

# **THE RELIGIOUS SUPPORT PLAN**

## **A Way**

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## **INTRODUCTION**

**by Chaplain (MAJ) Steve Walsh**

Unlike most officers who serve on the commander's staff the chaplain typically comes from a civilian religious setting without benefit of formal military education. Nor does the chaplain benefit from matriculation of the officer ranks starting as a second lieutenant. The chaplain typically is direct commissioned as a captain, gets a cursory overview of the military, and then is promptly assigned to a battalion staff. What this means is that the chaplain rarely has any background or training in the staff skills needed to effectively contribute to a military staff, especially in the area of administrative tasks or the military decision making process (MDMP). It also means the chaplain is customarily behind their staff peers in understanding the military system, staff synchronization and staff integration. This vast gap in military experience commonly leaves a chaplain with a great deal of insecurity in making complex transition from the religious culture to the military culture.

Because most commanders have grown to expect this anomaly, they frequently minimize the staff requirements for the chaplain. In essence, they consider the chaplain a somewhat disadvantaged professional, best left to seek or invent his own way to best serve the unit. Unless the command requires that the chaplain participate in the same staff training and deliberate staff mentoring, most chaplains slowly gravitate back to familiar staff paradigms taught by their faith group. Unfortunately religious staff paradigms and military staff paradigms are worlds apart in mission, language, structure and methodology. If left unchecked, these differences rapidly isolate the chaplain from the staff, often totally disconnecting from the unit's day to day life.

The doctrinally required religious support plan is the Army's primary means to help the chaplain transition from the church staff paradigm to the military staff paradigm. It clearly focuses the chaplain's purpose and duty. Moreover it facilitates the chaplain's integration as a member of the staff. As the chaplainry's main tool in interpreting the military mission, the religious support plan is the approved procedure for the chaplain to communicate their intentions to others and it encourages the chaplain to investigate new paradigms for intentional acts of ministry and spiritual leadership.

The Unit Ministry Team at the Joint Readiness Training Center have written this guide in the hope that it will help chaplains at all stages in their career to focus their staff efforts, communicate their religious plans and synchronize those plans with their staff to ensure comprehensive religious support to the soldiers of their military communities. We ask that you read it with the following goals in mind:

Write a Unit Ministry Team mission statement.

Grasp the Unit Ministry Team Mission Essential Task List and major supporting Tasks.

Understand how to conduct the Religious Support Estimate.

Develop theories for intentional acts of ministry.

Propose plans for achieving intentional acts of ministry.

Formulate SOPs based on their plans for intentional acts of ministry.

Write a overarching Commanders Religious Support Plan for garrison, short term training and long term deployments to explain how they will achieve their planning goals.

It has been said “If a Unit Ministry Team fails to plan, the team plans to fail.” Effective planning can make the difference between success or failure in providing religious support. We hope that after reading this paper, you will develop a religious support plan of your own. In doing so, Unit Ministry Teams will return to the staff planning table to develop new models of religious support or perform creative intentional acts of ministry designed to serve our soldiers throughout the world.

# CHAPTER 1

## GUIDE FOR WRITING THE COMMANDER'S RELIGIOUS SUPPORT PLAN

by  
Chaplain (MAJ) Steve Walsh  
SFC Alden Wooten

**“Plan for what is difficult while it is easy, do what is great while it is small.  
The difficult things in this world must be done while they are easy,  
the greatest things in the world must be done while they are still small.  
For this reason sages never do what is great, and this is why they achieve greatness.”**

-- Sun Tzu, *The Art of War*, 400 BC

The Army has historically referred to three of its branches as being “professional.” They are the medical, legal and chaplain corps. All three are expected to be proficient in dual areas of expertise; planning and war-fighting. This expectation is never more obvious to the Unit Ministry Team as when they are part of a brigade combat team or battalion task force and are responsible to provide or perform religious support.

However, the primary difference between chaplains and their professional counterparts is that although lawyers are tasked to plan for legal support, they are never expected to leave their positions at the brigade TOC and execute legal plans by providing individual legal services around the battlefield. And although the doctor typically executes the plan for medical support, he does not normally write the plan for medical support. That task is given to the Medical Service Corps officer. It is only the chaplain who, with his assistant, must develop and write a plan and then personally execute it. Neither the lawyer nor the doctor performs in such a multifaceted way. What this means to all members of the Unit Ministry Team is that they must become tactically proficient in individual soldier skills and technically qualified to plan for religious support.

**“The plans of the diligent lead to profit.”**

-- Proverbs 21:5

United States Army doctrine states that the Unit Ministry Team “*plans, prepares and delivers religious support.*”<sup>1</sup> Chaplain Corps doctrine adds that “*the Unit Ministry Team participates in planning with the rest of the staff.*”<sup>2</sup> Elsewhere, the chaplain corps teaches that “*prior to combat or SASO, the Unit Ministry team will develop a plan for religious support.*”<sup>3</sup> In addition doctrine states “*the chaplain is the officer responsible for implementing the commander’s plan for religious support.*”<sup>4</sup> Lastly, we are reminded that the chaplain “*assistant helps prepare the religious support estimate, plan, and annex.*”<sup>5</sup>

Yet there is some confusion among members of the Unit Ministry Team regarding the model of this plan, its methodology and its implementation. Where can members of the Unit Ministry Team find an example of a Religious Support Plan? Is there a model or template to guide their thinking?

We will illustrate formulating and writing a Commander’s Religious Support Plan for the battalion, brigade and division. We will also define the differences between the Religious Support Plan, the Religious Support Appendix, the SOP, the Tactical SOP and the Command

Master Religious Program (CMRP). Additionally we will trace the process of writing the Religious Support Plan from its inception in the mission statement to its implementation in the unit's tactical OPLAN/OPORD. Lastly, we will propose a paradigm shift in the way that the Chaplain Corps views the planning process and its impact upon religious support in garrison, training, and real world operations.

**“The commander and his staff must be a cohesive team. The staff must firmly understand Army doctrine and anticipate the commander in order to produce a comprehensive and synchronized plan consistent with the commander’s guidance.”**  
**--FM 101-5**

We know that chaplain corps doctrine calls for the writing of the Religious Support Plan. However FM 16-1 and other chaplain corps documents do not define the Religious Support Plan. The document that FM 16-1 and RB 16-100 describe is actually the Religious Support Annex (RSA). However, since the 1995 edition of FM 16-1, the Religious Support Annex has been reclassified to that of an Appendix when it was moved from its former position as an annex in the unit's OPOD/OPLAN to its present status as an appendix to the Service Support Annex.<sup>6</sup> The format for the RSA has also been transformed from its original five paragraph Mission Statement to a one-page grid borrowed from the combat engineers called a “matrix.” Regardless of title or format, the RSA is not the Religious Support Plan. It is a byproduct of the Religious Support Plan. The RSA is intended to provide a commander with a quick summary of the Religious Support Plan for a particular phase of a military operation. It is not intended to replace the written Religious Support Plan, only condense it. However, for more than fifteen years Unit Ministry Team planning efforts have focused exclusively on the production of the RSA. This preoccupation resulted in the gradual elimination of the requirement for the Unit Ministry Team to write an exhaustive Religious Support Plan. In time the written Religious Support Plan disappeared from institutional memory, replaced by a variety of associated documents with the misnomer of the “Religious Support Plan.” Some of these instruments include the Command Master Religious Program (CMRP), the Religious Support Annex, Religious Support Appendix, the Religious Support Appendix Matrix (RSAM) and the Standard Operating Procedure (SOP). Yet again none of these are the written Religious Support Plan but merely its byproducts. In the absence of a comprehensive written Religious Support Plan, the CMRP, the RSA, the RSAM and the SOP are simply isolated documents detached from any intentional strategy, integration or synchronization that the Religious Support Plan provides.

**“Plans are worthless. . .Planning essential.”**  
**-- GEN Dwight D. Eisenhower**

In order to successfully provide or perform religious support the chaplain and chaplain assistant must develop a detailed written plan that explains to the command and staff **how** the Unit Ministry Team intends to go about their mission under a variety of conditions and settings. This plan is doctrinally referred to as the Religious Support Plan. This lengthy narrative is intended to elucidate to command **how** the Unit Ministry Team will deliver Religious Support while in garrison, during short term training events, through predeployment, deployment and redeployment of long term tactical operations and during the unit's participation in a natural disaster, civil disturbance or homeland defense. A well-written Religious Support Plan is

envisioned to capture an intentional design for the effective delivery of religious acts or spiritual care to the unit throughout the entire spectrum of military operations and under all conditions.

**“The Medium Shapes the Message”**  
**-- Marshall McLuen**

Perhaps the diminishing emphasis upon the development of the written Religious Support Plan has been due to the many technological advancements that overwhelmed America in the 1980s. The following fictional correspondence invites us to imagine what planning might have been like if today’s technology had been used during World War Two. It suggests that computer technology has shifted our preparation priorities from written planning to bullet briefings. In this somewhat farcical email message, condensed from an email letter circulated by MAJ John Hinrichs and MAJ Christopher Garver, General George C. Marshall asks General Dwight D. Eisenhower to give him a quick update on the plan for the Normandy invasion.

*Date: 1 June, 1944*

*To: Eisenhower, Dwight D. <eisenhower.david@saceur.army.mil>*

*Subject: INVASION OF FRANCE*

*Listen, Ike, we want you to go ahead and invade France this summer. Can your guys give us a few slides on that? Nothing fancy, of course. The piece we're most interested in is the validation / verification / certification / inoculation / gentrification / imagination / consternation process you have put in place for each left-handed soldier to go through before he can be permitted to participate in this operation.*

*Don't worry about trying to impress us with how you are actually going to pull this operation off. We know it will happen through the sheer power of the force, the competence of our troops, their leadership and their esprit de corps. So don't re-invent the wheel, Ike; just make it rounder.*

*Follow me?*

*The rest of the usual backup stuff we probably don't need, but somebody always wants to get into the “weeds.” So go ahead and put it in the binder. You know, things like your mission statement, intent, concept...that sort of thing. I guess you could also show a little of your staff's mission analysis, and maybe a slide or two (no more than two, though) on your campaign plan (objectives, operational maneuver, boundaries, logistics plan) . . . you know, all that operational “gee-whiz” stuff that only people like Brad and Monty are interested in.*

*Ike, if you insist on including all the procedures you will use to implement your newfangled "**written plan**" idea that you always bring up before an operation like this, for heaven's sake tab them to the last part of the backup binder! I am personally getting tired of your pushing your "plans and orders" thing, Ike. Try and keep that kind of complex industrial thinking out of the military. **Written plans limit our flexibility.***

*Well, I guess you get the idea of what we're looking for. I'm thinking probably 20 or 30 slides should cover it. No big deal. By the way, you'll be glad to know that we've taken your comments about "short suspenses" to heart; you won't have to brief these until 1300 tomorrow. Let me know if that will be a problem.*

*My best to Mamie.*

*v/r*

*George*

**“The plan seemed good to Pharaoh and to all his officials.  
So Pharaoh asked them, “Can we find anyone like this man,  
one in whom is the G-d?”**

**Genesis 41**

### **Why Write A Commander’s Religious Support Plan?**

There are several important reasons for writing the Commander’s Religious Support Plan. First, the military system requires continuous planning so it is the duty of the Unit Ministry Team to write a plan. *“The chaplain, together with the chaplain assistant, prepares the Religious Support Plan.”*<sup>7</sup> Second, once signed by the commander the Religious Support Plan becomes the Unit Ministry Team’s authority to provide or perform defined acts of ministry, obtain unit funds, procure material support and justify their need for additional equipment. Third, it permits all members of the staff to read, coordinate, synchronize and support the Unit Ministry Team’s plan for executing its mission on behalf of the commander. Last, the plan is an expression of and makes tactile, Divine Love.

### **The Chaplain as Staff Officer**

Each officer on the commander’s staff is expected to formulate a written plan outlining the method that their section will use to support and execute the commander’s mission. A component of every commander’s mission is to insure the religious, spiritual, moral and ethical welfare of all personnel in their command. The commander addresses these needs through a Religious Support Plan.<sup>8</sup> As a special staff officer the chaplain writes the Commander’s Religious Support Plan.

### **The Commander’s Religious Support Plan**

The Commander’s Religious Support Plan is a *written narrative* that describes the overall strategy that the Unit Ministry Team will use to ensure that all soldiers and authorized personnel of the unit are afforded the opportunity to freely exercise their religious beliefs.<sup>9</sup> The Commander’s Religious Support Plan provides guidance for managing all religious support assets required to provide for the spiritual needs of the unit.<sup>10</sup> The Commander’s Religious Support Plan explains how religious support will be accomplished in five contexts: peacetime/garrison, short-term training events, long-term operations or deployments, natural disasters and homeland defense. Upon approval, the Commander’s Religious Support Plan becomes the unit’s official order for religious support. The chaplain then serves as the commander’s staff authority to coordinate the personnel, obtain material and manage religious support within the commander’s area of responsibility.<sup>11</sup>

**“Would you tell me which way I ought to go from here?” asked Alice.**

**“That depends a good deal on where you want to get,” said the Cat**

**“I really don’t care where,” replied Alice.**

**“Then it doesn’t much matter which way you go,” said the Cat.**

**-- Lewis Carroll, Alice in Wonderland**

### **Defining the Steps in Religious Support Planning**

If we were to arrange the steps to develop a Religious Support Plan and place them into a linear construct they would look like this:

1. *Define our Unit Ministry Team mission.*
  - a. *Compare it to our commander's mission.*
  - b. *Discern our commander's intent.*
2. *Write the UMT Mission Statement*
3. *Publish the UMT METL*
4. *Conduct a Religious Support Estimate*
  - a. *Research the unique history of our unit.*
  - b. *Study the present environment of our unit.*
  - c. *Collect all pertinent social facts and numerical data about the unit.*
  - d. *Evaluate the religious and social character of the unit based upon our accumulated historical background, present situation and statistical facts and data.*
5. *Record our personal assumptions and observations about the unit based upon our collected evidence.*
6. *Conjecture theories for specific intentional acts of ministry that might address the diverse religious faiths, social characteristics, racial distinctions and gender factors within the unit that we have detected.*
7. *Write the Commander's Religious Support Plan.*
  - a. *Formulate a general written plan to explain how the Unit Ministry Team intends to resource, fund, coordinate, synchronize and calendar these intentional acts of ministry for garrison.*
  - b. *Formulate a second written plan to explain how the Unit Ministry Team intends to resource, fund, coordinate, synchronize and calendar these intentional acts of ministry for short term training events, natural disasters and homeland defense.*
  - c. *Formulate a third written plan to explain how the Unit Ministry Team intends to resource, fund, coordinate, synchronize and calendar these intentional acts of ministry for long term deployments.*
  - d. *Plan to periodically reevaluate the plan(s) in order to adjust religious support to meet the changing needs of the unit.*

Those seven steps then mark the path to completing a religious support plan.

## **STEP 1. DEFINE THE UNIT MINISTRY TEAM MISSION**

### **Know the Difference Between the Unit Ministry Team's Mission and The Chaplain's Ministry**

As the Unit Ministry Team begins to formulate their mission statement they should not confuse their official mission with the chaplain's personal understanding of spiritual ministry. The Army's definition of the word mission and the chaplain's definition may not be the same. When the Army says the word mission it means a military duty that must be performed. It does not mean a branch of the Christian church, seminary department, ministry act or salvation program. The mission statement is the Army's way of summarizing the professional obligation of the Unit Ministry Team to execute and facilitate religious support to all faith groups within the

command. It is an impersonal statement that defines and clarifies the command's expectations of the Unit Ministry Team. The chaplain's personal understanding of how their spiritual leadership, ministry or priesthood serves to support the Unit Ministry Team's mission through intentional acts of ministry is a separate issue. The chaplain's method of spiritual leadership is most narrowly defined by their endorsing body and most broadly defined by the chaplains themselves. If, however, a chaplain determines his/her understanding of spiritual leadership cannot in good conscience support the Unit Ministry Team's mission to provide or perform religious support for all faith groups, then that chaplain faces an ethical dilemma. Typically such conflict obligates the chaplain to return to a civilian church, temple or synagogue that does not have to provide religious support to a pluralistic military command. Therefore, the Unit Ministry Team mission statement reflects not the chaplain's personal code of spiritual leadership, ministry, or priesthood but rather frames the task and purpose of the organization's Unit Ministry Team from the Army's perspective based upon legal requirements and doctrinal expectations.

### **Understand The Dual Roles of the Chaplain**

Before writing the Unit Ministry Team mission statement the Unit Ministry Team must remember that the chaplain has a dual role as both a religious leader and a staff officer.<sup>12</sup> As a religious leader, the chaplain is required by law to hold religious services for members of the command to which they are assigned, when practicable.<sup>13</sup> The Chaplain is also obligated to provide for religious support, and pastoral care as well as the moral and ethical well-being of the command.<sup>14</sup> As a staff officer, the chaplain is responsible to write the commander's Religious Support Plan, advise the commander on issues of religion, morals and morale as they are affected by religion, manage funds, facilities, supplies and equipment and provide religious support training.<sup>15</sup> Yet, just like the Army doctor and lawyer, the chaplain retains a professional status that requires commanders to detail or assign chaplains only to duties that are related to their religious profession.<sup>16</sup> The exception occurs during temporary military emergencies when the commander can task a chaplain to perform unrelated duties. On the other hand, if the chaplain volunteers to participate in any non-religious functions that they determine will contribute to the welfare of the command, they may do so.<sup>17</sup>

**“Measure twice, cut once”**

-- **Anonymous**

### **Identify Forbidden Missions**

Before writing the Unit Ministry Team mission statement it is prudent to consider some of the tasks that a chaplain should not perform. They are: exchange, athletic, recreation, drug or alcohol, graves registration, welfare, morale, dining facility, personal affairs, information, education, human relations, equal opportunity, next-of-kin notification, suicide prevention, or survivor assistance officer.<sup>18</sup> In addition, a commander may not require the chaplain to serve as a military judge, trial counsel, defense counsel, investigating officer, member of a court martial or member or advisor to investigative boards of officers.<sup>19</sup> Lastly, the commander may not require the chaplain to serve in any capacity in which they may later be called upon to reveal privileged or sensitive information incident to such service, such as staff duty officer.<sup>20</sup> In summary, because Army doctrine states that the chaplain cannot participate in these activities it is critical that the Unit Ministry Team mission statement is written in a comprehensible voice so

that these activities are not assumed by the command to be part of the Unit Ministry Team's mission.

**“Make plans by seeking advice; if you wage war, obtain guidance.”  
-- Proverbs 20:18**

### **Understand Your Commander's Intentions**

Before writing the Unit Ministry Team mission statement you must also clearly understand your unit's mission and how your commander intends to accomplish it. The reason is simple; your Unit Ministry Team mission must support the commander's mission and your finished Religious Support Plan must explain to the unit exactly how you intend to do it. Look for your commander to publish a “mission, vision and values statement” or a command philosophy letter that lays out the unit's mission and the commander's expectations (intent) for the unit. Also, the unit's yearly training guidance will give you some understanding about the focus of the unit, mission preparation and strategic mission. But by far the best way to determine the unit's mission and the commander's expectations, is to sit down with your commander and ask.

