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FM 16-5

DEPARTMENT OF THE ARMY FIELD MANUAL

THE CHAPLAIN

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DEPARTMENT OF THE ARMY • JANUARY 1952

AGO 2249B—Jan.

FIELD MANUAL

THE CHAPLAIN

CHANGES No. 1

DEPARTMENT OF THE ARMY
WASHINGTON 25, D. C., *17 November 1954*

FM 16-5, 31 January 1952, is changed as follows:

73. Ministrations to the Wounded and Dying

Battalion or unit * * * committed to combat. **To further assist the Chaplain in the hospital, the ministrations performed by the Chaplain at the battalion aid stations, collecting station, or the clearing station will be indicated by abbreviations. The appropriate abbreviation entries will be entered on the top of the Emergency Medical Tag, DA Form 8-26, in the blank space just above that provided for the name and Army serial number as follows:**

Code

R—Religion: indicate if it can be ascertained, specific denominational affiliation; if not, C, P, J, X, or Y (Reference SR 600-210-5).
CON—Absolution granted.
HC—Holy Communion administered.
EXU—Extreme Unction administered.
ADM—Administered to by Chaplain: to be used for all other faiths to which code is not applicable.

[AG 321.011 (28 Sep 54)]

BY ORDER OF THE SECRETARY OF THE ARMY:

M. B. RIDGWAY,
General, United States Army,
Chief of Staff.

OFFICIAL:

JOHN A. KLEIN,
Major General, United States Army,
The Adjutant General.

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For explanation of abbreviations used, see SR 320-50-1.

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DEPARTMENT OF THE ARMY FIELD MANUAL

FM 16-5

This manual supersedes TM16-205, 17 June 1947.

THE CHAPLAIN

DEPARTMENT OF THE ARMY • *JANUARY 1952*

United States Government Printing Office
Washington: 1952

AGO 2249B

DEPARTMENT OF THE ARMY
WASHINGTON 25, D. C., *31 January 1952*

FM 16–5 is published for the information and guidance of all concerned.

[AG 321.011 (11 Dec 51)]

BY ORDER OF THE SECRETARY OF THE ARMY:

OFFICIAL:
WM. E. BERGIN
Major General, USA
The Adjutant General

J. LAWTON COLLINS
Chief of Staff
United States Army

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This manual supersedes TM 16-205, 17 June 1947.

CHAPTER 1

INTRODUCTION

1. PURPOSE

This manual furnishes information and guidance to chaplains and to all those concerned with the performance of chaplain duties and activities.

2. SCOPE

This manual covers the normal duties of chaplains assigned to units, posts, and specialized activities, of supervising chaplains in divisions and higher headquarters, and of their enlisted assistants.

3. MISSION AND FUNCTIONS OF THE CHAPLAINS

The mission of the chaplains is to promote religion and morality in the Army. To accomplish this mission, chaplains perform the following principal functions:

a. Making available to military personnel opportunities for the public worship of God and instruction in religion.

b. Administration of sacraments, rites and ordinances.

c. Personal visitation.

d. Counseling of individuals and groups.

e. Character guidance instruction.

f. Positive encouragement of military personnel to engage in organized religious fellowship and personal devotions.

CHAPTER 2

UNIT, ORGANIZATIONAL, OR POST CHAPLAIN

Section I. RELIGIOUS SERVICES AND MINISTRATIONS

4. GENERAL

a. Responsibility.

(1) Section 1125, Revised Statutes (10 U. S. C. 238; M. L. 1939, sec. 94) provides that all chaplains shall, when it may be practicable, hold appropriate religious services for the benefit of the commands to which they may be assigned to duty, at least once each Sunday. This is not to be construed as limiting the number of services which a chaplain may conduct.

(2) AR 660–20 outlines the responsibility of commanding officers for religious services, including the designation of places.

(3) The chaplain takes a religious census of the personnel of the command by obtaining, through the personnel officer, the religious preferences entered upon each individual's qualification card (DA AGO Form 24 or 66). He can also obtain this information directly from the individual in initial interviews. He maintains this information as a continuous and permanent record in his office.

(4) The chaplain is morally obligated to provide for the religious needs of the entire command. AR 660–10 directs each chaplain to try to provide for all members of the command the opportunities to receive the ministrations of their own denominations in such ways and on such occasions as the denominations of which they are members require. The chaplain accomplishes this objective through his own personal services and through the cooperative efforts of others. To that end he enlists the active aid and cooperation of chaplains, civilian clergymen (including auxiliary chaplains) and other qualified military and civilian personnel, both lay and clerical. As the need warrants, he assists members of other denominations—

(*a*) in securing clergymen and providing times and places for, and public announcement of, their services; or

(*b*) by making arrangements for their participation in services conducted in other units or in neighboring civilian communities.

(5) AR 660–20 enjoins commanding officers to cooperate in permitting their chaplains to hold services, insofar as practicable, outside their respective commands. The same regulation directs each commander of a military installation or unit without an assigned chaplain to designate an officer to maintain liaison with the supervising chaplain of the next higher headquarters for the purpose of insuring the availability of religious guidance and services of worship to personnel of the command.

(6) The chaplain's spiritual authority to teach and to preach in public, to conduct religious services, to perform ecclesiastical rites and to administer sacraments and ordinances is imparted in the ordination that his denomination has given him. The ritual and rules of his denomination are consequently his guides in these matters.

(7) Each chaplain conducts such services and rites as his denomination requires.

(8) No chaplain is required to conduct any service or rite contrary to the regulations of his denomination.

(9) No chaplain is required to officiate jointly in a religious service with a chaplain or civilian clergyman of another denomination.

(10) The religious ministry of the chaplain to military personnel takes priority over his activities in civilian churches and communities.

b. Attendance.

(1) Freedom of worship, inherent in our democratic way of life, has long been recognized by the military establishment. AR 660–20 forbids commanders to make attendance of Army personnel at religious services compulsory. The commanding officer, in actively discharging his responsibilities for the religious program, expects to be supported by positive efforts of the chaplain in encouraging and persuading individuals to attend religious services regularly on a voluntary basis.

(2) AR 660–20 establishes the principle that athletic and recreational activities held on Sundays will be scheduled so as not to interfere with attendance at services of worship, and requires commanders to adhere to this principle as far as possible.

5. SUNDAY OR SABBATH SERVICES

Sunday and the Sabbath are the regular weekly holy days recognized by the Army. Worship services will vary with the ecclesiastical background of the chaplain; he will direct them toward the development of the moral and spiritual life of the members of the command. He should consider the occasional participation of laymen, as well as of civilian clergymen, singers, and musicians, in enriching divine worship. SR 210–50–1 and SR 210–50–50 authorize payment for professional services rendered in connection with religious worship.

a. A chaplain belonging to a denomination classified as Protestant provides a worship service which is acceptable and meaningful to the maximum number of Protestant personnel in the command.

b. In situations where personnel do not have the opportunity to attend a service of their choice, the chaplain conducts or arranges for a religious service which affords an opportunity for worship to all persons who wish to avail themselves of it.

c. If a chaplain holds no religious services on a given Sunday or Sabbath, he must explain the fact when he submits his next DD Form 420 (Chaplain's Monthly Report).

6. SPECIAL HOLY DAYS

a. AR 660–20 authorizes commanders to excuse from duty military personnel who wish to attend religious services on days of special religious importance other than Sunday and the Sabbath.

b. The chaplain conducts services on the special holy days recognized by his own denomination. In addition, he is obligated to provide for similar services in the case of personnel of other denominations. No chaplain is required to observe any day not recognized by his own denomination.

c. Some special religious holy days or days of obligations are as follows:

(1) *Protestant holy days.* Many denominations classified as Protestant keep as major holy days, in addition to Sundays, the Feast of the Circumcision of Our Lord (also observed as New Year's Day), 1 January; the Feast of the Epiphany of Our Lord, 6 January; Ash Wednesday, the first day of Lent; Maundy Thursday and Good Friday during Holy Week, the week before Easter; the Feast of the Ascension of Our Lord, the sixth Thursday after Easter; the Anniversary of the Reformation, 31 October; the Feast of All Saints, 1 November; and the

Feast of the Nativity of Our Lord (Christmas Day), 25 December.

(2) *Roman Catholic holy days.*

(*a*) The following days carry for all Roman Catholics in the United States the same obligation of attending Mass as do Sundays: The Feast of the Circumcision of Our Lord, 1 January; the Feast of the Ascension of Our Lord, the sixth Thursday after Easter; the Feast of the Assumption of the Blessed Virgin Mary, 15 August; the Feast of All Saints, 1 November; the Feast of the Immaculate Conception of the Blessed Virgin Mary, 8 December; and the Feast of the Nativity of Our Lord (Christmas Day), 25 December. In addition certain other days may be days of obligation for Roman Catholics outside the continental limits of the United States as determined by local ecclesiastical legislation.

(*b*) Roman Catholics are also accustomed to attend services on Ash Wednesday (the first day of Lent) and on the three days before Easter, Holy Thursday, Good Friday and Holy Saturday.

