

FM 1-05

RELIGIOUS SUPPORT



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Contents

	Page
PREFACE.....	iii
INTRODUCTION	v
Chapter 1 RELIGIOUS SUPPORT FOR THE ARMY	1-1
Religious Support Foundations	1-1
Mission.....	1-1
Organization	1-2
Chaplain Corps Capabilities	1-2
Religious Support Core Competencies	1-4
Religious Support Functions	1-4
Religious Support Duties and Responsibilities.....	1-6
Summary	1-7
Chapter 2 CONTEXT FOR RELIGIOUS SUPPORT	2-1
Army Operational Doctrine and Religious Support	2-1
Force Projection and Religious Support Responsiveness	2-2
Unified Action and Religious Support.....	2-3
Summary	2-4
Chapter 3 RELIGIOUS SUPPORT BY ECHELON.....	3-1
Echelons of Command	3-1
Religious Support in the Theater Army	3-2
Religious Support in the Corps.....	3-2
Religious Support in the Division.....	3-3
Religious Support in Brigades	3-4
Religious Support Enablers	3-4
Training.....	3-6
Summary	3-6
Chapter 4 RELIGIOUS SUPPORT AND THE OPERATIONS PROCESS.....	4-1
Operations Process	4-1
Planning Religious Support	4-2
Preparing Religious Support.....	4-4
Executing Religious Support	4-5
Assessing Religious Support.....	4-9
Summary	4-9

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Contents

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

Preface

FM 1-05 provides a cohesive understanding of the fundamentals of religious support. It is the Army's doctrinal source for religious support planning, training, and execution.

The principal audience for FM 1-05 is all members of the profession of arms. Commanders and staffs of Army headquarters serving as joint task force or multinational headquarters should also refer to applicable joint or multinational doctrine concerning the range of military operations and joint or multinational forces. Trainers and educators throughout the Army will also use this publication.

Commanders, staffs, and subordinates ensure that their decisions and actions comply with applicable United States, international, and in some cases host-nation laws and regulations. Commanders at all levels ensure that their Soldiers operate in accordance with the law of war and the rules of engagement. (See FM 27-10.)

FM 1-05 uses joint terms where applicable. Selected joint and Army terms and definitions appear in both the glossary and the text, the term is italicized, and the number of the proponent publication follows the definition. This publication is not the proponent for any Army terms.

FM 1-05 applies to the Active Army, the Army National Guard/Army National Guard of the United States and the United States Army Reserve unless otherwise stated.

The proponent of FM 1-05 is the United States Army Combined Arms Center. The preparing agency is the Directorate Capabilities Integration Division, United States Army Chaplain Center and School. Send comments and recommendations on DA Form 2028 (*Recommended Changes to Publications and Blank Forms*) to Commandant, United States Army Chaplain Center and School, ATTN: ATSC-DCDID (FM 1-05), 10100 Lee Road, Fort Jackson, SC 29207-7000; by e-mail usarmy.jackson.usachcs.mbx.cdidi@mail.mil; or submit an electronic DA Form 2028.

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Introduction

ADP 1-01 defines *Army doctrine* as fundamental principles, with supporting tactics, techniques, procedures, and terms and symbols, used for the conduct of operations and which the operating force, and elements of the institutional Army that directly support operations, guide their actions in support of national objectives. It is authoritative but requires judgement in application. FM 1-05 is a key integrating publication that links the doctrine for the Chaplain Corps with Army and joint doctrine. FM 1-05 provides operational guidance for commands and religious support personnel at all echelons and forms the foundation for all United States Army Chaplain Center and School curricula.

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

The principles of Army religious support doctrine presented in this manual enable chaplains and religious affairs specialists to apply creative, flexible, and innovative approaches to specific missions and operational environments. Chaplains and religious affairs specialists serving in a joint force land component command or a joint task force should refer to JP 3-0, *Joint Operations*, JG 1-05, *Religious Affairs in Joint Operations*, and other joint planning publications for further guidance. FM 1-05 is nested with JP 3-0 and JG 1-05.

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

In order to support the free exercise of religion within the Army, chaplain sections and unit ministry teams must be able to function within operational environments possessing a full range of threats. Chaplain sections and unit ministry teams sustain Soldiers across the range of military operations; from military engagement, security cooperation, and deterrence, to crisis response and limited contingency operations, to large-scale combat operations.

Everything the Army does for our nation is done by Soldiers who are supported by their Family members. The principles of Army religious support doctrine presented in this field manual enable chaplain sections and unit ministry teams to apply creative, flexible, and innovative approaches to specific missions and operational environments as it supports the Soldier and Family. Chaplains have served in the U.S. Army since the first days of the American Revolution and many have died in combat. These chaplains represented more than 120 separate denominations and faith groups from across America. Seven chaplains have been awarded the Medal of Honor for heroism above and beyond the call of duty. Many chaplains and religious affairs specialists have received other medals for valor. The personal needs of Soldiers, the mission at hand, their own faith, and emerging religious support doctrine, guided these chaplains and religious affairs specialists as they met the goal to uphold the free exercise of religion guaranteed by the First Amendment of the Constitution of the United States.

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

- Large-scale combat operations against a peer adversary increases the complexity, lethality, and operational tempo demands upon individuals and formations.
- Precision fire capabilities and antiaccess and area denial complicate delivery of the Chaplain Corps' core competencies of nurturing the living, caring for the wounded, and honoring the dead.

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- Electronic warfare and cyberattacks necessitate an emphasis on the ability to provide religious support and advisement to the command utilizing analog skills and delivery methods.
 - Antiaccess and area denial necessitates isolated and austere operations with limited reach back or logistic support. This requires an expeditionary mindset in regards to readiness and logistical support for religious support.
 - Renewed emphasis on potential chemical, biological, radiological, and nuclear casualties, combined with high casualty rates requires a paradigm shift in terms of honoring the dead.
 - Corps' and divisions' functional capacity as tactical headquarters employing subordinate forces requires intentional integration and synchronization of religious support training, planning, execution, and delineation of area coverage responsibilities.

These principles guide the growth of Army religious support doctrine today. Moreover, they enable this manual to address the complexities of lethal and uncertain operational environments.

Chapter 1

Religious Support for the Army

RELIGIOUS SUPPORT FOUNDATIONS

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

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

1-3. The Army Chaplaincy serves to advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion in the context of military Service as guaranteed by the Constitution; to assist commanders in managing religious affairs and to serve as principal advisors to commands for all issues regarding the impact of religion on military operations. Chaplains participate in operational planning and advise the commander and staff on matters as appropriate, consistent with their noncombatant status. (See DODD 1304.19 for discussion of chaplain appointments.)

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

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

MISSION

1-5. The mission of the Army Chaplain Corps is to provide religious support (RS) to the Army across the range of military operations (ROMO) by assisting the commander in providing for the free exercise of religion and providing religious, moral, and ethical advisement and leadership. (DODD 1304.19) Provide is understood as either (perform) personal delivery or (provide) coordination of required support from other chaplain sources. (See ADRP 1-03, ART 4.2.4.1 for religious tasks.) Throughout our history, chaplains and religious affairs specialists have served alongside combat Soldiers, enduring the same hardships, and bearing the same burdens. They are members of the profession of arms. RS in the Army has no civilian equivalent. Chaplains execute their distinct RS mission for uniformed military Service members, Family members, and authorized civilians in a variety of geographical locations, operational situations, and circumstances.

1-6. The Army is the dominant U.S. fighting force in the land domain. Army forces both depend upon and enable the joint force across multiple domains (air, land, maritime, space, and the information environment [which includes cyberspace]). This mutual interdependence creates powerful synergies and reflects that all operations have multi-domain components. Army forces, with unified action partners, conduct land

operations to shape security environments, prevent conflict, prevail in ground combat, and consolidate gains. (See ADP 3-0 for a discussion of land operations.) Chaplains and religious affairs specialists must be able to deliver RS across the ROMO while coping with the physical, moral, spiritual, and psychological demands unified action places on themselves and the Service members they serve.