### **This is the Unit Ministry Team's Basic Mission**

The Unit Ministry Team's only mission is to provide or perform religious support. Everything it hopes to achieve flows from and is a result of that primary responsibility. The Religious Support Plan, the Command Master Religious Program, the chaplain corps training documents and all of its SOPs issue from this United States congressional requirement:

#### ***Title 10, Ch. 343, Sec. 3547***

***Each chaplain shall, when practicable, hold appropriate religious services at least once on each Sunday for the command to which he is assigned, and shall perform appropriate religious burial services for members of the Army who die while in that command. Each commanding officer shall furnish facilities, including necessary transportation, to any chaplain assigned to his command, to assist the chaplain in performing his duties.***

As you can see, the basic mission of every Unit Ministry Team is really very simple. The Unit Ministry Team Handbook RB 16-100 says, “*the primary mission of the chaplain (Unit Ministry Team) is to perform or provide religious ministry to soldiers.*”<sup>21</sup> At its core, the Unit Ministry Team's military mission is no more than that. Additionally, the mission of the Unit Ministry Team never changes no matter which unit, hospital, installation, or command the Unit Ministry Team is assigned to. The mission never changes no matter what denomination the chaplain represents or faith group he is a part of. In our view, the mission of every Unit Ministry Team can always be summarized as follows: “*To provide or perform religious support to the soldiers of the xxx/unit in order to assist the commander in their obligation to facilitate the free exercise of religion for those authorized under Title X, U.S. Code.*”

Here is another way to write the Unit Ministry Team mission: “*To provide or perform labor that will facilitate religious events for all authorized individuals in order to insure them their Title X right to the free exercise of religion.*”

### **Secondary Missions**

Because Army doctrine informs us that there is only one primary mission for the Unit Ministry Team no matter what kind of unit we serve, we know that our principal duty is to provide or perform religious support.<sup>22</sup> However, occasionally the command may ask us to plan for secondary missions. Some of these secondary areas include supporting the Information Officer, Civil Affairs Team, host nation clergy, non-government organizations, private volunteer organizations and other religious providers or chaplains of other military services. Therefore it is critical for the Unit Ministry Team mission statement to clearly specify what the Unit Ministry Team is responsible to accomplish. A good mission statement describes the task and purpose of the Unit Ministry Team in simple clear language. It focuses the Unit Ministry Team's religious support planning and it helps to eliminate any confusion that other staff members may have about the Unit Ministry Team's role in the unit. It also allows other staff members to formulate their requests for religious support knowing the boundaries of the Unit Ministry Team's stated mission.

**“If we could first know where we are, and wither we are tending,  
we could better judge what to do, and how to do it.”**  
-- Abraham Lincoln

## **STEP 2. WRITE THE UMT MISSION STATEMENT**

Once you have clearly defined the unit's mission, the commander's intent, chaplain's duties, your legal requirements and the Unit Ministry Team's primary and secondary missions, the next step is to sit down and write a distinct and concise Unit Ministry Team mission statement. A good mission statement describes the task and purpose of the Unit Ministry Team in simple clear language, focusing the team's planning. It helps to reduce confusion other staff members may have about the Unit Ministry Team's role in the unit. It allows other staff members to formulate their requests for religious support knowing the boundaries of the Unit Ministry Team's objectives. And, it provides clarity for third party observers to judge whether the Unit Ministry Team is operating within its own stated and authorized boundaries. A good mission statement uses precise language. It avoids subjective wording and ambiguous phrases. In some ways it functions as a legal summary of the Unit Ministry Team's professional military obligation.

### **Identify the Elements of the Unit Ministry Team Mission Statement**

The Unit Ministry Team mission statement is written in a task and purpose format. The task is to “provide or perform” and the purpose is to “facilitate the free exercise of religion.” The point here is the Unit Ministry Team mission statement should clearly answer three central questions. *What* are we to do? Answer: provide or perform religious support. *Whom* are we supporting? Answer: whomever the commander says, typically the soldiers and families of the unit. And, *why* are we doing it? Answer: to help the commander facilitate the free exercise of religion. When approached in this manner the mission statement provides important clarification that will establish the unique task and purpose of the Unit Ministry Team to guide all future Religious Support Planning. It will also define the Unit Ministry Team's lane of responsibility for the commander and staff. Therefore the Unit Ministry Team mission statement must clearly specify what the Unit Ministry Team is to accomplish. A mission statement like “*the Unit Ministry Team will maximize spiritual and moral well being*” may sound meaningful, but it is really rather vague and ambiguous. Who knows what it is to “*maximize spiritual and moral well*

*being?*” Obscure wording like this invites opportunities for other members of the command and staff to reach conflicting definitions as they ponder how the Unit Ministry Team will support the unit’s mission. When the Unit Ministry Team mission statement is written clearly it helps eliminate any assumptions that others may have about your role and purpose. If the mission statement is imprecise or inexact, it invites others to redefine your mission based upon their subjective interpretation, good intentions or past experience. It is far better for the Unit Ministry Team to clearly articulate in writing what it is they do, than to have their commander, XO, S-1 CSM or First Sergeant define it for them. Here are three examples of poorly written mission statement phrases. Each is so subjective that they can be interpreted in a variety of ways. Take a moment and consider their possible meanings. You will find yourself in the same game as the three blind men trying to describe an elephant.

*“The Unit Ministry Team will furnish total religious support.”*

*“The Unit Ministry Team will maximize all religious opportunities.”*

*“The Unit Ministry Team will provide for complete spiritual fitness.”*

### **Expanding the Definition of the Unit Ministry Team Mission Statement**

Because Army doctrine is clear that there is only one primary mission for the Unit Ministry Team, we know that our principal obligation is to provide or perform religious support.<sup>23</sup> However, occasionally the commander may want us to amplify our mission to include religious support to categories of people outside of the Army such as civilian contractors, civilians on the battlefield, visiting dignitaries or foreign troops. In this case we could expand our mission statement to read: *“To provide or perform religious support to the soldiers of the xxx/unit and **all authorized personnel** to assist the commander in their obligation to facilitate the free exercise of religion for those authorized under Title X, U.S. Code.”* Another augmentation to our basic mission might be to serve as the commander’s advisor on matters of morale, ethics and morals. In this case the mission statement might be expanded to read *“To provide or perform religious support to the soldiers of the xxx/unit in order to assist the commander in their obligation to facilitate the free exercise of religion for those authorized under Title X, U.S. Code. **The Unit Ministry Team will also advise the commander on matters of morale, ethics and morals.**”* Other areas of support may include working with the Information Officer, PSYOPS, Civil Affairs Teams, host nation clergy, non-government organizations, private volunteer organizations, and other religious support providers or chaplains of other military services. Because of the sensitive nature of the chaplain’s non-combatant status it is wise to clearly identify mission support to these categories in your mission statement, i.e.: *“To provide or perform religious support to the soldiers of the xxx/unit in order to assist the commander in their obligation to facilitate the free exercise of religion for those authorized under Title X, U.S. Code. To support civil affairs operations whenever required in order to help promote military values and indigenous cooperation.”* As you can see, even though our basic mission statement to provide or perform religious support cannot be reduced, it can be enlarged. *One warning: avoid making the mission statement a listing of tasks that the Unit Ministry Team will perform. The mission statement is a written concept of your basic goals; tasks are what you will do to achieve your goals.*

### **A Sample Mission Statement**

Here is our idea of an inclusive mission statement that is simple and to the point. It clarifies the objectives of the Unit Ministry Team and defines the limits of religious support without pretentious embellishment or vagary. *“The Unit Ministry Team will provide or perform religious support to the soldiers and families of the xxx/unit in order to assist the commander in their obligation to facilitate the free exercise of religion under Title X, U.S. Code. The Unit Ministry Team will also advise the commander on matters of morale, ethics, morals and religious issues.”*

### **Evolving Unit Ministry Team Mission Trends**

For over a decade the expectation that the Unit Ministry Team support a variety of command-defined “social concerns” has grown. These social concerns have been interpreted as being part of “comprehensive” religious support.<sup>24</sup> Yet some spiritual leaders feel these social concerns have little to do with matters directly connected to religious support and some clergy feel that they stretch the traditional understanding of the Unit Ministry Team’s religious mission. Nevertheless Unit Ministry Teams are routinely asked to provide support to social concerns. Typically most of these social concerns take the form of benevolent programs and welfare agencies that are intended to help soldiers while they are in garrison. However, with the influx of stability and support operations around the globe, more and more Unit Ministry Teams are being asked to support a variety of social concerns that are connected to their unit's engagement in peacekeeping and peace enforcement missions. As a rule these social concerns are extensions of the Civil Affairs’s mission to promote local humanitarian efforts to advance the unit’s tactical control. Armed with this knowledge, Unit Ministry Teams should anticipate being asked to support social concerns of an indirect religious nature. Therefore it is prudent for Unit Ministry Teams to either write these additional areas into their mission statement or deliberately exclude them altogether. The reason is simple. In the absence of a written mission statement incorporating what social concerns the Unit Ministry Team will support, the Unit Ministry Team can find itself in the awkward position of having to verbally explain why they do, or do not need to be involved in any particular Civil Affairs, PSYOPS or information operation tasking. Many times these misunderstandings arise from the fact that without a written religious support mission statement the command assumes that the Unit Ministry Team is responsible for anything that seems remotely “religious” or “humanitarian.” The issue here is that you must reach an early understanding with your commander as to the boundaries and expectations of the “religious” support mission. In addition, by clearly defining which social concerns you are expected to support, the command helps to eliminate potential disagreements with denominational endorsers who may take exception to the chaplain’s use in certain operational missions that are classified as “social concerns.” Also by setting the limitations and stipulations of religious support, the command helps eliminate gratuitous mission creep due to the good ideas, honorable intentions or well-disposed pressure from others upon the Unit Ministry Team. Regardless, the Unit Ministry Team must carefully assess any additional mission expansion and the chaplain must clearly advise the commander on the limits of religious support as it reflects upon the Unit Ministry Team’s primary obligation to provide or perform religious services for the soldiers of the command in order to fulfill Title X of the U.S. Code.

### **Obtain Unit Ministry Team Mission Statement Approval**

After the Unit Ministry Team has discussed its options, defined the boundaries of its mission and has written a comprehensible mission statement, the Unit Ministry Team presents it to both

the Chief of Staff (XO) and their technical supervisor for review. Adjustments are made and it is presented to the unit commander for final review. Upon the commander's approval, the mission statement becomes the basis for the formulation of a Religious Support Plan that will narrate to the command and members of the staff how the Unit Ministry Team intends to accomplish their newly authorized mission.

### **STEP 3. PUBLISH THE UNIT MINISTRY TEAM METL**

Once the Commander has approved the Unit Ministry Team mission statement the next step is to determine the Unit Ministry Team's Mission Essential Task List (METL). The METL is a list of those critical tasks that *must* be accomplished in order for the Unit Ministry Team to accomplish its mission. Conversely, the METL is the list of crucial tasks that *if not done* will cause the Unit Ministry Team to fail its mission. Recently, FM 7-15 (Final Draft) established that the chaplaincy has only one mission essential task, "Provide Religious Support."<sup>25</sup> Therefore the Unit Ministry Team now only has one METL point that it must concern itself with and plan for.

#### **The Major Supporting Tasks to the METL**

When we analyze our primary METL point we ask what are the major **supporting tasks** that we must provide or perform to accomplish religious support? Again, FM 7-15 (Final Draft) tells us that there are four major supporting tasks:

1. Conduct religious services.
2. Provide religious care and counseling.
3. Advise on religious, moral and ethical issues.
4. Conduct spiritual fitness training.

All four tasks must be accomplished to comply with our primary METL point to "provide religious support." Accordingly, the successful accomplishment of our METL supports our written mission. In order to accomplish each of these four tasks it is necessary to analyze their requirements. To do this we will hypothesize various intentional acts of ministry by conducting an exhaustive analysis of our unit and its surrounding cultural environment. We call this process the Religious Support Estimate.

### **STEP 4. DEVELOP THE RELIGIOUS SUPPORT ESTIMATE**

Once the commander finally approves the Unit Ministry Team's Mission Statement, the team is ready to develop a formal Religious Support Estimate (RSE). The Religious Support Estimate provides a methodical and comprehensive evaluation of the environments in which the Unit Ministry Team intends to conduct its religious mission. These environments typically consist of the garrison, field and operational setting.

The Religious Support Estimate analyzes two distinct areas. The first examines tangible facts and data on individuals comprising the unit and the unit itself. The second professionally assesses intangible aspects of the unit. We refer to these intangible aspects as the unit's psychology, guist, angst or ethos.

#### **The Unit as Facts and Data**

The first step in performing the religious support estimate is to gather all of the tangible facts and data about the unit that can be found. Almost every member of the Unit Ministry Team knows that the S-1 can supply an ad hoc query of the religious composition of the unit. Yet there is more to understanding the nature of the unit than to count the number of Christians, Jews, Moslems and “no-preference” soldiers. Additional information about the unit is critical in helping the Unit Ministry Team plan for religious support to a community that is typically very culturally diversified. For example, collecting facts about the number of married, unmarried or divorced individuals will help us theorize different “intentional acts of ministry” that we can provide or perform to meet the unique relational needs of the soldiers. Facts about the number of males and females, their race and education level will help us gain a better understanding of the social milieu in which we will introduce our religious support. Information about the total single parents, geographic bachelors and minor dependents will assist us in planning for special intentional acts of ministry or religious events. Even data about the unit’s average GT score, number of UCMJ actions, the frequency and type of sick calls and numbers of DUIs can all give us a clearer picture of the general character of the unit. Every fact and statistic can help us theorize inventive acts of ministry to accomplish the four sustaining tasks to our METL.

### **The Unit as Our Patient**

In the second part of the estimation process the Unit Ministry Team observes the unit from a more clinical perspective. In this phase the Unit Ministry Team attempts to comprehend the unit in a holistic manner. It regards the unit as a living entity greater than the sum of its individuals. It accepts the unit as an esprit de corps that is currently at some stage in its maturity. In this respect the Unit Ministry Team attempts to discover the essential nature of the unit in much the same way that a psychotherapist ventures to understand the psyche of the patient. The objective here is the exploration of what might be characterized as the unit’s “soul.” Although this notion may seem odd, it has been the tradition of the military to regard the Unit Ministry Team as the unit’s “soul bearer.” In the armies of ancient times the holy-man carried the talisman, ark, cape, cross, or whatever emblem symbolized the G-d or spirit of the unit. Today, that tradition is proudly carried on by faithful members of unit ministry teams who nobly serve G-d and country by praying and providing for the soul of the unit. In order to better accomplish this calling it is important that they study and understand the esprit of the unit.

### **Assess the Unit’s Past**

The Unit Ministry Team begins to study the unit’s soul by asking questions about the unit’s life-history. A unit genogram of its connections to other units in the past may prove useful in understanding how such ties have helped to shape the present character of the unit. Interviews with senior NCOs and officers reveal their experiences and recollections of the unit. The same holds true for visits with the unit historian or unit museum. An active veteran association can offer valued insights especially if the members meet regularly to revere the unit. Try to contact the oldest surviving member or most decorated veteran associated with the unit. The same guidelines apply to the active duty members in the organization. Do they belong to special military associations? Do they have traditions, dress codes and mottoes they hold “sacred?” As the Unit Ministry Team studies the unit’s soul the members seek to grasp the total spectrum of the unit’s lineage and life story from its commissioning to the present.

In the course of its investigation the Unit Ministry Team begins to recognize that the unit is intimately connected to an extended family of other units. These members of the family are

commonly called the squad, section, platoon, company, battalion, brigade and division. Each of these personifications has a distinct impact upon the self-understanding of the others. In some cases the influence of one can squeeze upon another to create issues having the potential to impact mission readiness or capability.

### **Example #1: How One Unit can Impact Other Units**

The history of the 23<sup>rd</sup> Infantry Division, also known as the Americal Division, demonstrates vividly how the extended family of units clustered in a division can affect each other. The atrocities committed by 1LT James Calley Jr's platoon, Charlie Company, 1<sup>st</sup> 20<sup>th</sup> Infantry at Mylai, Republic of South Vietnam ripped apart the 11<sup>th</sup> Light Infantry Brigade and eventually the 23<sup>rd</sup> Infantry Division. Soon many people began to label the entire 23<sup>rd</sup> Division the "Atrosical Division" despite the fact that relatively few soldiers took part in the actual massacre. Consider also that retired former Chairman of the Joint Chiefs and now Secretary of State General Colin Powell wore an Americal Division combat patch until his military retirement. Nevertheless conduct of Charlie company so impacted and disgraced the 23<sup>rd</sup> Division that they were officially stood down on 11 November 1971 before being allowed to return to the United States. Eighteen days later the division was completely inactivated. Today Calley and his men's actions are still used to teach American soldiers what not to do on the battlefield. And although the 23<sup>rd</sup> Division has been disbanded for almost 31 years, the stigma of shame has continued to haunt our military.

It is unfair to look back in retrospect and formulate questions about the life-world of Charlie company that lead to such evil behavior. The point here is that every Unit Ministry Team in today's Army must take seriously its duty to analyze the soul of the unit in order to identify conditions leading to potential behavior that may impact the soldier, the unit, the Army and our Nation. The Unit Ministry Team must diligently ask probing and sometimes uncomfortable questions in order to dissect the psyche of the unit as an aggregate (the division), the unit as an element (the brigade) and the unit as a component (battalion) and the unit as a piece (company). Asking these delicate questions assists the Unit Ministry Team in understanding how their unit's present psychological character is shaped so that they may better grasp why it behaves as it does and how it may behave in the future.

### **Example #2: How the Unit's Past can Impact the Unit's Present**

We will show how the past life of a unit can impact its present life. In this case we will explore how the past life of the division can impact the present life of its brigades, battalions and companies. Almost everyone knows that one of the crowning glories of the 101<sup>st</sup> Airborne division is their participation in the D-day invasion on June 6, 1944. Countless Hollywood movies such as HBO's "Band of Brothers" have depicted their exploits. Today soldiers assigned to the 101<sup>st</sup> proudly wear the same shoulder patch that their military forefathers wore when they parachuted into France. However, today, soldiers of the 101<sup>st</sup> no longer jump from airplanes as grim faced warriors into drop zones. Instead, they hover to landing zones in helicopters. The job of parachuting into the face of the enemy is no longer the task of the soldiers of the 101<sup>st</sup>, it is now the domain of the 82<sup>nd</sup> Airborne Division and Special Operations Forces.

By understanding this simple historic account the Unit Ministry Team might ask several questions. For example, when and how did this transformation take place? Did this transformation affect the spirit of the units within the 101<sup>st</sup>? How do soldiers deal with the stories of past glory and the present reality they live in? Does wearing an airborne patch as a

member of a non-airborne division create a subtle discomfort? Is the awarding of the Air Assault badge a psychological device meant to replicate the Airborne wings in order to help overcome any sense of inferiority? Do soldiers secretly harbor a sibling rivalry with their brothers in the 82<sup>nd</sup> or Special Operations?

By asking tough and uncompromising questions about the unit's past it helps the Unit Ministry Team to speculate on the present unit's potential behavior. For example, knowing this history of the 101<sup>st</sup> might help to predict how a soldier assigned to the 101<sup>st</sup> might respond in a social gathering if called a "dope on a rope" or "leg." Predictions of this sort can assist the Unit Ministry Team to determine intentional acts of ministry designed to help eliminate adverse backlash. In this way the meticulous questions of the religious support estimate aids the Unit Ministry Team to forecast and plan for religious support events and spiritual leadership that will provide or perform appropriate soul care for the unit.

### **Assess the Unit's Present**

After exhausting its questions about the unit's past, the Unit Ministry Team asks questions concerning the unit's current status. They ask pragmatic questions about the current life-world such as: what does the unit really do for its mission? Is the unit deployable or non-deployable? Is the unit a TDA or TO&E organization? Is the unit a combat, combat support, combat service and support or special operation? In answering these questions the Unit Ministry Team tries to assess how the current mission of the unit influences the spirit of the soldiers and their families. They examine unit standards of excellence. How the unit regards physical training. In what ways the unit socializes. The team looks for unique haircuts, tattoos or jewelry that express the unit's demeanor. In all of these questions, the Unit Ministry Team tries to assess the present psychological character of its unit so that it can identify any areas that may require special religious support.

### **Anticipate the Unit's Future**

Finally, the Unit Ministry Team attempts to project the future of the unit. In doing so, the Unit Ministry Team asks questions to help speculate what unique religious support might be required based on a variety of imaginable scenarios. For example, the Unit Ministry Team might wonder if the unit will be scheduled for inactivation or realignment. Are there future plans to move the unit to a different post? Does the installation intend to move the unit to a different location on post? Are new barracks or unit headquarters buildings in the long-term proposal? If the unit were deployed on a real world mission would it be sliced into components that are attached to other units? If it were to be sliced up where would the Unit Ministry Team go? By periodically contemplating the unit's future the Unit Ministry Team war games potential religious support scenarios and stays ahead of any changes that may require extraordinary intentional acts of ministry.