(3) *Jewish holy days.*

(*a*) The major holy days of the Jewish religious year are the two days of the New Year Festival (*Rosh Hashanah*); the Day of Atonement (*Yom Kippur*); the first two and the last two days of the Feast of Tabernacles (*Succoth*); the first two and the last two days of the Feast of Passover (*Pesach*); and the two days of the Feast of Weeks (*Shevuoth*).

(*b*) The minor Jewish holy days are the Feast of Lights (*Hanukkah*), commemorating the dedication of the Maccabean Temple; the Feast of Lots (*Purim*), commemorating the deliverance of the Jews in the days of Esther; and the Fast of Ab (*Tisha' b'Av*).

(4) *Other holy days.* In addition to the special holy days mentioned above, there are others which are observed by some denominations.

d. AR 660–20 provides that military personnel desiring to attend such services, either on the post or in adjacent communities, may be absent for such period as will enable them to be at their places of worship as publicly announced, provided no serious interference with their military training or duty is occasioned thereby.

7. WEEKDAY SERVICES

The needs and opportunities of the local situation must govern the chaplain in scheduling weekday services. To assure their effectiveness, he holds them when they do not conflict with the training and duties of troops.

8. HOSPITAL AND STOCKADE SERVICES

See paragraphs 41 and 50 below.

9. CHAPEL PUBLICITY

a. Public notices. Schedules of religious services as approved by the commander are announced through official directives, and additional announcements prepared by the chaplain may be distributed and posted in designated places. Use should be made of other media as appropriate.

b. Church Call. The sounding of "Church Call" on all posts and for all units is authorized as a means of announcing religious services.

c. Bulletins and calendars. In oversea commands, folders for religious calendars or bulletins are provided through regular supply channels (SR 700–160–1). In the continental United States, chaplains who desire to use such folders must purchase them from chaplain's funds (SR 210–50–50).

10. HOLY COMMUNION

When the regulations of his denomination or his own conscientious practice restrict a chaplain in the administration of Commuion he is well advised to make known to the congregation attending the service the conditions under which he can administer Communion. Where a chaplain's denomination permits him to invite members of other denominations to receive Communion, it is well for him to make known his own denominational affiliation so that each worshipper may be guided by his own convictions.

11. BAPTISMS

The chaplain will administer Baptism in accordance with the rites and denominational laws which govern his ministerial practice. Authorized certificates of baptism are an item of issue through normal publication supply channels (SR 700–160–1).

12. MARRIAGES

The chaplain will solemnize marriages in accordance with the rites and denominational laws which govern his ministerial practice. Army chaplains may perform marriages only when the law of the place where such marriage is solemnized authorizes them to do so. In localities where only civil marriages are recognized, a religious ceremony may not take place until the civil marriage has been accomplished. In view of the doubtful validity of proxy marriages, a chaplain is well advised not to solemnize a proxy marriage unless and until authorized to do so by the commanding officer of the command to which the chaplain is assigned. In addition to the laws of the locality, directives on marriage of military personnel issued by the command and higher authority will be complied with (SR 600–340–5). Authorized certificates of marriage are an item of issue through normal publications supply channels (SR 700–160–1).

13. FUNERALS

AR 660–10 requires chaplains to conduct or arrange for appropriate burial services at the interment of deceased members of the military service, active and retired, and for deceased members of their families upon request. They are also available to assist commanding officers in arranging the order of the procession and other matters of military protocol in connection with a military funeral. Detailed instructions for conducting a military funeral are found in FM 22–5, AR 30–1810, SR 600–25–1, DA Pamphlet 21–39, and TM 10–285.

14. REPORTS OF MINISTERIAL ACTS

AR 660–10 prescribes that when a chaplain solemnizes a marriage, performs a baptism, or officiates at a funeral he will record the fact on the prescribed DD Form and at once forward a copy to the Chief of Chaplains, in whose office it becomes a permanent record. The most diligent accuracy in completing these forms is essential.

15. AUXILIARY CHAPLAINS

AR 600–635 governs the employment of auxiliary chaplains in the continental United States. This regulation also requires quarterly reports of utilization of auxiliary chaplains (Reports Control Symbol Ch–3) through normal command channels.

Section II. CEREMONIES

16. NATIONAL AND PATRIOTIC

AR 660–10 authorizes the commanding officer to direct the chaplain to arrange and/or participate in patriotic ceremonies. These are usually held on days of national significance, such as Memorial Day, Independence Day, Thanksgiving, anniversaries of victories of arms, etc.

17. PROGRAMS

In the development of ceremonial programs the following principles govern:

a. Ceremonies are not religious services, but they may contain religious elements such as an invocation, prayer or benediction. The program may include several speakers and patriotic hymns. Chaplains or civilian clergymen of various denominations may be invited to participate.

b. The scheduling of an appropriate ceremony does not preclude the holding of regularly scheduled or special religious services commemorating such occasions. These services may emphasize the same theme but they should not be confused with ceremonies. Religious services conducted by chaplains on such occasions must comply with ecclesiastial obligations and requirements set forth by the chaplain's denomination.

Section III. PROFESSIONAL DUTIES

18. PROFESSIONAL FUNCTIONS

The chaplain is the religious and spiritual leader of the military community, including military personnel, their dependents, and civilians employed by the Government who reside within the limits of the post or in the immediate vicinity. His relationship is analogous to the relationship of a clergyman to a civilian community. The chaplain serves the military community by making visits to quarters, homes, hospitals, and stockade; by endeavoring to render assistance to those in need, by counseling those who seek help; by comforting the bereaved; and, where such personnel are affiliated with a religious denomination, by assisting them as necessary in establishing and maintaining contact with representatives of their denomination.

19. PRIVILEGED COMMUNICATIONS

AR 660–10 defines any communication made to a chaplain in his capacity as a clergyman or spiritual confidant, or as a formal act of religion, by a person subject to military law, as a privileged communication. Unless this privilege is expressly waived by the individual concerned, the chaplain can not be required to disclose information received in this manner to an investigating officer, court martial, court of inquiry, board of officers, or in other proceedings wherein the testimony of the chaplain is otherwise competent and admissible (see par. 151*b*, MCM, U. S., 1951). The chaplain should consult the staff judge advocate when there is doubt if a particular communication falls within the category of a privileged communication.

20. VISITS

a. Among troops. In garrison situations the chaplain sets aside certain periods of time for making informal visits wherever men are gathered for work or play. He is a frequent visitor at training areas and in dayrooms and mess halls. In maneuvers and in combat situations he takes every opportunity to make personal contact with small groups and individuals. Such activity results in a broader area of service for the chaplain and a greater interest in religion by the men.

b. Families. The chaplain makes calls in the interest of the religious welfare of the command in the homes of personnel who reside within or near the military reservation. See paragraph 18. Such calls are not to be confused with official social calls made in conformity to the customs of the service.

c. Sick and wounded. See paragraph 42. Unit chaplains visit hospitalized personnel of the commands to which they are assigned whenever possible. In case of grave illness or serious accident to a person in the military service, the chaplain is given prompt notice and provides or secures such religious or pastoral ministrations as the case may warrant. See AR 40–590, AR 660–10, TM 8–260, and SR 600–440–1.

d. Prisoners.

(1) *Regular visits.* AR 660–10 directs regular visits of the chaplain to men in confinement. See also paragraph 50*e*.

(2) Ministrations to prisoners awaiting execution. See DA Pamphlet 27–4.

21. COUNSELING

a. The chaplain is available to individuals under military jurisdiction who desire a confidential interview. He can obtain extension courses on counseling from the Extension Department of the Chaplain School and through the information-education officer.

b. Referral of the client to the proper agency is often necessary in assisting individuals to solve their difficulties. The following offices or agencies of referral and/or consultation may be utilized by the chaplain:

Office or agency	*Nature of problem*
(1) Classification officer, personnel officer.	(1) Military career and assignment.
(2) American Red Cross Army Emergency Relief.	(2) Home situations, family difficulties, hardship.
(3) Legal assistance officer (AR 25–250).	(3) Legal matters.
(4) Medical officer, psychiatrist.	(4) Physical, emotional, and/or mental condition.
(5) Information-education officer.	(5) Vocational and educational matters.
(6) Unit commander.	(6) Individual status within a unit.

c. Whenever an individual on active duty claims to be a conscientious objector, the commanding officer is required to have a chaplain, if available, interview the individual concerned in connection with the processing of the latter's claim (DD Directive 110.06–1, 18 June 1951).

22. THE CHAPLAIN'S OFFICE

a. AR 660–20 requires commanders to set aside a suitable place or places where the chaplain can perform his duties properly. The normal location for the chaplain's office is in the chapel building.

b. Here the chaplain maintains files on administrative matters and correspondence and rosters of personnel active in various phases of the religious program.

c. Confidential and secret information is kept in a safe or locked file. SR 345–920–1 gives instructions on the disposition of records.

d. On letters of sympathy and condolence, see SR 600–400–5 and SR 600–400–10.

Section IV. EDUCATIONAL DUTIES

23. GENERAL

The chaplain's educational duties include the chapel educational program and various aspects of the character guidance program and the unit training program.

24. CHAPEL EDUCATION PROGRAM

The chapel educational program includes such activities as—

a. The church, Sunday or Sabbath school.

b. Instruction in church membership or catechetical instruction.

c. Youth and adult study groups.

d. Vacation religious schools.

e. Religious conferences and retreats.

