

# Chaplain Captain Career Course

## Smart Book 2019



**Course Purpose:** The Chaplain Captains Career Course (C4) broadens the Battalion Chaplain's understanding of Army organizations, operations and procedures. Course content focuses on the integration of 21st Century Leader Competencies and the Chaplain Corps' two core capabilities to provide religious support and to advise the commander on the impact of religion in the unit and in the Common Operational Environment (COE) (AR 350-1).

**Course Scope:** Teaches advanced skills and knowledge supporting the performance of critical tasks for battalion and brigade chaplain staff officer responsibilities. Trains leadership, ethics, administration, staff supervision of ministry in the military environment, combat and tactical functions, appropriated and non-appropriated funds management, and branch technical and common core tasks.

C4 is a 20 week (800 hour) resident course of instruction comprised of two main emphasis: Common Core and Branch Specific Modules.

[Common Core](#) has the following modules:

**Leadership:** Leader Development Doctrine, Think Critically and Creatively, Analyze the Variables to Creating a Positive and Ethical Climate, Applying Moral Processing, Military Professionalism and the Civilian-Military Relationship, Write Effectively, Staff Communications, Engage the Media, Lead in Organizations, Establish and Exert Influence, Counseling, Battalion Command Leadership Panel, and Brigade Leadership Panel.

**Leadership Essentials:** Military Justice for Leaders, Operational Contract Support, Property Management in the COE, Provide Support to Unit Maintenance Operations, Commander's Programs, and Resiliency for Mid-Grade Leaders.

**Across Cultures:** Culture and Its Impact on Military Operations, Cross-Cultural Skill Building, and Cross-Cultural Negotiations.

**Mission Command:** Fundamentals of Mission Command, Mission Command Warfighting Function, Mission Command Staff Tasks, The Art of Command and Science of Control, Discuss TLP, Capabilities & Limitations of Brigade Combat Teams, and Framing the Operational Environment.

**Unified Land Operations:** Doctrine Foundations, Stability Operations, Tactical Logistics, Fundamentals of Offensive Operations, Defensive Operations, Homeland Defense and Defense Support of Civil Authorities (DSCA)/Civil Support (CS), Joint Operations, Joint Operations; Roles, Capabilities, Limitations, Army Special Operations Forces, and the Law of Armed Conflict in Unified Land Operations.

**Operations Process:** Fundamentals of the Operations Process, The Command Post Organization and Operations, The Military Decision Making Process (MDMP), Rehearsals and Fragmentary Orders, and the Rapid Decision-making and Synchronization Process.

**Unit Training Management:** Developing training to support mission.

The Chaplain Branch Specific Modules are:

Ethics

Family Life

World Religion

Homiletics

Resource Management

The Smart Books for the Branch Specific Modules follow.



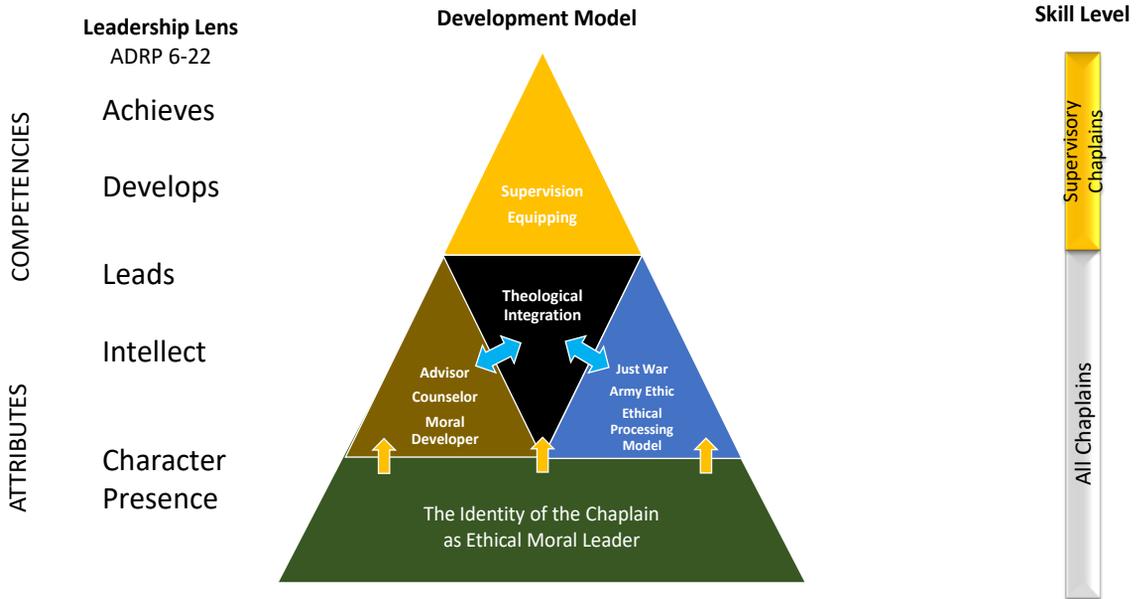
**2019**  
**RELIGIOUS SUPPORT**  
**ETHICS**  
**SMARTBOOK**  
**C4**

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# DEVELOPING CHAPLAINS ETHICALLY & MORALLY

## A Model for the Chaplain as Ethical Moral Leader



This is the overarching goal of all Ethics instruction entry level chaplain receive. Identity is foundational to how a chaplain will lead, advise, counsel, and develop others morally. It is the “Be” portion of their role as leaders in any setting. Chaplains will then grow in the “Know” with ethical focus on the Army Ethic, the Army Profession, the Army Ethical Processing Model, Just War Tradition to name a few. In this process chaplains will be better equipped to fulfill the “Do” as internal advisors, counselors, and moral developers in their respective ministry settings. The developmental process will also drive how one integrates their personal faith and/or theology thus equipping them to better lead others ethically and morally. The endstate results with chaplains that are still positively developing and in time equipped and ready to supervise, develop, mentor, and equip subordinate chaplains.

# Ethical Moral Leadership of the Chaplain

## 1. Identify of Chaplain as Ethical Moral Leader

*Identity is crucial to chaplains effectively leading in the area of ethics and morals.*

Identity Questions worthy of Consideration:

- Who are you?
- What are you?
- What does it mean to be ethical or moral?

How does AR 165-1 answer these questions?

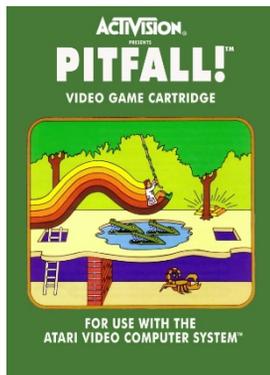
*“Chaplain sections and UMTs are organized to respond to the religious and moral needs of Soldiers, their Families, and other authorized personnel.”*

*“All chaplains and religious affairs specialists will remember that they represent their nation, the Army and the Chaplain Corps. They are therefore charged to uphold the highest professional, moral, and ethical standards at all times as they model the Army Profession and Ethic.”*

*“As the professional military religious staff advisor, the chaplain advises the commander and staff on morals, morale, ethical issues, and the impact of religion on all aspects of military operations.”*

**from AR 165-1 2-2 c, f; 2-3 2**

## 2. Identify Pitfalls faced by Chaplains in Ministry



Chaplains must know and identify potential ministry pitfalls for themselves and subordinates. This is the first step in preventing ethical, moral, or spiritual failures.

***Some References for Identifying such Pitfalls:***

- ***Sacred Text/Endorser***
- ***Army Ethic/Army Profession/Army Values***
- ***AR 165-1, ADRP 6-22***
- ***UCMJ and other legal documents***

### 3. Determine Measures to Prevent Ethical Moral Failures



*Warning signs do not exist so therefore preventive measures must be taken to guard against various ministry pitfalls.*

Prospective Preventive Measures:

- Spiritual Disciplines such as prayer, meditation, worship, reading, etc.
- Endorser
- Accountability
- Rest/Diet/PT
- Chaplain Assistant/Other Chaplains  
(Note this list is not exhaustive and should be personally tailored to the individual)

***The most crucial aspect of this step. . . Such prevention measures are only good if they are used!!***

### 4. Analyze the Supervisory Role of Brigade Chaplains in Developing Subordinates and Responding to Ethical Moral Failures

**PRACTICAL TTPs for Supervisory Chaplains:**

- Make time to know each BN CH/56M, their story, their family
- Maintain a pulse on CH with their BN CDR, XO, BN 56M
- Be familiar with their endorser
- Conduct house call/visit
- Professional/developmental counseling (DA 4856)
- Be approachable
- Be involved/partner in their ministries/events as possible
- Observe them in action
- Circulate the battlefield with them
- Conduct Office call in their AO
- Ensure they engaged in their faith and question gaps
- Ensure they are in good standing with endorser and attend their annual denominational and/or endorser conference/meeting if possible
- Provide training opportunities in key areas of focus
- Provide ethical/moral/spiritual development(LPD) for assigned UMTs
- Serve as the approval authority for CMRP, CTOF, etc.; question what doesn't look/smell/feel right



# Just War Tradition

## Historical Approaches to War



### WAR, what is it?

- absence of peace
- a state or period of fighting between countries or groups (*Webster Dictionary*)
- an actual, intentional widespread armed conflict between groups over who gets to govern, or determine what goes on in, a given territory. It is an armed struggle for power over people, territory, resources (*Brian Orend*)
- War is the continuation of politics by other means (*Clausewitz*)

**PACIFISM** – Peace is the mere absence of deadly force, no moral justification for using deadly force, avoiding deadly force is always right no matter the threat, moral people cannot support the use of deadly force, rulers do not have the moral right to take life

**JUST WAR** – Peace respects the established order, opposes the use of deadly force except to restrain and oppose serious injustice, war is a regrettable but tragic necessity, rulers have a duty to uphold justice, combatants and noncombatants are distinguished and treated differently

**HOLY WAR** – Peace is submitting to ideal rule and authority, war is usually waged for religious reasons, the act of such war is deemed holy, moral restraint is irrelevant, any opposition is viewed as evil, no distinction observed between combatants and noncombatants

**TOTAL WAR** – Peace is the goal and the sooner the conclusion of hostilities the better, no holds barred, rules are nonexistent when combat is initiated, war is also viewed as means of vengeance or punishment upon an enemy, no distinction between combatants and noncombatants necessary, General Sherman “March to the Sea” during the American Civil War is a good example of total war being practiced to bring about an end to war

**JUST WAR  
TRADITION?  
WHERE DID IT  
COME FROM???**

JWT has its beginnings in Greco-Roman history when war was waged between city-states. It is Aristotle who is first credited as the “Father of JWT”. JWT has been shaped and molded over time by great theologians and philosophers. The moral conduct of war and a restored peace remained at the forefront. The doctrine of man spoke into various aspects as it underwent formation and conduct. This doctrinal premise is that war is fought between two parties who bear the image of God.

# Moral Principles of Just War Tradition

**JUS IN BELLO** – principles for restraining the use of force in war

- **Proportionality in the Use of Force** – the response of force must not exceed the nature of the aggression shown by the enemy, no act of war should generate more harm than good, the level of force should be the minimum needed to achieve a just objective
- **Discrimination** – in war an intentional distinction must be made between combatants and noncombatants, only combatants should be engaged with deadly force
- **Avoidance of Evil Means** – there can be no use of evil means to achieve just objectives in war, employing evil means to secure victory results in deeming cause unjust; an example of inherently evil means is executing prisoners of war or destroying holy sites
- **Good Faith** – the enemy even in war should be treated in good faith and with respect to maintain human dignity
- **Probability of Success** – the moral conduct of war requires that those responsible for conducting war must bring it to a just conclusion (honorable surrender) if victory becomes impossible, such a surrender or conclusion is their duty
- **Proportionality of Projected Results** – if costs of war exceed original projections such as life and property – it is the responsibility of leaders conducting war to stop fighting in a certain fashion to minimize costs or ultimately bring war to a just conclusion; one does not continue to wage a war that far exceeds original projected cost of results
- **Right Spirit** – according to JWT Soldiers must demonstrate love not hatred while fighting their enemy, Soldiers should regret using deadly force against an enemy while remaining ready to use such force to secure victory

**JUS POST BELLUM** – principles for conduct at conclusion of war (Note this is a fairly recent proposed addition to JWT. Critics of this addition argue that JWT properly applied already results in peace, restored social order, and the original aggressor being responsible for post war rebuild and restitution.)

- **Post-war Order** – war should not end without some minimal form of restored political and social order
- **Post-war Restitution** – justice requires that attacked parties and victims of war be compensated in some form for their losses
- **Post-war Punishment** – justice demands that punishment and consequences be enacted for suffering of victims of war, there must be a penalty upon the aggressors for violence that warranted the initiation of just war
- **Post-war Reconciliation** – just peace is the objective of just war but a desired outcome is that parties at war be restored from a state of hostility to a state of partnership or even friendship, my enemy of yesterday should become my brother today if war is concluded justly; such reconciliation ensures a lasting peace, protects human life, promotes international security, and prevents renewal of hostilities

# Identify Use of JWT at Brigade/BCT level



**MORAL DEVELOPMENT** – if applied prevents Soldiers from becoming war criminals, prevents moral injury, dispels the fog of war, promotes the sleep of the just, serves as great subject to train leaders/Soldiers/Chaplains on, lead the effort to educate Soldiers/Leaders on their ethical/moral responsibilities in combat, promotes moral courage to stop any and all acts that are illegal or unethical

**ADVISEMENT** – gives words/language to advise BDE Commander/staff/Soldiers with mission planning and ethical application of land combat power, use it to promote an ethical/moral command climate especially in combat, act as a compass for commanders by advising on any element that may be unethical or immoral in war

**COUNSELING** – enables one to discuss combat from a moral perspective, assist with reconciling acts of war, use the language of JWT to counsel leadership with the tough decisions that may come with combat missions

**SUPERVISION** – equip BN UMTs to do all of the above and minister at the lowest level in combat.

Other options:

- 1) We find elements of it in our DOD Law of War Manual 2015, FM 27-10 Law of Land Warfare 1956
- 2) Use it to instruct BN CDRs on how they may leverage their BN CHs



# Chaplain as Ethical Moral Advisor

**Who says it is the Chaplain's role to be the ethical moral advisor? Did we inherit this task by default or was it something we grabbed to add value to our position?**



*As the professional military religious staff advisor, the chaplain advises the commander and staff on morals, morale, ethical issues, and the impact of religion on all aspects of military operations.*

**AR 165-1 2-3 2**

*Advising the command on religion, morals, morale, and ethical issues, both within the command and throughout the operational environment, often includes simply being the commander's eyes and ears in the unit. Through informal and formal interaction with Soldiers, it includes advising commanders on Soldiers morale, and when executing decisive action, ensuring the unit is meeting its professional obligations ethically and morally.*

**FM 1-05 1-27**

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

**FM 1-05 1-13**

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

**FM 1-05 1-31**

## **What are the 3 Ways we can advise the CDR?**



1. We must *know* what is going on in the unit – **information.**
2. We then *analyze* that information – **ethical analysis.**
3. Finally, we *act* on our analysis – **advise the CDR.**

## Other Points for Consideration with Internal Advisement

1. Issues, topics, problem areas, factors/matters that may require advisement, warning signs of unethical/immoral behavior – is the issue identified really the issue requiring advisement?
2. Pulse – Who do you get information from? How do you get information? What tools do you use?
3. References – What do you reference to identify ethical moral matters requiring advisement?



### **Areas for Concern:**

- Evidence of moral disengagement such as dehumanizing the enemy is a red flag that requires attention.
- Factors such as secrecy, off limit areas to a Chaplain, lack of effective/experienced leaders, and unclear mission/ROE all warrant attention.
- Other variables in this area include non-organic units or isolated units from higher headquarters
- Disregard for SOPs/rules/regulations (“this is how we do it here attitude”)
- Lack of sexual discipline
- Crisis event may stress command/unit thus opening door for ethical moral issues.



*In order to provide accurate and timely ethical moral advisement one must have a true pulse on the BDE.*

**What:** Ministry of presence, religious support events, counseling, issues of confidentiality (Note that what worked at the BN level has some carry over to BDE but be aware you and the BDE CDR are in the same circumstances. Your direct Soldier contact is limited, so how do you get an accurate pulse on 3500 Soldiers? You don't you must depend on others and established methods/mechanisms.)

**Who:** Soldiers, subordinate UMTs, BN CDRs & staff, BDE staff (engage BN CDRs and ask the climate question, “are there ethical/moral issues that we as Chaplains need to focus on for your troops? How can we help you do your mission better?”, let them know you are on the same team)

**How:** Reporting mechanisms(counseling stats, morale, high visibility issues), surveys (anonymous, top 3 issues, top 3 +/-), ethical climate assessment survey (TC 1-05), sensing sessions

**So what methodologies can we employ to advise the command on matters of ethics, morals, and morale?**

- Update briefing
- Reporting of collected data (identify problem + suggested solution or ethical/moral COAs)
- Counseling (confidentiality) which may include Ethical Moral Decision-making Process/Army Ethical Processing Model
- Mission Planning Process (Secret Clearance required for ability to participate)
- Reporting of violations or potential for such
- Informal one on one/Formal one on one
- One must also ask, "Is this something my supervisory chaplain needs to know?"



Ask the  
**8-ball**



Equipping subordinate UMTs to conduct Ethical Moral Advisement may require some COACHING!!



*Supervision is critical for the success of the brigade religious-support mission. The brigade UMT must see supervision as their part of comprehensive religious support within the brigade. Supervision is a function of both the religious leader and religious advisor capability.*

*The brigade UMT has the responsibility to ensure subordinate UMTs are planning, preparing, executing, and assessing the direct delivery of religious support to Soldiers and meeting the subordinate commander's intent.*

**FM 1-05 3-16**

# Supervising Moral Leadership Training

## Moral Leadership Training



**So why conduct MLT?** In order to promote moral development which is essentially forming/developing a moral conscience in our signed ministry population.

### **Other Reasons to Consider:**

1. **Outcomes** – MLT if properly executed can positively impact units, Soldiers, Families. It will also assist with prevention of moral failures and moral injury.
2. **Opportunity** – MLT is a bridge that may lead to even more tangible ministry for UMTs, it is also an opportunity to meet needs in the unit, and an opportunity to fulfill CDR's intent.
3. **Exposure** – MLT may help UMT discover better ways to minister to population, understand needs present in unit, collect insights to help shape command climate. MLT will enable chaplains to better advise CDRs on matters related to morale, morals, and ethics.



### **Why is MLT a chaplain led training events?**

1. Prior conviction/concern
2. Command/Regulatory directed
3. Most Qualified Member on Staff
4. Historically been the mission of the Chaplain Corps



## 6 Targets to be a Success at Conducting MLT!!

**Target Audience (Who?)**

**Topic (What?)**

**Tools (Resources?)**

**Tactics (How?)**

**Time (When?)**

**Terrain (Where?)**

### Plan for Supervision and Implementation at BN and BDE level

*(Each higher echelon requires more planning and strategy to execute MLT)*



### ***Key Factors or Variables to Consider for a BDE/BN MLT Plan:***

- quarterly, monthly events
- specific target audiences with likewise targeted topics
- simple approaches such as talking points per the BDE CDR to collective “word of the day” for use by UMTs across the BDE for set times
- guided focus (driven by reports, surveys, current events, and CDR’s guidance)

# Army Profession Ethics Trainer Course



**What is the Army Ethic?** “a set of moral principles that guide our decision and our actions.”

According to ADRP -1 "The *Army Ethic* is the evolving set of laws, values, and beliefs, embedded within the Army culture of trust that motivates and guides the conduct of Army professionals bound together in common moral purpose."

**Where does our Army Ethic come from?** According to ADRP-1 section 2.7 is drawn from our “historical, philosophical, and theological heritage.”

*An Understanding of the Army Profession and the Army Ethic is essential for Chaplains at all echelons*

## Five Essential Characteristics of the Army Profession



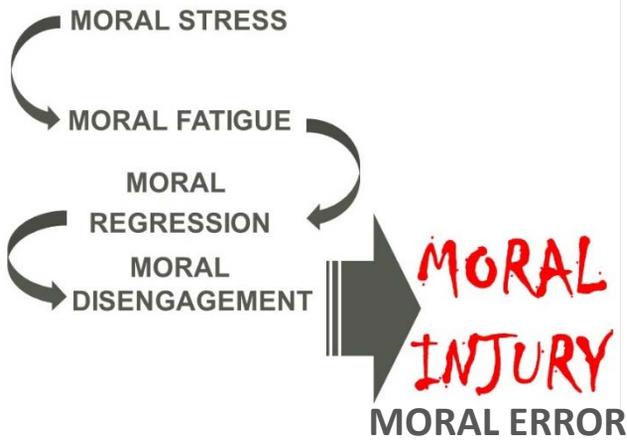
## Ethical Battlespace Effects on Soldiers



Some of the dynamic ethical factors that influence thoughts and behaviors are grouped together in this depiction of different types of information and stressors that compete for our attention when we are processing a Ethical dilemma.

*Different soldiers may “weigh” the influence of each component differently. The same Soldier may “weigh” influences differently in different contexts.*

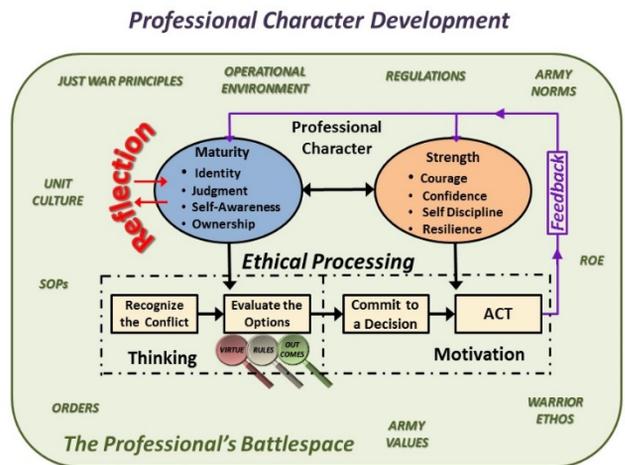
So not only do we have to deal with all these factors when we make decisions, we also have to account for their changing “weights” or priorities in different environments. Some of these also become interconnected based upon the individual. Some of these factors are internal and others are environmental.