## **STEP 5. RECORD THE CHAPLAIN'S INTERPRETATION OF THE FACTS, DATA AND OBSERVATIONS MADE DURING THE RELIGIOUS SUPPORT ESTIMATE.**

We now summarize all of the collected facts, data, observations and gut reactions that we made during our religious support estimate. We record a short synopsis that characterizes the life-form that we believe our unit is based upon the life-world that we observed during our

assessment. From this synopsis we will mold a guiding philosophy that will direct the formulation of a plan for the soul care and spiritual treatment of the unit.

## **STEP 6. DEVELOP THEORIES FOR INTENTIONAL ACTS OF MINISTRY**

Out of this philosophy will emerge our theories for intentional acts of ministry designed specifically to meet the spiritual needs of the unit in its present and future situations. Essentially, team members ask what religious events must to be created and planned for based upon the facts, data and psychological profile that the Unit Ministry Team has created. Let's say that our religious support estimate revealed data that over 75% of the unit is married. We might theorize that one intentional act of ministry would be to conduct a spiritual marriage retreat. This marriage retreat could then be considered a "Spiritual Fitness" event and it would fall under our principle support task of "Conduct Spiritual Fitness Training." Perhaps our religious support estimate uncovered the fact that every year the veterans of our unit who served in Viet Nam gather at the post cemetery to remember their fallen comrades. We might theorize that an intentional act of ministry in the form of a special memorial service would help provide healing and comfort. This intentional act of ministry would fall under the principle support task of "Conduct Religious Services." Perhaps we assessed that the unit's psychology indicated an inferiority complex because the unit sees itself as an "ash and trash" assemblage of low scoring ASFAB soldiers. We might theorize an intentional act of ministry as a program of education to help raise the soldier's self esteem and esprit d' corps. This intentional act of ministry would fall under the principle support task "Conduct Spiritual Fitness Training." As the Unit Ministry Team analyzes the facts, data and the unit's psychological profile it develops more and more theories for acts of ministry. Each of these acts is then cataloged under one of the four major support tasks of the METL.

### **Categorizing our Intentional Acts of Ministry**

Here is another way to look at developing intentional acts of ministry. We have four major support tasks that must be completed to accomplish our METL. We must complete our METL to insure the Title X rights of our soldiers. That is our mission. So, we first list the major support tasks in the order that they are given in FM 7-15 (final draft).

1. Conduct religious services.
2. Provide religious care and counseling.
3. Advise on religious, moral and ethical issues.
4. Conduct spiritual fitness training.

Then we theorize any number of intentional acts of ministry that we feel can be done to satisfy each major support task. For instance, we might theorize at least five intentional acts of ministry could satisfy the major support task "Conduct Religious Services."

1. A distinctive faith service.
2. A General Christian service.
3. A funeral.
4. A memorial service.
5. A ramp-side service.

Likewise we can theorize that there are at least four intentional acts of ministry that can satisfy the major support task "Provide religious care and counseling"

1. Marriage counseling.
2. A distinctive faith study.
3. Hospital visitation.
4. Unit visitation.

For the major supporting task “Advise on religious, moral and ethical issues” we assume there are several intentional acts of ministry that we can do.

1. Ethics on the battlefield class.
2. Just War theory class.
3. Drug and alcohol abuse class.

The last major support task “Conduct spiritual fitness training” is a catch-all task meant to justify just about any intentional act of ministry. Naturally you can use your own creativity to theorize many more intentional acts of ministry that will satisfy the requirements of the four major support tasks to the METL.

### **Sustaining Tasks and Plans**

Once we have established our list of intentional acts of ministry, we must do two things. First we must determine a catalog of what are called **sustaining tasks**. These tasks are the general things that must be accomplished to facilitate any given intentional act of ministry. Second, we must write a short plan that describes to the command and staff how we intend to carry out our intentional act of ministry. This short plan will be discussed later.

### **Catalog the Sustaining Tasks**

As we have noted, each intentional act of ministry requires **sustaining tasks**. For example some of the sustaining tasks for “a general Christian service” are (in no particular order): “determine the day and time,” “obtain music,” “order communion hosts,” “get a table,” “acquire candles,” “write a bulletin,” or “find a place.” Each of these sustaining tasks must be accomplished to ensure that the intentional act of ministry will be successful in order that the major supporting task of “Conduct Religious Services” is achieved.

### **Standard Operating Procedures**

Most of these sustaining tasks will be repeated with such regularity, calling for a standard procedure for their implementation. This standard procedure or SOP is no more than a laundry list of small steps that anyone can follow to carry out a single sustaining task. For the sustaining task “order communion hosts,” one might write an SOP as follows:

1. The Unit Ministry Team will order communion hosts every thirty days or when they drop below 500 in number.
2. When one of the proceeding conditions are met, the Unit Ministry Team will:
  - a. find a valid supplier
  - b. verify quantity
  - c. determine stock number
  - d. lock in prices
  - e. submit purchase order to NAF/AF Clerk
  - f. track order every 10 days until received
  - g. receive order, unpack, and conduct inventory,
  - h. mark date on packages and store on top shelf of Unit Ministry Team wall locker.

For the sustaining task “write a bulletin” you might pattern an SOP that says:

1. Collect bulletin information each day.
2. Place information in bulletin information file.
3. Write bulletin each Wednesday 0900 hours.
4. Proof bulletin.
5. Obtain bulletin stock.
6. Take bulletin and stock to unit copy machine.
7. Make 100 copies.

Depending upon the personality of the Unit Ministry Team, the faith requirements of the Chaplain and the procedures already established by the unit, the SOP may include as many steps as needed to insure clarity. When the Unit Ministry Team accomplishes each step in the SOP, then the sustaining task of “order communion hosts” or “write a bulletin” is completed. When each of the sustaining tasks are completed they will constitute an intentional act of ministry that will satisfy a major supporting task such as “Conduct Religious Services” which, in turn, satisfies the single METL task of “Provide Religious Support.”

The Tactical Standard Operating Procedure (TACSOP or T/SOP) consists of those SOPs that are routinely completed in a tactical or field environment to accomplish any given sustaining task. In addition to SOPs for our intentional acts of ministry, we will typically have SOPs for other sustaining tasks that indirectly support our METL and mission. These SOPs may include areas such as office administration, chapel management and vehicle maintenance. It is important to understand that our SOPs do not determine our intentional acts of ministry or any indirect activities that we plan to support our METL and mission.

### **From Intentional Acts of Ministry to Plans**

Each intentional act of ministry must have a brief plan for **how** the Unit Ministry Team intends to complete it in the context of the situation it will be delivered. Conducting a “general Christian service” in garrison will require a different plan than conducting one during an offensive military operation. Likewise conducting a “general Christian service” for a week long FTX will require a different plan than for one conducted for homeland defense. The point is that each intentional act of ministry requires a short plan that describes **how** it will be accomplished in the context that it will be delivered. In our view there are roughly three different contexts that the Unit Ministry Team must consider as they develop plans for intentional acts of ministry: Garrison, Short Term Training, Long Term Deployment. When added all together they will form the Commander’s Religious Support Plan.

**“Make not little plans; they have no magic to stir men’s blood and probably themselves will not be realized. Make big plans; aim high in hope and work, remembering that noble, logical diagram once recorded will never die, but long after we are gone will be a living thing, asserting itself with ever-growing insistence.”**

**-- Daniel H. Burnham**

## **STEP 7. WRITE THE COMMANDER’S RELIGIOUS SUPPORT PLAN**

The Commander’s Religious Support Plan consists of three interlocking and nested plans. They are the Garrison Religious Support Plan, the Short Term Religious Support Plan, and the Long Term Religious Support Plan. When fully developed, the all-encompassing Commander’s

Religious Support Plan will provide the commander with a seamless strategy to provide or perform religious support under a diversity of conditions and circumstances.

### **The Garrison Religious Support Plan**

During the development of the Unit Ministry Team Mission Statement and the Religious Support Estimate the Unit Ministry Team asked what it meant to “Provide or perform Religious Support.” They surveyed themselves and their command for answers on who is eligible for religious support, what intentional acts of ministry must be provided in order to satisfy the diverse spiritual needs of the unit, when must these acts must be offered, where they will take place, and how might those acts of ministry be financially or physically supported. In addition the Unit Ministry Team began to speculate on the impact of additional intentional acts of ministry in the nature of spiritual counseling, secular counseling, religious studies and family care. Other considerations covered the Unit Ministry Team’s relationship with the Family Readiness Group (FRG), Army Community Services (ACS), Family Advocacy and different installation supporting agencies. The Unit Ministry Team also decided to plan how they intended to support the various training events and requirements of the unit.

As the Unit Ministry Team begins to write the Garrison Religious Support Plan, the team tries to explain to the command and technical chain in narrative form how they expect to accomplish all of their proposed intentional acts of ministry. They state what levels of funding they anticipate will be necessary to pay for them and what relationships they will have with the civilian community, installation and off post agencies. The Unit Ministry Team lays out how they will conduct religious support to soldiers under garrison conditions, how the team will participate in the Installation Chaplain’s Religious Support Plan, and how they intend to support the unit training calendar as well as a variety of other topics. As they begin their planning they assign their priorities according to the following types of religious support: unit support, area support, and denominational support

Because of these many considerations, the Garrison Religious Support Plan is the most exhaustive of all three plans. It is the basis for the short and long term plans. It systematically outlines how religious support will be performed or provided while the unit functions in a peacetime or garrison environment. It is divided into two distinct parts. In part one, the plan explains how the unit’s religious needs will be met through specific intentional acts of ministry that focus on installation and off-post worship opportunities, counseling, religious education and spiritual events. It explains how the Unit Ministry Team will support the Installation Commander’s Religious Support Plan; especially in the areas of chapel support, funeral detail, and duty chaplain. It also explains how the Unit Ministry Team will provide religious support in many other circumstances such as: predeployment, hospital visitation, death notifications, and the needs of the many social agencies on the installation. In Part II of the Garrison Religious Support Plan, the Unit Ministry Team will list those intentional acts of ministry that require funding. Those that must be funded are compiled into a listing of religious acts and events called the Command Master Religious Program (CMRP). *The CMRP is the primary process for supporting chaplaincy programs at all levels of the Army with appropriated and non-appropriated resources.*<sup>26</sup> The Unit Ministry Team will update the CMRP yearly when it reviews its own Garrison Religious Support Plan. Both are reviewed to assess the changing requirements for religious support as they are adjusted by the unit’s command and the annual Installation Commander’s Religious Support Plan.

## **The CMRP**

As the Unit Ministry Team develops various theories for acts of ministry, its team members must recognize that many of these religious acts need funding to purchase materials, pay guest speakers, rent equipment and buy food. When these events are identified, they are listed, defined, assigned a dollar value and then furnished to the unit commander for budgetary approval. This list is called the Command Master Religious Program (CMRP). The CMRP is a component of the Garrison Religious Support Plan that catalogs for the unit commander and installation commander how much money must be set aside to fund the intentional acts of ministry that the unit feels must be planned for. Acts of ministry that do not require funding are not listed in the CMRP although they will appear in the greater Garrison Religious Support Plan. The Garrison Religious Support Plan drives the CMRP. If a Unit Ministry Team regards the CMRP as its Garrison Religious Support Plan, it misunderstands the CMRP's function and level of application. According to AR 165-1 the *CMRP is a **program** designed to meet the religious needs of an **installation** for a fiscal year.* At the battalion and brigade level, the CMRP is simply a list of all the intentional acts of ministry that must be funded by the unit in order to satisfy the objectives found in the overall Commander's Religious Support Plan. Although the CMRP does provide the planner with a partial listing of **what** intentional acts of ministry must be accomplished, it does not explain **how** they will be accomplished. The Garrison Religious Support Plan will narrate **how** each of these ministry acts is to be accomplished. The Garrison Religious Support Plan will also include the various SOPs and sustaining tasks needed to support each of the major supporting tasks to the Unit Ministry Team's METL.

**“And they planned and Allah also planned,  
and Allah is the best of planners.”**  
-- Koran, Ali Imran 3.54

## **The Short Term Religious Support Plan**

After the Garrison plan is complete, a second nested plan is developed which focuses upon providing religious support to the unit during short term training exercises. Typically this plan covers field exercises lasting from 1-30 days and addresses the problems, needs, and tactical expectations that the Unit Ministry Team must plan for in order to provide an intentional act of ministry during a short term training event such as a one day firing range, a three day on-post Field Training Exercise (FTX), or a month long deployment to a Combat Training Center (CTC). The Short Term Plan is generally written with a specific training event in mind and includes many of the Garrison Religious Support Plan elements. However, it also includes situational planning considerations such as predeployment, deployment and redeployment, load plans, supply plans and, if required, a Religious Support Appendix Matrix to the unit's OPLAN/OPORD. Because the Short Term Religious Support Plan draws many of its elements from the Garrison Religious Support Plan, it can take the plan for predeployment and make minor adjustments it to meet the specific conditions. Still, the short term plan is intended to answer the problems of how intentional acts of ministry will be carried out while the unit is in field training.

## **The Long Term Religious Support Plan**

We know that “*During peacetime Unit Ministry Teams plan and prepare religious support for deployment.*”<sup>27</sup> The final Religious Support Plan in the nested series borrows from the previous two and is focused upon religious support for longer operations lasting beyond thirty-

one days. Bosnia, Kosovo, Haiti, Somalia, Afghanistan are examples of military operations that required specific long term Religious Support Planning. The Long Term Religious Support Plan draws many of its planning elements from the Short Term Religious Support Plan because the Short Term Plan typically requires the Unit Ministry Team to address a specific military operation for training and supply an accompanying Religious Support Appendix Matrix. However, the Long Term Plan is focused on the peculiar requirements outlined in a particular real world OPORD/OPLAN that a unit intends to conduct for an offense, defense, stability or support operation. Some of the extraordinary Unit Ministry Team planning considerations that the Long Term Plan may include are providing religious support to NATO or UN troops, aiding Civilians on the Battlefield, supporting Civil Affairs teams, working with I/O, working with Non-Governmental Organizations, replacing dead or ill Unit Ministry Team members, helping in crowd or riot control, arranging visiting Unit Ministry Team VIP briefings, and a variety of other situations that could occur.

The Long Term Religious Support Plan will be closely connected to the unit's OPLAN/OPORD for the specific mission that they intend on achieving. As such, much of the plan will evolve from the unit planning process and the Military Decision Making Process (MDMP). It is critical that the Unit Ministry Team become a part of this staff planning as soon as the unit receives the mission. Unless the Unit Ministry Team attends key planning meetings, team members can never hope to write a long term religious support plan that supports the commander's intentions for the projected deployment.

### **The Religious Support Appendix Matrix**

Because most long term deployments are connected to a real world operation, the long term religious support plan will typically generate a by product called the Religious Support Annex. Recently it was renamed the Religious Support Appendix when it was moved from its original position as a distinct annex in the unit's OPORD/OPLAN to its present status as an Appendix to the Service Support Annex.<sup>28</sup> The format for the RSA also transformed from the five paragraph Mission Statement to a one page grid borrowed from the combat engineers called a "matrix." But under either name or format the Religious Support Appendix Matrix only provides the commander with bullet points or condensed information obtained from the broader Long Term Religious Support Plan.

The unit's OPLAN/OPORD is written by the S-3 section to provide the overarching blueprint for the unit to follow in each of four military operations: offense, defense, stability and support. In turn, each of these operations is sub-divided by characteristics. For example, the military operation entitled offense is broken into: *movement to contact, attack, pursuit, and exploitation*. The military operation entitled defense is divided into: *mobile* and *area*. Each of these sub-groups has distinctive characteristics and requirements that the Unit Ministry Team must plan for. Unless the Unit Ministry Team has a clear understanding of how these operations are conducted it is impossible to write useful Long Term Religious Support Plan or the accompanying Religious Support Appendix Matrix.

The purpose of the Religious Support Appendix Matrix (RSAM) is to briefly inform the command **what** intentional acts of ministry will be done and **where** the Unit Ministry Team intends to do them during a single phase of a particular military operation. The Religious Support Appendix Matrix is composed for a specific OPLAN/OPORD and then is obsolete. It has its roots in the Long Term Religious Support Plan that narrates **how** the ministry acts will be provided over the entire course of a training or real world event. The RSAM then highlights

those acts that the Unit Ministry Team will execute during each phase of an offense, defense, stability or support operation. The RSAM is a special format designed to inform command **what** the Unit Ministry Team intends to do or **where** they intend to. However, the RSAM does not explain **how** these acts will take place or **how** material, physical support or transportation will be coordinated to accomplish them. It essentially declares **what** the Unit Ministry Team intends to do and **where** the Unit Ministry Team intends to do it. The Religious Support Appendix Matrix was the result of commanders requesting their staff elements to condense their plan in as few pages as possible in order to keep the size of the OPLAN/OPORD from being too cumbersome. The matrix format also allows staff elements to rapidly update their input as FRAGOs are produced by the S-3 during the course of the operation.

### **The RSAM**

We have noted that the Religious Support Appendix Matrix tells the commander **what** the Unit Ministry Team(s) will do at any point in time during a specific military operation. In most cases the RSAM covers a very short period before it must be updated (i.e.: D-4 thru D+2). The RSAM is very helpful to busy commanders who want to quickly note **what** the Unit Ministry Team(s) is expected to do during a particular phase of the operation. It also allows them to refresh their memory on any number of key points taken from the long term religious support plan, such as “What is the Unit Ministry Team’s coordinating instructions?” or “What is the method the Unit Ministry Team(s) planned to communicate with?” The concise nature of the RSAM and its short time span allows the commander to immediately note what intentional acts of ministry are taking place during any single phase of the operation. However, the RSAM does not explain to the commander **how** these acts will be accomplished. It only allows the commander to satisfy some basic questions.

Yet where does the Unit Ministry Team explain to their commander the details of their plan to conduct religious support in the timeframe that leads up to the operation, D-180 to D-4; the 1<sup>st</sup> phase of the operation, D-3 to D+2; the 2<sup>nd</sup> phase of the operation, D+3 to D+6; the 3<sup>rd</sup> phase of the operation, D+7 to D+9; the 4<sup>th</sup> phase of the operation, D+10 to ENDEX; and during the period following it, ENDEX to E+43. The answer is found in the Long Term Religious Support Plan that fully narrates **how** religious support will be provided or performed throughout the total spectrum of the enterprise. The Long Term Religious Support Plan elaborates upon broad areas such as: how religious support will be accomplished prior to their unit’s deployment; how it will be accomplished during the length of the deployment; how it will be performed during the actual training operation; and how it will be provided to the soldiers and families left in the rear. It also examines how it will be provided during the redeployment process as the units leave the training center; how it will be provided as the units return home; and how it will be provided once the units are at home. It also elaborates the details of smaller aspects such as: how Unit Ministry Team(s) will deploy with the advanced party to set up initial religious support and how Unit Ministry Team(s) will stay with the trail party to provide final religious support until the units depart.

### **The Model**

In the Appendix we offer an example of a real unit commander’s Religious Support Plan. Chaplain Brad Lewis and his assistant SPC Ryan Adams incorporated the ideas and principles that we have just addressed. Written for the command of the 1-509<sup>th</sup> Airborne Infantry battalion at Fort Polk, Louisiana, Chaplain Lewis provides a clear picture of how he intends the Unit

Ministry Team to provide or perform intentional acts of ministry that will assure the Title X rights of their soldiers. Naturally, because their initial Religious Support Estimate informed them that the unit would never deploy because it habitually serves as the OPFOR for the JRTC, Chaplain Lewis and SPC Adams had no need to include a Long Term Religious Support Plan. We sincerely hope that you will be able to use their model as the springboard to writing a Commander's Religious Support Plan for your own unit.

Military planning is an ongoing process that requires a plan to do it successfully. Hopefully, this paper has provided you with a better understanding of how a Religious Support Plan can make your spiritual leadership more effective, efficient and rewarding.