25. CHARACTER GUIDANCE PROGRAM AND UNIT TRAINING PROGRAM (AR 15–120, TM 21–250)

Facilities for moral instruction in the Army are of paramount importance. Since such instruction is a staff responsibility of the chaplain, he is a vital element in the success of the character guidance program at every level of command. Resource materials for lectures and discussions on morality in its relation to citizenship are contained in DA Pamphlets 16–5 through 16–10.

Section V. SECULAR DUTIES

26. ASSIGNMENT TO SECULAR DUTIES

AR 660–10 defines the duties of chaplains as those which the law requires of them or which pertain to their profession as clergymen. The same regulation defines them as noncombatants and states that they will not be required to bear arms. The Geneva Conventions classify them as respected and protected personnel; on protected personnel identification cards, see SR 600–210–21 and SR 600–210–25. Chaplains may be ordered to perform secular duties only during an extreme emergency in a particular military situation. Even in such an emergency they will not be assigned any duty incompatible with their status as protected personnel under the Geneva Conventions. Chaplains report secular duties and the reasons therefor on DD Form 420 (Chaplain's Monthly Report).

27. DUTIES FOR WHICH CHAPLAINS ARE NOT AVAILABLE

Chaplains are not available for detail as Army exchange, athletic, recreation, graves registration, welfare, morale, information and education, personal affairs, or special service officers. Chaplains are not available for duty as trial judge advocates of courts martial nor as investigating officers, defense counsel, or members of the court.

Section VI. RELATIONSHIPS

28. ECCLESIASTICAL RELATIONSHIPS

a. Relation to the chaplain's denomination. The chaplain in the military service is a representative of a recognized denomination. This official ecclesiastical status obliges him to observe the rules and regulations of the denomination which indorses him, as well as to maintain an active and continuing membership in his denomination. AR 660–20 authorizes commanders to grant chaplains detached service, at no expense to the Government, in order to attend spiritual retreats, periodic religious conferences and conventions of their denominations, as well as meetings of a general religious nature, subject to the provisions of AR 210–10.

b. Relation to local churches and groups. In providing for the religious ministration of the command to which he is assigned, it is desirable for the chaplain to contact religious leaders and groups in nearby communities. The fostering of a cordial understanding with local representatives and leaders of activities and organizations creates opportunities for religious, social, and cultural expression for military personnel in communities adjacent to installations. See also AR 1–101 and AR 360–5.

29. RELATIONSHIP TO OTHER CHAPLAINS

a. Supervising chaplain. The senior chaplain of a command in his capacity as supervising chaplain exercises a supervisory and coordinative relationship to other chaplains assigned or attached to the command. Paragraphs 75 through 86 below outline the duties of supervising chaplains in divisions and higher commands.

b. Professional and official problems. Whenever possible chaplains of all echelons resolve strictly professional problems informally through technical channels. When a problem becomes official in nature, they submit it through official channels so that it will receive command action.

c. Professional communication. AR 660–10 authorizes the free exchange of professional communications between chaplains of all echelons, when addressed by name or title, without recourse to official military channels. Such communications pertain to professional and related matters and do not deal with matters within the scope of command.

30. OFFICIAL RELATIONSHIPS

a. Staff officer. The chaplain is a member of the staff of the commanding officer and is the consultant of the commander and his staff in matters involving the spiritual welfare of the command, public religious observances, morality, morale, and character building. The chaplain as a staff officer is obligated to display appropriate initiative in recommending policies in the field of his special responsibility and in making available to other special staff officers his particular specialized knowledge in connection with their formulation of policy recommendations.

b. Relation to the commanding officer. The commanding officer is ultimately as completely responsible for the religious life, morals, and morale within the command as he is for strictly military affairs. The chaplain will familiarize himself with the plans and policies of the commanding officer and will formulate his program in keeping with these plans and policies. The commanding officer determines how and when chaplains will make reports, other than the Chaplain's Monthly Report (DD Form 420) or reports which higher headquarters have prescribed.

c. Relation to the executive officer and/or the adjutant. Below division level, the commanding officer communicates his missions and programs to the executive officer and/or adjutant who are familiar with the broad aspects as well as the minute details. The chaplain will normally consult these officers in implementing the activities for which he has staff responsibility.

d. Surgeon. The chaplain cooperates with and coordinates his activity in the field of teaching personal hygiene and sex morality with the surgeon. The chaplain consults with the surgeon concerning the best method of presenting the medical aspects of the Character Guidance Program.

e. Special service officer. The chaplain cooperates with the special service officer in planning a well-rounded program of recreational activity for military personnel. He coordinates with the special services officer on such matters as the moral tone and quality of entertainment.

f. Staff judge advocate. The chaplain consults with the staff judge advocate on the administration of military justice and other legal questions. Legal problems coming to the attention of the chaplain he refers to the staff judge advocate. An understanding with the staff judge advocate as to necessary information and/or documents necessary in certain kinds of case saves the time and effort of both chaplain and staff judge advocate.

g. Troop information-education officer. The troop information-education officer's concerns are closely related to the activity of the chaplain. Mutual assistance increases the effectiveness of both programs.

h. Other staff officers. The chaplain consults other staff officers as necessary for technical information and assistance. Friendly, reciprocal relationships in all phases of the organization's life and work are essential. The chaplain who performs his portion of the common task well and who refrains from encroaching on the fields of other specialists promotes efficiency and gains respect from his associates.

i. Boards and committees. In some headquarters chaplains' normal staff responsibilities include specialized duties with boards and committees through which they can make valuable contributions to the general mission of the command.

(1) Through his membership on the Character Guidance council the chaplain can exert a profound influence on the moral tone of the entire command.
(2) When a person in the military service refuses on religious grounds to submit to surgery, AR 600–10 requires that the examining board before which such an individual must appear will include a chaplain.

31. SOCIAL RELATIONSHIPS

The customs and courtesies of the military service to which the chaplain as an officer in the Army is expected to conform are set forth in AR 600–10, AR 600–15, AR 600–20, AR 600–25, AR 600–32, AR 600–35, AR 600–40, AR 600–45, AR 600–65, AR 600–550, SR 600–25–1, SR 600–32–1 and FM 22–5.

Section VII. EDUCATION AND TRAINING IN THE SERVICE

32. THE CHAPLAIN SCHOOL

a. Mission. The mission of the Chaplain School is to train, by means of resident instruction and/or extension activities, com-

missioned chaplains of the Army and the Air Force, and chaplains' assistants, to function more effectively in their respective specialties.

b. Courses. The resident courses administered by the Chaplain School are listed in the current edition of DA Pam 20-21, The Army School Catalog.

c. Attendance. The Chief of Chaplains directs the detail of chaplains on active duty as students at the Chaplain School. The respective army area commander details chaplains of the Organized Reserve Corps not on active duty and enlisted personnel on active duty to fill quotas established by the Chief, Army Field Forces. The respective State, district or territory adjutant general, upon authorization of the Chief, National Guard Bureau, details chaplains and enlisted personnel of the National Guard of the United States not on active duty to fill quotas established by the Chief, Army Field Forces. Chaplains of the civilian components make application for active duty training as students of the Chaplain School through command channels to the army commander in the case of the Organized Reserve Corps and to the respective adjutant general in the case of the National Guard of the United States.

d. Dates of classes. The Chief, Army Field Forces announces these periodically. Inquiries regarding this matter should be addressed to the Chief of Chaplains, Department of the Army, Washington 25, D. C. (Attention: Planning and Training Division).

33. GENERAL AND JOINT SERVICE SCHOOLS

The Chief of Chaplains administers the quotas allotted to him for attendance of chaplains at general and joint service schools.

34. CIVILIAN SCHOOLS

a. Authorization. Existing Department of the Army directives authorize a limited number of Regular Army chaplains to pursue graduate study at civilian institutions each year.

b. Selection. The Chief of Chaplains makes his selection with a view to long range planning, on the basis of potential benefit to the Army.

c. Application. Chaplains may make application for this detail by official letter direct to the Chief of Chaplains. Required inclosures include—

(1) Official transcripts of all academic work accomplished;

(2) Brief resumé of qualifications for advanced study; and

(3) A tentative outline of the proposed course of study and an estimate of the cost.

35. ARMY EXTENSION COURSES

Chaplains of all components may further their education through extension courses. A list of Army Extension Courses is published periodically in DA Pam 20–100. For detailed information regarding extension courses designed especially for chaplains, write to The Commandant, the Chaplain School, Fort Slocum, New York (Attention: Director, Extension Department). See also AR 350–300.

36. PRIVATE STUDY

Regular periods of research and study are a part of the chaplain's schedule of activities. The majority of ideas which form the basis of the professional ministry of preaching and teaching come from outside sources. Selected reference and study materials such as books and periodicals help to broaden the chaplain's viewpoint, deepen his thinking, and increase his effectiveness. AR 660–20 authorizes commanders to grant chaplains detached service to attend seminars, classes or similar groups that will develop the chaplains' professional fitness in the Army, subject to the provisions of AR 210–10.