1-7. The intensity, brutality, and lethality of large-scale combat operations confront our Army with challenges and opportunities which demand focused training. To accomplish future missions, the Army requires forces that exhibit a high degree of adaptability. Adaptability is the ability to shape conditions and respond effectively to a changing operational environment (OE) with appropriate, flexible, and timely actions. Adaptability impacts the way chaplain sections and UMTs provide RS. The Army requires adaptable and flexible chaplains and religious affairs specialists with the capacity to successfully function in an OE that is volatile, uncertain, complex, and ambiguous, marked by rapid change, and executed under austere and isolated conditions. The Army requires trained chaplains and religious affairs specialists capable of critically assessing an operational situation and quickly adapting RS tasks to sustain Service members across the ROMO. **Training is the most important thing the Army does to prepare for operations, and it is the cornerstone of combat readiness.**

ORGANIZATION

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

CHAPLAIN CORPS CAPABILITIES

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

- **As religious leaders,** the Army requires the capability to provide RS across austere and isolated locations, which accommodates Service members' right to the free exercise of religion and supports resiliency efforts to sustain Service members in combat. RS tasks sustain the individual Service member, extending upward throughout the entire command structure and outward to the broadest command audience authorized. RS is comprehensive because every individual personally defines what constitutes RS. While not every religious need of every Soldier can be met, chaplains and religious affairs specialists seek to meet as many needs as possible. (See ADRP 1-03, ART 4.2.4.1 for religious tasks.)
- **As the professional military religious advisor,** the chaplain advises the commander and staff on religion, ethics, morals, and morale, and their impact on all aspects of military operations. (See ADRP 1-03, ART 4.2.4.3 for religious tasks.)

RELIGIOUS LEADER

1-10. **Leadership** is defined by the Army as the process of influencing people by providing purpose, direction, and motivation to accomplish the mission and improve the organization (ADP 6-22). As religious leaders, chaplains provide RS to the Army and joint force. As a leadership team, chaplain sections or UMTs support the commander's responsibility to provide for free exercise of religion for all authorized personnel. The chaplain provides RS that meets the religious and spiritual requirements of the unique military culture.

RS includes providing those aspects of religious education, clergy counsel, pastoral care, authentic worship, and faith group expression that would otherwise be denied as a practical matter to Soldiers under the varied circumstances of military contingencies. At higher levels of command, it includes supervising and synchronizing the RS tasks of multiple subordinate chaplains and religious affairs specialists across the larger area of operations (AO).

1-11. Chaplains and religious affairs specialists plan, prepare, execute and assess RS across the full ROMO. In its planning process, a chaplain section or UMT plans for three categories of RS for the Army—

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

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

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

PROFESSIONAL MILITARY RELIGIOUS ADVISOR

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

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

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

1-15. As a professional military religious advisor, the chaplain executes RS planning by actively integrating into the military decisionmaking process (MDMP). To effectively deliver RS to Soldiers, the chaplain is responsible for planning the RS tasks within the command that support the mission and coordinating support necessary for mission success. RS tasks are continuous, detailed, systematic, relevant, and responsive to the needs of the authorized population. RS must be more than minimal presence and a hurried service by the chaplain section or UMT. RS planning is critical to ensuring RS tasks are primarily predictive rather than reactive. The vision of the chaplaincy is providing the right RS in the right place at the right time.

RELIGIOUS SUPPORT CORE COMPETENCIES

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

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

RELIGIOUS SUPPORT FUNCTIONS

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

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

LEADERSHIP OF RELIGIOUS WORSHIP

1-18. Leadership of religious worship includes leadership of and preaching in unit or consolidated area religious services. It also includes officiating at military funerals, memorial services, and ceremonies, and

providing occasional worship events such as revivals, liturgical or holy day observances, religious festivals, sacred practices, and spiritual fitness events.

ADMINISTRATION OF REQUIRED RELIGIOUS RITES

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

PROVISION OF PASTORAL CARE AND COUNSELING

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

TEACHING AND MANAGEMENT OF RELIGIOUS EDUCATION

1-21. Teaching and management of religious education includes the oversight and teaching of unit religious education programs, catechetical or confirmation classes, and chapel groups.

FAMILY-LIFE MINISTRY (DIVISION OR ESC)

1-22. Family-life ministry includes providing professional development training, personal counseling for deployed UMTs and Service members, and resourcing chaplain sections and UMTs for the execution of RS functions and tasks during deployment.

PROVISION OF PROFESSIONAL SUPPORT TO THE COMMANDER AND STAFF

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

MANAGEMENT AND ADMINISTRATION OF PERSONNEL, FACILITIES, AND FUNDS

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

SOLDIER AND LEADER ENGAGEMENTS WITH LOCAL OR HOST-NATION RELIGIOUS LEADERS

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

CONDUCT OF COMPREHENSIVE RELIGIOUS SUPPORT TRAINING AND OPERATIONS

1-26. Conduct of comprehensive RS training and operations includes continual planning as a part of the MDMP. It also includes the developing, staffing, execution, and assessment of UMT-specific training plans as well as synchronizing the RS mission with the unit's current operations. (See FM 7-0 for a discussion on training.)

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

1-27. Advising the command on religion, morals, morale, and ethical issues, both within the command and throughout an AO, often includes functioning as “the commander’s eyes and ears” in the unit through informal and formal interaction with Service members. It includes advising commanders on Service members’ morale, and when conducting operations, ensuring the unit is meeting its professional obligations ethically and morally.

RELIGIOUS SUPPORT DUTIES AND RESPONSIBILITIES

1-28. Commanders, chaplains, and religious affairs specialists have distinct duties and responsibilities in providing RS to the Army.

COMMANDER

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

CHAPLAIN

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

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

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

- Exercising supervision and technical supervision over subordinate chaplains and religious affairs specialists.
- Training and supporting subordinate chaplains and religious affairs specialists.
- Providing religious and moral leadership to the command.
- Coordinating RS with higher and adjacent headquarters chaplains and religious affairs specialists.
- Translating operational plans into RS priorities for development of a concept of RS.
- Conducting informal visits in work areas, training areas, recreation areas, barracks, and quarters as deemed appropriate.

RELIGIOUS AFFAIRS SPECIALIST

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

1-34. Under the supervision of a chaplain, the religious affairs specialist—

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

SUMMARY

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

1-36. The Army requires adaptable and flexible chaplains and religious affairs specialists with the capacity to successfully function in an OE that is volatile, uncertain, complex, and ambiguous, marked by rapid change, and executed under austere and isolated conditions. The Army requires trained chaplains and religious affairs specialists capable of critically assessing an operational situation and quickly adapting RS functions and tasks to sustain Service members across the ROMO. (See ADRP 1-03 for religious tasks.)

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

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Chapter 2

Context for Religious Support

ARMY OPERATIONAL DOCTRINE AND RELIGIOUS SUPPORT

2-1. The foundation for Army operations and its contribution to unified action is unified land operations. *Unified land operations* are offensive, defensive, and stability or defense support of civil authorities tasks to seize, retain, and exploit the initiative to shape the operational environment, prevent conflict, consolidate gains, and win our Nation's wars as part of unified action (ADRP 3-0). Unified land operations achieve operational and strategic success through integration of **six principles: mission command, develop the situation through action, combined arms, adherence to the law of war, establish and maintain security, and create multiple dilemmas for the enemy.** The tenets of unified land operations are simultaneity, depth, synchronization, and flexibility. The Army subsequently conducts operations as part of the joint force in four broad categories; operations to shape, operations to deter, large-scale combat operations, and operations to consolidate gains. The complexity of operations and an OE requires aggressive, adaptive, flexible, and responsive RS by chaplain sections and UMTs at all echelons of command.