## CHAPTER 2

### ILLUSTRATING HOW THE RELIGIOUS SUPPORT PLAN WORKS

by Chaplain (MAJ) Ray Williams

***“Commit to the Lord whatever you do, and your plans will succeed.”***  
**-- Ps 33:11**

To illustrate how the Religious Support Plan works we will look at the formulation required to accomplish just one minor tactical even, *your UMT's movement on the battlefield*. We will broadly trace out the necessary planning steps to understand the ethos of the unit, situation, mission requirements and the final execution of the plan. The steps are not in the conceptual order presented in Chapter 1 but rather as they might occur in a typical working environment. Key planning concepts previously explained by Chaplain Walsh are highlighted.

#### **The Setting**

You are presently the 3<sup>rd</sup> Brigade chaplain in a light infantry division headquartered at Camp Swampy, Florida. The division's mission is to serve as a power projection platform. The division trains for conventional warfare in Central Europe, Northern Africa and the Middle East. Recently there has been a shift to include warfare in Southwest Asia. The 1<sup>st</sup> Brigade is already forward deployed in Europe. The 2<sup>nd</sup> Brigade is a National Guard Brigade in Georgia. Your Brigade and the rest of the division stay at Camp Swampy. In seven months your brigade will participate in a JRTC rotation to prepare them for operations in Kosovo just 90 days later.

#### **The UMT Mission**

You know that the *UMT mission is to provide or perform religious support*. The implied task is that you are deliver religious support regardless of location. In your Commander's Garrison Religious Support Plan you wrote that unless your UMT has dedicated transportation, you will fail in your mission. All of your plans call for you to use your own vehicle in garrison and a field. Additionally in your Short Term Religious Support Plan, you have planned for other transport such as helicopter, small boat or ATV, depending on the training requirements encountered. Both your Garrison and Short Term Religious Support Plans explain their necessity for your mission.

#### **Religious Support Estimate**

During your time with the brigade you have studied its proud *history*, stretching back to the American Revolution. The brigade has an established tradition of aggressively defeating its enemy even when facing overwhelming odds. That strength is rooted in religious diversity, a characteristic demonstrated in 1957 when the unit donated stained glass windows to the new the "Soldier's Chapel" at Camp Swampy. One window depicts a Jewish "Padre" who handed out small crosses to the Christians in WWI. Another is that of the Protestant chaplain caring for all his "boys" during the Normandy invasion, and a third depicts a fearless chaplain assistant who earned a silver star during the Korean War. You know you and your UMTs have inherited a great legacy. Soldiers of all faith groups expect to see the UMT in garrison, training, or at war.

You have assessed the facts and data about the brigade and have discovered that it has a higher than average percentage of married families and a large percentage of them have been married for less than one year. You have learned that the religious preference percentages of the brigade are statistically in line with Army-wide statistics. There is also a relatively low number of single and custodial parents in

the unit. After speaking with the CSMs you learn that DUI and UCMJ actions are about average; you begin a record of their frequency. On a social level, the CSMs also suggest spousal arguments and fights have been higher than normal. Your commander is dedicated to his religious faith and places a high priority on religious support. He insists that all brigade UMTs mobile so they can be with the soldiers in all situations. He also wants you to visit the UMTs regularly wherever the battalions are situated. He frequently encourages his commanders to tell their soldiers to go to their chaplains for counsel, care and spiritual guidance. Many soldiers have already requested counseling about their marital relationships, anger problems, career frustrations and religious issues. Further assessment of the present situation indicates the battalion chaplains and their assistants are inexperienced, either fresh from the schoolhouse or lacking any experience with the Infantry. Your Garrison Religious Support Plan already has a strategy to train the UMTs to succeed at the battalion level. Now you need to visit them even though the brigade is already scattered; it will soon get worse. The JRTC Mission Readiness Exercise is coming with the deployment to Kosovo shortly afterward. Your Short Term Religious Support plan already details your general method to provide religious support for deployments but you have never actually participated in an operational training exercise like JRTC. You clearly need to write a Short Term RSP for the specific mission that your brigade will receive.

### **Write a Plan to Support a Dedicated Vehicle**

When you originally researched and wrote your Garrison RSP you discovered that although the unit TOE lists a vehicle for the UMT, the unit MTOE does not. Sometime in the past the MTOE was changed to remove the tactical vehicle from the UMT. The UMT has borrowed a pool vehicle from the installation when needed as reflected in your original Garrison RSP. That has been adequate for garrison but it will not suffice during future deployments to JRTC and Kosovo. You need to update your Garrison RSP to justify an MTOE change to provide an organic vehicle to the UMT.

As you sit down with your assistant to formulate a plan, you both suddenly realize that if the commander approves, you will be authorized to have a dedicated vehicle. The blinding flash of the obvious makes you both laugh and at the same time embarrasses. You should have thought of this sooner. Your draft plan on a 3x5 card looks something like this:

#### ***Vehicle Utilization Plan***

***In order for the UMT to accomplish its mission to provide or perform religious support to authorized personnel during the JRTC training and Kosovo operations, the UMT plans to sign for, maintain and utilize a M-119 tactical vehicle.***

Looking at how easy it was to write a quick plan to justify the use of a dedicated vehicle, it occurs to you to write another plan that explains how you intend to operate it. You pull another 3x5 note card and write:

#### ***Vehicle Driving Plan***

***The UMT plans to operate the vehicle IAW chaplain doctrine requiring the chaplain to drive in tactical situations. Both the chaplain and assistant will acquire driver licenses and attend any special vehicle driving course IAW the unit and post requirements.***

### **SOPs Flow From the Plan**

Repetitive routine of drawing, maintaining, and accounting for a vehicle demands a Standard Operating Procedure that details who, what, when, where and how the vehicle will be dispatched, fueled,

washed and maintained. In addition, it will answer questions like where to obtain an operator's permit, the uniform while driving, who drives, and under what circumstances. Some of these details will be obtained from existing installation and brigade SOPs. Do not forget that when you prepare the Short Term RSP for JRTC and your Long Term RSP for Kosovo you will also refer to the division's T/SOP for driving in a tactical or field environment. In time you will write a full SOP for garrison and garrison training and a separate T/SOP for tactical considerations.

### **The Guiding Document**

Your base SOP/TSOP is a reference for both Short Term Training and Long Term Deployment plans. However as mission requirements firm-up so will new techniques, tactics and procedures (TTP) based on information from the actual JRTC vehicle SOP or as the tactical situation changes in Kosovo. For instance, JRTC will have their own SOPs for how visiting units draw and account for vehicles. You may also be given additional equipment such as BDI, pluggers and other items at JRTC not issued at home station. That may require a separate SOP or modifications to the current one. As you plan for the JRTC you will recognize that vehicular movement on the JRTC battlefield differs greatly from vehicular movement in garrison. Future operational situations you will cause further changes in your vehicle SOP/TSOP.

### **Looking at the Short Term RSP T/SOP for JRTC**

When more information is known on JRTC training, you may need to produce specific religious support fragmentation orders (FRAGOs) will be produced. You know your Short Term RSP for JRTC will be the general guide in planning. It already presents how you plan to provide general religious support to training event as well as how you intend to fund any required intentional acts of ministry. As your unit formulates OPLANs for the operation, the staff issues FRAGOs that can help identify specific mobility concerns as affected by the Military Decision Making Process (MDMP). The MDMP offers valuable insights on identifying and answering questions that will shape your operational Religious Support Plan, Religious Support Appendix Matrix, and SOPs. During the MDMP process you will examine issues such as: the shape of the battlefield; the nature of the operation and conflict; the brigade's main effort of the brigade; casualty collection plan; movement; or the rules of engagement (ROE). Remember that if battle shifts in the full spectrum of operations, that shift will affect your mobility on the battlefield. These are just some of the questions to address in a comprehensive Religious Support Plan. It must resolve them so that you may then write SOPs to execute the plan, in this case to support your UMT's movement on the battlefield. The Religious Support Appendix Matrix will then condense the key points of the your movement plan into the OPLAN.

### **Conclusion**

This is only a snapshot on how writing the Religious Support Plan can make the delivery of religious support and the SOPs necessary to support your intentional acts of ministry more streamlined, detailed and effective. Recall that you start with your commander's mission and intent. You then write a clear UMT mission statement. You estimate the effects of the past upon the unit, the impact of the current tactical and strategic situation and the future possibilities for the unit. You analyze all of the facts and data you can collect about the soldiers and their families. You assess the social norms and guiding traditions about the unit. You seek to understand the esprit of the unit. Taking all this into account you write a base plan that provides intentional acts of ministry that cover all activities of the UMT whether in garrison, field for training, or deployed on real world missions. Using the elements of the base plan as a guide, you decide which functions are so repetitive that SOPs would make their

execution more efficient. Remember, the rule is to determine if the task is done repeatedly, maybe even daily. If so, it probably needs to be standardized into a set of procedures. When your unit receives a notice to participate in a specific training event or operation you will then formulate a Short or Long Term RSP to provide religious support for that particular operation. It will include many of the elements of your Garrison Religious Support Plan. Realize that because some procedures and actions will change based on the specific operation you may have to update, revise or rewrite some of your current SOP items.

Lastly the plan is as comprehensive as we can make it. It covers all foreseeable situations and it even provides a plan to review and revise itself on a regular basis. The plan inspires the need for SOP/TSOPs to support all of its intentional acts of ministry. In fact you will probably end up having an SOP for your Garrison Plan, your Short Term Training plan and your Long Term deployment plan.

## **CHAPTER 3**

### **PLANNING FOR AN INTENTIONAL ACT OF MINISTRY**

**By Chaplain (MAJ) Steve Walsh**

#### **Introduction**

As stated in Chapter 1, Guide for Writing the Commander's Religious Support Plan, it is easier for the UMT to write a narrative describing their plans. Most UMTs do not have much experience in Army language. And because of that inexperience, many resist staff planning since it requires learning strange terminology and new ways of thinking. Nevertheless every chaplain has a masters level education and should be able himself in a term or project report narrative. Using the familiar narrative offers UMTs more personal expression and increases their willingness to provide the command with written plans.

#### **The Basic Assumption**

Big plans are constructed of little plans. Likewise, the Commander's Religious Support Plan is constructed of many smaller plans that form a network of spiritual coverage. These smaller plans define a variety of intentional acts of ministry that the UMT must execute to achieve its mission. Each intentional act of ministry is purposely nested and connected to a variety of creative ministry efforts to provide religious support to soldiers of the unit regardless of context. Here we will propose a theory for conceiving, planning, and staffing a single intentional act of ministry.

#### **Plan for Success**

If we see our Commander's Religious Support Plan as the "big plan," it becomes helpful to understand how to write the little plans that compose it. One way to illustrate the planning process is to look at it through the eyes of a football coach. For example, if an ESPN sportscaster asked an NFL football coach "What's your plan for the big game?" The coach would probably answer, "I plan to win." Yet the coach knows that the successful achievement of his big plan (winning) will not come that easily. He understands that in order for his big plan to work he will depend on the execution of a series of smaller plans that he calls "plays." These plays have been painstakingly researched, written and practiced so many times over the course of his career that the coach knows they will spell success on the grid-iron.

By the time he is a head coach he has learned how to structure a play. Perhaps he started as a quarterback learning to execute another coach's plays. Perhaps he started as an assistant coach mentored by a head coach in how to formulate new plays. Either way, he learned how to theorize, design and write defensive plays, offensive plays, passing plays, running plays, special team plays, first quarter plays, and last quarter plays. His plays were tested at summer training camps, on Astroturf and sod, under domes or uncontrolled weather. He watched, took notes, selected successful plays, and discarded the failures. Doing so, he built his playbook.

In writing each play the coach followed a disciplined routine beginning with an analysis of the environment his team would play in. We might call this analysis the Religious Support Estimate. He examined all of the statistical facts and data that he could gather about his team. He assessed the team's capabilities, strengths and weaknesses. He studied the team's history, health and character. He watched video tapes of his team in action. He asked other coaches what they observed. He studied the nature of his team's opponents. He even factored in a variety of weather conditions that could affect his plays. From this analysis he arrived at gut conclusions to frame an overall coaching philosophy for his team. Using this philosophy, he theorized different ways to "win" and designed a spectrum of football plays covering all possible contexts they might face.

## **Writing the Plays**

As the head coach approved each play, it was circulated to the rest of the players so they had a common grasp of not only what the play entailed but also what it sought to achieve. That common understanding synchronized it among the various offensive and defensive sections. Each play was memorized, practiced and refined. The players prepared themselves physically, spiritually and mentally to execute the plays.

Eventually the team took to the field. Because every player knew the plays their confidence in each other's ability formed an impenetrable team. Together they and the other members of their team moved the ball forward in synchronized precision past their opponent and win the big game.

## **The UMT as Planners**

As members of the UMT our "big plan" is to provide religious support. And like a football game our winning comes through the execution of many smaller plays called intentional acts of ministry. When combined they form the Commander's Religious Support Plan. Each of these acts of ministry, like the football play, must be theorized, designed, and written to achieve one purpose. Some intentional acts of ministry will be like the running play, they will be executed over and over with only minor variations (i.e. UMT scripture study). Others, like football's "Hail Mary" play may be executed just once in a career (i.e. UMT battlefield circulation). The point is that the UMT is responsible, like the assistant coach, to write and provide the head coach (commander) the plays for the "special squad" (Unit Ministry Team).

## **Planning for the Intentional Act of Ministry**

In the Guide for Writing the Commander's Religious Support Plan we learned that during the religious support estimate we accumulate all tangible facts and data on the unit that we could obtain. Even intangible aspects were important because they clue us on the general character, psychology, guist, angst or ethos of the unit. We then summarized all of the collected facts, data, observations and gut reactions made during our religious support estimate in a short synopsis that characterized our unit. From this synopsis we shaped a philosophy to guide planning for the spiritual treatment of the unit. From this general philosophy we theorized different strategies to "win" and began to design tactical intentional acts of ministry to meet those spiritual needs, both present and future. Essentially, we asked what religious events must be created and planned for based on our study of the facts, data, and psychological profile about the unit.

## **Generating an Idea**

Consider the following possible scenario. Let's say that after conducting an exhaustive religious support estimate, an airborne UMT concluded their battalion was, "*The paratroopers of the 2-21<sup>st</sup> airborne battalion are a rare group. They remain in the field training most of the time, regardless of weather conditions. They are highly motivated and focused upon their mission. The environment in which they live and train is as close to being engaged in actual combat as possible. They thrive in an atmosphere that is fast paced, highly stressful, battle focused, and enemy oriented.*"

From this conclusion, the UMT then theorized "*The ministry provided or performed by the chaplain might be more effective if it is action oriented and conducted in a field setting.*" From this theory the UMT developed an idea for an intentional act of ministry vaguely combining a devotion and an airborne operation. After discussing the possibility, the UMT developed a working title for project, now called

the chaplain's "Leap of Faith." Although excited about the idea, their inspiration was still no more than just a good idea.

### **Turning Good Ideas into Concepts**

How do you turn good ideas for intentional acts of ministry into actual events that nourish the spirit of the unit? Can formal planning help get the idea from concept to completion? The premise of this paper is that rigorous planning is the only way to ensure ministry success. Taking the case of the chaplain's "Leap of Faith," the first step would be to make sure it supports the UMT's METL. Then it becomes a supporting task to the METL. Once you are able to write it on the back of your business card, send it to the XO. This is called front-loading approval; you do not want to waste your time planning for an event that the command will not approve later. Here's the idea in 25 words or less: *"Request approval to plan a chaplain's "Leap of Faith." Idea is to conduct a family day in conjunction with an airborne jump."* Several days later you receive this reply. *"Talked to the commander. He likes the idea. Give me your planning concept when it is ready. XO."*

### **From Idea to Concept Approval**

Once your idea is approved, you expand it into a one page written concept. In the statement, the UMT fleshes out some of the idea's details. As you discuss the objectives, you may find that your idea evolves; be wary if it does not. That suggests you are not really focused. Soldiers in the unit may offer new ideas of their own. "How about making the jump into the lake and the chaplain could do baptisms?" Not a bad idea and you inquire if the unit is able to conduct a water jump. Suffice to say that some of your ideas will change, others will not. Nevertheless the final concept statement should be just long enough to explain the key planning elements. Use key questions to structure your thinking as you draft it. Here are a few sample questions.

**Q. What** will the soldiers do?

A. Soldiers will jump from an aircraft while their families watch.

**Q. What** will the UMT do?

A. Conduct a devotion, host a BBQ, assist the S-3 Air plan for the jump.

**Q. Who** will attend?

A. Invited members of the 2-21<sup>st</sup> Airborne battalion and their families.

**Q. When** will they do this?

A. The unit's long term training calendar is open Friday, 21 May 200X and Saturday 16 July 200X for an activity of this sort.

**Q. Where** will the activities take place?

A. At Flyguy Army Airfield and Brakaleg drop zone.

**Q. Why** should we conduct this activity?

A. To nourish a bond of spiritual unity among members of the unit with their families.

The lesson here is to elaborate some of the UMT's thinking by asking and answering as many questions possible. That allows the commander to envision the event. As of now you have only provided a brief idea of what you desire. If done correctly, the commander and key staff will respond favorably. You will take that positive response and write a succinct one-page narrative on your proposal.

*“Sir: Our concept for the chaplain’s “Leap of Faith” is for invited members of the 2-21<sup>st</sup> Airborne battalion to parachute from an aircraft while their families watch. The event will consist of a airborne jump leaving Flyguy Army Airfield, a religious devotion, and a unit BBQ for our families on Brakaleg drop zone. The unit’s long term training calendar indicates that Friday, 21 May 200X and Saturday 16 July 200X are open for an activity of this sort. The purpose of the event is to nourish a bond of spiritual unity among soldiers of the unit with their families. v/r 2-21<sup>st</sup> Battalion UMT ”*

### **From concept approval to the plan.**

Your one page concept statement then goes to the XO for final approval. Soon you receive a note saying, *“Good concept. Begin planning for a jump on Saturday, 16 July. Get with the S-3 to work the details. Looking forward to a great event. XO.”* Now you take the approved concept statement to the S-3 for further guidance. Because the S-3 writes plans routinely, he will probably offer a million suggestions, unit SOPs, and names of SMEs to help you. At this point the wise UMT pulls out their notebooks and copies every bit of planning advice the S-3 offers. Drink in his expertise and then thank him for his support. Before leaving schedule a follow-up planning meeting with him to fill out the details on what you intend to do. Ask if he wants the plan in a specific format or if he will accept your plan in a narrative form. He will probably be so impressed by your interest in planning that he will accept a narrative. The key here is for you to take the initiative to do the work required to write the plan.

### **Drafting a plan**

The actual plan will answer many more questions than your concept statement. Here are some potential planning questions (in no particular order) that you might ask as you contemplate the plan for the “Leap of Faith.”

How many devotionals will take place?

Will there be just one general devotion for everyone who attends or will the chaplain say one devotion at the airfield and one at the drop zone before the BBQ?

Where will the devotional(s) take place?

Will they be outside, inside, at manifest call, at the aircraft, in the aircraft, at the BBQ?

When will the devotion take place?

Will it be before, during or after the jump?

Will the chaplain yell his message, pass it out in a pamphlet or conduct it in sign language?

How will the command deal with the non-Christians?

Will they be asked to fall out while the chaplain conducts the devotion?

Is the event only for Christians?

What is the plan for spiritual things at the drop zone?

Do the families who watch this event receive any religious coverage?

Is the chaplain going to perform a separate devotion for them?

Will the UMT set up a table to give out any religious items, or Jolly Ranchers<sup>®</sup> candy?

How will the chaplain and chaplain assistant operate?

Will they both jump together?

Will they jump separately?

If so, where in the chinks do they plan to be manifested (remember, it's your jump)?

How will the UMT get their table and religious items to the lake if both are jumping?

What about a special detail to assist you?

What does your plan (at this point in time) envision you will need in the way of manpower?