37. TRAINING CONFERENCES

Chaplains' training conferences for the purpose of disseminating information, plans, and directives of vital interest to all chaplains are held periodically under the direction of supervising chaplains. Army area chaplains conduct regional training conferences for chaplains of the Organized Reserve Corps. Reserve chaplains may be ordered to active duty for the purpose of attending such conferences and receive credit for such attendance in computing service creditable towards retirement in accordance with applicable laws and regulations.

38. SHORT TOURS OF ACTIVE DUTY TRAINING

Chaplains of the Organized Reserve Corps may request tours of active duty on-the-job training at field installations and headquarters, under regulations set up by the Chief, Army Field Forces. Normally such tours are for periods of fifteen days.

39. CIVILIAN COMPONENT TRAINING

a. Chaplains of the Organized Reserve Corps and the National Guard of the United States are expected to participate in the reserve duty training or armory drill and the field training of the organizations to which they are assigned.

b. Chaplains of the civilian components are occasionally ordered to attend a course of training designed primarily for officers of other branches of the services and conducted by their own organizations. Such training broadens their experience and knowledge of military affairs and enables them to see their own function in a clearer perspective.

CHAPTER 3

ADDITIONAL DUTIES AND RESPONSIBILITIES IN SPECIAL SITUATIONS

Note.—This chapter supplements the basic instructions pertaining to duties, responsibilities, and program set forth in chapter 2, by describing aspects of chaplain activity peculiar to special situations.

Section I. GENERAL

40. GENERAL

a. The mission of the hospital is to—

(1) Provide services of worship and a personal ministry for personnel of patient and hospital detachments.

(2) Perform a professional function complementary to that of medical personnel in patient rehabilitation.

(3) Coordinate the activities of visiting chaplains and civilian clergymen.

b. Where no chaplain is assigned to a hospital, the senior chaplain of the installation or command has staff responsibility for scheduling religious services for patients and hospital personnel and for insuring that the other duties of a hospital chaplain are performed.

Section II. HOSPITAL CHAPLAIN

41. RELIGIOUS SERVICES

a. Regular services of religious worship are held in the hospital chapel. Where no chapel has been provided, AR 210–10 directs the commanding officer to set aside suitable facilities, when practicable and available for use as a chapel.

b. Religious services conducted in wards for groups of patients are the exception rather than the rule; however, individual bedside ministrations constitute an important phase of the chaplain's work. When such services call for private Communion or for longer devotions with the patient and perhaps with visiting members of his family, bed screens may be used. Public address systems are used for the broadcasting of religious services in hospitals only when patients can individually control reception of the broadcast.

c. Religious services in the hospital must be publicized effectively. Minimum requirements include the posting of all scheduled services on ward bulletin boards and the use of the public address system for announcements prior to divine worship.

42. WARD VISITATIONS

a. Regular visitation with patients in the wards for such spiritual, morale, and welfare ministrations as he can render is a primary responsibility of every chaplain assigned to hospital duty. Coordination among chaplains assures that no patient is overlooked, even though the patient may profess no religious belief. The hospital chaplain makes every effort to establish cordial and friendly contacts with patients in order that he may minister to their spiritual needs and convey encouragement and hope. Although many patients in military hospitals suffer from general illnesses of various types, the greater proportion of them in wartime have served in combat areas and are suffering from wounds, diseases, or mental disorders. Whatever the occasion for hospitalization, the sick and wounded soldier is usually most approachable and receptive to spiritual influence inasmuch as he not only feels the effect of pain and physical weakness but often is homesick and lonely.

b. Chaplains are well advised to consult the ward nurse or doctor before making a ward visitation, whenever possible; such consultation is mandatory before visiting psychiatric patients in locked wards. Medical records, which are always accessible to the hospital chaplain, prove helpful in his ministration to patients.

c. AR 40–590 directs the hospital commander to notify the chaplain on duty at the station of all patients placed on the seriously ill and critically ill lists.

(1) Patients on the seriously ill list should be visited as often as the need requires. The responsibility of chaplains to provide proper religious ministrations for the seriously ill or wounded is as great as the responsibility of the medical service to provide adequate medical care.

(2) When a patient is on the critically ill list the chaplain should remain in close touch with him and with any members of the family who may be present. He should endeavor to secure a chaplain or clergyman of the patient's denominational preference and should notify the chaplain of the patient's unit.

d. The hospital chaplain never goes away from the hospital without leaving information as to where and how he or some other chaplain may be reached in case of emergency.

e. The hospital chaplain makes religious literature available to patients and members of the detachment but avoids indiscriminate distribution of such literature.

43. COUNSELING

The objective of pastoral counseling in the hospital is to help the indivilual patient meet and solve his problems intelligently. These problems differ considerably from the problems of men in the field or on routine garrison duty. Consultation with the patient's ward officer concerning the patient's background, temperament, and sickness is necessary for an intelligent approach on the part of the chaplain.

44. PREREQUISITES

a. An effective ministry to the sick and wounded requires a chaplain who is cheerful, kind, tactful, alert, patient, and genuinely sympathetic and who can adapt his ministry readily to the needs of his patients. The continuous demand for the exercise of these traits is mentally and emotionally tiring, but the chaplain must avoid the danger of becoming perfunctory and mechanical in the performance of his duties.

b. Chaplains selected for hospital duty need to refresh their knowledge of psychology, especially in its relation to health. Equally important is the chaplain's own psychological preparation for his work. The demands upon his spiritual resources are so persistent and so great that he needs the undergirding influence of a sound and thorough psychological understanding of the forces working in his ministry.

c. While it is by no means expected that the hospital chaplain become an authority in the field of psychiatry, he must be able to recognize varieties and varying degrees of mental illness and to understand what he can or cannot do for these patients. Guided courses of reading and study in the field of mental illnesses, combined with close cooperation with staff psychiatrists, are invaluable in such a ministry.

45. RELATION TO VISITING CHAPLAINS AND CIVILIAN CLERGYMEN

The hospital chaplain is responsible to the commanding officer for all religious ministrations in the hospital. Visiting chaplains and civilan clergymen receive every courtesy in keeping with the rules and regulations of the hospital; in turn, they are expected to report to the office of the hospital chaplain for instructions and assistance.

46. THE HOSPITAL CHAPLAIN'S OFFICE

a. All chaplains assigned to hospital duty must maintain a regular schedule of office hours, so that ambulatory patients who prefer privacy for their conferences can discuss personal problems.

b. The hospital chaplain personally examines three important daily reports, namely, admissions and dispositions, the seriously ill list, and the schedule for surgical operations.

c. In securing an enlisted or civilian assistant in a hospital, the chaplain selects a person who, in addition to meeting the general qualifications for a chaplain's assistant, is in sympathy with hospital work. The chaplain's assistant is normally relieved of all organizational duty except the required training program.

47. CIVILIAN AGENCIES

The chaplain seeks to work harmoniously with the representatives and workers of the American Red Cross and any other civilian organization authorized to make contributions to the welfare of patients.

Section III. CONFINEMENT FACILITY CHAPLAIN

48. GENERAL

(AR 210–185; AR 210–188; SR 210–185–1; SR 210–188–1)

a. As here used, "confinement facility" includes disciplinary barracks, rehabilitation centers, stockades and guardhouses.

b. The prison chaplain, or, if none has been appointed, the senior chaplain of the installation will supervise provision of religious coverage in the confinement facility(ies).

49. QUALIFICATION AND TRAINING

a. Qualifications. The chaplain of a confinement facility should have a deep spiritual confidence in the ability of men to work out their own life programs with the help of God and with the use of the resources that God has placed at their disposal. He should be interested in rehabilitation on an institutional basis and have a temperament which will enable him to accomplish his mission in accordance with the regulations governing confinement facilities.

b. Training. The work of a confinement facility chaplain requires special preparation to meet the problems it presents. Selec-

tion of a chaplain for this duty is made, wherever practicable, from those chaplains who have prior academic training in psychology, sociology, and counseling. Each newly assigned chaplain normally serves an apprenticeship under a successful and experienced chaplain. During this period he can acquaint himself with the literature of the field, with the organization and administration of the confinement facility, and, if possible, with the work being done by chaplains in similar institutions.

50. FUNCTIONS

a. Religious Program.

(1) *Worship.* AR 660–10 requires chaplains to hold religious services for personnel in confinement whenever conditions warrant.

(*a*) *Chapels.* The chaplain must try to approximate the best standards of worship with services carefully designed to meet the needs of those attending. Evidences of custody should be as inconspicuous as possible under security regulations. Symbols of religious faith and devotion should be used in good taste. AR 210–10 requires commanding officers to provide suitable rooms or building for religious activities, where practicable and available.

(*b*) *Attendance.* Those regulations regarding attendance and allotment of time which apply elsewhere in the Army normally will apply also to worship services in confinement facilities, subject to security requirements of the facility and the safekeeping of individual prisoners.

(*c*) *Sermons.* While there is no restriction of a chaplain's freedom of speech or religious convictions, experience indicates that in confinement facilities denunciatory sermons have little value; that an over-emotional approach is self-defeating; that prisoners respond to a dignified presentation and to sound thinking; and that a balanced and positive application of moral and spiritual truth is productive and acceptable. The chaplain must make his sermons constructive and adapted to the spiritual needs and aspirations of the prisoners.