**Ethical Dilemmas produce Moral Stress that if unresolved ultimately results in the twofold outcome of Moral Error and Moral Injury!!**

**Employ Ethical Processing Model to Determine Ethical Course of Action**

*The Army Ethical Processing Model is a critical tool to keep in our rucksack. It is invaluable for developing ethical COAs to resolve ethical dilemmas that one may encounter. Character development is a by product of someone properly navigating and resolving such dilemmas.*



Evaluate the Options	Virtues/ Values	Outcomes	Rules
COA 1			
COA 2			
COA 3			
COA x			

**Ethical Moral Decision Making Process (EMDMP):**

This matrix is a field expedient version of the above Army Ethical Processing Model that can be employed rapidly to conduct ethical reasoning in accordance with ADRP 6-22

## Key Areas to Employ the Army Ethical Processing Model



### ADVISER?

Use the model to assist counsees with taking ownership of issue/problem and identifying an appropriate COA, it also may be used in more positive oriented counseling matters when a counselee is simply seeking advice/guidance/counsel

Use the model to provide leaders with ethical COAs when resolving dilemmas, for mission planning purposes, for identifying ethical issues in a BN/BCT along with possible ethical responses to such issues



### COUNSELOR?



### MORAL LEADERSHIP TRAINING?

Use the model to conduct moral development training, equip others to use the model to resolve realistic ethical dilemma scenarios, maximize such training to result in character development at all levels

# Ethical Worldviews of Soldiers



**Do you know your  
Soldiers and the ethical  
worldview they use?**

**So why do we need morality? (purpose)**

- 1. To keep society from falling apart**
- 2. To ameliorate human suffering**
- 3. To promote human flourishing**
- 4. To resolve conflicts of interest in just ways**

**Different ethical theories may focus on one of these  
purposes individually**

**OBJECTIVISM**

**(Army)**

**Universal moral  
standards can  
exist for all  
societies**

**vs.**

**RELATIVISM**

**(Society)**

**No objective  
moral principles  
exist, only  
culturally  
accepted ones**

# So What Ethical Worldviews May I Encounter???

**Moral Relativism** - Moral Values and beliefs are ultimately arbitrary, morality is determined by one's own tastes and preferences - "What's right for you may not be right for me"

**Cultural Relativism** - What is "right" becomes what is believed to be right in a given culture or group, any cultural norm is moral for that culture and outsiders cannot make a moral judgment on a particular act since no norms transcend culture, cultural acceptance determines the validity of moral norms (*Conventionalism*) - "When in Rome, do as the Romans"

**Ethical Egoism** - An individual should act in his/her own self interest, morality of an act is determined by one's self interest, self interest is the guide for moral decisions - "Looking out for #1" or "It's all about me" "Nice Guys finish last"

**Social Contract Theory** - Community members are bound by the pursuit of common values and goals; the view that persons' moral obligations are dependent upon a contract or agreement among them to form the society in which they live, such a contractual community is voluntary and one willingly ascribes to agreed upon values and norms

**Human Rights** - The rights that are considered by most societies to belong automatically to everyone, human rights aims at identifying the fundamental prerequisites for each human being leading a minimally good life, human rights are believed to be universal and deem what is ethical or moral - "It is in your best interest"

**Utilitarianism** - The moral rightness of an action depends on outcome or consequences of that action (tyranny by the majority), the moral choice is the COA that produces more good consequences than harmful ones (*Consequentialism*), morality of an act always determined by the end result

**Deontological** - Morality must focus on the act itself not on what derives from it, nothing is good except reverence for duty, acting out of an intention to fulfill our duty meets our ethical obligation - "It's Your Duty"

**Virtue Theory** – (*also known as Aretaic Ethics*) Morality is primarily concerned with traits of character that are essential to human flourishing, it is an ethic of character and not duty, moral duty involves attitudes as well as actions

**Divine Command Theory** – (*also known as Theological Voluntarism*) Whatever God commands is right, so morality is best achieved by obedience, human reasoning cannot be trusted and best outcomes are a result of following God's directives found in the Bible, God is the source of moral truth and communicates His will to humanity via commands, right and wrong comes from God and nothing else matter - "God said it, I believe it, that settles it"

**Emotivism** - Morality is a matter of sentiment rather than fact, moral judgments are not facts at all, but emotional expressions about an action or person, this view appeals to emotion and not reason in moral decision making, moral judgments simply express positive or negative feelings about an action – "Hooked on a Feeling"

**Natural Law Ethics** - There is consistency in the way the world should work, moral law is universal and consistent, God is the source for right and wrong and not nature thus revealed by moral sense and conscience found in man, "Doing what comes naturally" "Who told you that was wrong"

**Situation Ethics** – Morality is relative to the situation in which one finds oneself and the moral obligation is to do the loving thing in that situation, no law is absolute with the exception of love, love should be the driving force for resolving moral dilemmas - "All you need is love"

**Behaviorism** – One behaves in a certain way as a result of physical causes, behavior is determined by environment, ethical statements are simply used to modify behavior, moral responsibility is meaningless as one cannot truly control their behavior - "I couldn't help myself"



**2019**

**RELIGIOUS SUPPORT**

**FAMILY LIFE MINISTRY**

**SMARTBOOK**

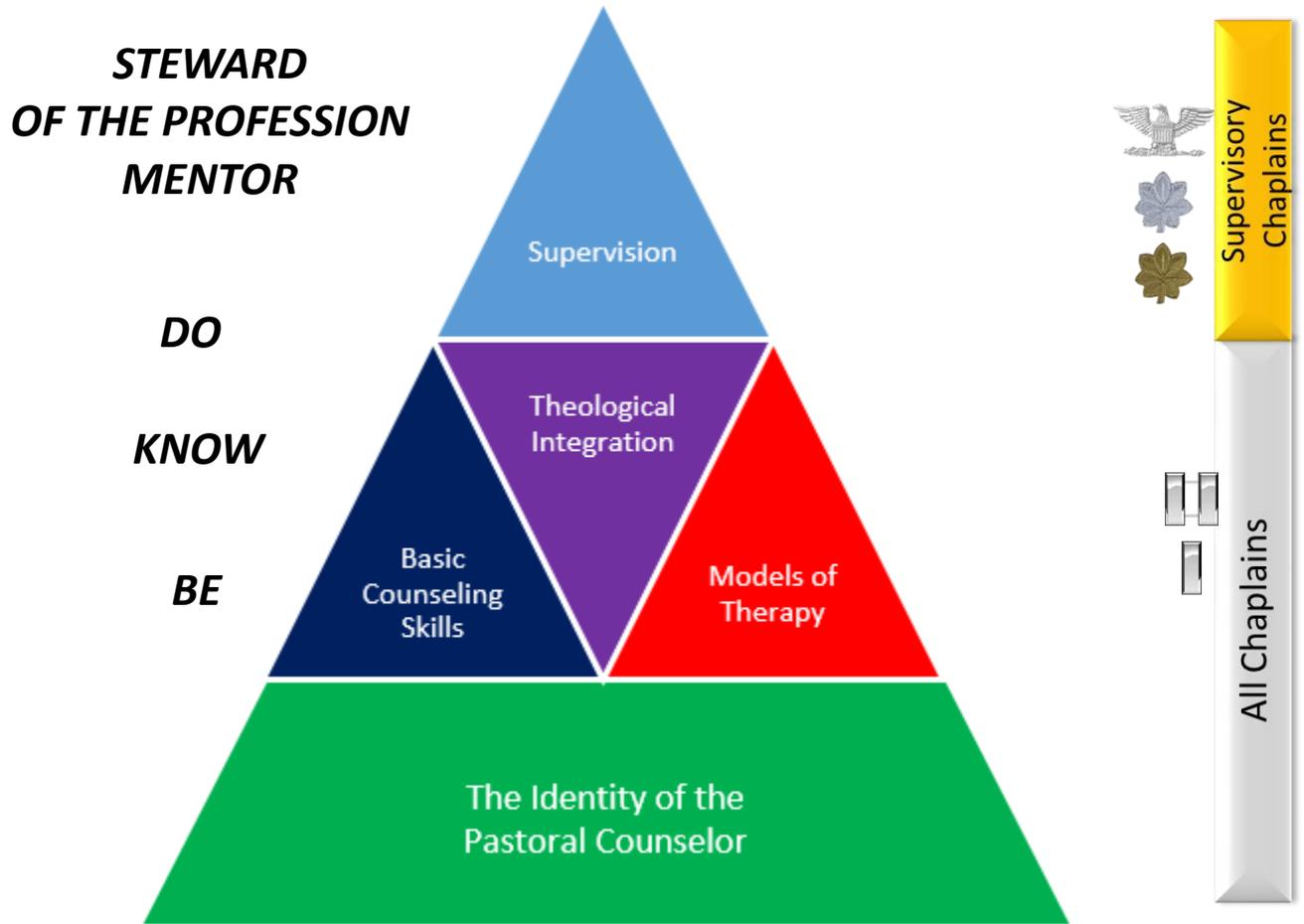
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17 January 2019

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# TRAINING PASTORAL COUNSELORS



## The Pastoral Counselor Development Model

Army doctrine begins with the profession and the leader. At the heart of leadership is the character and presence of the individual. In older leadership manuals, this was expressed as BE-KNOW-DO. Today, Leadership Attributes and Competencies work together on the inside to aid the individual in influencing others toward organization goals and mission accomplishment. Within pastoral counseling, effective ministry begins with the person and identity of the pastoral counselor. KNOWING what to DO is only as effective as the presence and character of the counselor (who they are (BE)). Before exposure to any model (secular or religious), chaplains need to develop their identity, increase self-awareness and emotional intelligence, and think critically about how their theology speaks to the process of pastoral care and counseling. It is difficult to teach the basic counseling skill of empathy without first being in touch with our own emotions, triggers, and issues. Identity is the foundation of leadership and developing an effective pastoral counselor.

## Develop Supervisory Pastoral Counselor Identity

### **1. Examine company-grade chaplaincy actions in: the RS Task list, AR 165-1, FM 1-05, and DA PAM 600-3, ch. 39.**

- Notice the types of verbs associated with company grade chaplain ministry: deliver, perform, provide, etc.
- Company Grade Chaplains spend most of their time delivering (doing) direct religious support.



### **2. Examine field-grade chaplaincy actions in: the RS Task list, AR 165-1, FM 1-05, and DA PAM 600-3, ch. 39.**

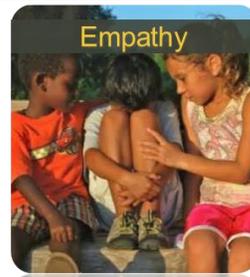
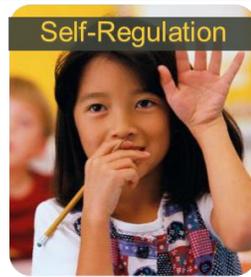
- Search for 'supervis' and notice the difference in verbs: supervise, mentor, coach, train, develop
- All chaplains at every grade will always deliver direct religious support
- The distinct difference of a field-grade chaplain is that they spend most of their time supervising, empowering, and enabling, the direct religious support of their subordinates.
- Field-grade chaplains assess, train, mentor, and coach subordinate ministry teams to deliver religious support.
- Field-grade chaplains take initiative in this process.



### **3. Identity is critical for all chaplains, especially field-grade chaplains**

- Maturity, calm, high empathy, self-awareness, self-regulation, and self-control.
- Embrace a new identity: Army chaplain supervisor (different than staff officer, different than civilian clergy).
- Comfortable with working with others of different faith, helping them embrace an Army Chaplain Identity.

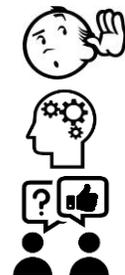
## Develop Emotional Intelligence and Advanced Empathy



**EMOTIONAL INTELLIGENCE:** the capacity to be aware of, control, and express one's emotions, and to handle interpersonal relationships using emotional information to guide thinking and behavior. Unlike IQ, EI can and does increase over time. It is a set of learned skills. Dr. Daniel Goleman is a pioneer in this field, see [this article](#).

### Advanced Empathy Skill Building:

- Understand there are at least two levels of every communication: cognitive and affective (thoughts and feelings)
- Empathy works on the affective / feeling level
- Empathy is the 'glue' of relationships
- The goal of empathy is the other ***feels*** understood, accepted, and respected.
- **Basic Empathy:**
  - Listen FOR emotions.
  - Guess, "What is the feeling word / emotion the other is describing?"
  - Put yourself in their shoes and ask, "What would I feel emotionally if I were in their place?"
  - Use active listening and communicate your emotional guess using an actual emotion word: "If I was in your shoes, I'd feel hurt. How close is that to what you're feeling?"
- **Advanced Empathy:** The deeper feeling behind the surface feeling.
  - Once you've identified the basic / surface feeling (usually happy, sad, mad, numb, etc.), guess at what the deeper feeling could be.
  - So I hear you saying you are hurt, but as I listen to you, it seems the hurt is coming from a deeper feeling of betrayal, is that right?
  - Identifying the deeper feeling gives clues to the deeper thoughts which often reveal the brokenness or woundedness needing care, grieving, or healing. Surface anger can point to deeper feelings of guilt, which are driven by thoughts, "I am responsible for what happened" which explain the wound that needs healing.



# Assess a Potential Counselee

During your ministry as a chaplain you may not know how best to help those you serve. Sometimes Soldier's don't share everything needed for chaplains to know how to help them. Neither do they always clearly express what they want from you. Knowing how to professionally assess a Soldier's situation helps the chaplain take care of all Soldiers in an ethical, professional manner. An assessment is not a religious function; a chaplain should perform an assessment for any Soldier, Family Member or authorized person coming for help. Assessments steps include:

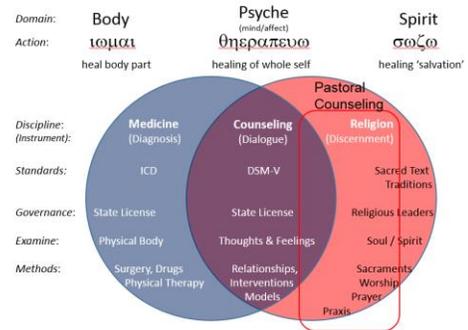


- **Employ Standards of Care:** Empathetic, active listening, curiosity, respect, being pastoral in disposition, and respecting the autonomy of the other person.
- **Prepare for an Assessment:** Maintain a current referral list, read your endorser's guidance and clearly understand any limitations or constraints, know the Army Ethic and relevant ethical codes, and review AR 165-1, 3-2b.
- **Initiate Contact:** Welcome, introduce yourself as Chaplain \_\_\_\_\_, use their rank and title, and remind them of confidentiality.
- **Maintain a Professional Ethic:** Show respect for all, especially subordinates, employ empathy, practice self-awareness, practice cultural-awareness, maintain a non-judgmental disposition, and maintain calmness, presence, and emotional control
- **Assess the Issue:** Use open ended questions, such as "What brought you here today?" or "How can I help you?" Ensure you understand what they expect of you and what the problem is.
- **Reflect Your Understanding of the Issue:** Use active listening, "So I hear you saying your problem is \_\_\_ and you'd like me to \_\_\_\_\_. Is that right?"
- **Determine the Best Way to Help:** Pause and consider, "Am I able to perform pastoral care or counsel for this person? Do they need a referral to another professional or agency? Or, do they need advisement on Army policy or procedures?" Determine the way ahead and check in with them.
- **Terminate the Assessment:** Summarize the assessment, check with them on their concurrence with the summary, follow through (either by performing or providing pastoral care or counsel, making a referral, or performing advisement).

# Brigade-Level Health Services Support Integration

## Know the distinctions and overlap of the helping professions

- Chaplains operate in two of the domains.
- Chaplains collaborate and cooperate with all domains.



© 2001, Sickness or Sin, John Chirban

**DA PAM 600-24, 2-7 states:** “Chaplains provide multidisciplinary support and cooperation with health services support assets.”

- Brigade commanders have expectations that chaplains will do just that.
- Real obstacles to cooperation exist: e.g. confidentiality & HIPAA
- Chaplains work to find commonality and to overcome barriers:
  - We are fellow professionals with higher education than most other staff officers
  - We are fellow care providers (this is the main similarity and a good place to start in building relationships)
  - We have special requirements regarding reporting (confidentiality and HIPAA)
  - We are key and instrumental in crisis response (MASCAL, TEM, Suicide intervention)
  - We often work together on a commander’s staff (clinics, hospitals, Medical Detachments, Combat Support Hospitals, and in military units)
  - Familiarize yourself with evidenced-based research in faith-based journals
  - Take 1 unit of CPE
  - Receive training in: TEM, Moral Injury, CMM/EMM, etc.
  - Become a CPE or Family Life Chaplain
  - Build relationships with MFLCs and BHS professionals
  - Participate in training with BHS; perform joint training
  - Focus on what you can share with each other



# An Overview of Couples Collaborative Therapy

“We don’t solve the problem (what they fight about), we help solve the moment (how they talk about it)” – [Dan Wile](#)

Fighting and withdrawing are inevitable in a couple relationship, but partners can become increasingly skillful in reducing their frequency, duration, and damage, and even turning fighting into opportunities. In Couples Collaborative Therapy, the counselor speaks for partners, translating their fighting or withdrawing into intimate conversations. Collaborative Couple Therapy is based on the assumption that partners in a problematic exchange are in need of a conversation. Those in adversarial interactions are in need of a *conversation of reconciliation* in which each partner appreciates the other’s point of view. Those in a withdrawn interaction are in need of a *conversation of reconnection* in which each partner confides her or his heartfelt feelings. The therapeutic task is to trigger the needed conversation.

1. Core concept: Couples suffer from the lack of conversation; we help them have that conversation.
2. We don’t solve the problem (what they fight about), we help solve the moment (how they talk about it).
3. We often move in and speak for them using “doubling,” the signature intervention
4. Doubling changes the tone, makes acknowledgments, and changes “you” to “I” (complaints to ‘wishes’ or ‘fears’).
5. Our greatest danger is taking sides.
6. Through doubling and not taking sides, we model how to have a conversation “above the fray”.

CCT Interventions:

- **Doubling**
- **Compassionate Overview Statements**
- **How Much, How Much Questions**
- **Sentence Completion**
- **End of Session Questions**

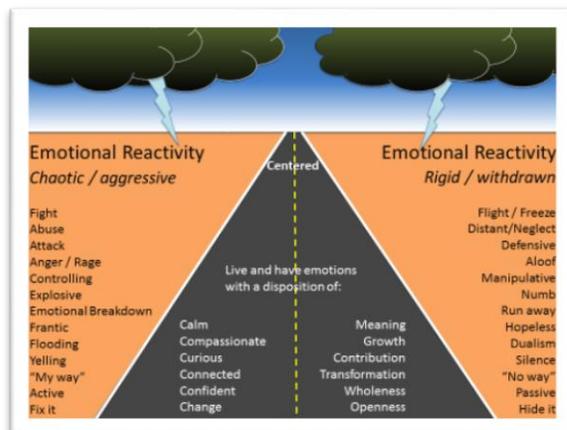


# Provide Religious Support to Combat Stress Casualties

PE

## Signs and Symptoms of Combat Stress

Stuck Soul-sick Numb No meaning in life Fake Imposter Fear of being exposed Divided Guilt	Ill, diseased, physically sick Hiding who you are Burned out Exhausted Going through the motions Hollow on the inside No much feeling, except perhaps anger Shame
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	<u>Post-Traumatic Stress</u>	<u>Moral Injury</u>
<b>Message</b>	Something bad happened to me (or I witnessed it) and I can't make sense of it.	I did (or I believe I did) something bad and I can't make sense of it.
<b>Sample Thoughts</b>	<i>"Why did I survive the IED, and my buddy sitting next to me didn't?"</i>	<i>"I had no choice but to run that child over during the patrol; Why can't I move on?"</i>
<b>Emotions</b>	Fight, Flight, Freeze	Shame, Guilt, Confusion
<b>Symptoms</b>	Fear, Hypervigilance, Intrusive Thoughts, Numb, Sexual Dysfunction, etc.	Disillusionment, Despair, Loss of faith, Loss of identity, Suicidal Ideations
<b>Common to Both</b>	Flashbacks, Anger, Depression, Anxiety, Insomnia, Self-medication with substances, Isolation, Nightmares	

## Chaplain Facilitated Healing Strategies

**Movement from psychological labeling to viewing the condition as an injury** (See Dr. [Stephen Muse](#))

**A holistic approach:** processing behavioral responses, thoughts, and emotions associated with the stuck traumatic memories (see Dr. [Terry Wardle](#))

**Addressing the soul of the wounded** (see Dr. [Peter Levine](#) & [Babette Rothschild](#)): Confession, lamenting, mourning, forbearance, forgiveness, acceptance, and transformation in the context of safe, non-judgmental community.

**Essential Experiences:** truth telling, [mindfulness](#), courage, reclamation of devalued or dissociated internal parts, and reconnection with self, community, and the Divine (See Dr. [Richard Schwartz](#), Dr. [Sue Johnson](#), Dr. [Terry Wardle](#)).

**Essential Ingredients:** connection, compassion, contribution to the community (See Dr. [Bill O'Hanlon](#) & Dr. [Brené Brown](#))

**Wounded healers** operating from compassionate vulnerability offering comfort and healing space for those wounded (see [Henri Nouwen](#)).

# Leadership and Self-Care

***“There are many ways we refuse to have our own feet washed while yet expecting to be able to do this for others.”*** - Dr. Stephen Muse

## **Being a US Army Chaplain exposes us to a stressful and demanding environment:**

- Working in a culture of trauma, loss, and grief
- Expected to have the answers, be the expert, be always ready to give, care, and heal
- Competitive promotion system
- Zero-defect mentality
- Petri dish for work-a-holism, performance, perfectionism, and ego-centrism



## **Elements of a robust self-care plan:**

- Address the 4 dimensions: body, mind, emotions, and spirit.
- Write it down
- Obtain the resources to do it: (funding, key relationships (mentor, therapist, supervisor, spiritual director))
- Anticipate obstacles in advance and develop a plan for them
- Review your plan with a trusted confidant
- Ask three others to hold you accountable to the plan



# Basic Supervision of Pastoral Counseling

AR 165-1 states that supervisory chaplains (and Family Life chaplains) are to provide case consultation (basic supervision) of subordinate pastoral counseling, and that confidentiality rules extend to the supervisor (AR 165-1 16-2i & 16-2j).

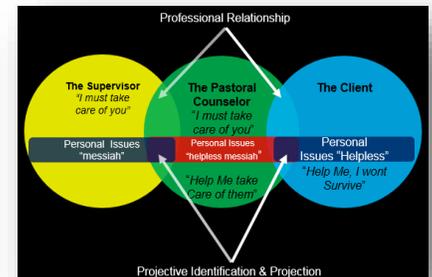
*Details about the subordinate’s client can be freely and openly discussed with a supervisor to ensure quality of care and safety. Details about the subordinate chaplain’s personal illegal, immoral, or unethical issues are not confidential with the supervisor.*

**Supervision of Counseling is:** The sustained, intentional interaction between a more proficient chaplain and a less proficient chaplain undertaken to support the clinical and professional development of the latter, and directly and indirectly improve counseling effectiveness.

**Supervisors are aware of and looking for: Projection, Projective Identification, and Isomorphism:**

**Projection** is where we think someone else is feeling or behaving in a particular way when actually it’s our feelings or behavior. *“I find it hard to feel sad or angry about things I tell to another, but I imagine him feeling sad or angry - I project my feelings onto him.”* Sometimes people accuse others of doing things they are in fact doing themselves.

**Projective Identification** is where I am being projected upon, and I unconsciously identify with the projection and act out based on it. E.g. *“I suddenly feel intimidated by the other person and respond to the intimidation by folding or becoming hostile”*



## Four Common Projections and Projective Identifications:

1. **Dependency:** “I need you...” and the counselor feels compulsion or tempted to flee
2. **Power:** “You had better...” and the counselor feels threatened or incompetent
3. **Sexuality:** “You need me...” and the counselor feels aroused or repulsed
4. **Ingratiation:** “You owe me...” and the counselor feels guilt or indignation

**Isomorphism** is parallel processing, where a client projected on the chaplain and the chaplain turns around and projects the same on the supervisor. E.g. The client is dependent, “Help me, tell me what to do chaplain!” which causes the chaplain to identify with the dependency by feeling pressure to save this person. The Chaplain, feeling pressure goes to the supervisor, “Help me, tell me what to do to help this person!” and the supervisor identifies with the chaplain’s dependency by feeling pressure to tell the chaplain what to do. Unrecognized, this is bad.

Use [The Discrimination Model](#) to deliver basic supervision.

Read [Sheldon Cashdan](#) to learn more about projection, projective identification (Object Relations Theory) and how to use it in a positive way in pastoral therapy.

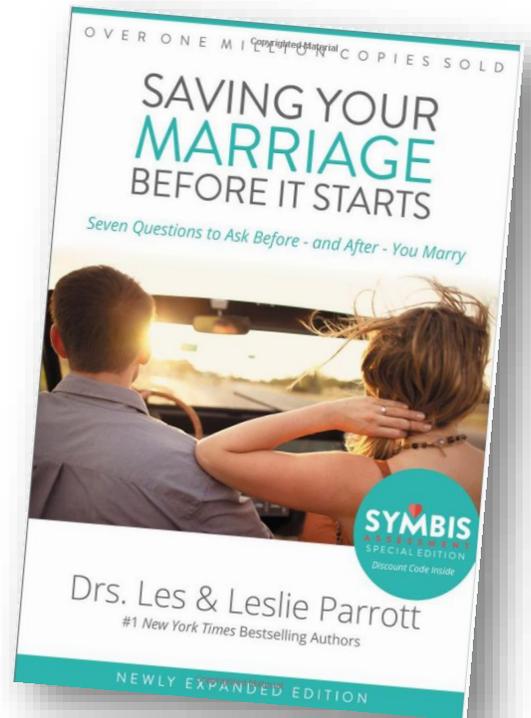
ROLE →	TEACHER (INSTRUCTOR, HELP DEVELOP SKILLS)	COUNSELOR (HELP IDENTIFY HOW PERSONAL ISSUES AFFECT PROCESS)	CONSULTANT (PEER-LIKE, BOUNCE IDEAS OFF EACH OTHER) COLLABORATIVE
FOCUS ↓	DIRECT	LESS DIRECT	
PROCESS (WHAT THEY ARE DOING, INTERVENTIONS)	What intervention did you use, how did it go? This is how to do ___ intervention...	What prompted you to select that intervention? Was it because of something happening in you?	That was an excellent intervention... what are you thinking about next? What are the possible outcomes of that intervention?
CONCEPTUALIZATION (HOW SUPERVISEE UNDERSTANDS CLIENT AND THE PROBLEM)	How do you see the couple problem? Here is how you can discern the interaction pattern...	How do you keep the therapeutic goal theirs and not yours?	What are some other possibilities for understanding this couple's problem?
PERSONALIZATION (HOW SUPERVISEE'S PERSONALITY AND ISSUES AFFECT THE PROCESS)	What was your emotional reaction to what he said? This is how you can recognize emotional reactivity...	In what ways does this couple's problem remind you of relationships in your life?	Sometimes that reaction happens in counselors. What can you do to recognize it and use it diagnostically?

