FM 3-83 (1-05)
RELIGIOUS AFFAIRS



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RELIGIOUS AFFAIRS

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Preface

FM 3-83 is the definitive source of doctrine for religious affairs across the Army. It describes the context of religious affairs and religious affairs operations within the Army.

The principal audience for FM 3-83 is commanders, leaders, unit staff planners, personnel requesting religious affairs, and Chaplain Corps personnel (chaplains and religious affairs specialists). Commanders and staffs of Army headquarters serving as joint task force or multinational headquarters should also refer to applicable joint or multinational doctrine concerning the range of military operations and joint or multinational forces. Trainers and educators throughout the Army will also use this publication.

Commanders, staffs, and subordinates ensure that their decisions and actions comply with applicable United States, international, and in some cases host-nation laws and regulations. Commanders at all levels ensure that their Soldiers operate in accordance with the law of war and the rules of engagement. (See FM 6-27 for more information on the law of land warfare.)

FM 3-83 uses joint terms where applicable. Selected joint and Army terms and definitions appear in both the glossary and the text. Terms for which FM 3-83 is the proponent publication (the authority) are boldfaced and italicized in the text and are marked with an asterisk (*) in the glossary. For other definitions shown in the text, the term is italicized, and the number of the proponent publication follows the definition.

FM 3-83 applies to the Active Army, the Army National Guard/Army National Guard of the United States and the United States Army Reserve unless otherwise stated.

The proponent of FM 3-83 is the United States Army Institute for Religious Leadership. The preparing agency is the Fielded Force Integration Directorate, United States Army Institute for Religious Leadership. Send comments and recommendations on DA Form 2028 (*Recommended Changes to Publications and Blank Forms*) to Commandant, United States Army Institute for Religious Leadership, ATTN: ATSC-CMT (FM 3-83), 10100 Liberty Division Road, Fort Jackson, SC 29207-7000; by e-mail chaplain_doctrine_usachcs@army.mil; or submit an electronic DA Form 2028.

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Introduction

Army doctrine is fundamental principles, with supporting tactics, techniques, procedures, and terms and symbols, used for the conduct of operations and as a guide for actions of operating forces, and elements of the institutional force that directly support operations in support of national objectives (ADP 1-01). FM 3-83 is a key integrating publication that links doctrine for the Chaplain Corps with Army and joint doctrine. FM 3-83 provides operational guidance for commands and religious affairs personnel and forms the foundation for all United States Army Institute for Religious Leadership curricula.

This manual contains four chapters. Chapter 1 describes religious affairs foundations, including the historical precedent for the Army Chaplain Corps and its roles, missions, and duties. Chapter 2 delineates the current operational environment, including the requirement to execute religious affairs across all contexts of the competition continuum. Chapter 3 details the execution of religious affairs at the different echelons of command within the Army. Chapter 4 depicts planning for religious affairs across the competition continuum using the operations process.

The tactical principles of Army religious affairs doctrine presented in this manual enable chaplains and religious affairs specialists to apply creative, flexible, and innovative approaches as they deploy across the battlefield to accomplish specific missions within unique operational environments. Chaplains and religious affairs specialists serving in a joint force land component command, or a joint task force should refer to JP 3-0, JP 3-83, and other joint planning publications for further guidance. FM 3-83 is nested with FM 3-0, JP 3-0, and JP 3-83.

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

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

Chaplains have served in the U.S. Army since the first days of the American Revolution, and chaplains and religious affairs specialists carry on the legacy of service today. The personal needs of Soldiers, the mission at hand, their own faith, and emerging religious affairs doctrine guide chaplains and religious affairs specialists as they meet the goal to uphold the free exercise of religion guaranteed by the First Amendment of the Constitution of the United States.

To meet the historic mission of the Chaplain Corps amid a complex and lethal operational environment, the Army's religious affairs doctrine must evolve. These factors necessitate a new religious affairs doctrine:

- Alignment of religious affairs terminology, including religious affairs, religious support, and religious advisement under joint doctrine and terminology.
- Considerations in executing religious affairs across the operational environments within the Army strategic contexts of the competition continuum.
- Precision fire capabilities and anti-access and area denial complicate delivery of the Chaplain Corps' core competencies of nurturing the living, caring for the wounded, and honoring the fallen.
- Continued emphasis on potential chemical, biological, radiological, and nuclear (CBRN) casualties, combined with high casualty rates requires a paradigm shift in terms of religious affairs to address fears associated with CBRN hazards, caring for the spiritual well-being of casualties, and honoring the fallen.

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

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Chapter 1
Religious Affairs Fundamentals

RELIGIOUS AFFAIRS FOUNDATIONS

1-1. The Army Chaplain Corps serves to advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion in the context of military service as guaranteed by the Constitution. The chaplaincy assists commanders by managing religious affairs and advises commanders by serving as principal advisors for all issues regarding the impact of religion on military operations. Chaplains participate in operational planning and advise the commander and staff on matters, as appropriate, consistent with their noncombatant status. (See DODI 1304.28 for discussion of chaplain appointments.)

1-2. At every echelon of the force, the chaplaincy is the Army's primary agency for facilitating the right to free exercise of religion for Service members on behalf of the commander. The chaplains and religious affairs specialists, from the Chief of Chaplains down to battalion unit ministry teams (UMTs), fulfill this core and essential responsibility. Based upon the requirements of an operational mission, a Soldier exercises this right in several ways to include, but not limited to—

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

MISSION AND RELIGIOUS AFFAIRS DEFINED

1-3. The mission of the Army Chaplain Corps is to execute religious affairs to the Army across the range of military operations by assisting the commander in providing for the free exercise of religion and providing religious, moral, ethical, and morale advisement and leadership (from DODI 1304.28). The term "provide" is understood as either personal delivery or coordination of required support from other chaplain sources. (See the Universal Joint Task List for SN 4.3.2, ST 4.2.5, and ST 8.1.2.2 for religious tasks.) Throughout the Army's history, chaplains and religious affairs specialists have served in combat alongside Soldiers, enduring the same hardships and bearing the same burdens. They are members of the profession of arms. Chaplains execute their distinct mission for uniformed military Service members, Family members, and authorized Civilians in a variety of geographical locations, operational situations, and circumstances.

RELIGIOUS AFFAIRS

1-4. *Religious affairs* are the combination of religious support and religious advisement (JP 3-83). Religious support (RS) is discussed in paragraph 1-5, and religious advisement (RA) is discussed in paragraph 1-6.

RELIGIOUS SUPPORT

1-5. *Religious support* is chaplain-facilitated free exercise of religion through worship, religious and pastoral counseling services, ceremonial honors for the fallen, crisis intervention, and advice to the commander on ethical and moral issues, and morale (JP 3-83). Army chaplains provide religious support at all echelons of the Army.

RELIGIOUS ADVISEMENT

1-6. *Religious advisement* is the practice of informing the commander on the impact of religion on operations (JP 3-83). The Army understands the practice of informing to include analyzing, assessing, and recommending courses of action on how religion impacts unit operations, both internally and externally.

ORGANIZATION

1-7. Chaplain sections and UMTs consist of at least one chaplain and one religious affairs specialist, based on organizational requirements. Army chaplains and religious affairs specialists form a UMT at brigade, or

brigade equivalent organization, and below, and chaplain section at echelons above brigade. The chaplain section or UMT is identified according to a modified table of organization and equipment or a table of distribution and allowances in an Army force. Chaplain sections are typically led by a command chaplain. A *command chaplain* is the senior chaplain assigned or designated by a commander of a staff, command, or unit (JP 3-83). A UMT assigned to a modified table of organization and equipment unit is known as a mission unit UMT and is part of the operating force.

1-8. Chaplain sections and UMTs are embedded into the Army force structure as organic and central to the organization. The chaplain section or UMT is authorized by the modified table of organization and equipment for units whose primary mission is warfighting. The chaplain section or UMT deploys with the unit and conducts religious affairs for all units (assigned or attached by task organization) and authorized Civilians during each phase of an operation. Religious affairs require the assignment and deployment of chaplains and religious affairs specialists at all echelons, beginning at battalion. Each echelon of chaplain sections or brigade UMT executes technical supervision and advisement responsibilities for subordinate chaplain sections and UMTs.

CHAPLAIN CORPS CAPABILITIES

1-9. The Army requires two capabilities as religious affairs are executed through providing RS (provide) and through advising commanders on the impact of religion (advise). These two required capabilities of provide and advise reflect the dual role of the Chaplain Corps: religious leader (discussed in paragraph 1-10) and professional military religious advisor (discussed in paragraph 1-11).

1-10. As religious leaders, chaplains fulfill the Army's requirement to provide RS across all operational environments (OEs), which accommodates Service members' right to the free exercise of religion and supports resiliency efforts to sustain Service members in combat. RS sustains the individual Service member, and it extends upward throughout the entire command structure and outward to the broadest command audience authorized. RS is comprehensive because the Army presents a diverse array of religious beliefs and practices that require support. While not every religious need of every Soldier can be met, chaplains and religious affairs specialists seek to meet as many needs as possible. (See the Universal Joint Task List for religious leader tasks.)

1-11. As the professional military religious advisor, the chaplain advises the commander and staff on religion, ethics, morals, and morale, and their impact on all aspects of military operations. (See the Universal Joint Task List for RA tasks.)

RELIGIOUS LEADER

1-12. *Leadership* is the activity of influencing people by providing purpose, direction, and motivation to accomplish the mission and improve the organization (ADP 6-22). As religious leaders, chaplains provide RS to the Army and joint force. As a leadership team, chaplain sections or UMTs support the commander's responsibility to provide for free exercise of religion for all authorized personnel. The chaplain provides RS that meets the religious and spiritual requirements of the unique military culture. RS includes providing those aspects of religious education, clergy counsel, pastoral care, authentic worship, individual spiritual readiness practices, and faith group expression that would otherwise be denied as a practical matter to Soldiers under the varied circumstances of military contingencies. At higher levels of command, it includes supervising and synchronizing the RS provided by multiple subordinate chaplains and religious affairs specialists across the larger area of operations (AO).

1-13. Chaplains and religious affairs specialists plan, prepare, execute, and assess RS across the full range of military operations. In the planning process, a chaplain section or UMT plans for three categories of RS for the Army: unit support (discussed in paragraph 1-14), area support (discussed in paragraph 1-15), and denominational or distinctive group support (discussed in paragraph 1-16).

Unit Support

1-14. Unit support covers the unit to which the chaplain and religious affairs specialist are assigned or attached and is normally the priority of support. Unit support religious affairs is the preferred option due to the unique bond chaplains and religious affairs specialists build within their units.

Area Support

1-15. Area support covers Service members, unified action partners, and authorized Civilians who are not a part of the assigned unit, but who operate within that unit's AO. Area support religious affairs is often a function of necessity within operations that limit transportation.

Denominational or Distinctive Religious Group Support

1-16. Denominational or distinctive religious group support covers Service members and other authorized persons of the chaplain's denomination. Denominational or distinctive religious group support is required to provide RS to individuals who otherwise would not have a religious leader of their denomination available to them. The need for denominational or distinctive religious group support is considered within every religious affairs plan.

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

1-17. As a professional religious leader, the chaplain plans RS by actively integrating it into the military decision-making process (MDMP). The chaplain uses the entire chaplain section or UMT to build this plan and to effectively deliver RS to Soldiers. The chaplain is responsible for planning all RS tasks within the command that support the mission and coordinating support necessary for mission success. RS tasks are continuous, detailed, systematic, relevant, and responsive to the needs of the unit's population. RS must be more than minimal presence and a hurried service by the chaplain section or UMT. RS planning is critical to ensuring RS tasks are primarily predictive rather than reactive.

1-18. Chaplains are credentialed religious leaders. As such, they cannot perform RS contrary to their faith tradition, tenets, and beliefs.

PROFESSIONAL MILITARY RELIGIOUS ADVISOR

1-19. As a member of the commander's staff, chaplains serve as professional military religious advisors to the commander and staff. Chaplains provide religious, moral, ethical, and morale leadership to the Army by advising the commander on these issues and their impact on Service members, Family members, and unit operations. Chaplains advise commanders on the moral and ethical nature of command policies, programs, actions, and the impact of such policies on the mission, Service members and Families. They advise the command on such issues as—

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

1-20. The chaplain advises the commander on the impact of religion within the unit and how religion impacts the unit's mission throughout its AO. Internally, the chaplain is responsible for advising the command on the religious practices of Service members within the command. This can include identifying holy days, specific worship requirements, dietary requirements, and wearing of religious garments. Externally, chaplains advise the command on the specifics of the religious environment within their AO that may impact mission accomplishment. This can include indigenous religions in the AO, holy days that could impact military operations, and the significance of local religious leaders and structures. Chaplain sections and UMTs can work within boards, bureaus, centers, cells, and working groups to integrate their expertise and knowledge with the collective expertise of the staff to focus on specific problem sets to provide coherent staff recommendations to the commander.