(2) *Religious education.* The chaplain must integrate and correlate this aspect of his work with the total rehabilitative program of the confinement facility. Typical activities which he may promote are study and discussion groups, cell-study courses, and catechetical instruction.

The opportunity in this field is almost limitless and requires only initiative, ambition, and diligence on the part of the chaplain.

b. Classification. The chaplain has the following responsibilities in the classification program.

(1) *Interviewing.*

(*a*) The chaplain interviews each prisoner in order to determine the man's religious background and the influence of religion in his life. On the basis of this interview, the chaplain evaluates the religious needs of the prisoner in relation to his institutional program and future disposition.

(*b*) The chaplain reports his findings and recommendations to the classification officer. The chaplain does not regard this interview merely as a means of obtaining statistical information. Much of that he can obtain in advance from official records. He likewise avoids extracting information which other workers have secured. A primary purpose is to lay the foundations of pastoral and confidential relationships for future development while recording facts of religious significance.

(2) *Advising the classification board.* In a disciplinary barracks the chaplain is encouraged to attend classification board meetings in an advisory capacity. In this capacity he may be asked to contribute his evaluation of the religious background of the prisoner as it affects the prisoner's life and to interpret to the classification board the part he feels religion may play in treatment of the particular individual. Classification board meetings give the chaplain an opportunity to acquire information and guidance which will be helpful to him in his own work.

c. Counseling. In addition to the interviewing mentioned in *b* (1) above, the chaplain has many opportunities for counseling with prisoners. As he contacts prisoners at religious services, in shops, in schools, in the hospital, in administrative and disciplinary segregation and during recreational periods, he creates the kind of situation in which they frequently ask for opportunities to see and talk with him privately. In his counseling relationship the chaplain must be a patient listener. He must be sympathetic without being sentimental, for the prisoners need to learn to stand on their own feet and face their shortcomings realistically. He recognizes that the men are frequently disillusioned, that they tend to trust few people, that they often regard them-

selves as persons rejected by society. They look to the chaplain for honest acceptance and sincere friendship, for encouragement and a new hope of life. The chaplain must interpret to them his own work and position as a spiritual adviser and as a representative of God and religion.

d. Conferences with prisoners. Chaplains must be available for conferences with prisoners at stated hours in keeping with periods when prisoners may freely approach the chaplain. The confinement officer suggests the appropriate times and provides the privacy necessary to conduct conferences of confidential nature. The confinement officer may request the chaplain to give special attention to prisoners whose adjustment has been found to be unsatisfactory.

e. Visits.

(1) *Special visits to prisoners.* Frequently visits will be made to men in the hospital, in close confinement and in administrative or disciplinary segregation. The chaplain must promptly honor requests by such men for visits. For the chaplain's duties in the event of an execution, see DA Pam 27–4.

(2) *Other personnel.* The responsibility of the chaplain extends to all military personnel connected with the confinement facility and to their families.

51. RELATIONSHIP TO PRISONERS

A natural and friendly basis of contact with prisoners is essential for an effective ministry by the confinement facility chaplain. Prisoners are quick to sense the genuineness of a chaplain's professed interest in them. He must never consider himself as a custodial officer, yet he must ever be alert regarding security measures and must not allow any prisoner to exploit his friendship for selfish ends or for the purpose of escape. Prisoners feel they can go to the chaplain for help on many problems which they are reluctant to discuss with other staff members. They may avail themselves of the right of privileged communication communication concerning facts pertinent to their past actions, which facts, if known, might have legal bearing. Such communications must be held inviolate unless the prisoner voluntarily authorizes their disclosure. The chaplain must strive to achieve a balance in the matters of confidential communications, professional relationships, loyalty to the best interests of prisoners, loyalty to authority, and his sense of duty. Some basic elements in achieving this balance are conscientiousness, honesty, frank-

ness, and prayer. The chaplain's personal courage, faith, and religious devotion are primary factors in his relationship with prisoners, who look to him for moral leadership and need to assimilate these qualities in their own lives. In all his relationships with prisoners the chaplain must remember that the goal is the rehabilitation of their individual lives.

a. Families of prisoners.

(1) *Visiting hours.* During regular visiting hours, the chaplain is normally available for conferences with relatives of prisoners.

(2) *Correspondence.* The chaplain must be prompt in answering inquiries from families of prisoners. He abides by all regulations concerning such correspondence and refrains from rendering judgments or opinions and from disclosing legal or medical information, except as the commanding officer may specifically authorize him to do so.

b. Welfare agencies. The chaplain maintains personal and friendly relations with welfare agencies.

52. THE CONFINEMENT FACILITY CHAPLAIN'S OFFICE

It is important that the chaplain's office give evidence of an atmosphere of friendliness and religious devotion. In his office administration the chaplain keeps his case history records meticulously accurate and confidential.

53. RELIGIOUS LITERATURE

The chaplain submits his recommendations concerning religious literature to be placed at the disposal of the prisoners to the commanding officer, who forwards approved recommendations to the confinement officer for action.

Section IV. MINISTRY IN PRISONER OF WAR CAMPS

54. GENERAL

a. The chaplain in a prisoner of war camp has two distinct and separate fields of activity—to furnish spiritual ministrations, moral counsel, and religious guidance to prisoners of war under jurisdiction of the prison camp; and to minister as chaplain to the personnel and families of the units which administer and operate the camp. The prisoner of war camp chaplain thus faces

a problem peculiar to his assignment. He is under obligation to serve God and the best interests of his country; at the same time he must strive for the spiritual, moral, and physical well being of the men entrusted to him, the majority of whom are political enemies of his country.

b. Prisoners of war are honorable soldiers, not confined as the result of any moral turpitude but because of the vicissitudes of war. Article 3 of the Geneva (Prisoners of War) Convention states: "Prisoners of war have the right to have their person and their honor respected". Among the privileges which international law defines and guarantees to prisoners of war are humane treatment by the detaining power, the free exercise of their religion, and the right of clergymen among them to minister to their co-religionists (FM 27–10). It is to the best interests of all concerned that when prisoners of war are finally repatriated their physical, mental, and moral condition should be better than at the time of their capture.

55. QUALIFICATIONS FOR CHAPLAINS OF PRISONER OF WAR CAMPS

Qualifications for chaplains of prisoner of war camps will include knowledge of the prisoners' native tongue, whenever possible, familiarity with the national and racial culture of prisoner groups, and a working knowledge of the Geneva Conventions, Army directives concerned with prisoner of war camps, and censorship regulations. All chaplains should be familiar with the provisions of the Geneva Conventions of 12 August 1949 (not as yet ratified by the United States), particularly chapters 5 and 6 of the Convention Relative to the Treatment of Prisoners of War (DA Pam 20–150).

56. RELATIONSHIP TO PRISONERS

A major problem facing a prisoner of war chaplain is that of overcoming the natural spirit of antagonism usually present in captured soldiers. In some instances, that attitude may be reinforced by a prejudice against religion that has been instilled into them as a part of their previous political and ideological indoctrination. If the chaplain attempts to turn them from these principles by his sermons or in private discussion, they regard him as a propagandist and lose confidence in him as a religious leader. If prisoners enjoy religious freedom and privileges of democracy in the prisoner of war camp, they are much more likely to recognize these values than they are if subjected to the most skillful propaganda. The prisoner of war chaplain must

detach himself from any thought or feeling of national prejudice. Prisoners sense such a breath of mind and spirit immediately and respond accordingly. The chaplain is wise to enlist the assistance of leaders or spokesmen among the prisoners. If prisoners of war see that the primary interest of the chaplain is in religious and humanitarian activities and that he is concerned with their welfare, they may become friendly and cooperative.

57. RELIGIOUS PROGRAM

Article 16 of the Geneva (Prisoners of War) Convention of 27 July 1929 declares: "Prisoners of war shall enjoy complete liberty in the exercise of their religion, including attendance at the services of their faith". The chaplain provides appropriate religious services as far as he can on both Sundays and weekdays. Weekday services assume a greater importance in prisoner of war camps because of the enforced presence of the men in camp during all their leisure hours. A form of worship familiar to the prisoners elicits greater response and proves more beneficial.

58. PRISONER CLERGYMEN

Article 16 also states: "Ministers of a religion, prisoners of war, whatever their religious denomination, shall be allowed to minister fully to members of the same religion". The camp chaplain will coordinate and supervise the work of such bona fide prisoner clergymen in lieu of or in addition to any services which he himself may conduct. In many cases prisoner clergymen can be used to advantage as assistants to the chaplain. Where prisoner of war clergymen lack a cooperative spirit, the camp chaplain so advises the commanding officer.

59. CIVILIAN CLERGYMEN

Duly ordained civilian clergymen may enter prisoner of war camps to conduct religious services when approved by the commanding officer.

a. Such clergymen are to discuss with prisoners only matters pertaining to their religious duties.

b. Unless accompanied by a camp official, they are authorized to enter only those buildings in the camp area in which services are to be conducted.

c. They are not to deliver to or receive from prisoners any letter, paper, document, or articles.

d. They may confer privately with prisoners in ministering to their spiritual welfare.

e. They are subject to such other directives as the commanding officer may prescribe.

