertise, and familiarity with RC employment and administration, operational support officers (OSOs) liaise between the Regional Reserve Component commanders (RCC), Navy operational support centers, Reserve units, individual RC personnel, and AC commands. OSOs communicate the concerns and priorities of Navy and joint commanders to the supporting Reserve Components while also articulating the procedures and processes for optimizing RC support. OSO duty is governed by Commander, Navy Reserve Force instruction (COMNAVRESFORINST) 5420.14, Navy Operational Support Officer Duty. Working with and through local personnel, AC Navy commands may find their OSO at the echelon IV or higher level or contact the Commander, Navy Reserve Force (CNRF)/Commander, Navy reserve Force Command (CNRFC) force chaplain’s office for additional help in locating the appropriate OSO.

#### 4.17.17.1 Reserve Categories

Selected Reserve (SELRES) chaplains and RPs are assigned either to commissioned units (Reserve Seabee regiments and battalions, expeditionary medical facility units, and Navy Reserve units supporting Marine units, etc.) or augmentation units supporting specific AC commands. Individual Ready Reserve (IRR) chaplains and RPs affiliated with a volunteer training unit (VTU) may or may not have a formal additional duty relationship with a commissioned or augmentation unit or a local AC command.

#### 4.17.17.2 Reserve Assignments

SELRES chaplains and RPs are not detailed in the same way as AC personnel but assigned following DOD and CNRFC policy based on Career Management System-Interactive Detailing applications, junior officer non-command screening and assignment board applications, or senior officer non-command screening and assignment board results and force requirements.
4.17.17.3 Types of Reserve Duty

Inactive duty training (IDT) periods (drills) are conducted to provide operational support and to enhance the members' readiness for mobilization. They include: regular, rescheduled, additional (additional training period, readiness management period, and incremental). SELRES personnel must perform 12–14 days annual training (AT) each fiscal year as scheduled by the unit CO and per CNRFC's annual fiscal year policy execution guidance notice; they may meet this requirement by serving ADT (see below) instead. IRR personnel (whether VTU or active status pool) may not perform AT. Active duty training (ADT) is a period of active duty that is intended to support a specific training requirement and assist a command that has ADT funding available. Members may request ADT orders only when they are requested by a command. The command requesting ADT orders for a member to support the command will provide the funding for the orders. Both SELRES and IRR personnel may perform ADT. Active duty other than for training (ADOT) is a category of active duty used by Reserve personnel to provide support for either Active or Reserve Component missions. It includes the categories of active duty for special work (ADSW), active duty operational support (ADOS), active reserve duty (e.g., 3-year definite recall), and involuntary active duty under mobilization orders. Active duty for special work is a type of ADOS and the terms are largely interchangeable in common usage. However, for several important reasons having to do with ensuring that Reserve members receive the pay, allowances and other benefits to which they are entitled, OPNAVINST 1001.20C, Standardized Policy and Procedures for the Active Duty for Special Work (ADSW) Program, uses the term ADSW. ADSW supports Navy mission requirements for which no permanent duty billet or position is programmed and where active duty personnel with the required skill(s) are not reasonably available. ADSW augments AC with temporary RC support to facilitate valid, unfunded, unanticipated, unplanned (emergent), or nonrecurring projects or missions that cannot be accomplished with assigned Sailors or that do not meet involuntary activation (mobilization) criteria. SELRES and VTU personnel are eligible for ADSW. At this writing, the best source for current procedures and policies on ADOS is the Active Duty for Special Work Web page at http://www.public.navy.mil/bupers-npc/career/augmentation/4G2/Pages/default.aspx.

4.17.17.4 Mobilization

Mobilization, or involuntary recall to active duty, is governed by specific sections of Title 10 of the U.S. Code and both DOD and Navy policy. For Navy commands considering mobilization of RC chaplains or RPs, the best source of information is the command's OSO. Any potential mobilization of RC chaplains or RPs should also be coordinated with the COMNAVERSFORCOM force chaplain’s office.

4.17.17.5 Active Duty Navy Definite and Indefinite Recall Program for Reserve Officers

Although all the types of duty described above provide opportunities to change lanes from RC to AC, RC officers may volunteer for either definite (also called temporary) or indefinite (also called permanent) recall to active duty to fill specific advertised AC billets or requirements. Both definite and indefinite recalls require a new ecclesiastical endorsement and review by the Chaplain Appointment and Recall Eligibility (CARE) Board. A limited number of slots open every year for indefinite recall, and an even more limited number of opportunities for 3-year definite recalls may also be available in any given year. MILPERSMAN 1320-150, Active Duty Navy Definite and Indefinite Recall Program for Reserve Officers, governs both programs.

4.17.17.6 Transitioning from Active Component to Reserve Component

AC chaplains and RPs considering transitioning to RC should contact the career transition office for the latest guidance on procedures and the CNRF/CNRFCC force chaplain's office to discuss available RC billets. At this writing, the best information on AC to RC transitions is on the Navy Personnel Command Career Transition Office Web page at http://www.npc.navy.mil/CareerInfo/Transition/. Chaplains should note that transitioning from AC to RC will require a new ecclesiastical endorsement and review by the CARE board.
4.17.17.7 Key Policies Governing Reserve Component Matters

Reserve Component matters are governed by key policies to include:

1. DODI 1215.06, Uniform Reserve, Training, and Retirement Categories
2. BUPERSINST 1001.39F, Administrative Procedures for Navy Reservists
3. COMNAVRESFORINST 1001.5F, Administrative Procedures for the Drilling Reserve and Participating Members of the Individual Ready Reserve
4. MCO 1000.12, Naval Reserve Program Nine Personnel Support to the U.S. Marine Corps (USMC)
5. Commander, Navy Reserve Force Command Notice 1001, Fiscal Year xxxx Force Execution Guidance (issued annually)
6. COMNAVRESFORNOTE 5400, Fiscal Year 20xx National Command and Senior Officer (05/06) Non-Command Billet Screening and Assignment Procedures (issued annually)
7. OPNAVINST 1001.20C, Standardized Policy and Procedures for the Active Duty for Special Work (ADSW) Program
8. COMNAVRESFORINST 5420.14, Navy Operational Support Officer Duty.

4.18 CONCLUSION

Ministry in the fleet is characterized by cooperation, tolerance, mutual respect, and respect for diversity. It is further characterized by an understanding of both the pluralistic nature of the environment and the processes and structures of the organizations and institutions served. Ministry in the fleet includes the full range of responsibilities inherent in positions of leadership and authority in the Navy, as well as the standards and codes of behavior established for chaplains by the DON and those found in civilian religious professional life. In order to hold chaplains accountable for performance, it is necessary to set standards. Such standards start with clear delineation of functions, definition of terms, and agreement on common understanding of responsibilities and boundaries. Supervisory chaplains are responsible for the modeling and mentoring of those standards, the training and education of subordinate RMTs, and the advisement of commanders as to the details of those standards.
CHAPTER 5

Conclusion

5.1 PURPOSE

The DON maintains its commitment to meet the religious needs of Sailors. That commitment is embodied in regulations and policy on the commander’s obligation to establish CRPs, in the Navy Chaplain Corps, in the RP rating, and in numerous policies that serve to protect religious freedom. While accommodating religion and advising their commanders on the impact of religion on the mission, fleet chaplains offer care to the crew which is informed by their shared experience of service and professionalism. The PNC community is made up of men and women who are dedicated to Sailors and their families.

5.2 ULTIMATE SAFETY VALVE

In an era when each individual Sailor represents a significant investment by DON, fleet RMTs offer the ultimate safety valve for members who need confidential assistance. Fleet Sailors can relate to their chaplain, who is both a religious ministry professional and a staff officer, sharing the experience of uniformed service, their life, and situation. In the face of the strain placed on families by operational tempo, fleet RMTs deliver support that enhances family life and strengthens family values, reinforcing a proper work–life balance.

5.3 CONTINUOUS PREVENTION

Fleet RMTs bring to each interaction with a Sailor or family member knowledge of the full range of support available in and beyond the Navy. The chaplain is in a position of trust, open to hearing the Sailor’s issue, predisposed by training and temperament to deliver a caring response that respects and ensures dignity and professionalism in the relationship, understands the nature of the military service environment, and can help the individual find the path that is right for him, while preserving good order and discipline. In each interaction the chaplain is reinforcing core values, strengthening ethical decision-making abilities, enhancing moral understanding, and renewing wholeness.

5.4 SETTING THE STANDARD

RMTs inspire Sailors to represent the Navy proudly through volunteerism and community service, presenting a positive image of American forces, to include their humanity. In a world in which religion plays a significant role not just privately and individually but publicly, corporately, and politically, fleet RMTs offer measured and professional advisement.
APPENDIX A

Religious Subject Matter Expertise in Command Support

A.1 OVERVIEW

The chaplain delivers advice to individuals at all levels of the chain of command regarding moral, ethical, spiritual, interpersonal, and other matters. Although ethics are defined by the DON as a matter of compliance, morality is a subject that has both a community and a personal aspect; social, cultural, and religious influences play a part. In working to nurture a healthy command climate, commanders and other leaders are confronted by an almost infinite spectrum of individual moral perspectives. The chaplain can advise individuals on how to reconcile their personal convictions with the values of the Service which, in turn, equips the chaplain to advise the commander on how to best harmonize the various moral perspectives within the command. By virtue of religious credentials, commission, and experience, the chaplain offers advice on a wide range of matters to the commander and the chain of command, as well as to Sailors and their families. It is in the nature of the RMT’s activities that chaplains interact with many individuals. The RMT also interacts with other helping professionals available within and outside the military system. Those interactions give the chaplain a unique perspective that is valuable to the commander and the chain of command. Those interactions take place according to coordinating directions from the commander, requiring another level of coordination and advice. The DON has identified this complex set of advisement and liaison interrelationships.

Chaplains strengthen the chain of command and assist in the development of leadership by providing advice to leaders at all levels. Chaplains serve as principal advisors to commanders for all matters regarding the CRP within the command, to include matters of morale, morals, ethics, spiritual well-being, and emerging religious requirements. Under reference (f) [DOD Directive 1304.19], chaplains serve as an advisor to commanders on the impact of religion on military operations, within the boundaries of their non-combatant status. (SECNAVINST 1730.7D, p 6)

The traditional advisement role of the chaplain has become more complex in the last decade. As a result, the DON has published additional policy guidance in SECNAVINST 1730.10, Chaplain Advisement and Liaison. This instruction presents a theoretical framework and delineates three categories of advice and liaison, as well as their associated responsibilities and limitations.

Advisement and Liaison. Consistent with reference (c) [SECNAVINST 1730.7D], the chaplain advises the command in three distinct ways. The chaplain strengthens the chain of command and assists in the development of leadership by providing advice to leaders at all levels (essential advice). The chaplain serves as the principal advisor to the commander for all matters regarding the Command Religious Program (CRP) (executive advice). The chaplain serves as an advisor to the commander regarding the impact of religious and humanitarian matters on military operations (external advice). The nature of each type of advice drives concomitant liaison work.
This differentiation into three categories accomplishes three important results:

1. It lays out for the commander the lanes in which to expect expert advice on religion from the chaplain
2. It empowers the chaplain to make important contributions to the commander’s decision-making process
3. It allows for the delineation of boundaries across which the chaplain cannot go without jeopardizing his noncombatant status.

Tasks associated with the advisement capability are introduced in OPNAVINST 1730.1E.

A.2 ESSENTIAL ADVICE

Essential advice is based on the chaplain’s unique combination of KSAs and authorities. It is delivered to individuals for their benefit. It includes advice on matters of right and wrong, moral and ethical decisionmaking, and relating to others (to include marriage, friendship, and being part of a crew). Depending on the needs of the individual seeking advice, essential advice can include faith-specific counseling, mentoring, and spiritual direction based on theologically derived truths. Advice to individuals is based on the trust gained by the shared experience of military service, characterized by confidentiality and mutual respect, and designed to develop and strengthen core values and personal responsibility in people whether or not they profess a particular faith background. Essential advice is an integral part of what the commander is looking for when asking the chaplain to take care of his or her people.