2-2. **All domains are contested which makes all operations multi-domain operations.** To achieve success, commanders at all echelons combine different operations simultaneously and sequentially to accomplish the mission. For each mission, they determine the emphasis Army forces place on each offensive, defensive, and stability or defense support of civil authorities (DSCA) tasks. Each operation is mutually related and can be interdependent. Often units conduct more than one type of operation simultaneously in an OE. Commanders weigh the importance of the mission and assign a priority of effort. The staff then allocates resources to support the commander's intent. **This process includes the planning of RS as a function of sustainment.** Chaplain sections and UMTs determine RS priority of effort to synchronize with the unit's main effort and preparation for branches and or sequels. As part of this planning process, the chaplain sections and UMTs plan reprioritization of RS and RS assets based on operational changes in their AO. Chaplain sections and UMTs pay particular attention to the possibility of simultaneous actions across two or more areas of operations and the amount of resources, personal energy, and situational awareness essential to success.

2-3. To meet existing and emerging challenges, the Army trains to confront multiple threats. Threats are a fundamental part of an OE. A threat is any combination of actors, entities, or forces that have the capability and intent to harm U.S. forces. Threats may include individuals, groups of individuals (organized or not organized), paramilitary or military forces, nation-states, or national alliances. **Into this foray the Army now faces renewed concerns regarding peer threats.** A peer threat possesses capabilities and capacity to oppose U.S. forces across multiple domains world-wide or in a specific region where they enjoy a position of relative advantage. Peer adversaries increase the challenges and potentiality of casualties to levels not experienced since the Second World War. This is further exacerbated due to proliferation of technologies including unmanned aerial systems, inexpensive anti-tank guided missiles, precision fires, and advanced rocket propelled grenades. This enables adversaries the ability to practice antiaccess and area denial operations rendering lines of communication (physical and cyberspace) inoperable.

2-4. **The mission of providing RS remains the same no matter the threat; the task and standard remain the same. Chaplain sections and UMTs aggressively, intentionally, creatively, and flexibly plan for RS tasks across the ROMO.** Chaplains and religious affairs specialists adapt RS tasks based on the operational conditions and the mission of the specific unit they serve. This requires maintaining an expeditionary mindset focused upon delivery of RS under austere and isolated conditions with limited mobility and communication.

2-5. Conflict in populated areas fundamentally alters the manner in which unified action partners can apply force to achieve success in a conflict. Enemies increasingly seek populations as a refuge within which to hide while engaging U.S. forces. War remains a battle of wills—a contest for dominance over people. Future conflicts will require U.S. security dominance to extend across the population by means of operations to

shape. This context emphasizes extensive leadership preparation to include analyzing the role of religion in an OE and advising on its impact on mission success.

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

FORCE PROJECTION AND RELIGIOUS SUPPORT RESPONSIVENESS

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

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

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

2-10. RS functions span all three levels of war—strategic, operational, and tactical. The levels of war operate within a whole of government approach as they model the relationship between national objectives and tactical actions. National leaders formulate strategy for employment of the national elements of power (diplomatic, informational, military, and economic) to achieve national objectives both domestically and internationally. Leaders at the theater and joint force level utilize operational synchronization to link tactical employment of forces to strategic objectives. The tactical level utilizes the ordered arrangement of forces in relation to one another in support of operational objectives. Echelon of command, and capabilities might occupy a normative relationship to a particular level of war, but the relationship to the levels of war is more dependent upon the nature of their task, mission, or objective. (See FM 3-0 for a discussion of relationships among echelons.) RS occurs simultaneously and continuously from the force projection platforms to the forward operational areas. RS tasks require integrating a vision of RS across the levels of war. Planning, preparing, executing, and assessing RS is a detailed, systematic, and coordinated process that remains relevant and responsive to the commander's mission and the Army Family.

2-11. A natural tension exists between the echelons of command at the levels of war. This stems from different perspectives, requirements, and constraints associated with command at each level of war. The horizons for planning, preparing, executing, and assessing RS missions vary greatly from level to level. This impacts RS planning, preparation, execution, and assessment, and highlights the differences of RS tasks from battalion through ASCC.

2-12. The tactical-level commander uses combat power in battles, engagements, and small-unit actions. At this level, operations can be rapid and dynamic in nature. Chaplain sections or UMTs at the tactical level of war focus primarily on the personal delivery of RS to their units as they maneuver in an AO. The chaplains and religious affairs specialists operating at the tactical level of war provide the most direct, daily, and responsive RS. The chaplain section or UMT is a key participant in the MDMP and determines the concept of support employed to complete the RS mission. The RS plan is produced with the focus on the execution of comprehensive religious coverage throughout all phases of the operation and identifying RS priorities throughout each phase of the operation. Supervisory chaplain sections and UMTs operating at this level provide technical supervision in the planning, preparation, execution and assessment of subordinate RS missions. When directed by their commanders, chaplains and religious affairs specialists plan and prepare Soldier and leader engagements support in order to engage local indigenous religious leaders as part of the unit's Soldier and leader engagements strategy.

2-13. The operational level of war links employing operating forces to achieving strategic objectives. Operational level commanders conduct major operations to establish conditions that define the end state. This entails a high degree of information access and data transfer, multitask management, and keen situational awareness. These chaplain sections possess the competencies to articulate strategic objectives to tactical units in a manner that empowers synchronization of RS operations and broad mission accomplishment. Operational-level RS is an advanced application of skills as a religious leader and professional military religious advisor. The chaplain section must understand the constraints of delivering RS within the operational area. They must understand how the regional religious environment affects operations. At the operational level, the chaplain section places a premium on continual mission analysis, development of detailed RS plans, and synchronization of actions. Chaplains and religious affairs specialists serving at this level, focus on the planning, analysis, management, and coordination of RS and religious-support assets across a larger AO.

2-14. The strategic level of war is the level of war at which a nation determines national or multinational strategic security objectives and guidance, and develops and uses national resources to achieve these objectives. RS at the strategic level focuses on resourcing the Army with personnel; ecclesiastical supplies; responsive industrial-base, rapid-fielding initiatives; and appropriate RS policies and guidance. These resources further the free exercise of religion and guide national and combatant commanders as appropriate. Chaplains and religious affairs specialists at the strategic level ensure RS personnel are available at every subordinate level. They develop capabilities and solutions by analyzing the mission and domains of doctrine, organization, training, materiel, leadership and education, personnel, facilities, and policy. (For a full discussion of strategic RS, see both JG 1-05 and the religious affairs tasks from CJCSI 3500.02B). Chaplains operating at the strategic level enable combatant commanders to engage at senior levels with national religious figures. When directed by their commanders, chaplains and religious affairs specialists plan and prepare Soldier and leader engagements support in order to engage local indigenous religious leaders as part of the Soldier and leader engagements Strategy. This chaplain support to military engagement is highly contextualized and fully integrated into the theater security cooperation plan.

UNIFIED ACTION AND RELIGIOUS SUPPORT

2-15. Army operations integrate unified action partner capabilities and RS needs. Additional requirements may include regional and multinational support and cooperation. Stability and DSCA tasks involve legal, cultural, religious, demographic, and physical environmental factors. Events of a humanitarian crisis, natural disaster, and ethnic and religious conflicts offer even more deliberate religious planning considerations and demand more nuanced responses. When directed, chaplains consider the ramifications of delivering RS with the cultural and social behaviors in these complex and ambiguous environments.

2-16. Interagency coordination occurs between agencies of the U.S. government, including the DOD, for the purpose of accomplishing a mission. Interagency relationships and activities are part of any unified action.

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

2-17. An intergovernmental organization (IGO) is created by a formal agreement (a treaty) between two or more governments and is formed to protect and promote national interests shared by member states. They may be established on a global, regional, or functional basis. Examples of IGOs include the United Nations, the North Atlantic Treaty Organization, and the African Union. IGOs have defined structures, roles, responsibilities, and resources and expertise to participate in unified action. IGO relationships and operations allow the U.S. forces to operate from a force projection base without extensive forward deployed footprints to meet regional challenges. Often RS in IGOs encounters challenges of communicating with representatives from other governments, ameliorating national religious prejudices, not creating the appearance of sanctioning a particular religion, interoperability, mutual cooperation, and relationship building. All religious affairs activities that occur in the context of IGOs are directed by and coordinated through the combatant command or joint force command of the theater.