60. RELIGIOUS LITERATURE

Procurement and distribution of religious literature is the responsibility of the camp chaplain. Addresses of sources of supply for religious literature, Testaments, and Bibles printed in various languages can be obtained from the Chief of Chaplains, Department of the Army, Washington 25, D. C.

61. FUNERALS

The camp chaplain observes to the fullest extent practicable military courtesies, privileges, and arrangements authorized for deceased prisoners of war by the Geneva Convention.

62. MARRIAGE

No prisoner of war is permitted to marry without the consent of the commanding officer under whose jurisdiction the prisoner is maintained. When a marriage is authorized, the provisions of paragraph 12 above will apply. Normally, a prisoner clergyman, if legally competent and available, will perform the religious marriage ceremony.

63. PRISONER OF WAR WELFARE AGENCIES

In addition to the International Red Cross, many church, educational, and institutional agencies are prepared to assist in caring for prisoners. In time of war, lists of available helps can be obtained from the Chief of Chaplains, Department of the Army, Washington 25, D. C.

Section V. CHAPLAINS AT RECEPTION, REPLACEMENT TRAINING AND SEPARATION CENTERS

64. AT RECEPTION CENTERS

a. The program of the chaplain. The program of the chaplain at a reception center is designed to orient the recruit on matters pertaining to the Army-wide mission of the chaplaincy and to encourage him to take advantage of chaplain services available to

him during his initial processing. The general features of the program include the following:

(1) Regular religious services are conducted to serve the religious needs of both transient and permanent personnel. Usually a daily service is scheduled at off duty periods while men are restricted to the area.

(2) Religious education classes, religious conferences, fellowship meetings, educational movies, talks, and lectures are often effective.

(3) An orientation lecture on the subject of the chaplain and his work is scheduled in the course of the training program. In this lecture the status and program of the chaplain in the Army is explained to recruits.

(4) The office of the chaplain is open during both training and off duty hours as publicized. Normally an office affording privacy for personal interviews and consultation is allocated to the chaplain. The chaplain should make himself available to men for counsel at the scheduled off duty hours and duty hours. Counseling in the field of religion and behavior development consumes the major portion of the chaplain's office time.

(5) Due to the nature of problems arising at the reception center, the chaplain receives numerous communications from parents, guardians, and civilian clergymen who write at the request of soldiers' families. The chaplain must give prompt attention to these communications. Acknowledgment that the problem of the soldier is being considered will often serve to alleviate the anxiety of parents.

(6) The chaplain participates actively in the Character Guidance Program, by advising the post or organization character guidance council, and by character guidance instruction. He stresses the value of self-discipline, temperarance, and reverence through addresses and personal contacts. See AR 15–120.

b. Liaison with training center chaplains. When a reception center is located at an installation which also has a replacement training center, the reception center chaplain maintains constant liaison with the training center chaplain. This will facilitate:

(1) Follow-through on personal problems of recruits.

(2) Dissemination of proper information concerning the religious program of the installation.

(3) Referral of civilian communications.

(4) Utilization of talents and religious aptitudes of recruits in the religious program.

(5) Coordination of the chaplains' lectures in the Character Guidance program.

65. AT REPLACEMENT TRAINING CENTERS

a. Center or training division chaplain. The center or training division chaplain has staff responsibility for the total religious program, to include all units or organizations under the control of the center or division. Duties include—

(1) Coordination of religious services and activities.

(2) Orientation lectures scheduled as part of the training program to present the religious and moral program of the center or division.

(3) Supervision of chaplains in initial interview of recruits. He will provide an effective, comprehensive interview sheet for the use of chaplains in recording results of interviews. He will insure that offices with adequate privacy are provided for chaplains conducting interviews in which confidences may be given without fear of disclosure.

(4) Coordination in scheduling character guidance instruction for the post or division to insure complete coverage and equitable distribution of the work load. See AR 15–120.

(5) Coordination of welcome and farewell ceremonies.

b. Regimental and battalion chaplain. Regimental and battalion chaplains interview each newly assigned member of the organization individually, as far as practicable, and keep a record of pertinent data thus obtained, conduct religious services, and give orientation and character guidance lectures as directed by the center or division chaplain.

66. AT SEPARATION CENTERS

Beside the usual services and duties of a chaplain, an important function of the separation center chaplain is his participation in separation ceremonies. In addition to offering prayer and pronouncing the blessing, he is frequently called on by the commanding officer to give the address.

Section VI. THE CHAPLAIN IN COMBAT

67. GENERAL

Combat is the final test of the preparation, practice, training, and effort of the Army. The success of the Army team in combat depends to a great extent upon the spirit of teamwork which has been developed and the proficiency with which each man does his part. As an active participant in the Army combat team, the chaplain has a contribution to make in attaining the mission of that team. His ability to fit himself into the team and its teamwork largely measures his success as a chaplain and to that extent the success of the team.

68. PREPARATION FOR COMBAT

a. Physical. In preparation for combat, the chaplain builds himself up to a high level of physical stamina. Combat is impartial in its stringent demands upon the physical reserves of all who are engaged in it.

b. Spiritual. A major item in preparation for the chaplain to meet the rigors of combat will be the strengthening of his own spiritual resources. To be able to encourage his team-mates to greater efforts in the face of difficulties and obstacles requires a deep and abiding faith in God and a working knowledge of His divine presence and power.

c. Equipment. The chaplain assembles sermonic and lecture material and professional books and supplies that can be carried by available transportation as a part of his field equipment. A good rule to follow is—If there is any doubt as to an item's usefulness, don't take it.

69. COMBAT STATION

For effective ministration the unit chaplain works out of either the battalion aid station or the regimental collecting point, depending on the number and denominations of the available chaplains and the nature of the situation.

70. VISITING TROOPS

The chaplain secures the commanding officer's advice and permission before visiting troops on the front line. Visits, when permitted, are short and are made at such times as necessary for the proper performance of duties. In order to avoid violations of se-

curity, the chaplain must be careful to use only established routes and methods of approach.

71. RELIGIOUS SERVICES

In conducting religious services, the chaplain should keep in mind that the place must afford the maximum cover for those who attend. On this point, he solicits the advice of the commanding officer and/or his staff. The service must be brief. It is often necessary to hold numerous services for small groups in order to avoid concentration of troops and travel of worshippers to a place dangerously distant from their combat stations. When the military situation makes it impossible to hold Sunday services, numerous weekday services are held for personnel of the unit.

72. ISOLATED DETACHMENTS

Arrangements for religious services of detached elements of a unit are the responsibility of the unit chaplain. A conference or communication with the supervising chaplain of the next higher command is advisable if there is difficulty in reaching such detachments. Supervising chaplains of higher commands may offer suggestions and assistance or direct chaplains of adjacent units to incorporate such detachments into their religious program.

73. MINISTRATIONS TO THE WOUNDED AND DYING

Battalion or unit chaplains give appropriate ministrations at their combat stations (paragraph 69). Supervised by the division chaplain, chaplains assigned to the clearing station, as well as chaplains assigned to division headquarters, provide further ministrations at the division clearing station for the wounded and dying. To minister to the wounded at evacuation hospitals, the responsible supervising chaplain provides additional chaplains of appropriate denominations as necessary from troops not committed to combat.

74. SERVICES FOR THE BURIAL OF THE DEAD

When cemeteries are located in their areas, it is the responsibility of the supervising chaplain to insure that chaplains or civilian clergymen of appropriate denominations hold graveside services.

CHAPTER 4

CHAPLAINS AT DIVISION AND HIGHER HEADQUARTERS

75. GENERAL

Experienced senior chaplains are selected and assigned to a division, corps, army, or other comparable or higher command as members of the special staff. At the division level the Chief of Chaplains or the chaplain of the next higher administrative echelon nominates the candidates; at corps and higher levels the Chief of Chaplains recommends chaplains of appropriate grade and ability to the respective commander. Their duties as staff officers are prescribed in AR 660–10 and FM 101–5. In general, they are advisers to commanders on matters pertaining to religion, morals, and morale. They are also consultants in these areas to the chief of staff and members of the general and special staff of the command. Their position does not include command functions but does charge them with the responsibility for implementing plans, policies, and directives over the command signature. In accomplishing their mission, they are guided by announced Department of the Army policies and programs pertaining to chaplain activities; in interpreting these directives, they consult with the supervising chaplain of the next higher echelon or the Chief of Chaplains. AR 660–10 directs that titles of supervising chaplains correspond to the names of the headquarters to which they are assigned, *e.g.*, USARAL Chaplain, First Army Chaplain, VII Corps Chaplain, 89th Infantry Division Chaplain, 310th Logistical Command Chaplain.

76. LEADERSHIP

a. Leadership has been defined as "the act of influencing and directing people to an assigned goal in such a manner as to command their obedience, confidence, respect, and loyal cooperation." Essential elements involved in the leadership activity of a supervising chaplain include the following:

(1) The acquisition of knowledge, which entails a sound academic background, theological training, wisdom gained from the understanding of human nature, and experience in places of responsibility. The sum total of knowledge acquired contributes to the supervising chaplain's capacity to guide and advise his chaplains and in presenting predetermined goals.