Chaplains explain confidentiality protections to those whom they advise individually during the initial meeting and remind them of those protections whenever relevant. Chaplains advise under their authority as chaplains per the references. Other credentials do not replace the authorities so established. Other certifications, licenses, or authorities may inform a chaplain’s delivery of religious ministry, but the standard for accountability is that established in the relevant OPNAV, fleet, and force instructions and described in this publication.

Rooms where scheduled individual advisement takes place, per OPNAVINST 1730.1E, shall have a door with a window. If not, the door should be kept open. Scheduled appointments for individual advisement occur only in an officially designated location, such as a chaplain’s office, complete with safeguards. Where available, an RP is in physical proximity during scheduled meetings with individuals, close enough and situated to hear should anyone call out. Precautions are taken to maintain privacy while ensuring the dignity of both counselee and counselor. The chaplain uses professional judgment at all times to maintain appropriate distance when delivering advice to an individual. Case notes are not required or encouraged. If chaplains use personal notes in support of advisement, those notes should be kept securely (preferably protected by double lock) and destroyed when no longer needed per SECNAVINST 1730.9. Frequency and duration of advisement are at the discretion of the chaplain and the individual based on the need, the nature of the identified issues, mission and training requirements, and supportability. Chaplains—acknowledging the limits of their knowledge, skills, and tools—are prepared to make the appropriate referrals when necessary.

A.3 EXECUTIVE ADVISEMENT

The chaplain is a student of the interpersonal dynamics of a command and offers advice to the commander and the chain of command regarding those dynamics. The subject matter might begin with the CRP but extends beyond it to include all issues which impact the life of the people who make up the command, including tone-of-the-force matters, disciplinary matters, and hardship separations, to name a few.

A.3.1 Commanders Empower Chaplains to Give Relevant Advice

Commanders empower chaplains to strengthen the chain of command by ensuring that the chaplains have full access to the chain of command. Access to the commander, the executive officer, the senior enlisted advisor, and leaders throughout the command is key to the chaplain’s effectiveness. In addition to providing access, the commander communicates to the command that the chaplain’s role as an advisor is valuable to the good order and
discipline of the command. The commander does this through a number of actions. The commander mentors the chaplain so that the chaplain has the requisite understanding of the command to tailor ministry efforts appropriately. The commander and the chaplain collaborate on the development of the CRP. In scheduling and operational planning, the commander emphasizes the importance of CRP events.

A.3.2 Chaplains Support Commanders and the Chain of Command

The chaplain supports the chain of command and the commander by offering honest assessments of command actions and decisions and their effects on the Sailors and their families. The chaplain’s perspective is useful, and sometimes vital, to the commander when making decisions that impact the crew and their families; for example, in giving advice to ensure that decisions on humanitarian, moral, disciplinary, scheduling, and other important matters are made consistently and fairly. The chaplain can help the commander weigh the moral and ethical implications of numerous decisions affecting the Sailors and their families. Such advisement can be an asset to leaders up and down the chain of command. Division officers, leading petty officers, and all leaders can use the chaplain as a sounding board for personnel decisions.

A.3.3 Respectful and Honest Advice

Chaplains are not afraid to speak respectfully and truthfully, even at the risk of jeopardizing their relationship with the commander and the chain of command. It takes sound professional judgment to know when it is necessary to provide the commander with alternative advice that might be unpopular. As rare as these occasions might be, the chaplain must be prepared to offer frank and honest advice and do so within the bounds of military decorum. The chaplain cannot act in such a way as to undermine the authority of the commander. If the concerns of the chaplain are serious enough, and the matter under advisement is not addressed to the chaplain’s satisfaction, then the chaplain has access to the senior supervisory chaplain, who can offer advice and support in determining the proper course of action.

A.3.4 Deck Plate Point of View

The chaplain is approachable in a way that is unique compared to the rest of the official command structure. As one who respects everyone’s humanity and is enjoined to maintain confidentiality, the chaplain may hear points of view unlikely to be expressed to other command representatives. In the execution of deck-plate ministry, the chaplain, as a keen observer of humanity, is able to gain insight into the workings of the various sections of the command, identifying sources of interpersonal cooperation and friction. The chaplain can offer advice directly to the individuals involved as to how to overcome friction and establish more harmonious working relationships. Thus, the command gains the benefit of advice given from this unique perspective.

A.3.5 Advice at Captain’s Mast

In many cases, the chaplain is present at Captain’s Mast, the exercise of the commander’s nonjudicial punishment authority in the Navy. Commanders utilize the chaplain as a source of advice regarding the disciplinary action to be taken (essential and executive advice). Often, the chaplain can offer insight as to the context of the case, while never divulging confidential communications. More importantly, the administration of justice is a challenging and difficult responsibility for the commander, and the chaplain can serve as a valuable sounding board. In a highly disciplined and cohesive organization, which at the same time values diversity, the chaplain can help advocate for Sailors from culturally or religiously diverse groups. The commander is best served when the chaplain offers an honest but dispassionate assessment, especially with regard to those who are in trouble. When a team has determined that an individual is not a team player, there can be a tendency to shun that individual. Lest Sailors be given up on too soon, the chaplain can play the role of advocate.

A.3.6 Moral and Ethical Advisement

Regulatory authority for the chaplain’s role as moral and ethical advisor exists in DOD, DON, and OPNAV policy. Moral authority derives from each chaplain’s endorsement as a representative of one of the Nation’s ROs and the calling to serve in a ministerial capacity. Advisement is in many instances a relational process. While many currents are in play, chaplains are expected to navigate those currents to deliver essential advice to
individuals and executive advice to the chain of command. That navigation is facilitated by: 1) thorough understanding of the institutional processes, regulations, and authorities; 2) established and well-cultivated relationships with shipmates and the chain of command; and 3) the moral courage to deliver sound advice. While circumstances may require that different procedures be followed, some guidelines for delivering professional advice:

1. Initiate a dialogue with the person whose behavior is at issue.
2. Seek to solve the problem at the lowest possible level.
3. Be aware of the emotional components of the situation.
4. By regulations, personnel are responsible for discrete acts; do not be distracted or sidetracked by larger concerns.
5. Seek advice from other professionals.
6. A written record should exist to document official advice given to the chain of command regarding moral and ethical issues (e-mails, memos, etc.).

**A.3.7 Advice on Command Events**

In the case of changes of command, retirements, history/heritage events, and some memorial observances, consultation with the command with regard to their purpose, audience, and expectations is part of advisement. Chaplains help commanders determine the nature of the events to be supported.

**A.3.8 Humanitarian Reassignment and Hardship Discharges**

Circumstances may arise in the lives of naval personnel which may require application for a humanitarian reassignment. Information on humanitarian reassignment is found in MILPERSMAN 1300-500, Reassignments for Humanitarian Reasons. Information on hardship discharge is found in MILPERSMAN 1910-110, Separation by Reason of Convenience of the Government. The chaplain advises Sailors, families, and the chain of command as to the merits of such courses of action in individual cases. They help in the evaluation of circumstances and make recommendations to the command.

**A.3.9 Conscientious Objection Applications**

MILPERSMAN 1900-020, Convenience of the Government Separation Based on Conscientious Objection, articulates Navy policy on the subject and describes the process by which claims are evaluated for action. The burden of proof for claims of conscientious objection lies with the applicant. The chaplain’s role is to assess the sincerity of beliefs and consistency of their use in life. Section 10 of the MILPERSMAN article states in part:

> The chaplain will provide opinion of the nature and basis of the applicant’s claim, sincerity, and depth of conviction in the claim of conscientious objection, and a recommendation of disposition with the rationale for the conclusion.... Both interviewing officers [the chaplain and the psychologist] will provide their personal impressions of the applicant, such as demeanor and manner in which they answer questions. Consideration should be given to all background information and any outward manifestations, which tend to support or rebut the applicant’s claim.

During the chaplain’s interaction with an applicant for conscientious objection status, the normal confidentiality between a Sailor and a chaplain does not exist, per SECNAVINST 1730.9. The disclosure of this fact is the first step in any conscientious objector interview. The chaplain must be familiar with the primary and relevant factors described thoroughly in MILPERSMAN 1900-020. It is important that the chaplain understand that the role is not to evaluate the correctness of belief but rather the integrity and consistency of the beliefs. It is not necessary that the belief conform to the chaplain’s understanding of the official position of the applicant’s RO or philosophical
school of thought. Section 6.a.(6) c of MILPERSMAN 1900-020, is particularly significant in the chaplain’s evaluation, as it discusses the nuances involved in evaluating the relationship between the individual’s beliefs and those of the organization with which he claims affinity. MILPERSMAN 1900-020 contains a list of relevant factors which the chaplain should discuss with the applicant. It is appropriate to ask questions the answers to which will establish the sincerity of belief of the applicant. The chaplain reviews the entire file in order to knowledgably comment on the credibility of persons supporting the claim. The chaplain is required to provide a report on the interview, identifying the points salient to the evaluation of the application. Sections 5 and 6 of MILPERSMAN 1900-020 apply.

**A.3.10 Executive Advice at Higher Echelons**

As described in OPNAVINST 1730.1E, at the strategic and operational levels, senior supervisory chaplains advise commanders on the organization and delivery of religious ministry. They assist commanders in balancing the needs of the mission with the human needs of Sailors and families. They develop and administer the reporting regimes which provide the data necessary to offer meaningful advice to commanders at all echelons. They advise commanders as to best practices in religious ministry. They inform commanders as to community expectations and standards of conduct for religious ministry personnel. They articulate to commanders and chains of command the standards for religious ministry codified in policy and described in doctrine. They make the case to commanders regarding the meaning of PNC, the content of the RMT toolkit, and the proper shape of CRPs in their domains of expertise. It is at this level, within the stated limitations, that senior chaplains with proper training and experience may be called upon to interact with local foreign religious leaders. They do so at the behest of the commander only, with careful regard for their noncombatant status, and having advised the commander as to the implications of their use in such an activity.

**A.4 Liaison and Advise ment**

Chaplain liaison activities in support of essential advice are usually limited. Examples of such liaison include coordination with other helping agents on behalf of individuals. The bulk of the chaplain’s liaison activities take place in support of executive advisement. It is here that chaplains coordinate the various programs available to the command, engage with helping agencies, and support organizations, ROs, and others in support of the CRP.

**A.5 External Advise ment**

**A.5.1 Overview**

An aspect of the CHC advisement capability that has gained greater attention in the last decade, is that of advice to the command with regard to the impact of religion in the operational area on military operations (external advice). This function is identified in DODD 1304.19, Appointment of Chaplains for the Military Services. In it, chaplains are identified “as the principal advisors to commanders for all issues regarding the impact of religion on military operations.” (DODD 1304.19, pg. 2) The interaction of U.S. forces with cultures strongly influenced by religion has necessitated a greater degree of understanding on the part of commanders and all U.S. personnel with regard to cultural and religious diversity. Enhanced understanding of religion and culture, to include the sensitivities and perspectives of allies and adversaries, has become an operational necessity. Chaplains can offer a perspective on the religious and humanitarian aspects of command operations (SECNAVINST 1730.10, pg. 3). That said, there are important limitations on external advice, especially where the laws of armed conflict are in effect. The DON was the first military Service to articulate in policy the boundaries of this form of advisement and its associated liaison activities. In situations where the laws of armed conflict apply, and pursuant to DON regulations, chaplains may only be used to accomplish their religious support functions. The responsibilities and boundaries of commanders and chaplains are clearly articulated in Navy Regulation 1063, and SECNAVINST 1730.10, which acknowledge the command’s need for external advise ment and the need to preserve the chaplain’s noncombatant status.
While assigned to a combat area during a period of armed conflict, members of Medical, Dental, Chaplain, Medical Service, Nurse or Hospital Corps and Dental Technicians shall be detailed or permitted to perform only such duties as are related to medical, dental or religious service and the administration of medical, dental or religious units and establishments. This restriction is necessary to protect the noncombatant status of these personnel under the Geneva Conventions of August 12, 1949.