1-21. As a professional military religious advisor, the chaplain plans religious affairs by actively integrating into the MDMP. To effectively deliver RA, the chaplain section or UMT is responsible for researching the religious environment both internally and externally to the unit and analyzing how this environment will impact the mission. As a member of the personal staff, the chaplain directly advises the commander.

RELIGIOUS AFFAIRS CORE COMPETENCIES

1-22. Competencies provide a clear and consistent way of conveying expectations for Army leaders. The core leader competencies stem directly from the Army definition of leadership. The core competencies emphasize the roles, functions, and activities of what leaders do. Competencies are demonstrated through behaviors that can be readily observed and assessed by a spectrum of leaders and followers: superiors, subordinates, peers, and mentors. (See ADP 6-22 for a discussion of competencies.) Competencies must be developed, sustained, and progressively improved through education, training, and experience. Within the two required capabilities of provide and advise, chaplains fulfill three basic core competencies. These three competencies provide the fundamental focus and direction as the Chaplain Corps executes its mission of ensuring the right to free exercise of religion for Soldiers by nurturing the living (discussed in paragraph 1-23), caring for the wounded (discussed in paragraph 1-24), and honoring the fallen (discussed in paragraph 1-25).

NURTURE THE LIVING

1-23. In preparation for missions that span the range of military operations and during the execution of those missions, chaplains and religious affairs specialists develop and execute a religious affairs plan. They seek to strengthen and sustain Soldiers and Family Members and advise the commander.

CARE FOR THE WOUNDED

1-24. During the execution of operations, chaplains and religious affairs specialists assist in the healing process by bringing hope and strength to those who have been wounded and traumatized in body, mind, and spirit. Chaplains and religious affairs specialists also provide RS, pastoral care, comfort, and hope to the dying. Through prayer and presence, the chaplain section or UMT provides Soldiers with courage and comfort in the face of death.

HONOR THE FALLEN.

1-25. ***Honor the fallen*** **is the provided memorial events, including ceremonies or services, funerals, or any ministry related to the death of a Service member regardless of circumstances of death.** The United States reveres those who have died in military service. RS honors the fallen. Memorial ceremonies, services, and funerals reflect the emphasis the American people place on the worth and value of the individual. Chaplains conduct these services and ceremonies, fulfilling a vital role in rendering tribute to America's sons and daughters who paid the ultimate price serving the nation in the defense of freedom. (See ATP 1-05.02 for a more detailed discussion of this competency.)

RELIGIOUS AFFAIRS DUTIES, RESPONSIBILITIES, AND ADDITIONAL SKILLS

1-26. The commander, UMT, chaplain, and religious affairs specialist have important roles regarding religious affairs. The duties and responsibilities of the commander are discussed in paragraph 1-27. The duties and responsibilities of the chaplain section or UMT are discussed in paragraphs 1-28 through 1-37. The duties and responsibilities of the chaplain are discussed in paragraphs 1-38 through 1-44. The duties and responsibilities of the religious affairs specialist are discussed in paragraphs 1-45 through 1-49.

COMMANDER DUTIES AND RESPONSIBILITIES

1-27. Commanders provide for the free exercise of religion for Service members, Families, and authorized Civilians. To ensure readiness across all operations, commanders enable RS duties as prescribed in Army regulations. The Army accommodates religious practices when such accommodations do not impede military readiness or hinder unit cohesion, standards, health, safety, or discipline. Accommodating religious practices

is weighed against military necessity and not always guaranteed. (See AR 600-20, AR 670-1, DODI 1300.17, and Army Directive 2021-33 for religious accommodation guidance.)

CHAPLAIN SECTION AND UMT DUTIES AND RESPONSIBILITIES

1-28. Chaplain sections or UMTs execute religious affairs by conducting specific tasks in support of their assigned duties. These duties align with task lists which chaplain sections and UMTs train to proficiency. Commanders expect chaplains and religious affairs specialists to understand the tasks associated with these duties. These operational RS and RA tasks are found in the Universal Joint Task List. The Universal Joint Task List provides a common language and reference system for doctrine, capability, and training developers. Commanders use the performance measures in the Army Universal Task List in evaluating an organization's and an individual's abilities to perform these tasks. A partial, descriptive list of the duties a chaplain section or UMT may use in an OE includes—

- Leading religious worship.
- Administering religious rites, sacraments, and ordinances.
- Providing pastoral care and counseling.
- Teaching and managing religious education.
- Conducting religious affairs training and operations.
- Managing and administering personnel, facilities, and funds necessary to the RS mission.
- Providing professional support to the commander and staff.
- Advising the command on religion, morals, morale, and ethical issues.
- Conducting Soldier and leader engagements with local or host-nation religious leaders as directed by the commander.

Leading Religious Worship

1-29. Leadership of religious worship includes delivery of sacred communications in unit or consolidated area religious services. It also includes officiating at military funerals and memorial services and providing occasional worship events, liturgical or holy day observances, religious festivals, sacred practices, and spiritual fitness events.

Administering Religious Rites

1-30. Administration of religious rites, sacraments, and ordinances includes officiating at events such as baptisms and presiding over religious celebrations. These events may include the Roman Catholic Eucharist, the Protestant Communion, the Jewish Passover, or the Muslim Eid al-Fitr.

Providing Pastoral Care and Counseling

1-31. Provision of pastoral care and counseling includes crisis intervention (calming distress from fear, grief, or trauma), visitation at hospitals, medical treatment facilities, and confinement facilities; prevention and intervention of suicidal behavior; and counseling for religious formation and spiritual direction. Such counseling is always protected by the Service member's right to privileged communication with chaplains and religious affairs specialists. (See Military Rule of Evidence 503 in the *Manual for Courts Martial* for more details on privileged communication.)

Teaching and Managing Religious Education

1-32. Teaching and management of religious education includes overseeing and leading unit instruction in religious programs. It also includes overseeing or leading catechetical or confirmation classes, chapel-based religious programs, or other such educational groups.

Conducting Comprehensive Religious Affairs Training and Operations

1-33. Conduct of comprehensive religious affairs training and operations includes continual planning as a part of the MDMP. It also includes the developing, staffing, execution, and assessment of chaplain section or UMT-specific training plans and synchronizing the religious affairs mission with the unit's current operations. (See paragraphs 4-29-4-37 as well as FM 7-0 for a deeper discussion on training.)

Managing and Administering Personnel, Facilities, and Funds

1-34. Management and administration of personnel, facilities, and funds is necessary to accomplish the religious affairs mission. It includes overseeing real property, volunteers, DRGLs, and, if applicable, receiving, disbursing, and accounting for appropriated and non-appropriated funds associated with the command master religious plan. (See AR 165-1 for more information on the command master religious plan.)

Providing Professional Support to the Commander and Staff

1-35. Provision of professional support to the commander and staff includes forming and maintaining professional staff relationships that facilitate the religious affairs mission, and personal counsel with commanders and leaders on critical decisions. Integration into staff processes and advisement on religion, ethics, morals, and morale fall under the chaplain's role as a professional military religious advisor.

Advising the Command on Religion, Morals, Morale, and Ethical Issues

1-36. Advising the command on religion, morals, morale, and ethics, both within the command and throughout an AO, often includes functioning as "the commander's eyes and ears" in the unit through informal and formal interaction with Service members. It includes advising commanders on Service members' morale, and when conducting operations, ensuring that the unit is ethically and morally meeting its professional obligations.

Conducting and Leader Engagements with Local or Host-nation Religious Leaders

1-37. Soldier and leader engagements with local or host-nation religious leaders is within the chaplain section or UMT capability as professional military religious advisor, and they are executed by specific order from the commander. Together with the unit staff, more specifically the information operations officer or information working group, the chaplain section or UMT synchronizes the Soldier and leader engagements with the unit mission to build mutual trust, promote human rights, and develop appropriate command relationships within an operational area. At no time shall chaplains compromise their noncombatant status provided to them by the Department of Defense (DOD) Law of War Manual (discussed in section 4.9) during the accomplishment of this function. (See ATP 1-05.03 for detailed information on the chaplain section or UMT's role in Soldier and leader engagements.)

CHAPLAIN DUTIES AND RESPONSIBILITIES

1-38. The duties specific to chaplains operating within their dual roles of leader and advisor are prescribed by law, DOD policy, Army regulations, religious requirements, and Army mission. Per Title 10, United States Code, chaplains provide RS to U.S. military personnel and authorized Civilians. Chaplains advise commanders and staffs on religion and its impact on all aspects of military operations and therefore play a vital role in the military plans and orders process. Chaplains remain accountable to their assigned chains of command and the chaplain technical staff channels up through the U.S. Army Chief of Chaplains. Both commanders and chaplains are expected to collaboratively support this dual accountability. Chaplains also remain accountable to their endorsing faith groups. Chaplains are noncombatants and do not bear arms. Chaplains do not exercise command authority.

1-39. To fulfill their duty as professional military religious advisors, chaplains require at least a secret clearance. This allows them access to the unit operations center and ensures the chaplain is involved in the unit's operational planning process. In addition, chaplains may perform other tasks such as—

- Exercising supervision and technical supervision over subordinate chaplains and religious affairs specialists.
- Training and supporting subordinate chaplains and religious affairs specialists.
- Providing religious and moral leadership to the command.
- Coordinating religious affairs with higher and adjacent headquarters chaplains and religious affairs specialists.

- Translating operational plans into religious affairs priorities for development of a concept of religious affairs.
- Conducting informal visits in work areas, training areas, recreation areas, barracks, and quarters as deemed appropriate.

ADDITIONAL SKILLS FOR THE CHAPLAIN

1-40. Several additional skills are used by chaplains to provide RA and RS. These include World Religions, Family-life Ministry, Advanced Critical Care Ministries, and Combat Medical Pastoral Care Specialist. These skills are discussed in paragraphs 1-41 through 1-44.

World Religions at the Corps or Theater Echelons

1-41. World Religions requires special qualification training to serve as staff advisors for both internal and external RA. World Religions chaplains both advise their commands on religion's impact and conduct professional training for chaplains and religious affairs specialists within the organization.

Family-life Ministry at the Division or Expeditionary Sustainment Command (ESC) Echelon

1-42. Family-life ministry includes training chaplains on pastoral counseling and providing personal counseling for deployed UMTs and Service members. It also includes resourcing chaplain sections and UMTs for the execution of pastoral care and counseling during deployment.

Advanced Critical Care Ministries

1-43. Advanced Critical Care ministry requires advanced critical spiritual care for various ministry settings, which include highly vulnerable populations, populations exposed to intense trauma, or contexts requiring special liaison with medical professionals. Advanced critical care ministry training equips chaplains to provide RS and RA within institutional contexts such as hospitals and military detention facilities.

Combat Medical Pastoral Care Specialist

1-44. Combat Medical Pastoral Care entails a specialized ministry in a battlefield healthcare environment as part of a healthcare team. Chaplains trained in combat pastoral care provide both RS and RA within casualty operations to include casualty care as well as support to medical professionals.

RELIGIOUS AFFAIRS SPECIALIST

1-45. The religious affairs specialist is a combatant trained in the execution of religious affairs in an OE. The religious affairs specialist requires a secret clearance to coordinate with other staff sections within the unit's operations center. The religious affairs specialist integrates the chaplain section or UMT into the unit security mission and accompanies the chaplain throughout the AO. Under the supervision of a chaplain, the religious affairs specialist coordinates and synchronizes RS for the unit. As an integral member of the chaplain section or UMT, the religious affairs specialist assists in providing informed and relevant advisement on religious and cultural affairs. In the chaplain's absence, the religious affairs specialist continues the religious affairs mission for the commander as a staff representative, but the religious affairs specialist does not assume the religious leadership role of a chaplain. If assigned as a supervisory chaplain section or UMT noncommissioned officer in charge of certain brigades and above, the religious affairs specialist requires the additional skill identifier as a Battle Staff Noncommissioned officer.

RELIGIOUS AFFAIRS SPECIALIST DUTIES AND RESPONSIBILITIES

1-46. The religious affairs specialist operates under the supervision of a chaplain. The religious affairs specialist—

- Assists in religious affairs planning, preparation, execution, and training (including movement, sustainment, rehearsals, and survivability).
- Coordinates for and supervises section activities (including equipment maintenance, sustainment support, classified data systems and access).
- Assesses unit morale and advises the chaplain and staff accordingly.

- Assists the chaplain in fulfilling all three core competencies (for example, pre-counseling interviews and traumatic event management).
- Assists in development of the religious area analysis to support advisement on religious and cultural affairs in the AO and religious accommodation.
- Serves as section liaison to the unit command sergeant major and all other noncommissioned officers.
- Integrates the religious affairs plan within the unit security mission to include maintaining a threat assessment during operations.
- Assists chaplains in managing and supervising DRGLs.

ADDITIONAL SKILLS FOR THE RELIGIOUS AFFAIRS SPECIALIST

1-47. Several additional skills are used by religious affairs specialists to provide RA and RS. These include Emergency Medical Ministry, Battle Staff Noncommissioned Officer, and Knowledge Management Professional. These skills are discussed in paragraphs 1-48 through 1-50.