2-18. Multinational operations describe military actions conducted by forces of two or more nations working together to achieve the same mission objective. The North Atlantic Treaty Organization is one organization that participates on many levels of multinational operations. Each country approaches the American concepts of religious toleration and free exercise differently. Again, all religious affairs activities that occur in the context of multinational operations are directed and coordinated through the combatant command or joint force command of the theater. RS in multinational operations considers the challenges of multinational political perceptions regarding—

- Communication and cooperation with chaplains or religious affairs specialists.
- Religious cooperation.
- Understanding cultural and organizational differences.
- Relationship building.

SUMMARY

2-19. RS personnel assigned to formations in an Army tasked with providing joint force commanders operationally significant and sustained land power must, train, prepare, and assess individual and collective readiness to provide RS to forces engaged across the ROMO. Providing meaningful RS to Service members, Families, and authorized civilians can occur under widely differing circumstances with rapid and unpredictable transitions. The requirements of unified land operations are more demanding now than ever. But the mission remains the same: providing meaningful RS to Soldiers, Families, and authorized civilians. Chaplains and religious affairs specialists remain at the heart of Soldier resiliency and Army Family resiliency. Chaplains and religious affairs specialists must remain responsive and adaptable to the challenges of working in a complex OE where chaplain sections and UMTs must plan, prepare, execute, and integrate RS across the ROMO. Chaplains and religious affairs specialists continue to sustain programs that nurture ethical decision making and facilitate religious formation and spiritual development as an inseparable part of unit readiness.

Chapter 3

Religious Support by Echelon

ECHELONS OF COMMAND

3-1. The Army provides to geographic combatant commanders (GCCs) a mix of headquarters, units, and capabilities in an echeloned array designed toward specific missions or functions. A force package may consist of light, medium, and heavy forces; it can blend regular Army, Army National Guard, and U.S. Army Reserve units and Soldiers. Combat power includes all capabilities provided by unified action partners which are integrated in a multi-domain approach to achieve unity of effort across the ROMO. Military power cannot, by itself, restore or guarantee a stable peace or an agreeable political solution. The exercise of military power sets the conditions that enable other instruments of national power to exert their contributing influence.

3-2. Army forces need versatile and deployable headquarters suited for contingencies and protracted operations. To provide higher echelon mission command, the Army fields a mix of tactical and operational headquarters able to function as land force, joint, multinational and Service component command headquarters. There are five general echelons of commands within a GCC's area of responsibility.

3-3. The theater army, or ASCC, serves as the senior Army echelon command of a GCC's area of responsibility. It includes the Service component commander and all Army forces assigned to a GCC. Its operational responsibilities include command of forces, direction of operations, and control of assigned AOs. Its administrative responsibilities encompass Service-specific requirements for equipping, sustaining, training, unit readiness, discipline, and personnel matters. (See FM 3-0 for a discussion of support to other Services.) Additional forces might be aligned or attached to the theater army in order to custom tailor the capabilities required to support the GCC. These could include but are not limited to theater level sustainment command, military intelligence brigade-theater, expeditionary sustainment command, civil affairs brigade, medical command, air and missile defense command, military police command, psychological operations brigade, engineering command, chemical, biological, radiological, and nuclear (CBRN) brigade, and theater aviation command.

3-4. Large-scale combat operations might require a corps headquarters to function as a tactical land headquarters under a joint or multinational land component command. As such, the corps commands Army and multinational forces in campaigns and major operations. Operationally, corps conduct offensive, defensive, and stability tasks with operational control of two or more divisions and a variety of supporting brigades, tactical control over various multinational units and U.S. Marine Corps units, and it is supported by various theater sustainment organizations. Corps operations shape an OE and set the conditions for tactical actions by divisions and lower echelons. Administratively, a corps provides administrative and logistics support to all assigned Army forces as specified by the theater army. (See FM 3-0 for a discussion of support from the theater army.)

3-5. A division's primary role is as a tactical headquarters commanding brigades in decisive action. The division executes the tasks assigned by its higher headquarters as both a formation and a headquarters during large-scale combat operations. Operationally, the division conducts shaping operations within the division AO, task-organizes and employs brigade combat teams (BCTs) and multifunctional and functional brigades, integrates and synchronizes operations of those same brigades, masses effects at decisive points, allocates resources and sets priorities, and leverages joint capabilities. When a division receives attachments, that division assumes administrative control of those units, to include logistics, medical and administration.

3-6. A BCT is the Army's primary combined arms, close-combat force. BCTs maneuver against, close with, and destroy the enemy. They are the principle ground maneuver units of a division. There are three types of BCTs: armored, infantry, and Stryker. Each BCT has scalable organic capabilities across the warfighting functions.

3-7. Multifunctional and functional brigades add capabilities such as attack and reconnaissance aviation, fires, contracting support, or sustainment. They are normally attached to a corps or division, but might be aligned under the command of a joint or multinational headquarters.

3-8. Chaplains and religious affairs specialists execute RS tasks within all of these formations, from ASCC down to battalion. The execution of RS tasks within an AO is integrated throughout all levels of command. RS tasks focus on the timely delivery and resourcing of RS for the command and advising commanders on the impact of religion in an OE. While the RS requirement is consistent, how RS is executed for a specific unit or echelon of command requires detailed mission analysis. Analysis impacts the planning, preparation, execution, and assessment of RS. The execution phase requires chaplains and religious affairs specialists capable of aggressively adapting and focusing their operations within the capabilities of their unit. RS tasks are impacted by terrain, distance, and ability to provide a personal presence. Chaplains and religious affairs specialists at all levels leverage available technology to support the planning, preparing, execution, and assessment of their respective RS tasks. Chaplains and religious affairs specialists must not only be proficient tactically and professionally in order to execute their mission, they must understand the unit's capabilities in order to deliver effective and responsive RS.

RELIGIOUS SUPPORT IN THE THEATER ARMY

3-9. The ASCC chaplain is the senior Army component chaplain functioning in a Title 10, United States Code role and who supervises all Army RS in the theater. The ASCC chaplain is responsible for recommending RS policy to the ASCC commander.

3-10. The ASCC chaplain coordinates with the other Service component chaplaincies to synchronize religious coverage concepts, conduct joint RS plans, integrate religious area analysis, liaise with military and civilian personnel, and advise the commander regarding religious issues. Religious issues at this level of war are inherently complex and impact strategic and operational outcomes. The assigned world religions chaplain provides advisement for the ASCC and subordinate units in the AO. The chaplain section integrates RS functions into the theater commander's command master religious plan. The ASCC chaplain section recommends and coordinates RS throughout the AO in support of commander requirements. The chaplain section coordinates with subordinate chaplains and religious affairs specialists to synchronize RS execution, training, policy, ecclesiastical resupply, and funding for RS tasks in the AO. The ASCC chaplain communicates regularly with the senior chaplains in each joint task force or joint force land component command.