Do you plan on needing any support vehicles?  
Where will you get the BBQ(s)?  
How much money will all this cost?  
Who do you plan on coordinating all of this? You? Your assistant? The S-3 shop?  
How do you plan to inform everyone of your plan?

### **Plan to take time to plan.**

As you can see, the planning process is not an over night event. Give yourself ample time to discuss and research before you field your final plan. Remember that as you deliberate and estimate the numerous areas about your plan, stay focused on two crucial things.

First, your mission is to plan events that provide religious and/or spiritual outcomes. Your job as the staff's religious support planner is to develop intentional acts of ministry designed to offer the utmost spiritual impact for the time and dollar spent. There is nothing sadder than a UMT who convinces their unit to spend \$2,000 dollars on an eight-hour family picnic and then conducts a sixty-second blessing over the food. This is not only poor stewardship but it can hardly be justified as a spiritual event.

Second, bear in mind that the essential planning question is always: **how?** Whenever you get bogged down in the many whos, whats, whens, wheres and whys, remember that the only essential question you are trying to explain to everyone is HOW. How do you intend to execute your proposed intentional act of ministry?

### **Write, Right? Right!**

Write out in story form a simple paper explaining to your fellow staff members what you want to do. Here is one way to approach the task.

#### **1. FURNISH SUPPORTING INFORMATION**

- a. UMT Mission: To provide or perform religious support for the soldiers and families of the unit in order to assist the commander facilitate their Title X rights.
- b. METL: Provide religious support
- c. Supporting Task to METL: Spiritual Fitness event.
- d. Idea: Hold a UMT sponsored soldier event that has outdoor training value and quality family time.
- e. Concept: The UMT will invite a limited number of soldiers to participate in a Saturday "fun jump" and bring their families to watch the event.
- f. Planning Activities: Airfield events. Airborne jump events. Drop Zone events. Clean-up events.
- g. Working Title: "The Leap of Faith"

#### **2. FURNISH YOUR PLAN**

- a. Plan: This is where you narrate in detail how you envision the event taking place based upon the answers to your many questions:

***"Our plan is that on 17 July at 0600 soldiers from the 2-21<sup>st</sup> Airborne battalion will gather at Flyguy Army Airfield in hangar #2. After manifest call the chaplain will conduct a short devotional of approximately five minutes on the topic of "Faith." The devotion will be held at the jumpmaster stand using a bull horn so that the chaplain can be heard above the noise of the aircraft. At the conclusion the soldiers will follow the S-3 Air's plan for the actual conduct of the airborne operation. The UMT will jump together in the first stick so that they can be on the ground preparing to receive the remaining jumpers. A five man detail will transport the BBQ grill, food and tables to the DZ at 0700 and set them up. Once everyone has been accounted for and parachutes have been turned in,***

*the chaplain will hold another small devotional near the BBQs to bless the food and address the families. During the lunch music will be provided, etc, etc.*

### **Summary**

Unless the UMT takes the initiative to conscientiously develop their ideas for intentional acts of ministry into persuasive plans they are apt to rely on the "please be my friend" system of planning. But recall that our intentional act of ministry called the "Leap of Faith" was the UMT's great idea, so the UMT has the responsibility to write the plan, not the S-3 or First Sergeant. Granted, these two seasoned veterans of the game have written so many plans that they probably have SOPs already in place for much of what you could plan for. However, the idea is that the UMT must have more of a plan than to just have others plan for the UMT. The UMT's mission requires that it support the command, not be a burden. The bottom line is that anyone can come up with an good idea if someone else will plan it, coordinate it, and synchronize it for them. S-3 shops hate NCOs and Officers who sit around all day and come up with "good ideas" for them to turn into plans. Come in with your own written plan. no matter how rough it is. You will not only impress the S-3 shop, but you will show them that you are the kind of UMT who can back their ideas with written plans to accomplish them.

# APPENDIX A REAL WORLD SAMPLE

## Begin Quote:

Commander's Religious Support Plan

1<sup>st</sup> Battalion(Airborne), 509<sup>th</sup> Infantry

March 2002

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MEMORANDUM FOR Command and Staff of the 1-509<sup>th</sup> Parachute Infantry Battalion.  
SUBJECT: Battalion Religious Support Plan

1. References:

- a. FM 3-0, Operations, June 2001
- b. FM 16-1, Religious Support, May 1995
- c. FM 22-100, Army Leadership, August 1999
- d. FM 25-100, Training the Force, November 1988
- e. FM 25-101, Battle Focused Training, September 1990
- f. RB 16-100, The Unit Ministry Team Handbook, January 1998
- g. AR 165-1, Chaplain Activities in the United States Army, May 2000

2. My Religious Support Plan (RSP) for the 1<sup>st</sup> Battalion (Airborne), 509<sup>th</sup> Infantry is enclosed. This document ensures the implementation of a meaningful religious support program in this battalion. It is designed to ensure the Title X rights of the soldiers and authorized civilians of this battalion are met via the Unit Ministry Team (UMT) providing and performing religious support. The plan, as developed, outlines the duties and responsibilities of the chaplain and chaplain assistant as well as the duties and responsibilities of the battalion in regard to the UMT.

3 This document will be reviewed quarterly by the UMT for completeness and applicability. Additions, deletions, and revisions will be approved quarterly by the Battalion XO and the entire plan will be resubmitted annually for my approval.

4. This RSP was developed for me by the 1-509<sup>th</sup> IN (ABN) Unit Ministry Team.

5. I approve the 1-509<sup>th</sup> IN (ABN) Religious Support Plan.

Encl

LTC, INF  
Commanding

### **Unit Ministry Team Mission Statement**

The mission of the 1<sup>st</sup> Battalion (Airborne), 509<sup>th</sup> Infantry Unit Ministry Team is to provide or perform religious support for the soldiers and authorized civilians of the battalion in order to assist the commander in ensuring their free exercise rights under Title X of the United States Code.

### **UMT Mission Essential Task**

Provide Religious Support

### **UMT Supporting Tasks to METL**

Conduct Religious Services.

Provide Religious Care and Counseling.

Advise on Religious, moral and ethical issues.

Conduct spiritual fitness training.

## **CHAPTER ONE RELIGIOUS SUPPORT ESTIMATE**

### **Historical Setting**

With the advent of World War II, the United States Armed Forces foresaw a need for highly mobile units that the Allies could quickly insert into the theater of battle. An experiment began at Fort Benning, Georgia where a group of volunteers began jumping out of perfectly good aircraft while in flight. Thus was born the American Paratroopers, a group of mental misfits who often felt compelled to put their knees in the breeze. Following great debate and an arduous command decision, the United States Army began forming Airborne units for combat. On 14 March 1941, Company A, 504th Parachute Battalion was constituted and then activated on 5 October 1941 at Fort Benning, Georgia.

The 504th moved to Fort Bragg, North Carolina for training in February 1942, and became part of one of the Army's first Parachute Infantry Regiments. The 503d and 504th Parachute Infantry Battalions were joined together to form the 503d Parachute Infantry Regiment, with the 504th being renamed Company D, 503d Parachute Infantry on 24 February 1942.

As an independent battalion, the 503d sailed to Scotland in June 1942, becoming the first parachute unit to go overseas in World War Two. It was attached to the British 1st Airborne Division for training. The training included mass tactical jumps from C-47 aircraft at 350 feet, extensive night training, and speed marching for 10 miles to and from the training area daily; and on one occasion, 32 miles in 11 hours. On 2 November, as the 503d was staging for Operation Torch, the invasion of North Africa, it was reorganized and redesignated as Company D, 509th Parachute Infantry. On this momentous day, as C-47's flew over the English countryside, the 509th Paratrooper was born.

The training paid off when the Allied invasion of North Africa was spearheaded. The longest Airborne operation occurred 8 November 1942. After a C-47 flight of over 1600 miles from England, the battalion seized Tafarquay Airport in Oran, Algeria by parachute assault. One week later, after repacking their own chutes (every man was his own rigger in those days), the battalion conducted their second combat jump on 15 November 1942 to secure the airfield at Youk-Les-Bains near the Tunisian border. From this base the battalion conducted combined

operations with various French forces against the German Afrika Korps in Tunisia. One unit, the 3d Regiment of Zouaves (French Algerian Infantry), awarded their own Regimental Crest as a gesture of respect to the American Paratroopers. This badge was awarded to the battalion commander on 15 November 1942 by the 3d Zouaves' Regimental Commander, and is worn today by all members of the 509th Infantry.

From December 1942 to June 1943, the 509th trained in Algeria, Tunisia and Morocco in preparation for the Allied invasion of Sicily in July 1943. During the invasion of Sicily, the 509th was attached to the 82d Airborne Division, but was held in division reserve and saw no action in that campaign.

The invasion of Italy began in September 1943 with the amphibious assault at Salerno. The 509th was initially in reserve with the 82d Airborne Division in Sicily until the beachhead was in danger. On 14 September, while the 82d Airborne Division dropped inside American lines to reinforce the beachhead, the 509th was assigned the mission of cutting enemy supply lines behind the German defensive positions. The 509th launched its third parachute assault at Avellino, Italy, only to find that the valley DZ was occupied the night before by the 6th German Panzer Division. The 509th operated independently for some two weeks behind German lines in company and platoon size elements disrupting the German rear area. Separate units scrounged for food and water among the Italian civilians until the unit finally reassembled in Salerno on 28 September 1943. Total casualties were 123 killed or captured including the 509th commander and his entire staff.

On 10 December 1943 the battalion was reorganized and redesignated one more time to Company A, 509th Parachute Infantry Battalion, and recognized as an independent unit. During this period, October through December 1943, the battalion operated with Darby's Rangers, and fought as Mountain Infantry in the high ground above Venafro, Italy.

The next operation was an amphibious assault (represented by the fifth arrowhead on our unit crest) at Anzio, Italy, on 21 January 1944. After Anzio, the 509th conducted its fourth parachute assault and fifth combat assault spearheading the attack by the First Airborne Task Force at Le Muy, in southern France, on 14 August 1944. December 1944 saw the 509th attached to the 101st Airborne Division in time for the Battle of the Bulge. In another defensive mission, against incredible odds, the 509th held out from 22 to 30 December at Sadzot, Belgium, against two Panzer Grenadier Battalions, both elite German mechanized infantry units, and earned the battalion its second Presidential Unit Citation. In January, tasked with an offensive mission, the 509th advanced in the hills of St. Vith, Belgium, capturing and holding critical high ground for the passage of the 7th Armored Division. After the action, which left only seven officers and forty-eight enlisted men in the entire battalion, the 509th fell victim to reorganization one last time.

Toward the end of World War Two, separate Parachute Infantry Battalions were no longer considered necessary, and the 509th was disbanded on 1 March 1945, with the survivors and returning wounded being sent to the 82d or 13th Airborne Divisions as replacements. The 509th was later reconstituted on 12 May 1947 in the Regular Army as Company A, 509th Parachute Infantry Battalion, and redesignated on 27 March 1963 as Headquarters and Headquarters Company, 1st Battalion, 509th Infantry, with subsequent assignment to the 8th Infantry Division.

The 509th was reactivated in Mainz, Germany, as two battalions, then later reduced to one battalion during the summer of 1973. On 1 September 1973, the 509th was relieved from assignment to the 8th Army and subsequently moved to Vicenza, Italy. In 1975, one company of the 509th moved to the continental United States to fill the requirement for a company sized

Airborne/Pathfinder unit to support the United States Army Aviation Center at Fort Rucker, Alabama. The redesignation of the 509th Airborne Battalion Combat Team in Italy as the 4th Battalion, 325th Infantry in July 1983 left C Company, 509th Infantry (Airborne/Pathfinder) as the only remaining unit of the Regiment. On 18 December 1987 the Headquarters for the 509th was transferred to the United States Army Training and Doctrine Command and organized at Little Rock Air Force Base, Arkansas. A Company, B Company, and D Troop were formed and initially served at Fort Chaffee, Arkansas as the opposing forces for the Army's Joint Readiness Training Center. In 1993 the 509th was transferred to the U.S. Army Forces Command and subsequently moved to Fort Polk, Louisiana, where it serves today as the world's premier opposing force for light infantry and specialized warfare units.

### **Current Situation**

Since the 1-509<sup>th</sup> IN (ABN) moved to Ft. Polk in 1993 it has time and time again given teeth to its claim to be “world's premier opposing force for light infantry and specialized warfare units” by defeating those units in exercises at the Joint Readiness Training Center. When considering religious support options, the chaplain must take into account the demographics of the battalion, specifically the religious preferences of the soldiers, their race, marital status, and education level. This ensure that the religious support provided meets the specific needs of the soldiers and family members specific to this battalion.

### **Unit Facts and Data**

The 1<sup>st</sup> Battalion (Airborne), 509<sup>th</sup> Infantry is comprised of the following:

#### Religious Preference

Protestant 43%  
Catholic 39%  
Islamic 1%  
Jewish 1%  
Other 2%  
No Religious Preference 14%

#### Race

Caucasian 78%  
Black 14%  
Hispanic 5%  
Asian 2%  
American Indian 1%

#### Marital Status

Married 54%  
Single 43%  
Divorced 1%  
Unknown 2%

#### Education Level

Less than High School 18%

High School Diploma 59%  
Other 11%  
Associate Degree 2%  
Bachelors Degree 10%  
Masters Degree 1%

### **Possible Future Trends**

There are three obvious avenues which could define the future of the 1-509<sup>th</sup> IN (ABN). It could stay where it is, be disbanded, or be deployed in support of a real world effort.

The first avenue would see the battalion serving as the OPFOR at JRTC for an indefinite period, regardless of the world situation. The argument is that this battalion serves a greater purpose in its present capacity as trainer for other units than it would were it to be deployed elsewhere in a real world conflict.

The second possible avenue would be to disband the 1-509<sup>th</sup> again and send its soldiers to the various airborne divisions throughout the Army. This argument is based on the fact that the 1-509<sup>th</sup> is not currently attached to a division, but rather is a self-supporting battalion within FORSCOM. This independence, while one of the battalion's greatest strengths in battle, could, in this scenario, be the key to its demise.

In light of the current world situation (Operation Enduring Freedom) and the likelihood of similar operations in the future, the third possible avenue to the future of the 509<sup>th</sup> would be to deploy the unit as a whole into the heart of battle. This argument gains its strength from the battalion's track record as a small, battle hardened, tactically and technically superior fighting battalion. The 509<sup>th</sup> has proven it has the knowledge, drive, and stamina to take on larger and better equipped forces and pound them into the ground. What they could do to a poorly equipped and trained Third World "army" staggers the imagination.

The most likely of the three possible futures outlined above is the first. While serving as OPFOR at JRTC, the 1-509<sup>th</sup> IN (ABN) is instrumental in helping light infantry, airborne, air assault, special ops, and Ranger units discover and subsequently repair rips in the fabric of their combat operations. Thus the impact of the 1-509<sup>th</sup> reaches well beyond those battles in which they may effect the outcome. Instead, this battalion is able to improve the way the entire fighting community in the Army does business.

### **The Chaplain**

The current battalion chaplain, Captain XXXX is an ordained minister with the Assemblies of God. Stemming from a religious revival in the late 1800, the Assemblies of God began in 1914 in Hot Springs, Arkansas and has grown into the world's largest Pentecostal denomination with some 38 million adherents. Today, the AOG serves as the endorsing agent for approximately 135 chaplains in all branches of the US military including active, reserve, and national guardsmen. Chaplain XXXX received his Masters of Divinity degree from the Assemblies of God Theological Seminary and has served as pastor in Kansas City, Missouri. As a chaplain endorsed by the AOG, Chaplain XXXX is authorized to perform weddings, funerals, memorial services, adult baptisms, administer communion, and dedicate infants.

### **The Chaplain's Interpretation**

The soldiers, NCOs and officers of the 1-509<sup>th</sup> IN (ABN) are, in my opinion, the best light infantry fighters in today's Army. They are expert parachutists, professional athletes, and men

of integrity. In short, they are exceptional warriors. Every month the 1-509<sup>th</sup> IN (ABN) enters into combat against the world's best light infantry, air assault, airborne, special forces and ranger units. Yet, despite being heavily outnumbered and out-gunned our soldiers defeat BLUFOR units with embarrassing regularity. That is possible only because they are better trained and carry the fight to the "enemy" with the same "Geronimo Spirit" born in this unit more than 50 years ago in the deserts of North Africa and the beaches and mountains of Europe. In the years since, that spirit has been cultivated in Italy, at Forts Rucker and Chaffee, and now at Fort Polk as the premier OPFOR unit in the world.

There are essentially 2 elements that comprise the "Geronimo Spirit": the will to win and personal courage. First, every Geronimo, new or seasoned, has a burning desire to win fairly, squarely, decisively, and by the rules. World class performance is a prerequisite for winning and our NCOs expect and produce nothing short of that. An average or mediocre performance will not and cannot beat the caliber of rotational units that the fighters of this battalion "destroy" month after month. Secondly, the will to win means nothing without the courage to train. Geronimo soldiers demonstrate extraordinary personal courage on a daily basis. The Army defines personal courage as the ability to face fear, danger, or adversity both physical, mental, and moral. Personal courage has long been associated with our Army. It means enduring physical duress, risking personal safety and facing the fear of failure. Geronimo courage makes it possible to meet the high standards required to jump out of airplanes and helicopters, and to complete PLDC, Air Assault School, Airborne School, Jumpmaster School, and Ranger School and to do so not just to graduate but to graduate with honors.

That will to win and personal courage give our Geronimos the drive go up against BLUFOR month after month, man to man, face to face and not just put up a good fight, but to decisively engage and destroy him.

### **Theories for Intentional Acts of Ministry**

The men of the 1-509<sup>th</sup> are a unique group. The milieu in which they train, fight, and live is as close an approximation to a battalion actively engaged in wartime fighting as I can think of. They live in a fast paced world that is highly stressful, battle focused, and enemy oriented. They live outdoors much of the time, regardless of weather conditions and are highly dedicated to the missions given them by their superiors. Statistically speaking they are predominantly white, Christian, and married. Therefore, the ministry provided for or performed by the chaplain will be more effective when it is aggressively taken to them rather than expecting the soldiers to come to the chaplain. *Field services, barracks bible studies, and "water cooler" counseling* might be effective means to that end. *Studies focusing on various warriors and wars* in scripture such as the Exodus, the war with the Amelekites, David and his mighty men, etc., might be well received.

Another approach might be to implement UMT sponsored activities such as *prayer breakfasts and jump day with the chaplain*. While the numbers may now show it, there is much stress on the families of these soldiers due to the inordinate amount of time spent away serving as OPFOR. Therefore, ministry must reach out to spouses and, when possible, to other family members. *Addressing issues such as loneliness, independence / interdependence, conflict resolution, and stress management are possible methods of family ministry.*

## **CHAPTER TWO**

# **GARRISON RELIGIOUS SUPPORT PLAN**

## **Administrative Plan**

The Chaplain will be assigned an office that is not in the Command area but that is easily accessible by all soldiers and their families. When considering office space, the Chaplain's office must offer sufficient space and privacy to allow for appropriate pastoral counseling. The Chaplain Assistant must be given a private office separate from the Chaplain's office but near enough for him to act IAW his assigned duties as a 56M. Adjacent or connecting offices are best suited for this purpose.

The Chaplain's office must be furnished with at least a desk and chair, computer with LAN access, bookshelves, and at least two chairs to be used by counselees. Other items may be considered to assist in creating an atmosphere that is conducive to the pastoral counseling process. The Chaplain Assistant's office must be furnished with a desk and chair, computer with LAN access, network capable printer, securable filing cabinet, and at least one chair for those visiting his office.

The plan is for both the Chaplain and Chaplain Assistant offices to have phones for doing business that are equipped with voicemail, and allow for the transfer of calls between offices. The Chaplain's office number is XXXXXX and the Chaplain Assistant's office number is XXXXXX. The Chaplain Assistant will carry a pager, number XXXXXX, at all times for emergency use.