Emergency Medical Ministry

1-48. Emergency Medical Ministry entails specialized roles including conducting spiritual assessments and prioritizing RS to patients. This directly supports ministry in a battlefield healthcare environment as part of a healthcare team.

Battle Staff Noncommissioned Officer

1-49. Battle Staff Noncommissioned Officer trained religious affairs specialists manage the day-to-day religious affairs operations of different echelons. These echelons include corps, division, regiment, group, brigade, battalion, and squadron command posts.

Knowledge Management Professional

1-50. Knowledge Management Professional trained religious affairs specialists at echelons above brigade plan, integrate, and coordinate religious affairs knowledge management operations across the spectrum of military operations. They provide for the integration and management of religious affairs into Army Battle Command Systems to optimize situational understanding and effective collaboration.

Chapter 2
Context for Religious Affairs

ARMY OPERATIONAL DOCTRINE AND RELIGIOUS AFFAIRS

2-1. To counter threats and protect national interests worldwide, the Armed Forces of the United States operate as a joint force in unified action. *Unified action* is the synchronization, coordination, or integration of the activities of governmental and nongovernmental entities with military operations to achieve unity of effort (JP 1, Volume 1). Chaplain sections and UMTs plan, synchronize, coordinate, and integrate their religious affairs with those same entities to achieve the largest impact of the three core competencies: nurture the living, care for the wounded, and honor the fallen. (For more information on religious affairs in joint and interagency settings, see JP 3-83.)

2-2. The Army counters threats and protects national interests through its primary mission, which is to organize, train, and equip its forces to conduct prompt and sustained land combat to defeat enemy ground forces and seize, occupy, and defend land areas. Army forces accomplish that mission by shaping OEs, countering aggression on land during crisis, prevailing during large-scale ground combat, and consolidating gains. Army forces conduct operations to overcome a diverse array of challenges contributing to national objectives across a range of military operations, including large-scale combat operations, limited contingency operations, crisis response, and support to security cooperation. (See FM 3-0 for more information on Army operations.)

2-3. Often units conduct more than one type of operation simultaneously in an OE. As unit commanders develop their operational framework and prioritize efforts, their staffs then allocate resources to support the commander's intent. This process includes the planning of religious affairs. Chaplain sections and UMTs determine the religious affairs priority of effort to synchronize with the unit's main effort and preparation for branches and or sequels. As part of this planning process, the chaplain sections and UMTs plan reprioritization of religious affairs and religious affairs' assets based on operational changes in their AO. Chaplain sections and UMTs pay particular attention to the possibility of simultaneous actions across multiple AOs and the amount of resources, personal energy, and situational awareness essential to success.

2-4. The competition continuum describes three broad categories of strategic relationships: cooperation, competition below armed conflict, and armed conflict. Army tactical formations typically conduct operations within a context dominated by one strategic relationship at a time. Therefore, they describe the strategic situation through competition below armed conflict, crisis, and armed conflict. Chaplain sections and UMTs plan and execute religious affairs within these contexts, and they must be ready to transition from one context to another.

THE ARMY'S OPERATIONAL CONCEPT

2-5. *Multidomain operations* are the combined arms employment of joint and Army capabilities to create and exploit relative advantages that achieve objectives, defeat enemy forces, and consolidate gains on behalf of joint force commanders (FM 3-0). Multidomain operations are the Army's contribution to joint campaigns, spanning the competition continuum. Below the threshold of armed conflict, multidomain operations are how Army forces accrue advantages and demonstrate readiness for conflict, deterring adversaries while assuring allies and partners. During conflict, they are how Army forces close with and destroy the enemy, defeat enemy formations, seize critical terrain, and control populations and resources to deliver sustainable political outcomes. (See FM 3-0 for more information on Army operations.) The mission of providing religious affairs remains the same no matter the threat; the tasks and standards remain the same. Chaplain sections and UMTs aggressively, intentionally, creatively, and flexibly plan and execute tasks for religious affairs across all contexts and all operations. Chaplains and religious affairs specialists adapt their tasks based on the operational conditions and the mission of the specific unit they serve. This requires maintaining an agile mindset focused upon delivery of RS and RA whether in austere and isolated conditions in large-scale combat operations or with limited mobility and communication in a crisis response.

2-6. All domains are contested which makes all operations multidomain operations. Army forces conduct multidomain operations through an operational environment that consists of portions of the land, maritime, air, space, and cyberspace domains. A *domain* is a physically defined portion of an operational environment requiring a unique set of warfighting capabilities and skills (FM 3-0). RS can be provided in the land domain through in-person rites, sacraments, ordinances, and worship services or in the cyberspace domain by conducting virtual services that connect chaplains to their Service members online.

2-7. These domains can be understood through the effect they carry in three dimensions (human, physical, and information). (See figure 2-1 for a graphic representation of these domains.) Though religious affairs can impact the physical and information dimensions, religious affairs will always create an effect within the human dimension. As an example, virtual RS activities in the cyberspace domain strengthen the morale and resilience in the human dimension of the operational force. One's religious beliefs directly affect the complex interrelationship of culture, emotion, and behavior. Chaplain sections and UMTs are subject matter experts in knowing and understanding the human dimension of the unit and the human dimension of the overall OE.

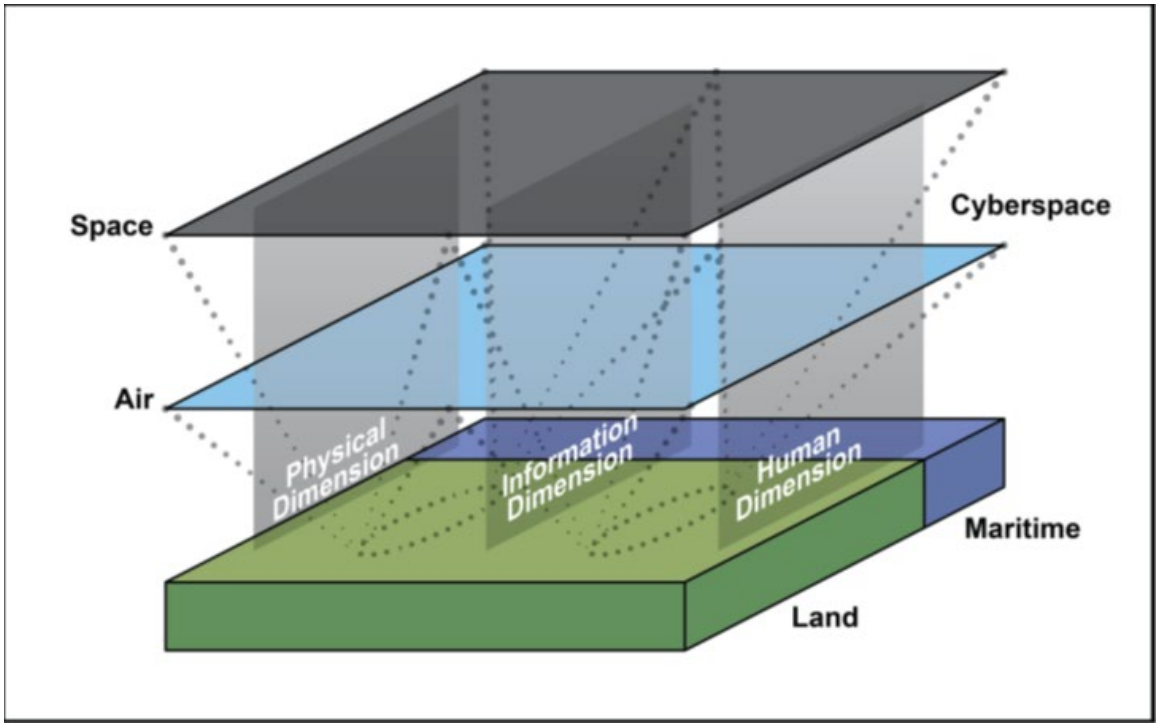


Figure 2-1. Domains and dimensions of an operational environment

RELIGIOUS AFFAIRS WITHIN OPERATIONAL TENETS AND IMPERATIVES

2-8. Tenets of operations are seen as desirable attributes built into all plans and operations. Commanders use the tenets of agility, convergence, endurance, and depth to inform and assess courses of action they take throughout the operations process. Religious affairs directly affect the tenet of endurance. *Endurance* is the ability to persevere over time throughout the depth of an operational environment (FM 3-0). RS and RA build perseverance as Soldiers and their units encounter difficulties that inevitably come from operations. Chaplain sections and UMTs create or sustain endurance within their units through executing the core competencies of the Chaplain Corps. Chaplains—

- Nurture the living through providing RS and RA within their units.
- Care for the wounded through sustained casualty ministry or in acute or persistent mass casualty events. (For more discussion on RS and casualty care see ATP 1-05.05.)
- Honor the fallen allowing the unit to process grief and move forward with their mission.

These competencies directly impact overall unit morale and the well-being of those whom they serve, which increases endurance.

2-9. Imperatives are actions Army forces must take to defeat enemy forces and achieve objectives at acceptable cost. The OE and the threats that friendly forces can encounter shape these imperatives. One imperative is understanding and managing the effects of operations on units and Soldiers. Chaplain sections and UMTs, through observation, discernment, and practice, recognize indicators of fatigue, fear, indiscipline, and reduced morale within their unit. They then advise commanders and leaders within their units with recommendations on the way forward. Serving in this role nurtures and cares for Soldiers working to prevent catastrophic failures that ultimately will hurt the formation and the operation.

2-10. RS provides services to Soldiers, prolonging endurance and helping commanders understand the mission's effect on the Soldiers and the unit. This gives chaplain sections and UMTs a vital role within the sustainment warfighting function. Chaplains and religious affairs specialists actively plan religious affairs as members of the sustainment warfighting function team. When integrated within this team, chaplain sections and UMTs understand the needs of their unit and the means to deliver RS and RA throughout the operations process.

RELIGIOUS AFFAIRS WITHIN AN OPERATIONAL APPROACH

2-11. Commanders and their staffs use the operational approach to solve complex challenges. *Operational approach* is a broad description of the mission, operational concepts, tasks, and actions required to accomplish the mission (JP 5-0). Leaders consider and assume risk in one area to create advantages in other areas. Leveraging UMTs across the battlespace as they execute RS and RA places the chaplain and the religious affairs specialist at greater risk, but it also provides a stronger and more resilient unit that is needed to accomplish its mission. Chaplain sections and UMTs advise commanders and leaders as they assess their operational approach. Providing Soldiers with RS reduces destructive behaviors that erode unit morale and cohesion and keeps Soldiers focused on their objectives. Chaplains and religious affairs specialists help commanders visualize opportunities that religious affairs provide and the courses of action they take to build resiliency and reduce risk to their units.

2-12. Determination and high morale are significantly influenced by well-developed religious beliefs and spiritual character. Chaplain sections and UMTs seek to develop or strengthen the individual's spirit to enhance the resiliency of the force as it supports the fast, fluid, and unforeseen demands of operations. The free exercise of religion reduces personal stress and anxiety and provides continuity in the exercise of individual religious practices, disciplines, and personal worldview. This is accomplished through—

- Refining the application of individual religious beliefs and spiritual constructs.
- Building knowledge and respect of religious beliefs across the unit.
- Fostering individual and collective accountability and religious insight within the unit.
- Living out the shared experiences of the Army Family.
- Providing dedicated skills to resolve conflict, foster faith, and enhance unit readiness and individual Service member and Family resiliency.

RELIGIOUS AFFAIRS WITHIN AN OPERATIONAL FRAMEWORK

2-13. The *operational framework* is a cognitive tool used to assist commanders and staffs in clearly visualizing and describing the application of combat power in time, space, purpose, and resources in the concept of operations (ADP 1-01). Commanders build their operational framework on their assessment of the OE, including all domains and dimensions. Chaplain sections and UMTs coordinate, prioritize, and synchronize religious affairs throughout their assigned area as it fits within the commander's operational framework.

2-14. Within an AO, units integrate assigned and supporting capabilities, synchronize warfighting functions, and generate combat power to accomplish their mission. Chaplain sections and UMTs develop their religious affairs plans and synchronize their capabilities with the rest of their staff. As they assess and refine their plan, chaplains and religious affairs specialists consider these factors among others:

- Movement control.
- Security.
- The type of operations conducted to include offensive, defensive, and stability.
- Casualty operations within their AO.
- Personnel recovery within their AO.

These factors impact how chaplain sections and UMTs provide RS and RA, and they are essential as they build running estimates on religious affairs. In a large-scale combat operation, chaplain sections and UMTs project as far forward as possible to reach and minister to the units most in need.

2-15. Seizing and defending contested land areas require close operations. Activities are part of close operations if their purpose contributes to defeating committed enemy forces. Those activities include maneuver of subordinate formations, close combat (both offensive and defensive), indirect fire support, and sustainment support of the committed units. As part of the sustainment support to those committed units, chaplain sections and UMTs provide—

- A detailed plan of RS which is integrated within the committed unit's operation.
- Detailed internal and external RA to the commander before and during close operations.