3-11. Each theater army headquarters normally has organizations providing theater-level capabilities aligned with it or under its control and each may have Regular Army, Army National Guard, and United States Army Reserve UMTs operating within these formations. These can include—

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

RELIGIOUS SUPPORT IN THE CORPS

3-12. The chaplain sections at corps supervise the overall RS effort within the corps AO. Corps chaplains serve as senior advisors to commanders at all levels of command. The chaplain section collects, processes, analyzes, and disseminates a broad base of RS information. Proper staffing procedures and coordination through command, staff, and technical channels with commanders, staff, and subordinate chaplain sections and UMTs support the execution of RS within these large areas of operation. Corps chaplains shape and guide the tactical and professional proficiency of subordinate chaplains and religious affairs specialists, which directly impacts the successful execution of RS. This supervisory role is exercised through integration into the operations process, frequent personal contact with subordinate chaplains and religious affairs

specialists, memorandums of agreement or understanding between commands, professional relationships, mission orders, running estimates, standard operating procedures (SOPs), and command policies. The corps chaplains advise the commander and support corps RS functions by—

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

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

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

RELIGIOUS SUPPORT IN THE DIVISION

3-14. The division chaplain section fulfills the two required capabilities of providing RS and advisement to the command through both direct advisement at the division level and supervision of that same support at the brigade and battalion levels. These includes but is not limited to the—

- Synchronization of RS plans from division with the corps.
- Communication of priorities of support and RS efforts within the division AO.
- Monitoring of a changing OE and facilitation of coordinated area coverage plans and communication among subordinate chaplain sections and UMTs.
- Supervision of RS in brigades and directly attached or assigned battalions.
- Supervision and facilitating or conducting RS training for RS personnel during all phases of the ROMO.
- Cross-leveling of RS assets in support of large-scale combat operations associated casualties.
- Ongoing professional development of subordinate chaplains and religious affairs specialists across the continuum of conflict.
- Integration of RS training in the unit training calendar and advisement on subordinate unit RS training plans.

3-15. A Family-life chaplain serves at the division or ESC level. The division or ESC Family-life chaplain executes the religious leader and advisor capabilities by—

- Providing deployed Family counseling and pastoral care capability for Soldiers in theater.
- Performing training for deployed chaplains and religious affairs specialists in division or ESC to develop and maintain uniformly effective pastoral care and counseling skills.

- Providing resilience-maintaining activities for forward deployed pastoral and health-care providers in division or ESC operational area.
- Designing and staffing Soldier and Family-ministry activities to include pre and post deployment Strong Bonds training, resiliency training, deployment preparedness and recovery, and suicide intervention.

RELIGIOUS SUPPORT IN BRIGADES

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

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

3-18. Brigade UMTs closely monitor rapidly changing OEs anticipating support requirements, communicating priorities by means of the commander's operations process, coordinating area coverage plans, and requesting additional support from higher in order to facilitate comprehensive RS across the ROMO.

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

RELIGIOUS SUPPORT ENABLERS

3-20. Religious support enablers consist of chaplain detachments. These detachments have mission specific organization. Each has its own support and equipment.

CHAPLAIN DETACHMENTS

3-21. Chaplain detachments (CDs) provide the Army Chaplain Corps a force tailoring capability to respond to expeditionary requirements usually identified through the global force management process. The detachments represent a supplemental capability for conducting RS functions and for providing RS across the ROMO. The CDs are an augmentation capability, not a replacement for organic RS or force structure. A CD is composed of mobilized Reserve Component chaplains and religious affairs specialists. When mobilized, these detachments increase the commander's ability to meet the religious needs of Service personnel.

ORGANIZATION

3-22. Four CD organizations exist:

- Alpha - 2 chaplains (56A)/3 religious affairs specialists (56M).
- Bravo - 1 chaplain (56A)/1 religious affairs specialist (56M).
- Charlie - 1 chaplain (56A)/1 religious affairs specialist (56M).
- Delta - 1 chaplain (56A)/1 religious affairs specialist (56M).

CD-Alpha

3-23. The primary mission of the CD-Alpha is to provide unit and denominational RS during unified land operations and is normally assigned to a theater sustainment command or equivalent separate task force headquarters. The CD-Alpha also provides port opening elements conducting port operations the capability for RS coverage during reception, staging, onward movement, and integration. A CD-Alpha may also be used in homeland security, foreign humanitarian assistance and DSCA missions at the direction of the chief of chaplains. The CD-Alpha has the capability to provide technical supervision for five CD-Bravo teams. If required, the CD-Alpha can divide into two teams to provide expanded area support.

CD-Bravo

3-24. The primary mission of the CD-Bravo is to provide augmentation to an ESC or sustainment brigade and task-organized elements without organic RS assets. CD-Bravos provide unit and denominational RS during unified land operations. If directed by the chief of chaplains, CD-Bravos may coordinate or provide RS to first-responder units, federal agencies, and other IGOs.

CD-Charlie

3-25. The primary mission of the CD-Charlie is to provide augmentation to a corps chaplain section. The CD-Charlie normally locates with the corps chaplain section and may operate independently to provide support to overall RS tasks and Soldier and leader engagements functions. CD-Charlies provide unit and denominational RS during unified land operations and a liaison capability to faith-based non-governmental organizations. The CD-Charlies provide assets required to enable the corps chaplain section to conduct 24-hour and split-based RS planning, coordination, and execution.

CD-Delta

3-26. The primary mission of the CD-Delta is to provide augmentation to a division chaplain section. The CD-Delta normally locates with the division chaplain section. CD-Deltas provide RS planning, coordination, and execution functions to include unit and denominational RS during decisive action. The CD-Deltas provide assets required to enable the division chaplain section to conduct 24-hour and split-based RS planning, coordination, and execution.

SUPPORT

3-27. All CDs rely on the unit to which assigned or attached for all logistics support. This support includes, but is not limited to: legal, health service support, finance, personnel and administrative services, field feeding, unit maintenance, and logistical support.

EQUIPMENT

3-28. All CDs require 100% mobility. It must have equipment, supplies, and personnel when mobilized in order to have 100% operational capability once deployed. CDs are required to communicate digitally and by voice with higher and lower echelon chaplain sections from anywhere within the AO.

TRAINING

3-29. Training is the most important thing the Army does to prepare for operations, and it is the cornerstone of combat readiness. (See FM 7-0 for a discussion on training.) Army forces must remain trained and ready to conduct decisive action in support of unified land operations anywhere along the ROMO. This requires challenging, realistic, and consistent training under dynamic and complex conditions. RS training must be synchronized with and integrated into a unit's training plan recognizing the unique capabilities and requirements of RS in support of the assigned unit's mission. This might require leveraging subject matter experts in RS topics or military subject matter experts on topics outside of RS areas of expertise. The unexpected and rapid transition from phase 0 operations demands vigilance in terms of planning, execution, and assessment of training in order to ensure chaplains and religious affairs specialists are ready for large-scale combat operations regardless of their current unit of assignment or perceived removal from threats posed by potential adversaries.

3-30. Chaplains and religious affairs specialists must understand the unit's mission and the commander's intent. Unit tasks are organized as mission-essential task lists. The mission essential task list is a list of those functions which a unit must always accomplish to achieve mission success based on its table of organization and equipment capabilities. Chaplains and religious affairs specialists train to the unit's mission essential task list, utilizing the derived RS battle tasks. Chaplain sections and UMTs at all echelons of command have the responsibility to be tactically and technically proficient in order to execute their specific operational RS mission. Supervisory chaplains and religious affairs specialists train, mentor, and coordinate resources for subordinate chaplains and religious affairs specialists in order to meet the requirement of providing the Army with adaptive, technically and tactically proficient chaplain sections and UMTs. (See FM 7-0 for details on planning, executing, and assessing a unit training plan and ADRP 1-03 for universal tasks.)

SUMMARY

3-31. The execution of RS by chaplains and religious affairs specialists is imperative in all operations and at all echelons of command. The chaplain section and the UMT are the means by which the Army provides RS to Service members, Families, and civilians. RS provided during a military operation can occur under widely differing circumstances. At the battalion level, the UMT personally delivers RS to individuals within the command. At higher levels, the chaplain section and the UMT supervises the execution across the command to ensure RS requirements are met across the ROMO. This is essential to achieve execution of comprehensive RS throughout an AO. The method by which we prepare to deliver RS is recurring RS training executed as part of an integrated and synchronized unit training plan.

Chapter 4

Religious Support and the Operations Process

OPERATIONS PROCESS

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

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

Chaplains and religious affairs specialists must plan within guidance and utilize risk management to operate within acceptable risk levels and develop courses of action (COAs) to meet the commander's intent. (See ATP 5-19 for details on risk management.) Within a framework of adaptability, chaplains and religious affairs specialists exhibit the ability to shape conditions and respond effectively to a changing OE with appropriate, flexible, and timely actions. (See ATP 1-05.01 for more details on RS and the operations process.)