In addition, the Chaplain carries a cell phone to be used in coordination with the pager. The cell phone number is XXXXXX. When in garrison, the chaplain will carry the cell phone at all times during the duty day. During non-duty hours, the chaplain can be reached by paging or calling the chaplain assistant, who will then inform the chaplain.

## **Worship and Religious Education Plan**

Because services for many denominations and religious groups are readily available on Ft. Polk and within the Leesville area, battalion worship services will not be performed between rotational exercises. Appendix A (Religious Activities for Fort Polk and Leesville) outlines times, places, and contact information for the various churches, mosques, and synagogues in the area. Soldiers of a faith group not covered in Appendix A, yet still wishing to attend worship services should contact the battalion Unit Ministry Team. The plan in such cases is to facilitate the establishment of communication between the soldier in question and a local body of like minded believers / worshippers.

During rotational exercises services will be conducted in the field and in garrison as the mission allows. Field services will be conducted as often as possible without compromising the OPFOR mission, positions or personnel and IAW the Religious Support Annex to the rotational OPORD. Garrison services will be held in the S-1 classroom on Sunday mornings at 0930 when the Chaplain is not in the field. Specific dates for each quarter will be coordinated with the S-3 for inclusion on the training calendar.

Soldiers having religious oriented dietary requirements will be recommended for separate rations in the event the dining facility is unable to comply with those requirements.

## **Plan for Religious Rites, Ceremonies and Services**

From time to time, as dictated by circumstances and the mission, the Chaplain will be called upon to perform or provide for weddings, funerals, baptisms, memorial services, changes of command, and infant dedications. These will be handled IAW all applicable installation and battalion policies.

For weddings, the plan is that the Chaplain will conduct weddings for soldiers of the 1-509<sup>th</sup> IAW Appendix B (Garrison Chaplain Policy #00-01 Wedding Ceremonies) only after the couple desiring to be married have taken the *PREPARE*<sup>®</sup> Couples Assessment Inventory from Life Innovations, Inc., and met with the Chaplain for a minimum of 3 hours of follow-up, premarital counseling. The cost of administering the inventory will be covered by the battalion IAW the Battalion Command Master Religious Program (Appendix C). When the performance of such a ceremony is at odds with the tenants of the Chaplain's faith, the Chaplain will facilitate communication between the couple and a Chaplain of the couples faith group or local pastor willing to perform the ceremony. Premarriage requirements will be determined by the officiating pastor or Chaplain.

*Funerals* will be conducted in keeping with the faith group of the deceased and will be either provided for or performed by the Battalion Chaplain according to the tenants of his faith group or other qualified minister, according to the wishes of the family of the deceased. Because of the unique nature and tempo of operations within the 1-509<sup>th</sup> IN (ABN), its battalion Chaplain will not be included on the Installation Funeral Duty Roster.

*Memorial ceremonies* are patriotic tributes to deceased service members.<sup>29</sup> A memorial ceremony will be performed by the battalion chaplain at the request of the battalion commander and attendance will be mandatory for all available personnel. *Memorial services* are religious services. They stress spiritual comfort to the family, relatives, friends and members of the deceased service member's unit. Planning and conducting memorial services will be done through the deceased's chain of command. Attendance at memorial services is voluntary. Whether the deceased is honored at a funeral, a memorial ceremony, or a memorial service, the chaplain will make frequent visits to the home of the family of the deceased to comfort and assist them through the process of saying "good-bye" to their loved one. When there is no family in the immediate area, the chaplain will make frequent telephonic contact with family and, at the request of the family or battalion commander, travel to them to assist with or participate in burial services.

*Baptisms* will be conducted at the request of the individual desiring to be baptized. The chaplain will perform the baptism only after the candidate has demonstrated an understanding of the implications of baptism. The chaplain will make this determination through counseling and mentoring the candidate. When the chaplain is unable to perform a baptism, he will coordinate for the baptism through another chaplain on post or local clergyman of like faith with the baptismal candidate.

The chaplain will perform infant dedications for any soldier within the 1-509<sup>th</sup> INF (ABN) when such an act of ministry is not in conflict with the practices or denominational requirements of the chaplain. If a soldier and his family desires an infant baptism the chaplain will coordinate with a chaplain or local clergyman affiliated with a faith group that practices infant baptisms.

The battalion chaplain will give invocations and / or benedictions at changes of command and other battalion ceremonies by invitation of the OIC for that ceremony.

## **Plan to Account for Physical Property**

The Chaplain Assistant will be the primary hand receipt holder for all property assigned to the UMT. This applies to property and equipment received from either the 1-509<sup>th</sup> or the installation chaplain's office. The Chaplain Assistant is primarily responsible for the maintenance and security of all UMT hand received equipment.

### **Plan for Soldier and Family Counseling**

Anyone wishing to see the Chaplain for personal or pastoral counseling will first see the Chaplain Assistant to set up an appointment. Counseling appointments will be scheduled between 1300 and 1630 on normal duty days. Walk-ins and evening meetings will be available in emergency situations.

So as to protect the Chaplain from any suspicions of impropriety, when the Chaplain is asked to counsel the spouse of one of the battalion's soldiers, without the presence of the soldier, the chaplain assistant will be present in the room or immediately outside with the door slightly ajar.

The content of such counseling will be held in the strictest confidence by the Chaplain and Chaplain Assistant and will not be disclosed to outside parties unless expressly allowed, in writing, by the soldier seeking counseling. Guidance will be taken from AR 165-1, regarding privileged communication<sup>30</sup> and sensitive information<sup>31</sup>.

### **Plan for Home and Hospital Visitation**

The chaplain will be informed by the company Commanders, First Sergeants, Executive Officers or Staff Duty, at the earliest possible opportunity, of the hospitalization of one of our soldiers or their family members. This notification will be done through the chaplain assistant. The chaplain and chaplain assistant will set visitation priorities based on the severity of the situation and the amount of time the individual will be hospitalized. In the event that the Chaplain is not available, the Chaplain Assistant will not be required to conduct visitation. Neither will he be discouraged from doing so if he so desires.

If the Chaplain is not available due to leave, TDY, schools, etc, the Chaplain Assistant will coordinate for visitation by another UMT or the soldiers chain of command. When a soldier or family member is hospitalized out of town, the Chaplain will visit them when such visitation is deemed necessary and appropriate by the Chaplain or soldier's chain of command.

### **Plan for UMT Training and Planning Revisions**

The Chaplain and chaplain assistant will review this document quarterly and submit any additions, deletions or revisions to the battalion executive officer for approval and implementation. This religious support plan will be resubmitted to the battalion commander annually through the battalion XO for a new signature.

The battalion unit ministry team will train IAW the battalion training calendar. The Chaplain Assistant will qualify with the M-16A2 IAW applicable regulations. When possible he will be given the opportunity to qualify with other weapons and weapons systems. He will also be given every possible opportunity to train so as to ensure that he can qualify expert to ensure the survivability of the UMT.

As the doctrinal advisor to the commander on matters of religion, morale, and morals, the Chaplain will be involved in the Military Decision Making Process prior to all training exercises. He will provide the command with information regarding upcoming religious holidays, holy days, and religious sites in the area of operations. In addition, the chaplain will prepare an

appendix matrix for each OPORD IOT inform the battalion as to his activities, location, communications, and other coordinating instructions during a given exercise.

Further, the chaplain will attend company and battalion training planning meetings and will brief the command as to the religious support training for the previous week and the 6 weeks following.

### **The Command Master Religious Program (CMRP)**

The CMRP incorporates needs assessment, planning, implementation, and evaluation into the total religious support program. The use of the term “plan” is actually a misnomer. The CMRP is not a plan but a program in which the commander authorizes funds for the religious support of intentional acts of ministry projected for the coming year. The CMRP ensures maximum opportunity for the free exercise of religion. The CMRP will be prepared annually for the commander by the battalion UMT. Appendix C contains the Command Master Religious Program, FY 2002 for the 1<sup>st</sup> Battalion (Airborne), 509<sup>th</sup> Infantry.

### **Mass Casualty Plan**

In the event of a Mass Casualty Event involving soldiers of the 1-509<sup>th</sup>, the plan is for the UMT report to the incident site and situate with the medics to offer religious support to the wounded or dying. The UMT will perform spiritual triage to determine the religious preference and immediacy of the spiritual needs of the wounded. This information will be annotated in the appropriate space on the DD Form 1380, Field Medical Card, accompanying the soldier. Additionally, the UMT will annotate any Acts of Ministry performed for the soldier as well as the name of the chaplain, pastor, or soldier who performed it. In the event of a MASCAL situation not involving 1-509<sup>th</sup> soldiers, the battalion UMT will act in accordance with the policies and procedures outlined in the Installation Chaplains office MASCAL SOP. Appendix D contains the mass casualty standing operating procedures for all unit ministry teams on Fort Polk.

## **CHAPTER THREE SHORT TERM RELIGIOUS SUPPORT PLAN FOR ROTATIONAL RELIGIOUS SUPPORT**

### **Placement for phases of training at JRTC**

Beginning at D-3 and continuing through ENDEX, the chaplain will attend all intelligence updates (usually conducted at 0830 and 1500 in the battalion TOC). A general protestant Sunday morning worship service will be held in the S-1 classroom at 1000 hrs every Sunday during rotation. The chaplain will, at the company and battalion training meetings, coordinate NLT 6 weeks out for the inclusion of worship services on the battalion training calendar. Prior to entering the theatre of operations (the box), the UMT will complete and deliver all necessary documentation for personnel in the field including the Friendly Unit Location form (FUL), a Sensitive Item Report, and the TOC sign-in. One copy of each will be delivered to the HHC 1SG, the HHC Commander and the Battalion TOC.

Due to the decentralization of personnel during the LIC phase, we will enter the field in either administrative or OPFOR mode depending upon the mission. When in administrative mode the uniform will be the same as the Ops Group Observer/Controllers. As admin personnel, the UMT will visit as many of the battalion soldiers in the field as possible without compromising their

location and/or mission. Coordination will be made with company 1SG's and/or XO's to determine the location of troops and the viability of visitation during the LIC phase.

During the MOUT phase of rotation, we will locate ourselves with in the town of Shughart-Gordon and participate in tactical operations. The UMT will drive their High Mobility Multipurpose Wheeled Vehicle (HMMWV), bumper no. OPH44, to the MOUT site and park it in the O/C parking area for use in the event of an emergency requiring the chaplain's presence elsewhere on post. While in Shughart-Gordon the chaplain assistant will engage any BLUFOR soldiers whom he perceives to be a threat to the welfare of the chaplain. During combat, we will align ourselves with the aid station and offer ministry to the wounded and dying of OPFOR, BLUFOR, and civilian personnel. In the event no aid station is in place, the UMT will co-locate with the battalion TAC and branch out for ministry when necessary and possible. Acts of ministry (i.e. worship services) will be offered prior to the commencement of hostilities should time and mission allow.

During the MIB, the UMT will locate in the rear (the battalion area), "ride along" with the troops or follow behind the attack. The members of the UMT will attend the final intelligence update prior to the commencement of "hostilities".

### **Plan for Communications**

The UMT will utilize different types of communication. First, the UMT will sign for and maintain an OCCS or "Non-Tac" radio, 2 batteries, and a charger which will only be used for administrative and personnel purposes not directly related to the exercise. On that system the call sign of the chaplain is "Delta 92" and the call sign of the Chaplain Assistant is "Delta 92 Alpha". Second, the UMT will sign for and maintain a tactical radio, SINGARS, which will be mounted in their vehicle (OPH44). UMT 'Hollywood' call signs will be noted in the Religious Support Appendix to the OPORD. As noted in Chapter Two, "Administrative Information", the UMT will carry a cell phone and pager, however, during rotations the cell phone will be turned off to conserve battery power while in the field. The cell phone will not be used for anything tactically related to the rotational exercise. It will be used only for emergency communication with soldiers and family members needing immediate assistance or for communicating with other chaplains or Staff Duty for the purpose of coordinating religious support for soldiers and family members in the rear.

### **Plan for UMT Movement**

All movement will be coordinated with the Battalion TOC and the 1SG of the company with whom we will be aligned for a given operational phase. During combat operations and while in OPFOR mode, the UMT will move only when risk is acceptable and as the situation dictates. When in admin mode, we will move at will but will take every precaution not to compromise the location or activities of OPFOR units to either BLUFOR or civilian personnel. Movement will be made by vehicle (OPH44) or on foot, as dictated by situation and mission and will be reflected in the Religious Support Annex to the OPORD. When possible, we will coordinate with other units to ensure that movement is safe and expedient

During mission readiness exercises (MRE's) and other non-combat type exercises, the UMT will move as much as possible so as to provide the widest area of religious coverage. Again, movement will be made by vehicle or on foot, as dictated by situation and mission.

### **Plan for Intentional Acts of Ministry**

The Chaplain will provide religious coverage by performing services in keeping with his faith group. The Chaplain will facilitate and participate in the ordinances of his faith groups as the mission allows. However, due to the OPTEMPO of combat in the box, these might be better suited as “off-rotational” or “pause-ex” activities. Informal counseling and/or “field expedient” worship services will be a part of our field activities when dealing with both military and civilian personnel and will be reflected in the Religious Support Annex to the OPORD. However, because we are small in number, we will encourage lay ministry among the soldiers.

Our primary plan for providing religious coverage to catholic soldiers within the battalion is through the use of Extraordinary Ministers of the Eucharist (EME). These will be volunteers who meet the criteria for EME’s found in the installation SOP for Extraordinary Ministers of the Eucharist (Appendix E). The UMT will coordinate with the installation Priest and Battalion EME’s to meet any special needs of Catholic soldiers. A sufficient supply of rosaries, prayer cards, and Catholic Bibles will be included in our load plan.

Our plan for covering the religious needs of other groups will be dependant upon the needs and tenants of each faith group. Holy days, observances, memorials, etc will be checked prior to each rotation and dealt with accordingly, as is necessary for the soldiers assigned to the 1-509th IN (ABN).

**Appendix A**  
**Religious Activities For Fort Polk and Leesville**

**Main Post Chapel**

Building 427 – Radio Road – 531-2232

**PROTESTANT**

0900 Protestant Sunday School SUN  
1030 Protestant Worship Service SUN  
0900 Protestant Women of the Chapel (PWOC) TUE  
1830 Adult Choir Rehearsal WED

**CATHOLIC**

0900 Catholic Mass SUN  
1030 Catholic CCD SUN  
1145 Weekday Mass MON-FRI  
1200 Catholic Mass SUN  
1700 Baptism Class (For Parents & Sponsor) By Appointment Only  
1730 Parish Activities TUE  
1900 Catholic Choir Rehearsal TUE

0900 Catholic Women of the Chapel (CWOC) THU

**GOSPEL**

1030 Baptism Class (by appointment only) SUN  
1145 Sunday School SUN  
1200 Gospel Congregation Sunday School SUN  
1330 Worship Service SUN  
1900 Adult Bible Studies and Youth Activities WED  
1830 Choir Rehearsals THU  
1830 Ushers Fellowship (last Thursday) THU

***Youth of the Chapel***

Meets at the Main Post Chapel

1600 Y. O. C. (Youth of the Chapel) Grades 7-9 SUN  
1720 Y. O. C. (Youth of the Chapel) Grades 10-12 SUN

***Dragoon Chapel***

Building 1168 – Dragoon Loop – 531-2150

0900 Protestant Worship SUN  
1030 Lutheran Liturgical Service SUN  
1330 Spanish Mass (Every other Sunday) SUN

***Airborne Chapel***

Building 1516 – 7164 Mississippi Ave - 531-1162

1800 Alternative Worship Experience (AWE) “THE PLACE” THU

***Warrior Chapel***

Building 2439 – Corner of 22nd Street & Mississippi Ave. – 531-1470  
1130 Pentecostal Worship SUN

***Bayne-Jones Hospital Chapel***

Building 285 – 6th Floor – Room 6120, 3rd Street – 531-3727  
1530 Protestant Worship SUN  
1200 Staff Bible Study TUE

***Jewish Services***

2021 Turner St., Alexandria – (337) 445-3655  
1800 Jewish Traditional Service FRI  
0830 Jewish Traditional Service SAT  
1900 Jewish Reformed Service FRI  
1100 Jewish Reformed Service SAT

***Islamic Services***

1090-J Entrance Road, Leesville – 537-8012  
0930 Quranic Discussions SUN  
1900 Ta'Leem (Lectures) TUE  
1300 Jumah Prayer/Khubah FRI

***Orthodox Christian Services***

St. John the Divine Orthodox Church  
5737 Bennie Lane – Lake Charles – (337) 474-2004  
POC: Mrs. Rosie Papagiannakis – Rosepine – 462-0406  
PASTOR: FR. David Thomas  
0900 Sunday School SUN  
1000 Divine Liturgy SUN  
0900 Bible Study WED

***Church of Jesus Christ of Latter-Day Saints***

Hwy 171 North Leesville  
Phone: 337-383-7801  
POC: Bishop George T. Eubanks

**Appendix B**  
**Garrison Chaplain Policy**  
**Wedding Ceremonies**



DEPARTMENT OF THE ARMY  
HEADQUARTERS, FORT POLK AND JRTC  
OFFICE OF THE GARRISON CHAPLAIN  
FORT POLK, LOUISIANA 71459

REPLY TO  
ATTENTION OF

AFZH-CH-GCH

13 May 2002

MEMORANDUM FOR: All Personnel Involved in Wedding Ceremonies on Fort Polk, LA 71459

SUBJECT: Garrison Chaplain Policy #00-01 Wedding Ceremonies

1. References.
  - a. AR 165-1, Chaplain Activities in the U.S. Army, dated February 1998.
  - b. Information Paper, DACH-IMR, JAN 99, Subject: Fees Charged for Military Chapel Services.
  - c. Information Paper, DACH-IMR, JAN 99, Subject: Use of Military Chapel Facilities.
  - d. Memorandum, HQDA Office of the Judge Advocate General, DAJA-AL, 1994/0732, 8 June 1994, Subject: Fees Charged for Weddings Performed in Military Chapels.
  - e. AR 600-20, Army Command Policy, Total Army Family (TAF).
2. Purpose: This policy provides guidance, assigns responsibility, and establishes eligibility and procedures for conducting wedding ceremonies at Fort Polk, Louisiana.
3. Applicability: All personnel both military and civilian involved in wedding ceremonies at Fort Polk, Louisiana.
4. Eligibility: To reserve a chapel for a wedding, either the bride or groom must be active duty Army, an Army family member with a valid ID card, a military retiree, or a retiree's family member with valid ID card. All exceptions to this requirement must be approved by the installation chaplain.
5. Procedures for Reserving a Chapel. Everyone fulfilling the requirements for eligibility must make application in writing and in person. No telephone reservations will be accepted. All parties desiring to use the chapel will use the attached wedding reservation form. This form must be filled out and submitted in person to any chapel staff to be logged in. Any change to the application form must be made in writing by filling out a new form. No changes will be made over the telephone. At this point, it

is wise to write down the date and time, name and phone number of the person to whom you gave the request. Use of the chapel is not guaranteed until confirmation by senior chapel staff. Do not assume that reservations are confirmed just because a request for the chapel has been submitted. If you are not contacted for confirmation in two or three days, please contact the chapel for confirmation by calling 531-2232. Public announcements of the wedding date (including invitations) should not be made until final scheduling is approved. Please check with the chapel NCOIC of the chapel before any formal invitations are sent.

6. Responsibilities. Active and reserve component chaplains sponsor all weddings performed in Fort Polk chapels. Chaplains use denominational beliefs, regulations, and conscience to determine if they will perform a wedding ceremony.

a. Wedding Couples.

(1) Attend the premarital class at the Fort Polk Family Life Center, Bldg 427, 531-6816. Fort Polk chapels may not be reserved until the couple receives a certificate of class completion from the Family Life Chaplain. This class is held once a month.

(2) Request support for your wedding ceremony from your sponsoring chaplain. It is required that all arrangements of weddings or rehearsals be made through the unit (sponsoring) chaplain or person performing the ceremony. The chaplain or officiant must closely coordinate the ceremony with the chapel NCOIC as to time and date, and both must insure that there are no conflicts with other previous services or scheduled events.