Close operations include the deep, close, and rear operations of their subordinate maneuver formations. Therefore, a division chaplain section or brigade UMT will support the close operations of its higher headquarters.

2-16. Commanders establish rear operations before they conduct deep and close operations. Chaplain sections and UMTs consider the religious affairs requirements that will help units maintain the desired tempo and extend their operational reach. Preparation for religious dietary requirements and plans for resupply of ecclesiastical items required for religious practices are completed. These items are then prepositioned near the operation. Chaplain sections and UMTs also consider the religious affairs requirements of the units that perform rear operations. Throughout an operation, the division or corps rear command post will generally be responsible for rear operations. Chaplain sections and UMTs will often provide a chaplain or religious affairs specialist to serve at the rear command post supporting religious affairs forward operations and executing the religious affairs plan for rear operations. During combat, rear operational chaplain section tasks and UMT tasks will include tasks to honor the fallen. Conducting in-theater and home-station memorial events will serve a vital role of support both to Family members and to the U. S. public at large. Religious support offices at home station assist in providing death notifications and consider their impact on Family members and their home communities.

2-17. During an operation, commanders designate subordinate units as the main effort or supporting effort. Often units will shift from one to the other through different phases of the operation. Chaplain sections and UMTs develop their religious affairs plan in synchronization with their commander's intent of prioritizing that unit and ensuring it receives all the resources required. Chaplain sections and UMTs project as far forward as possible to reach and minister to Service members in need. The priority of RS, to include providing religious services and sustained casualty ministry among other tasks, is the unit designated as the main effort. Often, this is represented by the chaplain section or UMT deploying with or staging near the main effort. Commanders resource supporting efforts with the minimum assets necessary to accomplish the mission. Chaplain sections and UMTs generally take this into account when planning and executing the religious affairs plan of the operation by providing RS and RA to the supporting effort after the main effort.

RELIGIOUS AFFAIRS WITHIN FORCE PROJECTION

2-18. The strategic level of war is the level of war at which a nation determines national or multinational strategic security objectives and uses national resources to achieve these objectives. Religious affairs at the strategic level focuses on resourcing the armed services with—

- Religious affairs personnel
- Ecclesiastical supplies
- Support during mobilization. (For more discussion on mobilization, see AR 165-1.)
- Responsive industrial-based, rapid-fielding initiatives.
- Appropriate religious affairs policies and guidance.

These resources further the free exercise of religion and guide national leaders and combatant commanders as appropriate in a joint setting. Chaplain sections at the strategic level ensure religious affairs personnel are available at every subordinate level. They develop capabilities and solutions by analyzing the mission and areas of doctrine, organization, training, materiel, leadership and education, personnel, facilities, and policy. (For a full discussion of strategic religious affairs, see JP 3-83.)

2-19. The operational level of war links employing operating forces to achieving strategic objectives. Operational level commanders conduct major operations to establish conditions that define the end state. This entails a high degree of information access and data transfer, multitask management, and situational awareness. These chaplain sections at this level possess the competencies to articulate strategic objectives to tactical units in a manner that empowers synchronization of religious affairs operations and broad mission accomplishment. Operational level religious affairs are an advanced application of knowledge and skills as a religious leader and professional military religious advisor. These include understanding both the constraints of delivering RS within the operational area and the effect the regional religious environment has on the operation, and then possessing the skills to execute a complex religious affairs plan. At the operational level, the chaplain section places a premium on continual mission analysis, development of detailed religious affairs plans, and synchronization of actions. Leaders place personnel at specific command post nodes after considering all battle tracking requirements. Flexible staffing at multiple nodes may assist in accomplishing these religious affairs priorities. Chaplains and religious affairs specialists serving at this level focus on the planning, analysis, management, and coordination of religious affairs and religious-support assets across a larger AO.

2-20. Tactical-level commanders use combat power in battles, engagements, and small-unit actions. At this level, operations can be rapid and dynamic. Chaplain sections and UMTs at the tactical level focus primarily on the personal delivery of religious affairs to their units as they maneuver in an AO. Chaplains and religious affairs specialists operating at the tactical level provide the most direct, daily, and responsive RS and RA. The chaplain section or UMT is a key participant in the MDMP and determines the concept of support employed to complete the religious affairs mission. Religious affairs plans are produced with the focus on the execution of comprehensive religious coverage throughout all phases of the operation and identifying priorities of religious affairs throughout each phase of the operation. Supervisory chaplain sections and UMTs operating at this level provide technical supervision in the planning, preparation, execution, and assessment of subordinate religious affairs missions. When directed by their commanders, chaplains and religious affairs specialists at the tactical level plan and prepare Soldier and leader engagements support to engage local indigenous religious leaders as part of the unit's Soldier and leader engagements strategy.

2-21. Deploying units require external RS during the mobilization, deployment, redeployment, and demobilization phases. This RS is the responsibility of the chaplain sections and UMTs assigned to the home station and the mobilization site, and theater or Army Service Component Command (ASCC) RS assets at intermediate staging bases. Because units deploy with their assigned RS assets, RS of the rear detachment, including non-deployed unit personnel, Family members, and authorized Civilians is the responsibility of home station religious affairs personnel. This includes RS for deploying and redeploying chaplain sections and UMTs who are themselves in need of training and time for family reunion activities. The home station family-life chaplain considers separate reunion training for chaplain section and UMT personnel and their Family members to increase the effectiveness of such training.

RELIGIOUS AFFAIRS AND THE COMPETITION CONTINUUM

2-22. The Army describes its strategic contexts within the competition continuum as competition below armed conflict, crisis, and armed conflict. Chaplain sections and UMTs consider the religious affairs requirements and religious affairs plan in view of these strategic contexts. (See figure 2-2 on page 14 for a graphic depiction of the Army strategic contexts.) To fully understand religious affairs across all strategic contexts, personnel need to read JP 3-83, FM 3-0, and ATP 1-05.01.

2-23. The Army trains, prepares, and plans to execute operations across the strategic contexts of the competition continuum. Chaplain sections and UMTs integrate their training, preparation, and planning to execute religious affairs operations across this same spectrum. Each strategic context presents its own set of opportunities and challenges in conducting religious affairs as well as its differing priorities and tasks. Chaplains and religious affairs specialists consider these and assist their commanders and staff in visualizing and executing a religious affairs plan that supports the Service members within their unit.

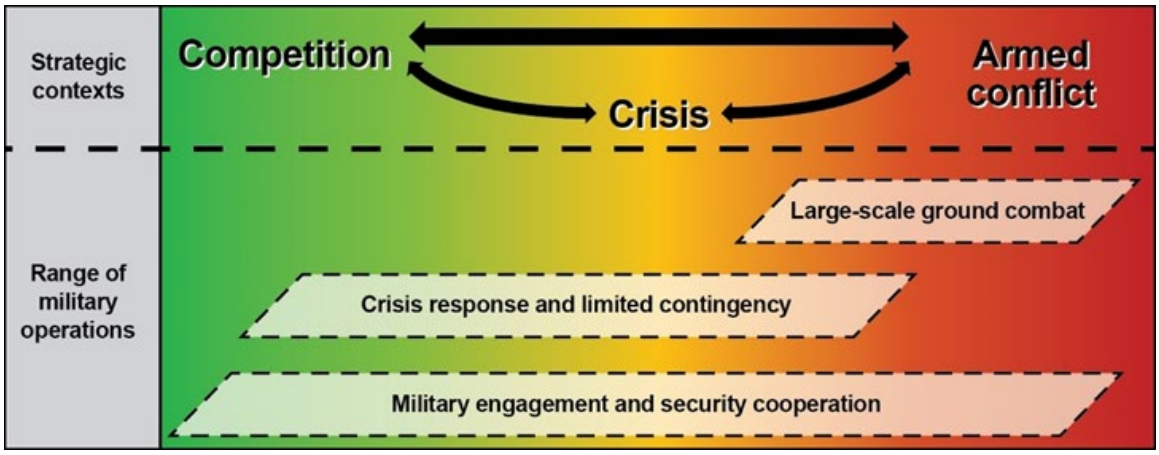


Figure 2-2. Army strategic contexts

RELIGIOUS AFFAIRS WITHIN COMPETITION BELOW ARMED CONFLICT

2-24. Army forces are successful during competition when they deter adversary malign action, enable the attainment of other national objectives, and can transition swiftly and effectively to armed conflict when deterrence fails. Army forces that cannot credibly execute operations during armed conflict neither deter adversaries nor assure allies and other unified action partners; therefore, preparation for large-scale combat operations is the primary focus of Army conventional forces during competition. Chaplain sections and UMTs support the Army force by providing RS and RA within the strategic context of competition which strengthens resilience and helps unit performance increasing success within the context of competition. Chaplains and religious affairs specialists regularly coordinate with and advise their commanders and staff about the benefit RS and RA provide the unit in mission accomplishment and well-being.

2-25. While in the strategic context of competition, chaplain sections and UMTs consider preparations for various religious affairs operations, including the ability to transition quickly to both contexts of crisis and armed conflict. Chaplain sections and UMTs develop a religious affairs plan that will aid the unit in credibly executing operations and transitioning swiftly and effectively. Religious affairs planning includes creating, updating, and verifying a religious affairs tactical standing operating procedure (SOP) that provides unit-specific guidance in transitioning to crisis or armed conflict. Chaplain sections and UMTs train for large-scale combat operations with their units, ensuring that they are ready to execute if needed. Chaplain sections and UMTs also continuously provide RS and RA to their units within the context of competition. Other possible religious affairs tasks during competition include—

- Building RS and RA capabilities and capacities.
- Building and maintaining awareness of how religion impacts the AO.
- Advising the command and leaders on the religious and moral welfare of the unit.
- Preparing to execute religious affairs within operation plans.
- Training and developing religious affairs leaders, including volunteer Soldiers who can perform Soldier-to-Soldier ministry and DRGLs, for operations in specific theaters.
- Developing religious affairs interoperability with chaplaincies of allied or partner forces during multinational exercises and operations.
- Advising and assisting international allies and partners, when directed, without chaplaincies on RS and RA.

RELIGIOUS AFFAIRS WITHIN CRISIS

2-26. Success during a crisis is a return to a state of competition in which the United States, its allies, and its partners are in positions of increased advantage relative to the adversary. Should deterrence fail, Army forces are better positioned to defeat enemy forces during conflict. A crisis could result from natural or human disasters or adversary actions. Two outcomes within crisis are either a return to deterrence in which de-escalation of forces occurs or armed conflict begins. A crisis may be well anticipated or occur with almost

no warning. Chaplain sections and UMTs participate in the staff planning process to integrate their religious affairs plan as units often deploy with little to no notice. Chaplain sections and UMTs demonstrate flexibility and initiative through executing the religious affairs plan in this uncertain context, and they participate in the staff planning process as adjustments are required throughout the operation.

2-27. Army ground forces provide an enduring option, as they are capable of occupying ground indefinitely. Chaplain sections and UMTs conduct religious affairs in this indefinite setting and creatively solve issues of limited resources and manning in support of their units. Chaplain sections and UMTs execute the religious affairs plan as they continue planning with their staff, assisting in a swift and effective transition. While in the strategic context of crisis, chaplain sections and UMTs consider preparations for various religious affairs operations, including the ability to transition quickly to RS and RA within competition or armed conflict. Religious affairs execution includes operating under the unit religious affairs tactical SOP that provides unit specific guidance in force deployment; reception, staging, onward movement, and integration; noncombatant evacuation operations; humanitarian assistance and disaster response; defense support of civil authorities (DSCA); and redeployment. Chaplain sections and UMTs execute RS and RA throughout all operations within crisis. Other possible religious affairs tasks during crisis include—

- Conducting RS and RA by generating force religious support offices through mobilization force generating installations.
- Building and maintaining awareness of how religion impacts the AO.
- Establishing RS nodes across the theater of operations.
- Advising the command and leaders on the religious and moral welfare of the unit.
- Deploying chaplain sections and UMTs with their units.
- Coordinating with and supporting larger interagency, multinational, and host nation forces.
- Providing pastoral and crisis counseling support.

Religious Affairs During Defense Support of Civil Authorities

2-28. DOD support for domestic emergencies is executed through two distinct but interrelated missions—homeland defense and DSCA. DSCA tasks involve DOD support to U.S. civil authorities for domestic emergencies and for designated law enforcement and other activities. DSCA tasks require the chaplain section or UMT to know the restrictions, limitations, and proper responsibilities of the chaplain and religious affairs specialist in providing RS under law and mission authority. (See JP 3-83, JP 3-0, and JP 3-28 for discussions on joint tactics, techniques, and procedures for DSCA tasks.)