# SYMBIS

SYMBIS stands for: “Save Your Marriage Before It Starts”.

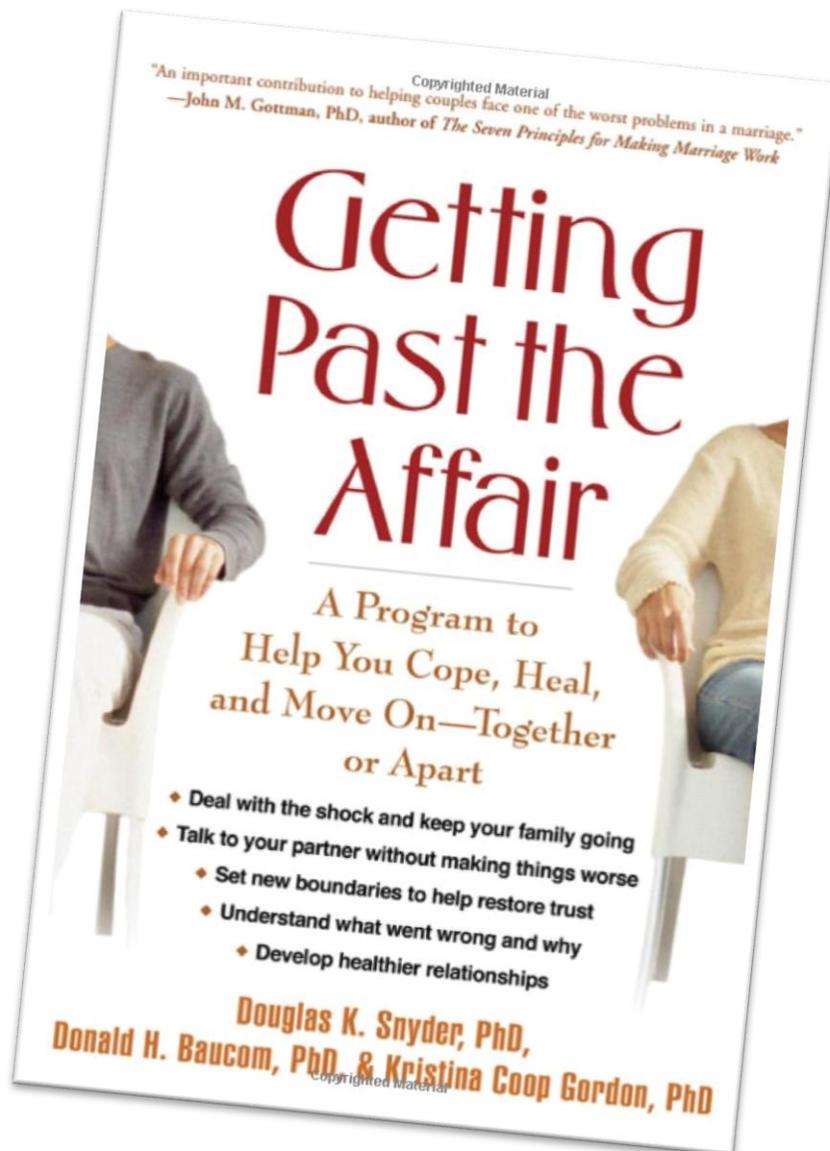
It was developed by Drs. Les and Leslie Parrott.

It is a reliable, verified, and comprehensive couple assessment that provides a template for several pre-marriage or couple counseling sessions.



## Getting Past the Affair

*Getting Past the Affair* is a program developed by Dr. Douglas Snyder. It provides a guide through the initial trauma so one can understand what happened and why it happened before deciding how to move forward. Based on the only program that's been tested--and proven--to relieve destructive emotions in the wake of infidelity, this program offers support and expert advice from a team of award-winning couple therapists. You'll find realistic tips for rebuilding a marriage and restoring trust. But no matter which path a couple chooses, they'll discover effective ways to recover personally, avoid lasting scars, and pursue healthier relationships in the future.



# World Religions and Advisement Smart Book: 2019



**Chaplain (Major) Rob Belton, US Army Chaplain Center & School**

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## Advise the Command: A Required Capability

The Unit Ministry Team (UMT) has two required capabilities: provide religious support and advise the command.<sup>1</sup> The second required capability consists of *internal* and *external advisement*. When delivering *internal advisement*, the UMT advises the command on religion, morals, and morale within units. The UMT also advises the command on ethical decision making.<sup>2</sup> Internal advisement includes working with commanders and Soldiers on religious accommodation: requests for exceptions to policy on the basis of the free exercise of religion. When delivering *external advisement*, the UMT assists the command and staff with a clearer understanding of how religion shapes the battlefield and impacts the unit's mission throughout its area of operations (AO).<sup>3</sup> The UMT provides external advisement primarily through one activity and two products.

The activity of external advisement is Soldier and Leader Engagement (SLE). SLE is taught in common core curriculum for all Military Occupation Specialties, both officer and enlisted. In the past, SLEs were called Religious Leader Liaisons, Religious Leader Engagements, or Key Leader Engagements. Today, SLE is the standard term. When UMT members take part in SLEs, the individuals they meet with are often, but not always, religious leaders.<sup>4</sup>

The products of external advisement are *Religious Area Analysis* (RAA) and *Religious Impact Assessment* (RIA). An RAA organizes religious data specific to an AO using the operational variables (PMESII-PT). Alternately, it can organize the data using the mission variables (METT-TC) or civil considerations (ASCOPE).<sup>5</sup> It analyzes the cross-section of religion and each operational variable. Using the data from the RAA, the RIA speaks directly to how religions shapes the OE. It provides predictions of how religion will impact the mission, recommends specific courses of action, and identifies desired end states. While the UMT will rarely brief the RAA to the commander, the UMT should prepare the RIA with the intention of presenting it to the commander.

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<sup>1</sup> Headquarters, Department of the Army, *Religious Support*, Field Manual 1-05 (Washington, DC: US Department of the Army, 2019), 1-2.

<sup>2</sup> Headquarters, Department of the Army, *Religious Support and Internal Advisement*, Army Techniques Publication 1-05.04 (Washington, DC: US Department of the Army, 2019), 1-2.

<sup>3</sup> Headquarters, Department of the Army, *Religious Support and External Advisement*, Army Techniques Publication 1-05.03 (Washington, DC: US Department of the Army), 1-2.

<sup>4</sup> The information in this paragraph and other portions of this Smart Book comes from previous editions, written by Chaplain J. Nathan Kline during his time as the USACHCS World Religions Instructor/Writer.

<sup>5</sup> ATP 1-05.03, 2-2, 2-3.

## Culture as Context

**The Army's Definition of Culture:** The set of distinctive features of a society or group, including but not limited to **values**, **beliefs**, and **norms**, that ties together members of that society or group and that drives action and **behavior**.<sup>6</sup> Chaplains should consider cultural factors both within their units (*internal advisement*) and outside of their units in an AO (*external advisement*).

Values:	What is valuable?
Beliefs:	What is true?
Norms:	What type of behavior can I expect?
Behavior:	What do I see in the OE?

### Factors which shape culture and impact religious advisement:

- History
- Religion
- Ethnic Identity
- Language
- Nationality

### Positive Outcomes of Considering the Culture and Worldviews of Others:

- Creates the opportunity for relationships of trust
- Opens avenues of approach for establishing partnerships
- Helps lead to successful stability operations
- Increases possibility for lasting peace
- Corresponds to Army Professional Ethic, US national values, and enduring principles

### The Impact of Religion on Culture:

*Because religion is often an integral part of the values set of a culture, mission preparation and analysis should examine the religions and religious groups in an AO. Religious beliefs, leaders, and institutions are central to the worldview of many societies. The impact of religion on a local population must be considered when planning any operation.*<sup>7</sup>

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<sup>6</sup> Headquarters, Department of the Army, *Army Culture and Foreign Language Strategy* (Washington, DC: US Department of the Army, 2009), 7.

<sup>7</sup> ATP 1-05.03, 1-4.

## Internal Advisement Overview

When a chaplain delivers *internal advisement*, he or she advises the command on religion, morals, morale, and ethical decision making internal to the unit.<sup>8</sup> Internal advisement is distinct from the required capability to provide religious support.<sup>9</sup> Chaplains are uniquely situated to advise because of their direct access to the commander and all assigned Soldiers in the unit, because they offer complete confidentiality, and because they understand how to function in the Army's religiously pluralistic environment.<sup>10</sup>

Chaplains are religious leaders. As such, they influence and motivate the command to think, make decisions, and act in the best interests of the unit.<sup>11</sup> When chaplains deliver internal advisement, they put forth actionable recommendations<sup>12</sup> flowing from their unique knowledge as both pastoral caregivers and professional staff officers. While chaplains often advise commanders verbally, they can also provide written advisement. This can take the form of Executive Summaries, Information Papers, and Decision Papers.<sup>13</sup>

Similar to when providing religious support, chaplains must uphold the First Amendment when providing internal advisement. Chaplains *always* assist the commander in upholding both the Free Exercise Clause and the Establishment Clause. Internal advisement demands a description of operational impact, with focus on mission and readiness, which is objective and unbiased. If a chaplain senses he or she is unable to advise a commander on a particular issue due to religious conviction, he or she must arrange for another chaplain to perform the duty. This will allow the unit chaplain to maintain moral and professional integrity and to avoid creating a conflict of interests within the command.<sup>14</sup>

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<sup>8</sup> ATP 1-05.04, 1-2.

<sup>9</sup> There are times when the two required capabilities overlap. An example is when a commander speaks with a chaplain about a unit-based issue from both a personal religious perspective (provide) and from a professional ethical perspective (advise). ATP 1-05.04, 1-2, 1-3.

<sup>10</sup> *Ibid.*, 1-3.

<sup>11</sup> *Ibid.*, 1-2.

<sup>12</sup> *Ibid.*

<sup>13</sup> *Ibid.*, 4-3.

<sup>14</sup> Headquarters, Department of the Army, *Religious Support and Internal Advisement*, Army Techniques Publication 1-05.04 (Washington, DC: US Department of the Army, 2017), 1-6. This information is included in the 2017 version – but not the current Final Approved Draft of the 2019 version – of ATP 1-05.04.

## Internal Advisement: Religious Accommodation

### Religious Accommodation Defined:

A key component of internal advisement is religious accommodation. The term describes “whether the Army and its commanders will prohibit, or permit and accommodate, particular desired exercise of expression of religion that would otherwise be at odds with other military requirements, objectives, and policies.”<sup>15</sup> Many religious needs can be met without religious accommodation by simply providing religious support. For example, a Protestant chaplain can arrange for a Roman Catholic chaplain to hold Mass for all of the Roman Catholic Soldiers within a unit. Other times, a Soldier is unable to exercise elements of his or her faith without an accommodation.

### The Religious Freedom Restoration Act:

While the First Amendment undergirds federal laws and Army policies regarding religious accommodation, the Religious Freedom Restoration Act (RFRA) of 1993 provides the standard of federal law for the free exercise of religion in the Army. As a part of the US Code, RFRA is the law. It says that the federal government may burden an individual’s ability to exercise his or her religion only if there is a compelling government interest to do so, and only if it is the least restrictive means of doing so.<sup>16</sup> An Army directive<sup>17</sup> and an Army regulation<sup>18</sup> each define “compelling government interest” as “military necessity.”<sup>19</sup>

Here is an example: a forward-deployed commander may prevent his Soldiers from attending chapel if there is a military necessity, such as a major battlefield operation or movement. The commander has burdened his Soldiers’ free exercise of religion. However, the commander makes sure that his Soldiers can attend chapel at their earliest convenience after the operation or movement is complete. The commander has burdened his Soldiers’ free exercise in the *least* restrictive way.

Chaplains and commanders must remember that RFRA is fully applicable to *all* Soldiers, including chaplains. The National Defense Authorization Act of 2013 (amended in 2014) says that military chaplains cannot be required “to perform any rite, ritual, or ceremony that is contrary to the conscience, moral principles, or religious beliefs of the chaplain.”<sup>20</sup> The NDAA also prohibits military leaders from taking adverse

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<sup>15</sup> Ibid., 1-4.

<sup>16</sup> *Religious Freedom Restoration Act of 1993*, H.R. 1308, Public Law 103-141, 103<sup>rd</sup> Congress, (November 16, 2013), excerpts from 42 U.S.C. 2000bb-2000bb-4.

<sup>17</sup> Secretary of the Army, *Processing Religious Accommodation Requests Requiring a Waiver to Army Uniform or Grooming Policies*, Army Directive 2016-34 (Washington, DC: US Department of the Army, October 6, 2016), 1.

<sup>18</sup> Headquarters, Department of the Army, *Army Command Policy*, Army Regulation 600-20 (Washington, DC: US Department of the Army, 2014), 44.

<sup>19</sup> For further guidance about religious liberty protections in federal law, see US Attorney General Jeff Sessions, “Federal Law Protections for Religious Liberty,” memorandum for all Executive Departments and Agencies, Washington, DC, October 6, 2017, <https://www.justice.gov/crt/page/file/1006786/download>.

<sup>20</sup> *National Defense Authorization Act for Fiscal Year 2013*, H.R. 4310, Public Law 239, 112<sup>th</sup> Congress, 2<sup>nd</sup> sess. (January 2, 2013), 97, excerpt.

action against a chaplain for refusing to do so.<sup>21</sup> Army policy requires chaplains to uphold the requirements of their ecclesiastical endorsers at all times.<sup>22</sup>

### **The Army's Approach to Religious Accommodation:**

Department of Defense and Army policy safeguard the rights of Soldiers "to observe the tenets of their respective religions or to observe no religion at all."<sup>23</sup> When a Soldier requires a religious accommodation to observe tenets of his or her religion, the Army's approach is to approve such requests "unless accommodation will adversely affect military necessity, including unit readiness, individual readiness, unit cohesion, good order, discipline, health, and/or safety for Soldiers and units."<sup>24</sup>

### **Categories of Religious Accommodation:**

Major categories of religious accommodation include the following: worship services, dietary practices, medical practices, wear and appearance of the uniform, grooming practices,<sup>25</sup> religious observance, and religious speech/abstentions. While it is beyond the scope of this smart book to go deeply into each category, a few examples follow.

A commander may approve a routine request for religious accommodation – for something such as an alternate day of worship or a dietary practice – either formally (in writing) or informally. A chaplain interview is not required unless the commander denies the request. In that case, a chaplain interview memorandum is included in the appeal packet.

Requests for accommodation pertaining to the wear and appearance of the uniform and grooming practices fall into one of four categories:

(1) No request for accommodation is required, such as when a Soldier who is a Latter-Day Saint desires to wear sacred undergarments under his uniform. AR 670-1 already allows it.<sup>26</sup>

(2) The religious accommodation may be approved by any commander as an exception from local uniformity. An example is a Soldier who desires to wear long PT pants and sleeves for the sake of modesty, regardless of outside temperature.<sup>27</sup>

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<sup>21</sup> Ibid.

<sup>22</sup> Headquarters, Department of the Army, *Religious Activities: Army Chaplain Corps Activities*, Army Regulation 165-1 (Washington, DC: US Department of the Army, 2015), 8.

<sup>23</sup> US Department of Defense, *Accommodation of Religious Practices Within the Military Services*, Department of Defense Instruction 1300.17 (Washington, DC: US Department of Defense, February 10, 2009), 2. See also Army Directive 2016-34, 1; ATP 1-05.04, 1-4; and AR 600-20, 44.

<sup>24</sup> Army Directive 2016-34, 1. See also AR 600-20, 44.

<sup>25</sup> AR 600-20, 45-47; ATP 1-05.04, 1-4.

<sup>26</sup> Headquarters, Department of the Army, *Wear and Appearance of Army Uniforms and Insignia*, Army Regulation 670-1 (Washington, DC: US Department of the Army, 2017), 18-19. See also AR 600-20, 46.

<sup>27</sup> AR 600-20, 47.

(3) The religious accommodation may be approved, disapproved, or elevated by the first general officer with general court martial convening authority. This pertains to requests for accommodation involving hijabs, beards, and turbans with uncut beard and hair.<sup>28</sup>

(4) The religious accommodation may be approved or disapproved by the Secretary of the Army or his designee (the Deputy Chief of Staff, G-1). This pertains to requests involving uniform or grooming issues other than hijabs, beards, and turbans with uncut beard and hair.

### **The Two Roles of the Army Chaplain in Religious Accommodation:**

Army chaplains have two distinct roles in religious accommodation. The first is a general advisory role, in which chaplains advise the command on issues of religion, morals, morale, and ethical decision-making. This role also involves the chaplain advising individual Soldiers on religious belief and practice. The chaplain maintains full confidentiality in this role, as he or she does in all matters of faith and conscience.

The chaplain's second role in religious accommodation is that of a formal interviewer. When a Soldier makes a request for accommodation concerning uniform and grooming standards (such as a hijab, beard, or turban), immunizations, or an appeal to a higher level of command, a chaplain must conduct a formal interview. When beginning the interview, the chaplain must notify the Soldier that he or she cannot offer confidentiality. Everything the Soldier says during the interview will inform the memorandum the chaplain writes afterward. Because it is possible to create a conflict of interest if a preexisting confidential relationship exists between the chaplain and the Soldier, the chaplain may arrange for a different chaplain to conduct the interview.

In the memorandum, the chaplain must address two things pertaining to the request for religious accommodation: the religious basis of the request and the sincerity of the request.

(1) Religious basis of the request: the request must be based on religious belief, and not merely upon moral or philosophical belief. "*Religious* refers to professing a set of beliefs concerning the cause, nature, and purpose of the universe, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs."<sup>29</sup> The Office of the Chief of Chaplains provides guidance during the religious accommodation process<sup>30</sup> and "understands religion as beliefs, commitments, and practices grounded in God which drive personal identity, meaning, and empowerment."<sup>31</sup>

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<sup>28</sup> Secretary of the Army, *Approval, Disapproval, and Elevation of Requests for Religious Accommodation*, Army Directive 2018-19 (Washington, DC: US Department of the Army, November 8, 2018), 1.

<sup>29</sup> ATP 1-05.04, 2-8. See also ATP 1-05.03, 1-3.

<sup>30</sup> Army Directive 2018-19, 3.

<sup>31</sup> Email received from CH (COL) Jonathan E. Shaw, dated January 10, 2019.

(2) Sincerity of the request: facts relevant to consideration of sincerity can include the ability to express the religious impact on the Soldier if the request is denied. Sincerity can also be addressed by identifying the extent of any connection with a religious group or leader supporting the specific religious requirement.

Chaplains are not required to make a recommendation regarding whether or not the request for accommodation should be approved. If they clearly address the religious basis of the request and the sincerity of the request, commanders can make well-informed recommendations for approval or disapproval on their own.

### **External Advisement: Self-Awareness**

We turn now to *external advisement*: the UMT's required capability to advise the command on how religion shapes the battlefield and impacts the unit's mission through the AO.<sup>32</sup> We begin with the issue of self-awareness.

All thinking, rational humans are informed by values and interpret their experiences based on their worldviews. As UMTs, we are responsible for being aware of our own biases, even as we attempt to identify the biases and values of those within a particular AO. A bias is one's attitude, preference, position, or pre-conception about everything. For the chaplain, a bias is often grounded in the theological lens through which he or she observes the world.

That we will have biases is a given. However, we have a three-fold responsibility regarding these biases:

- (1) We must be aware of them.
- (2) We must seek to understand how we acquired them.
- (3) We must ensure they are informed by our values. If we find that our biases do not reflect our values, we must do the hard work of personal, internal change.

Self-awareness of our own biases and values helps us as we seek to identify the biases and values of people in an AO. In turn, this helps us deliver more objective external advisement to the commander about the impact of religion on the mission. This may also help the commander and staff to build relationships of trust with partners in the AO, thereby contributing to mission success.

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<sup>32</sup> ATP 1-05.03, 1-2.

## Religion # 1 and Religion # 2

When advising the command on the impact of religion in an AO, it is important to define what exactly we mean by “religion.” The construct of Religion # 1 and Religion # 2 is a helpful paradigm which helps us more appropriately define religion.

Religion # 1 involves the type of information one can typically find on open-source internet. It includes such categories as religious beliefs and traditions, practices and observances, scriptures/holy texts, and holy sites. Much of this type of information goes into a Religious Area Analysis (see page 13).

Religion # 2 is very different. An open-source internet search typically doesn't give us much in this category. Religion # 2 involves those things that “make people tick.” It addresses those things for which people are willing to live and die. In operational language, it is the Center of Gravity. UMTs learn about Religion # 2 by being on the ground in an AO and getting to know the people through personal relationships. UMTs often best understand Religion # 2 through Soldier and Leader Engagement (see page 11).

### DEFINING RELIGION WHEN ADVISING THE COMMAND

#### ***Religion # 1***

- Traditions & Beliefs
- Practices & Observances
- Texts
- Sites

#### ***Religion # 2***

- What “makes people tick”
- Center of Gravity
- Willing to live/die for
- Comes from the source

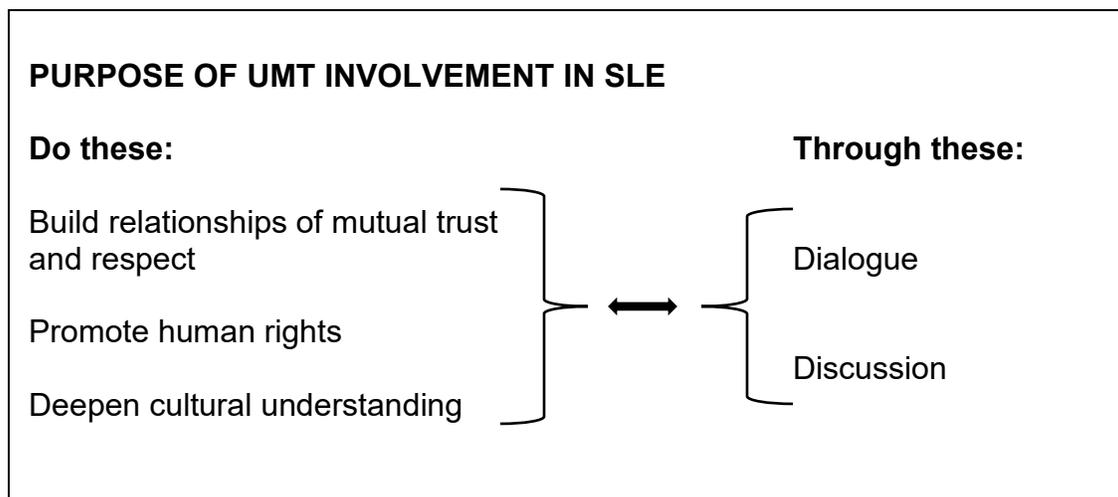
## Soldier and Leader Engagement (SLE)

### SLE Defined:

Soldier and Leader Engagement (SLE) is the *activity* of external advisement. It's something UMTs *do*. Religious Area Analysis and Religious Impact Assessment are *products* of external advisement: something UMTs *produce*. Soldiers (E-1 through E-4) and leaders (NCOs and Officers) across the Army take part in SLE. Throughout the wars in Afghanistan and Iraq, it was not uncommon for commanders at every level to meet – *engage* – with local leaders. SLE is defined as “interpersonal Service-member interactions with audiences in an area of operations.”<sup>33</sup>

### UMT Involvement in SLE:

Chaplains and Religious Affairs Specialists and NCOs engage in SLE *only* when directed by their commanders. The focus of the SLE is religion and its impact on operations, which is the whole purpose of external advisement. UMT members build relationships of mutual trust and respect, promote human rights, and deepen cultural understanding through dialogue and discussion.<sup>34</sup> When UMTs take part in SLE, they cannot be tasked to collect information for the purpose of intelligence.<sup>35</sup> Chaplains are non-combatants, and they must not jeopardize that status.