4-2. The Army's method for the exercise of mission command is the operations process. This process consists of the major activities performed by command staffs during operations: planning, preparing, executing, and continuously assessing. During the operations process, the chaplain section or UMT plans, prepares, executes, and continually assesses RS tasks in support of the unit mission. These activities may be sequential or simultaneous. Often, chaplains and religious affairs specialists must plan and prepare for an upcoming operation while still providing responsive RS to Soldiers. Chaplains and religious affairs specialists must begin preparation activities (coordination for transportation or supplies) while still in the planning process. Throughout this process, chaplain sections and UMTs apply Army design methodology; the critical and creative thinking to understand, visualize, and describe complex and multidimensional problems and develop approaches to solve them. Design should not be viewed as a process or a simplified checklist. (See FM 6-0 for a detailed discussion on the staff planning and operations process.)

4-3. Innovation, adaptation, and continuous learning are central to mission success as chaplain sections and UMTs provide RS in an often uncertain and complex OE. The goals of design are—

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

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

- Recognize and define the problem.
- Gather information.
- Develop possible solutions to the problem.

- Analyze possible solutions.
- Select the best solution.
- Implement the solution, assess results, and provide feedback.

4-5. Chaplain sections and UMTs integrate into the collaborative planning of the MDMP. The MDMP is an iterative planning methodology. The MDMP helps chaplains and religious affairs specialists understand the situation and mission, develop COAs, and decide on a COA to accomplish missions. It integrates the activities of the commander, staff, subordinate headquarters, and other military and civilian partners to produce a fully synchronized plan or order for execution. Planning for any RS task must take into consideration the force structure, RS sustainment, an OE, and the AO. (See FM 6-0 and ATP 1-05.01 for more detailed discussions on the MDMP.)

PLANNING RELIGIOUS SUPPORT

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

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

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

4-8. The planning process builds on already developed SOPs of the unit, the UMT, and higher chaplain sections. Most SOPs are initially general in nature and then fully developed to support a specific unit mission within a specified AO. Good SOPs reduce the amount of information needed in the published RS plan. Unit SOPs, such as a unit's tactical SOP or a division memorial SOP, delineate roles and responsibilities for unit or staff personnel. Since a commander signs off on the unit tactical SOP, it becomes an authoritative document for RS supervision of subordinate chaplains and religious affairs specialists. A tactical SOP provides the supervisory chaplain with the enforcement tools necessary for the execution of area-wide RS functions. An internal staff section RS SOP details, by position, the team member responsible for each

recurring duty and responsibility, provided that the team has analyzed and cataloged its tasks. Well-written SOPs are an effective, combat-oriented set of procedures, and should produce—

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

RUNNING ESTIMATE

4-9. Situational awareness is the immediate knowledge of the conditions of an operation, constrained geographically and in time. It is the chaplain section and UMT knowing what is currently happening around them based on information and knowledge products, such as the common operating picture and running estimates. Situational understanding is the product of applying analysis and judgment to relevant information to determine the relationships among the mission variables to facilitate decision making. It enables chaplains and religious affairs specialists to determine the implications of what is happening and forecast what may happen. (See ATP 1-05.01 for a sample running estimate.)

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

4-11. The running estimate analyzes how the factors considered in the mission analysis affect the ability to accomplish the RS mission and how religion may impact unit operations. The chaplain and religious affairs specialist consider all elements of the mission which could influence RS. The running estimate ensures careful and intentional planning and execution by following a logical, continuous, and methodical process. (See FM 6-0 for more information on running estimates and the operations process [planning, preparation, execution, and assessment]). During the MDMP, the running estimate acts as an analysis tool enabling the UMT to see—

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

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

CONCEPT OF RELIGIOUS SUPPORT AND RELIGIOUS SUPPORT PLAN

4-13. The product of this planning process is a concept of RS and an RS plan. The RS plan informs the commander and staff of the concept of RS. The RS plan is flexible and informed by the concept of RS to support the unit's mission requirements while operating in a complex and uncertain OE. Chaplain sections and UMTs provide RS on a different scale and at different times based on the unit mission and capabilities.

While the requirement to provide RS is the same, the plan for a combined arms battalion differs from a plan for a theater-level sustainment operation.

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

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

4-16. The amount of time and the priority of effort allocated to support the dual capabilities of religious leader and professional military religious advisor vary from UMTs and are based on the type of unit, the mission being executed by that unit, and the level of command. For example, the development of a religious area analysis may not be applicable to every UMT based on the mission requirements of the unit. A supervisory UMT can provide resources to the subordinate UMTs by accessing higher headquarters' products and developing products specific to that unit's AO. This gives subordinate UMTs more time to plan, prepare, and execute their mission. (See FM 6-0 for more detail on operation plans and order formats.)

PREPARING RELIGIOUS SUPPORT

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

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

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

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

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

EXECUTING RELIGIOUS SUPPORT

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

4-21. In operations where lethality and intensity are high, RS becomes increasingly important to Soldiers. To successfully execute the RS mission, chaplains and religious affairs specialists are guided by several critical sustainment principles. (See ADP 4-0 for sustainment discussion.) These sustainment principles impact the operations process chaplains and religious affairs specialists use to plan, prepare, execute, and assess—

- **Integration.** Integration is the most critical principle. Integration of RS occurs throughout the operations process—plan, prepare, execute, and assess. One of the primary functions of the chaplain section or UMT is to ensure the integration of RS tasks with the unit's operations plans. Not properly integrating RS and unit operations could result in mission failure.
- **Anticipation.** Anticipation of RS facilitates responsive support. Anticipation is the ability to foresee events and requirements and initiate necessary actions that most appropriately respond to the need. Anticipating RS tasks means staying abreast of operational plans, continuously assessing requirements, and tailoring support to meet current operations and the changing OE.
- **Responsiveness.** Responsiveness is the ability to meet changing requirements on short notice and to rapidly sustain efforts to meet changing circumstances over time. It includes the ability to see and forecast operational RS requirements. It is providing the right support in the right place at the right time.
- **Simplicity.** Simplicity relates to processes and procedures. Clarity of tasks, standardized and interoperable procedures, and clearly defined command relationships contribute to simplicity. Simplicity enables economy and efficiency in the use of resources, while ensure effective support of forces.
- **Economy.** Economy means providing sustainment resources in an efficient manner to enable a commander to employ all assets to generate the greatest effect possible. Economy reflects the reality of resource shortfalls, while recognizing the inevitable friction and uncertainty of military operations. Economy enables strategic and operational reach by reducing unnecessary use of transportation requirements.
- **Survivability.** Survivability is the ability to protect personnel, information, infrastructure, and assets from destruction or degradation. UMTs integrate survivability considerations with operational planning to maximize their ability to function despite multiple threats to their safety.
- **Continuity.** Continuity is the uninterrupted provision of RS across all levels of war and throughout all levels of command. UMTs, at all levels, work hand in hand with operational staffs ensuring synchronization of requirements over the entire course of the operation.
- **Improvisation.** Improvisation is the ability to adapt sustainment operations to unexpected situations or circumstances affecting a mission. It may involve changing or creating methods that adapt to an enemy that quickly evolves. This requires commanders, their staffs, and Soldiers to improvise other possible means to accomplish an operations.

EXECUTING RELIGIOUS SUPPORT ACROSS THE RANGE OF MILITARY OPERATIONS

4-22. The ROMO is a fundamental construct that helps relate military activities and operations in scope and purpose within a backdrop of the conflict continuum. All operations along this range share a common fundamental purpose—to achieve or contribute to national objectives. Military engagement, security cooperation, and deterrence activities build networks and relationships with partners, shape regions, keep day-to-day tensions between groups below the threshold of armed conflict, and maintain U.S. global influence. Typically, crisis response and limited contingency operations are focused in scope and scale and conducted to achieve a specific strategic or operational-level objective in an operational area. Large-scale combat operations occur in the form of major operations and campaigns aimed at defeating an enemy's armed forces and military capabilities in support of national objectives.