2-29. DSCA tasks usually are a Title 32, United States Code (state) mission until or unless the state requests federal (Title 10, United States Code active military) support or the extent of the mission results in federalization. DSCA tasks require extensive coordination between multi-jurisdictional entities (including municipal, county, and state agencies) and federal agencies and nongovernmental agencies. The United States Army Reserve and Army National Guard often have habitual relationships with such agencies to respond quickly and appropriately in support of such tasks. This is particularly so when the joint task forces of each state Army National Guard provide chemical, biological, radiological, and nuclear (CBRN) response.

2-30. Religious affairs within DSCA depend heavily on jurisdictional coordination. When directed by the commander, the chaplain section or UMT conducts multicomponent (Regular Army, Reserve, and National Guard), intra-agency, and intergovernmental organization coordination to effectively provide religious affairs. Coordination must occur at the highest level possible. The Regular Army, Reserve Component, and joint task force chaplains integrate religious affairs tasks and execute a religious affairs coverage plan that provides seamless RS and RA. This involves extensive coordination and liaison among the active and reserve component chaplaincies. Chaplain sections and UMTs provide direct religious affairs to military units, perform liaison responsibilities pertaining to religious issues with state and federal agencies, and when directed by the commander liaison with civilian-religious leaders. This is particularly critical in responding to catastrophes, whether man-made (such as CBRN incidents) or naturally occurring (such as hurricanes).

Religious Affairs within Armed Conflict

2-31. Armed conflict occurs when opponents use lethal force to achieve objectives and impose their will on the other. Lethal force is armed conflict's defining characteristic and the primary function of the Army. Armed conflict ends when both sides either through negotiation or culmination cease the use of lethal force.

Lethal force can encompass conventional and irregular warfare which includes counterinsurgency and unconventional warfare. Religious affairs requirements continue throughout all contingencies of lethal force, and chaplain sections and UMTs prepare to execute their religious affairs plans in all types of warfare. Characteristics of the religious affairs plan will vary depending on many factors, including the enemy. Chaplains and religious affairs specialists consider all factors when designing and executing religious affairs.

2-32. Within the strategic context of armed conflict, chaplain sections and UMTs consider conducting religious affairs operations of various contingencies and scopes including the ability to transition quickly to the strategic contexts of crisis and competition below armed conflict. Religious affairs tasks during armed conflict include all the planning and preparation conducted in the contexts of crisis and competition. Chaplain sections and UMTs continuously provide RS and RA projected as far forward as possible to their units as with the other two contexts. Armed conflict, however, has unique conditions associated within its context. Chaplain sections and UMTs are ready to execute religious affairs within conventional or irregular warfare operations that may include—

- Religious affairs during offensive operations.
- Religious affairs during defensive operations.
- Religious affairs during stability operations.
- Ethical advisement regarding unmanned weapon systems.
- Religious affairs during detainee operations.
- Religious affairs tasks for the chaplain as retained personnel.
- Religious affairs within a CBRN environment.

Religious Affairs During Offensive Operations

2-33. Offensive operations seek to defeat and destroy enemy forces and seize terrain, resources, and population centers. Offense is characterized by audacity, concentration, surprise, and tempo. The offense emphasizes the requirement for a balance of high risk, tempo, and synchronization to mitigate current capabilities gaps (including fires, electromagnetic warfare, cyberspace, CBRN, mobility, and sustainment).

2-34. Religious affairs during offensive operations are usually focused on anticipating or reacting to the lethal nature of offensive operations. Religious affairs personnel must understand the synchronization of tasks and geographic control measures as it impacts their freedom of movement, casualty flow routes, and prioritization of RS prior to, during, and following offensive operations. Offensive operations carry the highest likelihood of casualties for unified action partners. Chaplains and religious affairs specialists conduct casualty ministry, ensuring there is RS available, and it is integrated into casualty operations. Of note, large-scale combat operations offensive operations anticipate casualty rates on par with the Second World War. High casualty rates require an intentional area and node RS coverage plan synchronized by supervisory chaplain sections and UMTs. Field memorial events are directed by the unit commander. Memorials may be impractical in a large-scale combat operational setting, but they can be abbreviated to honor the fallen through momentary reflections or conducting an informal remembrance once the AO is secure.

2-35. In preparation for offensive operations chaplain sections and UMTs focus on the provision of RS and RA on ethics, morals, morale, and religion. The speed of offensive operations will create gaps in communications, rendering continuous advisement ineffective until lines of communication are reestablished. The ability for religious affairs personnel to synchronize efforts, movement, and communication of reports is critical to successful delivery of religious affairs, especially considering the potential for transportation and communication primary, alternate, contingency, and emergency plans to falter at various points of offensive operations. Religious affairs personnel train to use analog fighting products to conduct religious affairs in austere environments with degraded communications. Chaplain sections and UMTs also train analog land-navigation skills and train to conduct RS under light and noise discipline conditions with tight time constraints. RS services are provided while minimizing friendly signatures contributing to the survivability of the force. Religious rites, sacraments, and services are a priority, but they are adjusted to fit within the operation.

2-36. Religious affairs during offensive operations include executing a coherent plan for religious affairs coverage. It is vital for the chaplain section or UMT to produce a suitable and feasible religious affairs plan which accounts for the entire unit. Throughout this operation, chaplains and religious affairs specialists advise the commander on how religion internally and externally impacts the operation. Through staff work and

command guidance, leaders determine whether chaplain sections and UMTs will provide unit coverage (providing RS and RA to the assigned unit) or area coverage (providing RS and RA to units in the direct AO). During offensive operations, area coverage is recommended due to the limitations of security and transportation. DRGLs and Soldier-to-Soldier ministry can extend the reach of religious affairs in an offensive operation. DRGLs go through a vetting process run by supervisory chaplain sections, and Soldier volunteers conduct ministry under the authority of the unit chaplain. If part of the joint task force religious affairs plan, coordinating with host nation or multinational chaplaincies for extension of area coverage can also mitigate provision of RS in an impermissible security environment.

Religious Affairs During Defensive Operations

2-37. Defensive operations conducted during large-scale combat operations provide commanders time to build combat power and establish conditions for transition to the offense. The strengths of a defense include the defender's ability to occupy positions before an attack and use available time to prepare those defenses. The three primary defense tasks are area defense, mobile defense, and retrograde.

2-38. Religious affairs during the defense requires plans focused on RS and RA that can immediately transition to the offense. Chaplains and religious affairs specialists must be prepared to adapt to the changing tactical situation. For example, in a mobile defense, the commander combines offensive, defensive, and retrograde actions. Proper analysis and planning enhance the synchronization of the delivery of RS and RA during the different defensive tasks and increase the effectiveness of religious affairs. Higher echelons require situational awareness regarding the movement of religious affairs assets during defense operations. This situational awareness creates viable options for both personal and virtual delivery of religious affairs to isolated units without co-located religious affairs assets. Chaplain sections and UMTs establish SOPs or battle drills addressing the inventory and security of sacred items and religious literature in the event of retrograde operations.

2-39. Religious affairs during defensive operations carry many of the same tasks as with offensive operations with a few added limitations. Religious rites, sacraments, ordinances, and services are a priority, as with offensive operations, but transportation and security risks will limit the ability of the chaplain section or UMT to reach units. Defense operations might commence with little warning, thereby isolating assets within a given AO. During defense operations, maneuver plans should consider the potential loss of geographic lines of communication. As in offensive operations, RS services in defensive operations are provided while maintaining a low signature, reducing risk to the force. When possible, religious affairs personnel frontload as much RS as possible before engagement with the enemy.

2-40. RS during enemy engagement will focus on sustained casualty ministry due to the limitations on evacuation. Chaplains and religious affairs specialists prepare for extended casualty ministry support that includes reception of Soldiers killed-in-action. Chaplain sections and UMTs must creatively consider honoring the fallen, as in offensive operations. In a large-scale combat operation, memorial events will be abbreviated and informal, with maybe just a few personnel present.

Religious Affairs During Stability Operations

2-41. Religious affairs tasks during stability operations focus on providing RS in a less contested but still potentially dangerous AO. In stability operations, there are opportunities for unit circulation if transportation and security are available. Chaplain sections and UMTs can then transition to unit coverage for RS and focus on delivering rites, sacraments, ordinances, and services for their Service members. Casualty ministry is conducted in support of the unit's casualty operations. Upon command direction, chaplains and religious affairs specialists honor the fallen through memorial events in the field. Religious affairs personnel continue to offer RA, especially as operations impact the host-nation population.

Ethical Advisement Regarding Unmanned Weapon Systems

2-42. Unmanned weapon systems, both unmanned aerial systems and unmanned ground systems, present unique opportunities to dominate the AO across multiple domains. Drones provide lethality in combat while protecting Service members. Chaplain sections and UMTs are uniquely qualified to advise leaders on the

moral implications of unmanned weapon system operations, including the targeting process and potential second and third order effects on the host-nation population or the unit.

Religious Affairs During Detainee Operations

2-43. Chaplain sections and UMTs generally do not provide direct RS to detainees. Religious affairs personnel advise commanders on the religious needs and practices of detainees. Commanders may direct chaplains and religious affairs specialists to assess and advise on the well-being and humane treatment of detainees and any religious factors within detainee operations that may adversely impact morale or security. (For more discussion on RS provided to detainees, see FM 3-63.)

Religious Affairs Tasks for the Chaplain as Retained Personnel

2-44. In large-scale combat operations chaplain sections and UMTs plan for possibility of enemy capture. Chaplains are designated non-combatants and will be classified as retained personnel by enemy forces that adhere to Geneva Convention statutes. (For more information on the status of retained personnel see Geneva Conventions, Article 28 of Chapter IV of 1949.) As retained personnel, chaplains only conduct duties relating to the provision of RS to fellow prisoners of war by carrying out the core competencies of nurturing the living, caring for the wounded, and honoring the fallen. (For more discussion on RS provided to prisoners of war, see FM 6-27.) Chaplain ministry aides and supports both fellow Service members' will to fight and their will to hope in positive future outcomes. Chaplains encourage prisoners of war to endure with honor, and that perseverance provides the best opportunity for survival and returning home. Chaplains only conduct actions that are within the values of the country and ultimately bring honor to the U.S. Army. Chaplains will not participate in any propaganda operations by enemy forces. As retained personnel, chaplains may also interact with dislocated civilians. Providing RS to dislocated civilians is only done after ensuring all fellow Service members have received support and after receiving supervisory permission.

Religious Affairs within a CBRN Environment

2-45. Chaplain sections and UMTs consider potential religious affairs requirements within a CBRN environment. The fear of surviving a CBRN hazard and further operating in a CBRN environment will impact unit resilience and morale. Chaplain sections and UMTs address Soldiers' will to fight through this potential adversity by providing for their religious needs. Religious affairs personnel also consider the limitations of a CBRN environment as they care for the wounded and honor the fallen. These limitations may include executing religious affairs outside of restricted areas that contain unit casualties or adjusting RS to support Soldiers within restricted areas and still maintain protection. Religious affairs personnel can consult CBRN staff for guidance on protection requirements. These and other challenges will require support from religious affairs personnel to address the needs of their Soldiers. To accomplish this, chaplain sections and UMTs consider if their mission requires additional CBRN training. (See FM 3-11 for additional information on CBRN operations.)

Chapter 3
Religious Affairs at Different Echelons

ECHELONS OF COMMAND

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

3-2. Army forces need versatile and deployable headquarters suited for contingencies and protracted operations. To provide higher echelon mission command, the Army fields a mix of tactical and operational headquarters able to function as land force, joint, multinational, and ASCC headquarters.

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

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

3-5. A division's primary role is as a tactical headquarters commanding brigades in large-scale combat operations. The division executes the tasks assigned by its higher headquarters as both a formation and a headquarters during large-scale combat operations. Operationally, a division focuses on defeating enemy maneuver forces within the division AO, task-organizes and employs brigade combat teams (BCTs) and multifunctional and functional brigades, integrates, and synchronizes operations of those same brigades, masses effects at decisive points, allocates resources and sets priorities, and leverages joint capabilities. Chaplain sections account for religious affairs dependencies and task organization as required, including when a division receives attachments.

3-6. A brigade functionally can serve many roles as it is designed and employed throughout the range of military operations. This will determine the nature of its mission and the relationships required within the brigade AO. The BCT is the Army's primary combined arms, close-combat force. BCTs maneuver against, close with, and destroy enemy forces. They are the principal ground maneuver units of a division. Each BCT has scalable organic capabilities across the warfighting functions. Multifunctional and functional brigades add capabilities such as attack and reconnaissance aviation, security force assistance brigades, fires, contracting support, or sustainment. They are normally attached to a corps or division, but they might be

aligned under the command of a joint or multinational headquarters. UMTs account for religious affairs dependencies and task organization as required, including when a brigade receives attachments.

3-7. Generally, a battalion contributes to the larger mission through tactical execution of tasks and fulfilling its purposes assigned from the higher headquarters. A battalion provides awareness to the higher headquarters with its proximity to the current situation at the point of execution. A battalion provides tactical fidelity vital to the execution of the mission. When a battalion receives attachments, UMTs account for religious affairs dependencies and task organization as required.