(3) Secure a chaplain/clergy member to perform the wedding. A chaplain is a clergy person, that is, a minister, priest, rabbi, or imam. Each chaplain has been ordained and endorsed for military ministry by a particular religious group, each with its own traditions and requirements. Both clergy and civilian magistrates are authorized to perform weddings. However, there is a difference. Magistrates will perform civil weddings when presented with a valid marriage license. When a chaplain officiates, the wedding is a religious ceremony. A chaplain cannot be required to perform a wedding.

(4) Contract any desired services, i.e. civilian clergy, florist, musician(s), photo/videographer, etc.

(5) Print own bulletins or invitations (after confirmation in writing of date and time).

(6) Clean the chapel after the ceremony. The couple must designate at least two people to clean and to be responsible for returning the chapel to its original state. This is not the responsibility of the chaplain assistant.

(7) If civilian clergy is used, the name and phone number of the clergy member must be entered on the application.

(8) Ensure that activities (to include set-up, take down, and clean up) do not exceed the two and one half hour time limit.

b. Civilian Clergy

(1) Civilian clergy may officiate weddings at Fort Polk chapels when a pastoral relationship exists between the minister and one or both of the persons being married. Weddings must conform to the state laws of Louisiana and ecclesiastical requirements, if applicable. The marriage license must be turned over to the officiant no later than the time of the rehearsal. The civilian minister must:

(2) Supply proof of license to perform weddings. A copy of ordination is sufficient. Send it to the Garrison Chaplain's Office, Fort Polk, LA 71459.

(3) Must be sponsored by an Army chaplain. The sponsoring chaplain will sign the request for use of chapel facilities and serve as consultant to the civilian clergy.

(4) Conduct the ceremony and follow up by ensuring the documentation is signed and registered with the parish issuing the marriage license.

c. Chapel Staff Hosting the Wedding.

(1) Weddings are scheduled on weekdays during business hours or on Saturdays. Rehearsals are normally held on the day prior to the wedding.

(2) Weddings are scheduled on a first come, first served basis. The exact hours of weddings and rehearsals are determined by chapel availability. Each wedding is allotted two and one half hours for setup, dressing, ceremony, and cleanup. Rehearsals are allotted one and one half hours.

(3) Scheduled worship or chapel activities take priority over weddings.

(4) Note: Applications are approved and entered on the chapel calendar once they are signed by the officiating/sponsoring chaplain, a certificate of premarital class completion is turned in and the date is confirmed by the chapel OIC.

d. Sponsoring Chaplains.

(1) Active and reserve component chaplains sponsor all weddings performed at Fort Polk chapels.

(2) If a chaplain cannot perform a wedding for an active duty soldier from his/her unit, he/she will assist in finding a chaplain/clergy member to provide for the needs of the couple.

(3) Active duty military chaplains may sponsor civilian clergy to perform a wedding ceremony. The Garrison Chaplain must approve civilian clergy. The sponsoring chaplain and/or the chaplain assistant must be present at the rehearsal and wedding in order to assume responsibility for the chapel.

(4) The chaplain coordinates with the chapel, signs the ceremony request, and provides his/her chaplain assistant to support the rehearsal and wedding ceremony.

(5) Guard/Reserve component chaplains perform weddings under the sponsorship of the chapel OIC. The Guard/Reserve component chaplain must make arrangements for a chaplain assistant to be provided.

e. Chaplain Assistants.

(1) Answer any questions concerning the reservation of the chapel.

(2) Open the chapel for the ceremony.

(3) Secure the chapel after the ceremony.

(4) Supervises the two individuals named by the wedding party to clean and restore the chapel. The chaplain assistant will inspect the chapel to ensure its cleanliness.

f. Garrison Chaplain. Approves exceptions to this policy.

g. Family Life Chaplain. All personnel married in a Fort Polk chapel must attend premarital counseling prior to the wedding ceremony. The Family Life Chaplain provides a mandatory premarital counseling session at the Family Life Center to all personnel planning to be married in a Fort Polk chapel. The chaplain/civilian clergy member performing the wedding may require additional premarital counseling to meet his/her denominational requirements.

7. General information.

- a. It is the responsibility of the wedding couple to contract for the musician(s) they desire.
- b. Only approved chapel musicians may play organs and electronic instruments. A list of approved musicians is available from the chapel.
- c. Chapel facilities are not available for wedding receptions.
- d. Rice, birdseed, real flower petals, confetti, or similar materials are not allowed inside or outside of the chapel facilities. Silk rose petals may be used inside the chapel. Bubbles may be used outside of the chapel.
- e. Candles. The wedding party shall provide all candles, including the unity candle, if desired. Plastic runners must be placed beneath the candelabras.
- f. Non-religious or civil wedding ceremonies will not be held in any Fort Polk Chapel. A Justice of the Peace or a civilian magistrate may not perform weddings in the chapels.
- g. Chaplain assistants are the only authorized personnel to instruct others to operate the chapel audio system. No external equipment (tape or CD players, etc.) will be connected to the chapel audio system.
- h. Furniture items may be moved with the permission of the chapel NCOIC and under the supervision of the chaplain assistant. These items must be returned to their previous location after the wedding. Seasonal chapel decorations will not be removed.
- i. Chaplains and chaplain assistants do not accept payment for their official services. The wedding party may contribute to the Fort Polk Consolidated Chaplains' Fund.
- j. Wedding party members will not bring alcoholic beverages or other intoxicating materials to the chapel.
- k. Use of tape of any kind (masking, scotch, or duct tape) on chapel altar, pews, pulpit, rails, lectern or chapel furniture is prohibited.
- l. Many pastors feel that picture flashes distract from the service. The photographer must work closely with the officiant.
- m. Securing of sabers is the responsibility of the wedding party. Use of sabers will be in strict accordance with the "Manual of Sabers." Sabers for weddings are available at the Protocol Office. The Protocol Office can be reached at 531-1720/1721. The Protocol Office determines the policy on signing out and controlling sabers.

8. POC for this Wedding Policy is the Post Chaplain at 531-7338.

/original signed/

XXXX XXXX XXXX

Chaplain (Colonel) U.S. Army

Garrison Chaplain

**Appendix C**  
**Command Master Religious Program (CMRP)**



DEPARTMENT OF THE ARMY  
1<sup>ST</sup> BATTALION (AIRBORNE), 509<sup>TH</sup> INFANTRY  
JOINT READINESS TRAINING CENTER  
FORT POLK, LA 71459

AFZX-CE-CDR

5 June 2001

MEMORANDUM FOR All personnel assigned to the 1-509<sup>th</sup> Parachute Infantry.

SUBJECT: FY 2002 Command Master Religious Program

1. References:

- a. AR 165-1, Duties of Chaplains and Responsibilities of Commanders
- b. HQDA (DACH-ZA) and FORSCOM (FCCH) Chaplain's Goals and Objectives.

2. The 1<sup>st</sup> Battalion (Airborne), 509<sup>th</sup> Infantry Command Master Religious Program (CMRP) for Fiscal Year 2002 is enclosed. This document ensures the implementation of a meaningful religious program in this battalion. The program is designed to meet the spiritual and moral needs of soldiers and family members of this battalion. The program, as developed, conforms with the policies and guidelines of U.S. Army Chief of Chaplains, the Fort Polk Installation Command Chaplain, and local guidance.

3. The CMRP was developed by the 1-509<sup>th</sup> IN (ABN) Unit Ministry Team.

4. I approve the 1-509<sup>th</sup> IN (ABN) Command Master Religious Program for FY 2002 and direct it's implementation.

/original signed/

Encl

XOXOXO  
LTC, INF  
Commanding



1<sup>ST</sup> BATTALION (AIRBORNE), 509<sup>TH</sup> INFANTRY  
Command Master Religious Program  
Fiscal Year 2xxx  
Summary of Programs by Funds:



Unit	\$ 1, XXX.00
Installation Chaplain	\$
Corps Chaplain	\$
Chaplain NAF	\$ 1, XXX.00
Individual	\$
Chief of Chaplains	\$
TOTAL	\$ 2, XXX.00

Summary of Programs by Commander's Goals:

Religious Education	\$ 1, XXX.00
Care	\$ 7XX.00
Command Climate	\$ 4, XXX.00
Quality of Life	\$ 1, XXX.00
Team Building	\$ 4XX.00
Mobilization	\$ 5, XXX.00
TOTAL	\$ 1X,XXX.00



1<sup>ST</sup> BATTALION (AIRBORNE), 509<sup>TH</sup> INFANTRY  
Command Master Religious Program



Fiscal Year 2xxx

Commander's Goal: QUALITY OF LIFE

PROGRAM TITLE: Single Soldier Retreat

COST: \$ 1,XXX.00

WORK HOURS: 25

PROGRAM DESCRIPTION: Designed to allow single soldiers within the battalion time to get away from Ft. Polk and into an environment conducive to physical rest and emotional / spiritual restoration.

PROGRAM JUSTIFICATION: Ft. Polk offers limited opportunities for off duty relaxation and stress alleviation. Single Soldiers need to get out of the barracks occasionally in order to refocus and prioritize their lives and activities.

TARGET GROUP: Single Soldiers of the 1-509<sup>th</sup> IN (ABN).

IMPACT: Rest is essential to mission effectiveness, mission completion, and the soldiers' well being.

FUNDING REQUIREMENTS:

As Needed	\$ 1,XXX.00
TOTAL	\$ 1,XXX.00

FUNDING SOURCES:

UNIT	\$ 1,XXX.00
INSTALLATION	\$ 0.00
CHAPLAIN	
CORPS CHAPLAIN	\$ 0.00
CHAPLAINS NAF	\$ 0.00
INDIVIDUAL	\$ 0.00
CHIEF OF CHAPLAINS	\$ 0.00
TOTAL	\$ 1,XXX.00



1<sup>ST</sup> BATTALION (AIRBORNE), 509<sup>TH</sup> INFANTRY  
Command Master Religious Program

Fiscal Year 2XXX



Commander's Goal: COMMAND CLIMATE

PROGRAM TITLE: Weekly Bible Study

COST: \$ 1, XXX.00

WORK HOURS: 25

PROGRAM DESCRIPTION: Offered during lunch time as the mission permits. A weekly program designed to offer soldiers of all grades with the tool needed to cope with the difficulties of military life. Open format utilizing printed and video taped materials to encourage group discussion. Lunch provided.

PROGRAM JUSTIFICATION: Soldiers with a basic understanding of the value and role of faith in their daily lives will better cope with problems and be more combat effective.

TARGET GROUP: All Soldiers of the 1-509<sup>th</sup> IN (ABN).

IMPACT: Emphasis on practical tools associated with one's faith and how they impact daily life in both the civilian and military worlds.

FUNDING REQUIREMENTS:

As Needed	\$ 1,XXX.00
TOTAL	\$ 1,XXX.00

FUNDING SOURCES:

UNIT	\$ 4XX.00
INSTALLATION	\$ 0.00
CHAPLAIN	
CORPS CHAPLAIN	\$ 0.00
CHAPLAINS NAF	\$ 6XX.00
INDIVIDUAL	\$ 0.00
CHIEF OF CHAPLAINS	\$ 0.00
TOTAL	\$ 1, XXX.00



1<sup>ST</sup> BATTALION (AIRBORNE), 509<sup>TH</sup> INFANTRY  
 Command Master Religious Program

Fiscal Year 2XXX



Commander's Goal: RELIGIOUS EDUCATION

PROGRAM TITLE: Rotational Worship Services

COST: \$ 6XX.00

WORK HOURS: 60

PROGRAM DESCRIPTION: General, Non-Denominational protestant service each Sunday for 509<sup>th</sup> soldiers in garrison during rotational exercises. Will include coffee and donuts. Assumes 10 rotations per year and 3 Sundays per rotation.

PROGRAM JUSTIFICATION: Because of the optempo of rotation, many soldiers must remain in the battalion garrison area during exercises. This prohibits them from attending worship services elsewhere.

TARGET GROUP: All Soldiers of the 1-509<sup>th</sup> IN (ABN).

IMPACT: Will ensure Title X rights of soldiers in the battalion desiring to attend worship services.

FUNDING REQUIREMENTS:

Per service	\$ XX (30 services)
TOTAL	\$ XXX

FUNDING SOURCES:

UNIT	\$ 0.00
INSTALLATION CHAPLAIN	\$ 0.00
CORPS CHAPLAIN	\$ 0.00
CHAPLAINS NAF	\$ XXX.00
INDIVIDUAL	\$ 0.00
CHIEF OF CHAPLAINS	\$ 0.00
TOTAL	\$ XXX.00



1<sup>ST</sup> BATTALION (AIRBORNE), 509<sup>TH</sup> INFANTRY  
Command Master Religious Program



Fiscal Year 2XXX

Commander's goal: CARE

PROGRAM TITLE: Marriage / Premarital Counseling

COST: \$7XX.00 (assumes 2 couples per month)

WORK HOURS: 4 hrs / couple

PROGRAM DESCRIPTION: PREPARE/ENRICH is a couples relationship inventory designed to assist couples focusing objectively on critical relationship issues.

PROGRAM JUSTIFICATION: Many couples do not possess the communication skills necessary to resolve conflict within their relationship. This inventory identifies areas of marital difficulty and allows for better and more focused counseling.

TARGET GROUP: Married and Pre-Marital couples of the 1-509<sup>th</sup> IN (ABN).

IMPACT: Emphasis on enhancing couple's communication and conflict resolution skills.

FUNDING REQUIREMENTS:

As Needed	\$ 7XX.00
TOTAL	\$ 7XX.00

FUNDING SOURCES:

UNIT	\$ 7XX.00
INSTALLATION CHAPLAIN	\$ 0.00
CORPS CHAPLAIN	\$ 0.00
CHAPLAINS NAF	\$ 0.00
INDIVIDUAL	\$ 0.00
CHIEF OF CHAPLAINS	\$ 0.00
TOTAL	\$ 7XX.00



1<sup>ST</sup> BATTALION (AIRBORNE), 509<sup>TH</sup> INFANTRY  
 Command Master Religious Program

Fiscal Year 2XXX



Commander's Goal: COMMAND CLIMATE

**PROGRAM TITLE: PRAYER BREAKFAST**

COST: \$ 1,XXX.00

WORK HOURS: 60

PROGRAM DESCRIPTION: Quarterly breakfast featuring a special menu and a guest speaker. To take place in the OPFOR Dining Facility, if available, and in lieu of morning PT.

PROGRAM JUSTIFICATION: Designed to create an atmosphere of personal growth and team building to increase rotational effectiveness.

TARGET GROUP: Soldiers of the 1-509<sup>th</sup> IN (ABN).

IMPACT: Emphasis on building team cohesion and rotational effectiveness.

FUNDING REQUIREMENTS:

Quarterly	\$ 4XX.00
TOTAL	\$ 1XX.00

FUNDING SOURCES:

UNIT	\$ 1, XXX.00
INSTALLATION CHAPLAIN	\$ 0.00
CORPS CHAPLAIN	\$ 0.00
CHAPLAINS NAF	\$ 0.00
INDIVIDUAL	\$ 0.00
CHIEF OF CHAPLAINS	\$ 0.00
TOTAL	\$ 1,XXX.00



1<sup>ST</sup> BATTALION (AIRBORNE), 509<sup>TH</sup> INFANTRY  
 Command Master Religious Program



Fiscal Year 2XXX

Commander's Goal: COMMAND CLIMATE

PROGRAM TITLE: Marriage Enrichment Retreat

COST: \$ 1,XXX.00

WORK HOURS: 40

PROGRAM DESCRIPTION: A weekend getaway for married couples designed to enhance communication and equip them with the tools necessary to effectively deal with the difficulties of married life in within a military context. Off post event including lodging, meals, and materials.

PROGRAM JUSTIFICATION: Couples that can effectively deal with the difficulties of married life in a military context create soldiers that are more combat effective and able to perform their duties.

TARGET GROUP: Married Soldiers of the 1-509<sup>th</sup> IN (ABN).

IMPACT: Emphasis on building couple effectiveness and strengthening marriages

FUNDING REQUIREMENTS:

As Needed	\$ 1,XXX.00
TOTAL	\$ 1,XXX.00

FUNDING SOURCES:

UNIT	\$ 1,XXX.00
INSTALLATION CHAPLAIN	\$ 0.00
CORPS CHAPLAIN	\$ 0.00
CHAPLAINS NAF	\$ 0.00
INDIVIDUAL CHIEF OF CHAPLAINS	\$ 0.00
TOTAL	\$ 1,XXX.00



1<sup>ST</sup> BATTALION (AIRBORNE), 509<sup>TH</sup> INFANTRY  
Command Master Religious Program



Fiscal Year 2XXX

Commander's Goal: TEAM BUILDING

PROGRAM TITLE: Duty day with God

COST: \$ XXX

WORK HOURS: 40

PROGRAM DESCRIPTION: Quarterly duty day away from the battalion area for soldiers to relax and participate in activities directed at individual spiritual well-being and corporate team building. To be scheduled between rotations and to include lunch and any necessary materials.

PROGRAM JUSTIFICATION: Designed to create an atmosphere of personal growth and team building to increase rotational effectiveness.

TARGET GROUP: Soldiers of the 1-509<sup>th</sup> IN (ABN).

IMPACT: Emphasis on building team cohesion and rotational effectiveness.

FUNDING REQUIREMENTS:

Quarterly	\$ XXX.00
TOTAL	\$ XXX.00

FUNDING SOURCES:

UNIT	\$ XXX.00
INSTALLATION CHAPLAIN	\$ 0.00
CORPS CHAPLAIN	\$ 0.00
CHAPLAINS NAF	\$ 0.00
INDIVIDUAL	\$ 0.00
CHIEF OF CHAPLAINS	\$ 0.00
TOTAL	\$ XXX.00



1<sup>ST</sup> BATTALION (AIRBORNE), 509<sup>TH</sup> INFANTRY  
 Command Master Religious Program



Fiscal Year 2XXX

Commander's goal: MOBILIZATION

PROGRAM TITLE: Unit Ministry Team Supply

COST: \$5,XXX.00

WORK HOURS: N/A

PROGRAM DESCRIPTION: Bulk initial purchase of liturgical supplies. Includes rosaries, St. Michaels medallions, supplies for Chaplain's kit and communion supplies. Follow up purchases will be done quarterly for resupply purposes.

PROGRAM JUSTIFICATION: Because of the arrival/departure rate of soldiers in the Battalion and the one time use nature of some items (communion supplies) it is necessary to maintain a bulk supply of the above items with quarterly resupply orders.

TARGET GROUP: The soldiers of the 1-509<sup>th</sup> IN (ABN).

IMPACT: Ensuring the Title X rights of soldiers in the unit

FUNDING REQUIREMENTS:

Quarterly	\$ 1, XXX.00
TOTAL	\$ 5, XXX.00

FUNDING SOURCES:

UNIT	\$ 5, XXX.00
INSTALLATION CHAPLAIN	\$ 0.00
CORPS CHAPLAIN	\$ 0.00
CHAPLAINS NAF	\$ 0.00
INDIVIDUAL	\$ 0.00
CHIEF OF CHAPLAINS	\$ 0.00
TOTAL	\$ 5, XXX.00



1<sup>ST</sup> BATTALION (AIRBORNE), 509<sup>TH</sup> INFANTRY  
Command Master Religious Program

Fiscal Year 2XXX



Commander's goal: RELIGIOUS EDUCATION

PROGRAM TITLE: Unit Ministry Team Library

COST: \$1,XXX.00

WORK HOURS: N/A

PROGRAM DESCRIPTION: Will purchase religious media (literature / video) for the purposes of bible studies, prayer breakfasts and Duty Days with God.

PROGRAM JUSTIFICATION: Due to the wide range of religious and social backgrounds and needs of the soldiers in the Battalion, it is necessary to have, on hand, a variety of resources to nurture all of those needs.

TARGET GROUP: The soldiers of the 1-509<sup>th</sup> IN (ABN).

IMPACT: Continuing spiritual education of soldiers.