<sup>33</sup> Ibid., 4-1.

<sup>34</sup> Ibid., 4-2, 4-3.

<sup>35</sup> Ibid., 4-2.

### **Types of Questions to Ask During SLE:**

- What religious beliefs are influencing the situation at hand?
- How are local clergy and non-clergy responding?
- What religious values are being threatened?
- Is there an ideology that needs to be confronted?
- What is being taught in religious education?
- How is religion being used to promote a political agenda?
- Is a religious leader promoting peace? How can the UMT and the unit help?
- What are people willing to live and die for?

### **The Impact of UMT Involvement in SLE:**

Through SLE, UMT members help identify the issues that fall into the category of Religion # 2. By developing relationships of mutual respect with local leaders, UMT members gain valuable information about the impact of religion within an AO and advise their commanders accordingly. In doing so, UMTs can make a critical difference on the battlefield, helping to create peace and save lives.

### **SLE and the Operations Process:**

UMTs need to approach SLE using the four phases of the Operations Process:<sup>36</sup>

- (1) Plan
- (2) Prepare
- (3) Execute
- (4) Assess

Planning involves translating the commander's intent into engagement proficiency tasks. UMTs analyze the commander's information requirements, top priorities, and lines of effort. They also consider media reports and the calendar of significant religious events. Preparation involves rehearsals and coordination for all needed resources and support. Execution involves accomplishing the SLE mission to standard, as well as the recovery of all personnel, equipment, and sensitive items. Assessment evaluates the effectiveness of the engagement by identifying successes and challenges. Lessons learned will be applied to future SLEs.<sup>37</sup>

### **Supervising SLE:**

At the operational level, supervisory chaplains support UMTs at the tactical level. They inform higher commands about SLEs taking place within their AO, and they link tactical engagements with strategic objectives. They provide and maintain a Religious Area Analysis and Religious Impact Assessment of the region for the command.<sup>38</sup> They may also be personally involved in SLEs – at the direction of the commander – with direct impact at the operational level. Through their own involvement in SLE and especially through supervision, chaplains at the operational level, like chaplains at the tactical level, help to promote peace and save the lives of American Soldiers and local nationals alike.

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<sup>36</sup> Headquarters, Department of the Army, *The Operations Process*, Army Doctrine Publication 5-0 (Washington, DC: US Department of the Army, 2012), 1.

<sup>37</sup> *Ibid.*, 4-6.

<sup>38</sup> *Ibid.*, 4-5.

## Religious Area Analysis (RAA)

### RAA Defined:

The first product of external advisement is the RAA. ATP 1-05.03 defines RAA as the process of “researching and collecting data from an OE related to religion and organizing that data using the operational variables . . . . Religious area analysis collects as much information about religion in an AO as time allows from as wide a variety of resources as possible.”<sup>39</sup> Said differently, RAA looks at *religious factors* and *the cross-section* of religion with the operational variables.

*Religious factors* are those physical, human, and ideological factors having to do with religion in a particular AO. They can be characterized as places, faces, and ideas:

- Physical factors (places): religious sites, routes, and structures
- Human factors (faces): religious leaders, advisors, teachers, networks, and financiers
- Ideological factors (ideas): religious worldviews, history, beliefs, and perceptions that influence behavior. These include such things as values, holy days, and practices.

RAA looks specifically at the *cross-section* of religion with each of the eight operational variables. If the information does not have anything to do with religion, it should not be included in the RAA. The following graphic depicts the “math” of RAA:

Political	+	Religion	=	_____
Military	+	Religion	=	_____
Economic	+	Religion	=	_____
Social	+	Religion	=	_____
Infrastructure	+	Religion	=	_____
Information	+	Religion	=	_____
Physical Environment	+	Religion	=	_____
Time	+	Religion	=	_____

While you will ordinarily use the operational variables as you construct the RAA, you could instead use mission variables (METT-TC) or social considerations (ASCOPE) as a framework. Another option is to design your own framework. However, the operational variables may work best in terms of “speaking the language” of the operational Army.

### The Form of the RAA Product:

RAA often takes the form of a 10-12 slide PowerPoint product. Bullets go in the slides themselves, with the “meat” in the notes section. Include citations in the notes section as well. Keep in mind that you will rarely brief the RAA to the commander. The RAA informs the *RIA*, which *is* briefed to the commander (see page 15). The UMT should share the RAA with other staff sections, such as the S-2, to enable broad collaboration across the staff. It can be printed and distributed as needed or hung electronically on share drives.

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<sup>39</sup> Ibid., 1-10.

### Real-World Resources for Research:

UMTs can research much of the “Religion # 1” data they need for the RAA through open-source internet searches. Here are a few key resources:

- DLI Foreign Language Center: <http://www.dliflc.edu/>.
- Federal Research Division: <http://www.loc.gov/rr/frd>.
- CIA World Factbook: <https://www.cia.gov/index.html>.
- TRADOC Culture Center: <http://usacac.army.mil/organizations/cace/tcc>.
- US State Department: <https://www.state.gov/misc/list/index.htm>.

### Example from an RAA:

What follows is one slide from an RAA on “Country X.”<sup>40</sup> It specifically addresses the cross-section of religion and the *Political* operational variable. Information that would go in the notes portion of the slide appears underneath.

- Country X’s constitution identifies Monism as its official religion.
- Monism is the only religion allowed by the government. All others are severely repressed.
- According to Monism, the current leader of the government and his descendants are incarnations of the Supreme Being.
- The leader alone provides religious guidance to the people of Country X. Immediate obedience is required.

### Notes:

(1) Article 17 of “The Constitution of Country X” says, “Monism is the religion of all citizens of Country X.”

(2) Article 17 of the constitution goes on to say, “Anyone subscribing to a religion other than Monism is to be identified as a heretic and traitor to his country. He will be publicly executed for his crimes.”

(3) The founder of Country X declared himself an incarnation of the Supreme Being. At his death, the incarnation passed to his son, the current leader.

(4) The people must revere the leader as if he is God. Any failure to respond to his religious directives results in arrest, incarceration, and possibly death.

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<sup>40</sup> This is a fictitious situation involving a fictitious religion for training purposes only.

## Religious Impact Assessment (RIA)

### RIA Defined:

The second product of external advisement is the RIA. The RIA is typically based upon the information in the RAA. A UMT can also develop an RIA after a Soldier and Leader Engagement. The RIA determines how religion in the AO contributes to stabilization or destabilization in the region and how religion impacts the unit's mission.<sup>41</sup> It answers the commander's "So what?" question about how religion shapes the battlefield.

### The Form of the RIA Product:

The RIA is often a one or two page paper memorandum. It assesses three critical points gleaned from the RAA or the SLE. For each point, it includes a prediction, course of action, and desired end state. Alternately, the RIA can take the form of an Army information paper or a quick reference card.<sup>42</sup>

### Example from an RIA:

The following is a portion of an RIA, written in the form of a memorandum.<sup>43</sup> It assesses one critical point gleaned from the RAA on Country X, discussed above. The actual RIA would address two additional critical points from the RAA.

	<b>DEPARTMENT OF THE ARMY</b> UNITED STATES ARMY CHAPLAIN CENTER AND SCHOOL 10100 LEE ROAD FORT JACKSON, SOUTH CAROLINA 29207
REPLY TO ATTENTION OF:	
ATSC-TD-PME-CCCC	11 February 2019
MEMORANDUM FOR Chaplain (MAJ) Belton, United States Army Chaplain Center and School, 10100 Lee Rd, Fort Jackson, South Carolina 29207	
SUBJECT: Religious Impact Assessment (RIA) Commander Critical Information (CCI) for Country X	
1. Protecting religious freedom following the end of the current government regime	
a. Prediction: After years of brutal persecution by Country X's government, citizens will have the freedom to openly practice their religious faith. They will desire to codify their protections under the newly formed government.	
b. Course of Action: The Unit Ministry Team conducts Soldier & Leader Engagement with local religious leaders, who led "underground" worship communities before the government's fall. The talks will emphasize the importance of religious freedom for all people and faith groups. They will also address the spiritual vacuum in Country X after the fall of the government and the state-sponsored religion of Monism.	
c. End State: Country X's religious leaders understand the importance of religious freedom for all people and faith groups. They are equipped to peacefully influence the new government, contributing to legally protected religious liberty for all citizens of Country X.	

<sup>41</sup> ATP 1-05.03, 3-1.

<sup>42</sup> Ibid., 3-2.

<sup>43</sup> I wrote this particular memorandum for training purposes only, for use by students at the Chaplain School.

## **Addendum: Supervising Distinctive Religious Group Leaders**

Supervising Distinctive Religious Group Leaders (DRGLs) falls primarily within the chaplain's first required capability of providing religious support. DRGLs are qualified individuals certified by recognized religious organizations (ROs). They assist commanders and chaplains in meeting the religious requirements of Soldiers and Family members who belong to religious groups with distinct religious needs which available chaplains cannot meet.<sup>44</sup> In short, DRGLs help facilitate the free exercise of religion.

A DRGL must be both sponsored and approved by a local chaplain and cannot conduct any religious activities outside of the Command Master Religious Plan (CMRP). The DRGL provides a precise service for a designated period of time.<sup>45</sup> DRGLs are unpaid volunteers. They do not have access to appropriated funds. However, congregations led by DRGLs may collect offerings and fund distinctive religious group activities with Chapel Tithes and Offerings (CTOF) money in accordance with the approved CMRP.<sup>46</sup>

Prospective DRGLs must submit an application packet which requests the approval and sponsorship of a local chaplain. At a minimum, the packet must include the following:

(1) A signed letter of approval on official letterhead from a RO. The letter must include such details as the group's origin, purpose, general worship practices, and the number of members in the group. It must certify that the prospective DRGL has favorable ecclesiastical standing with the RO and is qualified to serve as a DRGL. It must also acknowledge that the prospective DRGL will comply with the CMRP under the supervision of the sponsoring chaplain.

(2) A letter signed by the prospective DRGL. The letter must include a description of the religious services he or she proposes to offer. It must document the need for the distinctive religious services and why a chaplain or a chaplain-led service cannot meet that need. It must acknowledge that the prospective DRGL will comply with the CMRP under the sponsoring chaplain's supervision. Finally, it must acknowledge that DRGL status is approved annually and that there is a process for both the removal and re-approval of DRGLs.<sup>47</sup>

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<sup>44</sup> AR 165-1, 12.

<sup>45</sup> Ibid.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid., 13.

## Steps for Supervising a DRGL:

1. Conduct an interview with the DRGL.
  - a. Validate the DRGL's certification to lead services with the installation or senior chaplain on your installation.
  - b. Ensure the proper credentials have been submitted and filed.
  - c. Ensure the DRGL has obtained approval to conduct religious services from the approving authority.
  - d. Establish a supervisory relationship with the DRGL.
2. Identify the religious group services and/or meetings for which the DRGL is responsible, to include times and locations.
3. Determine the degree of supervision the DRGL requires.
4. Establish a schedule to attend the religious service or meeting, just as you would observe a subordinate chaplain by attending the chapel service at which he or she serves.
5. Determine which Religious Affairs Specialists or NCOs will be assigned to assist the DRGL and what their responsibilities will entail.
6. Establish a schedule to maintain weekly correspondence with the DRGL, either by phone or in person, to handle administrative needs or issues.
7. Provide chapel, installation, and CTOF SOPs for the DRGL to follow.
  - a. Establish procedures for handling funds.
  - b. Explain the procedure for publishing services.
  - c. Outline the process for obtaining resources.
  - d. Describe the process for terminating or recruiting volunteers.
  - e. Identify procedures for planning and scheduling special activities.
  - f. Provide information regarding printing bulletins and materials.
  - g. Establish procedures for monitoring child care providers during services.<sup>48</sup>

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<sup>48</sup> Performance Steps from approved Individual Critical Task 805-D-56A-6403, Supervise Distinctive Religious Group Leaders, 22 May 2017, 3.



**2019**  
**RELIGIOUS SUPPORT**  
**HOMILETICS**  
**SMARTBOOK**  
**C-4**

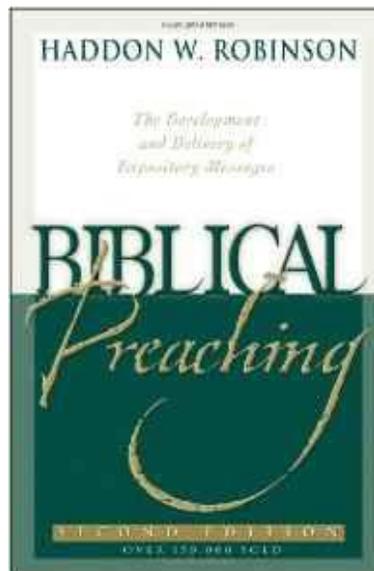
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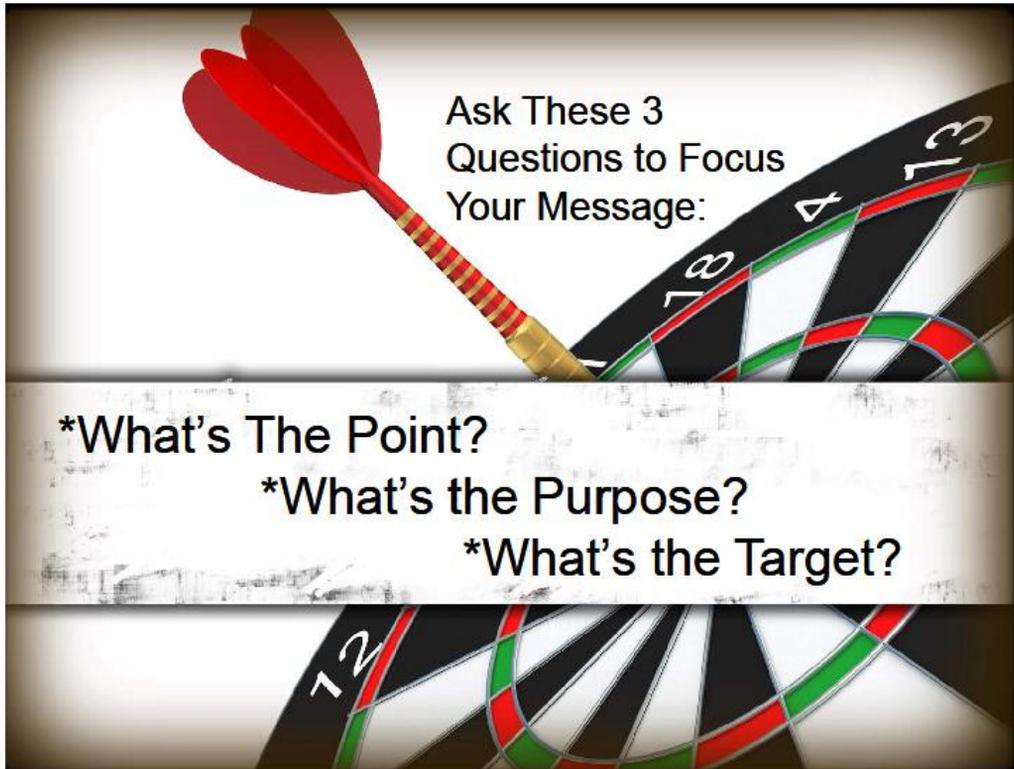
## THE BIG IDEA

A sermon should be a *bullet*, not buckshot. Ideally each sermon is the explanation, interpretation, or application of a ***single dominant idea*** supported by other ideas, all drawn from one passage or several passages of Scripture.

Robinson, *Biblical Preaching*, p. 35



## Focus Questions



All three of these questions can help you to focus your message and get your 'Big Idea' across to your audience. Always remember that your sermon should be concise, clear, and directed toward a specific audience.

# Forming the Idea

So how do you form a clear and concise idea? You can use the 'Subject and Complement' from Haddon Robinson.

**Subject?** (What is the author talking about?)

Behind every subject there is a question either stated or implied.

**Complement:** (What exactly am I saying about what I am talking about?) The answer to the question that the author is raising.

It **completes** the Subject or answers the Subject question to form the Idea.

**Subject + Complement = Idea**

(Robinson, *Biblical Preaching*, p.41)

**(EXAMPLE)**

**Subject + Complement = Idea**

**Psalm 32:1-2**

**Subject (Question):** Who does the psalmist say is a blessed person?

**Complement (Answer):** The honest individual whose sins the Lord has forgiven.

**Exegetical Idea:** *The psalmist says a blessed person is an honest individual whose sins the Lord has forgiven.*

**Homiletical Idea:** *Blessed when forgiven.*

# STRUCTURE

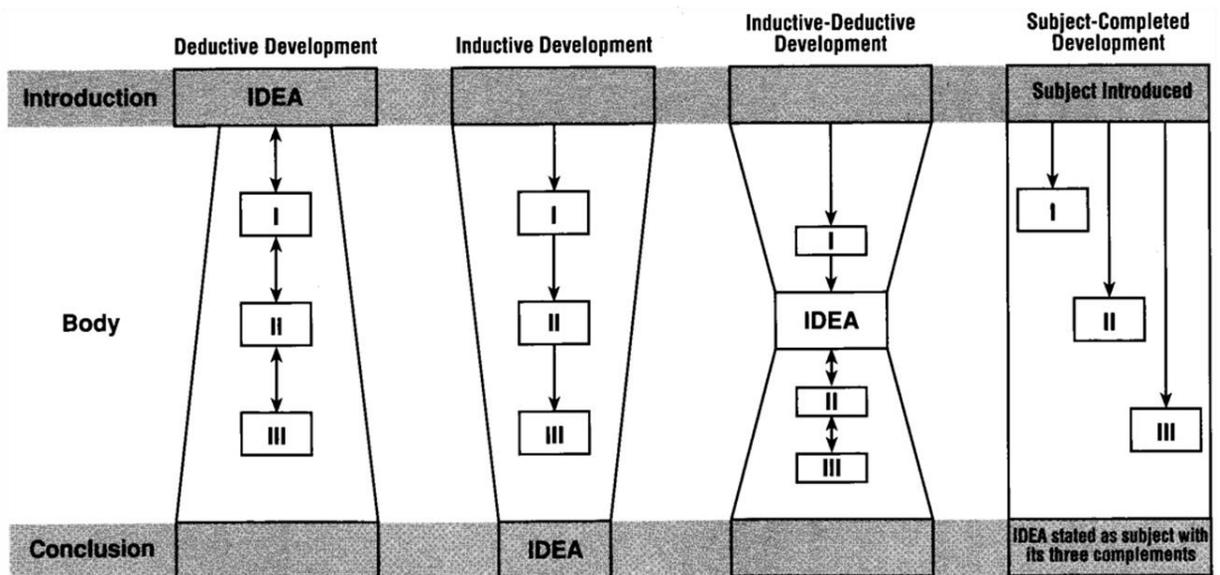
How do you want to present the idea?

What shape will the sermon take?

Examples

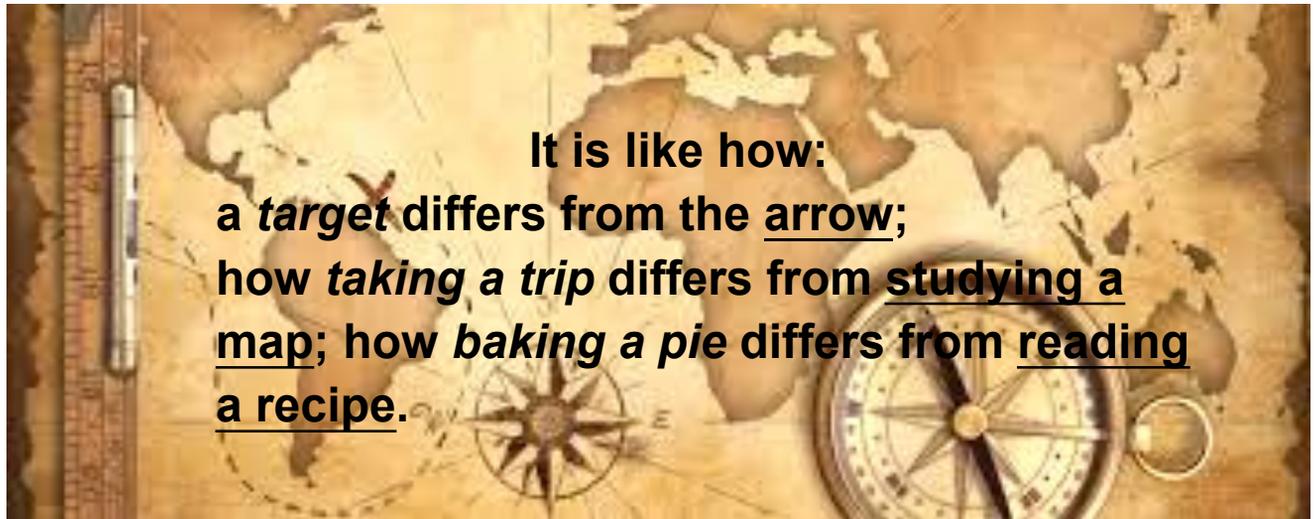
Deductive, Inductive, Hybrid, Subject Completed

## FOUR BASIC FORMS



# PURPOSE OF SERMON

A purpose differs from an idea since the idea states the truth whereas the purpose defines how the truth should be accomplished.



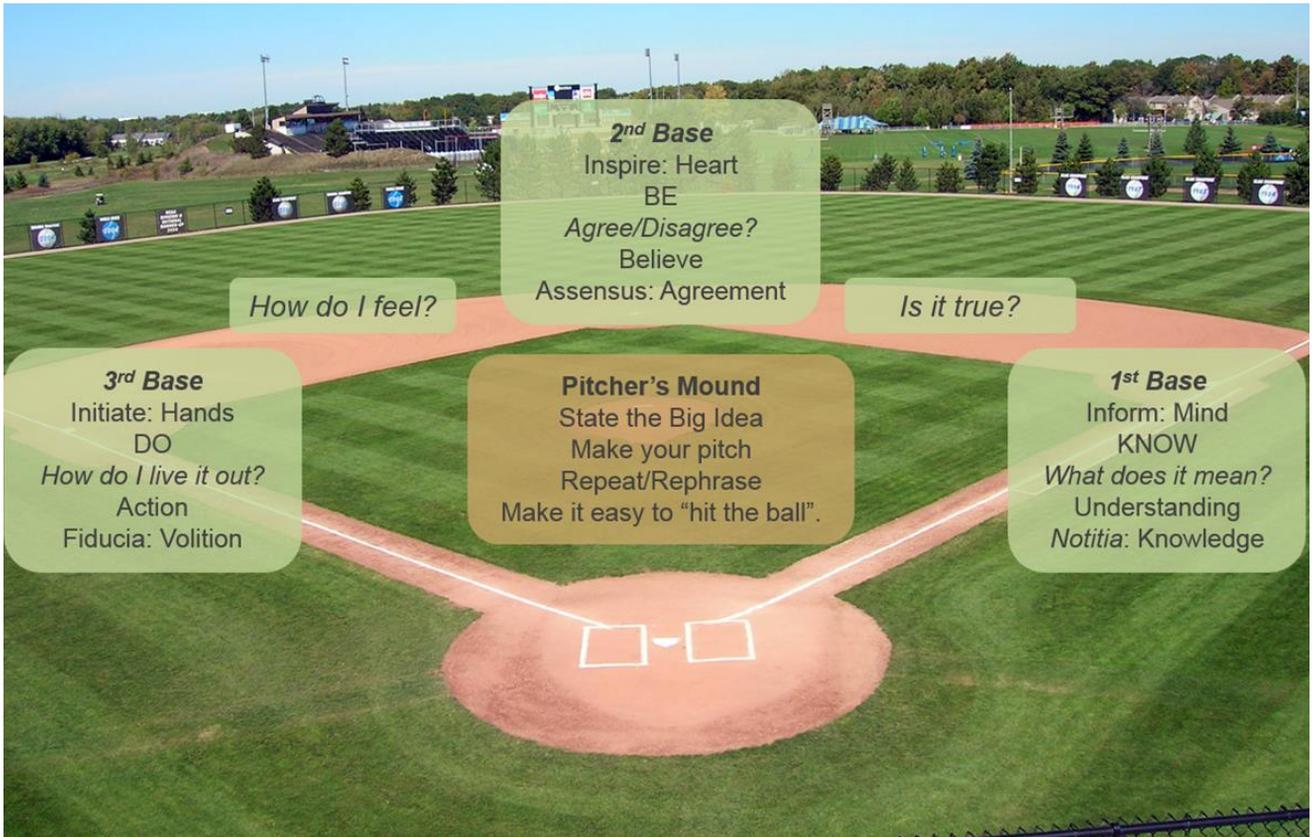
**It is like how:  
a *target* differs from the arrow;  
how *taking a trip* differs from studying a map;  
how *baking a pie* differs from reading a recipe.**

## Three Developmental Questions

- 1) What does this mean?
- 2) Is this true? (Do I believe it?)
- 3) So What? (What difference does it make?)