3-8. Chaplains and religious affairs specialists execute religious affairs tasks within all formations, from ASCC down to battalion. The execution of religious affairs within an AO is integrated throughout all levels of command. Religious affairs tasks focus on timely delivery and resourcing of RS for the unit and advising commanders on the impact of religion in an OE. While the religious affairs requirement is consistent, how it is executed for a specific unit or echelon of command requires detailed mission analysis. Analysis impacts the planning, preparation, execution, and assessment of religious affairs. The execution phase requires chaplains and religious affairs specialists capable of aggressively adapting and focusing their operations within the capabilities of their unit. Religious affairs tasks are impacted by terrain, distance, and ability to provide a personal presence. Chaplains and religious affairs specialists at all levels leverage available technology and equipment to support the planning, preparing, execution, and assessment of their respective religious affairs tasks. Chaplains and religious affairs specialists must be proficient tactically and professionally as they execute their mission. They must also understand the unit's capabilities to deliver effective religious affairs in the right space and time.

RELIGIOUS AFFAIRS AT THE THEATER LEVEL

3-9. The ASCC chaplain is the senior Army component chaplain functioning in a Title 10, United States Code role and supervises all ASCC assigned and attached Army religious affairs in the theater. The ASCC chaplain is responsible for recommending religious affairs procedures to the ASCC commander and coordinating with the GCC chaplain section on joint religious affairs requirements to include requests for Army forces. (See FM 3-0 for theater army commander and staff assistance to the combatant command.)

3-10. The ASCC chaplain section coordinates with the other Service component chaplain sections to synchronize religious coverage concepts, conduct joint and multinational religious affairs plans, integrate religious area analysis, liaise with military and civilian personnel, and advise the commander regarding religious issues. Religious issues at this echelon are inherently complex, and they impact strategic and operational outcomes. The assigned world religions chaplain provides advisement for the ASCC and subordinate units in the AO. The chaplain section integrates religious affairs functions into the theater commander's religious plan. The ASCC chaplain section recommends and coordinates religious affairs throughout the AO in support of commander requirements. The chaplain section coordinates with generating force religious support offices to provide RS to Soldiers, Family members, and authorized Civilians who remain in inter-theater and strategic support areas. The chaplain section coordinates with subordinate chaplains and religious affairs specialists to synchronize religious affairs execution, training, procedures, ecclesiastical resupply, and funding for religious affairs tasks in the AO. The chaplain section staffs and executes all religious affairs tasks through the operations process. The ASCC chaplain communicates regularly with the senior chaplains in each joint task force or joint force land component command.

3-11. Each theater army headquarters normally has organizations providing theater-level capabilities aligned with or under its control, and each may have Regular Army, Army National Guard, and United States Army Reserve UMTs operating within these formations. While aligned, these organizations execute the religious affairs tasks associated with the ASCC chaplain section's religious affairs plan. These organizations can include a—

- Theater sustainment command.
- Theater network command or brigade.
- Military intelligence brigade-theater.
- Regionally focused civil affairs brigade, security force assistance brigade, or planning team.
- Regionally focused medical command.

- Functional commands (including engineer, military police, criminal investigation, and aviation).
- Functional brigades (civil affairs, engineer, theater aviation, military police, medical, security force assistance brigade, and CBRN).

RELIGIOUS AFFAIRS AT THE CORPS LEVEL

3-12. The chaplain sections at corps supervise the overall religious affairs effort within the corps AO. Corps chaplains serve as senior advisors to commanders at all levels of command. The chaplain section collects, processes, analyzes, and disseminates a broad base of religious affairs information. The chaplain section considers task organization required and religious affairs personnel manning requirements across multiple command nodes to ensure it can accomplish these tasks throughout the corps AO. Proper staffing procedures and coordination through command, staff, and technical channels with commanders, staff, and subordinate chaplain sections and UMTs support the execution of religious affairs within these large areas of operation. Corps chaplains shape and guide the tactical and professional proficiency of subordinate chaplains and religious affairs specialists, which directly impacts the successful execution of religious affairs. This supervisory role is exercised through integration into the operations process, frequent personal contact with subordinate chaplains and religious affairs specialists, memorandums of agreement or understanding between commands, professional relationships, mission orders, running estimates, SOPs, and command policies. The corps chaplain sections support corps religious affairs by—

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

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

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

RELIGIOUS AFFAIRS AT THE DIVISION LEVEL

3-14. Division chaplain sections accomplish the two required capabilities of providing RS and advising their commands on the impact of religion on operations through direct advisement at the division level and through supervision of that same support at the brigade and battalion levels. The chaplain section executes religious affairs tasks by staffing them through the operations process. This includes but is not limited to the—

- Synchronizing division religious affairs with the corps religious affairs plan.
- Communicating priorities of support and religious affairs efforts within the division AO.
- Monitoring a changing OE and facilitating coordinated area coverage plans and communicating among subordinate chaplain sections and UMTs.
- Supervising religious affairs in brigades and directly attached or assigned battalions.

- Supervising and facilitating or conducting religious affairs training for religious affairs personnel during all phases of operations.
- Cross-leveling of religious affairs assets in support of casualties from large-scale combat operations.
- Conducting ongoing professional development of subordinate chaplains and religious affairs specialists across the competition continuum.
- Integrating religious affairs training on the unit training calendar and advising on subordinate unit religious affairs training plans.

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

- Providing deployed Family counseling and pastoral care for Soldiers in theater.
- Performing training for chaplains and religious affairs specialists in division or ESC to develop and maintain uniformly effective pastoral care and counseling skills.
- Providing resilience-maintaining activities for forward deployed pastoral and health-care providers in division or ESC operational area.
- Designing and staffing Soldier and Family-ministry activities to include pre- and post-deployment relationship training, resiliency training, deployment preparedness and recovery, and suicide intervention.

RELIGIOUS AFFAIRS AT THE BRIGADE LEVEL

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

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

3-18. Brigade UMTs closely monitor rapidly changing OEs. They anticipate support requirements, communicate priorities by means of the commander's operations process, coordinate area coverage plans, and reques additional support from higher to facilitate comprehensive religious affairs.

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

RELIGIOUS AFFAIRS AT THE BATTALION LEVEL

3-20. A battalion UMT works with the commander to develop and execute the commander's religious affairs plan. The battalion is generally the lowest echeloned unit with organic religious affairs personnel, and therefore the battalion UMT will be responsible for the required capabilities of providing RS and RA to all Soldiers within the battalion. The battalion UMT integrates with the operations process to publish and execute the religious affairs plan. The operations process enables battalion UMTs to understand the battalion commander's intent for religious affairs in the battalion AO and coordinate for the required support necessary to achieve mission success. The battalion UMT works with its supervisory brigade UMT for any religious affairs needs or capabilities that are external to the unit. Religious affairs tasks at the battalion UMT level include but are not limited to—

- Synchronizing battalion religious affairs with the battalion commander's intent and the brigade religious affairs plan.
- Advising the command how religion in the AO impacts operations.
- Communicating priorities of RS and RA efforts within the AO.
- Planning, preparing, executing, and assessing RS for battalion operations, including delivery of RS across the battalion.
- Monitoring a changing OE and facilitating coordinated area coverage plans and communicating among subordinate units.
- Assessing the moral welfare and resilience of the battalion during operations and advising the command on unit status.
- Participating in higher echelon religious affairs training during all phases of operations.
- Conducting religious affairs training for battalion religious affairs tasks not yet trained by higher echelons but required to execute battalion religious affairs.

RELIGIOUS AFFAIRS ENABLERS

3-21. Religious support enablers consist of chaplain detachments. These detachments have a mission specific organization. Each has its own support and equipment.

CHAPLAIN DETACHMENTS

3-22. Chaplain detachments (CDs) provide the Army Chaplain Corps a force tailoring capability to respond to expeditionary requirements usually identified through the global force management process. The detachments represent a supplemental capability for conducting religious affairs across the range of military operations. The CDs are an augmentation capability, not a replacement for organic religious affairs personnel or force structure. A CD is composed of mobilized Reserve Component chaplains and religious affairs specialists. When mobilized, these detachments increase the commander's ability to meet the religious needs of Service personnel.

ORGANIZATION

3-23. Four types of CDs exist. They are—

- Alpha, consisting of 2 chaplains and 3 religious affairs specialists.
- Bravo, consisting of 1 chaplain and 1 religious affairs specialist.
- Charlie, consisting of 1 chaplain and 1 religious affairs specialist.
- Delta, consisting of 1 chaplain and 1 religious affairs specialist.

These CDs are discussed in paragraphs 3-24 through 3-28.

CD-ALPHA

3-24. The primary mission of the CD-Alpha is to plan, supervise, coordinate, and provide unit and denominational RS during operations. It is normally assigned to a theater army, port, or equivalent separate task force headquarters. A CD-Alpha provides port opening elements conducting port operations the capability for RS coverage during reception, staging, onward movement, and integration. A CD-Alpha may also be used in homeland security, foreign humanitarian assistance and DSCA missions at the direction of the U.S. Army Chief of Chaplains. A CD-Alpha has the capability to provide technical supervision for five CD-Bravo teams. If required, a CD-Alpha provides assets required for the theater army, port, or equivalent

separate task force chaplain section to conduct 24-hour operations, or it can divide into two teams to provide expanded area support.

CD-BRAVO

3-25. The primary mission of a CD-Bravo is to provide augmentation to an ESC or sustainment brigade and task-organized elements without organic religious affairs assets. CD-Bravos provide unit and denominational RS during operations. If directed by the U.S. Army Chief of Chaplains, CD-Bravos may coordinate or provide RS to first-responder units, federal agencies, and other intergovernmental organizations.

CD-CHARLIE

3-26. The primary mission of a CD-Charlie is to provide augmentation to a corps chaplain section. A CD-Charlie normally locates with the corps chaplain section, and it may operate independently to provide support to overall religious affairs tasks and Soldier and leader engagements functions. CD-Charlies provide unit and denominational RS during operations and a liaison capability to faith-based non-governmental organizations. The CD-Charlies provide assets required to enable the corps chaplain section to conduct 24-hour and split-operations based religious affairs planning, coordination, and execution.

CD-DELTA

3-27. The primary mission of a CD-Delta is to provide augmentation to a division chaplain section. The CD-Delta normally locates with the division chaplain section. CD-Deltas provide religious affairs planning, coordination, and execution functions, including unit and denominational RS during large-scale combat. CD-Deltas provide assets required to enable the division chaplain section to conduct 24-hour and split-operations based religious affairs planning, coordination, and execution.

SUPPORT

3-28. All CDs rely on the unit to which assigned or attached for all logistics support. This support includes, but is not limited to, legal, health service support, finance, personnel and administrative services, field feeding, unit maintenance, and logistic support.

EQUIPMENT

3-29. All CDs require one hundred percent mobility. They must have equipment, supplies, and personnel when mobilized to have one hundred percent operational capability once deployed. CDs are required to communicate digitally and by voice with higher and lower echelon chaplain sections from anywhere within their AO.

Chapter 4
Religious Affairs and the Operations Process

THE OPERATIONS PROCESS

4-1. Mission command requires responsive chaplain sections and UMTs. *Mission command* is the Army's approach to command and control that empowers subordinate decision making and decentralized execution appropriate to the situation. (ADP 6-0). Responsive chaplain sections and UMTs are—

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

4-2. Chaplains and religious affairs specialists, within a framework of adaptability, exhibit the ability to shape conditions and respond effectively to a changing OE with appropriate, flexible, and timely actions. (See ATP 1-05.01 for more details on religious affairs and the operations process.) Chaplains and religious affairs specialists must plan within guidance and use risk management to operate within acceptable risk levels and develop courses of action (COAs) to meet the commander's intent. (See ATP 5-19 for details on risk management.)

4-3. The Army's method for the exercise of mission command is the operations process. This process consists of the major activities performed by command staffs during operations: planning, preparing, executing, and continuously assessing. During the operations process, the chaplain section or UMT plans, prepares, executes, and continually assesses religious affairs tasks in support of the unit mission. These activities may be sequential or simultaneous. Often, chaplains and religious affairs specialists must plan and prepare for an upcoming operation while still providing responsive RS to Soldiers. Chaplains and religious affairs specialists must begin preparation activities (coordination for transportation or supplies) while still in the planning process. Throughout this process, chaplain sections and UMTs apply Army design methodology; using critical and creative thinking to understand, visualize, and describe complex and multidimensional problems and develop multidomain approaches to solve them. Design should not be viewed as a process or a simplified checklist. (See FM 6-0 for a detailed discussion on the staff planning and operations process.)

4-4. As chaplain sections and UMTs provide religious affairs in an often uncertain and complex OE, innovation, adaptation, and continuous learning are central to mission success. The goals of design are—

- Understanding multidimensional problems. Chaplain sections and UMTs analyze the situation and the operational variables to gain the information necessary to understand and frame the problems.
- Anticipating change. Chaplain sections and UMTs anticipate, recognize, and manage transitions rather than responding to events as they occur.
- Creating opportunities. Chaplain sections and UMTs provide RS and RA in brief windows of opportunity.