—Navy Regulation 1063. Detail of Persons Performing Medical or Religious Services

### A.5.2 External Liaison: Foreign Religious Leader Engagement During Armed Conflict

Sending the chaplain out to interact with the local populace during a time of armed conflict requires the commander to place those people under the spiritual care of the chaplain he sends to engage them. As JP 1-05 states: “Commanders should be aware that authorizing chaplains to minister to foreign nationals also allows the chaplains to have confidential communications during the ministry.” The commander should not leverage the chaplain’s religious leader status in such a way as to violate the chaplain’s noncombatant status, for example, in order to collect intelligence. The use to which a chaplain’s after action information is put impacts the chaplain’s noncombatant status. JP 1-05 identifies some parameters for chaplain liaison in support of military engagement as follows:

1. Do not conduct chaplain liaison unless directed by the commander and in concert with strategic intent.
2. Do not compromise noncombatant status.
3. Do not function as intelligence collector.
4. Do not engage in manipulation and/or deception operations.
5. Do not take the lead in formal negotiations for command outcomes.
6. Do not identify targets for combat operations.
7. Commanders should be aware that authorizing chaplains to minister to foreign nationals may also allow the foreign national status under SECNAVINST 1730.9 with regard to confidential communications.
8. Chaplains should coordinate chaplain liaison with other staff and nonstaff agencies of the command.

Given their noncombatant status, chaplains do not participate in military information support operations or information operations (see JP 1-05).
APPENDIX B

RELIGIOUS NEEDS ASSESSMENT INSTRUMENT

B.1

It is the responsibility of unit commanders to create a CRP that meets the religious needs of personnel within their command. Identification of religious needs is accomplished through the Religious Needs Assessment Instrument (see figure B-1).
The following information is collected in order to provide a Command Religious Program that meets the specific needs of this command throughout the operational cycle. The command is required to offer this survey to each member. Your participation is important, as it will provide the responsible officer a means to assure that the command is providing for every member’s religious freedom. However, YOU ARE NOT REQUIRED TO DISCLOSE THIS INFORMATION.

1. **Contact Information:** (This information is necessary for accountability purposes)

<table>
<thead>
<tr>
<th>Name: (Last, First M.I.)</th>
<th>Grade:</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>E-mail/Phone (required if you desire to serve as Lay Leader):</th>
<th>Dept/Division:</th>
</tr>
</thead>
</table>

[ ] I prefer not to disclose the information on this survey.

2. **Faith Group Affiliation** (please specify particular tradition in the space provided below):

[ ] No religious preference [ ] Christian [ ] Buddhist
[ ] Jewish [ ] Hindu
[ ] Other (please specify below) [ ] Muslim [ ] Pagan/Neo-pagan

Specific tradition (Roman Catholic, Baptist, Sufi, Reformed, Wiccan, etc.): ___________________

3. **Faith Group participation:**

[ ] I participate in Faith Group activities often
[ ] I participate in Faith Group activities occasionally
[ ] I do not participate in Faith Group activities

4. **With regard to my Faith Group, I am:**

[ ] Interested in increasing my involvement or growth in my tradition
[ ] Content with my spirituality or world view

5. **I would like to participate in the following (please check all that apply):**

[ ] Faith-specific studies and/or discussion groups
[ ] Trips to religious/historic sites
[ ] Community Service projects
[ ] Classes/discussions about different religious traditions
[ ] Musical accompaniment for services/events
[ ] Other: __________________________________________________

6. **I intend to participate in worship services or other Faith Group activities during deployment:**

[ ] Yes
[ ] No

7. **I am interested in representing my Faith Group as a Command Lay Leader:**

[ ] Yes (please include contact information above)
[ ] No

8. On the back of this page, please offer any questions or special concerns you have with regard to religious accommodation at this command. A representative of the Command Religious Program will contact you confidentially. Thank you for completing this survey!

Figure B-1. Religious Needs Assessment
APPENDIX C

COMMAND RELIGIOUS PROGRAM
FEEDBACK TEMPLATE

C.1

In order to ensure that the specific religious needs of personnel are met and to enhance the quality of the CRP, information is collected through the Command Religious Program exit Survey (see figure C-1).
COMMAND RELIGIOUS PROGRAM EXIT SURVEY

The following information is collected in order to enhance the quality of the Command Religious Program that meets the specific needs of this command throughout the operational cycle. The command is required to offer this survey to each member. Your participation is important, as it will provide the responsible officer a means to assure that the command is providing for every member’s religious freedom. However, YOU ARE NOT REQUIRED TO DISCLOSE THIS INFORMATION.

1. Contact Information: (This information is necessary for accountability purposes)

<table>
<thead>
<tr>
<th>Name: (Last, First M.I.)</th>
<th>Grade:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expected Departure Date:</td>
<td>Dept/Division:</td>
</tr>
</tbody>
</table>

[ ] I prefer not to disclose the information on this survey.

2. Faith Group Affiliation (please specify particular tradition in the space provided below):

[ ] No religious preference       [ ] Christian       [ ] Buddhist
[ ] Jewish                     [ ] Hindu
[ ] Other (please specify below)  [ ] Muslim       [ ] Pagan/Neo-pagan

Specific tradition (Roman Catholic, Baptist, Sufi, Reformed, Wiccan, etc.): __________________

3. While assigned to this command, I participated in Command Religious Program activities:

[ ] Often [ ] Occasionally [ ] Seldom [ ] Never

4. Please rate your experience with CRP activities below, or select N/A if you did not participate:

<table>
<thead>
<tr>
<th>Faith-specific studies and/or discussion groups</th>
<th>Good</th>
<th>Fair</th>
<th>Poor</th>
<th>N/A</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trips to religious/historic sites</td>
<td>[ ]</td>
<td>[ ]</td>
<td>[ ]</td>
<td>[ ]</td>
</tr>
<tr>
<td>Community Service projects</td>
<td>[ ]</td>
<td>[ ]</td>
<td>[ ]</td>
<td>[ ]</td>
</tr>
<tr>
<td>Classes/discussions about different religious traditions</td>
<td>[ ]</td>
<td>[ ]</td>
<td>[ ]</td>
<td>[ ]</td>
</tr>
<tr>
<td>Musical accompaniment for services/events</td>
<td>[ ]</td>
<td>[ ]</td>
<td>[ ]</td>
<td>[ ]</td>
</tr>
<tr>
<td>Other:</td>
<td>[ ]</td>
<td>[ ]</td>
<td>[ ]</td>
<td>[ ]</td>
</tr>
</tbody>
</table>

5. As a result of my participation in the Command Religious Program, I am:

Likely to participate in my Faith Tradition at my next command. [ ] more [ ] less [ ] same

Experiencing growth in my chosen Faith Tradition [ ] more [ ] less [ ] same

Prepared to cope with personal and professional challenges [ ] more [ ] less [ ] same

6. My overall experience with the Command Religious Program was:

[ ] Good [ ] Fair [ ] Poor [ ] N/A

7. Was the Command Religious Program supportive and respectful of all Faith Groups?

[ ] Yes [ ] No

8. Did you serve as a Lay Leader for your Faith Group?

[ ] Yes [ ] No

9. If you served as a Lay Leader, did you receive adequate support for your activities?

[ ] Yes [ ] No

10. On the back of this page, please share your suggestions for improving the Command Religious Program. Thank you for completing this survey!

Figure C-1. Command Religious Program Exit Survey
APPENDIX D

COMMAND RELIGIOUS PROGRAM REPORT TEMPLATE

D.1

The Command Religious Program (Monthly) Report (see figure D-1) is an instrument for consolidating religious ministry data.
1. **Command Information:**

<table>
<thead>
<tr>
<th>Command</th>
<th>Responsible Officer</th>
<th>Contact Phone</th>
<th>Contact E-mail</th>
<th>Unit Level Assessment Date</th>
<th>Reporting Period</th>
</tr>
</thead>
</table>

2. **Religious Needs Assessment Results**

<table>
<thead>
<tr>
<th>Preference</th>
<th>Christian</th>
<th>Buddhist</th>
<th>Jewish</th>
<th>Hindu</th>
<th>Muslim</th>
<th>Pagan/Neo-pagan</th>
<th>Prefer not to Disclose</th>
<th>Left Blank</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Preference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prefer not to Disclose</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Please provide more detail as to the choice you made above if applicable:

- **Christian Groups:**
  - Roman Catholic
  - Protestant
  - Non-denominational
  - Other
  - Did not answer

- **Jewish Groups:**
  - Orthodox
  - Conservative
  - Reform
  - Other
  - Did not answer

- **Muslim Groups:**
  - Sunni
  - Shia
  - Sufi
  - Other
  - Did not answer

- **Other Groups:**
  - Wiccan
  - Native American
  - Universalist
  - Druid
  - Other
  - Did not answer

3. **Lay Leader Activities: On a separate sheet, please list:**

- Active lay leaders by name
- Faith groups they represent
- Number of activities they sponsored in this reporting period
- Attendance at those activities

4. **Lay Leader Training**

   Have you conducted Lay Leader training in this reporting period? [ ] Yes [ ] No

   Please describe the nature of this training on the reverse of this page.

5. **Requests for Religious Accommodation**

   Have you received any requests for accommodation in this reporting period? [ ] Yes [ ] No

6. Please describe how these requests have been addressed.

---

Figure D-1. Command Religious Program (Monthly) Report
E.1 RUBRICS

E.1.1 Preventive Actions

Preventive actions chart is broken down into two categories: “Standard Navy or FLTFOR” and “TYCOM or CMD-specific (see figure E-1).” Standard Navy and FLTFOR include standard Navy GMT and GMT PLUS trainings taught or led by the RMT. TYCOM or CMD-specific training includes programs, such as ASIST for CNAL, and are to be counted when taught or led by the RMT. Only programs that revolve around tone-of-the-force issues should be included and any item counted in the Other category should be submitted with an explanation of what the training class was about. Indoctrination briefs should not be counted as training if it is a general brief on what the chaplain’s office can provide; however, it can be counted if a specific category related to tone-of-the-force issues is taught.

E.1.2 Responsive Actions

Basic guidelines appropriate for all categories: count only if the individual counseled is the one dealing with that particular issue (i.e., suicide, sexual assault, etc.), not if they are speaking on the issue as a third party. If someone is experiencing multiple issues, count under the category that brought them to seek counseling initially. Example: an individual who abuses alcohol may be experiencing operational stress due to a recent IA deployment. The individual reached out for help with alcohol abuse, so count it in the Substance Abuse category (see figure E-2).

E.1.3 Suicide

A counseling session in which the individual expressed suicide-related thoughts, ideas, or attempts. Include in this category any attempts or self-inflicted injury, regardless of whether death would have occurred, if the intent was death. Do not count if someone is coping with grief as a result of the death of a loved one/family member/friend/member of the command due to suicide. This can be appropriately counted in the Personal/Professional Counseling block.

<table>
<thead>
<tr>
<th></th>
<th>Suicide</th>
<th>Sexual Assault</th>
<th>Domestic Violence</th>
<th>Substance Abuse</th>
<th>Operational Stress</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Event</td>
<td>#</td>
<td>Event</td>
<td>#</td>
<td>Event</td>
<td>#</td>
</tr>
<tr>
<td>Standard Navy</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>or FLTFOR</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>TYCOM or CMD Specific</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Legend: CMD command    FLTFOR fleet forces    TYCOM type commander

Figure E-1. Preventive Actions: Number of Events/Participants at Training and Awareness Presentations
E.1.4 Sexual Assault

Any counseling session in which the individual has identified themselves as a victim of sexual assault. Intentional sexual contact is characterized by use of force, physical threat, or abuse of authority, or when the victim does not or cannot consent. Sexual assault includes rape, nonconsensual sodomy (oral or anal sex), indecent assault (unwanted, inappropriate sexual contact or fondling), or attempts to commit these acts. Alleged perpetrators or witnesses of sexual assault should be counted in the Personal/Professional block.