The questions are systemized to flow in this order. If the audience does not know what it means then they will not know if it could be true. Just as if they know what it means and know it to be true, but it doesn't matter to them then they won't care to listen. (See 'Running the Bases' on next page)

# Running the Bases



# TIPS FOR ILLUSTRATIONS

Ask the questions,

- “What am I illustrating?”
- What is the best way to support the point I am making?
- What makes an illustration powerful?
- What are ways to illustrate based on my point and purpose? (i.e. personal story, news clip, video)
- Is the illustration too powerful or does it distract from my point? (Don’t allow the illustration to overshadow the ‘big idea’)

Each of these questions will help you to add illustrations that are appropriate, relevant, and timely. Never allow the illustration to overshadow everything that you are about to say. Illustrations illustrate the point. They should never take over the sermon.

## Introductions

- State the central idea or big idea when you are preaching deductively.
- It should flow into your first point
- It should grab attention since you only have the first 30 seconds to attract listeners.
- Create a tension that listeners want to be answered either from an illustration or rhetoric question.
- Surface a need/desire that needs answering.

## Conclusions

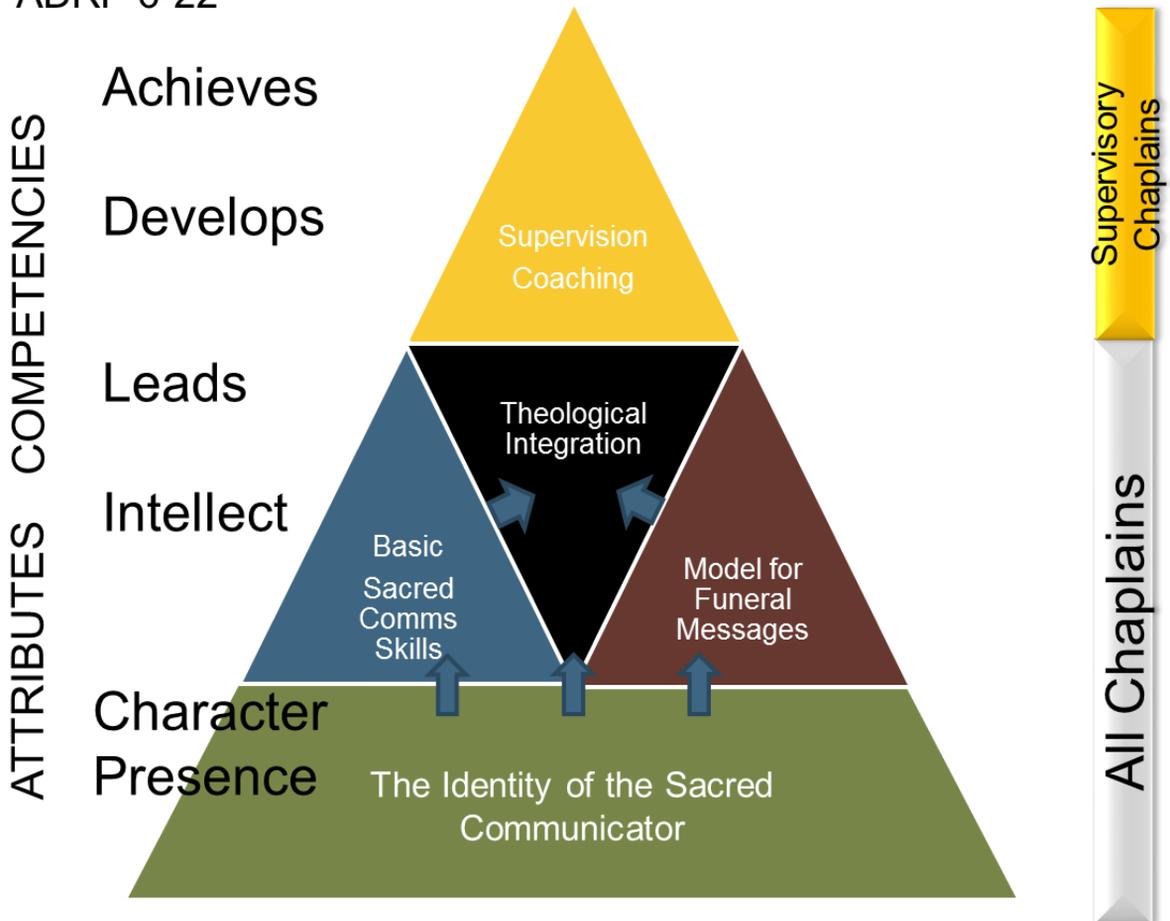
- Summarize what you have preached.
- Use a real life illustration to focus your point
- Provide a sense of finality and a challenge to act.
- Do NOT introduce new material. Land the plane.
- The conclusion is the last thing that the audience hears, so it must be memorable, contain your 'big-idea', and it should be stated 2-3 times.
- Don't tack on a conclusion, but remember that it is the last thing that listeners will hear.

# Model to Develop Sacred Communication

**Leadership Lens**  
ADRP 6-22

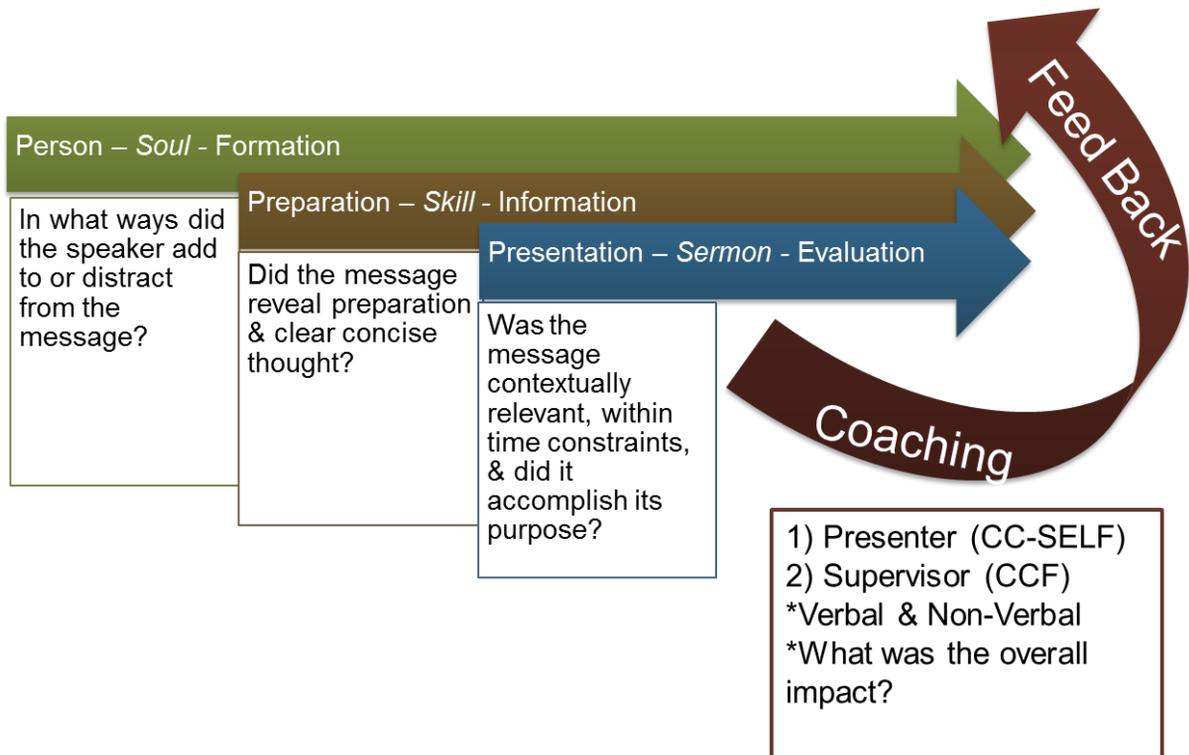
**Development Model**

**Skill Level**



Army doctrine begins with the profession and the leader. At the heart of leadership is the character and presence of the individual. Leadership Attributes and Competencies work together on the inside to aid the individual in influencing others toward organization goals and mission accomplishment. Effective ministry begins with the person and identity.

# SPEAKER ASSESSMENT CYCLE (SAC)



## **Person** -What's going on with me?

- \*Life Situations
- \*Spiritual Formation
- \*Self-Care

## **Preparation** - What am I going to say?

- \*Textual Study
- \*Manuscript/Outline

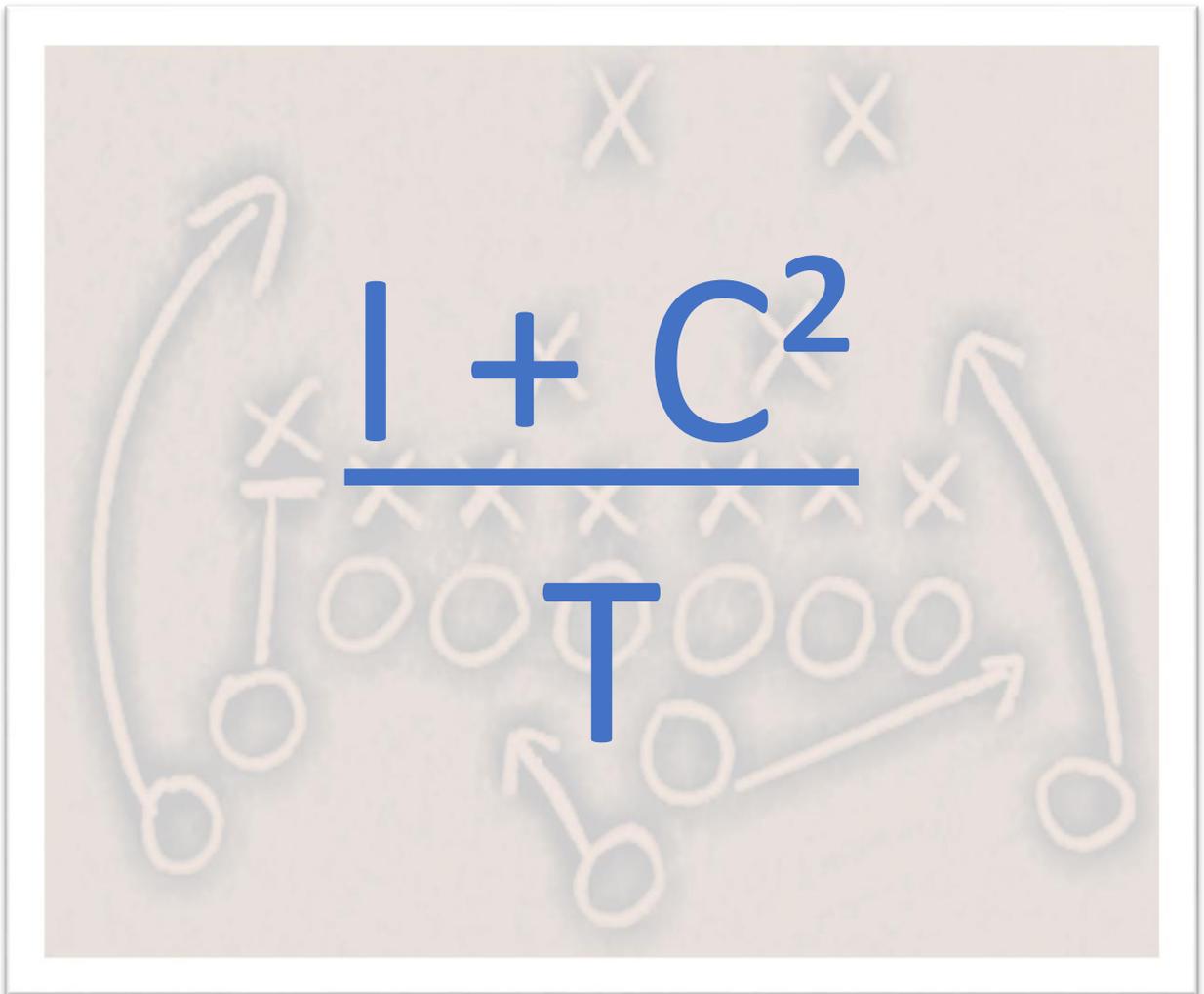
## **Presentation** – What was said?

- \*From Written to Oral
- \*Delivery (What/How message was heard.)

**\*Coaching Feedback Loop**



# Create A Coaching Philosophy



**Intentionality + (Coaching x Care)**

**Time**

**= produces the Audacious Development of Leaders**

# 5 Communication Coaching Principles



- #1 We evaluate, assess, & work on the things that are important to us
- #2 Sacred Communication is an art and science
- #3 Coaching is not about duplication
- #4 Communication Coaching looks at CONTENT & DELIVERY
- #5 The goal of good coaching is to Improve Future Performance

# What makes a Good Coach?



Take time. Be intentional. Give specific feedback.  
Ask yourself, "How can I help?"

## Coaching Tips & Ideas

### Develop a Plan

\*Read

\*Share Resources

\*Teach/Coach

\*Evaluate

\*Encourage

What else? Be creative

# FIELD SERVICE SET UP

## Create Sacred Space Anywhere

How? By using a Chaplain kit and some planning, you can provide quality Religious Support regardless of Time, Location, and Mission. Sometimes you have to get extremely creative.



# HONORING THE FALLEN



## **Memorial Ceremony**

Command's responsibility; patriotic in nature, attendance may or may not be mandatory

## **Memorial Service**

Sensitive to Service Members faith; attendance is voluntary

## **Military Funeral**

1. Chapel Service followed by movement to grave
2. Graveside Service only

# CRAFTING THE MEMORIAL MESSAGE

What we say and how we say it during the memorial matters greatly.

Remember, that the situational context matters.

Your message does not have to be original but it must be personal. Use the resources below as a guide to help you to formulate personal messages that reach those in attendance.

## RESOURCES

\*ATP 1-05.02

\*Chaplain Corps Digital Reference

*Religious Support Funerals and Memorial Services*

\*Honor the Fallen: A Chaplain's Guide

\*Dignity With Brevity Model

# RESOURCES

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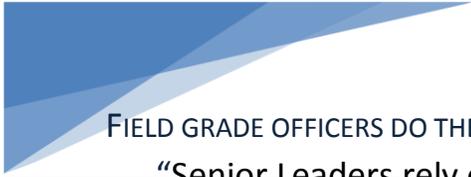
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# CHAPLAINCY RESOURCE MANAGEMENT SMARTBOOK

U.S. Army Chaplain Center & School  
10100 Lee Road  
Fort Jackson, SC 29207



## Introduction



FIELD GRADE OFFICERS DO THE HEAVY LIFTING.

“Senior Leaders rely on field grade officers to be subject-matter experts to help them run the Army and assist them during decision-making processes. Majors that appreciate the complexity and nuances of how the Army operates will set themselves apart from their peers and will be better prepared to understand, visualize, describe, and direct their organizations.”

*Military Review*, JUL –AUG 2016, p. 28

service across a globally dispersed religious support community...” (CTOF BSOP, Vol. 1, Issue 1, Jan 15).

Every Chaplain, Religious Affairs NCOs, and Religious Affairs Specialists is a manager of resources even if they are not currently serving as an installation Resource Manager or Fund Manager. The higher one goes up in rank, particularly in the Field Grade and Senior NCO ranks, the more knowledge, skill, and acumen in dealing with the U.S. Army’s systems, resource, and financial management domain is required. Your time invested in Religious Support Financial Management Training will provide you with information and tools, but you will need to do some reading and studying on your own. This resource and information book together with AR 165-1 will help you get started.

Please, know the USACHCS Chaplaincy Resource Management Instructional team looks forward to partnering with you in your learning to “resource a culture of performance and

*Pro Deo et Patria*

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Chaplaincy Comptroller

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# Chaplaincy Resource Management and Ethics

If there were ever a group of people on the planet who should not need an ethics lesson, you would think it would be Chaplains, Religious Affairs NCOs, and Religious Affairs Specialists. Think about it. Every one of us have:

- Felt some sort of vocational calling
- Felt a sense to serve their Country and the American people
- Taken an oath of office or service
- Received a security clearance
- And selected to serve as a professional Soldier, Non-commissioned Officer, or Officer in the United States Army

Each one of us should be paragons of virtue, truth, and ethical behavior. Unfortunately, experience shows that people make bad decisions, cross lines, and abuse or disregard the trust they have been given. Sometimes competing demands lead us to wrongly think that compromise is permissible in areas where it is not.

## Army Values

**Consider the Army Values: Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal Courage.**

As you serve our nation, as a Chaplain Resource Manager, Fund Manager, or Fund Technician responsible for managing government resources (e.g., personnel, equipment, funds, etc.), you will experience times when your loyalties or values may be conflicted. Consider the following.

Managing resources is all about *Selfless Service*. Working with funds and resources is one of those tasks where the best you can do is not to be noticed. Religious support programs just seem to be resourced; things just seem to happen, and very few people may be conscious of your involvement because a lot of your work takes place in the background. When things go wrong, you may find yourself at times in the searchlight. Alternatively, when things go right, you may not always find yourself in the limelight.

*Honor and Integrity* are the bedrock upon which our work must rest. You do not have to be perfect, but you must be honest. If you make a mistake, own it and correct it. Tell the truth, without fail (As we all know, bad news does not get better over time.).

*Personal Courage*. As a supervisor and manager of the government's resources you will discover that a different kind of courage, which you may not have needed in your Army career before, is required. This is not necessarily the kind of courage that is displayed when moving under direct fire to care for a wounded Soldier. This is not the kind of courage one draws from in order to exit an aircraft in the dark with a bag stuffed full of nylon and silk strapped to you. No, it is the courage of asking for resources when it seems that other and bigger concerns are competing for scarce resources too. It is the courage to do the hard staff work to secure and manage these resources.

## Chaplain Corps Values

**Consider also the Army Chaplain Corps Values: Spirituality, Accountability, Compassion, Religious Leadership, Excellence and Diversity (S.A.C.R.E.D.).**

Managing resources is all about *accountability*. As we account for and manage resources, we too, must be accountable for the way in which we discharge our duty. We must be ready and able to give an account of that with which we have been entrusted. In other words, we are charged by our commanders, who have appointed us, with a *fiduciary* responsibility to look after the best interests of the U.S. Government, the American Taxpayers, and the Soldiers and Family we service. A *fiduciary* is a person who holds a legal and ethical relationship of trust with one or more other parties (In our case, we are the fiduciary and the U.S. Government is the other party.). Typically, a fiduciary wisely or prudently takes care of money or other asset for another person. We are a fiduciary for the U.S. Government because we are appointed to take care of government funds and resources.

*Compassion* is often expressed not just through a sympathetic ear, but through the deliberate application of resource to meet needs. We should seek to exercise a spirit of excellence in customer service in all of our actions.

*Religious Leadership* encompasses not only priestly and prophetic offices but also oversight. Stewarding resources is not tangential to religious leadership—it is a core component of it.

*Excellence* in stewarding resources is a sign of a faithful servant. If something is important, we should seek to do it well. If other's success depends upon our success, we should be as diligent as possible.

*Diversity* is truly respected and protected through the judicious, fair and impartial employment of resources for religious support. We must be able to see beyond our own traditions and philosophies in order to support the provision of religious support across the full spectrum of belief that is present in our Army. If we fail to support the Free Exercise rights of all those we serve, we have failed our primary mission as a Chaplain Corps.

### What are we managing?

Whether Appropriated Funds (APF) or Non-appropriated Funds (NAF)/CTOF, every dollar comes from the same source — an American (Both APF and NAF/CTOF are U.S. Government funds and resources.). Some funds come voluntarily through donations, tithes and offerings. Some through taxes and congressional appropriations. Regardless of the source, both involve trust and accountability (At least one source involves a sacred responsibility because the funds were provided as an act of worship and faithful devotion.). Our nation's people entrust us with the high duty to protect and serve their interests.

We are called to serve as stewards of these resources that have been entrusted to our management. Our funds come from the public, and all of our actions and decisions regarding them should be able to stand up to public scrutiny. Before you act, ask yourself, "Would I feel comfortable explaining my actions or inactions to:

- My God?
- My supervisor?
- My commander?
- My family?

- People sitting in the chapel pews?
- My endorser?
- Investigator?
- Congress?
- Court Martial?
- CNN, NPR or Fox News?"

That is not to say we can or will please everyone. However, we should be willing to stand by our decisions, even in the face of challenge. We should make deliberate, informed, and wise decisions so if we are challenged we can give a clear and concise rationale.

We operate in a complex environment with competing interest and constrained resources. The challenges we face are ethical, fiscal, and organizational. **What will your legacy to, and reputation in, the Chaplain Corps be as a result of your management and stewardship?**

### Providing Comprehensive Religious Support

Chief of Chaplains, CH (MG) Rutherford, USA (Ret.), address to ecclesiastical endorsers at their 17 January 2013 conference:

In an uncertain strategic and fiscal environment, the Army Chaplain Corps will do what it has always done: provide comprehensive Religious Support to America's Army. We will always seek to comfort, to understand and to love... we will Nurture, Care and Honor and in so doing bring God to Soldiers and Soldiers to God no matter the uncertainty of the times.

Unarguably, there is a corollary between our effectiveness in our ministry to Soldiers and Families and our effectiveness in planning, organizing, resourcing, managing, and stewarding. ■

# Title 10 U.S.C. Armed Forces

This title was enacted by act Aug. 10, 1956, ch. 1041, §1, 70A Stat. 1

From the U.S. Government Printing Office, [www.gpo.gov](http://www.gpo.gov)

## §3073. Chaplains

There are chaplains in the Army. The Chaplains include—

- (1) the Chief of Chaplains;
- (2) commissioned officers of the Regular Army appointed as chaplains; and
- (3) other officers of the Army appointed as chaplains in the Army.

(Aug. 10, 1956, ch. 1041, 70A Stat. 170.)

### Historical and Revision Notes

Revised section	Source (U.S. Code)	Source (Statutes at Large)
3073	10:231a.	June 28, 1950, ch. 383, §309, 64 Stat. 270.

The words “authorized by section 21f of this title”, “as now or hereafter provided by law”, and “and commissioned \* \* \* or in any component thereof” are omitted as surplusage.

## §3547. Duties: chaplains; assistance required of commanding officers

(a) 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.

(b) **Each commanding officer shall furnish facilities, including necessary transportation, to any chaplain assigned to his command, to assist the chaplain in performing his duties.**

(Aug. 10, 1956, ch. 1041, 70A Stat. 203.)

### Historical and Revision Notes

Revised section	Source (U.S. Code)	Source (Statutes at Large)
3547(a)	10:238	R.S. 1125
3547(b)	10:239 [Uncodified: Feb. 2, 1901, ch. 192, §12 (last sentence), 31 Stat. 750].	R.S. 1127 Feb. 2, 1901, ch. 192, §12 (last sentence), 31 Stat. 750

In subsection (a), the words “members of the Army” are substituted for the words “officers and soldiers.”