(2) The achievement of character is the product of the right use of knowledge. Character gives value and quality to life and religious and moral content to leadership.
(3) Energy acquired through religious incentives, which manifests itself in ambition, enthusiasm, initiative, and decisiveness.
(4) The supervising chaplain utilizes these forces to create the spirit of cooperation and to challenge his co-workers to contribute their most earnest endeavors to the achievement of desired goals.

b. Inherent in the calling and profession of a chaplain is the function of leadership which he exercises in the pastoral, teaching, and preaching aspects of his office. The nature of his profession and the requirements of his denomination, as well as Army regulations, require the supervising chaplain to provide a religious ministry as outlined in paragraphs 4 through 15 above, by conducting and/or sharing services of worship and by performing religious ministrations as opportunity presents itself.

77. ESSENTIAL RECORDS AND REPORTS

The supervising chaplain must secure and record accurate information on which to base the reports and recommendations that he makes to the commander, the supervising chaplain of the next higher echelon, and to the Chief of Chaplains.

a. Rosters. The supervising chaplain maintains alphabetical, denominational, and organizational rosters of the chaplains under his supervision. He keeps other special rosters as needed.

b. Section journal. AR 345–105 requires maintenance of a section journal to record all important matters affecting the staff section. (See also FM 101–5.)

c. Visitor's book. A visitors' book furnishes a record of the names of visiting clergymen, chaplains, ecclesiastical dignitaries, and other important personages.

d. Chaplain's Monthly Report (DD Form 420). AR 660–10 requires supervising chaplains to insure that all reports are submitted within a reasonable period of time. Supervising chaplains normally review the reports for their respective commanders and recommend the indorsements to be placed thereon, particularly in connection with deficiencies requiring corrective action. In connection with this review, the supervising chaplain can extract the information he needs to prepare required reports and to create a part of the basis for the evaluation of individual chaplains at subordinate echelons. This obviates the necessity of requiring re-

porting chaplains to furnish more copies than the instructions on the report form specify.

e. Other reports. For other recurring reports, see SR 325–10–1.

78. PERSONNEL OPERATIONS

Supervising chaplains make recommendations with regard to assignments, transfers, replacements, and promotions of chaplains in the command. Two important aspects of chaplain personnel management are as follows:

a. Chaplain coverage. Effective chaplain coverage depends on familiarity with T/O&E's and T/D's authorizing chaplains and with actual requirements reflected by troop strength. For over-all coverage the requisition basis varies with the organization and the mission. A practical index is one chaplain to 850 officer and enlisted personnel (see SR 310–30–1). The difference between over-all requirements based on troop strength and chaplains assigned on T/O&E basis will give the bulk allotment figure out of which chaplains are provided for those units not authorized chaplains under a T/O&E.

(1) In service organizations of the technical and administrative services and in composite service organizations, a chaplain team (Type AM) may be authorized when the total strength of the organization reaches a specified minimum, usually 900. (See T/O&E 600–500 and other applicable T/O&E's.) This team consists of one chaplain and one enlisted assistant.

(2) Supervising chaplains take positive action to insure that commanding officers of organizations and units without assigned chaplains comply with the provision of AR 600–20 which requires the commander of such a unit to designate an officer to maintain liaison with the supervising chaplain of the next higher headquarters for the purpose of insuring the availability of religious guidance and services of worship to personnel of the command.

b. Denominational distribution. In larger commands Catholic chaplains are assigned so as to approximate the Army-wide quota of chaplains of this denomination (30.46%), contingent on adjustments which may be necessitated by the results of a religious census. Jewish chaplains are assigned or attached to units so as to permit them to minister to the greatest number of units possible in the command. Lutheran and Protestant Episcopal chaplains are assigned in such a manner that the maximum number of their co-religionists may receive their ministrations. Chap-

lains of the larger Protestant denominations, Baptist, Methodist, Presbyterian, Disciples of Christ, Congregational-Christian, Evangelical and Reformed, Evangelical United Brethren, etc.) are proportionately distributed in major units. Christian Science, Seventh Day Adventist, Latter Day Saints, Unitarian and Universalist chaplains are assigned to units having another Protestant chaplain or to units having large numbers of their respective co-religionists.

79. TRAINING

In the training process, it is the responsibility of the supervising chaplain to furnish subordinate chaplains at regular intervals complete and current information concerning policies, regulations, and orders of the command on matters affecting chaplains, as well as technical advice from the Chief of Chaplains. This information; in the form of standard operating procedure and other command directives and periodic technical information bulletins, may be disseminated through letters of instruction, training conferences, or schools.

80. SUPPLY

It is the duty of the supervising chaplain to insure that chaplains of subordinate units are supplied with authorized equipment and facilities, including transportation, and with special religious articles and supplies provided from funds under control of the Chief of Chaplains. For supply procedures see SR 700–160–1.

81. FUNDS

The supervising chaplain prepares estimates and makes allotment of funds for religious activities not specifically charged to other agencies of the command.

82. COORDINATION

a. Staff coordination. Coordination is one of the techniques used by commanders to secure unity of action. Staff officers, in close cooperation, prepare studies which contribute to a completed staff study; this in turn becomes the basis for command action. Command action is implemented by directives and orders and by direct instruction to the general and special staff who further coordinate the action through liaison with adjacent, higher, and subordinate staff officers.

b. Specific chaplain responsibility. The supervising chaplain is responsible in his special field for maintaining coordination in effecting unity of action, as stated in the above paragraph. In addition he has specific coordinating responsibilities on levels outlined below.

(1) *General staff.* The supervising chaplain coordinates with G–1 on chaplain personnel matters; G–2 on guidance to chaplains concerning ideological issues; G–3 on training and operations, including the Character Guidance program; G–4 on logistical matters.

(2) *Special staff.* In addition to the areas of coordination described above, the supervising chaplain coordinates with the inspector general on problems involving morale and disciplinary policies; the adjutant general on administrative policies and operations; the provost marshal on policies pertaining to religious ministrations in places of confinement; the civil affairs officer on religious matters and local welfare in liberated and occupied territory; the psychological warfare officer on the latter's use of religious motivations; the public information officer on publicity for chaplain activities; the information-education officer on matters pertaining to the Army press and the educational program; the surgeon on religious services and ministrations in medical units; the quartermaster on chaplain equipment and cemetery operations; the engineer on construction or remodeling of chapels; the signal officer on electronic equipment; and the headquarters commandant on local chapel and office facilities.

(3) *Other supervising chaplains.* The supervising chaplain coordinates with his counterparts in adjacent, higher, and subordinate commands, and ,as required by the situation, with chaplains of associated units of the Navy, the Air Force and the armed forces of other United Nations countries.

(4) *Civilians.* The supervising chaplain coordinates as necessary with authorized representatives of religious bodies, the American National Red Cross and other welfare agencies, and civilian religious, secular, and service organizations.

83. SUPERVISION

Supervision is the staff officer's follow-through technique which insures that directives, programs, and objectives growing out of the administrative and coordinative process are fully understood

and executed in conformity with the principles and policies of the commander and of the chief of the technical service. In addition to conducting written reports and the observations of others, the supervising chaplain—

a. Makes informal staff visits to subordinate units to acquaint himself with local needs and current situations.

b. Makes inspections to determine the degree of effectiveness with which units are complying with regulations and directives pertaining to chaplains and to assist chaplains in carrying out their mission. For preparing a report on an inspection, it is advisable to use during the inspection a check-list covering such subjects as the availability and accessibility of chaplains to personnel; unit religious coverage; services of worship; professional activities and ministrations; activities in the realm of character guidance, morale and patriotism; equipment and facilities; and clerical assistance.

84. THE OVERSEA COMMAND CHAPLAIN

a. In organizing his section or division, the oversea command chaplain must give consideration to establishing and maintaining adequate liaison with the Chief of Chaplains, with port chaplains in respect to supplies, and with subordinate supervising chaplains. To accomplish these objectives effectively, periodic personal liaison with the Chief of Chaplains and the port chaplain is advisable. Under some circumstances the oversea command chaplain may find it desirable to establish a forward section more accessible to subordinate supervising chaplains for liaison and conferences.

b. The oversea command chaplain will closely scrutinize chaplains' pools in reinforcement commands for the purpose of expediting assignments of chaplain replacements requisitioned by subordinate commands.

85. THE ARMY AREA CHAPLAIN

a. AR 660–10 makes the army area chaplain responsible for:

(1) Advising the army area commander on chaplain affairs of the Organized Reserve Corps, and supervising and coordinating personnel and training matters pertaining to chaplains of the Organized Reserve Corps and chaplains assigned to ROTC units. (For appointment of Reserve chaplains, see SR 140–105–1 and SR 140–105–4.)

(2) Maintaining liaison with National Guard chaplains, advising the army area commander on chaplain affairs of

the National Guard of the United States, and furnishing such guidance and assistance to chaplains of the National Guard of the United States as the army commander may direct.

86. IN THE FIELD AND IN COMBAT

Under field and combat conditions, supervising chaplains in division and higher headquarters are particularly concerned to insure that chaplains assigned to subordinate units are provided with adequate staff supervision. In movement and in combat supervising chaplains may find it advisable to recommend establishment of a forward echelon of the chaplain section.