E.1.5 Domestic Violence

Abusive behaviors by one partner against another in an intimate relationship such as marriage, dating, family, or cohabitation. Includes physical aggression or assault, threats, emotional abuse, intimidation, and stalking. Domestic violence and abuse is not limited to obvious physical violence. It can also mean endangerment, criminal coercion, kidnapping, unlawful imprisonment, trespassing, and harassment. Count any counseling session that is part of a pattern of abusive behavior in any relationship that is used by one partner to gain or maintain power and control over another intimate partner. Count if the counseling session is for the aggressor, victim, or witness (child).

E.1.6 Substance Abuse

An individual who persists in the improper or excessive use of alcohol, prescription drugs, or illegal drugs. Any misuse of a substance, whether legal (alcohol, prescription drugs, etc.) or illegal (non-prescription drugs, marijuana, Spice, etc.), in quantities other than directed or not in the manner for which indicated. Include all counseling in which the abuse has developed into a dependency.

E.1.7 Operational Stress

An individual need not have deployed to a combat zone to experience operational stress. Some examples: dreams/nightmares, flashbacks, hallucinations, avoiding close emotional contact with family and friends, avoiding people or places that are reminders of the event, loss of memory about the event; feelings of detachment or numbness, difficulty falling or staying asleep, anger and irritability, difficulty concentrating, and being easily startled. Do not count if the counseling is about a recent traumatic experience that can be appropriately placed in another category (sexual assault, domestic violence, substance abuse) unless the trauma has a cumulative effect because of a previous similar event.

E.1.8 Personal/Professional

This category has a very wide range and encompasses any counseling that is not faith-group-specific such as when an individual is reaching out because of the chaplain’s position as a confidential source of advice. Count in this category any counseling session in which the chaplain offers a wide spectrum of counsel, advice, and care not otherwise covered in the other categories.

E.1.9 Information and Referral

Counseling sessions in which the individual is referred to agencies that provide a specific expertise outside that of the RMT. Examples: referrals to agencies that provide food, shelter, clothing, childcare, medical assistance, financial assistance and counsel, faith/worship, and community services. Faith/worship requests which can be met by the RMT should be counted in the Religious Accommodation category.
E.1.10 Facilitating Communications for Families and Deployed Sailors

All counseling sessions for active duty members and their families that address communications during deployments. The reason for the need to communicate with family can vary (financial, emotional, childcare, marital, health etc.). Receiving an ARC message for health and welfare of the Service member would be counted in this category.

E.1.11 Religious Accommodation

The commander’s responsibility to accommodate religion is primarily accomplished through two CHC capabilities: provision of faith-specific religious support and facilitation of the religious needs of those of different faith. This includes any counseling based on needs/services met through the chaplain’s professional credentials and ecclesiastical endorsement (sacraments, rites, ordinances, scripture study, etc.).

E.1.12 Casualty Assistance Calls Officer (CACO)

Assistance provided along with CACO in support of the notification process. All immediate counseling sessions for the next of kin that are a direct result of the death of the Service member should be counted in the CACO category. Subsequent counseling sessions that deal with the associated grief should be appropriately counted in the Personal/Professional category. Further counseling sessions that relate to benefits or terminology should be counted in the I&R category. Counseling sessions regarding memorial/funeral arrangements should be counted in the Religious Accommodation category.

E.1.13 Individual Augumentees Care

Individual augmentees are individuals who serve (or have served) in IA, GSA, or OSA assignments. Counseling to an individual at any point in their IA deployment cycle should be counted in this category unless clearly associated with another category.
INTENTIONALLY BLANK
APPENDIX F

BURIAL AT SEA 5050 EXAMPLE

F.1

Details for burial at sea are laid out in a 5050. See figure F-1 for an example of a burial at sea 5050.

Subj: BURIAL AT SEA CEREMONY

Ref: (a) NAVPERS 15555B, Military Funerals
(b) BUMEDINST 5360.1, Decedent Affairs Manual
(c) NAVMEDCOMINST 5360.1 (chapter 8)
(d) CVN70INST 5360.2F

Encl: (1) Schedule of events
(2) Burial at Sea Participants
(3) Burial at Sea Diagram

1. Purpose. To assign responsibilities for conducting burial at sea on board USS CARL VINSON (CVN 70) per references (a) through (d).

2. Background. Military Funerals are conducted on board USS CARL VINSON to recognize the service that deceased members of the Armed Forces gave to their country.

3. Discussion. From 0700–0900 on SUNDAY 13 MAY 2009, the USS CARL VINSON will have a full-dress rehearsal (uniform of the day) on Elevator 4 in preparation for MONDAY’S Burial at Sea. On MONDAY 14 MAY 2009, 0900–1000, the USS CARL VINSON will conduct a Burial at Sea on Elevator 4.

4. Action. Personnel assigned shall review or complete all assigned responsibilities and actions and as appropriate, shall make progress reports to the Command Chaplain.

   a. Executive Officer

      1. Officiate as Officer in Charge (OIC) for the military portion of the burial. Advise the Commanding Officer of all necessary arrangements for the ceremony.

      2. Serve as Command Representative in the absence of the Commanding Officer.

      3. Appoint Administrative Officer as Adjutant and additional officers to assist if ceremonial requirements necessitate.

   b. Command Chaplain

      1. Review documentation for faith group preference. Label urn with deceased full name and “Scatter” or “Do not Scatter” as is appropriate to faith tradition and final request of family.
2. Provide ceremonial notebook with sequence of events, text of remarks, and committal service. Place on podium.

3. Co-direct rehearsal and ceremony with executive officer, command master chief, Chief petty officer in charge (CPOIC) of Honor Platoon, petty officer in charge (POIC) of Rifle Team, and flag/urn bearers.

4. Coordinate the religious preparations for ceremony. This includes one covered table (provided by Supply), flag, urn, and ceremonial notebook.

5. Officiate the religious portion of the ceremony.

6. Provide input to Admin for letter of notification and condolence with required enclosures per reference (a) to be delivered to ship’s secretary for review and CO’s signature.

7. Per reference (b), within 10 days after the committal, send a naval message providing the date and time of burial to decedent affairs.

8. Mail flag, casings, chart, DVD, still photographs, and letter of condolence to deceased Service members’ immediate family within 10 days following committal.

c. Public Affairs Officer

1. Provide a public address system with two microphones, speakers, CD player, and operator for full-dress rehearsal and committal ceremony.

2. Provide CD copy of “Eternal Father” and “Taps” for full-dress rehearsal and committal ceremony.

3. Provide two photographers and two videographers for appropriate photographs and DVD taping of the ceremony to be presented to the next of kin. One photographer and one videographer will be stationed on the flight deck and one each on elevator #4. During multiple committals ensure notations are made by the photographer to distinguish between photographs.

4. Provide Command Religious Ministry Department (CRMD) with media package to include selected photographs and edited DVD presentation of ceremony within 8 working days after the committal to be sent to immediate family.

d. First Lieutenant

1. Rig burial chute for disposal of cremains.

2. Set up one podium on elevator #4.

3. Coordinate with office of the deck (OOD) to provide appropriate 1MC announcements from the Bridge during ceremony.

4. Provide CPOIC of Hanger Bay 3 to muster participants/onlookers during ceremony pre-stage and actual ceremony. Ensure a path is available for the official party, rifle squad, and Honor Platoon to depart.

5. Provide two Sailors for Honor Platoon.
e. **Engineering Officer**

1. Provide power cord for sound system and one electrician to assist.

2. Align the aft collecting, holding and transfer system (CHT) inboard such that the CHT discharge is not visible for the duration of the ceremony. Ensure all Aft CHT tanks are completely pumped down prior to aligning the system inboard.

3. Provide four Sailors for Honor Platoon.

f. **Security Officer**

1. Provide two sailors to serve as security escorts for cremains and National Ensign from Chapel storage to Elevator #4. Security escorts are to precede the cremains announcing “Attention on Deck” to all personnel in the passageway.

2. Ensure decorum, order, and silence about the decks are maintained about the ceremonial area and Hanger Bay 3.

g. **Operations Officer**

1. Set appropriate emission control (EMCON) condition relevant to attain zero interference with public affairs (PA) portable PA system.

2. Ensure the Burial at Sea rehearsal and committal ceremony are placed on the Pink Sheet, Green Sheet, and print on demand (POD). A window from 0700-0900 on SUNDAY 13 MAY has been allotted for the rehearsal and a window from 0900-1000 on MONDAY 14 MAY as been allotted for the committal ceremony.

3. Provide three Sailors for Honor Platoon.

h. **Air Officer**

1. Ensure elevator #4 is prepared and in the down position from 0645-0915 on 13 MAY and from 0700-1100 on 14 MAY, with proper safety precautions.

2. Ensure divisional door between Hanger Bay 2 and 3 is closed.

3. Ensure the hanger deck announcement intercom and all other public address systems are not utilized in the Hangar Bay or on the flight deck except for emergencies during the ceremony.

4. Secure all movements, tow tractors, forklifts, and similar equipment in hangar bay 3 during the ceremony.

5. Provide four Sailors for Honor Platoon.

i. **Navigator**

1. Committal at sea of cremains will be conducted outside the 3-mile limit, off the continental shelf, and at depths of greater than 100 fathoms (600 feet).
2. Coordinate with OOD to ensure:
   a. All 1MC announcements are passed as outlined in enclosure (1) and all other announcements are secured until completion of ceremony except emergencies.
   b. Time, date, and location are properly logged when cremains are committed to the sea.

3. Maneuver the ship to minimize effect of relative wind across elevator #4 during the ceremony. Aft section of elevator should be leeward side.

4. At commencement of committal ceremony, a representative from Navigation (OIC) will request permission to bury the dead from CO. Upon receiving permission, Navigation will commence to raise the church pennant, and ensure the ship’s ensign is at half-mast.

5. Provide to CRMD, within 5 days of burial at sea, a navigational chart for each committal, indicating ship’s location, date, time, and signature of OOD.

6. On completion of ceremony—lower church pennant, raise ship’s ensign, and resume course speed.

j. Safety Officer
   1. Review for operational risk management and ensure that safety lines are properly rigged on elevator #4.
   2. Provide CPOIC for Honor Platoon.

k. Command Master Chief
   1. Co-officiate at rehearsals.
   2. Act as escort for the official party.

l. Weapons Officer
   1. Provide a seven-person rifle squad and POIC fully equipped with, but not limited to, ceremonial rifles, black ascots, white ceremonial rifle gloves, black shoulder rope, and spats.
   2. The rifle squad POIC will provide three highly polished expended brass cartridges to CRMD within 5 days of committal ceremony.

m. Supply Officer
   1. Coordinate with Air to ensure all of supply department’s forklifts and similar equipment in Hangar Bay 3 are secured during ceremony.
   2. Provide and set up one table with pressed navy blue tablecloth and table fasteners on the aft side of elevator #4 for full-dress rehearsal and ceremony.
   3. Provide four Sailors for Honor Platoon.
n. **Admin Officer**

1. Serve as adjutant and be in overall command of the funeral detail during the ceremony. Shall also command the Honor Guard, rifle squad, and flag/urn bearer during ceremony.

2. Return signed letters from CO to CRMD within 5 days of committal.

o. **Aircraft Intermediate Maintenance department (AIMD) Officer.** Provide four Sailors for Honor Platoon.

p. **Reactor Officer.** Provide three Sailors for Honor Platoon.

q. **Legal Officer:** Provide three Sailors for Honor Platoon.