4-23. The chaplain section or UMT plans and prepares to execute RS for Service members, families, and authorized civilians across the ROMO. This requires a continuous and precise RS plan that is executed at the right place, right time, and in the right amount in both routine and emergency situations. This requires the intentional integration of RS requirements into the operations process. All chaplains and religious affairs specialists must consider events that impact the execution of their tasks and plan and prepare accordingly. The chaplain section or UMT establishes RS priorities; considers the threat characteristics, the units conducting the main and supporting operations; and the severity and number of casualties from previous missions. They must prioritize elements that have sustained the most casualties or to those that will be engaged earliest in close combat.

4-24. Staff integration and the ability to understand operation orders, graphic controls and measures, as well as the priorities of effort is essential to successful delivery of RS. A chaplain section or UMT without proper training and situational awareness will create hazardous conditions for unified action partners during unified land operations, become a casualty, or simply fail at delivering timely, relevant, and effective RS and advisement.

4-25. The chaplain section or UMT always places a priority on first performing and providing RS to Service members, Family members, and authorized civilians. Depending on the mission of the unit and the type of unit they serve, chaplains and religious affairs specialists must be prepared to support the commander's increased needs for advisement regarding host-nation religion and religious issues including places of religious worship, religious education, and cultural sites. The commander may leverage the chaplain to conduct Soldier and leader engagements as a means of supporting tactical or operational objectives.

RELIGIOUS SUPPORT DURING OPERATIONS

4-26. The chaplain and religious affairs specialist consider the items discussed in paragraph 4-22 through 4-25 across all aspects of the ROMO. They also consider the specific items for consideration in the defined operations or tasks discussed in paragraphs 4-27 through 4-39. To fully understand an OE and RS impacts, RS personnel need to read FM 3-0, ATP 1-05.01, and fully integrate into the unit's mission command processes.

Religious Support During Operations to Shape

4-27. Operations to shape consist of various long-term military engagements, security cooperation, deterrence missions, tasks, and actions intended to assure friends, build partner capability, and promote regional stability. The theater army integrates land power within theater engagement plans and security cooperation activities. Army units at the corps and lower echelons execute shaping tasks and provide forces for security cooperation.

4-28. RS for operations to shape arise from either habitual security cooperation agreements or unexpected requirements due to OE changes. Chaplain sections and UMTs need to plan for either scenario. The environment will be marked by increased unified action partner activities requiring flexibility and the ability to gain and maintain situational awareness regarding RS capabilities across unified action partners. Short notice and rapid deployment requires trained and ready chaplain sections and UMTs with established and rehearsed load plans, detailed battle drills, and SOPs capable of self-sustained operations at echelon for 90 – 120 days. Effective RS logistics requires regularly updated religious demographics analysis of the assigned unit. The unpredictable nature of operations to shape requires the development of research and advisement

tools for advisement to the command on indigenous religious practices and potential impact upon operations. The potential for small custom tailored force packages requires chaplains and religious affairs specialists capable of fulfilling the required capabilities of RS and advisement without additional chaplain section or UMT support and limited technology.

Religious Support During Operations to Prevent

4-29. The purpose of operations to prevent is to deter adversary actions contrary to U.S. interests. They are typically conducted in response to activities that threaten unified action partners and require deployment or repositioning of credible forces in a theater to demonstrate the willingness to fight if deterrence fails. The theater army enables the GCC to employ land forces within the area of responsibility and into specific operational areas. Corps headquarters may deploy into an operational area as a tactical headquarters with subordinate divisions and brigades as a show of force.

4-30. RS for operations to deter involve the planning of support for entire formations. Chaplain sections and UMTs can expect to operate without resupply for the first 60 – 90 days and need to prepare for operations under austere conditions as the theater likely does not have basic life support activities established. Providing briefings and counseling to families and Service members can be challenging due to the unpredictable nature of the deployment and uncertainty regarding follow-on missions and duration of the deployment. Due to the larger scale of deploying forces, there is a higher likelihood that chaplain sections and UMTs will be co-located at the forward operating site. The flow of forces and potential failure of deterrence might necessitate rapid deployment and immediate employment which means chaplain sections and UMTs must remain prepared for rapid deployment with the capability to conduct RS tasks immediately upon arrival into theater. RS personnel assigned to sustainment units could find themselves working at a reception, staging, onward movement, and integration site. This requires a unique capability to counsel personnel from outside the organization with whom there is not a pre-existing relationship. The local population is likely already impacted, which necessitates accurate and relevant external advisement for the command. The flow of personnel into theater also requires deliberate planning on the flow of chaplain section and UMT personnel within the force package movement plan in order to provide RS at the forward operating site as quickly as possible and throughout the duration of the operation.

Religious Support During Large-Scale Defensive Operations

4-31. Large-scale combat operations defensive operations provide commanders time to build combat power and establish conditions for transition to the offense. The strengths of a defense include the defender's ability to occupy positions before an attack and use available time to prepare those defenses. The three primary defense tasks are area defense, mobile defense, and retrograde.

4-32. RS during steady state operations requires the ability to rapidly transition to defense operations. RS during the defense requires plans focused on immediate transition to the offense during defensive operations. In the defense, the chaplain section or UMT has more time to synchronize its RS plan and apply maximum RS assets to critical areas. Chaplains and religious affairs specialists must be prepared to adapt to the changing tactical situation. For example, in a mobile defense, the commander combines offensive, defensive, and retrograde actions. Proper analysis and planning enhance the synchronization of the delivery of RS during the different phases and increase the effectiveness of RS tasks. During defense operations, maneuver plans should consider the potential loss of geographic lines of communication. Higher echelons require situational awareness regarding the movement of RS assets during both steady state and defense operations. Defense operations might commence with little warning thereby isolating RS assets within a given AO. This situational awareness creates viable options for delivery of RS to isolated units without co-located RS assets. Chaplain sections and UMTs need established SOPs or battle drills addressing the inventory and security of sacred items and religious literature in the event of rapid retrograde operations.

Religious Support During Large-Scale Offensive Operations

4-33. Offensive operations seek to defeat and destroy enemy forces and seize terrain, resources, and population centers. Offense is characterized by audacity, concentration, surprise, and tempo. The offense emphasizes the requirement for a balance of high tempo and synchronization to mitigate current capabilities gaps (fires, electronic warfare, cyberspace, CBRN, mobility, and sustainment).

4-34. RS during offensive operations is usually focused on anticipating or reacting to the lethal nature of offensive operations. This requires RS personnel who understand the synchronization of tasks and geographic control measures as they impact freedom of movement, casualty flow routes, and prioritization of RS prior to, during, and following offensive operations. This phase of operations carries with it the highest likelihood of casualties for unified action partners. Of note, large-scale combat operations offensive operations anticipate casualty rates on par with the Second World War. High casualty rates requires an intentional area and node RS coverage plan synchronized by supervisory chaplain sections and UMTs. In preparation for offensive operations chaplain sections and UMTs need to focus on both the provision of RS and advisement on ethics, morals, morale, and religion. The speed of offensive operations will create gaps in communication rendering continuous advisement ineffective until lines of communication are reestablished. The ability for RS personnel to synchronize efforts, movement, and communication of reports is critical to successful delivery of RS, especially in light of the potential for communication primary, alternate, contingency, and emergency plans to falter at various points during large-scale combat operations offensive operations. RS teams also need to be well trained on analog land navigation skills and the ability to conduct RS under light and noise discipline conditions with tight time constraints.

Religious Support During Operations to Consolidate Gains

4-35. Consolidation of gains are the activities to make enduring any temporary operational success and set the conditions for a stable environment allowing for a transition of control to legitimate authorities. Operations to consolidate gains exploit tactical and operational success by destroying or defeating enemy means for protracted resistance and denying its operational purpose. Commanders employ defeat mechanisms and stability mechanisms; compel, control, influence, and support. Consolidation of gains is not a synonym for stability.