In subsection (b), the words “regiments, hospitals, and posts”, in 10:239, are omitted, since at the time of the enactment of section 1127 of the Revised Statutes, chaplains were authorized only for regiments, hospitals, and posts. The revised section preserves the broad coverage of the original statute. The words “Each commanding officer shall” are substituted for the words “It shall be the duty of commanders”, in 10:239. The word “furnish” is substituted for the words “to afford”, in 10:239. The words “including necessary transportation” are substituted for the last sentence of section 12 of the Act of February 2, 1901, ch. 192, 31 Stat. 750. The

words “his command” are substituted for the words “the same”, in 10:239. The words “to assist” are substituted for the words “as may aid them”, in 10:239.

### §3581. Command: chaplains

A chaplain has rank without command.

(Aug. 10, 1956, ch. 1041, 70A Stat. 206.)

#### Historical and Revision Notes

Revised section	Source (U.S. Code)	Source (Statutes at Large)
3581	10:235	R.S. 1122

The words “and shall be on the same footing with other officers of the Army, as to tenure of office, retirement, and pensions” are omitted as obsolete, since there is no distinction between the status of a chaplain as an officer and the status of other officers of the Army.

### § 1789. Chaplain-led programs: authorized support

(a) **Authority.** The Secretary of a military department may provide support services described in subsection (b) to support chaplain-led programs to assist members of the armed forces on active duty and their immediate family members, and members of reserve components in an active status and their immediate family members, in building and maintaining a strong family structure.

(b) **Authorized Support Services.** The support services referred to in subsection (a) are costs of transportation, food, lodging, child care, supplies, fees, and training materials for members of the armed forces and their family members while participating in programs referred to in that subsection, including participation at retreats and conferences.

## Selected Excerpts from AR 165-1

The proceeding are excerpts from AR 165-1 (23 June 2015), Chaplain Activities in the United States Army. Read and be familiar with the material so that you can discuss and apply during practical exercises, assessments and during a facilitated discussion in class.

### 1–7. The Chaplain Corps and public law

a. 10 USC 3073, 10 USC 3547, and 10 USC 3581, establish the position of chaplain in the Army and, together with regulations promulgated by the Secretary of the Army, prescribe the duties of that position. **This statutory authority requires commanders to furnish facilities and transportation for chaplains to perform their duty.**

b. Public law requires chaplains to conduct religious services and burial services for personnel of their assigned commands (see 10 USC 3547).

c. The duties of chaplains beyond those specifically mandated by statute are derived duties, assigned by the Army, with extensive historical and legal precedent. They are described throughout this regulation.

d. General Order No. 253, issued by the War Department, Washington, DC, dated 28 December 1909, established the position of an enlisted Soldier for the purpose of assisting the chaplain in the performance of their official duties.

### Chapter 13 - Chaplaincy Resources Management

#### 13–1. General

a. Instructions, information, and further guidance regarding Chaplaincy resources management are found in DA Pam 165–18.

b. The CMRP is the primary document used by the Chaplain Corps to plan and track religious support programs at all levels of the Army. **The chaplain is the Commander's staff officer for religious support. The chaplain develops, manages and executes the CMRP. The CMRP synchronizes religious support program requirements with projected funding. Unit chaplains annually prepare the CMRP for the unit commander's authorization.** All CMRPs are forwarded to corresponding higher headquarters for consolidation, review and reporting. The OCCH annually receives a copy of all consolidated CMRPs.

c. Commanders are authorized to support essential elements of religious services (EERS) with appropriated resources (**see 10 USC 3547**).

(1) The EERS include those concepts, functions, practices, and objects that are held or used by distinctive religious groups for worship, religious education, and pastoral care.

(2) **APFs are the primary funding source** used to provide the services, facilities, ecclesiastical furnishings, equipment, and supplies that are required to fulfill the EERS (see 10 USC 3547).

d. The CTOF provides the means by which tithes, offerings, and donations given as an act of worship during religious activities are accounted for, safeguarded, and disbursed.

(1) The CTOF is a source of nonappropriated funds (NAF) to support the CMRP at all levels of the Army.

(2) **The CTOF is intended to fund non-mission essential religious, moral, humanitarian, and related social needs addressed by the religious community.**

(3) **The CTOF will not be used to augment APF.**

### 13-2. Command master religious plan

#### a. The CMRP—

(1) **Identifies religious support program requirements and capabilities in accordance with local mission and resources.**

(2) **Synchronizes support with the Army Campaign Plan, Army Chaplain Corps Strategic Plan, and command guidance.**

(3) **Ensures Soldiers have maximum opportunity for the free exercise of religion.**

(4) **Includes management of APF, CTOF, manpower, logistics, and facility resources.**

(5) **Applies to Active and RCs, all units in the generating force and operating force of the Army. The CMRP can include considerations for religious support to U.S. interagency entities for which the commander is responsible and deems critical to the mission.**

b. Chaplains and religious affairs specialists will adhere to the operating principles and procedures of the CMRP process as set forth in this regulation, DA Pam 165-18, and other current and future CCH guidance.

### 13-3. The Chaplaincy Program Budget Advisory Committee

a. **The CPBAC is a non-governing advisory council** convened by the staff chaplain of a garrison or other command with a CTOF. The CPBAC advises on the use of APFs and NAFs in support of religious support programs.

b. The CPBAC is composed of representatives from religious support programs and tenant units.

c. The members of the CPBAC are appointed by the convening chaplain.

d. The CPBAC—

(1) Advises the convening chaplain regarding the priority and use of funding resources.

(2) Interprets the Budget and Manpower Guidance from commanders and advises the convening chaplain regarding the planning and conduct of the resources in the CMRP.

(3) **Conducts review and analysis of the CMRP including programmed and actual use of resources, in accordance with convening chaplain guidance.**

(4) Serves as a coordinating and deliberating body to discuss the balance between proposed and planned chapel programs, and offers recommendations that encourage the broadest and most efficient ways to execute the resources of the CTOF among assigned commands, program elements (PEs), and benevolent opportunities.

(5) Recommends CTOF reprogramming funding allocations to meet changing missions, resources, or needs, consistent with CMRP objectives.

- (6) Recommends program priorities for the community.
- (7) Reviews minutes of CPBAC actions for accuracy.
- (8) Conducts periodic reviews of financial reports.
- (9) Represents the various PEs.

## Chapter 14 - Chaplaincy Resources Management (Appropriated Funds)

### 14-1. General

- a. **APFs are the primary source of funds for the religious support mission.**
- b. **Commanders at all levels will allocate appropriated resources to support constitutional, statutory and mission critical EERS, and religious support activities included in the approved CMRP.**

### 14-2. Non-personal services religious support contracts

- a. The NPS contracts are authorized when a senior-level chaplain or the Garrison Chaplain certifies that no military personnel, DOD Civilians, or volunteers are available to perform that function.
- b. The NPS contracts are awarded to meet intermittent or temporary religious support shortages to support, improve, or provide statutory and mission critical religious activities in the garrison religious support program. These include, but are not limited to, clergy services, musicians, religious education coordinators, youth workers, religious activities coordinators, and religious resource leaders.
- c. Contract option years are authorized, but NPS contracts must be reviewed every 12 months and adhere with statutes, regulations, and policies governing purpose, time and amount of funds, as well as bona fide needs, and severable and non-severable contracts for crossing fiscal years.
- d. The senior-level chaplain or the Garrison Chaplain must concur with all requests for NPS contracts and forward for final approval to the higher command chaplain at the respective ACOM, ASCC, or DRU.
- e. The NPS contractors must render definable, quantifiable services or end products for the U.S. Government in accordance with Federal Acquisition Regulation, Part 37.
- f. When awarding a contract, quality requirements will be considered against cost to determine the best value to the U.S. Government.
- g. Contract line item rates for NPS contracts are determined by—
  - (1) Appropriate competition.
  - (2) The OCCH or ACOM, ASCC, DRU Chaplain guidance.
  - (3) Local procurement and contracting offices based on current DOD guidance.
  - (4) Market surveys of comparable services in the geographical area where the service is rendered.
  - (5) Funds availability.
  - (6) Mission requirements.
- h. The NPS contractors will not be reimbursed for travel to or from home.

i. The only payments authorized to a contractor are payments against completion of contract line items under the provisions of the approved NPS contract.

j. The OCCH Internal Control Evaluation for contracting for religious services is in appendix C.

#### 14-3. Use of appropriated funds for religious support activities

a. **APFs are authorized for command-sponsored religious support activities, including, but not limited to, religious education, retreats, camps, conferences, meetings, workshops, and Family support programs.**

b. **The APF, rather than the CTOF, should be used to—**

(1) Contract for facilities, resource leaders, and expendable supplies, including literature and equipment.

(2) **Support chaplain-led programs to assist members of the Armed Forces and their immediate Family members in building and maintaining strong Family structures. This includes cost of transportation, food, lodging, supplies, fees, childcare, and training materials for members of the Armed Forces and their immediate Family members while participating in such programs, including participation at retreats and training conferences (see 10 USC 1789(b)).**

(3) Pay travel and per diem costs for religious leaders providing a direct benefit to the Government under invitational travel authorization.

(4) Provide group travel for command-sponsored personnel participating in religious activities approved in the CMRP. Under applicable regulations, group travel by Government vehicle may be authorized when available.

(5) The APF will not be used to fund recreational activities or personal expenses not specifically authorized by law.

(6) The Secretary of the Army hereby delegates his or her authority, as prescribed in 10 USC 1789, to provide support services to build and maintain a strong Family structure among active duty Soldiers and reserve Soldiers in an active status, and their Families, to commanders in the grade of colonel and above. This authority may be delegated to a commander in the grade of lieutenant colonel by the first general officer in the chain of command in situations where there is not an intermediate commander between the commanding general and the commanding lieutenant colonel. **Commanders may use APF at garrison level and mission funds at unit level to provide the support services prescribed in 10 USC 1789 for the commander's program to build and maintain ready and resilient Family structures.**

#### 13-4. **Chaplaincy resources manager**

The chaplaincy resources manager (CRM)—

a. Serves at HQDA, ACOM, ASCC, DRU, region, and garrison levels.

b. Is generally a chaplain.

c. Is a graduate of the USACHCS Chaplaincy Resource Management Course.

d. Is a trained Contracting Officer Representative (COR).

e. Maintains annual training for the use and supervision of Government purchase and travel cards.

f. Has taken one fiscal law course or acquisition course on purpose, time and amount.

g. Implements proper administrative procedures related to contracting, procurement, internal controls, manpower and force management, property and facility management, information management, military construction, logistics, budgeting and programming, and financial accountability for religious support activities.

h. Coordinates and manages the actions of the CPBAC.

i. The garrison level chaplain CRM holds the Skill Identifier of 7F after completing the CRM, COR, DTS, CPC and fiscal law courses. After receiving a Masters of Business Administration, completing the Army Comptroller Course and completing 1 year of experience, the CRM at the HQDA, ACOM, ASCC, DRU, or region level will be awarded the skill identifier of 7M.

## 15-5. Chapel tithes and offerings **fund manager**

The CTOF manager—

a. Is appointed on orders by the commander upon certification by the Director, DACH–Sustainment and Information as qualified to assume the duty position of fund manager.

b. Is a chaplain or religious affairs NCO (in the rank of SSG or above).

c. Receives training in financial accountability, fund management, Government purchase card (GPC) procedures, property accountability, internal controls management, and attends the contracting officer representative course, prior to assuming duties.

d. Is a graduate of the USACHCS CRM Course.

e. Is certified by the Director, DACH–Sustainment and Information as qualified to assume the duty position of fund manager.

f. Prepares, submits, and maintains the annual CTOF operating budget.

g. Implements CTOF Internal Control Plan (see AR 11-2 and apps C and D of this regulation).

h. Serves as the sole purchasing agent and contracting officer for CTOF with authority for making single purchases or single contracts under \$25,000 as a Government procurement officer.

i. Serves as the property accountability officer for CTOF.

j. Serves as the information management officer for CTOF.

k. Manages CTOF assets.

l. Certifies accuracy of CTOF reconciliation transactions and financial documents at the close of the accounting periods.

m. Maintains adequate bonding and property insurance through the risk management program in accordance with the Army Central Insurance Fund.

n. Supervises the CTOF fund technician.

o. Manages local CFAS operations.

p. Recommends transfer percentage for resourcing community programs to the Garrison Chaplain.

## 15-6. Chapel tithes and offerings **fund technician**

The CTOF fund technician—

a. Is appointed on orders by the commander upon certification by the Director, DACH-Sustainment and Information or designated representative as qualified to assume the duty position of fund technician.

b. Is a religious affairs specialist or DOD Civilian.

c. Receives training in purchasing and contracting procedures, property management and accountability, bookkeeping, CFAS, and the CMRP prior to assuming duties.

d. Is a graduate of the USACHCS CTOF Fund Clerk and/or Technician Course.

e. Processes receipts; income, procurement, and disbursement documents; and maintains the records of CTOF.

f. Prepares and/or coordinates for financial statements and documents at the close of accounting periods.

g. Maintains records in accordance with Army Records and Information Management System standards.

h. Serves as the primary operator of the CFAS.

i. Works directly for the funds manager.

## Selected Excerpts from Regulation and Doctrine

The proceeding are selected excerpts from regulation and doctrine concerning general religious support, religious support planning, and Army planning concepts. This is not exhaustive.

### 2-3 Religious support capabilities and core competencies (AR 165-1)

- a. The Army Chaplain Corps is organized to **provide responsive religious support at all levels across the full range of Army operations**. Religious support includes providing essential elements of religion to include worship, religious rites, sacraments, and ordinances, holy days and observances, pastoral care and counseling, and religious education.
- b. The Army requires the capability to provide religious support and the capability to advise commanders on the impact of religion. These two required capabilities reflect the dual role of the Chaplain Corps: professional military religious leader and professional military religious staff advisor (see Field Manual (FM) 1-05).
  - (1) As a professional military religious leader, the chaplain must have the capability to perform or provide religious support that accommodates the Soldier's right to the **free exercise of religion**, and **support resilience efforts** to sustain Soldiers, Family members, and authorized Civilians.
  - (2) As the professional military religious staff advisor, the chaplain advises the commander and staff on morals, morale, ethical issues, and the **impact of religion on all aspects of military operations**.

### 3-2 Chaplain as professional military religious leader (AR 165-1)

- a. General. All Chaplains provide for the nurture and practice of religious beliefs, traditions, and customs in a pluralistic environment to strengthen the religious lives of Soldiers and their Families. Chaplains conduct the religious programs and activities for the command and provide professional advice, counsel, and **instruction [Training]** on religious, moral, and ethical issues.
- b. Roles and responsibilities include, but are not limited to the following:
  - (1) Chaplains are required by law to hold religious services form members of the command to which they are assigned, when practicable. Chaplains provide for religious support, pastoral care, and the moral and spiritual well-being of the command (see 10 USC 3547).
  - (2) Chaplains will conduct or assist in arranging for burial services at the interring of members of the military service, retired military personnel, and other personnel as authorized by DOD policy, ARs, and applicable law.
  - (3) Chaplains will minister to the personnel of their unit and/or facilitate the **free-exercise rights** of all personnel, regardless of religious affiliation of either the chaplain or the unit member.

**NOTE: PROVISIONS 4 THROUGH 11 ARE NOT LISTED HERE BUT CAN BE FOUND IN AR 165-1, PAGE 8.**

### 1-17 Religious support functions (FM 1-05)

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

- Advising the command on religion, morals, morale, and ethical issues
- Leadership of religious worship
- Administration of religious rites, sacraments, and ordinances
- Provision of pastoral care and counseling

- Teaching and management of religious education
- Family-life ministry (division/expeditionary support command (ESC))
- Provision of professional support to the command and staff
- Management and administration of personnel, facilities, and funds necessary to the religious support mission
- Liaison with local or host-nation religious leaders as directed by the commander
- Conduct of religious support planning, training, and operations

## Religious Support and the Operations Process (ATP 1-05.01)

Successful planning requires the integration of both connectional and detailed thinking (ADRP 5-0). The Army uses three planning methodologies to assist commanders and staff:

- **Army Design Methodology.** Army design methodology is a methodology for applying critical and creative thinking to understand, visualize, and describe problems and approaches to solving them (ADP 5-0). Army design methodology entails framing an operational environment, framing a problem, and developing an operational approach to solve the problem. The understanding developed through Army design methodology continues through preparation and execution in the form of continuous assessment. Design methodology enables UMTs and chaplain sections to understand the operational environment, seek to identify the right religious support problem(s) and to develop the right solutions (courses of action) to solve them. Key concepts that underline the Army design methodology include:
  - Critical and creative thinking
  - Collaboration and dialogue
  - Framing
  - Narrative construction
  - Visual modeling
- **Military decision-making process.** The military decision-making process is an *iterative planning methodology* to understand the situation and mission, develop a course of action, and produce an operation plan or order (ADP 5-0). This process helps the commander and staff to think critically and creatively while planning. Chaplains and chaplain assistants participate in this process in order to facilitate collaborative planning, integrate religious support information and requirements into the unit plan and develop a concept of religious support that sustains Soldiers executing decisive action. In the process, chaplains and chaplain assistants collect and categorize facts, develop assumptions where needed, conduct a logical analysis or evaluation of this information, and develop a concept of religious support that supports the unit's course of action.
- **Troop leading procedures.** Troop leading procedures are a dynamic process used by small-unit leaders (primarily company -level and smaller units) without formal staffs to analyze a mission, develop a plan, and prepare for an operation (ADP 5-0). Since the UMT and chaplain section are part of a unit's coordinating staff and will primary use the military decision-making process, in most cases, troop leading procedures will not apply. See ADRP 5-0 for more information.

Planning for UMTs and chaplain sections is the **art** and **science** of understanding a situation, envisioning a desired future for religious support, and laying out effective ways of bringing about that vision through a concept of religious support. The concept of religious support addresses religious support requirements in current and future operations. It is not a script to follow, but an adaptable framework for UMTs and chaplain sections to execute religious support requirements. It must be flexible in order to enable UMTs and chaplain sections to adapt their actions to changes in the plan or operational environment.

## Chapter 1 – Military Religious Support Mission (TC 1-05)

### Mission

The mission of the UMT is to provide military religious support (RS) to Soldiers, Families, and authorized Civilians as directed by the commander. To perform this mission, each chaplain fulfills two roles: religious leader and special staff officer – ensuring the following key tasks are completed –

- RS for all faith groups
- Moral leadership
- Emergency RS
- Provision of professional expertise to the commander on free exercise of religion, morals, morale, and the ethical impact of command decisions
- UMT readiness

RS activities are addressed in FM 1-05 using the terms “perform” and “provide.” Chaplains “perform” RS when their actions are in accordance with the tenants or beliefs of their endorsing faith group. Chaplains “provide” RS for religious services or practices that they cannot personally perform.

### Scope

RS includes religious leader activities, such as religious services, rites, sacraments, ordinances, religious education, pastoral care and counseling, religious education, family life ministry, and institutional ministry. RS also includes special staff officer activities, such as, professional support to the command, management and administration, humanitarian support, training, and religious support planning and operations.

## Appendix A – Religious Support Planning (TC 1-05)

Prior to military operations, the UMT develops a plan for RS. This plan provides for religious services, rites, sacraments, ordinances, and ministrations for all supported units. Brigades and higher UMTs publish the plan in the form of an annex/appendix, which also addresses synchronization of assets within the area of responsibility. The battalion UMT may choose to publish the RSP in the operation plan. However, time resources, and demands of ministry can make publishing the plan impractical. RS is the commander’s responsibility. The chaplain must ensure that RS meets the intent and adheres to the guidance provided by the commander. The chaplain is the officer responsible for implementing the commander’s plan for RS. In preparing the plan for RS, the UMT makes the following staff assessments:

Situation:

- Task force organization
- UMT strength and condition

Mission:

- UMT understanding the commander’s operation concept
- The mission of the UMT

Concept of RS:

- RS requirements by phase
- Instructions (including external and internal issues, restraints, and restrictions)
- Priority for on-call RS by unit

Service support:

- Concept for combat service support (CSS), including logistics release points (LRP) and logistics packages (LOGPAC)
- Common health support including battalion aid station (BAS) locations

## Operational and Planning Definitions (ADP 3-0)

**DECISIVE** (ADP 3-0) – decisive operations lead directly to the accomplishment of a commander’s purpose.

**SHAPING** (ADP 3-0) – shaping operations create and preserve conditions for the success of the decisive operations. There may be more than one shaping operation.

**SUSTAINING** (ADP 3-0) – sustaining operations enable the decisive operation or shaping operation.

**LINE OF EFFORT** (FM 3-0) – a line of effort links multiple tasks and missions using the logic of purpose – cause and effect – to focus efforts toward establishing operational and strategic conditions. Planners use lines of effort to describe how they envision their operations creating the more in-tangible end state conditions. These lines of effort show how individual actions relate to each other and to achieving the end state.

**END STATE** (FM 3-0) – the set of required conditions that defines achievement of stated or planned objectives.

## 2-4 Command Master Religious Plan (DA PAM 165-18)

Chaplains are required by regulation to plan intentional ministry and identify those activities required, as a minimum, to assist commanders in the development of the Command Master Religious Plan (CMRP). The process of developing and implementing the CMRP is to the commander and chaplain what the training management process is to the commander and the S3/G3.

- a. **The CMRP uses.** The chaplaincy used the CMRP to formulate the budget, provide input to the Command Budget Estimates, and manage the execution of programs.
- b. **The CMRP support.** The CMRP supports the staff chaplain’s basic administrative process that is required of all staff activities to assess, plan and resource, and execute the staff program. The CMRP uses the “program” approach to formulate the budget estimate. Funding is allocated to approved programs.
- c. **The CMRP programs.** The CMRP is the primary process for supporting chaplaincy programs at all levels of the Army with appropriated and nonappropriated resources. The CMRP is both a document and a computer software decision support program. It supports leadership decisions for the allocation of scarce resources. The CMRP details information concerning the requirement, allocation, and consumption of resources.
- d. **The CMRP resources.** The CMRP is the working document for resourcing religious activities and UMT training. Each unit chaplain prepares the CMRP annually for the commander. Supervisory Staff Chaplains consolidate unit CMRPs at the installation and command level.
- e. **The CMRP process.** The CMRP is a process for resourcing religious and training activities for a community, installation, or unit. It reflects planning to meet current requirements while maintaining flexibility to respond to changing missions, resources, and needs.
- f. **Religious support area.** Individual Chaplaincy Support Activities (CSA), which represents chaplaincy religious support programs and activities in the CMRP are categorized into major religious support areas (RSAs). The description of the RSA details the primary purpose and function of the area. The RSAs serve as cost and business areas, functional areas, and program or activity areas for the chaplaincy. The RSAs are categorized under the two core capabilities of Religious Support and Special Staff Work. In each case, chaplains are asked to categorize the work they do under these two headings. The eleven RSAs fall under the two core mission capabilities as follows:
  - (1) Religious Support
    - a. Religious services
    - b. Rites, sacraments, ordinances
    - c. Pastoral care/counseling
    - d. Religious education
    - e. Family life ministry
    - f. Clinical pastoral education
  - (2) Special staff work
    - a. Professional support to command

- b. Management and administration
- c. Humanitarian support
- d. Training
- e. Religious support planning/operations

## 2-5 The CMRP process (DA PAM 165-18)

The chaplain has staff responsibility for assessment, planning, implementation, and evaluation of the military religious support requirements of the unit, organization, or activity. The programs identified to meet the needs and requirements of the organization become the CMRP. The CMRP development includes four interrelated steps or phases: **analysis, planning, and implementation**, each interrelated with and affected by **evaluation**. The outputs of each step serve as inputs to one or more subsequent steps.