5. **Announcements:** Enclosure (1) provides the timeline and official language for 1MC.

6. **Uniform:** Dress Blues with ribbons for participants.

/s/
<table>
<thead>
<tr>
<th><strong>SCHEDULE OF EVENTS FOR BURIAL AT SEA</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Two hours prior:</strong></td>
</tr>
<tr>
<td><strong>Air Department</strong></td>
</tr>
<tr>
<td>Lower Elevator #4</td>
</tr>
<tr>
<td><strong>Supply</strong></td>
</tr>
<tr>
<td>Bring and setup table, tablecloth, and table fasteners for the urn and flag.</td>
</tr>
<tr>
<td><strong>Public Affairs</strong></td>
</tr>
<tr>
<td>Set and test sound system.</td>
</tr>
<tr>
<td><strong>Engineering</strong></td>
</tr>
<tr>
<td>Provide power cord and electrician for assistance to public affairs.</td>
</tr>
<tr>
<td>Align CHT systems inboard.</td>
</tr>
<tr>
<td><strong>Deck</strong></td>
</tr>
<tr>
<td>Deliver and install cremains chute on elevator #4. Provide and set podium.</td>
</tr>
<tr>
<td><strong>1 hour prior:</strong></td>
</tr>
<tr>
<td><strong>OOD/BMOW</strong></td>
</tr>
<tr>
<td>“Burial at sea will be held on elevator 4 at (time). Muster all participants for today’s burial at sea in Hangar Bay 3.”</td>
</tr>
<tr>
<td><strong>CPOICs</strong></td>
</tr>
<tr>
<td>Muster flag/urn bearers, POIC rifle squad, Honor Platoon.</td>
</tr>
<tr>
<td><strong>CRMD</strong></td>
</tr>
<tr>
<td>Ensure ceremony setup (table, burial chute, sound, podium, ceremonial notebook).</td>
</tr>
<tr>
<td><strong>Security</strong></td>
</tr>
<tr>
<td>Escort urn and flag.</td>
</tr>
<tr>
<td><strong>Public Affairs</strong></td>
</tr>
<tr>
<td>Photographers and videographers setup for ceremony coverage.</td>
</tr>
<tr>
<td><strong>15 minutes prior:</strong></td>
</tr>
<tr>
<td><strong>Assemble ceremonial party.</strong></td>
</tr>
<tr>
<td><strong>Honor Platoon</strong></td>
</tr>
<tr>
<td>In position at parade rest.</td>
</tr>
<tr>
<td><strong>CPOIC</strong></td>
</tr>
<tr>
<td>In position at parade rest.</td>
</tr>
<tr>
<td><strong>Rifle Squad</strong></td>
</tr>
<tr>
<td>In position at parade rest.</td>
</tr>
<tr>
<td><strong>POIC</strong></td>
</tr>
<tr>
<td>In respective positions.</td>
</tr>
<tr>
<td><strong>Chaplain/ADJ</strong></td>
</tr>
<tr>
<td>Official party takes position on elevator #4.</td>
</tr>
<tr>
<td><strong>Committal Officer</strong></td>
</tr>
<tr>
<td>Official party takes position on elevator #4.</td>
</tr>
<tr>
<td><strong>CO/CMC</strong></td>
</tr>
<tr>
<td>Ensures ship is at proper course and speed for Burial at Sea per 5050.</td>
</tr>
<tr>
<td><strong>Beginning of Ceremony:</strong></td>
</tr>
<tr>
<td><strong>Navigation OIC</strong></td>
</tr>
<tr>
<td>Requests permission from CO to “Bury the Dead”. After receiving permission, reports to OOD.</td>
</tr>
<tr>
<td><strong>OOD/BMOW</strong></td>
</tr>
<tr>
<td>“Burial at sea is now being conducted on elevator #4. Maintain silence about the ship.” All hands bury the dead.” Ensures colors are lowered at half mast.</td>
</tr>
<tr>
<td><strong>Admin Officer</strong></td>
</tr>
<tr>
<td>Introduction to ceremony.</td>
</tr>
<tr>
<td><strong>Command Chaplain</strong></td>
</tr>
<tr>
<td>Invocation and scripture.</td>
</tr>
<tr>
<td><strong>Admin Officer</strong></td>
</tr>
<tr>
<td>Introduce CO</td>
</tr>
<tr>
<td><strong>CO</strong></td>
</tr>
<tr>
<td>Remarks</td>
</tr>
<tr>
<td><strong>Admin Officer</strong></td>
</tr>
<tr>
<td>“Burial detail: Attention! Prepare to bury the dead.”</td>
</tr>
<tr>
<td><strong>Urns Bearer</strong></td>
</tr>
<tr>
<td>Picks up urn and makes appropriate facing movements—marches to position himself in front of committal officer. Presents urn to committal officer—renders hand salute and removes top from urn.</td>
</tr>
<tr>
<td><strong>Committal Officer</strong></td>
</tr>
<tr>
<td>Positions self ready to disperse cremains.</td>
</tr>
<tr>
<td><strong>Chaplain</strong></td>
</tr>
<tr>
<td>Reads name and information about deceased followed by words of committal and prayer.</td>
</tr>
<tr>
<td><strong>Admin Officer</strong></td>
</tr>
<tr>
<td>Following prayer—gives command: “Burial Detail,—hand salute”</td>
</tr>
<tr>
<td><strong>Rifle Squad</strong></td>
</tr>
<tr>
<td>Immediately following the command “hand salute”—rifle squad POIC gives command for firing sequence (shots occur as cremains are being disbursed).</td>
</tr>
<tr>
<td><strong>Committal Officer</strong></td>
</tr>
<tr>
<td>As rifle squad fires—disperses cremains.</td>
</tr>
</tbody>
</table>
Admin Officer Gives command: “Ready, Two”
Rifle Squad Gives command: “Order Arms”
Urn Bearer About face–returns urn to table.
CO Walks to table and presents ceremonial flag to decedent’s family (flag bearer). Flag bearer receives flag.
Admin Officer Gives command: “Burial detail, hand salute!”
Rifle Squad POIC Gives command: “Present arms”
Bugler or PAO CD Plays “TAPS”
Admin Officer Gives command: “Ready, Two”
Rifle Squad Gives command: “Order Arms”
CO Returns to seat
Public Affairs Prepares to play “Eternal Father”—in a low volume—not to overcome benediction.
Command Chaplain Remarks/benediction
CO/CMC Appropriate facing movements–marches off.
Flag Bearer Appropriate facing movements–marches off.
Rifle Squad POIC Takes charge of rifle squad–marches off.
Honor Platoon CPOIC Takes charge of Honor Platoon–marches off.
Navigation OIC Reports completion of ceremony to OOD. Ensures lowering of church pennant and raising of ensign.

Conclusion

OOD/BMOW “Secure from burial at sea.”
Ensures colors are raised to appropriate position.

Enclosure (1)

BURIAL AT SEA PARTICIPANTS

1. Commanding Officer
2. Executive Officer
3. Chaplain
4. Command Master Chief
5. Admin Officer (Adjutant)
6. Committal Officer
7. Navigation OIC (spotter)
8. Urn Bearer
9. Flag Bearer
10. POIC of Rifle Squad
11. Rifle Squad (7 sailors)
12. Re-loaders (if necessary)
13. Bugler (if available)
14. CPOIC Honor Platoon
15. Honor Platoon (27 Sailors from designated departments)
   • Deck (two)
   • AIMD (four)
   • Engineering (four)
   • Operations (three)
   • Legal (three)
   • Reactor (three)
   • Supply (four)
   • Air (four)

Enclosure (2)
APPENDIX G

UNIT COMMANDER’S GUIDE TO RELIGIOUS MINISTRY

G.1

Unit ministry consist of the tasks associated with four religious ministry capabilities (facilitate, provide, care, and advise). Information about the unit-level CRP and the commander’s responsibilities are available in the Unit Commander’s Guide to Religious Ministry.
Commander’s Responsibilities

All commanders have the responsibility to plan for programmatic religious accommodation at a level of effort inversely proportional to the ability of personnel to meet their religious needs on their own.

The command religious program (CRP) belongs to the commander. U.S. Navy regulations and Department of the Navy policy require that the religious and welfare needs of personnel be accommodated within the bounds of military necessity. They require the commander to use all proper means to foster high morale and strengthen the moral and spiritual well-being of personnel. They require that chaplains be provided the necessary logistical support for carrying out a CRP.

Your CRP cannot succeed without your attentive support. Be seen with your chaplain. Include him/her in your deliberations as a full and active member of your staff. If one is not assigned, seek out expert advice from a chaplain.

Your CRP is a Success When:

- It carefully assesses ministry requirements and uses available resources to deliver the most comprehensive program possible.
- It executes the Navy tactical tasks related to religious ministry through delivery of the services required by Fleet Instruction 1730 and described in NWP 1-05, Religious Ministry in the Fleet, and NTTP 1-05.1, Cooperative Religious Ministry.
- Pastoral care, to include counseling, is delivered to the standard set in Fleet Instruction 5351.1. Prevention and training programs on tone-of-the-force issues include an emphasis on character, moral values, and ethical decisionmaking.

An effective chaplain:
- Offers useful advice to the commanding officer, the chain of command, Sailors, and families
- Is a resource for training, professional development, and orientation of personnel
- Is a full active member of the staff, participating in planning for exercises and deployments
- Has a plan for ministering to Sailors and families on deployments and in homeport.

Unit Commander’s Guide to Religious Ministry

( TYCOM or Regional Chaplain Contact info)
After Hours:
(Duty Phone Number)
Homeport and Deployment Religious Ministry Standards

Even if a command does not have a chaplain assigned to the staff, the commander is still responsible for meeting the minimum standard for a CRP.

In homeport, where religious support is readily available locally, the following represents the minimum standard for command religious program content:

- An official statement of command support for religious accommodation
- Publication of information on locally available religious resources
- Contact information and a description of the support available from the local/area duty chaplain
- Contact information for the immediate superior in command or closest chaplain
- Periodic inspection of the program by cognizant authorities

This minimum standard applies to nondeploying commands located in areas sufficiently developed to contain diverse and robust religious resources.

For deploying units, or where religious resources are not readily available, a different, higher minimum standard exists, to include the homeport requirements, plus:

- Regular periodic religious needs assessments
- Solicitation of the necessary expert advice to analyze the results of needs assessments in order to design an appropriate CRP
- Arrangement for the training and certification of lay leaders
- Appropriate command logistical support for the CRP
- Certification of the CRP by the cognizant force and fleet training authorities

It is crucial to note that these standards apply regardless of whether or not a commander has a chaplain under his/her command.

Responsive and Preventive Ministry

- NTTP 1-05.2, Cooperative Religious Ministry, describes the standard for responsive ministry executed by a chaplain standing duty. That standard applies to all responsive ministry.
- Every day, chaplains interact with Sailors one-on-one, encouraging Navy core values, moral and ethical maturity, and strength of character.
- Chaplains support preventive efforts that build personal wholeness through education and training, targeting suicide, sexual assault, domestic violence, substance abuse, and combat/operational stress. They are prepared to deliver Navy general military training on the subjects enhanced by standardized material on character, values, and morals.

Chaplains:

- Facilitate the free exercise of religion for all interested personnel by executing a command religious program.
- Provide divine services, appropriate rites, sacraments and ordinances and religious education in the manner and forms of the chaplain’s faith group.
- Care for the morale and welfare of all personnel.
- Encourage moral decision-making
- Build character
- Strengthen positive values
- Help the troubled or challenged
- Minister to the wounded; honor the fallen
- Visit the sick or confined.