4-5. Throughout the operations process, chaplains and religious affairs specialists apply critical and creative thinking to solve problems as they execute the religious affairs mission. Critical thinking enables chaplain sections and UMTs to understand situations, identify problems, find causes, arrive at conclusions, make quality plans, and assess the progress of operations. To solve a problem, chaplains and religious affairs specialists—

- Recognize and define the problem.
- Gather information.
- Develop possible solutions.
- Analyze possible solutions.
- Select the best solution.
- Implement the solution.
- Assess results and provide feedback.

(For more information on the problem-solving process, see FM 5-0.)

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

PLANNING RELIGIOUS AFFAIRS

4-7. Chaplain sections and UMTs need to excel in planning religious affairs. A plan is a design for a future or anticipated operation. Because Army operations are conducted in complex, ever-changing, and uncertain OEs, a plan is a framework from which to adapt rather than a script to follow. The measure of a good plan is not whether execution transpires as planned, but whether the plan facilitates effective action during unforeseen events. Religious affairs plans address contingencies in current and future operations. Planning is an essential element of mission command, and it is a continuous activity of the operations process. The successful execution of religious affairs tasks requires that UMTs are fully integrated into the operations process. Planning helps chaplains and religious affairs specialists at all echelons of command by—

- Identifying problems (potential and actual) that may impede delivery of religious affairs.
- Understanding and developing solutions to problems.
- Using risk management as a factor in developing courses of action.
- Anticipating key events and adapting to changing circumstances. It is an understanding of key events that means the difference between successful and unsuccessful planning.
- Developing branches and sequels to religious affairs in preparation for contingencies.
- Coordinating religious affairs to sustain the task organization (including unit and subordinate UMTs) and prioritize efforts.
- Directing, coordinating, and synchronizing RS and RA tasks.

4-8. Religious affairs planning is continuous, time sensitive, detailed, and systematic. It examines all factors relating to religious affairs in operations. It is integrated into and synchronized with the unit operations process. The most valuable resource is time. All chaplain sections and UMTs manage time so that the mission gets accomplished. Chaplains and religious affairs specialists prioritize their efforts and allocate sufficient time to them. They prioritize and synchronize their actions against the unit's critical time-driven events. The corps, division, and brigade chaplains and religious affairs specialists supervise subordinate planning, preparation, execution, and assessment activities by resourcing them with current and relevant information and products and low-density faith-group resources and by providing relevant and timely guidance. Supervisory chaplain sections and UMTs create a training plan based on mission and unit religious affairs requirements. The chaplain section and the UMT consider the operational and mission variables while planning. Operational variables consist of political, military, economic, social, information, infrastructure, plus physical environment, and time considerations. Mission variables are mission, enemy, terrain and weather, troops and support available, time available, civil considerations, and informational considerations. These variables determine how to provide religious affairs. Operational variables provide UMTs a structured tool to assess the impact of religion on each of the variables. Considering the operational variables provides the foundation for operational planning tools such as the running estimate.

4-9. The planning process builds on already developed SOPs of units, UMTs, and higher echelon chaplain sections. Most SOPs are initially general in nature and then fully developed to support a specific unit mission within a specified AO. SOPs reduce the amount of information needed in the published plan. Unit SOPs, such as a unit's tactical SOP or a division memorial SOP, delineate roles and responsibilities for unit or staff personnel. Since a commander signs off on the unit tactical SOP, it becomes an authoritative document for religious affairs supervision of subordinate chaplains and religious affairs specialists. A tactical SOP provides the supervisory chaplain with the enforcement tools necessary for the execution of area-wide religious affairs functions. An internal staff section religious affairs SOP details, by position, the team member responsible for each recurring duty and responsibility, provided that the team has analyzed and cataloged its tasks. Well-written tactical SOPs are an effective, combat-oriented set of procedures, and they should produce—

- Simplified, brief combat orders.
- An enhanced understanding and teamwork among commanders, staff, and troops.

- Standardized synchronized staff and battle drills.
- Standard abbreviated or accelerated decision-making techniques.

RUNNING ESTIMATE

4-10. Situational awareness is the immediate knowledge of the conditions of an operation, constrained geographically and in time. Applied to religious affairs, situational awareness is the chaplain section and UMT knowing what is currently happening around them based on information and knowledge products, such as the common operating picture and running estimates. Situational understanding is the product of applying analysis and judgment to relevant information to determine the relationships among the mission variables to facilitate decision-making. It enables chaplains and religious affairs specialists to determine the implications of what is happening and forecast what may happen in the future. (See ATP 1-05.01 for a sample running estimate.)

4-11. The running estimate is the intentional and continuous assessment of current and future operations to determine if the current operation is proceeding according to commander's intent and if planned future operations are supportable. Building and maintaining running estimates is a primary task of each staff section. Chaplain sections and UMTs maintain a running estimate to facilitate situational awareness and understanding. They use that running estimate throughout the operations process. A comprehensive running estimate for religious affairs personnel addresses all aspects of an operation based on the two required capabilities of religious leader and professional military religious advisor and the three core competencies of nurture, care, and honor. Their running estimate is a tool that enhances a commander's visualization of religion within an OE. Failure to maintain running estimates leads to errors or omissions that result in flawed plans or bad decisions. Key information recorded in the running estimate is included in orders, particularly in the functional annexes.

4-12. The running estimate analyzes how the factors considered in the mission analysis affect the ability to accomplish the religious affairs mission. The chaplain and religious affairs specialist consider all elements of the mission which could influence religious affairs. The running estimate ensures careful and intentional planning and execution by following a logical, continuous, and methodical process. (See FM 5-0 for more information on running estimates and the operations process [planning, preparation, execution, and assessment].) During the MDMP, the running estimate acts as an analysis tool enabling the UMT to see—

- How religious affairs functions and tasks impact unit mission and actions.
- How mission variables and other staff section actions impact the execution of religious affairs functions and tasks.

4-13. As part of the running estimate, the chaplain section or UMT prepares external religious advisement products which include a religious area analysis and a religious impact assessment. The religious area analysis assists the command and unit leaders in situational awareness and understanding of the religion within the AO. Common concerns include local religious organizations, beliefs, doctrines, practices, customs, places of worship, shrines, and other holy sites. The chaplain then uses the religious area analysis to develop a religious impact assessment. The religious impact assessment advises the commander and staff on the impact religion will have on the conduct of the mission and the welfare of the unit. The religious impact assessment generally provides a recommended way forward taking opportunities for building trust or mitigating potential problems and risks. Chaplain sections and UMTs coordinate with other staff sections and agencies (including civil affairs, cultural advisors, intelligence, information activities, and other UMTs) for staff feedback to gain a comprehensive base of knowledge that supports the needs of the commander. Informed by the running estimate, chaplains and religious affairs specialists continuously refine the religious area analysis and the religious impact assessment as new information emerges.

CONCEPT OF RELIGIOUS AFFAIRS AND RELIGIOUS AFFAIRS PLAN

4-14. The product of this planning process is a concept of religious affairs and a religious affairs plan. A concept of religious affairs is a verbal or graphic statement of the intended religious affairs for an operation. The religious affairs plan describes to the commander and staff by step how the chaplain section or UMT will accomplish the concept of religious affairs. The religious affairs plan is flexible and informed by the concept of religious affairs to support the unit's mission requirements while operating in a complex and uncertain OE. Chaplain sections and UMTs conduct religious affairs on a different scale and at different

times based on the unit mission and capabilities. While the requirement to provide religious affairs is the same, the plan for a combined arms battalion differs from a plan for a theater-level sustainment operation.

4-15. After a commander selects a COA, the chaplain section or UMT completes the details of the religious affairs plan and includes it in the operation order. Depending on the level of command, the religious affairs plan communicates the higher echelon commander's intent, provides guidance of the supervisory UMT, assigns responsibilities, defines area support requirements, and authorizes coordination between subordinate UMTs and adjacent commands. The religious affairs plan, once published as a part of the operation order, is a written order signed by the higher echelon headquarters commander. As a result, supervisory chaplains and religious affairs specialists must exercise their staff responsibility to participate in the staff planning process and develop a thorough religious affairs plan to assist subordinate UMTs in planning, preparing, executing, and assessing religious affairs for their units. Subordinate UMTs receive a religious affairs plan from their higher headquarters and incorporate those requirements into their own religious affairs plan.

4-16. The religious affairs plan is for the whole command. For example, a brigade religious affairs plan contains information applicable to the whole brigade, and it impacts battalion religious affairs tasks. A battalion religious affairs plan contains information for subordinate company commanders on the delivery of religious affairs for their Soldiers. Many units publish a base order for a deployment and then cut fragmentary orders or warning orders as needed to sustain mission command. Fragmentary orders enable UMTs to disseminate information on RS activities, coordinate for support, and publish guidance on changes or additions to the original religious affairs plan. Since chaplains have no command authority, it is critical they publish the religious affairs plan (either initial or updated) through the operations process and in coordination with the appropriate staff channels. This enables the religious affairs plan to be incorporated as part of an operation order, fragmentary order, or warning order from a commander to subordinate commanders. This facilitates the UMT's ability to coordinate key tasks for its concept of support with commanders, staffs, and higher echelon and subordinate UMTs.

4-17. The amount of time and the priority of effort allocated to support the dual capabilities of religious leader and professional military religious advisor vary from UMTs and are based on the type of unit, the mission being executed by that unit, and the level of command. For example, the development of a religious area analysis may not be applicable to every UMT based on the mission requirements of the unit. A supervisory UMT can provide resources to the subordinate UMTs by accessing higher echelon headquarters' products and developing products specific to that unit's AO. This gives subordinate UMTs more time to plan, prepare, and execute their mission. (See FM 6-0 for more detail on operation plans and order formats.)

PREPARING RELIGIOUS AFFAIRS

4-18. The preparation phase consists of activities performed by chaplain sections or UMTs to improve their ability to execute an operation. It can include, but is not limited to—

- Refining the religious affairs plan.
- Coordinating for support.
- Conducting inspections.
- Conducting a religious affairs rehearsal and participating in key rehearsals.
- Executing movement.

4-19. The MDMP drives the preparation phase of religious affairs. Time is a critical factor in all operations. During the planning process, chaplains and religious affairs specialists determine the time needed to prepare and execute their mission. Proper analysis helps determine what actions are required and when those actions must begin to ensure mission success. The running estimate is used by chaplains and religious affairs specialists at all echelons of command to identify the current readiness of the chaplain section or UMT or subordinate UMTs in relationship to the unit and the religious affairs mission. Running estimates are also used to track mission readiness goals and requirements.

4-20. Preparation moves chaplain sections or UMTs from the planning phase to execution. Planning and preparation often overlap as chaplains and religious affairs specialists accomplish required coordination while still developing a plan. Preparation helps chaplains and religious affairs specialists understand the situation and their roles in a mission or operation. Team members use this time to update their situational

understanding of both an OE and the religious needs of their Soldiers. During the preparation phase, actions could include—

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

EXECUTING RELIGIOUS AFFAIRS

4-21. The result of planning and preparing is mission execution. Execution puts the plan into action. For the chaplain section or UMT, this means that effective religious affairs do not simply happen—they occur because the team has planned, prepared, and then executed its mission.

4-22. In operations where lethality and intensity are high, religious affairs become increasingly important to Service members. To execute religious affairs, chaplain sections and UMTs are guided by several critical principles. (See ADP 4-0 for more information on sustainment.) These sustainment principles impact the operations process chaplains and religious affairs specialists use to plan, prepare, execute, and assess the sustainment principles of integration, anticipation, responsiveness, simplicity, economy, continuity, and improvision. These principles are discussed in paragraphs 4-23 through 4-30.

INTEGRATION

4-23. Integration is the most critical sustainment principle, blending religious affairs with the unit mission throughout the operations process of plan, prepare, execute, and assess. One of the primary functions of the chaplain section or UMT is to ensure the integration of all tasks within the unit's operations plans. Not properly integrating religious affairs and unit operations could result in mission failure.

ANTICIPATION

4-24. Anticipation of religious affairs facilitates responsive support. Anticipation is the ability to foresee events or requirements and initiate necessary actions appropriately responding to the need. Anticipating religious affairs tasks means understanding operational plans, continuously assessing requirements, and tailoring support to meet current operations and the changing OE.

RESPONSIVENESS

4-25. Responsiveness is providing the right religious affairs in the right place at the right time. It is the ability to meet changing requirements on short notice and to rapidly sustain efforts to meet changing circumstances over time. It includes the ability to see and forecast operational religious affairs requirements.

SIMPLICITY

4-26. Simplicity relates to processes and procedures. Clearly defined tasks, standardized and interoperable procedures, and clearly defined command relationships contribute to simplicity. Simplicity enables economy and efficiency in the use of resources while ensuring effective support of forces.