- a. **Assessment.** Assessment identifies and describes the needs of the unit, organization, or activity for military religious support programs or training. The UMT may use any of several needs assessment techniques. Basically ask the question: “What are the military religious support needs of the Soldiers and Family of this unit?” Analysis includes assessment of the administrative and management requirements of the UMT.
- b. **Planning.** Planning translates needs assessment data into a structure that addresses specific needs with program or training. The question to answer during this step is “How to meet the needs identified?” Planning produces the programs and is the process of building programs into the CMRP. The CMRP provides an estimate, or budget, for resources needed to support the programs. The implementation phase of the CMRP cycle requires the development of action plans necessary for execution of the programs.
- c. **Implementation.** Implementation is the phase where the UMT executes the plan and conducts the programs of training. The developed CMRP is the budget and management tool to now assist the UMT in gaining and managing the resources required to implement the programs.
- d. **Evaluation.** This phase produces an assessment of the quality [effectiveness] of the programs in terms of their ability to meet the needs identified in the UMTs initial analysis of the unit. Evaluation is a continuous process by which the UMT can make adjustments while the program is unfolding rather than waiting until it is completed. The UMT uses Review and Analysis techniques and After-Action Reports to evaluate the effectiveness and the efficiency of the programs. The CMRP is flexible and is designed to respond to the results of the evaluation. This process allows the UMT to make the changes required to continually increase the effectiveness and quality of their programs.

## Anti-deficiency Act (ADA): Necessary Expense Doctrine and the Public Scrutiny Test

Sourced from the *Fiscal Law Deskbook*

<http://www.gao.gov/legal/anti-deficiency-act/about>

### What is the Anti-deficiency Act (ADA)?

The Anti-deficiency Act (ADA), Pub. L. 97–258, 96 Stat. 923, is legislation enacted by the United States Congress to prevent the incurring of obligations or the making of expenditures (outlays) in excess of amounts available in appropriations or funds. The law was initially enacted in 1884, with major amendments occurring in 1950 (64 Stat. 765) and 1982 (96 Stat. 923). It is now codified at 31 U.S.C. § 1341.

Congress passed the Anti-deficiency Act (ADA) to curb the fiscal abuses that frequently created “coercive deficiencies” that required supplemental appropriations. The Act consists of several statutes that mandate administrative and criminal sanctions for the unlawful use of appropriated funds. See 31 U.S.C. §§ 1341, 1342, 1350, 1351, and 1511-1519.

### The Anti-deficiency Act General Provisions

1. Making or authorizing an expenditure from, or creating or authorizing an obligation under, any appropriation or fund in excess of the amount available in the appropriation or fund unless authorized by law. 31 U.S.C. § 1341(a)(1)(A).
2. Involving the government in any obligation to pay money before funds have been appropriated for that purpose, unless otherwise allowed by law. 31 U.S.C. § 1341(a)(1)(B).
3. Accepting voluntary services for the United States, or employing personal services not authorized by law, except in cases of emergency involving the safety of human life or the protection of property. 31 U.S.C. § 1342.
4. making obligations or expenditures in excess of an apportionment or reapportionment, or in excess of the amount permitted by agency regulations. 31 U.S.C. § 1517(a).

### Time, Purpose and Amount

1. An agency may obligate and expend appropriations only for a proper **purpose**.
2. An agency may obligate only within the **time** limits applicable to the appropriation (e.g., OMA funds are available for obligation for one fiscal year).
3. An agency must obligate funds within the **amounts** appropriated by Congress and formally distributed to or by the agency.

**Personnel who violate the Anti-deficiency Act are subject to two types of sanctions: administrative and penal. Personnel may be subject to appropriate administrative discipline including, when circumstances warrant, suspension from duty without pay or removal from office. In addition, personnel may also be subject to fines, imprisonment or both.**

## Constitutional Authority

To some extent, but not entirely, it implements the provisions of Article One of the United States Constitution, Section 9, Clause 7 (the "power of the purse"), which provides that "No money shall be drawn from the treasury, but in consequence of appropriations made by law."

A corollary of the constitutional provision is that departments and agencies of the government may not "augment" appropriations either by raising money instead of seeking and getting an appropriation or by retaining funds collected and using them instead of receiving an appropriation.

## Historical Background

The Anti-deficiency Act has evolved over time in response to various abuses. The earliest version of the legislation was enacted in 1870 (16 Stat. 251), after the Civil War, to end the executive branch's long history of creating coercive deficiencies. Many agencies, particularly the military, would intentionally run out of money, obligating Congress to provide additional funds to avoid breaching contracts. Some went as far as to spend their entire budget in the first few months of the fiscal year, funding the rest of the year after the fact with additional appropriations from Congress. The act provided that ... "it shall not be lawful for any department of the government to expend in any one fiscal year any sum in excess of appropriations made by Congress for that fiscal year, or to involve the government in any contract for the future payment of money in excess of such appropriations."

Amendments in 1905 and 1906 mandated all appropriations to be apportioned in monthly installments and criminal penalties were imposed for violations.

## Necessary Expense Doctrine

The expenditure must bear a **logical relationship** to the appropriation sought to be charged. In other words, it must make a direct contribution to carry out either a specific appropriation or an **authorized agency** function for which more general appropriations are available. The expenditure must not be prohibited by law

The expenditure must not be otherwise provided for; that is, it must not be an item that falls within the scope of **some other appropriation or statutory funding scheme.**

## Public Scrutiny Test

"Public scrutiny. The CTOF will not be used for any purpose that cannot withstand the test of public scrutiny or which could be deemed a misuse or waste of CTOF dollars (see paras 13–1, 15–1, and 15–2)" (AR 165-1, ch. 15, sect. 15-11, para. b. (4), p. 45). **NOTE: the public scrutiny test applies to NAF and APF.**

# Operation and Maintenance, Army (OMA)

## Introduction

An appropriations bill is a bill that appropriates (gives to, sets aside for) money to specific federal government departments, agencies, and programs. The money provides funding for operations, personnel, equipment, and activities. Regular appropriations bills are passed annually, with the funding they provide covering one fiscal year. The fiscal year is the accounting period of the federal government, which runs from October 1 thru September 30 of the following year. Appropriations bills are under the jurisdiction of the United States House Committee on Appropriations and the United States Senate Committee on Appropriations. Both Committees have twelve matching subcommittees, each tasked with working on one of the twelve annual regular appropriations bills.

There are three types of appropriations bills: regular appropriations bills, continuing resolutions and supplemental appropriations bills. Regular appropriations bills are the twelve standard bills that cover the funding for the federal government for one fiscal year and that are supposed to be enacted into law by October 1. If Congress has not enacted the regular appropriations bills by the time, it may pass a continuing resolution (CR), which generally continues the pre-existing appropriations at the same levels as the previous fiscal year (or with minor modifications) for a set amount of time. The third type of appropriations bills are supplemental appropriations bills, which add additional funding above and beyond what was originally appropriated at the beginning of the fiscal year. Supplemental appropriations bills can be used for things like disaster relief.

**Appropriations bills are one part of a larger United States budget and spending process.** The proceeding explains the OMA appropriation.

## O&M/ OMA

This appropriation includes Operation and Maintenance of all Army organizational equipment and facilities; purchasing equipment and supplies; production of audiovisual instructional materials and training aids; operation of service-wide and establishment-wide activities; operation of depots, schools, training (including cost of training civilian employees in the program from which the salaries are payable), recruiting and **programs related to OMA; welfare and morale, information, education, and religious activities**; and expenses of courts, boards, and commissions.

O&M accounts have both direct and reimbursable civilian manpower spaces, except Operation and Maintenance National Guard (OMNG) which has no reimbursable spaces.

**It pays for civilian pay and benefits, travel of persons and things, contracts, rents, supplies, and non-centrally managed equipment related to the Operation & Maintenance function.**

It does not pay for research and development; procurement of centrally managed items (i.e., tanks, rifles, aircraft, ammunition, missiles, trucks and computer systems); military pay and benefits; or **construction over \$750K (use MILCON). It purchases non-centrally managed**

**computer and audio visual systems costing less than \$250K (> \$250K, use OPA).** It basically excludes capital investments.

Operation and Maintenance funds are appropriated for the **base** budget by the Defense Appropriations Act and for contingency and emergency operations (**OCO**) by Supplemental Appropriations.

Operation and Maintenance accounts exist for the Active Army, Navy, US Marine Corps, Air Force and other Defense Agencies; Army, Navy, US Marine Corps and Air Force Reserve; and Army and Air Force National Guard. **The Department of Department of Defense budget request for Operation and Maintenance funding for FY 2016 was - \$147 billion.**

This appropriation is generally an annual appropriation, available for obligation for one fiscal year only.

The OMA appropriation is divided into four (4) subdivisions called Budget Activities (BA) **with limited ability to move dollars without congressional approval** – control is at the BA level of detail (SAG level for much of BA1 – see the Appropriation Act). Other Operation and Maintenance accounts are organized differently (e.g., Operation and Maintenance Army Reserve [OMAR] and Operation and Maintenance National Guard [OMNG] have only two [2] subdivisions/BAs.).

### BA1 Operating Forces

Operating Forces expenses financed in this Budget Activity include the cost of consuming fuel, supplies and repair parts and subsistence during **the execution of day-to-day unit training programs called OPTEMPO (Operating Tempo)**, travel and transportation costs associated with unit training operations of Combat Training Centers and other special training activities, incremental costs of participating in Joint Chiefs of Staff directed exercises, depot maintenance costs associated with equipping the Operating Forces with quality weapons systems and support end items, and administrative costs to operate tactical and management headquarters. **It includes the costs of operating and maintaining the installations where the Army lives and works – Base Support. Base support refers to the resources involved with operating and maintaining Army installations** (major, minor, stations and other). Base support accounts designate functions of an installation support nature such as administrative; automation support, **family programs**; morale, welfare and recreation services; real estate leases; environmental conservation and compliance; pollution prevention; **facility support services; minor construction; maintenance and repair**; audiovisual and visual information production, acquisition and support; demolition and disposal of excess facilities; base communications; and other base operations support services.

### BA2 Mobilization

**Critical Thinking: As you read the following, think, what are some of the implications and impacts of the National Military Strategy on religious support planning and resourcing?**

The Mobilization Budget Activity affords the United States Army the ability to maintain a viable deterrence and an adequate defense of the nation's vital interests. As defined in the

**National Military Strategy**, the foundations of the new, regionally oriented defense strategy includes forward presence, crisis response and force reconstitution. As the Army transitions to a more regionally focused, Continental United States (CONUS) based force; the Mobilization Budget Activity provides resources for an important component of this nation's defense strategy. With less reliance on forward deployed forces and more on a visible forward presence, the prepositioning of equipment required for wartime operations is a major component of the Army's crisis response capability.

### BA3 Training and Recruiting

Funds requested in the Budget Activity finance the day-to-day operations to produce a force trained to mobilize, deploy, fight and win anywhere in the world. Includes the total cost. The Training and Recruiting Budget Activity is the Operation and Maintenance, Army budget for institutional training and other selected training and training support activities of operation and maintaining Accession Training. Basic Skill and Advanced Training, and Recruiting, and other Training and Education Training and Recruiting expenses financed in the Budget Activity include the cost of running the Military Academy; the Army's Military Academy Preparatory School; Army Training Centers; school houses on Army Installations; ROTC scholarships; recruiting, advertising and recruit examining activities; civilian and off-duty military education; training the Junior ROTC operations; and the cost of operating and maintain the training installations.

### BA 4 Administration and Service-wide Support

The Administration and Service-wide Support budget activity provides funding for the administration, logistics, communications and other service-wide support functions required to secure, equip, deploy, transport, sustain and support Army forces worldwide. **This budget activity includes the major sub-activities of:** security programs, logistic operations, service-wide support, and support of other nations. The Administration and service-wide Support Budget Activity supports the National Military Strategy by contributing to the **strategic principles of Readiness**, Collective Security, Arms Control, Strategic Agility, Power Projection and Technological Superiority.

### List of Appropriations

- **Operation and Maintenance, Army (OMA)**
- **Military Personnel, Army (MPA)**
- Procurement Appropriations (General use and exclusions)
- Aircraft Procurement, Army (ACFT)
- Procurement of Ammunition, Army (AMMO)
- Missile Procurement, Army (MSLS)
- **Other Procurement, Army (OPA)**
- **Military Construction (MILCON)**
- Weapons and Tracked Combat Vehicles, Army (WTCV)
- Research, Development, Test and Evaluation, Army (RDT&E, A)

## List of Helpful Websites

- Assistant Secretary of the Army for Financial Management & Comptroller (ASA(FM&C)) **budget materials.** <http://asafm.army.mil/offices/BU/BudgetMat.aspx?OfficeCode=1200>
- Office of Management and Budget. <https://www.whitehouse.gov/omb>
- Congressional Budget Office. <http://www.cbo.gov/>
- The U.S. House of Representatives Committee on Appropriations. <http://appropriations.house.gov/>
- United States Senate Committee on Appropriations. <http://www.appropriations.senate.gov/>
- DTiC Online. Information for the Defense Community. <http://www.dtic.mil/dtic/>
- Under Secretary of Defense (Comptroller). <http://comptroller.defense.gov/>

# OCCH Program/Activity Categories Guide

NOTE: A key principle of fiscal law, the **Necessary Expense Doctrine**, is reflected in this guide, “The expenditure must not be otherwise provided for; that is, it must not be an item that falls within the scope of some other appropriation or statutory funding scheme.”

Category	Definition	Examples
<b>1</b> <b>Statutory</b> <b>(S-#)</b>	<p>An Essential Element of Religious Service (EERS)</p> <ul style="list-style-type: none"> <li>• <b>Required by law and must be funded by the commander with appropriated funds (APF).</b> Chapel Tithes and Offering Funds will not be used.</li> <li>• These costs are unavoidable to meet critical statutory requirements in support of the free exercise of religion.</li> <li>• These programs include worship, sacraments, rites, ordinances, and religious education.</li> <li>• These include required and mandated programs implied by statute and defined in other DoD and DA Regulations, by distinctive faith group doctrine, tradition or tenants of faith.</li> </ul>	<p>Chaplain-led collective worship services, sacraments, rites, ordinances, religious education (i.e., Sunday School, CDC), weddings, funerals, memorial ceremonies or services, music, ecclesiastical supplies or equipment, facilities, and transportation.</p>
<b>2</b> <b>Mission Essential</b> <b>(M-#)</b>	<p>Mission Essential elements of religion are those programs <b>required to accomplish the mission but are not mandated by law (Title 10).</b> Mission Essential programs are funded by the commander with appropriated funds. Chapel Tithes and Offering Funds will not be used.</p> <ul style="list-style-type: none"> <li>• Mission Essential is determined by the mission of the unit/organization, by regulation and by command directives.</li> <li>• When applied to religious services, the category 2 services are those <u>distinctive faith group</u> services that support the need of Soldiers and Family members on the installation.</li> <li>• This includes supplies and services necessary to support mission essential worship, programs and activities.</li> </ul>	<p>Bulletin stock, scriptures, religious literature, religious materials, curriculum, at least one musician per service, non-personal services contracts that support mission essential requirements, facilities maintenance, chaplain family life requirements, chaplain pastoral counseling supplies, office supplies, training requirements, TDY to Chaplain’s training, denominational conferences, and command directed programs.</p>
<b>3</b> <b>Enhances Mission</b> <b>(E-#)</b>	<p>Are <b>supplemental programs.</b> When resourced they add quality and improve mission accomplishment.</p> <ul style="list-style-type: none"> <li>• Category 3 programs are funded first by appropriated funds when authorized and available. Chapel Tithes and Offerings Funds may be used if needed.</li> <li>• When applied to religious services, this funding category includes those <u>lay leader led or Distinctive Religious Group Leader led services.</u></li> <li>• These services/activities may specifically meet the needs of a distinctive religious group.</li> <li>• This includes programs/activates which are not required for the mission but strengthen the moral, spiritual climate and readiness.</li> </ul>	<p>Additional musicians beyond one per service, watch care and fellowship supplies (food). Auxiliary activities such as PWOC and CWOC. Parish retreats, dinners, appreciation activities. Approved non-personal service requirements that are not mission-essential. Crisis Ministry/Operation Helping Hand activities. Vacation Bible School.</p>

**PLANNING**

**WHAT?**

The process of assessing and determining an organization's objectives, strategies, and projected actions or programs.

**PROGRAMMING**

**HOW?**

The process of translating planning decisions and programming guidance into a detailed allocation of resource requirements.

**BUDGETING**

**HOW MUCH?**

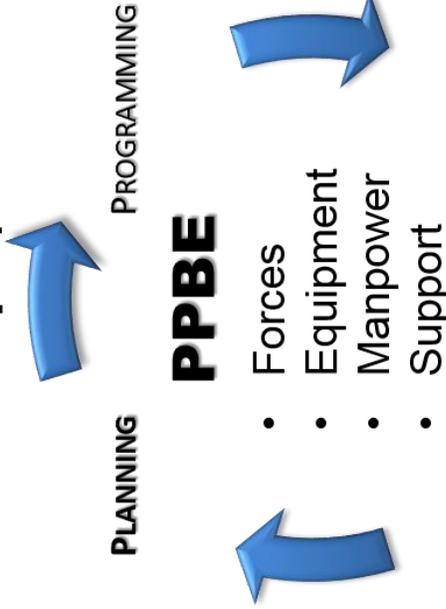
The process of translating resource requirements from programming format to budget estimates (Appropriations format).

**BUDGET:** a plan of financial operation embodying an estimate of proposed expenditures for a given period and the proposed means of financing them (APF or NAF)

**EXECUTION**

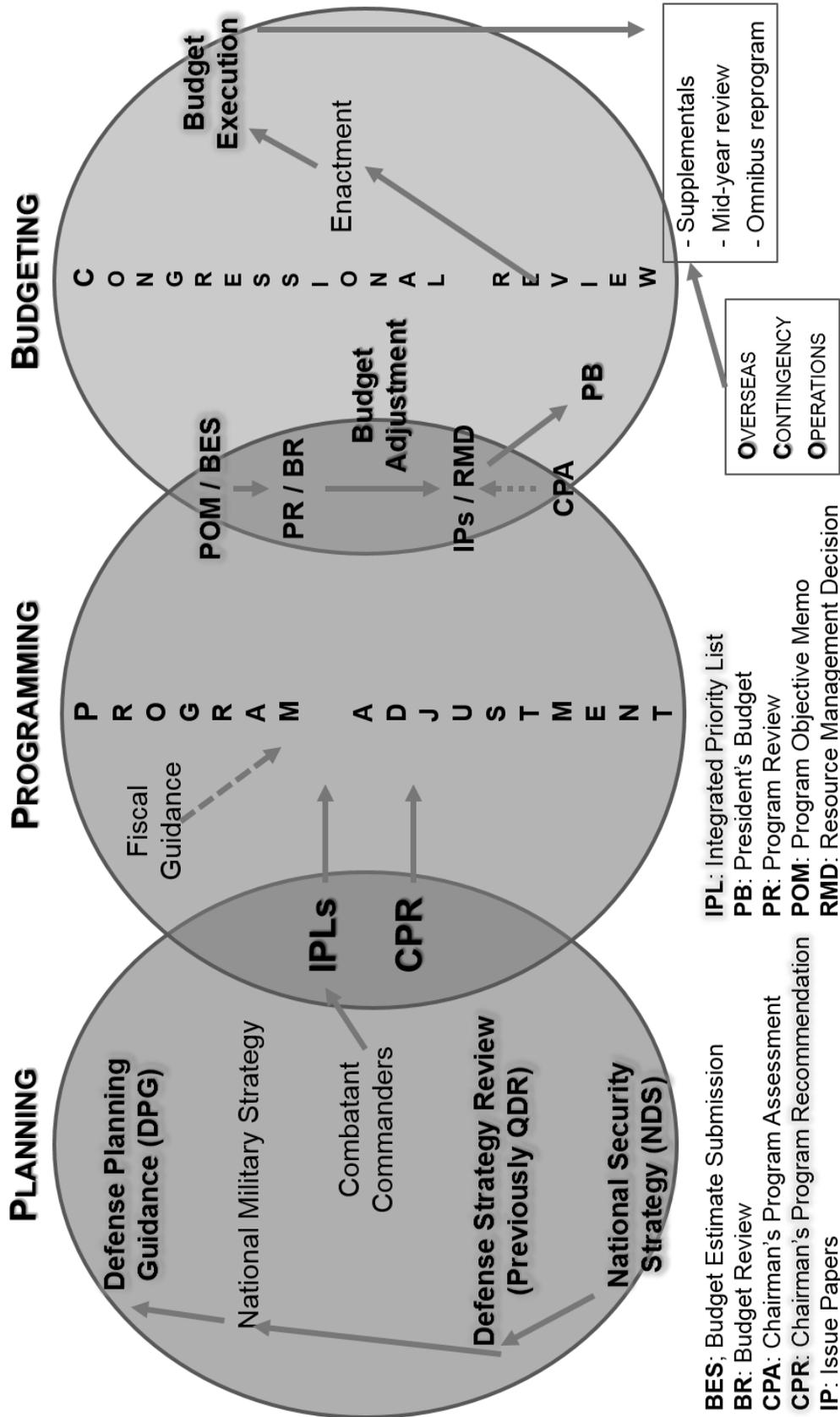
**HOW WELL?**

The process of ensuring program and budget execution is accomplished with real-time audit and evaluation to achieve planned, programmed, and budgeted results.