Advise, encourage, and support commanders, frontline leaders, program managers, the rest of the chain of command, and individuals in dealing with the challenges that arise in their lives and the lives of their people.
APPENDIX H

STRIKE/READY GROUP COMMANDER’S GUIDE TO RELIGIOUS MINISTRY

H.1

Strike 1 ready group ministry consists of the tasks associated with the four religious ministry capabilities (facilitate, provide, care, and advise). For information about the group CRP and the group commander’s responsibilities, see Group Commander’s Guide to Religious Ministry.
**Commander’s Responsibilities**

All commanders have the responsibility to plan for programmatic religious accommodation at a level of effort inversely proportional to the ability of personnel to meet their religious needs on their own.

The command religious program (CRP) belongs to the commander. U.S. Navy Regulations and Department of the Navy policy require that personnel religious and welfare needs be accommodated within the bounds of military necessity. They require the commander to use all proper means to foster high morale and strengthen the moral and spiritual well-being of personnel. They require that chaplains be provided the necessary logistical support for carrying out a CRP.

Your subordinate units’ CRPs cannot maximize effectiveness without coordination across command lines. That coordination requires your attentive support. Assign the senior chaplain in the group to collateral duty on your staff. Include him/her in your deliberations as a full and active member of your staff. Empower him/her to advise you as to the best use of religious ministry manpower resources across the group.

Give him/her the opportunity to familiarize you with the standards for religious ministry found in the force and fleet instructions and described in NWP 1-05, Religious Ministry in the Fleet.

**Your Group CRP is a Success When:**

- It carefully assesses ministry requirements and uses available ministry resources to deliver the most comprehensive program possible to the personnel of all the group
- It executes the Navy tactical tasks related to religious ministry through delivery of the services required by Fleet Instruction 1730 and described in NWP 1-05, Religious Ministry in the Fleet, and NTTP 1-05.1, Cooperative Religious Ministry
- Pastoral care, to include counseling, is delivered to the standard set in Fleet Instruction 5351.1
- Prevention and training programs on tone-of-the-force issues include an emphasis on character, moral values, and ethical decisionmaking

**An effective Group Chaplain:**

- Coordinates ministry across the group to identify and fill gaps, effectively using assets
- Advises the group commander on ministry across the group and on religious matters in the operating area
- Provides professional supervision to the religious ministry teams of the group
- Advises the unit commanders of the group on fleet standards and Chaplain Corps community expectations regarding religious ministry personnel
- Coordinates ministry with the fleet chaplains

**Group Commander’s Guide to Religious Ministry**
Religious Ministry Standards for Deploying Units

- A published official statement of command support for religious accommodation
- Publication of information on locally available religious resources
- Contact information and a description of the support available from the local/area duty chaplain in the homeport
- Contact information for the force, immediate superior in command, or closest chaplain or religious ministry team (RMT)
- Regular periodic religious needs assessments
- Solicitation of the necessary expert advice to analyze the results of needs assessments in order to design an appropriate CRP
- Arrangement for the training and certification of lay leaders
- Appropriate command logistical support for the CRP
- Periodic inspection of the program by cognizant authorities and certification of the CRP by force and fleet training authorities

It is crucial to note that these standards apply regardless of whether or not a commander has a chaplain under his/her command.

Commands Without RMTs Embarked
Deploying units without RMTs are still required to have a CRP that is evaluated as to the responsiveness and effectiveness of religious accommodation efforts. Inspection involves evaluation of the effectiveness of the religious needs assessment, the steps taken to meet the identified needs through the training and certification of lay leaders, plans for bringing chaplains aboard during deployment, and familiarity with procedures and development of standard operating procedures (SOPs) for making requests of the cognizant numbered fleet and co-located ships with RMTs embarked for additional support, especially around major holidays.

ADDU Relationship to Group Staff
The command chaplain of the carrier or largest amphibious assault ship is designated by ADDU orders as the group chaplain (carrier strike group or amphibious ready group). He/she is responsible for coordination of religious ministry across the group.

Integrated Phase Training and Inspection
Training in the integrated phase prepares the unit RMT to participate in cooperative ministry in support, not just of the crew of their ship, but of the group, the fleet in which the ship will operate, as well as any ships or units in proximity without RMTs embarked.

Fleet Training Chaplains
The United States Fleet Forces fleet training chaplain or Third Fleet chaplain meets with the group commander to review the training process and discuss certification. They communicate to the commander the Chaplain Corps community expectations for ministry personnel as well as the fleet ministry standards to which the command is accountable. They train and certify for group-level requirements.

Group Chaplain Responsibilities

- Develop and manage a comprehensive CRP for the group
- Based on the nature of the deployment and utilization of units within the group, plan for the coordination and distribution of religious ministry assets to ensure maximum coverage for all attached units
- Advise the commander on allocation of resources to achieve the most effective ministry with the assets available
- Manage cooperative ministry with the fleets to which the group will in-chop, to include planning for ministry to non-group units without embarked chaplains when feasible
- For units without embarked RMTs, monitor the effectiveness of the religious needs assessment, the steps taken to meet the identified needs through the training and certification of lay leaders, plans for bringing chaplains aboard during deployment, and familiarity with procedures and development of SOPs for making requests of the group and/or the cognizant numbered fleet and co-located ships with RMTs embarked for additional support, especially around major holidays
- Standardize SOPs for ministry response to detainees, pirates, coalition personnel support, humanitarian assistance (HA) and civic assistance, disaster response (DR) operations, defense support for civil authorities, and other HA/DR scenarios according to procedures described in NWP 1-05, Religious Ministry in the Fleet
APPENDIX I

NAVY LESSONS LEARNED INFORMATION SYSTEM

Reference: OPNAVINST 3500 series.

I.1 BACKGROUND

The Navy Lessons Learned Information System (NLLIS) is the Navy's process for the collection and dissemination of all significant LLs, summary reports, and port visit reports (PVRs) from maritime operations. It is part of the Joint Lessons Learned Information System (JLLIS). This feedback includes lessons that identify problem areas, issues, or requirements and suggested corrections to those deficiencies. Lessons may contain pertinent information concerning doctrine, tactics, techniques, and procedures (TTP) and systems or comment on general documents or processes. Lessons may address the creating, updating, or cancelling of existing doctrine, policy, organization, training, education, equipment, or systems.

I.2 FUNCTIONAL PURPOSE

Navy Lessons Learned Information System provides information that applies directly to fleet operations, including tactical or system deficiencies, system performance, and observations that others have found beneficial to conducting operations and exercises. The overall purpose of the system is to provide the Navy with an efficient means of identifying tactical and system deficiencies, tracking the resolution of these deficiencies, and propagating proven solutions to the fleet. Thus, a commander who encounters a problem during an operation can search the database to determine if it has happened in the past and how it was resolved.

I.3 DATABASE

The Navy Lessons Learned database (NLLDB) contains more than 80,000 lessons classified up to and including Secret. The database also allows storage of various items such as post deployment briefs (PDBs), articles, reports, etc. in its consolidated document repository.

I.4 LESSONS LEARNED AND SUMMARY REPORTS

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

1. Provide an innovative technique or procedure that successfully accomplishes the task
2. Identify problem areas, issues, or requirements, and, if known, recommend solutions
3. Contribute new information on existing or experimental TTP, policy, or doctrine
4. Provide information of interest in planning, execution, application, or employment of an organization, system, process, or procedure (e.g., theater operating directives, pre-deployment preparation requirements, scheduling considerations, procedure/system checklists, port visits, or canal transit preparation, etc.).
Note

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

I.5 SUBMISSION PROCESS

I.5.1 How to Register

First-time users must register prior to accessing the NLLIS. A government-issued common access card is required for Nonsecure Internet Protocol Router Network (NIPRNET) access.

1. NIPRNET: https://www.jllis.smil.mil/NAVY

2. Select the “Register” button.

3. Complete all required fields. When you are finished, click on the blue “Register” button.

4. Select the login button.

I.5.2 How to Add an Observation

Observations are submitted from each NLLIS organizational page by selecting the “Add Observation” tab on the main menu. Any user can add an observation to the NLLIS. Fill out all fields on the form as completely as possible when submitting an observation. The fields on the form include: Topic/Issue Title, Observation, Discussion, Recommendation, Implications, Comments, Event Description, etc. Complete each tab, i.e., Header, Observation, Discussion, etc. To submit the lesson, select the “Save and Continue” button or “Save and Submit Another Observation” button.

I.5.3 How to Search

There are three ways to search the NLLIS:

1. Search Navy Observations and Recommendations (O&R). This feature is available from the NLLIS homepage and from each participating organization page, allowing the user to search all Navy O&R records.

2. Joint Search. The joint search gives the user options to search Navy only or to include other Services and joint commands equipped with JLLIS. This option uses the Autonomy Intelligent Data Operating Layer search engine, equipped with advanced search technologies.

3. Search PVR’s. This feature is available from within the fleet or command selected and searches across organizations as selected. Go to “Port Visit Reports” and then to “Search PVRs”. Select the “Find” button to yield the filtered results, while the reset button returns unfiltered results. Be sure to select a status, i.e., draft, active, hold, etc. Select “All” for an all-inclusive search.

I.5.4 How to Get Fast Information Processing

1. Submit Request for Information (RFI). The “RFI > Submit RFI” feature on the main menu prompts the Navy lessons learned team to expedite research, analyze, and bundling of the requested information within the database.
2. Community of Practice. Community of practice provides information and lessons to help assess events as they occur. A wealth of pertinent information on events can be reviewed such as humanitarian assistance and disaster relief, theater security cooperation, arctic operations, decommissioning, etc.

3. Consolidated Depository Repository. The CDR is the electronic library for nonstructured data. (i.e., any file that is not an O&R or PVR or attached to an O&R or PVR). This allows the storage of PDBs and other large documents. Documents can be pulled and reviewed from this electronic library.

4. Daily Digest. The Daily Digest allows the user to subscribe to topics and receive e-mail notifications. Define up to 10 topics of interest and receive automatic e-mail notifications when new information regarding these topics becomes available.

I.5.5 Navy Lessons Learned Information System Feedback

Users can provide feedback to improve service to the fleet. Select the “Contact Us > Feedback” tab on the main menu bar. Select the “Submit” button when finished filling out the feedback form.

I.5.6 Quick Start User Guide

Once logged on, just click on the quick start user’s guide for more detailed information on how to use NLLIS.
APPENDIX J

GENERIC RELIGIOUS MINISTRY
OPERATION ORDER TEMPLATE

J.1

Guidance for the delivery of religious ministry in an operational contingency is provided in the religious ministry section of an operation order.

APPENDIX 9 TO ANNEX E TO [COMMAND] OPORD ####-## (U)

Subj: RELIGIOUS MINISTRY (U)

Ref: (a) DOD Instruction 1300.17, Accommodation of Religious Practices within the Military Services, 10 Feb 09, (U).
(b) SECNAVINST 1730.7D, Religious Ministry within the Department of the Navy, 08 Aug 08, (U).
(c) SECNAVINST 1730.8B, Accommodation of Religious Practices, 02 Oct 08, (U).
(d) SECNAVINST 1730.9 Chaplain Confidentiality, 07 Feb 08, (U).
(e) SECNAVINST 1730.10 Chaplain Advisement and Liaison, 23 Jan 09, (U).
(f) OPNAVINST 1730.1, Religious Ministry in the Navy, series, (U).
(g) OPNAVINST 3461.6, Enemy Prisoners of War, Retained Personnel, Civilian Internees and Other Detainees, 1 Oct 97, (U).
(h) NWP 1-05, Religious Ministry in the Fleet, June 2012, (U).
(i) NTTP 1-05.2, Cooperative Religious Ministry, June 2011, (U).
(j) JP 1-05, Religious Affairs in Joint Operations, Nov 09 (U).

1. (U) General. This appendix provides guidance for the delivery of religious ministry (RM) by personnel of this command to authorized personnel to the standards established in references (a) through (f), and described in references (h) through (j).

   a. (U) [Command] religious ministry team shall deliver a robust command religious program to the personnel of the command, as well as other authorized personnel.

   b. (U) The RMT shall identify opportunities for cooperative RM in order to maximize the scope and quality of ministry delivered throughout the AOR. With the authorization of the commander/commanding officer (hereafter, commander), the RMT will participate in cooperative religious ministry under the coordination of the appropriate higher echelon RMT.