CHAPTER 5

FACILITIES

Section I. CHAPELS

87. GENERAL

The Congress appropriates funds for the construction of chapels with the express purpose of providing adequate facilities for worship and for spiritual, moral, cultural, and character building activities. In order that these purposes may be carried out, commanding officers are responsible for insuring that chapels are at all times available to chaplains.

88. NAMING OF CHAPELS

SR 210–10–50 prescribes that a chapel constructed with public funds at an Army installation will be designated by a number, a letter, the name of the using installation, unit or organization, or the chapel's geographical location on the post. Examples: Post Chapel, Fort Myer, Va.; Chapel No. 16, 325th Airborne Infantry Regiment, Fort Bragg, N. C.; Twelfth Street Chapel, Fort George G. Meade, Maryland. The same regulation provides further that such chapels will not be named for any person, living or deceased, nor designated by any name or term having a denominational connotation.

89. USE OF CHAPELS

a. The senior chaplain of an installation, unit, or organization is responsible for coordinating the use of a chapel so that the chaplains of all units and organizations and all denominations using it have ample time and opportunity for such religious and allied activities as will insure an adequate religious program and the maximum use of the building. Chapels built with public funds are available for use by all denominations represented in the command and must not be designated for the exclusive use of any one denomination (SR 210–10–50).

b. The senior chaplain using a chapel is responsible for all Government property therein. See AR 35–6520 and AR 735–150.

c. Items of standard equipment for a chapel building or facility are listed in T/A 20. SR 700–160–1 contains instructions regarding the requisitioning and disposition of chapel equipment and

supplies. SR 210–50–50 gives instructions regarding the purchase and disposition of chaplain's fund property; chaplains are reminded that they must submit a financial statement of nonappropriated chaplain's fund (Report Control Symbol CH–6) semiannually.

90. MAINTENANCE

a. Maintenance of chapel buildings and their permanent fixtures, except electric organs, is a function of the post engineer.

b. Housekeeping functions such as firing of the heating plant, cleaning of the chapel, and maintenance of chapel grounds are responsibilities of the using installation, unit, or organization. SR 420–350–1 makes performance of janitorial services in the post chapel a responsibility of the post engineer.

c. When a chapel is closed, the chaplain transfers responsibility for the custody of the building and its permanent fixtures to the post engineer.

91. STRUCTURAL CHANGES IN CHAPELS

AR 420–10 makes the installation commander responsible for all repairs and utilities work, including extensions, additions and alterations to chapels, at his installation. Before recommending any structural changes in a chapel of either permanent or temporary construction to the local commander, post chaplains are counseled to take up their proposals with the army area chaplain through technical channels.

92. DISPOSAL OF SURPLUS CHAPELS

SR 405–90–1 contains regulations governing the disposal of surplus chapels.

93. ELECTRONIC AND REED ORGANS

a. Installation, maintenance and repair. See SR 750–220–10 and TM 11–4703.

b. Use and care. SR 700–160–1, SR 700–220–10, TM 10–750, and TM 10–751 describe the use and care of electronic and reed organs.

94. DISPLAY OF RELIGIOUS SYMBOLS

SR 210–10–50 directs that religious symbols and equipment having denominational significance be so installed that they may be

removed or covered when not in use by the denomination or group concerned.

95. DISPLAY OF LITERATURE IN CHAPELS

Religious literature for display and distribution in chapel literature racks must be selected with care. While each chaplain is free to distribute publications which teach positively the doctrines of his denomination, he must be careful that nothing which attacks the beliefs or practices of other religious groups is displayed in literature racks in chapels.

96. AUXILIARY BUILDINGS

Many chapels are adequate for religious services but do not lend themselves to a total religious program. In accordance with Section 1231, Revised Statutes (10 U. S. C. 1172; M. L. 1939, section 955) commanders will allocate additional rooms or buildings to provide for the educational, cultural, and social activities which are involved in such a program. In that they provide classrooms for the church school, assembly and reception rooms for men's groups, women's groups, and youth groups, these additional facilities are analogous to the parish house or educational building in the civilian community.

Section II. OTHER FACILITIES

97. TRANSPORTATION

a. AR 660–20 requires all commanders to provide chaplains with such transportation as may be necessary to enable them to perform their duties effectively.

b. In determining the allowances of vehicles in T/O&E's and T/D's the requirements of chaplain activities have been considered.

c. T/O&E's of units and headquarters with assigned chaplain(s) designate the chaplain's enlisted assistant as "light truck driver," in addition to his other duties. This is additional evidence of the Army's obvious intention to insure that transportation is available at all times for the chaplain's work. The availability of transportation to the chaplain is the staff responsibility of the motor officer.

d. SR 310–30–4 authorizes assignment of vehicles to individuals only in the case of certain general officers.

e. Where a specific vehicle is set aside for chaplain activities and several chaplains in a unit or headquarters share its use, the senior chaplain is responsible for the equitable coordination of such use.

98. VESTMENTS

AR 600–32 and 660–10 authorize chaplains, while conducting religious services, to wear, as an alternative to the uniform, the vestments required by or customary in the denomination which the chaplain represents. If the chaplain wishes to do so, he may wear the chaplain's scarf with either vestments or uniform while conducting religious services.

99. CHAPLAIN'S FLAG AND COLORS

AR 260–10 permits the use, as authorized by commanding officers, of the Christian or Jewish chaplain's flag of bunting to designate the time and place of divine service, and in the field to indicate the chaplain's quarters or office. Display of chaplains' flags on vehicles in motion is not authorized. The cited regulation also directs the display in military chapels of a silk national color and a silk Christian or Jewish chaplain's color.

100. SUPPLIES AND EQUIPMENT

a. SR 700–160–1 prescribes the requisitioning, issuing, receiving and accounting procedures for chaplain items of equipment and supply not prescribed in applicable T/O&E's. Included are nonexpendable quartermaster items, Class 62 items (ecclesiastical property for the Chief of Chaplains), and expendable equipment and supplies (such as wine, grape juice, candles, tapers, service folders, chaplain's scarf, Scriptures and New Testaments, and marriage and baptismal certificates).

b. Applicable T/O&E's usually authorize the following items for issue to chaplains in their work: A portable typewriter; a chaplain's flag of bunting; a company or regimental size field desk; and a hymnal chest in which to carry the 150 copies of the *Song and Service Book for Ship and Field* which T/A 10–100 authorizes.

c. The information about property accountability and responsibility contained in AR 35–6520 and AR 735–150 is essential knowledge for the chaplain.

CHAPTER 6

THE CHAPLAIN'S ASSISTANT

101. AUTHORIZATION

AR 660–20 provides for the assignment of qualified enlisted (male) or civilian assistants to the chaplain. The chaplain's enlisted assistant positions are established by T/O&E's and T/D's. The duty position for a chaplain's assistant is normally MOS 4405 (clerk-typist), grade E–4 (SR 615–25–20). The duty position authorized for the chief clerks in the offices of chaplains of divisions and higher headquarters is MOS 1502 (administrative specialist), grades E–5, E–6, and E–7. In situations where no grade for the chaplain's assistant, enlisted or civilian, has been established, the grade authorized is determined in many cases by the completeness of the job description submitted by the chaplain; in this connection the chaplain should study SR 615–25–15.

102. STATUS

The chaplain's assistant performs technical duties incident to the religious program; he is neither the chaplain's personal orderly nor an assistant chaplain. For administrative purposes he is subject to the jurisdiction of the commanding officer of whose command he is a member, and he may be required to take military training with his unit. Except for such training periods, however, he is available to assist the chaplain in carrying out his duties during duty hours.

103. PREREQUISITES

SR 615–25–20 sets forth the mandatory and desirable prerequisites for selection and assignment of individuals as chaplain's assistants.

104. DUTIES

As desired and directed by the responsible chaplain, the chaplain's assistant—

a. Performs technical duties in connection with chaplain activities.

b. Operates and maintains the chapel and chaplain equipment, including audiovisual devices used in the chaplain's program.

c. Assists according to ability in one or more activities in the field of music, religious education, or youth leadership.

d. Serves as chapel receptionist, representing the chaplain and receiving military and civilian personnel in connection with chaplain activities.

e. Mantains a roster of the command showing each individual's denominational preference as reported on official records.

f. Prepares chaplain professional reports as required by military and denominational authorities; makes out marriage, baptismal and other certificates; and maintains the register of baptisms, marriages, and funerals, if one is kept.

g. Maintains a stock level of and issues religious literature, periodicals, Bibles, and devotional articles.

h. Drives motor vehicle(s) dispatched for chaplain activities.

i. Keeps up-to-date rosters by denomination of chaplains and civilian clergymen to whom individuals may be referred when they request the services of clergymen of particular denominations.

j. Maintains a roster of civilian organists and soloists who may be called upon when their services are needed.

105. TRAINING

a. Army Chaplain's Enlisted Assistant Basic Course. This course is given periodically at The Chaplain School. Dates are announced by the Office, Chief, Army Field Forces. Eligibility requirements are set forth in DA Pam 20–21.

b. On-the-job training. The individual chaplain must try to give his assistant(s) such on-the-job training as will enable the assistant(s) progressively to qualify for increased responsibilities.

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