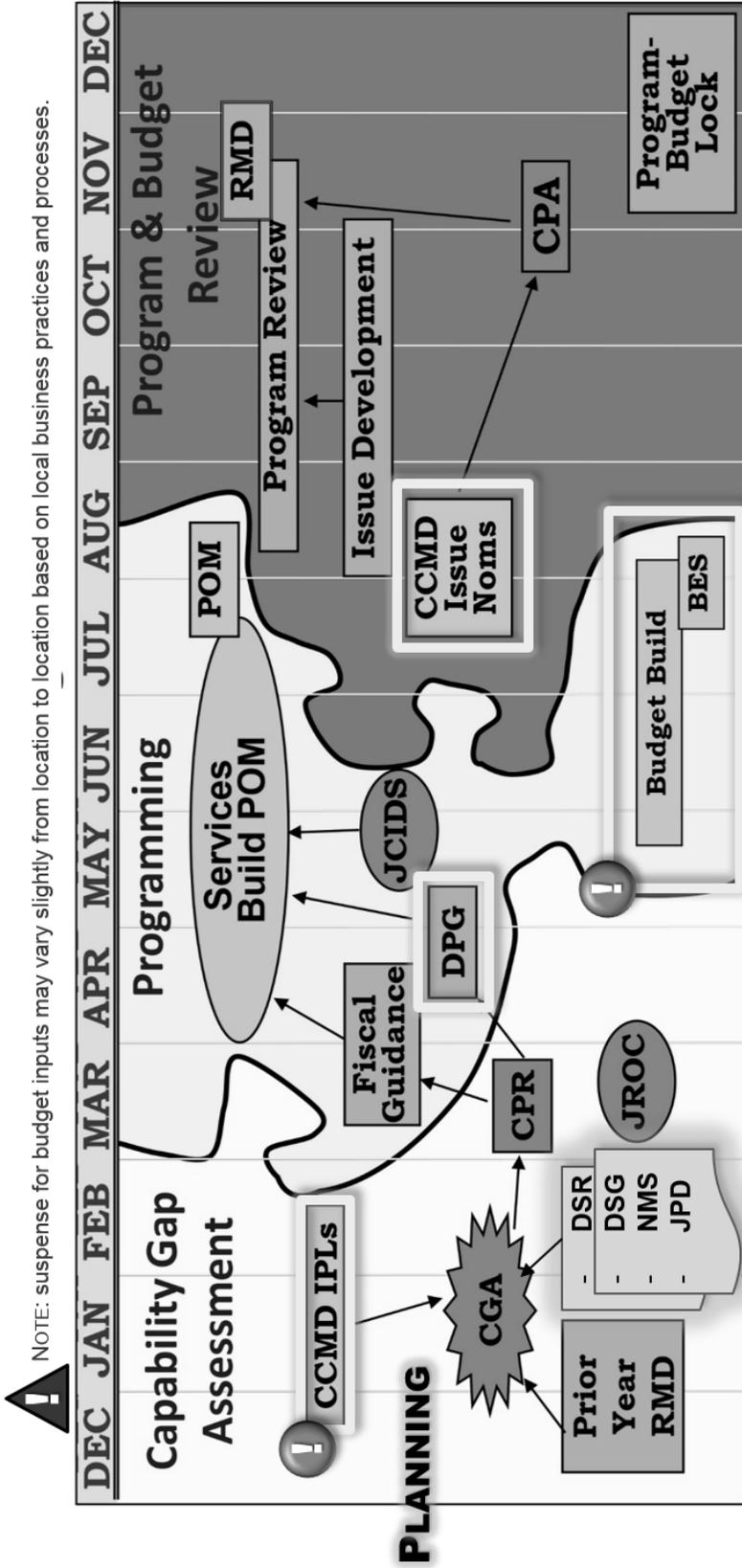


**FINANCIAL CONSTRAINTS**

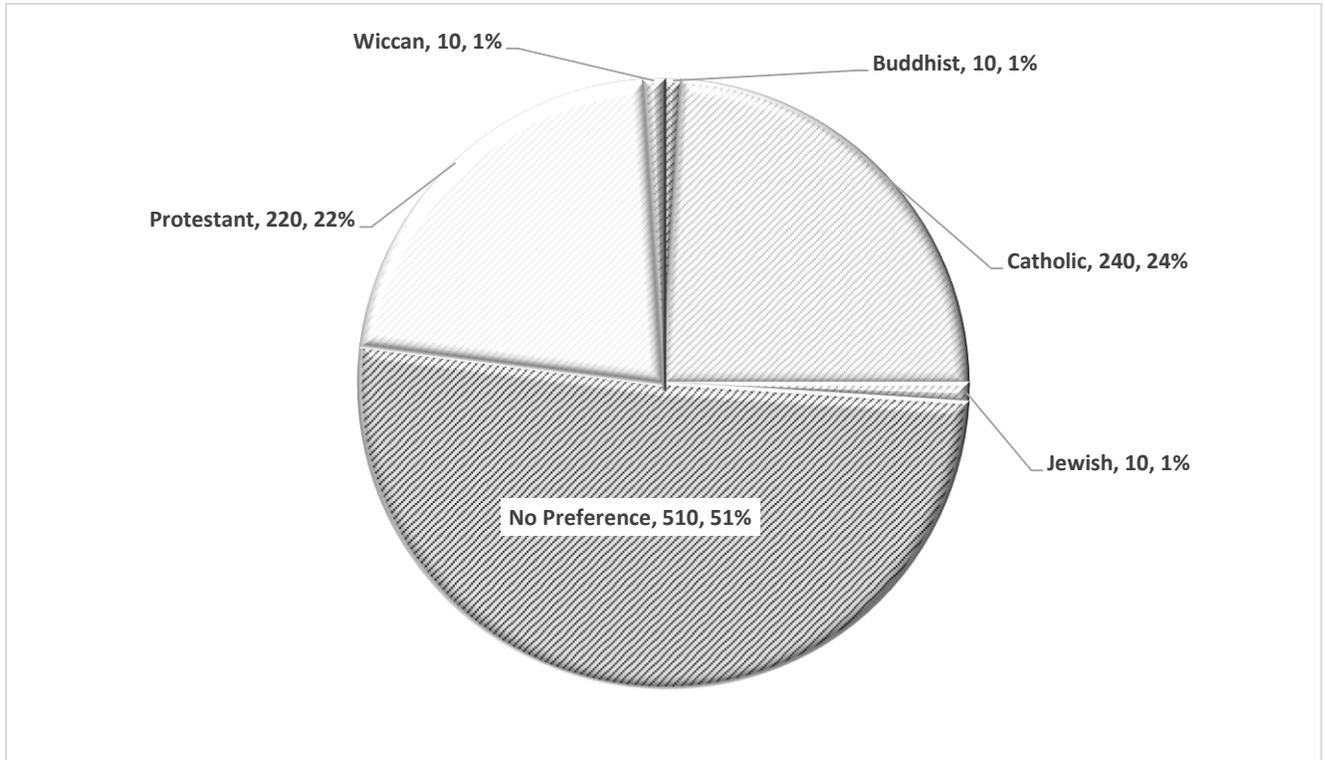
# PPBE Phases



# PPBE Timeline



## ##th MI BN Religious Census



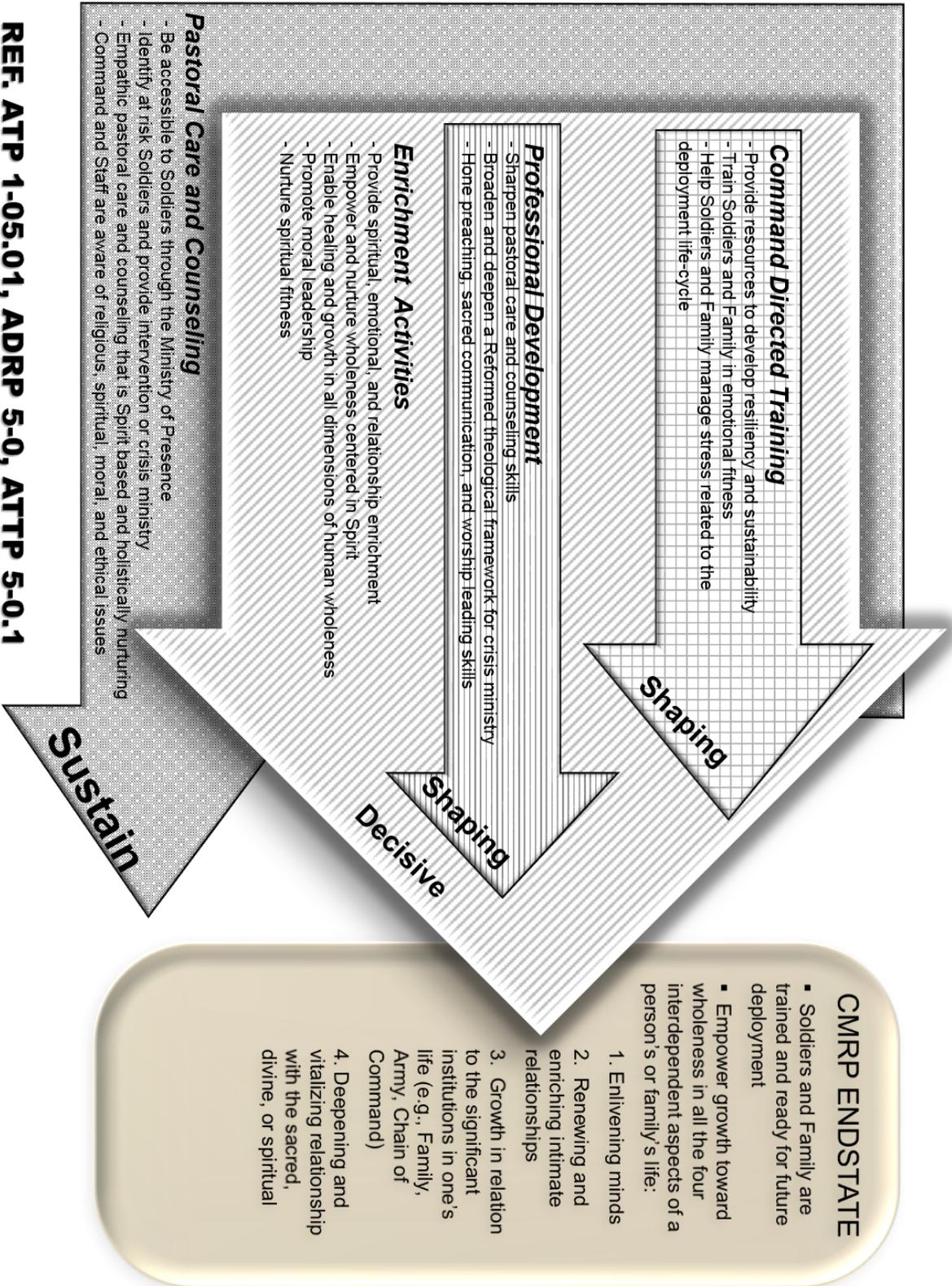
## UMT Mission Statement

Provide Religious support to the ##th Military Intelligence Battalion across the full range of Army operations. We do this by supporting the Commander in ensuring the right to free exercise of religion and by providing spiritual leadership, pastoral care, counseling, and education.

## METL

1. Advise the Commander in areas of religious, spiritual, moral, and ethical issues
2. Perform or provide opportunities for Soldiers to exercise their freedom of religion through religious services, worship, rites, and sacraments
3. Provide religious training that strengthens the mind, spirit, and resiliency of the warfighter

# Lines of Effort



# RS Calendar Example

20##	SEP	OCT	NOV	DEC	JAN	FEB
20##	06 SEP – Labor Day	11 OCT – Columbus Day 31 OCT – Reformation Day	01 NOV – All Saints Day 02 NOV – Election Day 11 NOV – Veterans Day 25 NOV – Thanksgiving Day 28 NOV – First Sun. Advent	25 DEC – Christmas (White)	01 NOV – New Year 02 JAN – Epiphany (White) 17 JAN – MLK Day	14 FEB – Valentine’s Day 12 FEB – Lincoln’s B-day 21 FEB – President’s Day 22 FEB – Washington’s B-day
<p>Ministry of presence, pastoral care, counseling, crisis ministry, and staff coordination.</p> <p>Weekly Bible study luncheon, Wednesday at 1130 until 1230. Subway sandwiches, chips, fruit, cookies, and drinks are provided.</p>						
	<p>20 SEP Workshop: Resolving Conflict and Nurturing Growth in Marriage.</p> <p>22 SEP, 1430 - 1730 Theology on Tap Topic: Why do bad things happen to good people?</p>	<p>14 OCT Workshop: training and enrichment for parents and children</p>	<p>4 NOV – 8 NOV PTDY only Dr:Min colloquy</p> <p>12 NOV • Suicide Prevention TNG • Reintegration follow-up</p> <p>21 NOV, 1430 - 1730 Theology on Tap Topic: Thriving during crisis</p> <p>TBD Qtrly. ministry assessment to Cmd. &amp; Staff</p>	<p>Plan RS for the next 12 months.</p>	<p>20 JAN Workshop: Achieving your life’s goals (Singles)</p> <p>25 JAN, 1430 - 1730 Theology on Tap Topic: Tackling the hard questions of life.</p> <p>27 NOV UMT training on religious support and pastoral care</p>	<p>10 FEB • Managing Stress • Reintegration follow-up</p> <p>TBD Single Soldier Retreat</p> <p>TBD Married Couple’s Retreat</p> <p>TBD Qtrly. ministry assessment to Cmd. &amp; Staff</p>
	<p>TBD Workshop: managing finances and investments</p>	<p>TBD Duty Day with God: charter deep sea fishing at port Aransas, TX</p> <p>TBD Workshop: Achieving your life’s goals (Couples)</p>	<p>TBD • Suicide Prevention TNG • Battlemind I</p> <p>TBD Married Couple’s Dinner and PREP Seminar</p>	<p>TBD Workshop: training and enrichment for parents and teenagers</p>	<p>TBD Duty Day with God: tubing trip down the Guadalupe River. \$3,000</p>	<p>TBD • Battlemind II • Self-care</p> <p>TBD PTDY only Dr:Min colloquy</p>
	<b>MAR</b>	<b>APR</b>	<b>MAY</b>	<b>JUN</b>	<b>JUL</b>	<b>AUG</b>
<p>Sustain Pastoral Care &amp; Counseling</p> <p>Shaping CMD Directed Training</p> <p>Shaping Professional Development</p> <p>Shaping Decisive Enrichment Activities</p>						

# Assessment, Planning, and Implementation Checklist

## Assessment

The purpose of the assessment phase is to collect the data and information needed to identify, define or clarify the Religious Support needs of the unit or organization.

PHASE/STEP	ACTION
<b>1</b>	Meet with the Commander to receive guidance on his/her vision, mission, values and goals for the unit or organization
<b>2</b>	Meet with the Installation or Supervisory Chaplain to received guidance on Chaplaincy or the Unit Ministry Team’s vision, mission, Chaplaincy values, Chief of Chaplain’s Strategic Plan, goals, and objectives
<b>3</b>	Assess Religious Support Needs of the unit or organization <ul style="list-style-type: none"> <li>• Talk with unit/organization leaders</li> <li>• Talk with helping agencies (e.g., ACS, behavioral health, Family Life Chaplain, etc.)</li> <li>• Review CCIRs, issues, and trends</li> <li>• Review the unit’s or organization’s census by faith group</li> <li>• Review population by distinctive faith group</li> <li>• Review critical unit/organization statistics</li> <li>• Review the unit’s or organization’s mission, METL, training calendar, OPS Calendar, etc. What critical events or activates require RS?</li> <li>• Review prior year’s expenditures on religious support events and activities</li> <li>• Review command climate survey data</li> <li>• Review Balanced Score Card information</li> </ul>
<b>4</b>	Meet with the S3/G3 and S4/G4 OICs or NCOICs to understand issues, implications, resources and constraints for the Religious support Mission of future major events
<b>5</b>	Analyze collected information
<b>6</b>	Write a statement of your assessment of the unit’s or organization’s religious needs

## Planning Phase

The purpose of the planning phase is to plan, organize and develop programs that meet the Religious Support Needs that were identified and defined in the assessment phase.

PHASE/STEP	ACTION
<b>1</b>	Brainstorm a variety of possible unconstrained programs that meet the vision, mission, goals, values, and religious support needs of the unit or organization
<b>2</b>	Identify sources of funding. Winnow down the brainstormed list of possible programs to a list that is feasible considering time and resource constraints. Consider time, manpower, OPTEMPO, PERSTEMPO, equipment, facilities, and sources of funding: <ul style="list-style-type: none"> <li>• Appropriated Funds (APF)               <ul style="list-style-type: none"> <li>○ OMA (Base)</li> <li>○ OMA (OCO)</li> <li>○ OCCH Ecclesiastical Equipment Grant (EEG)</li> </ul> </li> </ul>

PHASE/STEP	ACTION
	<p><b>NOTE: Make sure that you coordinate with your BDE Budget Analyst, G8 Budget Analyst or Installation Budget Analyst to ensure that funds are available within the appropriate Element of Resource (EOR) for religious support. Make sure that APF has been budgeted. At the BN level, ensure that the BN UMT has coordinated with the XO to have requirements nested with the BN's budget (The XO usually serves as the budget officer). Keep in mind the timing of the fiscal year. Plan and coordinate!</b></p> <ul style="list-style-type: none"> <li>• Non-appropriated Funds (NAF) <ul style="list-style-type: none"> <li>○ Chaplaincy Tithes and Offering Fund (CTOF)</li> <li>○ OCCH Ministry Grant Program</li> <li>○ OCCH Specialized Service Grants</li> </ul> </li> </ul> <p><b>OPTEMPO</b> = The level of equipment or resource use measured in miles or hours. Increases or decreases in Operating Tempo (OPTEMPO) should change the costs associated with equipment or resource use.</p> <p><b>PERSTEMPO</b> = A congressionally mandated program, directed by the Office of the Secretary of Defense (OSD). It is the Army's method to track and manage individual rates of deployment (time away from home), unit training events, special operations/exercises and mission support TDYs.</p>
<b>3</b>	Ensure that religious support events are coordinated with the training/OPS calendar and/or installation master activities calendar
<b>4</b>	Complete the online <b>Religious Support Requirements Builder (RSRB)</b> forms and reports.
<b>5</b>	Collate <b>Religious Support Requirements Builder (RSRB)</b> reports. <ul style="list-style-type: none"> <li>• Cover page</li> <li>• Commander's authorizing letter</li> <li>• Commander's vision, mission, values, and goals</li> <li>• Chaplain Corp's vision, mission, values and goals</li> <li>• Unit's or organization's religious census</li> <li>• UMT's vision, mission, METL, goals, objectives, and lines of effort. Include a calendar and description of events and activities</li> <li>• Religious Support Requirements Builder (RSRB) reports</li> </ul>
<b>6</b>	Conduct a <b>decision briefing</b> with the CDR for his/her approval. Getting the CDR's signature is not the final step. Coordinate for funding and resources. <b>NOTE: Make sure that you coordinate with your BDE Budget Analyst, G8 Budget Analyst or Installation Budget Analyst to ensure that funds are available within the appropriate Element of Resource (EOR) for religious support. Make sure that APF has been budgeted. At the BN level, ensure that the BN UMT has coordinated with the XO to have requirements nested with the BN's budget (The XO usually serves as the budget officer). Keep in mind the timing of the fiscal year. Plan and coordinate!</b> SEE: FM 6-0 <i>COMMANDER AND STAFF ORGANIZATION AND OPERATIONS</i> for a decision briefing template.
<b>7</b>	Ensure that each approved religious support program or activity is entered on the training/OPS calendar.

### Implementation Phase

The purpose of the implementation phase is to execute the Religious Support Programs as authorized, scheduled, and resourced.

PHASE/STEP	ACTION
<b>1</b>	Complete the detailed design of the program or activity (e.g., OPORD, FRAGORD, program of instruction, lesson plan, PowerPoint, handouts, etc.)
<b>2</b>	<b>Secure financial resources (i.e., APF, NAF, Grants, etc.)</b> NOTE: Make sure that you coordinate with your BDE Budget Analyst, G8 Budget Analyst or Installation Budget Analyst to ensure that funds are available within the appropriate Element of Resource (EOR) for religious support. Make sure that APF has been budgeted. At the BN level, ensure that the BN UMT has coordinated with the XO to have requirements nested with the BN's budget (The XO usually serves as the budget officer). Keep in mind the timing of the fiscal year. Plan and coordinate!
<b>3</b>	Once financial resources have been secured and allocated, coordinate the resourcing and/or procurement process <ul style="list-style-type: none"> <li>• Submit APF or NAF Purchase Order Requests. Coordinate execution</li> <li>• Coordinate GPC Purchases</li> <li>• If needed, coordinate NAF or APF contracts (Plan ahead because contracting can take months.)</li> </ul>
<b>4</b>	Schedule or secure facilities necessary for the program or activity
<b>5</b>	<ul style="list-style-type: none"> <li>• Coordinate transportation for people or things</li> <li>• Coordinate for services, support and supplies</li> </ul> <b>NOTE: Ensure a well thought-out and written OPORD or FRAGORD that coordinates people, things, etc. Publish thru the S3/G3 channels.</b>
<b>6</b>	Conduct the program or activity
<b>7</b>	Survey program or activity participants for After Action Review comments. NOTE: Take pictures to storyboard
<b>8</b>	Submit AAR comments and storyboard to higher. This step is vital to future funding of religious support events and activities.

### Evaluation Phase

This phase produces an assessment of the quality [effectiveness] of the programs in terms of their ability to meet the needs identified in the UMTs initial analysis of the unit. Evaluation is a continuous process by which the UMT can make adjustments while the program is unfolding rather than waiting until it is completed. The UMT uses Review and Analysis techniques and After-Action Reports to evaluate the effectiveness and the efficiency of the programs. The CMRP is flexible and is designed to respond to the results of the evaluation. This process allows the UMT to make the changes required to continually increase the effectiveness and quality of their programs.

## Laws, Publications, and References

<b>PUBLICATION NUMBER</b>	<b>TITLE</b>	<b>PUBLICATION DATE</b>
	Title 5, United States Code	March 2008
	Title 10, United States Code	7 January 2011
	Federal Acquisition Regulation (FAR)	11 January 2015
DoD 7000.14R, Vol. 5	Financial Management Regulation	June 2011
DoD 7000.14R, Vol. 10	Financial Management Regulation	June 2011
DoD Dir. 5500.07	Joint Ethics Regulation	29 November 2007
<b>DoD Dir. 1304.19</b>	<b>Appointment of Chaplains for the Military Departments</b>	<b>23 April 2007</b>
DoDI 1015.15	Procedures for Establishment, Management, and Control of Nonappropriated Fund Instrumentalities and Financial Management of Supporting Resources	16 July 2004
AR 25-50	Preparing and Managing Correspondence	17 May 2013
AR 27-20	Claims	2 August 2008
AR 37-47	Official Representation Funds of the Secretary of the Army	18 September 2012
AR 37-49	Budgeting, Funding, and Reimbursement for Base Operations Support of Army Activities	15 October 1978
AR 165-1	Army Chaplain Corps Activities	23 June 2015
AR 11-2	Management Control	4 January 2010
AR 11-7	Internal Review and Audit Compliance Program	22 June 2011
AR 215-1	Morale, Welfare, and Recreation Activities and Nonappropriated Fund Instrumentalities	24 September 2010
AR 215-4	Nonappropriated Fund Contracting	29 July 2008
AR 335-15	Management Information Control System	28 October 1986
AR 600-29	Fund-raising within the Department of the Army	7 June 2010
AR 420-4	Army Facilities Management	12 February 2008
PAM 420-4-2	Army Military Construction and Nonappropriated Funded Construction Program Development and Execution	2 April 2009
PAM 420-6	Directorate of Public Works Resource Management System	15 May 1997
PAM 420-11	Project Definition and Work Classification	18 March 2010
AR 710-1	Centralized Inventory Management of the Army Supply System	20 September 2007
AR 710-2	Supply Policy Below the National Level	28 March 2008

AR 735-5	Policies and Procedures for Property Accountability	10 May 2013
FM 1-05	Religious Support	5 October 2012
DA PAM 165-18	Chaplaincy Resources Management	21 January 2000

NOTES:

## Helpful Contacts

**NOTE: Remember, always attempt to work issues at the lowest level before escalating and follow appropriate channels and protocols. Thank you for your careful consideration.**

ORGANIZATION	CONTACT	CONTACT INFORMATION
<b>USACHCS</b>	Chief, Functional Division Chaplaincy Comptroller	Office: 803-751-8048
<b>USACHCS</b>	Functional Division NCOIC	Office: 803-751-8831
<b>USACHCS</b>	CRM Instructor	Office: 803-751-8042
<b>DACH 4/6/8</b>	DACH G-9 (NAF), CTOF Program Manager HQDA, Office of the Chief of Chaplains	Office: 571-256-8757
<b>DACH 4/6/8</b>	DACH CTOF Program Analyst HQDA, Office of the Chief of Chaplains	Office: 571-256-8747
<b>IMCOM HQ</b>	Region Chaplain Resource Manager	Office: 210-466-0692
<b>IMCOM HQ</b>	Chaplaincy Resources Manager NCOIC	Office: 210-466-0627
<b>IMCOM Europe</b>	Region Chaplain Resource Manager	Office: 0611-143-544-2104 DSN: 314-544-2104
<b>IMCOM Europe</b>	Chaplaincy Resources Manager NCOIC	Office: 011-49-611-143-544-2105 DSN: 314-544-2105
<b>IMCOM Pacific</b>	Region Chaplain Resource Manager	Office: 808-438-1996
<b>IMCOM Pacific</b>	Chaplaincy Resources Manager NCOIC	Office: 808-656-0288

# Small Group Exercise

## IN YOUR SMALL GROUPS, DISCUSS AND BE PREPARED TO:

- Provide a substantive professional summary to the class (10 to 15-minute briefing)
- Define, describe, explain, illustrate, and inform
- Support using public law, regulation, doctrine, *etc.* Cite sources.

### Group 1

#### **What does public law, regulation, and doctrine have to say about authorized sources of funds for RS (APF & NAF)?**

- Title 10 USC, RB pp. 9-10
- DoDD 1304.19, Appendix
- AR 165-1, RB pp. 11-16
- ADA, Necessary Expense, Public Scrutiny, RB pp. 22 - 23
- OMA summary, RB pp. 24-26
- OCCH Info. Paper on the use of OMA, Appendix
- OCCH program/activities Categories Guide, RB p. 28
- Laws, publications, and references, RB pp. 38 -39

### Group 2

#### **How does public law, regulation, and doctrine describe authorized/required RS events and activities? What kind of RS events and activities should UMTs be doing in the Army?**

- Title 10 USC, RB pp. 9-10
- AR 165-1, FM 1-05, TC 1-05, RB pp. 17-21
- OCCH program/activities Categories Guide, RB p. 28

### Group 3

#### **What does doctrine say about religious support planning? IAW doctrine, how do you plan religious support? What should the religious support and operations process look like?**

- Religious Support Planning, RB pp. 17-19
- Example of planning products, RB pp. 32-34

### Group 4

#### **What does doctrine say about processes and procedures for developing the CMRP?**

- CMRP, RB pp. 20-21
- Assessment, Planning, and Implementation Checklist, RB pp. 35-37