FUNDING REQUIREMENTS:

Quarterly	\$ XXX.00
TOTAL	\$ X, XXX.00

FUNDING SOURCES:

UNIT	\$ 1, XXX.00
INSTALLATION CHAPLAIN	\$ 0.00
CORPS CHAPLAIN	\$ 0.00
CHAPLAINS NAF	\$ XXX.00
INDIVIDUAL	\$ 0.00
CHIEF OF CHAPLAINS	\$ 0.00
TOTAL	\$ 1, XXX.00



1<sup>ST</sup> BATTALION (AIRBORNE), 509<sup>TH</sup> INFANTRY  
 Command Master Religious Program



Fiscal Year 2XXX

Commander's goal: COMMAND CLIMATE

PROGRAM TITLE: Suicide Awareness / Prevention

COST: N/A

WORK HOURS: 5

PROGRAM DESCRIPTION: This is a proactive prevention program ideally conducted at company/troop level. Soldiers and leaders will be given an orientation on suicide awareness and taught symptoms, indicators, and techniques of intervention

PROGRAM JUSTIFICATION: Annual DA Requirement. Isolation and stress can negatively affect soldiers and unit readiness. Soldiers need to be taught how to care for one another. This is critical to mission readiness

TARGET GROUP: Approx 500 soldiers of the 1-509<sup>th</sup> IN (ABN).

IMPACT: Emphasis on intervention and prevention reduces incidents of suicide attempts and ideation

FUNDING REQUIREMENTS:

Bi-annual or as needed	\$ 0.00
TOTAL	\$ 0.00

FUNDING SOURCES:

UNIT	\$ 0.00
INSTALLATION CHAPLAIN	\$ 0.00
CORPS CHAPLAIN	\$ 0.00
CHAPLAINS NAF	\$ 0.00
INDIVIDUAL	\$ 0.00
CHIEF OF CHAPLAINS	\$ 0.00
TOTAL	\$ 0.00

## Appendix D

### Mass Casualty Procedures (MASCAL)



DEPARTMENT OF THE ARMY  
HEADQUARTERS, FORT POLK AND JRTC  
OFFICE OF THE GARRISON CHAPLAIN  
FORT POLK, LOUISIANA 71459

REPLY TO  
ATTENTION OF

AFZH-CH-GCH

October 2000

MEMORANDUM FOR: All Chaplains & Chaplain Assistants at Fort Polk, LA 71459

SUBJECT: Unit Ministry Team Mass Casualty Standing Operating Procedures

PURPOSE: To establish the guidelines, policies, and procedures to be followed by Unit Ministry Teams (UMT) in the event of a Mass Casualty (MASCAL) disaster occurring within the Fort Polk and/or the surrounding community.

1. SCOPE: This Standard Operating Procedure applies to all UMTs assigned or attached to Fort Polk during activation of the Fort Polk emergency Preparedness Plan.

#### 2. RESPONSIBILITIES

a. FORT POLK DUTY CHAPLAIN: The Fort Polk Duty Chaplain will be contacted by the Field Officer of the Day (FOD) concerning the MASCAL situation. The Fort Polk Duty Chaplain will contact the Installation Staff Chaplain and report to disaster site or as instructed. If the Hospital Chaplain is not available, the Fort Polk Duty Chaplain will contact the next Chaplain on the Duty Roster to become the acting Hospital Chaplain.

b. HOSPITAL CHAPLAIN: The Hospital Chaplain will serve as the Chaplain OIC and coordinate all chaplain support activities within the Bayne-Jones Army Community Hospital. If the Hospital Chaplain is not available, the next chaplain on the Fort Polk Duty Roster will become the acting Hospital Chaplain. The Hospital Chaplain will contact the Installation Staff Chaplain (ISC) to request immediate Unit Ministry Team coverage with follow-on requests as needed. The request will include the following information to the Installation Staff Chaplain:

SUBJECT: Unit Ministry Team Mass Casualty Standing Operating Procedures

- (1) Situation Overview
- (2) Unit/Personnel Involved
- (3) Estimated Casualties and Arrival Time

3. Projected Coverage Requirements (NOTE: IMPLEMENTATION OF THE BAYNE-JONES ARMY COMMUNITY HOSPITAL EMERGENCY PREPAREDNESS PLAN IS AN AUTOMATIC REQUEST FOR FOUR (4) ADDITIONAL CHAPLAINS)

a. INSTALLATION STAFF CHAPLAIN: The Installation Staff Chaplain will be located at the Emergency Ministry Operations Center located in the Hospital Chaplain's office during the MASCAL. The Installation Staff Chaplain will receive situation updates from the Disaster Site Chaplain and the Hospital Chaplain every hour during the MASCAL Situation. The Installation Staff Chaplain will make the determination to deploy additional Unit Ministry Teams as the MASCAL situation dictates

b. CHAPLAIN ASSISTANTS: The Installation Staff Chaplain NCOIC and the Hospital Chaplain Assistant will establish the Emergency Ministry Operations Center for the duration of the MASCAL disaster. The Installation Staff Chaplain NCOIC and the Hospital Chaplain Assistant will be responsible for relaying information to the Hospital Chaplain and other Unit Ministry Teams as needed. All other Chaplain Assistants will assist their Chaplains with spiritual triage, keeping a record of patients visited, running information to the Emergency Ministry Operations Center and as tactical vehicle drivers.

c. MSC CHAPLAINS: If the disaster site is located in the training area, the MSC Chaplains will provide tactical vehicles to transport Unit Ministry Teams to the disaster site. The MSC Chaplains will provide notification to all UMT members within their MSC.

d. JRTC OPERATIONS GROUP CHAPLAIN: The JRTC OPS GRP Chaplain will be contacted whenever there is a disaster in the training area that affects JRTC Rotational Units and OPFOR Units. The Chaplain will provide updates and request any additional support to the Installation Staff Chaplain. The OPS GRP UMT will be the major communication link from the training area to the Emergency Ministry Operations Center.

4. PROCEDURES:

a. The Hospital Chaplain (or the designated chaplain) will report to the BJACH Emergency Operations Center (EOC) in order to contact, coordinate, delegate, and direct responding Unit Ministry Teams to needed areas. The Hospital Chaplain Assistant will report to the Hospital Chaplain's office and establish the Emergency Ministry Operations Center.

b. The Hospital Chaplain's office will be the primary communications center for all chaplain coverage and support needs. The Emergency Ministry Operations Center will at all times follow the MEDDAC and JRTC regulations concerning the dispositions of military and patient information.

c. In the event of a protracted on-going crisis, two teams will be established for rotation/rest. Each team will be on a 12-hour shift.

SUBJECT: Unit Ministry Team Mass Casualty Standing Operating Procedures

d. Responding Unit Ministry Teams will report to the Hospital Chaplain's office for their assignments within the hospital. The areas of assignment and functions of the responding chaplain's are as follows:

(1) Priority Area #1: Disaster Site (One Protestant Chaplain, normally the Fort Polk Duty Chaplain, and one Catholic Chaplain.)

(2) The chaplains responding to the Disaster Site will determine the religious preference and spiritual needs of each patient. The responding chaplain will provide the Installation Staff Chaplain with situational updates every hour and request any additional Unit Ministry Teams.

(3) The Disaster Site Chaplains will perform spiritual triage to determine the religious preference and spiritual needs of each patient. Notation will be made on the Field Medical Cards or accompanying paperwork for the receiving area.

(4) The Disaster Site Chaplains will prioritize ministry by providing for the spiritual needs of patients in the following order:

(a) SPECIAL/EXPECTANT (Patients in this category have severe wounds which make their chances of recovery small.)

(b) IMMEDIATE (Patients in this category require immediate treatment for survival.)

(c) DELAYED (Patients in this category have injuries which require significant treatment but can be delayed for several hours without impairing the patient's life.)

(d) NEUROPSYCHIATRIC (Patients in this category are ambulatory patients in need of psychiatric care.)

(e) MINIMAL (Patients in this category only require minor treatment.)

(1) Priority Area #2: Hospital Triage Area (One Chaplain at the Emergency Room entrance.)

(2) The Chaplain will perform spiritual triage to determine the religious preference and spiritual needs of the patients. Notation of any ministry provided (prayer, sacraments, ordinances, and rites) will be recorded on the patient's accompanying paperwork. The chaplain will provide the Installation Staff Chaplain with situational updates every hour and request any additional Unit Ministry Teams.

(3) The priority of ministry will be provided in the same order as the Disaster Site Chaplain above.

(4) Priority Area #3: The Special (Overflow) Area (two chaplains)

(5) The Special (Overflow) Area is for casualties whose injuries are so severe that recovery is not expected and death imminent.

(6) The chaplains will minister to the patients as needed. Chaplains will coordinate with medical personnel for a roster of those casualties who have expired so that the next-of-kin in the Family Area may receive appropriate pastoral care. (NOTE: The Chaplains will not as notification officers or give out information until released by medical personnel.) The chaplain will provide the Installation Staff Chaplain with situational updates every hour and request any additional Unit Ministry Teams.

(7) Priority Area #4: Family Area (Hospital Dining facility / One Chaplain)

(8) The Chaplain will minister to persons/families as needed. The chaplain will provide the Installation Staff Chaplain with situational updates every hour and request any additional Unit Ministry Teams.

(9) The Chaplain or Chaplain Assistant should attempt to locate an area which could afford privacy for families that receive official death notifications.

SUBJECT: Unit Ministry Team Mass Casualty Standing Operating Procedures

(10) Priority Area #5: Minimal Area (One Chaplain)

(11) This is the holding area for patients whose injuries require minor treatment and will be released. The chaplain will provide the Installation Staff Chaplain with situational updates every hour and request any additional Unit Ministry Teams.

(12) The Chaplain will minister to persons/families as needed. Notations will be recorded on the patient's accompanying paperwork of all ministries provided (prayer, sacraments, ordinances, and rites).

5. SERVICE AND SUPPORT: All chaplain ecclesiastical supplies must be provided by each individual chaplain assigned to the MASCAL. The Hospital UMT will provide literature upon request of the assigned chaplains.

6. COMMAND & SIGNAL:

a. The Disaster Site Chaplain will provide hourly situational updates to the Installation Staff Chaplain.

b. The Hospital Chaplain will provide hourly situational updates to the Installation Staff Chaplain.

c. All communications to the assigned chaplains can be channeled through the Emergency Ministry Operations Center (Hospital Chaplain's Office) at 531-3727 or 531-3728.

d. Messages to the Emergency Ministry Communication Center can be relayed via runners, ambulance drivers, patient's accompanying paper work, telephone, and FM communication assets.

7. REFERENCES:

a. Bayne-Jones Army Community Hospital Emergency Preparedness Plan

b. Fort Polk Emergency Preparedness Plan

c. Religious Support in Combat and Other Trauma Settings by U.S. Healthy Services Command, Fort Sam Houston, TX.

d. FM 16-1 Religious Support

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Chaplain (Colonel), U.S. Army  
Garrison Chaplain

## Appendix E

### Extraordinary Ministers of the Eucharist



DEPARTMENT OF THE ARMY  
HEADQUARTERS, FORT POLK AND JRTC  
OFFICE OF THE GARRISON CHAPLAIN  
FORT POLK, LOUISIANA 71459

REPLY TO  
ATTENTION OF

AFZH-CH-GCH

12 October 2XXX

MEMORANDUM FOR RECORD

SUBJECT: Standard Operating Procedures For Extraordinary Ministers of the Eucharist (EME) At Fort Polk, Louisiana

1. Extraordinary Ministers of the Eucharist (EME) will serve under the supervision of the Catholic Chaplain of Fort Polk.
  - a. The Archbishop for the Military Services appoints and certifies the EMEs to assist Catholic Chaplains in their liturgical and pastoral care for Roman Catholic soldiers. The EME is appointed to minister to fellow Catholics in a very particular way: to lead the Catholic Rite of Communion in the absence of a priest. The Catholic Church restored this lay ministry in 1973 as a means of assisting priests in carrying out their religious duties for Catholics.
  - b. It is clear that at no time does the EME function independently of the Catholic Chaplain.
2. In 1987 the Archdiocese published these general requirements for the selection and training of EME.
  - a. Formal instruction in the theology of the Eucharist and prayers leading the Rite of Communion.
  - b. An EME candidate must be in good standing in the Catholic community.
  - c. Upon completion of the instruction/training, the EME will be mandated for a period of three years of service at a specific installation or organization.
  - d. The EME is to be installed by a Catholic Chaplain in a public ceremony.
  - e. The Catholic Chaplain can give a more detailed understanding of these requirements.

3. The following are the requirements for the EME program at Fort Polk, LA.

a. The Unit Commander will:

(1) Identify and recommend individual Catholic soldiers from his/her unit to serve as EME. Paragraph 2 gives the basic requirements of the Archdiocese for appointments by the Archbishop as an EME.

(2) Insure that the individual soldier has volunteered freely for this religious ministry.

(3) Insure that the candidates selected are able to participate in the training program.

(4) Provide necessary support to the trained and certified EME so that they may minister to their fellow Catholics effectively.

b. The Unit Chaplain will:

(1) Serve as liaison between the EME in his/her unit and the Catholic Chaplain responsible for the EME program.

(2) Supervise the EME in his/her unit in fulfilling their Lay Catholic Ministry.

(3) Support the unit EME in receiving and securing the consecrated host from the Catholic Chaplain, the timing and location of the Catholic Liturgy of the Word and the Holy Eucharist led by the EME for maximum participation, and re-supply of the consecrated Host as needed.

c. The Unit EME will:

(1) Be certified by the Archdiocese for the Military Services after training by the Catholic Chaplain in charge of the local program.

(2) Perform his/her duties as an EME under the supervision of the Catholic Chaplain and the Unit Chaplain.

(3) Act in accordance with the guidance set forth in paragraphs 4, 5, 6, and 7 below.

4. The role and function of the EME:

a. The EME function cannot be passed to another person no matter how willing he/she might be. If the scheduled EME cannot function, the unit chaplain reschedules the service or seeks help from another certified EME.

b. The high point of Catholic worship is the celebration of Mass, which must be presided by an ordained priest. The lay ministry provided by an EME makes use of the Holy Eucharist which has been consecrated at a previously celebrated Mass. The EME must make it very clear that the service he/she is providing is not a Mass.

c. EME function only in those situations when it is not possible to arrange for a Catholic Chaplain to preside at Mass with a unit or transport troops to a place where Mass is being celebrated.

5. The EME function is a cooperative relationship with the Unit Chaplain.

a. The EME exercises his/her ministry prudently within the bounds of the doctrine, theology and practice of the Catholic Church, under the guidance and supervision of the Catholic Chaplain.

b. Any conflict that might arise between a Unit Chaplain and the EME concerning the exercise of the EME is to be mediated by the Catholic Chaplain.

c. The following guidelines apply to the transportation of the consecrated hosts that will be used for the EME-led Catholic Rite of Communion Service in the field:

d. An EME is delegated by the Catholic Chaplain to lead one or more services. The Catholic Chaplain will arrange for the EME to receive the consecrated hosts in person in the Main Post Chapel where the Blessed Sacrament is kept.

e. The Catholic Chaplain will provide a communion kit (pyx, corporal and missalettes) to each EME. The EME will sign out the kit as accountable property from the hand receipt holder.

f. When the consecrated hosts are in the possession of the EME for the use in the Catholic Communion Service(s), care will be taken that they are kept in a secured place and treated with reverence due to the sacred species according to the Catholic belief and practice. The pyx used for carrying the sacred hosts is designed to be carried in the breast pocket of the BDU.

g. When the service(s) are completed, the EME may choose to consume the remaining host, especially if they are few in number, or return the remaining consecrated hosts to the priests who initially gave it to the EME upon completion of the service or the exercise or deployment. It should never be left unattended or given to someone else to bring to the priest.

h. The EME upon returning from his/her mission will return the communion kit to the Catholic Chaplain or hand receipt holder.

6. The EME will comply with the following guidelines for conducting the Catholic field services.

a. The EME will employ the ritual format as developed in the Catholic Church's document: *Holy Communion Outside Mass*. The pamphlet developed for the use of the EME is based on this church document and is part of the Field Communion Kit.

b. The EME is encouraged to use the appropriate sacred scripture readings from the Sunday Mass. These readings may be found in the missalettes provided to the Catholic Soldiers.

c. The EME is not delegated to preach a homily, a privilege of ordained ministers only. It is, however, appropriate for the EME to make a reflection on the scripture used.

7. Any other problems or questions please contact the Catholic chaplain at 531-6433.

/original signed/

XXX XXXX XXXX  
Chaplain (MAJ) U S Army

**End Quote.**

## NOTES

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<sup>1</sup> FM 16-1, 3-1

<sup>2</sup> FM 16-1, 3-1

<sup>3</sup> RB 16-100, A-4

<sup>4</sup> RB 16-100, A-4

<sup>5</sup> FM 16-1, 1-4

<sup>6</sup> FM 101-5, Appendix H

<sup>7</sup> RB 16-100

<sup>8</sup> RB 16-100

<sup>9</sup> FM 16-1 Chapter 1-2

<sup>10</sup> RB 16-100

<sup>11</sup> FM 16-1 Chapter 1-3

<sup>12</sup> AR 165-1, 4-3a

<sup>13</sup> Title 10, USC, 3547

<sup>14</sup> AR 165-1, 4-4a

<sup>15</sup> RB 16-100, 1-3

<sup>16</sup> AR 165-1, 4-3e

<sup>17</sup> AR 165-1, 4-3e

<sup>18</sup> AR 165-1, 4-3e (1)

<sup>19</sup> AR 165-1, 4-3e (2)

<sup>20</sup> AR 165-1, 4-3e (3)

<sup>21</sup> RB 16-100, 2-3

<sup>22</sup> FM 16-1, FM 1-05

<sup>23</sup> FM 16-1, FM 1-05

<sup>24</sup> RB 16-100, 1-1

<sup>25</sup> FM 7-15 (Final Draft), Sec. VIII, Article 6.8

<sup>26</sup> AR 165-1, 12-1b

<sup>27</sup> FM 16-1 Chapter 4-2

<sup>28</sup> FM 101-5, Appendix H

<sup>29</sup> RB 16-100, The Unit Ministry Team Handbook, Appendix B, Section VII.

<sup>30</sup> AR 165-1, 4-4m, privileged communication – “(1) A privileged communication is defined as any communication to a chaplain or chaplain assistant given as a formal act of religion or as a matter of conscience. It is communication that is made in confidence to a chaplain acting as a spiritual advisor or to a chaplain assistant aiding a spiritual advisor. Also, it is not intended to be disclosed to third persons other than those to whom disclosure furthers the purpose of the communication, or to those reasonably necessary for the transmission of the communication. (2) The privilege against disclosure belongs to the declarant, to his or her guardian or conservator, or to his or her personal representative if the person is deceased. The privilege may also be claimed on behalf of the person by the chaplain or the chaplain assistant who received the communication. The chaplain and chaplain assistant will not divulge privileged communication without the written consent of the person(s) authorized to claim the privilege. If a military judge or other presiding official determines that no privilege exists, a chaplain or chaplain assistant may have a legal obligation to testify. Failure to comply with the ruling of the court may result in disciplinary action under the Uniform Code of Military Justice (UCMJ) or adverse administrative action. (3) Situations may arise where disclosure of communications by chaplains and chaplain assistants is not provided for by the rules of evidence or by statute, or is not clear from current court decisions. In cases of this kind, chaplains and chaplain assistants are advised to seek legal counsel from the Staff Judge Advocate or policy guidance from DACH-PPDT.”

<sup>31</sup> AR 165-1, 4-4n, sensitive information – “(1) Sensitive information includes any non-privileged communication to a chaplain, chaplain assistant, or other chaplain support personnel that involves personally sensitive information that would not be a proper subject for general dissemination. Examples of sensitive information are knowledge of a soldier's attendance at an Alcoholics Anonymous program, treatment by a psychiatrist, a prior arrest, or hospitalization for mental illness. (2) Sensitive information normally should not be disclosed unless the declarant expressly permits disclosure.”