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

Religious Support During Defense Support of Civil Authorities Tasks

4-37. DOD support for domestic emergencies is executed through two distinct but interrelated missions—homeland defense and DSCA. DSCA tasks involve DOD support to U.S. civil authorities for domestic emergencies, and for designated law enforcement and other activities. DSCA tasks require the chaplain section or UMT to know the restrictions, limitations, and proper responsibilities of the chaplain and religious affairs specialist in providing RS under both law and mission authority. (See JG 1-05, JP 3-0, and JP 3-28 for discussions on joint tactics, techniques, and procedures for DSCA tasks.)

4-38. DSCA tasks usually are a Title 32, United States Code (state) mission until or unless the state requests federal (Title 10, United States Code active military) support or the extent of the mission results in federalization. DSCA tasks require extensive coordination between multi-jurisdictional entities (municipal, county, and state agencies) as well as federal agencies and nongovernmental agencies. The United States Army Reserve and Army National Guard often have habitual relationships with such agencies to respond quickly and appropriately in support of such tasks. This is particularly so when the joint task forces of each state Army National Guard respond to provide consequence management to CBRN incidents.

4-39. RS within DSCA tasks depends heavily on jurisdictional coordination. When directed by the commander, the chaplain section or UMT conducts multicomponent (Regular Army, Reserve, and National

Guard), intra-agency, and IGO coordination to effectively provide RS. Coordination must occur at the highest level possible. The Regular Army, Reserve Component, and joint task force chaplains integrate RS tasks and execute a religious coverage plan that provides seamless RS. This involves extensive coordination and liaison among the active and reserve component chaplaincies. UMTs provide direct RS to military units; perform liaison responsibilities with state and federal agencies, pertaining to religious issues; and when directed by the commander liaison with civilian-religious leaders. This is particularly critical in responding to catastrophes, whether man-made (such as CBRN incidents) or naturally-occurring (such as Hurricane Katrina).

ASSESSING RELIGIOUS SUPPORT

4-40. *Assessment* is a continuous process that measures the overall effectiveness of employing capabilities during military operations (JP 3-0). Assessing progress is the responsibility of all staff sections. Chaplain sections and UMTs continuously assess the operation from their specific area of expertise and integrate and coordinate their individual assessments in assessment working groups. This feedback process throughout the operations process enables them to keep on track. Assessment occurs at all levels of war and at all echelons of command. The situation and echelon dictate the focus and methods chaplains and religious affairs specialists use to assess. Chaplain sections or UMTs assist the commander by continuously assessing an OE and the progress of the RS tasks as it supports the overall unit mission.

4-41. The primary tools used to assess progress of the unit's operation and the RS tasks include the operation order, the common operational picture, personal observations, running estimates, and the unit's assessment plan.

4-42. Chaplain sections or UMTs assess RS tasks by—

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

SUMMARY

4-43. The impact of religion continues to grow complex as local events, persons, or issues change. These factors cumulatively increase the religious, psychological, and interpersonal demands on Service members. Chaplain sections and UMTs seek to use all available resources effectively to encourage personnel participation in religious activities. Planning must take into consideration: time, transportation, available resources, and technology. **While RS functions and tasks can incorporate new technologies, nothing can substitute for personal pastoral presence and protecting and defending the free exercise of religion, personal delivery of RS remains paramount.**

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Glossary

SECTION I – ACRONYMS AND ABBREVIATIONS

ADP	Army doctrine publication
AO	area of operations
AR	Army regulation
ASCC	Army Service component command
ART	Army tactical task
ATP	Army techniques publication
BCT	brigade combat team
CBRN	chemical, biological, radiological, and nuclear
CD	chaplain detachment
CJCSI	Chairman of the Joint Chiefs of Staff instruction
COA	course of action
DA	Department of the Army
DOD	Department of Defense
DODD	Department of Defense directive
DSCA	defense support of civil authorities
ESC	expeditionary sustainment command
FM	field manual
GCC	geographic combatant commander
IGO	intergovernmental organization
JG	joint guide
JP	joint publication
MDMP	military decisionmaking process
OE	operational environment
ROMO	range of military operations
RS	religious support
SOP	standard operating procedure
U.S.	United States
UMT	unit ministry team

SECTION II – TERMS

Army doctrine

Fundamental principles, with supporting tactics, techniques, procedures, and terms and symbols, used for the conduct of operations and which the operating force, and elements of the institutional Army that directly support operations, guide their actions in support of national objectives. It is authoritative but requires judgment in application. (ADP 1-01).

assessment

A continuous process that measures the overall effectiveness of employing capabilities during military operations. (JP 3-0)

function

The broad, general, and enduring role for which an organization is designed, equipped, and trained. (JP 1)

leadership

The process of influencing people by providing purpose, direction, and motivation to accomplish the mission and improve the organization. (ADP 6-22)

mission command

(Army) The exercise of authority and direction by the commander using mission orders to enable disciplined initiative within the commander's intent to empower agile and adaptive leaders in the conduct of unified land operations. (ADP 6-0)

unified land operations

Offensive, defensive, and stability or defense support of civil authorities tasks to seize, retain, and exploit the initiative to shape the operational environment, prevent conflict, consolidate gains, and win our Nation's wars as part of unified action. (ADRP 3-0)

References

All URLs accessed on 19 December 2018.

REQUIRED PUBLICATIONS

These documents must be available to intended users of this publication.

ADP 1-02. *Terms and Military Symbols*. 14 August 2018.

DOD Dictionary of Military and Associated Terms. November 2018.

RELATED PUBLICATIONS

These documents contain relevant supplemental information.

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Index

Entries are by paragraph number.

A–B

advisement
 ethics, 1-9
 external, 1-13
 internal, 1-13
 religion, 1-14
assessment, defined, 4-40

C

chaplain,
 as religious staff advisor, 1-13
 duties, 1-30
 tasks, 1-32
chaplain corps, capabilities, 1-9
 core competencies, 1-16
 mission, 1-5
chaplain detachments, 3-21
 Alpha, 3-23
 Bravo, 3-24
 Charlie, 3-25
 Delta, 3-26
command master religious plan,
 1-24

D–E

distinctive religious group leaders,
 1-11

F–G–H

family life chaplains, 1-17, 3-15
function, defined, 1-17

I–J–K

intergovernmental organizations,
 2-17

L

leadership, defined. 1-10

levels of war, 2-10
 operational level, 2-13
 strategic level, 2-14
 tactical level, 2-12

M–N–O

mass casualty ministry, 4-34
memorial ceremonies, 1-16
military decision making process,
 1-15, 4-5
ministry, family life, 1-22
mission, Army chaplaincy, 1-5
 impact of religion, 1-9, 1-14
mission command, defined, 4-1
mission-essential tasks, 3-30

P–Q

pastoral care and counseling,
 1-20
plans, religious support, 4-13
policy, Department of Defense, 1-
 30
privileged communication, 1-20

R

range of military operations, 4-22
religious affairs specialist, duties,
 1-33
 tasks, 1-34
religious leader, 1-9
religious staff advisor, 1-9, 1-13
religious support by echelon, 3-8
 brigade level, 3-16
 corps level, 3-12
 division level, 3-14
 functional brigades, 3-7
 theater army, 3-9

 theater enablers, 3-11
religious support categories, 1-11
religious support functions, 1-17
religious support plans, 4-13
 assessing, 4-40
 executing, 4-20
 operations process, 4-1
 planning, 4-6
 preparing, 4-17
 running estimates, 4-9
 training, 3-30

S

Soldier and leader engagements,
 1-25

T

types of operations, defense
 support of civil authorities tasks,
 4-37
 force projection, 2-7
 large-scale defensive
 operations, 4-31
 large-scale offensive
 operations, 4-33
 multidomain operations, 2-2
 multinational operations, 2-18
 operations to consolidate
 gains, 4-35
 operations to prevent, 4-29
 operations to shape, 4-27
 unified action, 2-15

U–V

unified land operations, defined,
 2-1

W–X–Y–Z

world religions chaplains, 3-10

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FM 1-05

21 January 2018

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