2. (U) Execution
a. (U) Concept of RM. References (a) through (f) outline the responsibility of commanders to accommodate the religious needs and see to the general welfare of their personnel and others authorized.

b. (U) Coordinating RM. [Depending on the tactical situation or contingency, coordination is often carried out by the strike/readiness group, the force, or the fleet.]

(1) (U) [The carrier strike group chaplain generally coordinates religious ministry for the units of the CSG, as well as any units which may be located in the vicinity of its operating environment. Such units could include, and are not limited, to destroyers, frigates, oil platforms, and general naval support units.]

(2) (U) [The amphibious readiness group chaplain generally coordinates religious ministry for units of the ARG as well as any units located in the vicinity of its operating environment.]

(3) (U) [All RMTs assigned to the CSG or ARG participate in the group religious ministry plan while afloat and support the area of interest as a unified team.]

c. (U) RM Tasks. RM tasks are described in reference (h). In addition to steady state RMT duties enumerated in references (a) through (f), special care should be given to the unique dimensions of ministry in [the contingency in question and listed in the subpoints].

(1) (U) Prior to operations, religious needs should be assessed and appropriate measures taken to accommodate the religious needs of the crew. Training and support should be provided to unit lay leaders. The CRP should also focus on the wholeness of each member of the crew so that they are prepared for the trials to come. The RMT should be prepared to offer the full range of RM advice to the commander: welfare and morale of the crew, individuals and work centers of concern, status of the CRP, humanitarian issues, and relevant religious matters in the area of operations.

(2) (U) Early in the conflict, particular attention should be given to the support of forward forces, including units that do not usually have a chaplain. Chaplains remain with their assigned units during offensive operations. The top priority for RM during conflict is support for combatant military members, to include caring for the wounded and honoring the dead. Chaplains will also ensure RM is delivered to personnel responding to mass casualties, as well as those involved in mortuary affairs and graves registration.

(3) (U) Under reference (g) and within the constraints of security and military necessity, limited RM may be offered as feasible and based on the Four-pronged Test found in references (h) and (j) to enemy prisoners of war, detainees, and displaced civilians, whether they are located afloat or ashore. RM in such cases is usually limited to facilitation as defined by reference (b).
d. (U) RM During Contingency Operations. Units may be called upon to respond to a variety of rapidly developing contingencies throughout the AOR. All RMTs in the vicinity will cooperate to deliver RM in these instances with the appropriate chaplains. The group chaplain or component chaplain will coordinate those efforts.

e. (U) Remains at Sea. Units may encounter and recover human remains found adrift at sea. Mortuary affairs are addressed in [the appropriate appendix x to annex x of the OPORD]. If the identity or the national origin of the remains cannot be established and it is not considered feasible to keep the remains onboard, a simple and dignified burial at sea should be performed. Chaplains should also be prepared to deliver RM to those involved in the recovery and handling of remains.

f. (U) Community Relations Projects. RMTs should consult the Collaboration At Sea (CAS) site and contact the fleet chaplain’s office directly to find out the latest information on guidelines for COMREL projects, which are often nested in theater security cooperation programs. COMREL is covered under "Community Relations," [appendix x to annex x of this OPORD].

3. (U) Administration and Logistics

a. (U) Logistics

(1) (U) RMTs will arrive in the AOR with sufficient supplies and equipment to carry out their command religious program. Special consideration should be given to requirements for anticipated seasonal observances prior to deployment.

(2) (U) Recent experience indicates the need to be prepared to facilitate RM for [other authorized personnel depending on contingency (Detainees, EPWs, displaced civilians, etc.)].

b. (U) Reports

(1) (U) Command chaplains will provide a roster of RM personnel to the fleet chaplain that includes name, grade, faith group (chaplains only), and unit of each chaplain, religious program specialist, and chaplain assistant as early as possible upon in-chop to the AOR. Report the arrival, departure, and significant change of location or unit for RM personnel throughout the deployment in the AOR.

(2) (U) A weekly report [insert reporting requirements for the applicable force, fleet, or other authority]

(3) (U) [Report significant events pertaining to RMS, such as ministry provided to wounded in action or killed in action, burials at sea, or similar events as soon as practicable to the... by secure e-mail].
REFERENCES

General Military Law, U.S. Code, Title 10, Subtitle C, Part II, Chapter 555, Section 6031, Chaplains: Divine Services (1992)

JP 1-02, Department of Defense Dictionary of Military and Associated Terms (as amended through November, 2011)


DOD 5500.7-R, Joint Ethics Regulations (Change 7, 2011)


DODD 1304.19, Appointment of Chaplains for the Military Departments (2004)

DODI 1300.06, Conscientious Objectors (2007)

DODI 1304.28, Guidance for the Appointment of Chaplains for the Military Departments (Change 1, 2012)

DODI 6400.06, Domestic Abuse Involving DOD Military and Certain Affiliated Personnel (Change 1, 2011)

MILPERSMAN 1050-130, Emergency Leave (2002)

MILPERSMAN 1730-010, Use of Lay Leaders in Religious Services (2006)

MILPERSMAN 1731-010, Religious Observances (2006)


OPNAVINST 1720.4A, Suicide Prevention Program (2009)

OPNAVINST 1730.1 series, Religious Ministry in the Navy

OPNAVINST 1738.1, Chaplains Religious Enrichment Development Operation (2011)
OPNAVINST 1750.1G, Navy Family Ombudsman Program (2011)

OPNAVINST 1752.1B, Sexual Assault Victim Intervention (SAVI) Program (2006)

OPNAVINST 1754.1B, Fleet and Family Support Center (FFSC) Program (2008)

OPNAVINST 1754.5B, Family Readiness Groups (2011)

OPNAVINST 1770.1A, Casualty Assistance Calls and Funeral Honors Support (CAC/FHS) Program Coordination (2007)

OPNAVINST 3461.6, Enemy Prisoners of War, Retained Personnel, Civilian Internees, and Other Detainees (1997)

OPNAVINST 5800.7A, Victim and Witness Assistance Program (VWAP) (2008)

SECNAVINST 1730.7D, Religious Ministry in the Department of the Navy (2008)


SECNAVINST 1730.9, Confidential Communications to Chaplains (2008)

SECNAVINST 1730.10, Chaplain Advisement and Liaison (2009)

SECNAVINST 1752.3B, Family Advocacy Program (FAP) (2005)

SECNAVINST 1754.1B, Department of the Navy Family Support Program (2005)

SECNAVINST 1754.4A, Sexual Assault Prevention and Response (2005)

SECNAVINST 5760.1C, American National Red Cross (1985)


SECNAVINST 7010.6 series, Religious Offering Fund


NTTP 1-05.2, Cooperative Religious Ministry (2011)

GLOSSARY

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

civil-military operations center (CMOC). An organization normally comprised of civil affairs, established to plan and facilitate coordination of activities of the Armed Forces of the United States with indigenous populations and institutions, the private sector, intergovernmental organizations, nongovernmental organizations, multinational forces, and other governmental agencies in support of the joint force commander. (JP 1-02. Source: JP 3-57)

command religious program (CRP). The comprehensive program of religious ministry that is planned, programmed, budgeted, and implemented to meet identified religious ministry requirements of a command.

confidential communication. Acts of religion, matters of conscience, and any other information conveyed to a Navy chaplain in the chaplain's role as a spiritual advisor that is not intended to be disclosed to third persons other than those to whom disclosure is in furtherance of the purpose of the communication or to those reasonably necessary for the transmission of the communication.

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

defense support of civil authorities (DSCA). Support provided by US Federal military forces, Department of Defense civilians, Department of Defense contract personnel, Department of Defense component assets, and National Guard forces (when the Secretary of Defense, in coordination with the governors of the affected states, elects and requests to use those forces in Title 32, United States Code, status) in response to requests for assistance from civil authorities for domestic emergencies, law enforcement support, and other domestic activities, or from qualifying entities for special events. Also known as civil support. (JP 1-02. Source: DODD 3025.18)

detainee. A term used to refer to any person captured or otherwise detained by an armed force. (JP 1-02. Source: JP 3-63)

disaster response operations. Immediate aid to save lives, alleviate the suffering of disaster-affected populations, and prevent significant property damage when the magnitude of the disaster exceeds the impacted sovereign states' and humanitarian community response capabilities.

divine services. Public worship conducted afloat, in the field, or on military bases and installations by a military chaplain pursuant to the chaplain's official duties in accordance with Section 6031 of Title 10, United States Code, and Article 0817 of U.S. Navy Regulations, 1990.

ecclesiastical endorsing agent. An individual authorized to provide or withdraw ecclesiastical endorsements on behalf of a religious organization.

evacuee. A civilian removed from a place of residence by military direction for reasons of personal security or the requirements of the military situation. (JP 1-02. Source: JP 3-57)
humanitarian assistance (HA). Programs conducted to relieve or reduce the results of natural or manmade disasters or other endemic conditions such as human pain, disease, hunger, or privation that might present a serious threat to life or that can result in great damage to or loss of property. Humanitarian assistance provided by US forces is limited in scope and duration. The assistance provided is designed to supplement or complement the efforts of the host nation civil authorities or agencies that may have the primary responsibility for providing humanitarian assistance. (JP 1-02. Source: JP 3-57)

humanitarian and civic assistance (HCA). Assistance to the local populace provided by predominantly US forces in conjunction with military operations and exercises. This assistance is specifically authorized by Title 10, United States Code, Section 401, and funded under separate authorities. (JP 1-02. Source: JP 3-29)

humanitarian assistance coordination center. A temporary center established by a geographic combatant commander to assist with interagency coordination and planning. A humanitarian assistance coordination center operates during the early planning and coordination stages of foreign humanitarian assistance operations by providing the link between the geographic combatant commander and other United States Government agencies, nongovernmental organizations, and international and regional organizations at the strategic level. (JP 1-02. Source: JP 3-29)

internally displaced person. Any person who has been forced or obliged to flee or to leave their home or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state border. (JP 1-02. Source: JP 3-29)

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

migrant. A person who (1) belongs to a normally migratory culture who may cross national boundaries, or (2) has fled his or her native country for economic reasons rather than fear of political or ethnic persecution. (JP 1-02. Source: JP 3-29)

refugee. A person who owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his or her nationality and is unable or, owing to such fear, is unwilling to avail himself or herself of the protection of that country. (JP 1-02. Source: JP 3-29)

religious accommodation. The reasonable and good faith effort to support religious requirements within the boundaries of good order and discipline.

religious elements. Prayers, invocations, reflections, meditations, benedictions, or other religious or faith-based features of public worship traditionally or customarily incorporated in command functions other than divine or religious services.

religious ministry (RM). Professional duties performed by Navy chaplains and designated personnel, to include facilitating and/or providing for religious needs, caring for all, and advising the command.

religious ministry professional (RMP). An individual endorsed by a DOD-listed religious organization to represent the religious organization and to conduct its religious observances or ceremonies in the institutional settings of the naval Services. Each religious ministry professional is a fully qualified member of the clergy for those religious organizations that have a tradition of professional clergy or the equivalent.

religious ministry team (RMT). A team that is composed of one or more chaplain(s) and one or more religious program specialist(s), and other designated members (e.g., appointed lay leaders and military
volunteer personnel) to provide religious ministry. The team works together in designing, implementing, and conducting the command religious program. (NTRP 1-02)

**religious offering fund (ROF).** The system by which monetary collections offered by religious service participants in the context of worship are managed.

**religious organization (RO).** An entity that is organized and functions primarily to perform religious ministries to a non-military constituency and that has met the religious purposes test of Section 501 (c) (3) of Title 26, U.S. Code (2000), and holds current status as a Section 501 (c) (3) Schedule A organization. Religious organizations possess ecclesiastical authority to endorse and withdraw endorsement for religious ministry professionals serving under their authority.