ECONOMY

4-27. Economy means providing sustainment resources in an efficient manner to enable commanders to employ all assets to generate the greatest effect possible. Economy reflects the reality of resource shortfalls while recognizing the inevitable friction and uncertainty of military operations. Economy enables strategic and operational reach by reducing unnecessary use of transportation requirements.

SURVIVABILITY

4-28. Survivability is the ability to protect personnel, information, infrastructure, and assets from destruction or degradation. UMTs and chaplain sections integrate survivability considerations with planning to maximize their ability to function despite multiple threats.

CONTINUITY

4-29. Continuity is the uninterrupted provision of religious affairs across the strategic contexts and the range of military operations and throughout all levels of command. Religious affairs personnel, at all levels, work hand in hand with their staffs ensuring synchronization of requirements over the entire course of operations.

IMPROVISATION

4-30. Improvisation is the ability to adapt religious affairs operations to unexpected situations or circumstances affecting a mission. It may involve changing or creating methods that adapt to enemy forces that quickly evolve. This requires commanders, their staffs, and Soldiers to improvise other possible means to accomplish operations.

EXECUTING RELIGIOUS AFFAIRS ACROSS THE COMPETITION CONTINUUM

4-31. The chaplain section or UMT plan and prepare to execute religious affairs for Service members, Family members, and authorized Civilians across the competition continuum. Religious affairs are executed differently depending on the strategic context of the operation. This requires a continuous and precise religious affairs plan executed at the right place, right time, and in the right amount in both routine and emergency situations. Religious affairs personnel intentionally integrate RS and RA requirements into the operations process. Chaplains and religious affairs specialists consider events that impact the execution of their tasks and plan and prepare accordingly. The chaplain section or UMT, based on command guidance, establish religious affairs priorities by considering: the threat characteristics, the units conducting the main and supporting operations, and the severity and number of casualties from previous missions. Often, chaplain sections and UMTs prioritize executing religious affairs for elements that have sustained the most casualties or to those that will be engaged earliest in close combat.

4-32. Staff integration and the ability to understand operation orders, graphic control measures, and priorities of effort is essential to successful execution of religious affairs. A chaplain section or UMT without proper training and situational awareness will create hazardous conditions for itself, its unit, and its unified action partners during operations and in most cases fail at delivering timely, relevant, and effective religious affairs.

4-33. The chaplain section or UMT prepares to serve in an external advisement role, even while placing a priority on conducting religious affairs internally. Depending on the mission and the types of units they serve, chaplains and religious affairs specialists support the commander's increased needs for external advisement regarding host-nation religion and religious issues, including places of religious worship, religious education, and cultural sites. Commanders may leverage chaplains to conduct Soldier and leader engagements as a means of supporting the increased need for advisement as they conduct tactical or operational objectives. Chaplains will not participate in information collection, targeting, or any other activity that may jeopardize their status as non-combatants while providing external religious advisement.

RELIGIOUS AFFAIRS DURING OPERATIONS

4-34. Chaplains and religious affairs specialists consider the items discussed in 4-22 through 4-30 across all aspects of the continuum of strategic contexts. (For more details discussing tactical principles of religious affairs across the continuum, see paragraphs 2-24-2-44.) To fully understand religious affairs, personnel need to understand FM 3-0 and ATP 1-05.01 and fully integrate into their unit's mission command processes.

ASSESSING RELIGIOUS AFFAIRS

4-35. *Assessment* is a continuous process that measures the overall effectiveness of employing capabilities during military operations (JP 3-0). Assessing progress is the responsibility of all staff sections. Chaplain sections and UMTs continuously assess the operation from their echelon and integrate their individual assessments in assessment working groups. This feedback throughout the operations process keeps them on track. Assessment occurs across the competition continuum and at all echelons of command. The situation

and echelon dictate the focus and methods chaplains and religious affairs specialists use to assess their religious affairs plans. Chaplain sections or UMTs assist commanders by continuously assessing an OE and the progress of the religious affairs tasks as they support the overall unit mission.

4-36. The primary tools used to assess progress of the unit's operation and the religious affairs tasks include the operation order, the common operational picture, personal observations, running estimates, and the unit's assessment plan.

4-37. Chaplain sections or UMTs assess religious affairs by monitoring the current situation to collect relevant information for updating the running estimate. The running estimate is used to assess religious affairs functions and tasks. The estimate provides information, conclusions, and recommendations. At a minimum, the chaplains and religious affairs specialists track—

- Friendly force activities (to include chaplains and religious affairs specialists) with respect to ongoing and planned operations.
- Enemy activities, as they impact current religious affairs and plans for future religious affairs.
- Civil considerations for current religious affairs and plans for future religious affairs.

4-38. Chaplain sections or UMTs evaluate progress toward attaining end state conditions, achieving objectives, and performing tasks. Evaluation helps chaplain sections or UMTs determine what is working or not working and gain insights into how to better accomplish their mission. Chaplain sections or UMTs recommend or direct action for improvement of religious affairs tasks. Unless an assessment results in recommended adjustments, its use to a chaplain section, UMT, or a commander is limited.

TRAINING FOR RELIGIOUS AFFAIRS

4-39. Training is conducted throughout the operations process, and it is the most important thing the Army does to prepare for operations. Training is the cornerstone of combat readiness. Army forces must remain trained and ready to conduct operations in any strategic context of the continuum. This requires challenging, realistic, and consistent training under dynamic and complex conditions. Religious affairs training must be synchronized with and integrated into a unit's training plan, recognizing the unique capabilities and requirements of religious affairs in support of the assigned unit's mission. This might require leveraging subject matter experts in religious affairs topics or military subject matter experts on topics outside of religious affairs areas of expertise. Subject matter experts in world religions, ethics, family-life, and clinical pastoral education train chaplains, broadening their capabilities in RS and RA. Religious affairs training uses the 8-step training model to plan and prepare any religious affairs training event. The unexpected and rapid transition of operations demands vigilance in terms of planning, execution, and assessment of training to ensure chaplains and religious affairs specialists are ready for large-scale combat operations regardless of their current unit of assignment or perceived removal from threats posed by potential adversaries. (See FM 7-0 for more information on training and the 8-step training model.)

4-40. Chaplains and religious affairs specialists must understand the unit's mission and the commander's intent. Unit tasks are organized as mission-essential task lists. The mission-essential task list is a list of those functions which a unit must always accomplish to achieve mission success based on its table of organization and equipment capabilities. Chaplains and religious affairs specialists train to the unit's mission-essential task list, using the derived religious affairs tasks. Chaplain sections and UMTs at all echelons of command have the responsibility to be tactically and technically proficient to execute their specific operational religious affairs mission. Supervisory chaplains and religious affairs specialists train, mentor, and coordinate resources for subordinate chaplains and religious affairs specialists to meet the requirement of providing the Army with adaptive, technically and tactically proficient chaplain sections and UMTs. (See FM 7-0 for details on planning, executing, and assessing a unit training plan and the Universal Joint Task List for religious tasks.)

RELIGIOUS AFFAIRS AND THE PRINCIPLES OF TRAINING

4-41. The principles of training provide foundational direction for chaplain sections and UMTs as they develop training plans. These principles guide and influence religious affairs training at every echelon. The principles of training complement each other, providing task and purpose to every aspect of how chaplain sections and UMTs train. While all nine principles apply, six important principles are listed here.

- Commanders are the primary trainers.
- Noncommissioned officers train individuals, crews, and small teams; advise commanders on all aspects of training.
- Train using multi-echelon techniques to maximize time and resource efficiency.
- Train to standard using appropriate doctrine.
- Train as you fight.
- Fight to train.

(See FM 7-0 for further discussion on all nine principles of training.)

Commanders are the Primary Trainers

4-42. Commanders and leaders at all echelons are both responsible and accountable for the training and performance of their religious affairs personnel. Commanders train and resource training one echelon down and evaluate two echelons down. They are responsible for assessing chaplain section and UMT religious affairs training efficiency. Any training guidance, whether yearly or for a specific task, is published through the operations process ensuring it is executed with the commander's authority and with the commander's intent. Supervisory chaplain sections and UMTs use the operations process to publish that training guidance based on the commander's intent and the unit's operations and mission set.

Noncommissioned Officers Train Individuals, Crews, and Small Teams; Advise Commanders on All Aspects of Training.

4-43. Religious affairs specialist noncommissioned officers set the foundation for chaplain section and UMT training and therefore are crucial in developing the religious affairs personnel training guidance. They advise commanders on what and how to train religious affairs personnel. It is the noncommissioned officer's responsibility to execute the training plan based on the chaplain's guidance.

Train Using Multi-Echelon Techniques to Maximize Time and Resource Efficiency

4-44. Whenever possible chaplain sections and UMTs train across multiple echelons at once. Simultaneous training is the most effective way to train because it both simulates how the Army fights as a multi-echeloned team and optimizes limited time and resources. As an example, field training exercises provide opportunities for battalion and brigade UMTs to coordinate and synchronize religious affairs by testing their ability to execute in a deployed environment. Combat training center rotations also provide opportunities for division chaplain sections to supervise and execute religious affairs with their brigade and battalion UMTs.

Train to Standard Using Appropriate Doctrine

4-45. Chaplain sections and UMTs use appropriate doctrinal publications to ensure they train to standard. This includes using keystone joint and Army doctrine, using doctrinal publications with religious affairs implications in operations and religious affairs doctrine. (See JP 3-83, ATP 1-05.01, and ATP 1-05.05 for more information on religious affairs doctrine.)

Train as You Fight

4-46. Religious affairs personnel create training environments mirroring combat-like conditions to replicate tough, realistic, and relevant operating environments. Chaplains and religious affairs specialists use these realistic training environments to learn to overcome stress, chaos, uncertainty, and complexity of combat.

Fight to Train

4-47. Religious affairs personnel join with the commander to protect religious affairs training and fight through distractions. Supervisory chaplain sections and UMTs defend their subordinate organization's approved chaplain section and UMT training from unforecasted requirements. Supervisory chaplain sections and UMTs also fight to ensure the execution of training meets the quality required to train subordinate religious affairs personnel.

Glossary

The glossary lists acronyms and terms with Army and joint definitions. Where Army and joint definitions differ, (Army) precedes the definition. Terms for which FM 3-83 is the proponent are marked with an asterisk (*). The proponent publication for other terms is listed in parentheses after the definition.

SECTION I – ACRONYMS AND ABBREVIATIONS

ADP	Army doctrine publication
AO	area of operations
AR	Army regulation
ASCC	Army Service component command
ATP	Army techniques publication
BCT	brigade combat team
CBRN	chemical, biological, radiological, and nuclear
CD	chaplain detachment
COA	course of action
DA	Department of the Army
DOD	Department of Defense
DODI	Department of Defense instruction
DRGL	distinctive religious group leaders
DSCA	defense support of civil authorities
ESC	expeditionary sustainment command
FM	field manual
GCC	geographic combatant commander
JP	joint publication
MDMP	military decisionmaking process
OE	operational environment
RA	religious advisement
RS	religious support
SOP	standard operating procedure
U.S.	United States
UMT	unit ministry team

SECTION II – TERMS

Army doctrine

Fundamental principles, with supporting tactics, techniques, procedures, and terms and symbols, used for the conduct of operations and as a guide for actions of operating forces, and elements of the institutional force that directly support operations in support of national objectives. (ADP 1-01)

assessment

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

command chaplain

The senior chaplain assigned to or designated by a commander of a staff, command, or unit. (JP 3-83)

domain

A physically defined portion of an operational environment requiring a unique set of warfighting capabilities and skills. (FM 3-0)

endurance

The ability to persevere over time throughout the depth of an operational environment. (FM 3-0)

***honor the fallen**

The provided memorial events, including ceremonies or services, funerals, or any ministry related to the death of a Service member regardless of circumstances of death.

leadership

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

mission command

(Army) The Army's approach to command and control that empowers subordinate decision making and decentralized execution appropriate to the situation. (ADP 6-0)

multidomain operations

The combined arms employment of joint and Army capabilities to create and exploit relative advantages to achieve objectives, defeat enemy forces, and consolidate gains on behalf of joint force commanders. (FM 3-0)

operational approach

A broad description of the mission, operational concepts, tasks, and actions required to accomplish the mission. (JP 5-0)

operational framework

A cognitive tool used to assist commanders and staffs in clearly visualizing and describing the application of combat power in time, space, purpose, and resources in the concept of operations. (ADP 1-01)

religious advisement

The practice of informing the commander on the impact of religion on operations. (JP 3-83)

religious affairs

The combination of religious support and religious advisement. (JP 3-83)

religious support

Chaplain-facilitated free exercise of religion through worship, religious and pastoral counseling services, ceremonial honors for the fallen, crisis intervention, and advice to the commander on ethical and moral issues, and morale. (JP 3-83)

unified action

The synchronization, coordination, or integration of the activities of governmental and nongovernmental entities with military operations to achieve unity of effort. (JP 1, Volume 1)

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11 April 2025

By Order of the Secretary of the Army:

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