**Religious Program Specialist (RP).** A Navy enlisted assistant who supports a chaplain in planning, programming, administering, and coordinating the command religious program. A religious program specialist is a combatant who provides force protection and physical security for a chaplain in operational environments. (NTRP 1-02. Source: MCRP 5-12c)

**religious services.** Worship events, other than divine services, conducted as part of the command religious program and in the manner and forms of religious organizations and led by lay leaders, civilian religious ministry professionals, or other authorized non-uniformed personnel.
# LIST OF ACRONYMS AND ABBREVIATIONS

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1MC</td>
<td>general announcing system</td>
</tr>
<tr>
<td>AAR</td>
<td>after action report</td>
</tr>
<tr>
<td>AC</td>
<td>Active Component</td>
</tr>
<tr>
<td>ADCON</td>
<td>administrative control</td>
</tr>
<tr>
<td>ADOS</td>
<td>active duty operational support</td>
</tr>
<tr>
<td>ADSW</td>
<td>active duty for special work</td>
</tr>
<tr>
<td>ADT</td>
<td>active duty training</td>
</tr>
<tr>
<td>AIMD</td>
<td>aircraft intermediate maintenance department</td>
</tr>
<tr>
<td>AO</td>
<td>area of operations</td>
</tr>
<tr>
<td>AOR</td>
<td>area of responsibility</td>
</tr>
<tr>
<td>ARC</td>
<td>American Red Cross</td>
</tr>
<tr>
<td>ARG</td>
<td>amphibious ready group</td>
</tr>
<tr>
<td>AT</td>
<td>annual training</td>
</tr>
<tr>
<td>BUMEDINST</td>
<td>Bureau of Medicine and Surgery instruction</td>
</tr>
<tr>
<td>C3F</td>
<td>Commander, Third Fleet</td>
</tr>
<tr>
<td>CACO</td>
<td>casualty assistance calls officer</td>
</tr>
<tr>
<td>CARE</td>
<td>Chaplain Appointment and Recall Eligibility</td>
</tr>
<tr>
<td>CATF</td>
<td>commander, amphibious task force</td>
</tr>
<tr>
<td>CCDR</td>
<td>combatant commander</td>
</tr>
<tr>
<td>CCH</td>
<td>Chief of Chaplains of the United States Navy</td>
</tr>
<tr>
<td>CDO</td>
<td>command duty officer</td>
</tr>
<tr>
<td>CDR</td>
<td>consolidated document repository</td>
</tr>
<tr>
<td>CG</td>
<td>guided-missile cruiser</td>
</tr>
<tr>
<td>CHC</td>
<td>Navy Chaplain Corps</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td>CHT</td>
<td>collection, holding, and transfer system</td>
</tr>
<tr>
<td>CLF</td>
<td>commander, landing force</td>
</tr>
<tr>
<td>CMC</td>
<td>command master chief</td>
</tr>
<tr>
<td>CNRF</td>
<td>Commander, Navy Reserve Force</td>
</tr>
<tr>
<td>CNRFC</td>
<td>Commander, Navy Reserve Forces Command</td>
</tr>
<tr>
<td>CO</td>
<td>commanding officer</td>
</tr>
<tr>
<td>COCOM</td>
<td>combatant command (command authority)</td>
</tr>
<tr>
<td>COMNAVRESFORINST</td>
<td>Commander, Navy Reserve Force instruction</td>
</tr>
<tr>
<td>COMREL</td>
<td>community relations project</td>
</tr>
<tr>
<td>CPF</td>
<td>Commander, United States Pacific Fleet</td>
</tr>
<tr>
<td>CPO</td>
<td>chief petty officer</td>
</tr>
<tr>
<td>CPOIC</td>
<td>chief petty officer in charge</td>
</tr>
<tr>
<td>CREDO</td>
<td>Chaplains Religious Enrichment Development Operation</td>
</tr>
<tr>
<td>CRMD</td>
<td>Command Religious Ministry Department</td>
</tr>
<tr>
<td>CRP</td>
<td>command religious program</td>
</tr>
<tr>
<td>CSG</td>
<td>carrier strike group</td>
</tr>
<tr>
<td>CVN</td>
<td>aircraft carrier, nuclear</td>
</tr>
<tr>
<td>CVW</td>
<td>carrier air wing</td>
</tr>
<tr>
<td>DDG</td>
<td>guided-missile destroyer</td>
</tr>
<tr>
<td>DESRON</td>
<td>destroyer squadron</td>
</tr>
<tr>
<td>DOD</td>
<td>Department of Defense</td>
</tr>
<tr>
<td>DON</td>
<td>Department of the Navy</td>
</tr>
<tr>
<td>DR</td>
<td>disaster response</td>
</tr>
<tr>
<td>DSCA</td>
<td>defense support of civil authorities</td>
</tr>
<tr>
<td>EOD</td>
<td>explosive ordnance disposal</td>
</tr>
<tr>
<td>EPW</td>
<td>enemy prisoner of war</td>
</tr>
<tr>
<td>FHA</td>
<td>foreign humanitarian assistance</td>
</tr>
<tr>
<td>FRG</td>
<td>family readiness group</td>
</tr>
<tr>
<td>FRTP</td>
<td>fleet readiness training plan</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>HA</td>
<td>humanitarian assistance</td>
</tr>
<tr>
<td>HCA</td>
<td>humanitarian and civic assistance</td>
</tr>
<tr>
<td>HN</td>
<td>host nation</td>
</tr>
<tr>
<td>IA</td>
<td>individual augmentees</td>
</tr>
<tr>
<td>IRR</td>
<td>Individual Ready Reserve</td>
</tr>
<tr>
<td>ISIC</td>
<td>immediate superior in command</td>
</tr>
<tr>
<td>JLLIS</td>
<td>Joint Lessons Learned Information System</td>
</tr>
<tr>
<td>JP</td>
<td>joint publication</td>
</tr>
<tr>
<td>JTF</td>
<td>joint task force</td>
</tr>
<tr>
<td>KSA</td>
<td>knowledge, skills, and attitude</td>
</tr>
<tr>
<td>LCPO</td>
<td>leading chief petty officer</td>
</tr>
<tr>
<td>LHD</td>
<td>amphibious assault ship (multipurpose)</td>
</tr>
<tr>
<td>LL</td>
<td>lessons learned</td>
</tr>
<tr>
<td>MCO</td>
<td>Marine Corps order</td>
</tr>
<tr>
<td>MILPERSMAN</td>
<td>military personnel manual</td>
</tr>
<tr>
<td>MOC</td>
<td>maritime operations center</td>
</tr>
<tr>
<td>MOU</td>
<td>memorandum of understanding</td>
</tr>
<tr>
<td>NAVPERS</td>
<td>Navy Personnel manual</td>
</tr>
<tr>
<td>NECC</td>
<td>Navy Expeditionary Combat Command</td>
</tr>
<tr>
<td>NGO</td>
<td>nongovernmental organization</td>
</tr>
<tr>
<td>NIPRNET</td>
<td>Nonsecure Internet Protocol Router Network</td>
</tr>
<tr>
<td>NLLDB</td>
<td>Navy Lessons Learned Database</td>
</tr>
<tr>
<td>NLLIS</td>
<td>Navy Lessons Learned Information System</td>
</tr>
<tr>
<td>NOK</td>
<td>next of kin</td>
</tr>
<tr>
<td>NTA</td>
<td>Navy tactical task</td>
</tr>
<tr>
<td>NTTP</td>
<td>Navy tactics, techniques, and procedures</td>
</tr>
<tr>
<td>NWP</td>
<td>Navy warfare publication</td>
</tr>
<tr>
<td>O&amp;R</td>
<td>observations and recommendations</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Full Form</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------</td>
</tr>
<tr>
<td>OIC</td>
<td>officer in charge</td>
</tr>
<tr>
<td>OOD</td>
<td>officer of the deck</td>
</tr>
<tr>
<td>OPCON</td>
<td>operational control</td>
</tr>
<tr>
<td>OPNAVINST</td>
<td>Chief of Naval Operations instruction</td>
</tr>
<tr>
<td>OPORD</td>
<td>operation order</td>
</tr>
<tr>
<td>OSO</td>
<td>operational support officer</td>
</tr>
<tr>
<td>PA</td>
<td>public affairs</td>
</tr>
<tr>
<td>PAO</td>
<td>public affairs officer</td>
</tr>
<tr>
<td>PDB</td>
<td>post deployment brief</td>
</tr>
<tr>
<td>POIC</td>
<td>petty officer in charge</td>
</tr>
<tr>
<td>PNC</td>
<td>Professional Naval Chaplaincy</td>
</tr>
<tr>
<td>PVR</td>
<td>port visit report</td>
</tr>
<tr>
<td>RC</td>
<td>Reserve Component</td>
</tr>
<tr>
<td>RCC</td>
<td>regional Reserve Component commander</td>
</tr>
<tr>
<td>RFI</td>
<td>request for information</td>
</tr>
<tr>
<td>RM</td>
<td>religious ministry</td>
</tr>
<tr>
<td>RMT</td>
<td>religious ministry team</td>
</tr>
<tr>
<td>RMP</td>
<td>religious ministry professional</td>
</tr>
<tr>
<td>RO</td>
<td>religious organization</td>
</tr>
<tr>
<td>ROC</td>
<td>regional operations center</td>
</tr>
<tr>
<td>ROF</td>
<td>religious offering fund</td>
</tr>
<tr>
<td>RP</td>
<td>religious program specialist</td>
</tr>
<tr>
<td>SAPR</td>
<td>sexual assault prevention and response</td>
</tr>
<tr>
<td>SARC</td>
<td>sexual assault response coordinator</td>
</tr>
<tr>
<td>SDO</td>
<td>staff duty officer</td>
</tr>
<tr>
<td>SECNAVINST</td>
<td>Secretary of the Navy instruction</td>
</tr>
<tr>
<td>SELRES</td>
<td>Selected Reserve</td>
</tr>
<tr>
<td>SOP</td>
<td>standard operating procedure</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>SPRINT</td>
<td>special psychiatric rapid intervention team</td>
</tr>
<tr>
<td>TACON</td>
<td>tactical control</td>
</tr>
<tr>
<td>TAD</td>
<td>temporary additional duty</td>
</tr>
<tr>
<td>TSCP</td>
<td>theater security cooperation plan</td>
</tr>
<tr>
<td>TTP</td>
<td>tactics, techniques, and procedures</td>
</tr>
<tr>
<td>TYCOM</td>
<td>type commander</td>
</tr>
<tr>
<td>USAID</td>
<td>United States Agency for International Development</td>
</tr>
<tr>
<td>USFF</td>
<td>United States Fleet Forces Command</td>
</tr>
<tr>
<td>USG</td>
<td>United States Government</td>
</tr>
<tr>
<td>VTU</td>
<td>volunteer training unit</td>
</tr>
</tbody>
</table>
### LIST OF EFFECTIVE PAGES

<table>
<thead>
<tr>
<th>Effective Pages</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>SEP 2012</td>
<td>1 thru 20</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>1-1 thru 1-8</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>2-1 thru 2-26</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>3-1 thru 3-4</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>4-1 thru 4-30</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>5-1, 5-2</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>A-1 thru A-6</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>B-1, B-2</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>C-1, C-2</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>D-1, D-2</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>E-1 thru E-4</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>F-1 thru F-8</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>G-1 thru G-4</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>H-1 thru H-4</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>I-1 thru I-4</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>J-1 thru J-4</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>Reference-1, Reference-2</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>Glossary-1 thru Glossary-4</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>LOAA-1 thru LOAA-6</td>
</tr>
<tr>
<td>SEP 2012</td>
<td>LEP-1, LEP-2</td>
</tr>
</tbody>
</table>